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Internalization of Islamic Values Among Students Through Daily School Activities at Madrasah Ibtidaiyah Ash Shabirin

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Abstract

This study examines how Islamic values are internalized through daily school activities at Madrasah Ibtidaiyah Ash Shabirin, South Banjarmasin, and identifies supporting and inhibiting factors. The study used a qualitative field-research design, collecting data through observation, interviews, and documentation. The findings reported in the source thesis indicate that internalization is pursued through morning religious activities, voluntary charity, prayers before lessons, congregational Duha and Dhuhr prayers, Qur'anic tahsin, practical worship instruction, and religious extracurricular activities. Teachers employ habituation, role modelling, advice, supervision, reinforcement, and direct student participation. Support comes from teachers, school leadership, parents, and students' enthusiasm, while constraints include the absence of a dedicated prayer room, limited activity space, and inconsistent student discipline and engagement. The article's novelty lies in examining these routines as an interconnected school-day process rather than treating religious programs as isolated activities, while distinguishing routine participation from deeper internalization. The findings suggest that sustained modelling, reflective guidance, and school–family collaboration are necessary for religious routines to become meaningful everyday conduct.
Keywords: Islamic Values, Internalization, Daily School Activities

Abstrak

Penelitian ini mengkaji bagaimana nilai-nilai Islam diinternalisasikan melalui kegiatan sekolah sehari-hari di Madrasah Ibtidaiyah Ash Shabirin, Banjarmasin Selatan, serta mengidentifikasi faktor-faktor pendukung dan penghambatnya. Penelitian ini menggunakan desain penelitian lapangan kualitatif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Temuan dalam tesis sumber menunjukkan bahwa internalisasi dilakukan melalui kegiatan keagamaan pagi hari, sedekah sukarela, doa sebelum pembelajaran, salat Duha dan Zuhur berjemaah, tahsin Al-Qur'an, praktik ibadah, serta kegiatan ekstrakurikuler keagamaan. Para guru menerapkan metode pembiasaan, keteladanan, nasihat, pengawasan, penguatan (reinforcement), dan partisipasi langsung siswa. Dukungan datang dari para guru, pimpinan sekolah, orang tua, serta antusiasme siswa; sementara kendala yang dihadapi meliputi ketiadaan ruang salat khusus, keterbatasan ruang untuk berkegiatan, serta kedisiplinan dan keterlibatan siswa yang belum konsisten. Kebaruan artikel ini terletak pada pendekatannya yang memandang rutinitas tersebut sebagai suatu proses yang saling terhubung sepanjang hari di sekolah bukan sekadar program keagamaan yang berdiri sendiri serta membedakan antara partisipasi dalam rutinitas dengan internalisasi yang lebih mendalam. Temuan ini menyarankan bahwa keteladanan yang berkelanjutan, bimbingan

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reflektif, dan kolaborasi antara sekolah dan keluarga sangat diperlukan agar rutinitas keagamaan dapat bertransformasi menjadi perilaku sehari-hari yang bermakna.
Kata Kunci: Nilai-Nilai Islam, Internalisasi, Kegiatan Sekolah Sehari-hari

Introduction

Islamic elementary education is expected to develop learners' intellectual abilities alongside faith, worship, and commendable conduct. This broader purpose makes character formation a central concern rather than an additional activity outside the curriculum. At the primary-school stage, learners are still developing habits, social awareness, and the ability to regulate their behaviour.(Mohammed Abu Bakr et al., 2025) Consequently, educational experiences need to connect moral concepts with repeated and observable actions. Research on Islamic religious education argues that religious learning contributes to character formation when its values are reflected in everyday school life (Muis et al., 2024). This perspective is relevant to the present study because it positions daily routines as an educational environment in which values can be practised, observed, and gradually appropriated.

Character education cannot be reduced to the transmission of rules or definitions of good behaviour. Learners need opportunities to understand why a value matters, experience it in social relationships, and practise it in concrete situations. A school may teach honesty, discipline, respect, and responsibility, but those values require reinforcement in the ordinary interactions of the school day. Yaqin (2023) identifies habituation, modelling, and instruction as complementary approaches to character formation. This framework helps explain why religious routines should be considered educational processes rather than merely ceremonial activities.(Abdullah et al., 2025) The present article therefore examines the relationship between scheduled Islamic activities and the conduct that the school seeks to cultivate.

Islamic values encompass spiritual commitments and social ethics that guide how individuals relate to God, other people, and their environment. In a school context, these values may be expressed through prayer, Qur'anic recitation, generosity, respect for teachers, cooperation with peers, cleanliness, and responsible participation. The thesis underlying this article identifies faith, worship, discipline, honesty, responsibility, courtesy, cleanliness, social concern, and noble character as relevant values. Muis et al. (2024) similarly discuss the role of Islamic religious education in shaping character amid contemporary social change. This connection is important because it shows that religious education is not confined to ritual knowledge. It also concerns the practical moral orientation that students bring to everyday decisions.

Madrasahs have a distinctive responsibility to integrate religious learning with institutional culture. Their educational identity is expressed not only in Islamic Studies lessons but also in the way teachers greet students, organise collective activities, respond to misconduct, and maintain shared spaces. Khosiah et al. (2022) examine strategies used by Islamic Religious Education teachers to instil religious values in elementary-school learners. Their focus supports the argument that value education requires intentional strategies and adult guidance.(Ghuni et al., 2025) For Madrasah Ibtidaiyah Ash Shabirin, daily activities provide a setting in which religious messages can be translated into repeated school practices. The study considers how these practices are organised and what conditions help or hinder their educational purpose.

Internalization refers to a process through which values move beyond external instruction and become part of a learner's understanding, commitment, and conduct.

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Participation in a ritual does not automatically prove that a value has been deeply internalized. A student may recite a prayer because the teacher instructs the class to do so, while a more developed form of internalization would involve understanding its meaning and practising the value independently. Munif (2017) discusses strategies for internalizing Islamic Religious Education values in student character formation. This conceptual distinction is relevant because it encourages researchers to examine both the activities themselves and the behaviours associated with them. Accordingly, the article avoids treating routine compliance as conclusive evidence of lasting character change.

Daily habituation is a practical educational strategy because it places values within a predictable sequence of actions. Morning routines, collective prayer, and shared responsibilities can create recurring occasions for practice. Gantini and Fauziati (2021) discuss daily habituation in elementary-school character education from a behaviourist perspective. Their work provides a useful point of comparison for examining repetition and the formation of behavioural patterns. However, habituation should not be understood as mechanical repetition alone, since students also need explanation, encouragement, and meaningful adult examples. The present study therefore analyses habituation together with modelling, advice, supervision, reinforcement, and student involvement.

Teachers are central to the credibility of values education because children observe adult conduct as well as listen to verbal instruction. When teachers participate in school prayers, speak respectfully, and demonstrate discipline, they make abstract expectations more concrete. Islamia et al. (2024) discuss the role of Islamic Religious Education teachers' exemplary conduct in internalizing commendable character. This literature reinforces the importance of consistency between what educators teach and what they practise. At Ash Shabirin, teachers are reported to guide activities, take part in routines, and remind students about discipline and manners.(Aslamiah et al., 2026; Muslihah et al., 2026) These practices provide a basis for examining role modelling as one of the school's internalization strategies.

Religious literacy is another component of Islamic value education. Students need opportunities to read the Qur'an accurately, memorise prayers, understand worship procedures, and develop appropriate conduct during religious activities. Azizah and Utami (2023) analyse religious literacy movements as a strategy for fostering religious character among elementary-school students. Their focus is relevant to activities such as tahsin, daily supplications, and Qur'anic recitation. Nevertheless, technical proficiency and character formation are related but distinct outcomes. The present article considers how learning religious texts and practices can support a broader pattern of devotion, discipline, and ethical behaviour.

Collective religious activities also create social learning opportunities. Students participate alongside peers, observe classmates taking leadership roles, and learn to coordinate their actions in a shared setting. Morning religious activities at Ash Shabirin include students taking turns to lead Asmaul Husna, daily prayers, shalawat, and Islamic songs. Such participation can provide practice in confidence, responsibility, and cooperation, as well as religious familiarity. Hanum and Maryani (2023) examine character education through morning activities in an Islamic elementary school. Their study offers a directly relevant comparison for understanding the school morning as a structured space for character education.

Charity is a particularly concrete way to connect religious values with social concern. When students voluntarily contribute to a shared charity box, they can learn

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generosity and the idea that resources may benefit a wider community. The source thesis reports that students at Ash Shabirin are encouraged to give voluntarily after morning religious activities and that contributions support school needs. This practice makes the social purpose of giving visible to students.(Mufid et al., 2026) Islamic values are more likely to be meaningful when learners can connect a principle with its practical consequences. The activity must nevertheless remain voluntary and developmentally appropriate so that charity is learned as care rather than as pressure or competition.

Prayer routines are another means through which religious commitment can be practised in a school setting. The thesis reports that Duha prayer is organised on a rotating class schedule, while Dhuhr prayer is conducted daily for students in the upper grades. These arrangements offer structured opportunities to practise worship, punctuality, and collective participation. Astuti (n.d.) discusses the cultivation of worship values in Islamic elementary schools as part of religious character formation. The comparison suggests that worship instruction can be reinforced by opportunities to perform worship. At the same time, facilities, supervision, and students' readiness influence whether these routines can be conducted comfortably and meaningfully.

Qur'anic learning combines knowledge, practice, and reverence. The thesis indicates that tahsin is provided for first-grade students, with emphasis on recognising Arabic letters and improving recitation. It also reports practical worship lessons for second-grade students, including prayer movements, prayer recitations, and ablution. These grade-sensitive activities suggest that internalization is adapted to students' developmental stages.(Fitriani et al., 2026; Ghani et al., 2026) Religious learning becomes more accessible when abstract concepts are translated into guided practice and feedback. This is consistent with the wider argument that effective values education should be integrated into age-appropriate learning experiences rather than delivered only through general exhortation.

Religious extracurricular activities can extend learning beyond compulsory lessons and allow students to develop particular interests. At Ash Shabirin, the thesis reports muhadharah, calligraphy, and tilawah for students in Grades III–VI. These activities offer opportunities to practise public speaking, artistic expression, Qur'anic recitation, and confidence. Nubuwah et al. (2023) examine the internalization of Islamic educational values through extracurricular activities and character formation. Their topic is closely aligned with the idea that school culture can provide varied pathways into religious participation. The present article therefore treats extracurricular programmes as part of a broader internalization environment rather than as disconnected enrichment activities.

School–family relationships matter because students move between multiple environments in which values may be encouraged or inconsistently reinforced. Teachers can establish routines at school, but family conversations and home practices may influence whether students continue them beyond the classroom. The thesis reports that teachers perceive parental support as a factor that helps children become accustomed to Islamic activities. Khoiriyah et al. (2025) address the role of families and schools in developing students' religious character. This relationship is relevant because internalization requires continuity across settings, although the present source does not provide a systematic comparison of home and school behaviour. The article consequently treats family support as a reported enabling condition rather than a proven causal effect.

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Research on habituation and religious activities offers important insights, but local institutional contexts still matter. School routines depend on leadership, teacher collaboration, student characteristics, available spaces, and the organisation of the timetable. Hanum and Maryani (2023) focus on morning activity, while Hakim (2022) examines habituation as a means of internalizing Islamic religious education values in madrasah ibtidaiyah. These studies provide useful parallels but do not substitute for close examination of the routines documented at Ash Shabirin. A context-specific analysis can show how several activities operate together and how practical constraints shape implementation. This local focus is the starting point for the present study.

The research problem at Ash Shabirin is not simply whether religious activities exist, but how they are used to cultivate values and what makes the process more or less consistent. The thesis records that some students still display weak discipline, make noise, or participate without sufficient seriousness.(Isna et al., 2026) This observation points to a gap between the regularity of programmes and the depth of student engagement. Rokhman et al. (2023) examine the internalization of Islamic educational values in the formation of students' noble character. Their work supports the need to distinguish programme implementation from the character-related outcomes that educators hope to achieve. The present analysis therefore considers both the school's strategies and the limitations visible in daily practice.

The study addresses two questions: how are Islamic values internalized through daily school activities at Madrasah Ibtidaiyah Ash Shabirin, and what factors support or inhibit this process? These questions preserve the central focus of the underlying thesis. The first question concerns the forms of activity, strategies used by teachers, and values associated with each routine. The second considers institutional support, parental involvement, student participation, and practical constraints. Munif (2017) provides a conceptual basis for examining strategies of internalization, while Khosiah et al. (2022) foreground teacher strategies in elementary education. Together, these concerns frame an analysis that is descriptive and interpretive rather than an experimental assessment of impact. The article's contribution lies in treating daily school activities as an interconnected process of Islamic value education at a specific madrasah. Rather than assuming that attendance alone demonstrates internalization, it interprets routines through the strategies that accompany them and the conditions in which they occur. The source thesis identifies habituation, modelling, advice, supervision, reinforcement, and direct participation as the main approaches used by educators. It also documents both enabling factors and limitations in facilities and student discipline. Yaqin (2023) highlights the complementary role of habituation, modelling, and teaching in character formation. This article extends that perspective through a context-specific synthesis of religious routines and school conditions at Ash Shabirin.

Literature Review

Internalization is commonly understood as the process through which values become integrated into an individual's orientation and behaviour. In education, it involves more than delivering information because students must interpret and enact the value being taught. Munif (2017) describes strategies for internalizing Islamic Religious Education values in student character formation. This approach provides a useful foundation for analysing school routines as intentional pedagogical practices. At Ash Shabirin, internalization is examined through the activities students perform, the guidance they receive, and the conduct expected of them. The concept therefore links

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the school's visible practices with the longer-term aim of developing an Islamic disposition.

The process of internalization can be examined through stages that move from explanation to interaction and then to a more personally integrated practice. At the explanatory stage, educators introduce values and clarify appropriate conduct. Through interaction, students observe examples, receive guidance, and practise the expected behaviour. More sustained internalization would be reflected when students apply values with increasing consistency and understanding. Munif (2017) supports a strategic view of value education in which teaching must be connected to character formation. This staged interpretation is analytical rather than a claim that every student at Ash Shabirin has reached the same level of development.

Islamic values in elementary education include beliefs, worship practices, and ethical responsibilities. The thesis identifies faith, worship, discipline, honesty, responsibility, courtesy, cleanliness, social concern, and noble character as key values relevant to school life.(Isna et al., 2026) These dimensions overlap in practice, since a single activity may nurture more than one value. For example, collective prayer may involve worship, punctuality, order, and cooperation. Muis et al. (2024) discuss Islamic religious education as a contributor to character formation in a globalized era. This broad framing supports the interpretation of Islamic values as a coherent orientation that links spiritual practice with social behaviour.

Religious habituation is a repeated educational practice intended to make desirable actions familiar and increasingly self-directed. Gantini and Fauziati (2021) consider daily habituation in elementary character education from a behaviourist perspective. Their work is useful for explaining how repeated routines can establish observable patterns.(Naparin et al., 2026) Yet a purely behavioural account may not fully capture the religious meaning students attach to an activity. At Ash Shabirin, repetition is combined with teacher explanation, advice, modelling, and opportunities to lead activities. This combination suggests that habituation is most productively analysed alongside cognitive understanding and social interaction.

Role modelling is an important mechanism because children frequently learn social expectations by observing adults. Teachers' conduct can either reinforce or undermine the values they explicitly teach. Islamia et al. (2024) focus on the exemplary role of Islamic Religious Education teachers in internalizing commendable character. Their discussion is relevant to the expectation that teachers participate in religious routines and display respectful conduct. In the source thesis, teachers are reported to take part in activities and guide students directly. This makes modelling a practical part of the school's internalization strategy rather than a purely theoretical ideal.

Verbal advice remains important when it is connected to concrete situations. Teachers and school leaders can explain why discipline, cleanliness, courtesy, and respect matter, especially after observing a problem in daily school life. Advice can help students interpret a rule as a value rather than merely an instruction. Khosiah et al. (2022) examine teacher strategies for cultivating religious values in elementary-school students. Their work supports the importance of purposeful guidance in the educational process. At Ash Shabirin, the principal's post-activity reminders about discipline, cleanliness, and manners represent an opportunity to connect routine participation with explicit moral reflection.

Reinforcement can help students recognise which behaviours the school values. The thesis reports that students who show positive behaviour or achievement may receive appreciation or gifts, while some violations are met with educational

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consequences such as writing istighfar or cleaning the school environment. Such practices are intended to reinforce expectations, but their educational quality depends on proportionality, dignity, and clarity. Gantini and Fauziati (2021) provide a behavioural lens for considering the relationship between repeated actions and reinforcement. A values-based interpretation must also ensure that consequences help students understand responsibility rather than merely avoid punishment. This distinction is important when discussing discipline in religious education.

Religious literacy includes familiarity with sacred texts, recitation, prayers, and the practices through which religious knowledge is expressed. Azizah and Utami (2023) examine religious literacy activities as a strategy for religious character development in elementary schools. Their work offers a useful comparison for daily supplications and Qur'anic learning at Ash Shabirin. Tahsin can strengthen students' ability to read the Qur'an, while repeated prayers may support memorisation and familiarity with religious language. However, literacy outcomes should not be treated as equivalent to ethical conduct without further evidence. The article therefore distinguishes the learning of religious forms from the broader process of embodying their associated values.

Morning activities provide a recurring collective setting in which religious knowledge and school culture meet. Hanum and Maryani (2023) examine character education through morning activities in an Islamic elementary school. This research is particularly relevant because the morning routine at Ash Shabirin includes collective recitation, student leadership, and school-wide guidance. Students' turns at the front can make them active participants rather than passive listeners. Such participation may support confidence and responsibility in addition to religious familiarity. The local evidence, however, does not establish that these benefits occur uniformly among all students.(Naparin et al., 2026) Extracurricular religious programmes can deepen engagement by giving students opportunities to develop interests and skills. Nubuwah et al. (2023) examine Islamic educational values and character formation through extracurricular activities. At Ash Shabirin, muhadharah, calligraphy, and tilawah are reported for students in Grades III–VI. These activities allow religious learning to take varied forms, including public speaking, visual art, and recitation. The choice of activity may help students participate through their strengths and interests. Their contribution to internalization should nevertheless be evaluated through participation quality and conduct, not simply the existence of programme options.

Hakim (2022) directly examines the internalization of Islamic Religious Education values through habituation among madrasah ibtidaiyah students. This work is closely related to the present study because both focus on the primary Islamic-school context and the use of routine practice.(Ahyai et al., 2026; Asmaiyah et al., 2026) The Ash Shabirin case adds a multi-activity perspective that includes morning devotional practice, charity, congregational prayer, tahsin, practical worship lessons, and extracurricular programmes. The activities form a sequence across the school day and across grade levels. This perspective allows the article to consider how separate routines contribute to a broader institutional culture of religious practice.

Rokhman et al. (2023) examine internalization of Islamic educational values in the formation of noble character. Their topic is relevant because the central purpose of daily religious routines is not limited to completing scheduled activities. The school also expects students to show respect, discipline, responsibility, and care in ordinary interactions. The thesis notes that some students still need reminders and do not always participate seriously. This evidence highlights the difference between the

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implementation of a programme and its internalized outcomes. A sound interpretation should therefore acknowledge progress-oriented practices while avoiding unsupported claims of universal or permanent behavioural change.

School culture can be understood as the pattern of shared expectations, routines, relationships, and practices that shape learners' experience. Religious school culture is strengthened when institutional schedules, teacher behaviour, and student responsibilities communicate compatible values. Hanum and Maryani (2023) show the relevance of morning activities to character education, while Khosiah et al. (2022) emphasise teacher strategies. These perspectives suggest that internalization is not the responsibility of a single subject teacher alone. At Ash Shabirin, the principal, teachers, and students participate in different ways in daily activities. Their coordination is therefore a relevant dimension of the school's value-education process.

Family support is important because children's moral learning occurs across home, school, and peer environments. Khoiriyah et al. (2025) discuss the contribution of families and schools to students' religious character. In the source thesis, teachers report that parental support makes students easier to guide and can reinforce habits beyond school hours.(Rahmah et al., 2026) This is a reported perception rather than a measured comparison of family practices. Nevertheless, it indicates that school routines may be strengthened when parents understand and support their purpose. The literature thus supports treating family–school communication as an enabling condition for continuity in values education.

Physical facilities influence how religious activities can be organised, supervised, and experienced. The thesis reports that Ash Shabirin has a school yard, loudspeakers, a charity box, classroom spaces, and worship equipment, but lacks a dedicated prayer room. As a result, congregational prayer sometimes takes place in the yard using mats or tarpaulins. This does not mean that internalization cannot occur, but it creates practical challenges for comfort, organisation, and privacy. The relationship between educational intention and available infrastructure is important in interpreting how the programme operates. School leaders' efforts to improve facilities should therefore be considered part of supporting religious education.

Student diversity requires educators to adjust guidance to different levels of readiness, motivation, and habit. The thesis records that some students are enthusiastic while others become distracted, talk, or show reluctance during certain activities. This variation cautions against assuming that all learners respond identically to a shared routine. Khosiah et al. (2022) foreground teacher strategies in the cultivation of religious values. Such a perspective supports differentiated guidance, clear expectations, and supportive follow-up. At Ash Shabirin, the reported need for repeated reminders indicates that routines should be accompanied by approaches responsive to students' individual characteristics.

Prior research and the source thesis point to the importance of analysing both activities and conditions. Studies of habituation, morning activity, religious literacy, teacher modelling, and extracurricular programmes illuminate different aspects of value education (Azizah & Utami, 2023; Gantini & Fauziati, 2021; Hanum & Maryani, 2023; Islamia et al., 2024; Nubuwah et al., 2023). Yet each focus captures only part of the school-day process. The present article brings these strands together in a case-specific description of the routines reported at Ash Shabirin. Its contribution is an integrated account of practices, pedagogical strategies, supports, and constraints. The findings remain qualitative and context-bound, and they should not be interpreted as a statistical estimate of effectiveness.

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Method

This study used qualitative field research to describe and interpret the internalization of Islamic values through daily activities at Madrasah Ibtidaiyah Ash Shabirin in South Banjarmasin. A qualitative approach is appropriate when the purpose is to understand practices, experiences, and meanings in their natural setting. The source thesis identifies the school as the research location and focuses on the activities through which Islamic values are introduced and practised. The design was descriptive rather than experimental, and no numerical measurement of behavioural change was reported. The methodological orientation is consistent with qualitative inquiry that seeks contextual understanding from field-based evidence (Ruane, 2016). This approach supports an account of how routines are organised and how participants describe their educational purpose.

The research focused on two questions: how Islamic values are internalized through daily school activities and what factors support or inhibit that process. The participants represented in the thesis include the principal, teachers, and students, with information gathered from people involved in the activities. The source presents statements from the principal, an Islamic creed and ethics teacher, a Grade VI teacher, a tahsin instructor, a Grade II teacher, a deputy principal, and students. These perspectives provide different views of planning, implementation, participation, and constraints. The article treats those statements as qualitative evidence about the school's reported practices. It does not claim that the participant group represents all madrasahs or all elementary-school students.

Observation was used to examine activities as they occurred in the school environment. The thesis describes direct observation of morning religious activities, student seating by class, the rotation of student leaders, charity after the morning routine, prayers before lessons, and congregational worship. Observation is useful because it allows a researcher to compare stated intentions with visible practice. It can also reveal practical details such as where activities occur and how teachers guide students. In qualitative field research, observation contributes contextual information that interviews alone may not provide (Ruane, 2016). In this article, observed practices are reported only where they are documented in the source thesis.

Interviews were used to obtain explanations from school personnel and students regarding the purpose and implementation of daily activities. The source thesis includes statements from school leaders and teachers about habituation, role modelling, discipline, facilities, and parental support. Student statements address experiences such as memorising prayers, participating in charity, and becoming more accustomed to prayer. Interview material helps clarify the meanings participants attach to school routines. It also allows the article to distinguish the school's intentions from students' own reported experiences. Since the article is based on the thesis text, the quotations and paraphrases are retained as source-derived evidence rather than supplemented with invented interviews.

Documentation provided additional information about the school context and the organisation of its programmes. The thesis describes school goals, facilities, staffing, student activities, and the procedures associated with religious programmes. Documents can support the interpretation of observation and interview evidence by clarifying institutional context. They may also help identify whether activities are routine, grade-specific, or linked to particular educational aims. Qualitative research benefits when several types of evidence are considered together rather than relying on

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one source alone (Ruane, 2016). The present article uses documentation as contextual support and does not infer unreported administrative details.

The source thesis organises its findings around the process of internalization and the factors that support or inhibit it. For this article, the evidence is synthesised thematically into daily activities, pedagogical strategies, enabling conditions, and constraints. This synthesis is descriptive and interpretive: it connects recurring practices with the values they are intended to cultivate. The analysis also compares the findings with relevant studies on habituation, religious literacy, role modelling, and extracurricular learning (Gantini & Fauziati, 2021; Hanum & Maryani, 2023; Nubuwah et al., 2023). These studies provide conceptual comparisons rather than independent confirmation of the local findings. The analysis therefore remains anchored in the source thesis.

Credibility is supported by the source thesis's use of observation, interviews, and documentation, which allows the findings to be considered across different kinds of evidence. The article also maintains a distinction between documented findings and interpretive discussion. For example, the absence of a dedicated prayer room is treated as a reported facility constraint, while the idea that it may affect comfort is presented as an interpretation. The study's limitations include its single-site qualitative design and the absence of longitudinal evidence showing whether habits persist outside school. The source material also does not provide quantified measures of value internalization. Accordingly, conclusions are limited to the practices, perceptions, and conditions documented at Ash Shabirin.

Results and Discussion

The findings show that Islamic values at Ash Shabirin are cultivated through a series of routine activities rather than a single instructional programme. These include morning religious activities, voluntary charity, prayers before lessons, congregational Duha and Dhuhr prayers, tahsin, practical worship instruction, and religious extracurricular activities. The activities vary by time of day and, in some cases, by grade level. The school's stated intention is to familiarise students with Islamic practices and connect them with daily conduct. This pattern positions the school day as a recurring environment for religious learning. The source does not, however, establish that every student has fully internalized every value.

Morning religious activities are conducted before formal lessons and involve students gathering in class groups in the school yard. Teachers supervise the routine and students take turns leading Asmaul Husna, daily prayers, shalawat, and Islamic songs. The principal describes the activity as a way to familiarise children with Islamic practices before academic learning begins. Student leadership is rotated to help students become more confident in front of their peers. On Fridays, the routine includes a maulid reading led in rotation by students in Grades IV–VI. The principal also reports that external religious speakers are sometimes invited approximately every two months.

After morning religious activities, students are encouraged to give voluntary charity through a box provided by the school. The teacher explains that the amount is not fixed and that the purpose is to cultivate generosity and concern for others. The principal reports that the funds are used for shared school needs, including equipment and facilities. A Grade VI student describes feeling pleased to contribute because the money can help the school and other students. These accounts connect charity with a

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visible communal purpose. The practice is presented as voluntary, which is important to preserve the meaning of giving as generosity rather than compulsion.

Before lessons begin, students and teachers read daily prayers, short Qur'anic chapters, and shalawat in the classroom. The Grade VI teacher explains that the routine encourages students to begin learning by remembering God and helps establish a calmer learning atmosphere. A student reports memorising several prayers and short chapters through repeated collective reading. The activity therefore combines religious language, repetition, and shared participation. Its immediate documented outcome is familiarity and memorisation as reported by participants. Broader claims about independent spiritual commitment would require additional evidence.

Congregational Duha prayer is scheduled on a rotating class basis, while Dhuhr prayer is conducted daily for students in Grades IV, V, and VI. Teachers describe these arrangements as part of the school's effort to establish worship habits from an early age. A Grade VI student reports becoming more accustomed to praying on time after participating in the school routine. The student also notes that praying together makes the activity feel more engaging. The findings suggest that structured practice creates repeated opportunities for worship and punctuality. However, the absence of a dedicated prayer room shapes how the activity is physically organised.

Tahsin is provided for Grade I students once a week, with an emphasis on recognising Arabic letters and improving Qur'anic recitation. The instructor also guides pronunciation and appropriate manners when reading the Qur'an. The principal considers early Qur'anic reading ability an important foundation for Islamic education. This activity is adapted to the learning needs of younger students. It demonstrates that religious internalization includes the acquisition of basic skills and etiquette, not only participation in collective rituals. The source does not provide standardised assessment scores for students' recitation progress.

Practical worship instruction is provided for Grade II students and includes prayer movements, prayer recitations, ablution, and other basic fiqh topics. The teacher explains that students practise movements directly rather than relying only on verbal explanation. A student reports becoming more familiar with prayer movements and recitations through this instruction. This activity links religious knowledge with embodied practice. It can help make worship procedures more concrete and accessible for young learners. The source, however, does not quantify skill mastery or compare students before and after instruction.

Students in Grades III–VI can participate in religious extracurricular activities, including muhadharah, calligraphy, and tilawah. The deputy principal describes these programmes as opportunities to develop religious skills, confidence, and willingness to appear before others. Students are able to participate according to their interests, such as public speaking, calligraphy, or Qur'anic recitation. Participants reportedly show enthusiasm for these options. The activities extend religious learning beyond routine collective worship. Their contribution to internalization is most plausibly understood as providing additional practice and participation opportunities rather than as a measured outcome.

Teachers report using several strategies to internalize Islamic values. These include habituation, role modelling, advice, supervision, reinforcement, and direct student participation. Teachers explain that repetition can help students become accustomed to religious practices and that children often imitate what adults do. The principal emphasises that teachers are expected to demonstrate appropriate Islamic behaviour. Students are also invited to lead prayers and participate in religious

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programmes rather than remaining passive observers. This combination of strategies provides the main pedagogical framework documented in the thesis.

Advice and supervision accompany the routines, particularly when students are distracted or when conduct needs correction. The principal gives reminders about discipline, cleanliness, manners toward teachers, and everyday behaviour after morning activities. Teachers also monitor students during religious programmes. The thesis reports that positive behaviour or achievement may be acknowledged through appreciation or gifts. Some violations are met with educational consequences, such as writing istighfar or cleaning the school environment. These practices indicate that the school uses both positive reinforcement and corrective responses, although the source does not evaluate students' perceptions of fairness or long-term effects.

The school provides several facilities to support religious activities, including a yard for morning gatherings, loudspeakers, a charity box, classrooms, and worship equipment. The deputy principal reports that these facilities help activities proceed despite their limited number. The principal states that the school continues to seek ways to improve the available infrastructure. The most notable constraint is the absence of a dedicated prayer room. As a result, congregational prayer may be conducted in the yard using mats or tarpaulins, while extracurricular activities may use available classrooms. These conditions affect the organisation of activities but have not prevented the school from continuing the programmes.

Support from school leaders and teachers is reported as a major enabling factor. The principal states that teachers generally support the programmes and that students participate in them. Teachers also believe that repeated activities make Islamic routines more familiar over time. Such institutional support can help maintain continuity and coordination. The findings suggest that the activities are not treated solely as the responsibility of one classroom teacher. They are presented as part of the school's shared educational practice. The source does not provide a formal policy document or a quantitative measure of staff commitment.

Student enthusiasm is another reported support, particularly for morning activities, congregational prayer, and religious extracurricular programmes. Some students describe positive experiences such as memorising prayers, enjoying charity, and feeling more accustomed to praying on time. The availability of different extracurricular options allows students to pursue varied interests. These experiences indicate that student engagement is not uniform but includes examples of positive participation. The thesis also reports that some students become distracted or reluctant during certain activities. The evidence therefore supports a balanced interpretation that recognises enthusiasm alongside uneven participation.

Parents are described by teachers as generally supportive of the school's religious activities. Teachers believe that reminders at home can reinforce routines introduced at school. This perception highlights the importance of continuity between school and family environments. It also suggests that religious habituation may be easier to sustain when students receive compatible guidance from adults in both settings. Nevertheless, the thesis does not include direct interviews with parents or detailed observations of home practices. Parental support should therefore be reported as a finding from school personnel's accounts, not as an independently verified family-level outcome.

The main student-related barriers are inconsistent discipline, distraction, noise, and occasional lack of seriousness during activities. Teachers report that some students need repeated reminders to participate appropriately. Differences in students'

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personalities and home habits also mean that one approach does not work equally well for everyone. These observations indicate that regular scheduling alone does not guarantee consistent engagement. They also show why guidance, supervision, and age-sensitive expectations remain necessary. The findings do not imply that all students behave this way, but identify these issues as recurring challenges reported by educators.

Taken together, the results portray internalization as an ongoing process supported by routine and interpersonal guidance. Activities give students repeated opportunities to practise worship, generosity, religious literacy, public participation, and respectful conduct. Teachers and leaders provide modelling, advice, supervision, and reinforcement around those activities. Institutional and family support help the routines continue, while limited facilities and uneven student engagement create practical challenges. The evidence indicates that the school has established a broad set of practices for Islamic value education. It does not demonstrate a uniform or permanent transformation in every student's character.

Table 1. Daily School Activities and the Internalization of Islamic Values Among Students

Domain	Evidence from the thesis	Values / interpretation
Morning religious activities	Collective Asmaul Husna, prayers, shalawat, Islamic songs; student leaders rotate; Friday maulid and occasional guest speakers.	Religious familiarity, confidence, participation, love for the Prophet.
Voluntary charity	Students contribute voluntarily; funds support shared school needs.	Generosity, empathy, communal responsibility.
Prayers before lessons	Daily prayers, short surahs, and shalawat are read with teachers.	Religious routine, memorisation, readiness for learning.
Congregational prayer	Duha is scheduled by rotating classes; Dhuhr is daily for Grades IV–VI.	Worship practice, punctuality, collective participation.
Tahsin and worship instruction	Grade I tahsin; Grade II practical prayer and ablution instruction.	Qur'anic literacy, procedural knowledge, religious etiquette.
Religious extracurriculars	Muhadharah, calligraphy, and tilawah for Grades III–VI.	Confidence, skills, interest-based engagement.
Pedagogical strategies	Habituation, modelling, advice, supervision, reinforcement, direct participation.	Repeated practice supported by adult guidance.
Enabling factors	Support from leaders, teachers, parents, and student enthusiasm.	Coordination and continuity.
Constraints	No dedicated prayer room, limited spaces, some	Need for infrastructure improvement and

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Domain	Evidence from the thesis	Values / interpretation
	students distracted or undisciplined.	differentiated guidance.

The first major interpretive point is that Ash Shabirin uses a connected set of routines to make Islamic practice visible throughout the school day. Morning religious activity establishes a devotional beginning, classroom prayers carry that orientation into lessons, and worship or extracurricular programmes provide further practice. This sequence matters because values are encountered repeatedly in different settings rather than being confined to a single lesson. Hanum and Maryani (2023) similarly make morning activity a focus of character education in an Islamic elementary-school context. The comparison supports the relevance of routine as a school-culture mechanism. The local findings add that student leadership and school-wide reminders are part of the routine's design.

Morning religious activities combine collective recitation with opportunities for individual participation. Students who lead Asmaul Husna, prayers, or shalawat must prepare, stand before peers, and guide a shared activity. These responsibilities can create opportunities to practise confidence, cooperation, and accountability while reinforcing religious familiarity. Nubuwah et al. (2023) show why extracurricular and participatory activities are relevant to the internalization of Islamic educational values. The Ash Shabirin evidence suggests that even a routine morning gathering can include participatory learning rather than passive repetition. Still, the degree to which confidence or responsibility improves should be understood as a plausible educational contribution, not a measured causal result.

The practice of voluntary charity makes the social dimension of Islamic values concrete. Students are not only told that generosity is important; they are offered a regular occasion to give and can see that the contributions serve shared school needs. This visible relationship between giving and community benefit can help students understand the social purpose of charity. The student testimony in the thesis indicates that at least one learner connects the contribution with helping the school and peers. Such evidence is illustrative rather than representative of every student. For the routine to remain educationally sound, voluntariness should be preserved and students should not be ranked or shamed according to the amount they give.

Daily prayers before lessons connect religious practice with the academic environment. Repeated recitation can help students memorise prayers and short Qur'anic passages, as reported by a Grade VI student. The teacher also associates the routine with remembering God and creating a calmer atmosphere before learning. Azizah and Utami (2023) discuss religious literacy as a strategy for developing religious character in elementary school. This comparison suggests that the practice has both literacy and habituation dimensions. However, memorisation alone is not sufficient evidence that students understand the meaning of every text, so teachers may strengthen the routine by occasionally explaining meaning and inviting age-appropriate reflection.

Congregational prayer offers a direct link between instruction and practice. Students encounter prayer as a scheduled activity that requires preparation, coordination, and attention to time. The student account that school prayer helps develop punctuality suggests that repeated practice can be experienced as a practical support for worship habits. Astuti's discussion of worship-value education in Islamic elementary settings provides a related conceptual frame, although the thesis does not

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report a standardised evaluation. An important practical limitation is the lack of a dedicated prayer room, which requires the school to adapt the location. Improving the physical setting may support comfort and organisation without replacing the need for spiritual guidance.

Tahsin and practical worship instruction demonstrate the importance of age-appropriate sequencing. First-grade learners receive foundational support in recognising letters and improving recitation, while second-grade learners practise prayer movements, recitations, and ablution. These arrangements recognise that children need different forms of support at different stages of learning. Religious competence can develop through guided repetition, correction, and practice. Hakim (2022) focuses on internalization through habituation in madrasah ibtidaiyah, providing a close parallel for routine religious instruction at the same school level. The Ash Shabirin case adds that internalization includes both symbolic practices and practical skills associated with worship.

Religious extracurricular programmes provide a differentiated route into participation. Muhadharah gives students a setting to practise speaking, while calligraphy and tilawah offer artistic and recitational pathways. The source thesis records student interest in these activities and staff perceptions that participation can encourage confidence. Nubuwah et al. (2023) similarly position extracurricular activity as a context for Islamic value formation. These programmes may be particularly useful for learners who engage more readily through a specific skill or interest. Their value should be supported through mentoring and reflection so that technical performance remains connected to humility, discipline, and respect.

The school's approach combines habituation with role modelling. Teachers do not merely instruct students to pray, recite, or behave respectfully; the thesis reports that they also take part and are expected to demonstrate appropriate conduct. This is significant because the credibility of values education depends partly on the consistency between adult messages and actions. Islamia et al. (2024) highlight teacher exemplarity in the internalization of commendable character. The case therefore supports the view that teacher conduct is part of the educational environment, not a separate personal matter. Professional development and collective reflection among staff could help sustain consistency across classrooms and activities.

Advice and reminders help translate routines into explicit moral language. The principal's messages after morning activities reportedly address discipline, cleanliness, manners toward teachers, and everyday behaviour. These reminders can help students connect the activity they have just completed with the conduct expected throughout the day. Khosiah et al. (2022) discuss teacher strategies for cultivating religious values among elementary learners. In this context, advice is most useful when it is concrete, consistent, and related to observable situations. Repeated general warnings may have limited educational value unless students are also given opportunities to explain a problem, repair harm, and practise an alternative response.

Supervision is necessary because the thesis records uneven levels of student focus. Some students talk, joke, or show reluctance during activities, requiring teachers to redirect them. Such behaviour should not automatically be interpreted as rejection of Islamic values; it may also reflect age, attention, motivation, or the design of the activity. Khosiah et al. (2022) provide a strategy-oriented lens for understanding the role of educators in religious-value development. The findings suggest that clear routines and supportive reminders remain important even where activities are well

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established. Teachers may also consider making selected activities more interactive to sustain attention while maintaining their religious purpose.

Reinforcement and consequences are used to respond to student behaviour. Appreciation or small gifts can acknowledge positive conduct, while writing istighfar or cleaning the school environment is reported as a corrective measure. These practices require careful implementation so that consequences remain proportionate, respectful, and connected to the value being taught. A behavioural perspective helps explain why reinforcement is used, as discussed in relation to habituation by Gantini and Fauziati (2021). Yet Islamic character education should aim beyond compliance driven by rewards or fear. Reflection, apology, restoration, and the teacher's explanation of why an action was harmful can help students understand responsibility more deeply.

The findings show that institutional leadership contributes to continuity. The principal articulates the purpose of religious activities, gives reminders, and encourages teachers to model Islamic conduct. The deputy principal also describes the role of facilities and extracurricular options. These accounts suggest that value education is embedded in shared school management rather than assigned to one teacher alone. School-wide consistency is important because contradictory expectations across adults can confuse students. The evidence does not establish a formal whole-school implementation framework, but it indicates that leadership support is perceived by staff as a factor enabling the programmes.

Parental support is reported as another important enabling condition. Teachers believe that when religious routines are reinforced at home, students may become accustomed to them more quickly. This interpretation aligns with Khoiriyah et al. (2025), who address the relationship between family and school in religious character formation. Because the thesis does not directly document parent perspectives, the claim should remain carefully bounded. The practical implication is to develop respectful communication with families about the aims of activities and simple ways to reinforce them at home. Such collaboration should avoid blaming families whose circumstances or religious practices may differ.

The absence of a dedicated prayer room is a clear structural limitation in the case. Congregational prayer sometimes takes place in the school yard with mats or tarpaulins, while some extracurricular activities use available classrooms. The school's continued implementation of programmes demonstrates adaptation, but adaptation does not eliminate the practical disadvantages of limited space. Facilities can affect student comfort, supervision, movement, and the ability to run activities simultaneously. School leaders may therefore prioritise feasible improvements in worship space and scheduling. Infrastructure should be understood as a support for educational quality, not as a substitute for effective teaching and guidance.

Limited facilities also illustrate the relationship between institutional resources and programme design. When a school must share rooms or use an outdoor area, staff need to coordinate schedules, weather contingencies, equipment, and student movement. These operational demands may reduce flexibility or create distractions. The thesis records the school's intention to continue improving available facilities, but it does not provide budget details or a construction plan. Accordingly, recommendations should remain realistic and based on local capacity. Short-term options could include a clearer room-use schedule, safe and clean temporary prayer arrangements, and prioritisation of essential worship equipment while longer-term facility needs are assessed.

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Student differences require differentiated guidance. The thesis notes that students' characters and home habits vary, and teachers report that approaches cannot always be identical. A uniform routine can provide structure, but some students may need extra explanation, encouragement, or a smaller practice group. This is consistent with the strategy-focused perspective of Khosiah et al. (2022). Differentiation does not mean lowering expectations; it means helping learners meet them through suitable support. Teachers can observe patterns of participation, discuss barriers privately, and coordinate with families where appropriate.

One implication is that the school should distinguish participation indicators from internalization indicators. Attendance, recitation, and completion of prayer routines are visible forms of participation. More developed indicators may include students initiating appropriate actions, showing respect without immediate prompting, maintaining cleanliness, and explaining why a value matters. The thesis documents examples of students reporting greater familiarity with prayers and punctuality, but it does not systematically measure independent conduct across settings. Future evaluation could therefore use observation notes, student reflection, and teacher–parent communication to assess consistency over time. This would make claims about internalization more precise and avoid equating routine attendance with character transformation.

Another implication concerns reflective learning. Daily repetition can establish familiarity, but students may benefit when teachers occasionally invite them to articulate the meaning of charity, prayer, courtesy, and responsibility. Reflection can be brief and appropriate to the students' age, such as discussing how a shared contribution helps others or how respectful speech affects classmates. Munif (2017) supports a strategic approach to Islamic value internalization rather than an exclusively procedural one. Reflection should not overburden routines or turn worship into a test of verbal performance. Instead, it can connect practice with intention and everyday decision-making.

The case also points to the importance of preserving student dignity in discipline. Corrective consequences should be explained clearly and applied consistently, without humiliation or comparison that labels a child as morally deficient. Where students have behaved harmfully, teachers can combine proportionate consequences with repair, apology, and guidance on alternative conduct. This approach is consistent with the broader aim of developing commendable character rather than simply suppressing disruption. Since the source thesis reports particular corrective practices but does not evaluate their effects, the article does not conclude that those practices are either effective or ineffective. It identifies them as an area for reflective school-level review.

The novelty of this article is its integrated reading of the school day as a sequence of connected internalization opportunities. Morning devotion, charity, classroom prayers, congregational worship, tahsin, practical worship lessons, and extracurricular activity each foreground different aspects of Islamic life. Together, they provide a varied setting for religious practice and social learning. This synthesis builds on research concerning morning activity, habituation, religious literacy, and extracurricular programmes (Azizah & Utami, 2023; Gantini & Fauziati, 2021; Hanum & Maryani, 2023; Nubuwah et al., 2023). Its contribution is contextual and analytical, not a claim of universal generalisability. The case shows both the breadth of the programme and the continuing work needed to support consistent student engagement.

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Several limitations should guide interpretation. The article relies on one qualitative thesis and does not add new fieldwork, follow-up interviews, or longitudinal observation. The source contains participant accounts and observations, but it does not provide standardised measures of religious knowledge, behaviour, or character. It also does not include direct parent interviews in the sections reviewed for this article. Consequently, the findings describe practices and perceived experiences rather than prove causal effects. Future research could compare multiple madrasahs, include parents, observe students across school and home contexts, and examine whether reported habits persist over time. Overall, the results suggest that Ash Shabirin has established multiple recurring practices intended to integrate Islamic values into students' everyday school experience. Their educational potential depends on more than repetition: teacher modelling, meaningful explanation, student involvement, supportive family relationships, and adequate facilities also matter. The documented barriers show that internalization is uneven and requires continued guidance. These findings are consistent with literature that treats habituation, modelling, and intentional teaching as complementary approaches (Gantini & Fauziati, 2021; Islamia et al., 2024; Yaqin, 2023). The most defensible conclusion is that the school provides an organised environment for practising Islamic values, while the depth and durability of internalization require ongoing attention and further study.

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Conclusion

The study shows that Madrasah Ibtidaiyah Ash Shabirin seeks to internalize Islamic values through a coordinated range of daily and grade-specific activities. These include morning religious routines, voluntary charity, prayers before lessons, congregational Duha and Dhuhr prayers, tahsin, practical worship instruction, and religious extracurricular programmes. The school supports these activities through habituation, teacher role modelling, advice, supervision, reinforcement, and direct student participation. The practices create repeated opportunities for students to experience worship, generosity, religious literacy, confidence, discipline, and respectful conduct. However, the evidence supports a description of the school's processes and reported experiences rather than a claim that all students have achieved stable internalization. The process is supported by school leadership, teacher involvement, parental encouragement as reported by staff, and students' interest in several activities. The principal constraints are the lack of a dedicated prayer room, limited activity spaces, and inconsistent discipline or seriousness among some students. The school should continue strengthening teacher consistency, age-appropriate reflection, respectful corrective guidance, communication with families, and feasible facility improvements. Future research should include direct parent perspectives and longitudinal evidence to examine whether school routines are reflected in students' behaviour beyond the immediate activity. The case's principal contribution is its integrated account of daily routines as connected opportunities for Islamic value education, while recognising that repetition is a starting point rather than conclusive proof of internalization.

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