
MODEL OF INTERNALISATION RELIGIOUS CHARACTER VALUES TO STRENGTHEN MORAL STUDENT

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Abstract

This study aimed to investigate the implementation of religious character values among students and to identify internalisation models that can enhance students' morale. Employing qualitative methods, the study adopted a phenomenological approach to comprehensively understand the process of internalising religious character values in an educational setting. This study was conducted across two senior high schools and one vocational high school in East Kalimantan Province. Moreover, data were gathered through extensive interviews, observations, and documentation, then analysed through data reduction, data display, and conclusion drawing. The findings revealed various efforts to instil students' religious character values, such as instilling theoretical knowledge about spiritual values, organising religious activities, fostering a religious culture in schools, integrating religious values in various disciplines, and maintaining continuous supervision. The model utilised for internalising religious character values was the structural-organic-reflective-integrative model. This model offers a comprehensive approach to enhancing students' moral development by embedding religious principles into every aspect of education. While this study has contributed to the discussion, some limitations and suggestions for future research were provided.

Keywords: model of internalisation; religious character values; moral student

Abstrak

Penelitian ini bertujuan untuk menginvestigasi implementasi nilai-nilai karakter religius di kalangan siswa dan mengidentifikasi model internalisasi yang dapat meningkatkan moral siswa. Dengan menggunakan metode kualitatif, studi ini mengadopsi pendekatan fenomenologis untuk memahami secara komprehensif proses internalisasi nilai-nilai karakter religius dalam konteks pendidikan. Penelitian ini dilakukan di dua sekolah menengah atas dan satu sekolah menengah kejuruan di Provinsi Kalimantan Timur. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi, yang kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian ini menunjukkan berbagai upaya untuk menanamkan nilai-nilai karakter religius siswa, seperti memberikan pengetahuan teoritis tentang nilai-nilai spiritual, mengorganisir kegiatan keagamaan, membina budaya keagamaan di sekolah, mengintegrasikan nilai-nilai keagamaan dalam berbagai disiplin, dan menjaga pengawasan yang berkelanjutan. Selanjutnya, model internalisasi nilai-nilai karakter religius yang diterapkan adalah model struktural-organik-reflektif-integratif. Model ini menawarkan pendekatan komprehensif untuk meningkatkan perkembangan moral siswa dengan menyelipkan prinsip-prinsip keagamaan ke dalam setiap aspek pendidikan. Meskipun studi ini telah memberikan kontribusi pada diskusi di topik terkait, beberapa keterbatasan dan saran untuk penelitian di masa mendatang telah disampaikan dalam artikel ini.

Kata kunci: model internalisasi; nilai-nilai karakter religius; moral siswa

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Introduction

Education is a means of equipping human resources to promote development (Hermino & Arifin, 2020). Religious character education plays a crucial role in shaping individuals with strong moral and ethical values, enabling them to make positive contributions to society and their surroundings (Hidayati et al., 2022). The development of religious values is a crucial aspect of attaining the objectives of character education (Taja et al., 2021). Values are principles of conduct, aesthetics, fairness, and accuracy that unite individuals and should be upheld and preserved (Lubis, 2011). If these values have been consistently executed, they will manifest as distinct characters. Character is the amalgamation of an individual's values, personality, disposition, and traits, shaping their habits (Philips, 2008). Religious character education should be regarded as a deliberate and systematic endeavor rather than an abrupt occurrence (Ansori et al., 2022). Furthermore, character education can be grounded in indigenous knowledge, as exemplified by the Pancasila student profile, which highlights religious principles alongside other significant attributes (Sukirno et al., 2023).

Formal educational institutions play a crucial role in instilling national values and principles in children (Kadek Suartama et al., 2020). Internalisation refers to the cognitive and psychological process through which individuals acquire, embrace, and integrate their surroundings' values, beliefs, rules, norms, and social constructs, ultimately incorporating them into their identity (Berger & Luckmann, 1966). Within the educational setting, teachers bear significant responsibility for molding the religious disposition of students. Teachers serve as both purveyors of knowledge and spiritual mentors, aiding students in cultivating virtuous principles (Hamzah et al., 2020). Various internalisation models are required to instill students' religious character values within the school setting. There are several models of internalising religious character values, including the tadzkiroh model, istiqomah, and iqra-zikir-fikir (Majid & Andaryuni, 2011), then structural, formal, mechanical, and organic models (Muhaimin, 2008), and reflective and rational development models (Kesuma et al., 2011).

In order to achieve success in cultivating religious character in students, it is imperative that all members of the school community, including student guardians, actively support this endeavour. Additionally, providing adequate facilities is crucial for successfully cultivating religious character in students (F. N. Hayati et al., 2020). Teachers play an essential role in assisting students in resolving issues and identifying optimal solutions. This involves a continuous commitment to ensuring the well-being and success of each student (Kumarian & Rashid, 2023). Within the realm of Islamic education, Islamic Religious Education teachers are responsible for imparting knowledge and cultivating and guiding students towards developing virtuous morals and character (Hasanuddin & Iskandar, 2022). Both teachers and parents play crucial roles in shaping students' character throughout the learning process. Teachers serve as exemplars and facilitators in assisting students in comprehending and implementing religious principles in their daily lives. At the same time, parents play a role in bolstering the educational development of student's character (Harianto & Kandedes, 2023). The collaboration between parents and teachers is crucial in fostering children's character education, necessitating effective communication between the two parties (Atmazaki et al., 2020).

Previous studies have demonstrated the need for parental support in character education to facilitate the learning process. The objective extends beyond the mere graduation of students, encompassing the development of individuals capable of displaying virtuous morals (Virlia et al., 2021). Additionally, cultivating student character can be reinforced through establishing positive habits (Safitri et al., 2021). In this regard, the role of educators assumes paramount importance, given their significant influence in guiding students toward exemplifying akhlakul karimah towards all (Brata et al., 2022).

Nevertheless, in contemporary reality, despite endeavours to inculcate the religious character of students within educational institutions, numerous deviations in character persist. Specifically, delinquency in formal education settings, such as Senior High Schools and Vocational High Schools in East Kalimantan, have been observed. For instance, a documented altercation between Berau State Vocational High School 2 students and Muhammadiyah Vocational High School in Berau, East Kalimantan, on September 16, 2022, highlights such deviations (Zuhri, 2022). Similarly, a conflict among a group of high school students at Tarakan Mangrove Forest on October 12, 2021, originating from a dispute on social media and culminating in a physical confrontation, serves as evidence of persistent challenges in addressing character deviations among students (Wibisono, 2021). It is imperative to acknowledge that efforts to internalise religious character values in schools have been ineffective, and determining the optimal internalisation model remains daunting. Additionally, a comprehensive evaluation is necessary to identify the most suitable approach, ensuring the genuine integration of religious character values into students' daily lives.

Researching the internalisation of religious character values in students assumes great significance. This internalisation process transcends the mere cultivation of spiritual and moral principles, encompassing the holistic development of students as the future generation of a civilised society. Through such research, identifying the most effective internalisation model for religious character values becomes possible. The primary aim of this study revolves around exploring efforts to internalise religious character values among students and identifying models of internalisation capable of fortifying their moral compass, particularly within Senior High School 1 of South Sangatta, Senior High School 1 of North Sangatta, and Vocational High School of North Sangatta, East Kutai Regency, East Kalimantan Province.

Method

This study employs a qualitative methodology (Sudaryono, 2019) to understand phenomena within their authentic social setting comprehensively. This approach emphasises the importance of extensive interaction between the researcher and the subject being studied. For this study, a qualitative approach was selected to enable researchers to understand how religious character values are internalised by students in three schools, including at State Senior High School 1 of South Sangatta, Senior High School 1 of North Sangatta, and Vocational High School of North Sangatta, East Kutai Regency. The research methodology employed is phenomenology (Moleong, 2012), which centres on comprehending the significance of occurrences and their correlation to the investigated context. The researcher used phenomenological research to investigate the importance and fundamental nature of the processes involved in internalising religious character

values within the school setting while also aiming to identify the specific internalisation model utilised. By using the phenomenological approach, researchers can deeply understand how individuals internalise religious character values, the stages that occur in the internalisation process, and how religious character values are reflected in the daily behaviour of individuals. Through this approach, researchers can comprehensively explore the meaning of religious character values for individuals.

In addition, the phenomenological approach also allows researchers to explore the stages that occur in the internalisation process of religious character values, starting from the value transformation phase, the value transaction stage, to the trans-internalisation stage. Thus, phenomenology provides a suitable framework to explore the meaning of religious character values for students and how they can be applied in their daily lives to strengthen their morals.

The study was conducted in September 2023, employing a research design incorporating data collection methods such as in-depth interviews, observation, and documentation. These techniques were selected based on their ability to comprehend the phenomenon being investigated thoroughly. In addition, the data analysis process involved the steps of reduction, display, and drawing/verification (Miles & Huberman, 2007). During the reduction phase, researchers selectively organised pertinent data and discarded superfluous information, refining the research focus. The researcher conducted comprehensive interviews by planning, making a list of questions, and making an interview schedule to complete the data collection plan with fifteen informants involved in this study. The informants willingly and without any form of pressure participated, highlighting the importance of adhering to ethical research practices and maintaining the integrity of the collected data. During the display stage, the condensed data is presented in tables and concise statements to aid in the analysis and understanding of the information. Ultimately, during the drawing/verification phase, researchers derive conclusions based on the processed data. The resulting conclusion will explain the endeavors undertaken to instill religious character values in students and the specific internalisation model employed. This research aims to provide valuable insights into the process of internalising religious character values in the educational setting, particularly in State Senior High School 1 of South Sangatta, Senior High School 1 of North Sangatta, and Vocational High School of North Sangatta, East Kutai Regency.

RESULTS AND DISCUSSION

Efforts to Internalise Students' Religious Character Values

Some of the efforts that have been made to internalise students' religious character values include the following:

Providing Theoretical Knowledge about Religious Values

This theoretical understanding of spiritual values provides a solid foundation for internalising these values in daily life, using them as moral guidance, and interacting with the environment at school. (Yi & Tsang, 2020). The Islamic values include the importance of faith and piety, simplicity, respect for each other, and respect for parents, as for some of the efforts made to provide students with theoretical knowledge about religious values, namely through

socialisation during the new student orientation period activities, intraocular during Islamic Religious Education learning, delivery of Friday sermons, religious lectures during the commemoration of Islamic holidays, women's fiqh studies, the moment of changing the Islamic spiritual board or *majelis taklim ulul albab*. Table 1 below is a summary of the results of interviews with informants.

Table 1. Summary of Interview Results Regarding Providing Students with Theoretical Knowledge about Religious Values

No.	Informant	Summary of Interview Results
1	Principal	Determine policies related to Islamic holiday commemoration activities
2	Vice principal for student affairs	Ensure all students attend the new Student Orientation Period and introduce the school's religious values, academic and extracurricular regulations, and code of conduct.
3	Islamic Religious Education Teacher	Teaching religious values include the importance of faith and piety, simplicity, and respect for each other and respect for parents.during Islamic religious education lessons in the classroom
4	Islamic Spiritual Formation Teacher	Delivering the Friday sermon, studying women's fiqh, and the moment of the <i>ulul albab</i> Islamic spiritual board.

The data table 1 shows that during the new student orientation period, activities functioned as a way to socialise and provide an understanding of the knowledge of religious values both included in intracurricular and extracurricular activities, as well as religious values both sourced from the values of Islamic teachings in particular and also the value of school religious culture, and this was the first time carried out by the school to internalise religious character values to all new students who were accepted.

The positive impact found after the provision of religious values was that several female students who previously did not wear the hijab changed to wearing the hijab because they had heard the threat for those who did not use the hijab during religious lessons.

Carrying Out Religious Activities

The next effort made in internalising religious character values in students is by increasing religious activities in the school environment, including; congregational dzuhur prayer activities, Friday prayers, *dhuha* prayers, *khotmil Qur'an*, Islamic New Year festivals, sharing sacrificial meat, *Pesantren Ramadan*, social charity activities and *istighosah*. The following is a summary of the results of interviews with informants; see Table 2.

Table 2. Summary of Interview Results Regarding the Implementation of Religious Activities at School

No.	Informant	Summary of Interview Results
1	Vice principal for student affairs	Students are required to regularly participate in religious activities, such as congregational dzuhur prayers, Friday prayers, Islamic New Year festivals, Ramadan boarding schools, and social service charities.
2	Vice principal for curriculum	When there are activities to commemorate Islamic holidays, learning in the classroom is temporarily diverted to religious events.
3	Islamic Religious	Usually, students perform <i>dhuha</i> prayers during the first break and <i>istighosah</i>

No.	Informant	Summary of Interview Results
4	Education Teacher Islamic Spiritual Formation Teacher	when approaching the national final exam. Other religious activities include sharing sacrificial meat during Eid al-Adha and <i>khotmil qur'an</i> activities.
5	Students	I am trained and familiarised with the routine of praying dzuhur in the congregation.

Overall, efforts to internalise religious character values in students are carried out through various religious activities in the school environment, as the activities above can create an environment that supports students' spiritual and moral development and provides significant benefits for students, including strengthening students' religious character values and increasing discipline and responsibility, which in turn can form a better and ethical student personality.

Creating a Religious Culture at School

Implementing religious culture in schools has an important meaning as an effort to internalise religious character values to students. Religious culture is a set of religious values that underlie a person's behaviour and have become a habit in life. Some religious cultures that have been implemented as an effort to internalise religious character values in students include the culture of greetings, smiles greetings politeness, the culture of reading prayers and *asmaul husna* before starting Islamic Religious Education lessons, the culture of *tadarrus al-Qur'an* (reading one page) every Wednesday morning, the culture of one day one hadith after zuhr prayer, the culture of Friday clean in the mosque and School environment, and the culture of hijab for female students. Through active participation in these activities, students can experience significant behavioural changes, such as becoming more patient, caring towards others, diligent in worship, and responsible in their daily actions. The following is a summary of the results of interviews with informants; see Table 3.

Table 3. Summary of Interview Results Regarding Creating A Religious Culture at School

No.	Informant	Summary of Interview Results
1	Principal	The Qur'anic Tadarus conducted every Wednesday morning at School provides understanding and reflection on the teachings of the Qur'an, which are full of moral and spiritual values and helps students develop respect for the Qur'an.
2	Vice principal for curriculum	The religious values implemented in the school refer to religious teachings, the national curriculum, and the good values of the school culture, such as greetings, smiles, and good manners, which have become a hereditary tradition.
3	Vice principal for student affairs	During the first break, especially on Fridays, some students who clean the school mosque in preparation for Friday prayers also need to be appreciated because this action reflects the values of cleanliness in Islam.
4	Islamic Religious Education Teacher	In this school, every morning at 07.15 Wita, the culture of reading <i>surah Al-Fatihah</i> and learning prayers is mandatory for all students, as well as reading <i>Asmaul Husna</i> before Islamic Religious Education lessons, which aims to provide a deep understanding of the attributes of God.
5	Islamic Spiritual	The recitation of one hadith by students after <i>Dzuhur</i> prayer in the congregation increases understanding of Islamic teachings and creates an environment that supports

No.	Informant	Summary of Interview Results
6	Formation Teacher	the growth of religious character.
	Students	During the first break, especially on Fridays, some friends who clean the school mosque in preparation for Friday prayers also need to be appreciated because this action reflects the values of cleanliness in Islam.

Some of Table 3 religious cultures, which include religious norms, become not only habits but also the foundation of behaviour, providing a foundation for students to understand, live, and apply religious values in everyday life. Thus, implementing religious culture is a formal activity and a concrete means to shape students' religious character. Thus, applying religious culture is a formal activity and a concrete means to shape students' religious character.

Integrating Religious Values with Various Scientific Fields of Study

The values of religious character internalised in students are the shared responsibility of both parents and the school itself. In the school environment, every teacher, both religious teachers and teachers who teach general subjects, should instil religious character values in students. The following is a summary of the results of interviews with informants; see Table 4.

Table 4. Summary of Interview Results Regarding Integrating Religious Values with Various Scientific Studies

No.	Informant	Summary of Interview Results
1	Principal	Every teacher, both religious teachers and teachers who teach general subjects, has the same obligation to internalise religious character values to students, adjusted to their respective competencies or fields of study.
2	Vice principal for curriculum	The school applies a holistic approach by integrating religious values into the curriculum, including in general scientific studies, through adjustments to teaching materials and teacher training to ensure the formation of students' religious character.
3	Biology Teacher	As a biology teacher in grades X and XI, my obligation to internalise religious character values to students is realised through material linkages, such as in learning the process of human creation, where students are taught about human reproduction by linking it to religious values, namely faith in the greatness of God as the creator.

Efforts to integrate religious values with various scientific fields of study have great relevance in internalising students' religious character values at School. By linking religious teachings with various subjects, students can understand that religious values are not separate from daily life and science.

Conduct Continuous Monitoring

The last effort made to internalise students' religious character values is by conducting continuous supervision. It is hoped that it will provide optimal results and as a control for the school and parents. Continuous supervision from the school is essential in the effort to internalise religious character values in students. This supervision is a control and guidance mechanism that helps students understand and apply these values daily. The school has supervised students by

preparing monitoring cards and offence cards. This monitoring card is a tool for facilitating communication between teachers, parents, and students. With this card, all parties can have the same understanding of what is expected of students in the context of religious character values. It can also help prevent misunderstandings and conflicts. This card also contains a record of religious activities carried out by students. The following summarises the results of the interviews with the informants; see Table 5.

Table 5. Summary of Interview Results Regarding Continuous Monitoring Activities

No.	Informant	Summary of Interview Results
1	Vice principal for student affairs	We developed student monitoring cards as a control tool for religious activities outside of School, including daily prayers and reciting the Qur'an, which proved effective and was supported by parents.
2	Guidance Counseling Teacher	As a Guidance and Counseling teacher, the control student misconduct behaviour at School uses misconduct cards with points that make it possible to provide direction, guidance, and further investigation in cases of serious misconduct.
3	Students	In this school, monitoring cards and student offence cards are used to record religious activities. If the violation is severe, it will affect the value of Islamic Religious Education.

Thus, monitoring and student offence cards are essential to educate and shape student character. Through violation cards, students are taught to be responsible for their every action and behaviour. Students are also taught to appreciate and respect the rules and values that apply, including religious character values.

Some of the efforts made above to internalise students' religious character values show that the school institution supports the efforts made by providing material and non-material support. The following is a summary of the results of interviews with informants; see Table 6.

Table 6 Summary of Interview Results Regarding Support to the Internalization of Religious Character Values at School

No.	Informant	Summary of Interview Results
1	Principal	Schools actively support and appreciate the cultivation of religious character values in students through religious facilities, including prayer rooms, worship equipment, religious learning references, and budget allocations for religious activities.
2	Vice principal for student affairs	The school provides full support for religious activities by providing worship facilities, giving time and permission for religious activities, and organising various activities on religious holidays to meet students' spiritual needs.

Despite all the efforts to internalise religious character values at school, some obstacles still occur, as summarised in the interviews with the following informants; see Table 7.

Table 7. Summary of Interview Results Regarding Obstacles to the Internalization of Religious Character Values at School

No.	Informant	Summary of Interview Results
1	Vice principal for student affairs	The obstacle faced is maintaining student consistency in carrying out religious activities, so the solution used is to involve homeroom teachers or first-hour teachers to provide initial assistance until students can be independent.
2	Vice principal for curriculum	The main obstacle is students' lack of understanding of religion, and the solution is to provide structured learning materials and opportunities to ask questions, as well as give assignments to listen to lectures or pariahs on social media followed by discussions.

Some of the efforts that have been made in order to internalise the religious character values of students have suitability or relevance to the stages of internalising character education, according to Thomas Lickona, among others: (1) Moral Knowing, students are expected to be able to understand and distinguish moral values, appreciate the importance of noble morals logically and rationally, and look for role models in noble morals. (2) Moral Feeling or Moral Loving aims to foster students' love and need for noble moral values through emotional approaches and self-introspection so that they realise the importance of noble morals. (3) Moral Action, as the culmination of the internalisation of character education, is the stage where students, after going through the moral feeling stage, are directed to consciously apply moral behaviour in everyday life (Lickona, 1991).

When viewed from Lickona's theory, the efforts made by the school to internalise the value of religious character to students can be categorised into the stages of moral knowing, moral loving, and moral doing or moral action. First, efforts to internalise students' religious character values can be categorised as moral knowing stages, namely: (1) Providing a theoretical understanding of religious values such as through socialisation during new student orientation activities, intracurricular during Islamic Religious Education learning, as outlined in the learning implementation plan following the Merdeka Curriculum (Susilo et al., 2022). In addition, the characteristics of the Friday sermon delivered in general can generate

feelings of solidarity, which contributes to the internalisation of religious character values (Brooke et al., 2023). In addition, the active role of teachers in character education is also significant in providing moral knowledge, which is how a person knows what is good and evil (Tuhuteru et al., 2023). It aligns with the idea that internalising religious character values involves increasing understanding and knowledge of religious values (Riyadi et al., 2023), as emphasised in Friday sermons and other academic activities. (2) The relevant stage of moral knowing in Schools, namely the integration of religious values into each subject, allows students to be more familiar with these religious values in a broader context, thus strengthening their understanding and application of religious values in everyday life, such as in biology learning which explains the process of human creation, can instil religious values in the form of belief and faith in students, which emphasises the greatness of God as the creator (Hasnadi & Santi, 2021). Integrating religious values into various subjects aligns with an independent curriculum that integrates religious values in certain subjects and is incorporated into all subjects, encouraging a holistic approach to character education (Jamhari & Asrori, 2022). This approach is crucial in developing competence in ethics, morals, and noble character, which contributes to

understanding and internalising students' religious character values (Nafisah, 2023). In addition, the active role of teachers in character education is crucial in providing moral knowledge that shapes students' understanding of character education, which is aligned with the idea of integrating religious values into various subjects to improve students' theoretical knowledge of students' religious character values (Fuadi & Suyatno, 2020).

Second, the moral-loving stage also follows efforts to internalise the religious character of students, including (1) the creation of a religious culture in the school environment. Religious culture in Schools can create a supportive environment for students to learn and develop morally (Retnasari et al., 2023). It aligns with moral loving theory, which emphasises the importance of a loving and supportive environment. Religious culture can include various aspects, such as moral and ethical values, rituals and traditions, and attitudes and behaviours expected of students (Maziyah, 2020). Efforts to internalise religious character values in Schools are to create a religious culture (Sudirman et al., 2023). For example, fostering a culture of greetings, smiles, courtesy, reading prayers, and reciting *asmaul husna* before Islamic religious education lessons, as well as conducting activities such as *tadarrus al-Qur'an*, one day one *hadith*, clean Friday in the mosque and School environment, and hijab culture for female students. These activities are designed to be a religious culture based on School policy and the participation of Islamic education teachers in their respective initiatives (Amir et al., 2022). The role of School religious culture in strengthening students' religious character education has been shown to have a positive impact, leading to significant changes in student's attitudes and behaviours, such as increased awareness of performing prayers, increased concern for others in need, development of tolerance, and a better understanding of Islamic manners (Lestari et al., 2023a). (2) The relevant stages of moral loving in Schools are students being introduced to and choosing extracurricular activity programs in which there is religious material content such as *khotmil* Qur'an activities, Islamic New Year festivals (Muharram), sharing sacrificial meat, Ramadan pesantren, social charity activities, *istighosah*, women's fiqh studies. Extracurricular activities such as these have an important role in character education, including the development of religious character values (F. N. Hayati et al., 2020), as well as leadership development and internalisation of moral, social, and religious values (Fatimah et al., 2021) (Ula & Suwarno, 2023) (Hasnadi & Santi, 2021). In addition, extracurricular activities contribute to the positive development of students, fostering Islamic behaviour and character development (Llerena et al., 2021). Through the implementation of extracurricular activities, it is vital to instil moral qualities that support character education and the advancement of students' religious character (Retnasari et al., 2023). Implementing extracurricular activities must comply with guidelines to ensure their effectiveness in improving students' religious character and attitudes (Ervtasari & Iriani, 2022). The integration of extracurricular programs into the School's education curriculum with the full support of the government and stakeholders is crucial for its success (Casino-García et al., 2021). These activities can also help in the inculcation of Islamic values, not only by religious education teachers but also by general subject teachers and through extracurricular activities (Suyatno et al., 2020).

Third, the stage of moral doing / moral action also closely relates to efforts to internalise the religious character of students at State Senior High School 1 Of South Sangatta. Students' religious character is formed and practised regularly through repeated habituation in the school environment, family, and community. Good cooperation between teachers and parents,

facilitated by a liaison book for teachers, students, and guardians, is essential in facilitating the acceptance and implementation of religious values taught at school. This process includes instilling religious character values, such as moral knowing, moral feeling, and moral acting, so that students can understand, internalise, and apply these values in their daily lives (Wisono & Kkhozin, 2022). The positive impact of the effectiveness of this process is reflected in students' attitudes and behaviours, such as increased awareness of religious practices, concern for others, and higher levels of tolerance (Lestari et al., 2023b). Indonesia's national education system law emphasises formal regulations on cultivating religious character by including principles of ethical and moral behaviour derived from religious traditions and beliefs (Amin et al., 2022). Integrating religious character education within the overall educational framework is recognised as a strategic step to encourage the development of positive moral and ethical behaviour among students (Anggraini et al., 2022). Internalising religious character values involves strategies, such as habituation, exemplification, and rule enforcement, to instil moral and ethical behaviour (Tabroni & Rahmawati, 2021). The role of teachers in instilling religious character integrated with learning at School is vital. The main key is the reciprocal relationship between the internalisation of character education in students at school and in the family (Susanti & Suyatno, 2021). The implications of school efforts in strengthening student character are reflected in daily life, the living environment, and the school. However, they can also positively impact the adult phase (Maisyaroh et al., 2023). Thus, the internalisation of religious character values has succeeded in forming students who not only behave religiously but are also able to apply Islamic ethics, show tolerance, speak politely, help others, show social care, and uphold honesty, discipline, and responsibility (Hasan et al., 2021).

Internalisation Model of Students' Religious Character Values

Experts have put forward several models of internalisation of religious characters that have been reviewed by researchers in theoretical studies. These internalisation models include the *tadzkiroh* model, *istiqomah*, and *iqra-fikir-dzikir* (Majid & Andaryuni, 2011), formal, structural, mechanical, and organic models (Muhaimin, 2008), reflective models and rational development (Kesuma et al., 2011). Further information can be seen in the following summary table 8 of religious character internalisation models.

Table 8. Model of Internalization of Religious Character According to Experts

No.	Model	Description
1	<i>Tadzkiroh</i>	The <i>Tadzkiroh</i> model involves example, direction, encouragement, purification, continuity, remembrance, repetition, organisation, and heart, serving as a framework to guide students in cultivating deep faith, emphasising spiritual guidance.
2	<i>Istiqomah</i>	This model prioritises the appreciation of religious values by students, inspiration from teachers, application of values in daily life, and character development, focusing on forming worship habits.
3	<i>Iqra-Fikir-Dzikir</i>	This model involves cognitive processes and dhikr, helping students understand religious values through reflection and dhikr activities, emphasising students' logic, knowledge, and ability to defend religious values.
4	Structural	This model creates a religious environment that is organised and influenced by the leadership or policies of the institution, following a top-down approach in the implementation of religious activities.
5	Formal	This model applies normative, doctrinal, and absolutist religious methodologies in

No.	Model	Description
6	Mechanic	internalising religious characters, encouraging students to show solid religious participation and commitment, while empirical, rational, and analytical-critical approaches are considered potentially damaging to faith. This model views the internalisation of religious characters as part of religious education that serves to plant and develop life values by understanding that every aspect of life has different purposes and functions, like the components in a complex device.
7	Organic	The organic model aims to develop religious attitudes and life skills by integrating divine and human values vertically and horizontally, as well as organising all the values internalised by each component in the school.
8	Reflective	This model aims to help students understand and apply the character values gained from learning, with the belief that these religious values will influence behaviour in daily life.
9	Rational Development	This model emphasises students' ability to develop rationale and argumentation and provide justification for values as a means of internalising values by prioritising students' cognitive or logical abilities.

Some of the models of internalisation of religious character above can be correlated with the efforts to find the most suitable model based on forming an internalisation model that follows what the experts above offer. The results can explain that there is a relevance that lies in the internalisation process carried out at the School, namely by emphasising aspects including (1) The involvement of the principal's leadership in providing support and support for efforts to internalise religious character values to students, making decisions and related policies, providing direction to teachers, supervising and evaluating the implementation of religious activity policies at school, collaborating with parents and religious organisation institutions. (2) Organising all values and all components in the school to internalise religious character values. (3) Understanding the meaning of religious values and applying them in daily life, (4) Integrating religious values with all scientific fields at school. The following section will discuss the above aspects in the context of efforts to internalise religious character values to determine the appropriate internalisation model based on empirical facts at the school.

First, the principal's leadership involvement is key in shaping students' religious character and internalising religious values. As the highest leader in the school, his role includes designing and implementing policies that reflect religious and moral values (Madjid et al., 2021). The 'top-down' approach to leadership ensures that religious activities are initiated and guided by direct instructions from the principal (Purwandari et al., 2021). The 'top-down' approach in leadership ensures that religious activities are initiated and guided by direct instructions from the principal, and his authority in issuing policies categorises the process of internalising religious character values into a structural model (Husnaini et al., 2020). The active involvement of the principal is also key in supporting efforts to internalise religious character values in students, creating an atmosphere conducive to character building in Schools (Metcalf, 2021). Participation in religious activities further strengthens students' internalisation of religious character values (Huda, 2022). The role of school principals in guiding religious activities is in line with the structural model of internalising religious character values in schools (Purwandari et al., 2021). Furthermore, the principal's leadership in implementing policies reflecting religious and moral values directly affects students' religious character internalisation.

Secondly, the organisation of all religious values and all school components has an important role in shaping students' character and behaviour. These schools have adopted an organic model

for organising religious values, which includes divine values relating to human relationships with God and human values emphasising harmonious relationships with fellow humans (F. Hayati et al., 2022). This model classifies religious values into two categories: divine and human, interconnected horizontally and vertically. Organising these values is vital for internalising religious character values in schools (Husnaini et al., 2020). Divine values are implemented through religious activities such as worship and prayer, while human values are realised through social activities and instilling values such as honesty, tolerance, and helping (Zurqoni, Retnawati, Apino, et al., 2018). This effort to organise religious values involves various stakeholders. As a leader, the principal inserts religious values during the flag ceremony, while the Head of Student Affairs introduces religious values to new students during the Student Orientation Period (Mukmin et al., 2023). Teachers provide religious materials through Islamic Religious Education lessons, Friday sermons, and religious lectures. Extracurricular activities and parental involvement also create a religious atmosphere in the school environment (Ulfa et al., 2021).

Third, understanding the meaning of religious values and applying them in daily life is also included in the reflective model aspect, as followed by students, including the habituation of religious culture in schools. This process is part of the reflective model that leads students to understand the importance and values of religion as assimilated during the internalisation process (Hasibuan et al., 2022). Developing worship values and making religious culture a habit in schools are also important ways for students to internalise religious values. This is supported by the fact that the internalisation process is not just based on the level of meaning but also on daily life practices and making simplicity a habit in the environment (Witro et al., 2022). Teachers and school staff play a central role in teaching these values and creating an environment that fosters a deep understanding of religious values among students, which ultimately aims to make students accustomed to applying religious characteristics in daily life (Sauri et al., 2022). In addition, research shows that internalising religious values is essential for developing students' communication skills and shaping their characters according to religious rules (Heliawati et al., 2020).

Fourth, incorporating religious values into all lessons is a part of the comprehensive efforts to develop students' religious character. This step adds a more comprehensive dimension to religious character building. This creates a theoretical reconstruction of previous internalisation models, including structural, organic, and reflective models, which theoretically do not explain internalising religious character through integrating religious values into all scientific fields (Fatimah et al., 2021). Integrating religious values requires the competence of all teachers who act as facilitators in guiding students to internalise religious values in the academic context (Zurqoni, Retnawati, Arlinwibowo et al., 2018). This process begins with identifying the religious values to be emphasised, such as honesty, tolerance, or caring. Then, these values are integrated into each subject's curriculum and teaching methods (Tabroni & Rahmawati, 2021). For example, in science lessons, scientific ethics and social responsibility concepts can be linked to religious values such as justice and care for the environment (Wareham, 2022). The advantage of integrating religious values into all subjects is that it creates a closer relationship between religious values and science, making character-building an integral part of the educational process (Birhan et al., 2021). Students gain theoretical understanding and practice these values in various situations. This integration provides a real context for students to see the relevance of religious values in

everyday life so that learning becomes more meaningful and applicable (Husnaini et al., 2020). Thus, the integration of religious values is an important approach to building students' religious character holistically.

Some of the models above, which researchers have categorised into the internalisation model of religious character values, describe the flow or process of internalisation stages applied in the research location. However, some internalisation models have different focal points between one model and another. There is a model that focuses on the involvement of the principal's leadership, which is "top-down." There is a model that focuses on organising all religious values and all components in the school, as well as understanding the meaning of religious values and applying them in daily life. One new thing about this study is that it looks at how to combine religious values with all scientific subjects at school. This is called "reconstructing" in the context of building on and adding to the theory of the previous religious character internalisation model. Therefore, the researcher named this model of internalising religious character values for the Structural-Organic-Reflective-Integrative model.

Conclusion

This study has attempted to investigate the efforts to internalise religious character values among students, including various essential aspects. For instance, providing students with theoretical knowledge about religious values helps them understand their religion's moral foundations. Additionally, religious activities such as worship and social activities could strengthen the understanding and practice of religious values.

Moreover, this study highlights the importance of creating a religious culture within schools, which plays a vital role in shaping students' religious character. A supportive environment makes students more likely to practice religious values daily. Integrating religious values with various scientific fields at school is an innovative step in strengthening students' morale. It offers a broader and more relevant context for students to see how religious values can be applied in various aspects of their lives.

One of the main findings of this research is the use of a religious character internalisation model known as the Structural-Organic-Reflective-Integrative model. This model provides a holistic approach to strengthening students' morals by integrating religious values into all aspects of education.

Lastly, this study provides deeper insights into how the internalisation of religious character values can help strengthen students' morale and become a foundation for educational institutions and policymakers to improve religious character education among students. However, it is essential to acknowledge the limitations of this study, such as a relatively small sample size and geographical differences; the results would be different if carried out on a larger scale. These areas can indeed be filled through further research endeavours.

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