

Internalization of Students' Akhlakul Karimah Values through Friday Majelis Activities at Madrasah Tsanawiyah Ulumul Qur'an

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Abstract

This study aims to examine the internalization of students' akhlakul karimah (noble moral values) through Friday Majelis activities at Madrasah Tsanawiyah Ulumul Qur'an. It explores the internalization strategies, moral values cultivated, and behavioral implications of the program. The study employs a qualitative field-research approach involving the principal, the supervising teacher, and participating students. Data are collected through observation, semi-structured interviews, and documentation and analyzed using the Miles, Huberman, and Saldaña model. The findings indicate that moral values are cultivated through teacher role modeling, habituation, religious advice, and continuous supervision. The values include religiosity, discipline, responsibility, honesty, courtesy, respect for teachers, social awareness, and enthusiasm for learning. The program is associated with improved discipline, respectful interaction, and greater consistency in religious practices. The novelty lies in examining the relationship between internalization strategies, specific moral values, and behavioral implications within a structured Friday religious assembly.

Keywords: Akhlakul Karimah, Value Internalization, Friday Majelis, Islamic Education

Abstrak

Penelitian ini bertujuan untuk mengkaji internalisasi nilai-nilai akhlakul karimah siswa melalui kegiatan Majelis Jumat di Madrasah Tsanawiyah Ulumul Qur'an. Penelitian ini mengeksplorasi strategi internalisasi, nilai-nilai moral yang ditanamkan, serta implikasinya terhadap perilaku siswa. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan, yang melibatkan kepala madrasah, guru pembina, dan siswa yang mengikuti kegiatan. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa nilai-nilai akhlak ditanamkan melalui keteladanan guru, pembiasaan, pemberian nasihat keagamaan, dan pengawasan secara berkelanjutan. Nilai-nilai yang ditanamkan meliputi religiusitas, kedisiplinan, tanggung jawab, kejujuran, kesopanan, penghormatan kepada guru, kepedulian sosial, dan semangat belajar. Program ini berkaitan dengan peningkatan kedisiplinan, interaksi yang lebih santun, serta konsistensi yang lebih baik dalam pelaksanaan praktik keagamaan. Kebaruan penelitian ini terletak pada kajian mengenai hubungan antara strategi internalisasi, nilai-nilai akhlak yang spesifik, dan implikasinya terhadap perilaku siswa dalam kegiatan keagamaan Majelis Jumat yang terstruktur.

Kata kunci: Akhlakul Karimah, Internalisasi Nilai, Majelis Jumat, Pendidikan Islam



INTRODUCTION

Islamic education plays a fundamental role in developing individuals who possess intellectual competence, spiritual awareness, and noble moral character. Its educational objectives encompass the integration of faith, knowledge, moral conduct, and social responsibility. Within this framework, *akhlakul karimah* represents an essential dimension of the formation of a balanced Muslim personality. Students are expected to understand Islamic teachings and translate them into ethical behavior in their daily lives. Consequently, the success of Islamic education cannot be assessed exclusively through academic achievement or the mastery of religious knowledge. It must also be considered in terms of students' ability to demonstrate honesty, discipline, respect, responsibility, and compassion in their relationships with others (Tambak et al., 2021; Ma'arif et al., 2024).

The importance of moral education is reflected in the national educational objectives of Indonesia, which emphasize the development of individuals who possess faith, devotion to God Almighty, noble character, knowledge, creativity, independence, and social responsibility. These objectives establish a conceptual connection between intellectual development and moral formation. In Islamic educational institutions, the cultivation of noble character is therefore not an additional activity detached from the curriculum but an integral component of the educational process. Madrasahs are expected to create learning environments in which religious values are understood, practiced, and reinforced through everyday interactions. This expectation requires educational programs that connect religious knowledge with concrete behavioral experiences. Accordingly, the formation of *akhlakul karimah* must be pursued through systematic, consistent, and contextually appropriate educational practices (Ary et al., 2023; Djuaini, 2025).

In Islamic educational thought, morality is closely associated with the relationship between faith, knowledge, and action. Religious understanding becomes educationally meaningful when it influences the way students behave toward God, themselves, other people, and their surrounding environment. The concept of *akhlakul karimah* encompasses commendable conduct that reflects Islamic ethical principles and spiritual consciousness. Such conduct includes truthfulness, humility, respect, patience, discipline, and concern for others. These values cannot be developed solely through the memorization of definitions or the explanation of religious concepts. They require educational experiences that encourage students to reflect on moral principles and apply them consistently in real-life situations (Tambak et al., 2021; Ma'arif et al., 2024).

The formation of noble character is particularly significant during adolescence, when students experience changes in their emotional, social, and intellectual development. Students at the madrasah tsanawiyah level are increasingly influenced by peer relationships, social expectations, and their desire for personal autonomy. These developmental conditions create opportunities for moral learning while also presenting challenges to the consistency of students' behavior. Religious education must therefore provide more than normative instruction by creating opportunities for students to practice responsible decision-making and respectful social interaction. School-based religious activities can provide a structured environment for strengthening these practices. Research on religious habituation indicates that regular worship and organized religious routines can support the development of discipline, cooperation, and spiritual awareness among students (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

The development of science and technology has transformed the social environment in which students acquire information, communicate, and construct their identities. Digital communication and the rapid circulation of information provide educational opportunities but also require students to develop moral judgment and responsible behavior. In this context, Islamic education must help students connect religious principles with the ethical demands of contemporary life. Students need to understand that honesty, respect, responsibility, and self-discipline apply not only within the classroom but also in their interactions beyond the school environment. The educational challenge is therefore to ensure that religious values become meaningful principles for everyday conduct. Character education requires sustained engagement rather than isolated instruction or occasional ceremonial activities (Djuaini, 2025; Ma'arif et al., 2024).

Moral education also faces the challenge of translating students' knowledge of ethical principles into consistent behavior. A student may understand the importance of respecting teachers but may not consistently demonstrate respectful conduct in daily interactions. Similarly, students may recognize the significance of religious observance while experiencing difficulties maintaining discipline in their participation. This gap between knowledge and practice demonstrates the importance of internalization as an educational process. Internalization seeks to transform externally communicated values into personally understood and practiced principles. Research on religious character formation highlights the contribution of habituation, teacher guidance, and a supportive school environment to the development of more consistent moral behavior (Tambak et al., 2021; Nurizah & Amrullah, 2024).

Another challenge concerns the tendency to evaluate religious education primarily through participation in formal activities rather than through the quality of students' moral engagement. Attendance at religious gatherings does not automatically demonstrate that students have understood or internalized the values being taught. Meaningful character formation requires students to connect religious practices with ethical reflection, personal responsibility, and social interaction. Religious activities therefore need to be supported by explanations of the moral significance of the practices being performed. Teachers also need to provide opportunities for students to demonstrate the values they have learned in concrete situations. Research on religious school culture emphasizes that ritual practices are more educationally meaningful when they are connected with interpretation, participation, and institutional reinforcement (Alnashr et al., 2022; Rahmawaty & Supriyadi, 2025).

The relationship between religious knowledge and moral behavior also highlights the importance of the school environment. Students learn not only from formal lessons but also from the conduct of teachers, the expectations of school leaders, and the social norms established among peers. A school environment characterized by respectful communication and consistent behavioral expectations can reinforce the moral principles communicated through religious instruction. Conversely, inconsistency between the values taught and the behavior modeled by adults may weaken the educational message. Character education therefore requires cooperation between instructional activities and the broader institutional culture. Research on Islamic educational practices identifies teacher role modeling, habituation, and school culture as important elements in strengthening students' religious and moral character (Alnashr et al., 2022; Djuaini, 2025).

As educational institutions that integrate general education with Islamic religious instruction, madrasahs have an important responsibility to cultivate students' religious understanding and moral conduct. Their educational mission includes developing students' knowledge of Islamic teachings while encouraging the practical application of those teachings in everyday life. This responsibility can be supported through curricular instruction, extracurricular programs, religious gatherings, and institutional routines. Such activities provide opportunities for students to experience Islamic values in different educational contexts. The integration of religious learning and character formation is particularly relevant when students are encouraged to connect moral principles with observable actions. Studies of Islamic religious education have identified honesty, discipline, responsibility, and mutual respect as values that can be strengthened through systematic educational practices (Tambak et al., 2021; Djuaini, 2025).

Religious habituation is one approach used by Islamic educational institutions to strengthen the connection between religious knowledge and practical conduct. Through repeated participation in organized activities, students become familiar with religious routines and the behavioral expectations associated with them. Habituation can include collective prayer, Qur'anic recitation, religious study, greetings, and other practices that encourage discipline and social interaction. However, the educational significance of habituation extends beyond repetition itself. Its value depends on whether students understand the purpose of the activity and gradually develop personal commitment to the values it represents. Research on religious character formation indicates that structured religious routines can support students' spiritual awareness, discipline, cooperation, and interpersonal relationships (Febriyanti & Amrullah, 2023; Nurizah & Amrullah, 2024).

Teacher role modeling constitutes another essential element of religious habituation. Teachers communicate moral values not only through verbal explanations but also through their conduct, attitudes, and interactions with students. Demonstrating punctuality, fairness, patience, courtesy, and responsibility provides students with observable examples of how Islamic values can be practiced. Such examples can strengthen the connection between moral instruction and daily behavior. The influence of role modeling becomes more meaningful when teachers consistently demonstrate the values they expect students to adopt. Research on Islamic character education identifies teacher exemplification and habituation as complementary strategies for cultivating noble character (Minhaji et al., 2024; Djuaini, 2025).

Religious advice also contributes to the formation of students' moral understanding. Through explanations, reminders, and reflective guidance, teachers can help students recognize the ethical implications of their actions. Advice becomes more educationally meaningful when it is related to students' experiences and presented in language they can understand. This approach can encourage students to reflect on the relationship between religious teachings and their everyday decisions. Advice should therefore complement practical experience rather than replace it. Research on character education through Islamic religious activities highlights the relevance of combining guidance, habituation, and teacher example in supporting the development of students' moral conduct (Minhaji et al., 2024; Djuaini, 2025).

The Friday Majelis is a religious activity that can serve as a structured medium for cultivating Islamic values within the madrasah environment. In the context of Madrasah Tsanawiyah Ulumul Qur'an, the activity is organized as a regular religious

gathering involving religious learning, advice, worship-related practices, and the reinforcement of Islamic behavior. Its educational significance lies in the opportunity to integrate religious knowledge with practical experiences of discipline, respect, and responsibility. Through regular participation, students can become familiar with the values emphasized during the gathering. The activity also creates opportunities for teachers to demonstrate appropriate conduct and guide students in practicing religious routines. In this respect, the Friday Majelis can function as a setting for both religious learning and character development (Naparin, 2025).

The educational potential of the Friday Majelis is closely related to the continuity of its implementation. Regular activities provide repeated opportunities for students to encounter moral messages and practice expected behaviors. Such continuity can help establish predictable routines and reinforce the significance of religious participation. Nevertheless, repetition alone does not guarantee that students will internalize the values communicated through the program. The activity needs to be accompanied by meaningful guidance, consistent role modeling, and opportunities for students to apply moral principles. Research on religious habituation suggests that the integration of routine practices with teacher guidance and institutional support can strengthen character formation (Rahmawaty & Supriyadi, 2025; Rahmadin & Astutik, 2025).

The Friday Majelis also provides a social setting in which students can practice respect, cooperation, and appropriate interaction with teachers and peers. Participation in a collective religious gathering requires students to observe shared expectations and recognize the needs of others. These experiences can support the development of discipline, courtesy, and social awareness. The social dimension of religious activities is important because moral values are expressed not only through individual religious observance but also through relationships with other people. A religious gathering can therefore provide a practical context for connecting spiritual development with social responsibility. Research on religious character formation identifies cooperation, respectful interaction, and social harmony as relevant outcomes of organized religious habituation (Febriyanti & Amrullah, 2023; Rahmadin & Astutik, 2025).

The Friday Majelis can also reinforce students' enthusiasm for learning and their respect for religious knowledge. Activities involving the reading of Islamic texts, the delivery of religious advice, and the explanation of moral teachings can encourage students to engage with Islamic knowledge in a structured setting. The educational value of these activities depends on the clarity of the material, the relevance of the messages, and the involvement of students in the learning process. Teachers can strengthen this process by connecting religious concepts with situations students encounter in their everyday lives. Such an approach helps students recognize the practical significance of the values being taught. Research on Islamic educational practices emphasizes the importance of integrating religious knowledge, moral guidance, and behavioral development (Tambak et al., 2021; Djuaini, 2025).

Previous studies have examined the role of religious habituation, extracurricular activities, and Islamic religious education in developing students' moral and religious character. Febriyanti and Amrullah (2023), for example, explored religious habituation practices and their contribution to students' religious character. Alnashr et al. (2022) examined the internalization of Islamic educational values through habituation and madrasah culture, while Tambak et al. (2021) investigated teachers' efforts to internalize Islamic values and develop students' actual moral conduct. These studies provide

relevant insights into the relationship between organized religious practices and character formation. However, they do not fully explain how a specific Friday religious assembly integrates different strategies of moral internalization. This distinction creates an opportunity to examine the Friday Majelis as a particular educational practice rather than treating it simply as one example of religious habituation.

A further research gap concerns the relationship between internalization strategies, the specific moral values cultivated, and the behavioral implications associated with the program. Studies of religious activities frequently identify character development as an educational objective, but the relationship between role modeling, habituation, religious advice, supervision, and particular behavioral indicators requires contextual examination. Understanding this relationship can help explain how religious activities function as educational experiences within a specific institutional setting. It can also clarify why students may demonstrate different levels of consistency in applying moral values. Research on Islamic character formation indicates that the interaction between individual motivation, teacher guidance, and the school environment is relevant to the development of moral conduct (Tambak et al., 2021; Ma'arif et al., 2024).

The novelty of the present study lies in its integrated examination of the internalization of akhlakul karimah through Friday Majelis activities at Madrasah Tsanawiyah Ulumul Qur'an. Rather than focusing exclusively on the existence of religious activities, the study examines the strategies through which moral values are communicated, practiced, and reinforced. It also identifies the specific values cultivated through the program and describes the behavioral changes reported in the source manuscript. These dimensions are considered together to provide a contextual understanding of the program's educational role. The study therefore contributes a focused case-based perspective to the broader discussion of Islamic character education and religious habituation (Naparin, 2025; Nubuwah et al., 2023). Based on these considerations, this study aims to analyze the process of internalizing students' akhlakul karimah values through Friday Majelis activities at Madrasah Tsanawiyah Ulumul Qur'an. It specifically seeks to identify the strategies used by teachers and the madrasah in cultivating noble moral values. The study also aims to describe the principal moral values reinforced through the activity, including religiosity, discipline, responsibility, honesty, courtesy, respect for teachers, social awareness, and enthusiasm for learning. In addition, it examines the behavioral implications associated with students' participation in the program. By addressing these objectives, the study seeks to contribute to the development of contextually grounded approaches to Islamic character education (Naparin, 2025; Haerudin, 2025).

LITERATURE REVIEW

The Concept of Value Internalization in Islamic Education

Value internalization is an educational process through which individuals gradually transform externally communicated principles into personally accepted beliefs, attitudes, and patterns of behavior. In Islamic education, this process involves the development of religious understanding, moral awareness, and practical commitment to Islamic teachings. Internalization is therefore different from the simple transmission of information because it requires students to engage with the meaning and implications of the values they encounter. Students are expected to recognize the significance of moral principles and apply them in their relationships with others. The process also involves

the development of personal responsibility and the ability to regulate behavior in accordance with ethical commitments. Research on Islamic moral education emphasizes that internalization requires the integration of religious knowledge, habituation, and behavioral practice (Tambak et al., 2021; Minhaji et al., 2024).

In the context of Islamic education, internalization can be understood through the relationship between the transmission, interaction, and personal adoption of values. The transmission stage introduces students to moral principles through instruction, explanation, and religious guidance. The interaction stage allows students to discuss, observe, and practice those principles within educational and social situations. The personal adoption stage occurs when students increasingly demonstrate the values through their own attitudes and conduct. These processes are not necessarily linear because students may require repeated guidance and opportunities for reflection. Studies of religious value internalization in Indonesian schools have identified role modeling, habituation, advice, and supervision as interconnected educational strategies (Minhaji et al., 2024; Nursalim et al., 2024).

The internalization of moral values requires attention to both the cognitive and behavioral dimensions of learning. Cognitive understanding enables students to recognize the meaning of honesty, responsibility, discipline, and respect. Behavioral practice provides opportunities to translate this understanding into observable conduct. The affective dimension is also important because students need to develop appreciation for the values they are expected to practice. These dimensions reinforce one another when religious instruction is connected with meaningful experiences and consistent guidance. Research on Islamic value internalization indicates that the integration of knowledge, spiritual practice, and moral conduct can support the development of students' actual moral behavior (Tambak et al., 2021; Djuaini, 2025).

Akhlakul Karimah as an Educational Objective

Akhlakul karimah refers to noble moral conduct grounded in Islamic ethical teachings and reflected in a person's relationships with God, other people, and the surrounding environment. It includes attitudes and behaviors such as honesty, humility, courtesy, patience, responsibility, and respect. Within Islamic education, these values are not treated as isolated behavioral rules but as interconnected dimensions of a morally responsible personality. Their development requires students to understand the ethical significance of their actions and the consequences of their behavior for others. Moral education therefore involves the cultivation of both personal integrity and social responsibility. Studies of Islamic moral education emphasize the importance of translating religious principles into consistent conduct in everyday life (Tambak et al., 2021; Ma'arif et al., 2024).

Religiosity is a central component of akhlakul karimah because it concerns students' commitment to religious teachings and practices. In educational settings, religiosity can be reflected in participation in religious activities, respect for worship, and awareness of moral obligations. However, religious participation should not be treated as the sole indicator of moral development. Students' religious commitments also need to be reflected in their interactions, decisions, and responsibilities. The relationship between religious practice and ethical conduct is particularly relevant in programs that combine worship-related activities with moral instruction. Research on religious habituation identifies the reinforcement of religious awareness and the development of

disciplined religious practices as important educational objectives (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

Discipline is another essential value in the formation of noble character. It involves the ability to regulate behavior, observe agreed-upon rules, and fulfill responsibilities consistently. In a religious educational environment, discipline can be cultivated through punctual participation, orderly conduct, and respect for the procedures established for collective activities. These practices can help students develop habits of self-regulation and accountability. Discipline becomes more meaningful when students understand the purpose of the rules rather than merely complying with external instructions. Research on religious habituation suggests that structured routines can provide opportunities for strengthening students' discipline and responsibility (Nurizah & Amrullah, 2024; Rahmadin & Astutik, 2025).

Responsibility and honesty are closely related moral values that support the development of personal integrity. Responsibility involves recognizing obligations and accepting the consequences of one's actions. Honesty concerns truthfulness in communication, behavior, and the fulfillment of commitments. Both values are important in school life because they influence students' relationships with teachers, classmates, and the wider educational community. Religious education can cultivate these values by connecting moral teachings with practical expectations and opportunities for responsible action. Research on Islamic value internalization identifies trustworthiness, moral responsibility, and ethical conduct as important outcomes of religious educational practices (Tambak et al., 2021; Djuaini, 2025).

Courtesy and respect for teachers are also important components of akhlakul karimah. Courtesy is expressed through polite communication, considerate behavior, and sensitivity to the feelings of others. Respect for teachers involves recognizing their educational role and engaging with them through appropriate communication and conduct. These values contribute to a learning environment characterized by mutual respect and constructive interaction. Their development requires more than formal rules because students need to observe and practice respectful behavior in daily relationships. Research on religious extracurricular activities and Islamic character formation highlights the relevance of role modeling, guidance, and habituation in developing respectful conduct (Minhaji et al., 2024; Tambak et al., 2021).

Social awareness and enthusiasm for learning further broaden the meaning of noble character. Social awareness involves recognizing the needs of others and responding with empathy, cooperation, and consideration. Enthusiasm for learning reflects students' willingness to seek knowledge, participate in educational activities, and develop their understanding of religious teachings. These values connect personal development with the wider responsibilities of living in a community. Religious gatherings can provide opportunities for students to practice cooperation and engage with Islamic knowledge in a collective setting. Research on Islamic character education emphasizes the importance of combining spiritual development, intellectual engagement, and social responsibility (Ma'arif et al., 2024; Rahmadin & Astutik, 2025).

Friday Majelis as a Religious and Educational Practice

The Friday Majelis can be conceptualized as a structured religious gathering that combines religious learning, collective participation, and moral guidance. In the context of the present study, it functions as a recurring educational activity within Madrasah

Tsanawiyah Ulumul Qur'an. The activity provides an opportunity for students to encounter Islamic teachings outside the conventional classroom format. Its educational potential lies in the integration of religious knowledge with shared practices and behavioral expectations. Through participation, students can experience the relationship between religious instruction and the conduct expected within the madrasah community. This understanding is consistent with research on religious habituation and Islamic educational culture (Alnashr et al., 2022; Naparin, 2025).

Regular participation is an important feature of the Friday Majelis because repetition can reinforce familiarity with religious practices and behavioral expectations. Students who repeatedly participate in an organized activity have opportunities to develop routines related to punctuality, attentiveness, and respectful interaction. These routines may provide a foundation for more consistent conduct when supported by explanation and reflection. However, repeated participation does not automatically establish that students have personally adopted the values being taught. The educational process must therefore connect routine participation with moral understanding and opportunities for practical application. Research on religious habituation emphasizes the importance of consistency and educational guidance in supporting character development (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

The collective nature of the Friday Majelis creates opportunities for social learning. Students participate alongside teachers and peers, observe shared behavioral expectations, and experience the significance of collective responsibility. Such interaction can reinforce courtesy, cooperation, respect, and awareness of others. The social environment also provides opportunities for teachers to guide students in responding appropriately to situations that arise during the activity. These experiences can connect religious learning with the development of interpersonal skills. Studies of religious activities in educational institutions identify collective participation and positive social interaction as relevant elements of religious character formation (Rahmadin & Astutik, 2025; Ma'arif et al., 2024). The Friday Majelis also provides a setting in which religious knowledge can be connected with moral reflection. Religious texts, explanations, and advice can introduce students to ethical principles and help them recognize their relevance to daily life. Teachers can strengthen this connection by discussing examples involving honesty, discipline, responsibility, and respect. The activity can thereby become more than a ceremonial gathering by supporting the interpretation and practical application of Islamic teachings. The effectiveness of this process depends on the relevance of the material and the quality of the educational interaction. Research on Islamic religious education highlights the importance of integrating religious knowledge with contextual moral guidance (Tambak et al., 2021; Djuaini, 2025).

Teacher Role Modeling and Moral Guidance

Teacher role modeling is a central strategy in the internalization of moral values because students can observe how religious principles are expressed through actual conduct. Teachers demonstrate values through their punctuality, fairness, respectful communication, responsibility, and consistency in religious practice. These behaviors provide practical examples that complement formal explanations of Islamic teachings. Students may use such examples to understand how moral principles can be applied in everyday situations. Role modeling is particularly significant when the behavior demonstrated by teachers corresponds with the values communicated during religious



instruction. Research on Islamic value internalization identifies teacher exemplification as a key element of character development (Minhaji et al., 2024; Djuaini, 2025).

The effectiveness of role modeling depends partly on the consistency of the behavior being demonstrated. Students may find it difficult to understand the significance of moral rules when adults communicate values that are not reflected in their own conduct. Consistency between instruction and example can reinforce the credibility of moral guidance. Teachers therefore need to recognize that their interactions with students form part of the educational environment in which values are learned. Role modeling also includes the way teachers respond to mistakes, disagreements, and differences among students. Research on religious education emphasizes the importance of supportive teacher conduct in establishing a moral learning environment (Alnashr et al., 2022; Djuaini, 2025).

Religious advice, or mau'izah, provides another means of communicating moral values. Through advice and reminders, teachers can explain the ethical significance of particular behaviors and encourage students to reflect on their responsibilities. Effective advice relates religious principles to situations that students can recognize in their own experiences. It also encourages students to understand why certain behaviors are considered appropriate rather than relying exclusively on external demands. Religious advice can therefore complement practical activities by strengthening the cognitive and reflective dimensions of internalization. Studies of religious extracurricular programs identify advice as one of the strategies used to cultivate Islamic values among students (Minhaji et al., 2024; Naparin, 2025).

Habituation, Supervision, and School Culture

Habituation involves the repeated practice of behaviors that reflect desired moral and religious values. In a madrasah setting, it can include participation in collective prayer, orderly attendance, respectful greetings, and regular engagement in religious learning. These practices can establish routines that support students' self-regulation and familiarity with religious expectations. Habituation becomes more meaningful when students understand the values underlying the routines and are encouraged to practice them beyond the immediate activity. It should therefore be viewed as a process of guided moral learning rather than mechanical repetition. Research on Islamic habituation identifies the continuity of religious practices as a relevant factor in character formation (Nurizah & Amrullah, 2024; Rahmawaty & Supriyadi, 2025).

Supervision supports habituation by helping students understand and follow the expectations established for religious activities. Teachers can use supervision to provide reminders, correct inappropriate conduct, and reinforce positive behavior. The educational purpose of supervision is not limited to maintaining order but also includes helping students develop awareness of their responsibilities. When supervision is consistent and constructive, students can receive immediate guidance regarding the values being practiced. Over time, such guidance may support the development of greater personal responsibility. Research on religious extracurricular activities identifies supervision as one of the strategies used in the internalization of Islamic values (Minhaji et al., 2024; Naparin, 2025).

School culture provides the broader institutional context in which religious values are reinforced. It includes shared expectations, routines, interpersonal relationships, and the ways educational institutions communicate their values through

everyday practices. A religious school culture can support the internalization of akhlakul karimah when teachers, school leaders, and students participate in a consistent moral environment. Religious activities can contribute to this culture by making Islamic values visible in collective experiences. However, the sustainability of character development also depends on the alignment between organized programs and everyday institutional practices. Research on madrasah culture emphasizes the role of habituation and institutional consistency in the internalization of Islamic educational values (Alnashr et al., 2022; Nursalim et al., 2024).

Previous Studies and the Research Gap

Tambak et al. (2021) investigated the internalization of Islamic values in the development of students' actual moral conduct. Their qualitative case study examined teachers' efforts to cultivate moral values through religious practices and educational activities. The study identified the use of habituation, religious instruction, and respect for teachers as components of moral development. Its findings demonstrate the relevance of integrating religious practices with the cultivation of ethical behavior. However, the study did not focus specifically on a Friday religious assembly as a distinct institutional program. The present study builds on this perspective by examining how multiple internalization strategies operate within the Friday Majelis at Madrasah Tsanawiyah Ulumul Qur'an.

Alnashr et al. (2022) examined the internalization of Islamic educational values through habituation and madrasah culture. Their qualitative research highlighted the contribution of institutional routines and religious practices to the cultivation of Islamic values. The study provides a useful framework for understanding the relationship between individual behavior and the wider educational environment. It also demonstrates why religious activities should be considered within the culture of the institution in which they take place. Nevertheless, its focus on madrasah culture differs from the specific focus of the present research on the Friday Majelis. The current study examines the relationship between the strategies used during the activity, the values cultivated, and the behavioral implications reported in the source manuscript.

Febriyanti and Amrullah (2023) investigated the formation of students' religious character through habituation activities in an Islamic elementary school. Their qualitative phenomenological study examined religious routines conducted inside and outside the classroom. The research identified structured religious practices as a means of supporting students' religious character development. Its findings are relevant to understanding the role of repeated activities in the cultivation of religious behavior. However, the educational context and age group differ from those of the present study. The current research extends this discussion to a junior secondary madrasah and a recurring Friday religious assembly.

Nursalim et al. (2024) examined models of internalizing religious character values to strengthen students' moral conduct. Their qualitative research explored the implementation of religious character values in secondary educational settings in East Kalimantan. The study is relevant because it addresses the relationship between religious character and moral development in a regional context that includes the broader setting of the present research. Its focus on internalization models provides a conceptual basis for examining how values are communicated and practiced. However, the Friday Majelis as a particular religious activity remains the central focus of the present study. This



allows the research to examine the application of internalization strategies within a specific institutional routine.

Minhaji et al. (2024) examined the internalization of religious values through extracurricular activities at the junior secondary school level. Their qualitative study identified role modeling, habituation, advice, and supervision as strategies for cultivating faith, worship, and moral values. The study also discussed stages of internalization involving the communication, interaction, and personal adoption of values. These findings are closely related to the present research because the Friday Majelis similarly combines structured religious participation with moral guidance. However, extracurricular activities constitute a broader category than the specific Friday assembly examined here. The present study focuses on the relationship between the Friday Majelis, the moral values cultivated, and the behavioral implications described in the source manuscript.

Ma'arif et al. (2024) investigated the development of Islamic character values through student habituation. Their qualitative case study examined religious-value cultivation and its implications for students' character development. The study contributes to understanding the relationship between repeated religious practices and the development of moral values. Its findings support the view that habituation can be used as a component of character education when accompanied by appropriate educational guidance. Nevertheless, the present study focuses on a particular recurring religious gathering rather than a broader habituation program. It therefore provides a more specific examination of the role of Friday Majelis activities in cultivating akhlakul karimah.

Nurizah and Amrullah (2024) explored the formation of religious character through Islamic habituation in primary education. Their research highlighted the use of religious routines to reinforce religious values and support students' moral development. The study is relevant because it examines how repeated activities can contribute to character formation within an Islamic educational environment. Its findings provide a useful basis for understanding the relationship between habitual practice and religious character. However, the study was conducted at the primary education level and did not focus on the Friday Majelis. The present research addresses this contextual difference by examining the internalization of moral values in a junior secondary madrasah.

Rahmawaty and Supriyadi (2025) examined religious character formation through the habituation of worship activities. Their research explored how regular religious practices could contribute to the development of students' religious character. The study provides a relevant comparison for understanding the relationship between repeated worship-related activities and character formation. It also highlights the educational significance of structured religious routines in school settings. However, the present study examines a broader combination of religious learning, advice, role modeling, and supervision within a Friday assembly. This distinction enables a more focused analysis of the relationship between the program's educational strategies and the values it seeks to cultivate.

Rahmadin and Astutik (2025) investigated religious character education through habituation at MTsN 2 Kediri. Their study examined religious routines, including collective worship and Qur'anic learning, as components of character education. The research is particularly relevant because it addresses a madrasah setting at the junior secondary level. It provides a contextual comparison for understanding how structured religious activities can support students' religious character development. However, the

present study focuses on the specific organization and educational implications of the Friday Majelis at Madrasah Tsanawiyah Ulumul Qur'an. The research therefore contributes a distinct case-based perspective on the internalization of akhlakul karimah through a recurring religious assembly.

Djuaini (2025) examined the internalization of Islamic Religious Education values in the moral development of madrasah students. The study used a qualitative approach involving interviews, observation, and documentation. Its findings described strategies that included contextual role modeling, spiritual habituation, reflective dialogue, and individual guidance. The research is relevant because it emphasizes the integration of religious values into students' moral development. However, its focus is broader than the specific Friday Majelis program investigated in the present study. The current research examines how the Friday assembly provides a setting for integrating moral guidance, religious routines, and behavioral expectations.

Taken together, these previous studies establish a substantial conceptual basis for examining religious habituation and moral-value internalization in Islamic educational institutions. They identify role modeling, advice, repeated practice, and institutional culture as relevant components of character formation. They also demonstrate that religious activities can provide opportunities for students to practice values in structured educational settings. However, the specific relationship between the Friday Majelis, the internalization of particular akhlakul karimah values, and reported behavioral implications remains the central focus of the present study. The research therefore addresses a contextual gap by examining these dimensions together within Madrasah Tsanawiyah Ulumul Qur'an. Its contribution is a focused qualitative account of a recurring religious assembly as a medium of Islamic character education.

METHOD

This study employed a qualitative approach with a field-research design to obtain an in-depth understanding of the internalization of students' akhlakul karimah values through Friday Majelis activities at Madrasah Tsanawiyah Ulumul Qur'an. A qualitative approach was selected because the research focuses on educational processes, participants' experiences, and the meanings associated with religious and moral practices. Field research allows the phenomenon to be examined within its actual institutional setting rather than through an exclusively theoretical analysis. The design is appropriate for exploring how teachers communicate values, how students participate in religious activities, and how moral expectations are reinforced in the madrasah environment. The research focuses on describing the process of internalization and the behavioral implications associated with the program. This approach is consistent with qualitative research practices used in studies of Islamic value internalization and religious character formation (Tambak et al., 2021; Minhaji et al., 2024).

The research participants consisted of the principal, the teacher responsible for supervising the Friday Majelis activities, and students who participated in the program. These participants were selected because they could provide information about the planning, implementation, and educational implications of the activity. The principal could provide an institutional perspective on the program's role in the madrasah's educational objectives. The supervising teacher could explain the strategies used to communicate and reinforce moral values during the activities. Participating students could provide information about their experiences, understanding, and engagement with the program.



The inclusion of different participant groups supports a broader understanding of the internalization process and is consistent with qualitative studies of religious activities in educational institutions (Minhaji et al., 2024; Djuaini, 2025).

Data were collected through observation, semi-structured interviews, and documentation. Observation was used to examine the implementation of Friday Majelis activities, including the organization of the gathering, students' participation, teacher guidance, and the behavioral expectations established during the program. Semi-structured interviews were conducted to obtain information about the internalization of akhlakul karimah values and the perceived educational implications of the activity. The interview format allowed the researcher to explore participants' experiences while maintaining attention to the central research questions. Documentation was used to complement the observational and interview data through relevant archives, photographs of activities, and supporting institutional documents. The combination of these techniques is consistent with qualitative research practices used to examine religious habituation and character education (Tambak et al., 2021; Rahmadin & Astutik, 2025).

The data were analyzed using the model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, organizing, and interpreting information relevant to the research questions. This process enabled the researcher to identify recurring themes related to role modeling, habituation, religious advice, supervision, and the moral values cultivated through the Friday Majelis. Data display involved organizing the information into descriptive categories and structured presentations that facilitated the examination of relationships among the findings. Conclusion drawing and verification involved identifying patterns, interpreting their significance, and checking whether the emerging conclusions were supported by the available data. The analytical process was intended to provide a coherent account of the internalization of akhlakul karimah values within the madrasah setting (Miles et al., 2014; Naparin, 2025).

To strengthen the credibility of the findings, the study employed source triangulation and technique triangulation. Source triangulation involved comparing information obtained from the principal, the supervising teacher, and participating students. This comparison was intended to identify areas of convergence and variation in their accounts of the Friday Majelis activities. Technique triangulation involved comparing information obtained through observation, semi-structured interviews, and documentation. The use of multiple sources and techniques supports a more comprehensive understanding of the educational process and helps identify discrepancies that may require further interpretation. These procedures are consistent with qualitative research practices for strengthening the credibility of findings in studies of Islamic educational activities (Miles et al., 2014; Rifa'i, 2023).

RESULTS AND DISCUSSION

The findings presented in this section are based on the source manuscript by Naparin (2025). They describe the reported implementation of the Friday Majelis, the internalization strategies used, the moral values cultivated, and the behavioral implications identified in the study. The discussion connects these findings with relevant research on Islamic character education and religious habituation. The interpretations

are presented as qualitative findings rather than statistical measurements of behavioral change.

Implementation of Friday Majelis Activities

The findings indicate that the Friday Majelis at Madrasah Tsanawiyah Ulumul Qur'an functions as a structured religious activity intended to strengthen students' religious understanding and moral character. The program combines religious learning, moral advice, worship-related practices, and the reinforcement of Islamic behavioral expectations. Its implementation provides opportunities for students to encounter religious teachings within a collective educational environment. Teachers guide students through the activities while emphasizing appropriate conduct and participation. The program therefore serves both an instructional purpose and a character-development function. This finding is consistent with research showing that organized religious activities can support the internalization of Islamic values when they are integrated with moral guidance and habituation (Naparin, 2025; Minhaji et al., 2024).

The Friday Majelis is implemented through recurring activities that encourage students to participate in religious learning and observe shared behavioral expectations. Regular participation creates opportunities for students to become familiar with the routines associated with the gathering. These routines can reinforce attentiveness, discipline, and respect for the educational environment. The activity also provides a context in which teachers can observe student behavior and offer guidance when necessary. Through this process, religious participation is connected with the development of appropriate conduct. Research on religious habituation similarly emphasizes the role of structured and repeated activities in supporting students' religious character (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

The educational significance of the Friday Majelis lies in its integration of religious instruction and practical moral expectations. Students encounter religious teachings while participating in activities that require orderly conduct and respectful interaction. These experiences provide opportunities to connect abstract moral principles with observable behavior. The program also allows teachers to reinforce the values communicated through religious explanations. The integration of instruction and practice is relevant because moral development requires more than the acquisition of religious knowledge. Studies of Islamic value internalization emphasize the importance of connecting religious understanding with practical conduct (Tambak et al., 2021; Djuaini, 2025).

Strategies for Internalizing Akhlakul Karimah Values

Teacher role modeling is one of the principal strategies used to cultivate akhlakul karimah through the Friday Majelis. Teachers demonstrate the values they seek to develop through their conduct, discipline, courtesy, responsibility, and consistency in religious practice. Such behavior provides students with observable examples of how Islamic principles can be expressed in everyday situations. The source manuscript identifies role modeling as an important component of the internalization process. Through this strategy, moral instruction is reinforced by practical examples within the educational environment. Similar findings have been reported in studies of religious extracurricular activities and Islamic character development (Minhaji et al., 2024; Djuaini, 2025).

Role modeling can support students' moral understanding by making ethical expectations visible and concrete. When teachers demonstrate respectful communication and responsible behavior, students have opportunities to observe how those values are practiced. These examples can help students understand the relationship between religious teachings and everyday conduct. However, the educational influence of role modeling depends on consistency and the quality of interactions between teachers and students. It is therefore important that the values communicated during the Friday Majelis are reflected in the wider school environment. Research on Islamic educational culture similarly emphasizes the relevance of consistent teacher conduct in the development of students' moral character (Alnashr et al., 2022; Minhaji et al., 2024).

Habituation of Religious and Moral Practices

Habituation is another principal strategy used in the Friday Majelis to strengthen students' religious and moral character. Through repeated participation in religious learning and worship-related routines, students become familiar with the expectations associated with the activity. The source manuscript identifies the regular practice of reading religious texts, praying, and participating in the gathering as components of the habituation process. These routines can reinforce discipline and familiarity with religious practices. Habituation also provides opportunities for students to practice orderly participation and appropriate behavior in a collective setting. Research on Islamic religious character formation identifies habituation as a relevant strategy for strengthening students' religious awareness and behavioral consistency (Febriyanti & Amrullah, 2023; Nurizah & Amrullah, 2024).

The relationship between habituation and internalization depends on the meaning students attach to the activities they perform. Repeated participation can establish routines, but students also need to understand the values underlying those routines. Teachers can strengthen this connection by explaining the ethical significance of discipline, responsibility, and respect during religious activities. Opportunities for reflection can help students recognize how the values practiced during the gathering apply to other situations. Such an approach can support the transition from externally organized participation toward more personally accepted conduct. Research on religious habituation emphasizes the importance of connecting repeated practice with educational guidance and moral understanding (Rahmawaty & Supriyadi, 2025; Djuaini, 2025).

Religious Advice and Moral Guidance

Religious advice, or mau'izah, constitutes another strategy used to cultivate students' moral values. Through religious explanations and reminders, teachers communicate the importance of ethical conduct and responsible behavior. The source manuscript identifies moral advice as part of the internalization process within the Friday Majelis. Such guidance can help students understand the relationship between Islamic teachings and everyday moral decisions. Advice can also reinforce the significance of honesty, courtesy, respect, and responsibility. Studies of religious extracurricular activities identify advice as a relevant strategy for communicating and strengthening Islamic values among students (Minhaji et al., 2024; Naparin, 2025).

The educational value of religious advice depends on its relevance to students' experiences and its connection with practical behavior. Guidance becomes more



meaningful when students can recognize how moral principles apply to their interactions with teachers, classmates, and family members. Teachers can use religious advice to encourage reflection on the consequences of particular actions. Such reflection may help students develop a clearer understanding of the reasons underlying moral expectations. Advice should therefore complement habituation and role modeling rather than operate as an isolated instructional technique. Research on Islamic character education similarly emphasizes the integration of moral guidance with practical experiences (Djuaini, 2025; Tambak et al., 2021).

Continuous Supervision

Continuous supervision is identified in the source manuscript as another strategy for reinforcing moral values during the Friday Majelis. Teachers monitor students' participation and provide guidance regarding the behavioral expectations associated with the activity. Supervision can help maintain order and encourage students to participate responsibly. It also provides opportunities for teachers to correct inappropriate conduct and reinforce positive behavior. The educational significance of supervision lies in its potential to support students' awareness of their responsibilities. This finding is consistent with research identifying supervision as one of the strategies used in the internalization of religious values through extracurricular activities (Minhaji et al., 2024; Naparin, 2025).

Supervision can contribute to the development of discipline when it is applied consistently and accompanied by clear explanations. Students need to understand not only what behaviors are expected but also why those behaviors matter. Constructive supervision can help students recognize the relationship between personal responsibility and collective participation. Over time, repeated guidance may support the development of more consistent behavioral patterns. Nevertheless, supervision alone cannot establish that students have personally internalized moral values. Its educational role is therefore best understood in combination with role modeling, habituation, and moral advice (Minhaji et al., 2024; Djuaini, 2025).

Moral Values Cultivated Through the Friday Majelis

The findings identify eight principal values cultivated through the Friday Majelis: religiosity, discipline, responsibility, honesty, courtesy, respect for teachers, social awareness, and enthusiasm for learning. These values represent interconnected dimensions of Islamic moral character rather than separate educational objectives. Religiosity concerns students' engagement with religious teachings and practices. Discipline and responsibility relate to self-regulation and the fulfillment of obligations. Honesty, courtesy, respect, and social awareness concern the ethical quality of students' interactions with others. Enthusiasm for learning reflects students' engagement with religious knowledge and educational development (Naparini, 2025; Tambak et al., 2021).

Religiosity is one of the principal values cultivated through the Friday Majelis. The activity provides opportunities for students to participate in religious learning and worship-related practices within a structured environment. The source manuscript associates the program with stronger consistency in students' religious participation and obligations. These findings suggest that the activity can support students' engagement with religious routines. However, participation should not be treated as a complete measure of spiritual internalization. Research on religious habituation similarly identifies

the strengthening of religious awareness and regular religious practice as relevant educational outcomes (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

Discipline, Responsibility and Honesty

Discipline is reflected in students' participation in organized activities and their observance of school expectations. The source manuscript reports improvements in students' discipline and compliance with madrasah regulations. These observations are consistent with the role of structured religious routines in reinforcing orderly behavior. Discipline also involves the ability to regulate one's actions and fulfill responsibilities consistently. The Friday Majelis provides a context in which students can practice these behaviors through regular participation. Research on religious habituation identifies discipline as one of the values that can be reinforced through structured school activities (Nurizah & Amrullah, 2024; Rahmadin & Astutik, 2025).

Responsibility involves recognizing obligations and fulfilling them in a consistent and appropriate manner. Within the Friday Majelis, students encounter expectations related to participation, respectful conduct, and compliance with the procedures of the activity. The source manuscript identifies responsibility as one of the values cultivated through the program. Such expectations can provide opportunities for students to practice accountability within a collective educational setting. Responsibility is also relevant to the transfer of moral learning into everyday behavior. Research on Islamic moral education emphasizes the importance of connecting religious instruction with practical responsibility and ethical conduct (Tambak et al., 2021; Djuaini, 2025).

Honesty is a fundamental moral value associated with truthfulness and integrity. It concerns the consistency between what students say, what they do, and the commitments they make. The source manuscript identifies honesty among the values cultivated through the Friday Majelis. Although the manuscript does not provide separate behavioral measurements of honesty, its inclusion in the program reflects the moral principles communicated through religious education. The development of honesty requires consistent guidance and opportunities to practice truthful conduct. Research on Islamic value internalization similarly identifies integrity and trustworthy behavior as important dimensions of moral development (Tambak et al., 2021; Ma'arif et al., 2024).

Courtesy and Respect for Teachers

Courtesy and respect for teachers are closely related values that shape students' interpersonal conduct. Courtesy is reflected in polite communication and considerate behavior, while respect for teachers involves appropriate interaction and recognition of their educational role. The source manuscript reports more polite social interactions and greater respect for teachers as behavioral implications of the Friday Majelis. These findings suggest that the program provides opportunities to reinforce respectful conduct within the madrasah environment. Such values are particularly relevant to the development of a supportive educational atmosphere. Research on religious extracurricular activities identifies role modeling, habituation, and moral guidance as strategies for strengthening respectful behavior (Minhaji et al., 2024; Djuaini, 2025).

Social awareness involves recognizing the needs and feelings of others and responding with consideration and empathy. The source manuscript identifies social awareness as one of the values cultivated through the Friday Majelis. Collective religious participation can provide opportunities for students to practice cooperation and respect for others. These experiences may help students recognize the importance of shared



responsibilities within the school community. Social awareness also connects personal moral development with the broader ethical obligations of living in society. Research on Islamic character education emphasizes the relationship between religious values, interpersonal conduct, and social responsibility (Ma'arif et al., 2024; Rahmadin & Astutik, 2025).

Enthusiasm for learning concerns students' willingness to engage with knowledge and participate in educational activities. Within the Friday Majelis, religious learning and the discussion of Islamic teachings provide opportunities to strengthen students' engagement with religious knowledge. The source manuscript identifies enthusiasm for learning as one of the values cultivated through the program. This value is relevant because the internalization of moral principles requires students to develop an understanding of the teachings that inform their conduct. Learning engagement can also support students' willingness to seek clarification and reflect on moral questions. Research on Islamic education emphasizes the integration of religious knowledge and character development as an important educational objective (Tambak et al., 2021; Djuaini, 2025).

Table 01 Distinguishes the internalization strategies from the moral values and behavioral indicators

Internalization strategy	Values cultivated	Reported behavioral implications
Teacher role modeling	Courtesy, discipline, responsibility, respect for teachers	More polite interactions and stronger adherence to behavioral expectations
Religious habituation	Religiosity, discipline, enthusiasm for learning	More consistent participation in religious activities and routines
Religious advice	Honesty, responsibility, courtesy, social awareness	Greater awareness of moral expectations and appropriate conduct
Continuous supervision	Discipline, responsibility, respect for teachers	Improved compliance with school regulations and orderly participation
Collective religious learning	Religiosity, social awareness, enthusiasm for learning	Greater engagement in religious activities and respectful interaction

The findings indicate that the Friday Majelis provides an educational setting in which religious instruction and moral development are connected through several complementary strategies. Role modeling, habituation, advice, and supervision contribute different dimensions to the internalization process. Role modeling provides observable examples of appropriate conduct, while habituation creates opportunities for



repeated practice. Religious advice supports students' understanding of moral principles, and supervision reinforces the behavioral expectations associated with the activity. Together, these strategies create a structured environment for communicating and practicing Islamic values. This interpretation is consistent with research on the internalization of religious values through extracurricular activities and Islamic educational practices (Minhaji et al., 2024; Tambak et al., 2021).

The relationship between the four strategies suggests that moral education requires both guidance and opportunities for practice. Role modeling can make ethical expectations visible, but students also need opportunities to demonstrate those values in their own conduct. Habituation can establish routines, while religious advice can help students understand the significance of those routines. Supervision provides additional support by reinforcing expectations and guiding students when difficulties arise. The combination of these strategies can create a more comprehensive educational process than the use of a single method. This interpretation is supported by research identifying multiple complementary strategies in the internalization of Islamic values (Minhaji et al., 2024; Djuaini, 2025).

The findings concerning religiosity highlight the importance of connecting religious participation with moral understanding. The Friday Majelis provides a structured opportunity for students to participate in religious activities and encounter Islamic teachings. Regular participation can strengthen familiarity with religious practices and encourage consistency in their performance. However, religiosity should also be understood in relation to students' attitudes, intentions, and ethical behavior. The educational value of the program therefore extends beyond attendance or participation alone. Research on religious character formation similarly emphasizes the relationship between religious habituation and the development of religious awareness (Febriyanti & Amrullah, 2023; Rahmawaty & Supriyadi, 2025).

The cultivation of discipline through the Friday Majelis illustrates the relationship between organized routines and behavioral expectations. Students participate in an activity that requires attention, orderly conduct, and respect for shared procedures. These experiences can provide opportunities to practice self-regulation within a collective educational environment. The source manuscript reports improved discipline and greater compliance with school regulations among participating students. Nevertheless, the available findings do not establish the magnitude of these changes or demonstrate that they resulted exclusively from the Friday Majelis. The interpretation should therefore remain contextual and consistent with the qualitative nature of the study (Naparin, 2025; Rahmadin & Astutik, 2025).

Responsibility and honesty represent important dimensions of moral character because they concern students' integrity and accountability. The Friday Majelis communicates these values through religious instruction and expectations concerning appropriate conduct. Students can encounter opportunities to practice responsibility by participating consistently and observing the procedures of the activity. Honesty requires a broader application of moral principles to communication, commitments, and daily decisions. The internalization of these values therefore depends on reinforcement beyond the immediate religious gathering. Research on Islamic moral education similarly emphasizes the importance of integrating religious understanding with ethical conduct and personal responsibility (Tambak et al., 2021; Ma'arif et al., 2024).

Courtesy and respect for teachers demonstrate the interpersonal dimension of akhlakul karimah. The source manuscript reports more polite interactions and stronger respect for teachers as behavioral implications associated with the Friday Majelis. These findings suggest that the activity provides opportunities to reinforce appropriate communication and respectful relationships within the madrasah. Teacher role modeling can support this process by demonstrating how respect and courtesy are expressed in practice. Religious advice can also help students understand the ethical significance of their interactions with others. Such an interpretation is consistent with research on religious extracurricular activities and the cultivation of respectful conduct (Minhaji et al., 2024; Djuaini, 2025).

Social awareness connects personal moral development with students' responsibilities toward other people. The collective nature of the Friday Majelis creates opportunities for students to participate in a shared religious environment and recognize common expectations. Such experiences can support awareness of cooperation, consideration, and mutual respect. The source manuscript identifies social awareness as one of the values cultivated through the program. However, the available findings do not provide separate behavioral measurements of empathy, cooperation, or community service. The contribution of the program to social awareness should therefore be interpreted as a qualitative finding rather than a quantified outcome (Naparín, 2025; Ma'arif et al., 2024).

Enthusiasm for learning is relevant to the internalization of moral values because students need to understand the religious teachings that inform their behavior. The Friday Majelis provides opportunities to engage with religious texts, receive explanations, and participate in structured learning activities. Such experiences can strengthen students' familiarity with Islamic knowledge and encourage engagement with religious learning. The source manuscript identifies enthusiasm for learning as one of the values cultivated through the program. Nevertheless, the available evidence does not provide a separate measure of students' motivation or learning achievement. Further research could examine how participation in religious gatherings relates to students' engagement with religious learning and their application of moral principles (Naparín, 2025; Tambak et al., 2021).

The behavioral implications reported in the source manuscript include improved discipline, greater compliance with school regulations, more polite interactions, and stronger consistency in religious practices. These findings suggest that the Friday Majelis is associated with several dimensions of students' moral and religious conduct. However, the manuscript also indicates that the degree of internalization differs among students. Family environments, peer relationships, and personal motivation are identified as factors that may influence the consistency of students' behavior. These differences highlight the importance of considering character development as a process shaped by multiple educational and social contexts. Research on Islamic character education similarly recognizes the relevance of institutional guidance and the wider social environment (Naparín, 2025; Rahmawaty & Supriyadi, 2025).

The findings have implications for the development of religious character education in madrasahs. The Friday Majelis can be understood as a structured opportunity to connect religious knowledge, practical habits, moral guidance, and behavioral expectations. Its educational contribution depends on the consistency of its implementation and the relationship between the values communicated during the

activity and the wider school environment. Madrasahs may therefore consider integrating reflection, practical examples, and opportunities for students to apply moral values in everyday situations. Cooperation among teachers, school leaders, families, and students can also support continuity in moral education. These implications are consistent with research emphasizing the role of habituation, role modeling, and institutional support in Islamic character development (Minhaji et al., 2024; Djuaini, 2025).

The findings should be interpreted in light of the qualitative and context-specific nature of the research. The study focuses on one madrasah and one recurring religious activity, so its findings cannot automatically be generalized to other educational institutions. The available manuscript does not provide numerical measures of behavioral change or a comparison group. It also does not establish a causal relationship between participation in the Friday Majelis and the reported behavioral implications. These limitations do not negate the descriptive value of the findings, but they define the scope of the conclusions that can be drawn. Future studies could compare similar religious programs across different madrasahs and examine the conditions that influence their implementation (Naparin, 2025; Rifa'i, 2023).

Further research could also examine how students interpret the moral messages communicated through the Friday Majelis. Interviews and reflective activities could explore whether students understand the values being taught and how they apply them in everyday situations. Longitudinal research could investigate whether the reported behavioral patterns remain consistent over time. Additional attention could be given to the influence of family support, peer relationships, and teacher-student interactions on moral internalization. Such research would help clarify the relationship between participation in religious activities and the development of more enduring moral commitments. It would also provide a broader basis for evaluating the educational role of structured religious gatherings in Islamic character education (Tambak et al., 2021; Ma'arif et al., 2024).

CONCLUSION

This study examined the internalization of students' akhlakul karimah values through Friday Majelis activities at Madrasah Tsanawiyah Ulumul Qur'an. The findings indicate that the program cultivates moral values through four principal strategies: teacher role modeling, habituation, religious advice, and continuous supervision. These strategies connect religious instruction with practical experiences of discipline, responsibility, and respectful interaction. The values identified in the study include religiosity, discipline, responsibility, honesty, courtesy, respect for teachers, social awareness, and enthusiasm for learning. The source manuscript reports behavioral implications involving improved discipline, greater compliance with school regulations, more polite interactions, and stronger consistency in religious practices. These findings suggest that the Friday Majelis functions as a structured medium for supporting Islamic character development within the madrasah environment. The study's contribution lies in its integrated examination of the strategies, values, and behavioral implications associated with a specific recurring religious assembly. It highlights the importance of combining religious knowledge with practical habituation, consistent teacher guidance, and a supportive institutional environment. At the same time, the findings indicate that students' internalization of moral values may vary according to family environments, peer relationships, and personal motivation. The program should therefore be understood as one component of a broader process of character development rather than as an isolated solution. Madrasahs can strengthen its educational contribution by maintaining consistent implementation, connecting moral instruction with everyday behavior, and encouraging cooperation among teachers, students, and families. Further research is needed to examine the long-term development of students' moral conduct and the conditions that support the sustainability of internalized values.

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