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# Internalization of Piety Values through Religious Habituation in Shaping the Character of Fifth-Grade Madrasah Ibtidaiyah Students

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**Keyword:**

*Value Internalization; Piety; Religious Habituation; Teacher Role Modeling; Madrasah Ibtidaiyah.*

**Abstract**

*This study aims to analyze the process of internalizing piety values through religious habituation activities among fifth-grade students at Madrasah Ibtidaiyah Miftahul Ulum Probolinggo. The internalization of piety values is not merely understood as a cognitive learning process, but as a value transformation encompassing students' knowledge, emotional engagement, and daily behavior. This research employed a qualitative approach with a case study design. Data were collected through observations and in-depth interviews with the principal, teachers, and fifth-grade students. Data analysis was conducted using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing, supported by source triangulation. The findings reveal that religious habituation activities such as congregational prayers, Qur'an recitation, memorization (tahfidz), and collective prayers, when implemented consistently, create a conducive religious environment that facilitates the gradual internalization of piety values from the cognitive domain to affective awareness and behavioral practice. The success of this internalization process is strongly influenced by teachers' role modeling (uswah hasanah), program consistency, family support, and students' digital literacy in responding to social media influences. The study concludes that authentic and sustainable internalization of piety values requires strong synergy between madrasah and families in building a coherent and holistic religious education ecosystem.*

**Kata Kunci:**

Internalisasi Nilai; Ketakwaan; Pembiasaan Religius; Keteladanan Guru; Madrasah Ibtidaiyah.

**Abstrak**

Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai ketakwaan melalui kegiatan pembiasaan religius pada siswa kelas V di Madrasah Ibtidaiyah Miftahul Ulum Probolinggo. Internalisasi nilai ketakwaan tidak hanya dipahami sebagai proses pengajaran kognitif, melainkan sebagai transformasi nilai yang mencakup aspek pengetahuan, penghayatan, dan perilaku siswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengumpulan data dilakukan melalui observasi dan wawancara mendalam terhadap kepala madrasah, guru, dan siswa kelas V. Analisis data dilakukan dengan model interaktif Miles dan Huberman melalui

tahapan reduksi data, penyajian data, dan penarikan kesimpulan, serta diperkuat dengan triangulasi sumber. Hasil penelitian menunjukkan bahwa kegiatan pembiasaan religius seperti shalat berjamaah, tadarus Al-Qur'an, tahfidz, dan doa bersama yang dilaksanakan secara konsisten mampu menciptakan lingkungan religius yang kondusif dan mendorong internalisasi nilai ketakwaan secara bertahap dari ranah kognitif ke afektif dan perilaku. Keberhasilan proses internalisasi ini sangat dipengaruhi oleh keteladanan guru (uswah hasanah), konsistensi program madrasah, dukungan keluarga, serta literasi digital siswa dalam menyikapi pengaruh media sosial. Penelitian ini menyimpulkan bahwa internalisasi nilai ketakwaan yang autentik hanya dapat terwujud melalui sinergi antara madrasah dan keluarga dalam membangun ekosistem pendidikan religius yang berkelanjutan.

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## INTRODUCTION

National education places the formation of a faithful and pious human being as a fundamental goal, in which Madrasah Ibtidaiyah plays a strategic role through instilling piety values in everyday life (Giantomi & Hasanah, 2021; Astuti, 2022). Education is the main factor in the formation of human personality which aims to develop individuals for the better, not to damage morals, but as an effort for each individual to achieve positive and quality self-development (Sari et al., 2021).

One of the main methods relied upon is the implementation of religious habituation activities, such as congregational prayer, Qur'anic tadarus, and memorization of prayers. Ideally, these routine activities are able to create a supportive environment for these values to permeate and shape student character, but in practice there is often a mismatch between the expected goals and the reality in the field. As a result, the process of internalizing values so that they become motivation from within students is not optimal, so that habituation risks only becoming a routine that has not touched the dimensions of awareness and sincerity. This phenomenon is the background of research at MI Miftahul Ulum Probolinggo to examine the extent to which religious habituation is able to transform religious values into students' personalities as a whole. The focus of the research is directed at grade V students because they are in a crucial developmental phase for character stabilization and independence of worship before entering the next level of education (Rahmadani et al., 2025).

The value internalization process is the core and main goal of character education (Saefulloh, 2019). Not just the delivery of knowledge, internalization is an active process in which values are not only understood, but also believed, lived, and implemented in a real way into mindsets, attitudes, and daily behavior (Wardani & Hestiningtyas, 2020). This process transforms values from something that is taught externally into a personal belief and an inner drive to act. In piety education, internalization means making values such as obedience, gratitude, fear of God, and social care part of students' personalities (Hakim, 2022). This process can be considered successful when the values have really seeped into the heart, then become the basis for thinking, and finally

materialize in daily actions, both at school and in the outside environment. This shows that internalization is not just memorization or theory, but a change that is truly rooted and lasting. Piety does not only become a ritual of worship, but really becomes the identity and way students live their lives.

In achieving a deep internalization stage, the habituation method acts as the main way to instill the value of piety, where routine activities such as prayer, reading the Quran, and prayer prayers are designed to change initially due to direction into actions that arise naturally from personal awareness (Klaten, 2024). However, the success of habituation is not only seen in the activeness of students in religious activities but from the extent to which these activities are able to foster spiritual awareness so that religious values become part of their personality.

Based on this research, this study aims to analyze the process of internalizing the value of piety through religious habituation activities for fifth grade students at MI Miftahul Ulum Probolinggo. Specifically, this research was conducted to explain the forms of religious habituation that are applied, analyze the stages of internalization of the value of piety in students starting from the way of thinking (cognitive), feelings (affective) and student behavior, and identify factors that support and hinder the achievement of authentic internalization.

## METHOD

This research uses a qualitative approach with a case study design to deeply understand the process of internalizing the value of piety through religious habituation at MI Miftahul Ulum. Qualitative is a research procedure that produces descriptive data that describes or describes something according to what it is (Waruwu, 2024). The subjects and informants of this research are the head of madrasah, teachers, and some fifth grade students of MI Miftahul Ulum. This approach was chosen because it is in accordance with the research objectives, namely to understand and analyze in depth the process of internalizing the value of piety through religious habituation activities for fifth grade students at MI Miftahul Ulum. This qualitative research aims to explore the meanings, experiences, and dynamics that occur during the habituation process, where researchers try to reveal the perceptions, appreciation, and real practices of students, teachers, and school policies related to the cultivation of the value of piety.

Data collection in this study used observation and in-depth interview techniques. Observations were made to directly observe the implementation of various religious habituation activities such as congregational prayer, Qur'anic tadarus, prayer memorization, and other religious activities along with student interactions and responses during the activities. Meanwhile, interviews were conducted separately with the madrasah principal, teachers, and some students. Interviews with the madrasah head focused on obtaining information regarding the policy, supervision, and evaluation of the religious habituation program in the madrasah. Teachers were interviewed to explore data related to planning, implementation, assistance, and results observed in the process of internalizing the value of piety in students. The interviews with several students aimed to understand the understanding, acceptance, subjective experience, and practice of piety values in their daily lives as a result of the habituation activities they participated in.

All data obtained were analyzed interactively using the Miles and Huberman model, through the stages of data reduction, data presentation, and conclusion drawing. To ensure validity, this research applies source triangulation, by comparing interview results between informants and observation data.

## RESULT AND DISCUSSION

In the perspective of Islamic education, teachers function as teachers who not only teach knowledge, but also guide students to form noble morals and grow awareness of piety through

religious habituation activities in madrasah (Isnaini, 2024). Therefore, schools need to conduct evaluations to select teachers who have good teaching skills, with the hope that they will be able to produce competent, knowledgeable, and noble students (Rif'an, 2023). Religious habituation at MI Miftahul Ulum Probolinggo is designed as an educational ritual system that aims to form a comprehensive religious environment, religious habituation activities are strived to be carried out routinely every day in the madrasah environment, so that the religious values instilled can be applied by students in everyday life, both at home and in society (Ahsanulkhaq, 2019).

Programs such as dzuhur prayer in congregation, dhuha sunnah prayer in congregation, guided Al-Qur'an tadarus, gradual tahfidz Juz 'Amma, and prayer together, are not just additional activities, but these programs have been deeply integrated as the main habituation in daily life at school to form consistent patterns of student behavior. Through habits that are carried out regularly and purposefully, the process of internalizing piety values such as obedience, spiritual awareness, and social empathy can take place naturally in students (Nurlistianawati et al., 2025).

Madrasahs place this religious habituation activity as the main means in shaping the value of piety of students. The value of these values is not only conveyed through cognitive learning in the classroom, but is actually internalized through habituation activities that are carried out continuously, so that by doing real activities such as congregational worship, tadarus Al Quran, and reading prayers together, religious values are no longer a theory, but seep into part of the student's personality and grow into an inner awareness that he practices every day (Marlina, 2024). Based on the results of observations and interviews, it shows that fifth grade students instill the value of piety through a combination of knowledge in the classroom, heart appreciation, and direct practice at the same time.

The process of internalizing the value of piety through religious habits in madrasas does not just happen, but is influenced by several factors that are interrelated and influence each other. Internal madrasah factors play a very important role, where teacher competence and exemplary behavior are the main factors. Teachers not only act as teachers (*morobbi*) but also as role models (*uswah hasanah*) whose attitudes, speech, and worship observance are observed and imitated by students (Hadi et al., 2021). In addition, habituation programs that are systematically designed and consistently implemented not only foster discipline, but also foster spiritual habits that guide students in carrying out daily worship. The madrasah environment and culture also play an important role in shaping a comprehensive atmosphere of piety, where every interaction and physical element of the school supports the values taught (Barus, 2025).

In addition to the influence of internal factors, the process of internalizing the value of piety is also largely determined by external factors which include the conditions of the social environment outside the learners, especially the family and community environment (Aprijal et al., 2020). This madrasah external factor also has a considerable influence on the consistency of students' religious behavior, this can be seen in the difference in discipline in the implementation of religious activities in the madrasah environment and at home. Family support and involvement are also important components in strengthening the internalization of piety values (Shaleh et al., 2025). Based on the observations, without the alignment between the values instilled in madrasah and the practice at home, the process of internalizing the value of piety of students tends not to take place optimally and is still a routine in madrasah.

Another external influence that is involved in determining the success of internalizing the value of piety is the use of social media, which in reality often has a double impact (Pebriani et al., 2025). social media can be useful as an additional learning media because it provides inspirational religious content (Desrianti et al., 2021). However, students are also often influenced by content on social media that is contrary to the value of piety and religious behavior, so that sometimes it makes their religious behavior inconsistent. Without digital literacy and without joint supervision

between madrasah and parents, the value of piety internalized in religious value habituation activities is only visible in madrasah and not fully implemented in daily life (Rohmah et al., 2025).

The relationship between these internal and external factors has had a tangible impact on the behavioral development of fifth-grade students at Mi Miftahul Ulum. On the positive side, this internalization process has changed the students' obedience pattern from being directed by teachers to personal awareness. This can be seen in fifth-grade students who automatically go to the wudhu area when they hear the bell or adhan without being told to do so by their teachers. This impact also extends broadly to the realm of social empathy and manners, where interviews with teachers show that fifth-grade students have become more respectful of their friends and teachers. This proves that religious routines at MI Miftahul Ulum not only play a role in students' cognitive aspects but also permeate their personal character (habituation).

However, the long-term success of internalizing religious values still depends on parental support and students' digital literacy skills (Sani et al., 2026). Without these two factors, religious behavior may only appear at madrasahs and not be consistent outside of them, so cooperation between teachers and parents is very important to maintain the implementation of religious values in everyday life. Teachers also face challenges in assisting students who are inconsistent or who have not fully understood the meaning of the habit-forming activities. However, overall, the integrated and sustainable habit formation design at MI Miftahul Ulum has created an environment that facilitates the instillation of piety values, where collaboration between parental support, teacher role modeling, consistency of activities, and a meaningful approach are key in guiding students towards the internalization of complete and sustainable values.

## CONCLUSION

Based on the findings and discussion, it can be concluded that the internalization of piety values through religious habituation activities among fifth-grade students at Madrasah Ibtidaiyah Miftahul Ulum Probolinggo occurs gradually and holistically, encompassing cognitive, affective, and behavioral domains. Religious habituation programs such as congregational prayers, Qur'an recitation, memorization (tahfidz), and collective prayers, when implemented consistently and in an integrated manner, create a conducive religious environment that fosters students' authentic spiritual awareness.

The success of this internalization process is strongly influenced by teachers' role modeling (*uswah hasanah*), the consistency of school-based habituation programs, and family support in reinforcing religious values outside the school environment. Conversely, social media emerges as a double-edged external factor, highlighting the importance of students' digital literacy and collaborative supervision between schools and parents to ensure that piety values are not merely practiced as routine activities but are deeply embedded in students' character.

Therefore, sustainable internalization of piety values requires strong synergy among madrasah, teachers, and families in building a coherent, meaningful, and adaptive religious education ecosystem that responds effectively to contemporary challenges.

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