

Internalization of Character Education Values in the Khuruj Extracurricular Program

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ABSTRAK

Penelitian ini bertujuan untuk mengetahui: (1) tahapan pembentukan nilai pendidikan karakter dalam program ekstrakurikuler khuruj di SMK Al Quran dan Dakwah Kecamatan Telaga Biru, (2) integrasi nilai-nilai pendidikan karakter berbasis dakwah bagi peserta didik di sekolah tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi yang dilakukan melalui teknik observasi, wawancara, dan dokumentasi. Teknik analisis data meliputi reduksi data, penyajian data, serta penarikan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa: (1) tahapan pembentukan nilai karakter dalam program ekstrakurikuler khuruj diawali dengan transformasi nilai, yaitu memberikan pemahaman kepada peserta didik dengan tujuan meningkatkan motivasi sehingga tumbuh semangat spiritualitas, komitmen untuk memperbaiki diri, dan aktualisasi sunnah Nabi Muhammad SAW melalui ceramah dan nasihat. Selanjutnya, transaksi nilai dilakukan melalui pembinaan atau keterlibatan aktif pendidik bersama peserta didik, seperti keteladanan, pembiasaan, dan pembinaan disiplin sehingga terbentuk perilaku yang baik melalui proses pendampingan yang intens dan konsisten. Tahap akhir adalah transinternalisasi, yaitu pembentukan nilai karakter religius, mandiri, berintegritas, dan sosial pada peserta didik. (2) Kegiatan khuruj yang dilaksanakan mengadopsi basis dakwah yang mengintegrasikan nilai religius, integritas, kemandirian, dan sosial. Nilai religius diwujudkan melalui penguatan iman lewat dzikir, penyempurnaan kualitas salat, serta kegiatan ilmu dan dzikir yang membentuk kedisiplinan ibadah dan kesadaran ketuhanan. Nilai integritas diinternalisasikan melalui menjaga niat yang ikhlas, istigfar, serta menghidupkan kembali sunnah Nabi Muhammad SAW sehingga membangun kejujuran batin dan akhlak mulia. Nilai kemandirian diwujudkan melalui kegiatan i'tikaf satu hari di masjid agar peserta didik tidak bergantung pada orang lain. Nilai sosial diwujudkan melalui kegiatan takzim, tabligh, dan silaturahmi yang memperkuat ukhuwah Islamiyah.

Kata Kunci: Internalisasi Nilai; Karakter Peserta Didik; Kegiatan Ekstrakurikuler Khuruj

ABSTRACT

This study aims to determine: (1) Stages of character education value formation in the extracurricular khuruj program at SMK Al Quran and Da'wah, Telaga Biru District; (2) Integration of character education values in the basis of da'wah for students at SMK Al Quran and Da'wah, Telaga Biru District. This study uses a qualitative method with a phenomenological approach carried out using observation, interview and documentation techniques. Techniques in data analysis, namely data reduction, data presentation, and conclusion/verification. The results of the study show that: (1) Stages of character value formation in the extracurricular khuruj program begin with value transformation, namely providing understanding to students with the aim of increasing motivation, so that the spirit of spirituality, commitment to self-improvement and actualization of the sunnah of the Prophet

SAW grows through advice lectures. Furthermore, value transactions include coaching or active involvement of educators with students such as role models, habituation and discipline coaching so that they become good behavior through an intense and consistent mentoring process. The final stage is transinternationalization, which forms the character values of religious, independent, with integrity and social students; (2) The khuruj activities implemented adopt the basis of da'wah which integrates religious, integrity, independence and social values. Religious values are manifested through the strength of strengthening faith through dhikr, perfecting the quality of prayer, as well as knowledge and dhikr activities which form disciplined worship and awareness of divinity. Integrity values are internalized through maintaining sincere intentions, istigfar and revitalizing the sunnah of the Prophet SAW, thus building inner honesty and noble morals. Independence is manifested through 1-day Itiqaf in the mosque so as not to depend on others. Social values are manifested through reverence and tabligh and silaturahmi activities which strengthen Islamic brotherhood.

Keywords: *Internalization of Values; Student Character; Khuruj Extracurricular Activities*

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INTRODUCTION

Ideally, national education as mandated in Law Number 20 of 2003 aims to develop the potential of students to become people who are faithful, pious to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In the context of Vocational High Schools (SMK), character education plays a crucial role because its graduates are prepared to immediately enter the world of work which demands integrity, discipline, and high professional ethics. In the context of education in Vocational High Schools (SMK), character education plays a crucial role because its graduates are prepared to immediately enter the world of work (Setyawan & Hamdi, 2024). Therefore, SMK graduates are required to have integrity, discipline, and high professional ethics who are not only skilled in technical matters but also able to demonstrate a professional and disciplined attitude in working (Bontang, 2023).

However, the facts on the ground show a significant gap between these ideals and the current reality. Today, the younger generation is faced with a complex moral crisis as a negative impact of the rapid flow of technology and the influence of global culture, which is often at odds with the nation's noble values (Siti Maryam, 2023). This challenge is exacerbated by the limited scope of the formal curriculum in schools. According to Permendikbud No.60, (2014), the time allocated for Islamic Religious Education (PAI) and Character Building subjects is only around two hours per week. This very limited time is clearly insufficient for the in-depth and sustained internalization of character values.

This gap creates a gap in the character development process of vocational high school students. Formal learning tends to emphasize cognitive aspects and technical skills (hard skills), while affective and spiritual aspects are often neglected (Suparlan, 2022). Yet, spirituality serves as the foundation for intellectual and emotional aspects, thus developing individuals with strong character (Masaong, 2012). This is the starting point for the importance of an extracurricular program that can compensate for this deficiency through a more practical approach and engage students' spiritual side.

The Al-Quran and Da'wah Vocational School in Telaga Biru District offers unique character development through a mandatory extracurricular program called Khuruj. Al-Kandahlawi (2019) stated that Khuruj is a means of self-improvement packaged in accordance with Islamic teachings by implementing six basic methods of da'wah. This extracurricular program adopts a da'wah method similar to the one above and involves itikaf activities for one day every month and ten days during semester breaks, adjusted to school conditions. Unlike most extracurricular activities, Khuruj requires the total involvement of students in a structured religious environment, where they are trained to be independent, disciplined in worship, and build social awareness through the jaula method (silaturahmi).

The urgency of this research lies in scientifically examining how the stages of character formation occur in khuruj activities. Researchers see great potential for breakthroughs in extracurricular activities that touch the spiritual side of students and become a solution to the limited hours of religious studies in schools. Without an in-depth study of the stages of character formation such as transformation, transactions, and trans-internalization of values, the effectiveness of khuruj extracurricular activities will be seen only as a mere ceremonial activity. Therefore, this research is very important to document, analyze, and validate how character values can be formed automatically in students through direct experience in the field, so that it can serve as a reference model for developing character education for participants for other educational institutions.

RESEARCH METHODS

Research on the internalization of character education values in the extracurricular khuruj program at SMK Al Quran and Da'wah, Telaga Biru District, uses a qualitative approach with a case study design, because it wants to know in detail and get a clear picture and sequence of events about a character development process in extracurricular khuruj activities. The data collection techniques are using techniques; (1) in-depth interviews, namely, researchers ask questions outside the concept to get accurate information to key informants, namely the

principal, then followed by supporting informants, namely the head of the Islamic boarding school, teachers, students or students, and ustadz; (2) Observation, carried out by making research observation attachments related to the sub-focus of the research and seeing directly; (3) Documentation, carried out by collecting data in the form of documents and activities related to the focus of the research. Data analysis uses theme analysis, using interactive model data analysis components such as (1) Data reduction, carried out by abstracting and coding, with the aim of focusing, simplifying, and transferring from raw data to original field notes, then at the bottom of each data unit is notated; (2) Data compilation, carried out by compiling data systematically with sentences arranged according to the focus of the problem; (3) Drawing conclusions, carried out by giving meaning to the data that has been collected which is related to the research and suggestions as the end of this research section.

To obtain maximum research results, researchers carry out validity checks, namely by extending the time of attendance, conducting observations, increasing diligence, conducting authentic proof, and using method triangulation. The research stages are: (1) pre-field, including the research preparation stage; (2) implementation, including the ongoing research process; (3) the next reporting stage includes guidance with the supervising lecturer.

RESEARCH RESULT

Stages of forming character education values in the khuruj extracurricular program

Based on the research results, it was found that the stages of character value formation in the Khuruj extracurricular program (1) The stages of character value formation in the Khuruj extracurricular program begin with value transformation, namely providing understanding to students with the aim of increasing motivation, so that a spirit of spirituality, commitment to self-improvement and actualization of the Sunnah of the Prophet SAW grows. through advice lectures ; (2) Transactions include coaching or active involvement of educators with students such as role models, habituation and discipline development so that they become good behavior through an intense and consistent mentoring process, (3) Transinternationalization, forming the character of religious, independent, integrity and social students.

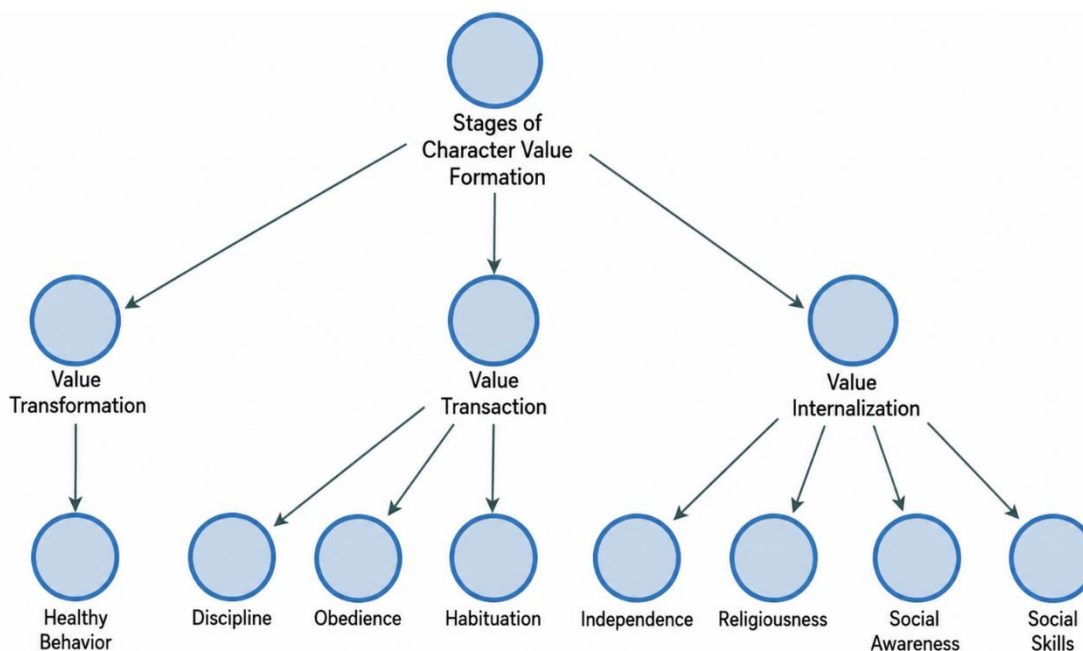


Figure 1. Project maps of the stages of character education value formation in the extracurricular Khuruj program at the Al Quran and Da'wah Vocational School, Telaga Biru District.

Figure 1 shows that in the formation of character values in students at the Al Quran and Da'wah Vocational School in Telaga Biru District, there are 3 stages, namely starting from providing an understanding of values, active involvement of educators and students including habituation, role models and discipline, so that students are formed who have integrity, are independent, religious and social.

Integration of character education values in the basic principles of da'wah

The khuruj activities implemented adopt the basis of da'wah which integrates religious, integrity, independence and social values. (1) Religious values are manifested through strong strengthening of faith through dhikr, perfecting the quality of prayer, as well as knowledge and dhikr activities which form disciplined worship and awareness of divinity; (2) Integrity values are internalized through maintaining sincere intentions, istigfar and revitalizing the sunnah of the Prophet SAW, thus building inner honesty and noble morals; (3) Independence is manifested through 1 day of Itiqaf in the mosque so as not to depend on others; (4) Social values are manifested through reverence and tabligh and silaturahmi activities which strengthen *Islamic brotherhood*.

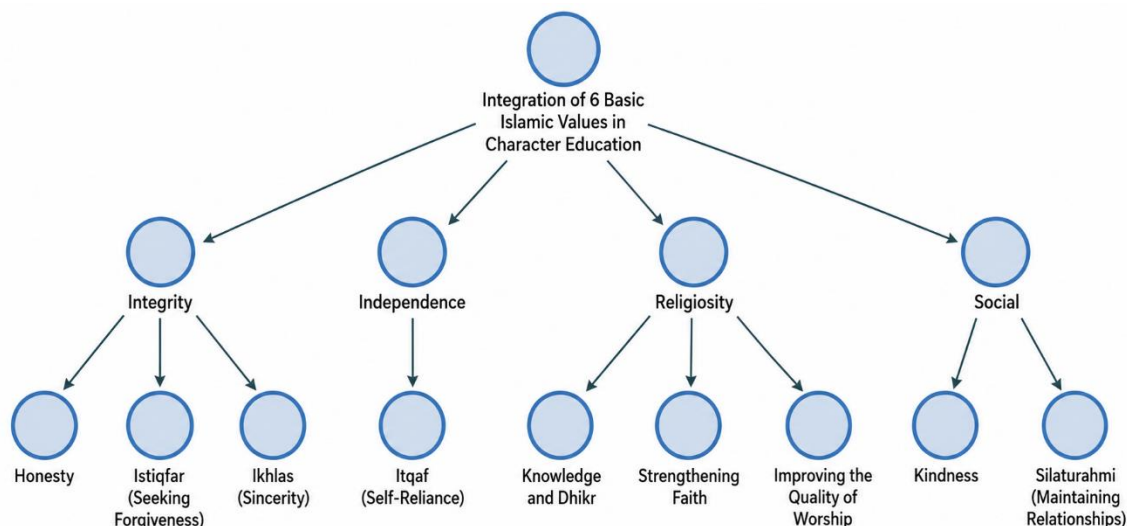


Figure 2. *Integration of character education values in the basis of da'wah for students at the Al Quran and Da'wah Vocational School, Telaga Biru District*

Figure 2 shows that the basic integration of preaching in character education is to form 4 main prominent characters, namely: a) Religious; b) Integrity; c) Social; d) Independent

DISCUSSION

Stages of character value formation in students

In this section, the researcher will describe the research results based on the focus of the stages of character value formation in students, which consist of three stages in character formation, namely: a) Value transformation; b) Value transaction; c) Value transinternalization. This will be explained as follows.

a) Value Transformation

Based on the results of field research, the stages of character value formation in the Khuruj extracurricular program begin with value transformation, namely providing understanding to students with the aim of increasing motivation, so that the spirit of spirituality, commitment to self-improvement and actualization of the Sunnah of the Prophet Muhammad SAW grows through advice lectures. This is reinforced by (Nurya & Saputra, 2023) the fact that the transformation of character education values requires verbal communication to inform the classification of good and bad values so that a solid cognitive foundation is created before entering a deeper internalization stage. The lecture method in providing motivation to students to grow the spirit of spirituality so as to form a religious person, this is as (Ryan & Deci, 2020) Value transformation in terms of providing understanding to students through intrinsic motivation is very crucial so that it grows in students the spirit of making themselves subjects in character formation. Motivation functions as the initial driving energy to act so as to

accelerate the habituation process. Through intense repetition so that it becomes an automatic action that is integrated with self-identity without requiring great cognitive effort. In short, motivation starts the process, while habituation makes it a natural character (Sudirman, 2021).

Actualization of the Sunnah is an aspect emphasized in the value transformation stage through advice lectures with the aim of providing students with an understanding that the Sunnah plays a very crucial role and is always *related* to the development of the times. This is as if (Syahiddin & dkk., 2022)accustoming students to revive prophetic values as a moral foundation relevant to the challenges of the times. The four main attributes of the Prophet Muhammad as core character competencies. This process begins with instilling *Shidiq* as a form of integrity through harmony of heart, words, and deeds, and *Amanah* to build accountability in maintaining every responsibility and trust. Next, the value of *Tabligh* is integrated to hone effective communication skills that are polite in conveying the truth, while *Fathanah* is developed to equip students with intelligence and wisdom when making decisions amidst the complexities of the modern era. The manners of the Prophet Muhammad SAW such as respecting the elderly, loving the young and respecting peers are crucial to mitigate moral crises such as *bullying* (Hidayat, 2023).

Based on the above explanation, it can be concluded that value transformation is a stage of providing students with an understanding of complex and modern educational values, through providing motivation so that awareness grows within students regarding the urgency of character education values.

b) Value Transaction

After the stage of providing understanding to students or transformation of values. Next is the transaction of character education values in the extracurricular khuruj program. Research findings show that value transactions in shaping student character include coaching or active involvement of educators with students that is intense and consistent including providing role models, fostering discipline and habituation. The research is strengthened by (Munawwaroh, 2019)the fact that the example of educators plays a crucial role in fostering student character, and is most effective and efficient with the provisions that are carried out comprehensively and consistently by educators in every educational environment, carried out well and demonstrating or integrating 3 aspects namely cognitive, affective and psychomotor. By providing good examples of good actions and behavior will give a good impression to students and others in the practice of character education values so that it does not feel heavy (Mustofa, 2019).

The next strategy is developing discipline in students. Research shows that developing discipline aims to instill responsibility and integrity in students. This is consistent with (Nurjannah et al., 2020) the strategy of developing discipline in students, which aims to guide and supervise students to become more disciplined. Discipline requires practice and inculcation in daily life, as it is through this practice that individuals will truly develop and lead meaningful lives, gaining the trust of others due to their strong sense of discipline and responsibility. (Afandi & Rusmini, 2021).

Habituation applied to students in character formation is far more effective than simply giving advice. This is like (Sujana, 2019) habituation, a practical method that touches more on the affective and psychomotor aspects of students. While advice only stops at the cognitive level (knowing what is right), habituation forces the body and mind to practice that truth consistently. This creates permanent behavioral patterns that are difficult to change with words alone. Wiyani, (2017) in his study emphasized that character cannot be formed instantly through one or two pieces of advice, but rather through a long process of being "forced" (by the system), then "getting used to," until finally becoming a "culture" of the self.

Based on the above description, it can be concluded that the value transaction in character formation of students through the Khuruj extracurricular program is carried out intensively and consistently through strategies of role model, discipline, and habituation. Educators play a crucial role as role models who integrate cognitive, affective, and psychomotor aspects so that good values are more easily absorbed. Discipline development aims to build integrity and responsibility in students. Habituation creates permanent behavioral patterns through a long process that transforms system coercion into habits and ultimately becomes a meaningful self-culture.

c) Trans-Internalization of Values

The final stage of internalizing character education values in the Khuruj extracurricular program is transinternationalization, where the character education values formed in students are religious, independent, have integrity and social. Religious activities outside of school, and non-academic programs show empirical evidence that each -strengthens these four values . (Rachmat et al., 2024) Routine programs and habitual activities (khuruj activities) support the internalization of religious character and discipline through repetition and group norms. Accustoming students to practice character education values through real activities such as extracurricular activities in this case Khuruj activities, and service so that the values become daily practices -, not just theories (Sayekti et al., 2019). Placing students in task roles in this

case Khuruj activities such as itiqaf in the mosque increases independence and integrity because students must obey and comply with the decisions of the group leader, learn to make decisions and also be responsible for their survival during itiqah in the mosque, this increases the attitude of independence and integrity of students (Zarkasyi et al., 2020).

Based on the above explanation, it can be concluded that the Khuruj extracurricular program is an effective instrument for character internalization. Through a combination of routine religious activities, practical service, and the practice of itikaf (seclusion) in the mosque, the values of character education are no longer merely theoretical but are transformed into everyday practices. This program comprehensively shapes the profile of students with religious depth, independence, social integrity, and integrity.

Integration of character education values in the basis of da'wah

This section will describe the integration of character education values in students in the basis of khuruj da'wah, including the formation of values: a) Religious; b) Integrity; c) Independence; d) Social. This will be described as follows.

a) Religious Values

Religious values are manifested through the strengthening of faith through dhikr, improving the quality of prayer, and the activities of knowledge and dhikr that shape the discipline of worship and divine awareness. These findings are supported by (Irhas et al., 2023) the fact that dhikr increases intellectual, emotional, and spiritual intelligence, as seen in increased empathy and emotional regulation. The author explores the spiritual benefits of dhikr, arguing that dhikr can deepen one's relationship with God and provide a sense of purpose and meaning in life. The role of dhikr in holistic development and provides insight into the potential benefits of dhikr practice. The practice of dhikr can have a significant impact on one's intellectual, emotional, and spiritual well-being, making it a valuable tool for personal growth and development. Working on a foundation with faith manifested through the implementation of prayer and good deeds (sadaqah) will be more perfect and give birth to positive character and improvements in achieving more meaningful values (Saputro & Setiawan, 2024).

Based on this explanation, it can be concluded that the manifestation of integrated religious values through dhikr (remembrance of God), perfecting prayer, and good deeds plays a crucial role in holistic self-development. The practice of dhikr has been shown to significantly increase intellectual, emotional, and spiritual intelligence, resulting in strengthened empathy and improved emotional regulation. Through consistent worship, discipline and divine awareness are formed, deepening the meaning of life and strengthening one's relationship with the Creator.

Ultimately, the synergy between strong faith and concrete deeds not only fosters positive character but also serves as a foundation for individuals to achieve more meaningful and prosperous lives, both physically and spiritually.

b) Integrity Values

The value of integrity is internalized through maintaining sincere intentions, seeking forgiveness, and revitalizing the Sunnah of the Prophet Muhammad (PBUH), thus building inner honesty and noble morals. These findings are reinforced by (Hamdiani & Imaduddin, 2025) research showing that sincere intentions (ikhlas) are a determining factor in shaping ethical behavior. Sincerity mitigates the intention to commit fraud, such as cheating during class, because the individual's orientation shifts from momentary material gain to transcendental responsibility. The practice of seeking forgiveness has a significant influence on self-control and reduces the tendency for deviant behavior. By regularly seeking forgiveness, a person's moral awareness is maintained, thus fortifying themselves from actions that harm integrity (Salsabila & Ningsih, 2025). Internalization of prophetic values (Siddiq, Amanah, Tabligh, Fathanah) through the revitalization of the Sunnah has been proven to effectively shape the character of integrity in the younger generation. This pattern creates harmony between inner convictions and outward actions (Suraji, 2025).

Based on the above explanation, it can be concluded that integrity is formed through the internalization of spiritual values, including sincerity, the practice of istighfar (repentance), and the practice of prophetic values (siddiq, amanah, tabligh, fathanah). Sincerity is the main foundation in forming ethical behavior because it directs individuals towards a transcendental responsibility orientation, thereby enabling them to avoid fraud. The practice of istighfar plays a role in increasing self-control and maintaining moral awareness, thereby preventing deviant behavior. Meanwhile, the internalization of prophetic values through the revitalization of the sunnah can create harmony between inner convictions and outward actions, which ultimately forms an honest, responsible, and noble character as a manifestation of integrity.

c) Value of Independence

Independence is manifested through a one-day I'tikaf (retreat) in the mosque, thus eliminating dependence on others. This aligns with research showing that the practice of I'tikaf is not only a spiritual act of worship but also a means of character development, including independence. Research by (Wahidah, 2024) emphasizes that i'tikaf creates a reflective space that encourages individuals to manage themselves independently, both in aspects of worship, self-control, and minimal social interaction. In addition, Ahmad, (2016) in his journal that in

the perspective of Islamic education, independence is an essential character that is instilled so that individuals are able to be responsible for themselves without dependence on others, as emphasized that independence is the ability to be accountable for personal behavior since reaching adulthood. Other research also shows that the formation of independence in Islamic education is related to the habituation of activities that require initiative and independent self-management (Ridha, 2022).

Based on the above explanation, it can be concluded that students are formed through the practice of i'tikaf in the mosque which demands independent self-management in aspects of worship, time, and personal needs, thereby reducing dependence on others and strengthening personal responsibility and self-control.

d) Social Values

Social values are manifested in solemnity and tabligh and silaturahmi activities that strengthen Islamic brotherhood. This finding is supported by research (Qibtiyah, 2023) that Islamic brotherhood shows that collective religious activities function as a means of internalizing the value of brotherhood through the stages of transformation, transaction, and trans-internalization of values, thereby strengthening social cohesion in society. Furthermore, other studies confirm that the life of religious communities (such as Islamic boarding schools or khuruj) builds social responsibility based on ukhuwah, which gives rise to solidarity and social concern among community members (Arpanudin, 2016). Furthermore, the effectiveness of silaturahmi in integrating social values is reinforced by the fact Safrizal, (2025) that silaturahmi plays a role as an effective interpersonal communication medium in strengthening social relations, increasing togetherness, and strengthening solidarity between individuals in society. The latest integrative study found that ukhuwah and silaturahmi are socio-spiritual capital that can increase a sense of belonging, emotional support, and strengthen social ties that have an impact on the well-being of individuals and communities (Maududdi & al., 2026). These findings are also supported (Indriyati & Arinda, 2024) by research showing that religious practices such as Yasin and da'wah activities (tabligh) function as a medium for friendship and strengthening Islamic brotherhood which actually builds social solidarity in society.

Based on the explanation and discussion above, it can be concluded that social values are integrated or strengthened by the activities of devotion, tabligh, and silaturahmi, not just religious practices, but are an effective mechanism in building social values in the form of

Islamic brotherhood, which is reflected in increasing solidarity, concern, and social ties between individuals.

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