



## Internalization of Religious Values Through Religious Activities at MAN Klaten

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### Abstract

This study examines the internalization of religious values at MAN 1 Klaten through various religious activities aimed at instilling the values of aqidah, akhlak, and exemplary behavior in students. This internalization is carried out through daily activities such as reciting prayers, murojaah, tadarus, congregational dhuha prayers, and the practice of greeting and shaking hands. A phenomenological approach with qualitative methods is used to explore the meaning of the interviewees' experiences related to the process of internalizing religious values. The research findings indicate that the role of teachers, the school environment, and the method of habituation are the main factors in instilling religious values in students. Teachers act as role models and mentors, while a conducive school environment supports the creation of a religious atmosphere. The habituation method is used to accustom students to consistently perform religious activities. Supporting factors for the internalization of religious values come from committed teachers and parents who support religious activities at school. However, the lack of seriousness of some students in carrying out religious activities becomes an inhibiting factor. Nevertheless, the internalization of these values continues to be carried out with the aim of shaping the character of students who have noble morals and a religious ethos in their daily lives, both in the school environment and in society..

**Keywords:** Internalization, Religious values, Religious activities

### Abstrak

Penelitian ini mengkaji internalisasi nilai-nilai religius di MAN 1 Klaten melalui berbagai kegiatan keagamaan yang bertujuan menanamkan nilai aqidah, akhlak, dan keteladanan kepada peserta didik. Internalisasi ini dilakukan melalui kegiatan harian seperti pembacaan doa, murojaah, tadarus, shalat dhuha berjamaah, dan pembiasaan bertegur sapa serta berjabat tangan. Pendekatan fenomenologi dengan metode kualitatif digunakan untuk menggali makna dari pengalaman narasumber terkait proses internalisasi nilai-nilai religius. Temuan penelitian menunjukkan bahwa peran guru, lingkungan sekolah, dan metode pembiasaan menjadi faktor utama dalam menanamkan nilai-nilai religius kepada peserta didik. Guru berperan sebagai teladan dan pembimbing, sementara lingkungan sekolah yang kondusif mendukung terciptanya suasana religius. Metode pembiasaan digunakan untuk membiasakan peserta didik melakukan kegiatan-kegiatan religius secara konsisten. Faktor pendukung internalisasi nilai-nilai religius berasal dari guru yang berkomitmen dan orang tua yang mendukung kegiatan keagamaan di sekolah. Namun, kurangnya keseriusan sebagian peserta didik dalam melaksanakan kegiatan religius menjadi faktor penghambat. Meskipun demikian, internalisasi nilai-nilai ini tetap dilakukan secara berkelanjutan dengan tujuan membentuk karakter siswa yang berakhlak mulia dan memiliki etos religius dalam kehidupan sehari-hari, baik di lingkungan sekolah maupun di masyarakat.

**Kata kunci:** Internalisasi, Nilai religius, Kegiatan keagamaan

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## INTRODUCTION

The learning process carried out with awareness and careful preparation to develop individual abilities in terms of knowledge, skills, and character building is called education. In human life, education plays a vital role and is a fundamental need. As a means of developing human resources, education acts as a catalyst to improve individual quality. Through a systematic and structured learning process, education aims to create a conducive learning environment where students can proactively develop various aspects of themselves. These aspects include spirituality, intellectual growth, character development, self-control, moral cultivation, and mastery of practical skills. As well as being beneficial to the individual, they are also beneficial to the advancement of the community, state and nation as a whole. The purpose of education is to help students reach their full potential in physical, artistic, emotional, and volitional areas so that they can fulfill their potential and contribute to the journey of life. The ideals of universal humanity are the cornerstone of education.

The purpose of education is to provide people with the balance, harmony, organic wholeness, and dynamism they need to achieve their life goals. The success of the education system is determined by various elements that support each other. These elements include professional teaching staff, students, relevant teaching materials, appropriate teaching methods, supportive facilities, and a conducive environment. As the main pillar of nation building, education allows everyone to maximize their potential. This will ultimately have a positive impact on the development of society and the country. In addition, education is also a forum for the formation of a nation's identity that is noble, has good morals, and is able to compete on an international scale

Internalization is a person's action to adopt a value, norm, or behavior into himself. This process occurs consciously and voluntarily, so that the value or behavior becomes part of Kartono's daily beliefs and actions (2011). Internalization is the process of making values or culture a belief and habit in our lives. Internalization is a systematic series of stages, starting from the acceptance stage where a person begins to open up to new values. Then it continues to the responsive or responding stage, followed by the process of giving values, then organizing these values, and finally reaching the stage where these values become inherent characters in a person. When religious values are instilled in the educational environment through a structured program and implemented consistently, this will form a solid foundation for the realization of a religious atmosphere in the school or madrasah environment (Sahlan, 2011). The formation of a religious atmosphere can be initiated by organizing various religious activities in the school/madrasa environment. A value can be understood as a characteristic that makes something valuable, desirable, and has benefits so that it deserves to be appreciated and used as a reference for interests. Quoting Steeman's view expressed in Sjarkawi's work, value is defined as something that is highly respected and able to provide color and spirit in every individual action. Meanwhile, the concept of religion can be explained as a pattern of attitudes and behaviors that reflect obedience in carrying out the teachings of the religion believed, accompanied by an attitude of tolerance towards the worship practices of adherents of other religions, as well as the ability to build harmony with adherents of different beliefs. In daily life, religious values play a very fundamental role to be learned and implemented. It is undeniable that this religious aspect is reflected in communicative interactions between people. In essence, learning religious values is first obtained through interactions within the family environment. The communication process established in the family acts as a medium for transmitting religious values to children and grandchildren. However, until now, efforts to instill religious values in the context of learning in educational institutions are still a topic of discussion that continues to grow and requires special attention. This shows that the implementation of religious values in formal education still faces various challenges that need to be resolved.

Habituation of religious culture in the school environment is one of the effective strategies in instilling religious values in students. Educational institutions serve as the right

place for the process of instilling spiritual values, which will later become a strong foundation in the formation of noble personalities of students. This noble personality then becomes an important foundation in efforts to improve the quality of human resources, which is currently experiencing a decline. Through continuous improvement in the quality of human resources, it is expected to have a positive impact on improving the quality standards of education (Fathurrohman, 2015).

The main purpose of the prophets sent by God is to perfect human morals. With good morals, we can carry out our duties as humans as well as possible. As stated in the Quran surah Al-Qalam (68) verse 4.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "and you are indeed of great character"

This verse states that the Prophet Muhammad is the most perfect human being. He has all the goodness and perfection that humans have. Based on previous research, it explains that the internalization of religious values in students has been the focus of various previous studies. One of them is Fandi Akhmad's research which examines the internalization of religiosity through the integration of the four Muhammadiyah Education centers. However, the success of this internalization process is highly dependent on the active role of the teacher in its implementation. Teachers occupy a strategic position in the world of education, especially in the cultivation of religious values. This is because teachers have direct interaction with students during the learning process, thus opening up great opportunities to instill religious values. In the context of Islamic education, instilling religious values can be implemented through teaching Islamic norms.

These religious norms serve as a bridge that connects students' understanding with Islamic learning materials. When Islamic values have been well embedded, students will be able to face various challenges in the learning process with a positive attitude. Thus, the role of the teacher is the main key in the process of internalizing religious values in students. With various kinds of problems in the behavior of students such as student activities in learning activities at school, it is not enough to deliver students to become religious individuals, where there are students who are not aware of the importance of religious values in their daily lives. The cultivation of religious values is very important for students, so they must have the right way to instill these religious values through religious activities such as religious activities at MAN 1 Klaten, there are several activities carried out regularly every day from reading study prayers together, murojaah juz 30 every morning, tadarus per class, habituation to shake hands with each other, and dhuha prayers in congregation.

## RESEARCH METHODS

Referring to Bogdan and Taylor, qualitative research produces data in the form of words that describe what is seen and heard from people. This research uses a phenomenological approach as the main foundation to explore the deep meaning of the data.

Qualitative research methodology is an approach that can be applied in various fields of study, including studies of the social dynamics of society, historical tracing, analysis of human behavior, studies of organizational work systems, and various other social phenomena. Qualitative approaches are chosen by researchers based on their experience which shows that this method has the ability to reveal and provide in-depth understanding of hidden or complex phenomena (Barlian, 2018).

A phenomenological approach was used in this study. The purpose of phenomenological research is to investigate the significance of each event or life experience experienced by the source. The experience of consciousness is also examined in this phenomenology, which is related to issues such as how the distinction between subject (ego) and object (world) arises and how things in the world are categorized (Moleong and Lexy, 2018).

## RESULTS AND DISCUSSION

### Internalization of religious values through religious activities at MAN 1 Klaten

Religious values can be defined as principles of life that reflect the development and growth of a person's spiritual life. These principles consist of three fundamental elements: Beliefs (aqidah), religious rituals (worship), and moral behavior (morals). These three elements serve as a guide in living life, in harmony with divine teachings. The ultimate goal of applying these values is to achieve well-being and happiness, both in life in this world and in the hereafter.

The application of religious values is not only aimed at students, but also has an important role in strengthening the work spirit and scientific spirit of educators in the madrasah environment. When educators model the application of these values in their daily lives, whether consciously or unconsciously, there will be a learning process through observation and imitation by students (Ahmadi, 2016). Instilling moral values and character in students is a process that takes a long time until it is truly embedded in their consciousness. During this process, the role of the teacher in providing consistent reminders is very important. The main challenge in teaching morals lies in its nature related to abstract values, making it difficult to measure concretely because it involves the development of an individual's internal consciousness.

To achieve optimal results in the form of real behavioral changes in moral learning, several key elements are needed. First, it requires serious and continuous efforts from all parties involved in the education process. Second, this process takes a long time, considering that character building is not an instant process. Finally, the creation of a conducive environment is an important factor in supporting the growth of positive values in students (Halmar, 2011). Religious education has a core in the form of instilling fundamental spiritual values in students. This process is the essence of faith-based education.

Some religious values that are considered crucial to instill in students include: aqidah value, moral value, exemplary value, and honesty value.

In language, aqidah means something that is firmly bound. In a broader context, aqidah implies a firm and deep commitment, which is firmly entrenched in a person's heart. Aqidah is a series of beliefs that must be held firmly by the heart, provide peace of mind, and free from all forms of doubt. The implementation of aqidah is reflected in the cultivation of divine values in the heart, so that every human activity is always intended as a form of devotion to Allah and has the value of worship.

For a Muslim, aqidah embedded in his soul will create awareness that he is always under the supervision of Allah, thus encouraging him to avoid actions that are contrary to His will. In Islamic terminology, aqidah is often paired with the term tawhid, which comes from the Arabic language with the basic meaning of 'mengesakan'. Tawhid refers to the concept of the oneness of Allah SWT, which is the main foundation of the Islamic belief system.

The term morals is rooted in Arabic, which has two root words: 'khuluqun' which means temperament, character, habit, and 'khalqun' which means event or creation. In a terminological perspective, Imam al-Ghazali through his work *Ihya' Ulum al-Din* defines morals as a manifestation of behavior that arises spontaneously from within the soul, without requiring a long process of thought or consideration.

In its classification, morals are divided into two main categories: praiseworthy morals and despicable morals. Praiseworthy morals can be defined as a pattern of behavior that is in line with the norms outlined in Islamic teachings, where a person is able to control the impulses of lust that can lead to actions that are not commendable. Thus, morals are a reflection of personality that manifests in spontaneous actions and has become a person's character.

The hadith regarding praiseworthy morals reads:

قَالَ أُسَامَةُ بْنُ شَرِيكٍ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَتْهُ الْأَعْرَابُ مِنْ كُلِّ مَكَانٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا خَيْرٌ مَا أُعْطِيَ الْإِنْسَانُ؟ قَالَ: "حُسْنُ الْخُلُقِ"

"Usamah ibn Sharik narrated that when he was with the Messenger of Allah (S), Bedouins from every part of the country suddenly came and asked him: "O Messenger of Allah, what is the best gift that man can receive?" He replied: "What is the best gift that man can receive?" The Messenger of Allah replied: Good character."

On the other hand, lust, which is a form of satanic impulse, causes vile and harmful behavior both for oneself and others, such as lying, laziness, arrogance, and su'udzon.

Human morals begin and develop in the soul, then manifest in all its members, encourage good deeds, produce superior traits, and avoid all prohibitions against everything negative that causes humans to do wrong or sin.

As an educational institution with distinctive religious characteristics, madrasah places exemplary aspects as a top priority, which is reflected in various aspects such as appearance, behavior patterns, and speech. This exemplary principle is a universal value in the world of education, as reflected in Ki Hajar Dewantara's educational philosophy which is summarized in three well-known fundamental principles.

The first principle, "Ing Ngarso Sung Tuladha", emphasizes the importance of setting a good example in character building and instilling religious and moral values in students. The second principle, "Ing Madya Mangun Karsa", emphasizes the importance of developing students' full potential by taking into account their diverse talents and interests. While the third principle, "Tut Wuri Handayani", highlights the role of teachers as mentors who help learners internalize religious principles by providing guidance and examples.

The value of honesty, in the context of internalizing religious values at MAN 1 Klaten, the main purpose of applying religious principles in general and as a habit taught to students in particular is to instill values of honesty, character, or morals. A noble personality is realized in the ideals of honesty. While the main personality aimed at in the education of students at home, school, and the wider community is a noble personality.

The role of teachers in instilling the value of honesty is vital, namely trying to mature their students. Maturing in terms of mindset, upholding the values of honesty and sportsmanship, achievement, and also the attitude of students. In this situation, educators are required to teach skills, values, and appropriate behavior to learners in everyday life. This is much more important than just conveying knowledge.

### **Interview Results of the Internalization Process of Religious Values through Religious Activities at MAN 1 Klaten**

The internalization process itself can be understood as an effort to integrate various elements such as attitudes, standards of behavior, and views into the structure of one's personality. Although Ahmad Tafsir makes a distinction between the concepts of internalization and personalization, these two processes cannot be separated and must run simultaneously to achieve comprehensive results in the formation of students' religious character.

Learning religious values that are only limited to activities in the classroom has a relatively small impact in shaping the religious character of students. To achieve optimal results, an educator needs to have the ability to instill religious values deeply, so that these values can take root and develop in the personality of students. This will enable them to live religious values as an integral part of their daily lives.

Schools and other educational institutions have a significant role in shaping the character of the nation's next generation. Each school uses a unique approach in teaching religious principles to its learners. Basic and life-related topics can be used by schools to start shaping learners' characters. It is important to provide good character education to students so that they do not behave deviantly (Nuraeni & Labudasari, 2021).



One component of religious education that seeks to realize a person who is able to carry out religious activities in daily life is religious activities at school. As such, teaching that instills in students a sense of morality and moral principles should receive constant attention. Teaching at the secondary school level can effectively empower all students who may not necessarily want to participate in such activities. Learning religious practices that can help students' religious beliefs grow. For example, requiring students to participate in religious activities both inside and outside the classroom is one strategy to promote religious education in the educational environment. To enhance moral education in students, religious activities in schools should be supported by positive models and best practices.

Religious activities at MAN 1 Klaten there are several activities carried out routinely every day from reading study prayers together, murojaah juz 30 every morning, tadarus per class, habituation of greetings, shaking hands with each other, and dhuha prayers together.

The results of the interview with Mr. Achmat Munjamil regarding the process of internalizing religious values at MAN 1 Klaten through religious activities, especially the cultivation of values, among others;

The cultivation of Aqidah values, Aqidah is a firm and deep commitment, which is firmly embedded in a person's heart. This is an aspect of belief that must be held firmly by the heart, providing peace of mind, and free from all doubts. The implementation of aqidah must permeate the heart so that every human activity is always intended as a form of devotion to Allah and has the value of worship.

In the context of habituation to congregational prayer, there are two dimensions of values that are instilled. From the procedural side, this activity is a form of instilling the values of Islamic law. However, when viewed from the perspective of Islamic teachings which state that congregational prayer has multiple rewards compared to individual prayer, this reflects the cultivation of aqidah values sourced from the teachings of the Prophet Muhammad.

The overall religious activity at MAN 1 Klaten is an effort to instill aqidah values, for example, such as congregational prayer activities, dhuha prayers, joint prayer activities, tadarus and murojaah.

Moral values arise naturally without the need for external support or logical reasoning because they are intrinsic qualities embedded in the human soul. (Purbaya 2016, 20). In Islamic teachings, moral values are manifestations that are realized in a person's spiritual and physical experiences. These Islamic values reflect the level of personality perfection that reaches the degree of insan kamil or complete human being. Morals can be understood as a scientific discipline that provides an understanding of the concept of good and bad, and guides humans in determining life goals and directing all their efforts and activities.

Morals are manifested in the form of attitudes which then give birth to human actions and behavior. Given its fundamental significance, morals become an identity that distinguishes the quality of a person's humanity. A person can be said to be truly human when he has good morals, otherwise without good morals, a person loses the essence of his humanity (Majid, 2012).

Morals have an inseparable relationship with aqidah and shari'ah in Islamic teachings. Shari'ah, which covers all dimensions of human life, directly affects the scope of morals in Islam. Consequently, the scope of morals in Islam is not limited to certain aspects, but covers the entire spectrum of human life activities.

The cultivation of moral values in religious activities at MAN 1 Klaten is carried out, among others, in the habituation of greetings, activities to get used to shaking hands with each other and greeting.

As for my interview with Mr. Achmat Munjamil, I asked about a small *example* that is often done by students, Mr. Achmat answered: *"If here, every child must familiarize with manners, for example, when they are absent, they must answer "in the presence of the teacher / mother teacher" so that students feel closer to the teacher / mother"* so that this habituation creates familiarity between teachers and students.

### **Cultivating a Religious Attitude in Learners**

Mere theoretical understanding of religious values gained through classroom instruction often falls short of cultivating true religious character in students. Knowledge alone is insufficient to transform behavior and deeply ingrained attitudes. To effectively internalize religious values, a multifaceted approach is essential. Educators must devise strategies that not only impart knowledge but also encourage students to actively live and practice these values in their daily lives.

Several strategies can be employed to foster a genuine sense of religiosity in learners. These include cultivating consistent worship habits, such as regular prayer and Quranic recitation, which gradually integrate religious values into daily routines. Furthermore, educators must serve as exemplary role models, demonstrating behaviors and attitudes that align with religious teachings. Their words, actions, and even their attire can significantly influence student behavior. Additionally, incorporating regular religious activities like Islamic holiday commemorations, religious studies, and moral discussions enriches students' understanding of religious values. Finally, character education programs that emphasize religious aspects, such as honesty, discipline, humility, and responsibility, can enhance student awareness of the importance of these values in their lives. With the implementation of these steps, religious values can be embedded in students, forming them into individuals who have good morals, and are able to live life in accordance with religious teachings.

### **Methods of Cultivating Religious Values**

The method used in instilling religious values at MAN 1 Klaten is the habituation method. This habituation method is carried out by encouraging students to familiarize themselves with the things that have been taught and also implement them in their daily lives both in the school environment, at home, and in the wider community.

### **Supporting and inhibiting factors**

The cultivation of religious values in the school environment is a very important effort in shaping the character of students. At MAN 1 Klaten, this effort is carried out in a sustainable manner by involving various parties. However, as with other educational processes, the implementation of the cultivation of religious values is influenced by various factors, both supporting and inhibiting. These factors are interrelated and form a complex system.

One of the main supporting factors in the implementation of the cultivation of religious values at MAN 1 Klaten is the role of the teacher as a guide. Teachers not only act as subject teachers, but also as role models and motivators for students. By providing moral support, strict supervision, and examples of good behavior, teachers succeed in creating a learning environment conducive to the growth of religious values in students. In addition, teachers also play an active role in providing guidance and counseling to students who have difficulty in understanding and practicing religious values.

A conducive school environment is very important in supporting the cultivation of religious values. The existence of adequate worship facilities, such as a mosque or musala, allows students to worship solemnly and regularly. In addition, the implementation of a dress code that is in accordance with religious teachings and religious activities that are routinely carried out at school also contribute to the formation of students' religious character. A supportive school environment will provide a sense of security and comfort for learners to practice religious values in daily life.

The role of parents as the school's main partner in instilling religious values cannot be ignored. More time spent with parents makes supervision, guidance, and moral support from parents very influential in shaping children's religious personality. Parents can provide examples of good behavior, teach religious values through stories, discussions, and joint activities, and provide full support for religious activities carried out at school.

The implementation of the cultivation of religious values at MAN 1 Klaten is also faced with a number of challenges. One of them is the lack of seriousness of some students. Lack of understanding of the importance of religious values often makes them less enthusiastic in

participating in religious activities. In addition, the influence of the environment outside the school such as peer relationships or exposure to unhealthy social media can shift the values that have been instilled at school. Another inhibiting factor is the limited time allocated for religious activities. The tight schedule of lessons and extracurricular activities often makes the time to explore religious values even narrower.

### **Solutions to inhibiting factors**

As humans, we are always faced with various challenges, including in the effort to instill religious values in students. However, as Allah SWT says in Surah Al-Insyirah verse 5, after difficulty there must be ease. To overcome the existing obstacles, several solutions can be applied. First, it is important to continue to emphasize to learners the significance of religious values in their lives. Second, socialization of environmental influences, both positive and negative, can help learners be wiser in choosing associations and information. Finally, teachers can play an active role by integrating religious values into all learning activities, so that learners can feel the relevance of these values in their daily lives.

### **CONCLUSIONS AND SUGGESTIONS**

The conclusion is as follows the process of internalizing religious values at MAN 1 Klaten which aims to form religious and noble characters in students. The religious values instilled include aqidah, morals, exemplary, and honesty. Internalization is carried out through various religious activities that are routinely carried out, such as reading prayers together, murojaah (repeating memorization of the Qur'an) every morning, Al-Qur'an tadarus per class, dhuha prayers in congregation, and habituation of greetings, greetings, and shaking hands with each other. This process aims to make religious values not only learned, but also lived and applied in students' daily lives. Teachers have a central role in the internalization of these religious values. They not only deliver religious materials, but also serve as role models for students in the application of these values. In addition, the habituation method was chosen as an effective way to instill religious values. Through routine activities that are carried out every day, religious values are expected to be integrated into students' behavior, thus forming a strong and religious character. These activities aim to instill a sense of responsibility and awareness of the importance of practicing religious teachings in daily life.

There are several supporting factors in the implementation of the internalization of religious values at school. One of them is the full support of the teachers who consistently supervise, direct and provide examples to students. The role of parents is also very important in supporting this activity, considering that students have more interaction time with their families than at school. Collaboration between teachers and parents is the key to success in instilling religious values. However, there are some obstacles faced in this process. One of the main challenges is students' lack of seriousness in carrying out religious activities. Some students tend not to prioritize these religious activities, so the internalization of these values does not run optimally. Therefore, it takes continuous efforts from teachers to guide, remind, and discipline students to remain consistent in carrying out religious activities. Overall, the internalization of religious values at MAN 1 Klaten aims to shape the character of students who are not only intellectually intelligent, but also have a strong foundation of faith, have good morals, and uphold religious values in everyday life.

By instilling the values of aqidah, morals, and exemplary through the habituation method, it is hoped that students can grow into individuals who have high moral and ethical integrity, and are able to contribute positively in society.

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