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The Tradition of Mujahadah as a Medium for Internalizing Islamic Educational Values at Dharma Lestari Junior High School in Salatiga

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ABSTRACT

This study aims to describe the form and implementation of the mujahadah tradition at Dharma Lestari Junior High School in Salatiga, analyze the process of internalizing Islamic educational values through mujahadah, and examine the implications of its implementation in Islamic education. This study uses a qualitative approach with an ethnographic design. The research subjects were determined using purposive sampling techniques, consisting of students who actively participated in mujahadah, Islamic Education teachers, and the school principal. Data were collected through observation, in-depth interviews, and documentation, then analyzed using the Miles & Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results of the study show that mujahadah at Dharma Lestari Junior High School in Salatiga is carried out routinely every Sunday at the beginning of the month as a flagship program of the school. Its implementation is not only in the form of ritual prayers, zikr, and tausiah, but is also designed as a means of non-formal learning that actively involves students in various technical roles, such as leading prayers and organizing activities. The process of internalizing Islamic educational values takes place through the stages of habituation, exemplification, and reinforcement, which cover the cognitive, affective, and psychomotor dimensions. The research findings also show changes in student behavior, making them more disciplined, responsible, and having a strong sense of togetherness. More broadly, mujahadah can be used as a model for Islamic character education based on religious traditions that is relevant for application in other schools.

Keywords: *character, Islamic Education, Mujahadah, Value Tradition*



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AIICARE)

Vol.2, No.1, 2025: December: 62-75

INTRODUCTION

Islamic education is essentially not only oriented towards cognitive aspects, but also towards shaping the attitudes, morals, and spirituality of students (Ibrahim et al., 2025). One of the prominent approaches in Islamic education is the internalization of values through religious traditions, both ritual and non-ritual. Religious traditions are believed to be an effective medium for instilling Islamic values because they take place in a religious, collective, and consistent atmosphere (Alnashr et al., 2022).

One of the traditions that has developed among Muslims, especially in Islamic boarding schools and schools, is mujahadah. Mujahadah is terminologically defined as a sincere effort to fight lust and get closer to Allah through prayer, zikr, and spiritual riyadah (Yusuf, 2014). This tradition is believed to be a medium capable of fostering spiritual discipline, patience, and moral sensitivity in students. Habibi's (2021) research shows that mujahadah, which is practiced in the lives of Islamic boarding school students, has been proven to shape religious character, humility, and self-control (Andriana & Gumindari, 2024). Similarly, Nurhayati's (2020) research found that the internalization of mujahadah an-nafs can strengthen the noble character of students in secondary schools (Harahap et al., 2024).

The urgency of this research lies in the need for educational institutions, including junior high schools, to provide more contextual and spiritual character building methods. So far, character education has often emphasized cognitive and normative aspects, while spiritual practices based on religious traditions have not been explored in depth (Rofi'ie, 2017). At Dharma Lestari Salatiga Junior High School, the tradition of mujahadah has become a regular religious agenda, but the extent to which this tradition functions as a medium for internalizing Islamic educational values has not been widely studied academically.

The research problem arises from the gap between routine religious practices in schools and theoretical and empirical studies on their effectiveness as a means of internalizing values. Possible alternative solutions include a classical learning approach, a



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

value habituation program, and strengthening the character curriculum. However, religious tradition-based approaches such as mujahadah are considered more contextual because they directly touch on the affective and spiritual dimensions. Therefore, this study chose to use an ethnographic perspective to explore in depth the practice of mujahadah as a living religious tradition at Dharma Lestari Junior High School.

Thus, the objectives of this study are: (1) to describe the form and implementation of the mujahadah tradition at SMP Dharma Lestari Salatiga, (2) to analyze the process of internalizing Islamic educational values through mujahadah, and (3) to examine the implications of implementing mujahadah in Islamic education.

RESEARCH METHOD

This study uses a qualitative approach with an ethnographic design because it aims to explore in depth the religious tradition of mujahadah as a medium for internalizing Islamic educational values at SMP Dharma Lestari Salatiga. The research population included all school members involved in mujahadah activities, while the sample was determined using purposive sampling, namely active eighth and ninth grade students, Islamic Education teachers, and the school principal. These subjects were selected because they were considered most relevant and understood the process of internalization of values.

The research procedure includes preliminary studies, data collection, triangulation, and analysis of (Fahriana Nurrisa, Dina Hermina, 2025) . Data collection was conducted through direct observation of mujahadah activities, in-depth interviews with students and teachers, and documentation in the form of photographs and school archives. The research instruments included observation guidelines, interview guidelines, and documentation formats, with the researchers as the main instruments. The instrument constructs were developed based on aspects of the mujahadah tradition, the internalization of Islamic educational values, and the application of values in student behavior. The validity of the



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AIICARE)

Vol.2, No.1, 2025: December: 62-75

instruments was tested through content validity involving experts, while reliability was maintained through triangulation of techniques and sources.

Data analysis used the Miles & Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions (Zulfirman, 2022) . Data reduction was carried out by sorting information according to the research focus, the data was presented in a coherent descriptive description, and conclusions were drawn inductively based on patterns, themes, and relationships between findings. With this step, the research can fully describe the role of the mujahadah tradition in the process of internalizing Islamic educational values for students at Dharma Lestari Junior High School in Salatiga.

DISCUSSION

A. Form and Implementation of the Mujahadah Tradition at SMP Dharma Lestari Salatiga

The mujahadah tradition at SMP Dharma Lestari Salatiga is carried out routinely on Sundays at the beginning of each month as one of the school's flagship programs. This activity is not only a ceremonial routine, but is also designed as a means of spiritual education that is integrated with the goal of character building for students. The presence of students, teachers, and some parents in this activity shows strong collective support, so that mujahadah becomes a joint activity that fosters a sense of togetherness and cross-generational participation in the educational environment. Parental involvement is also important. Research shows that parental involvement in moral or religious education can strengthen moral and social values in students. As in the research conducted by Ma'rifatul Jannah & Abd. Madjid, even though it is not directly the parents, the wider social environment, including teachers and friends, is very influential (Ma'rifatul Jannah & Madjid, 2023).

The mujahadah began with a group prayer, followed by wirid and tahlil, and concluded with a brief sermon from the Islamic Education teacher. This series of



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

activities not only strengthens religious traditions but also creates a spiritual atmosphere conducive to the appreciation of Islamic values. The sermon given by the teacher serves as cognitive reinforcement, as students receive explanations about the meaning of prayer, dhikr, and Islamic etiquette that should be practiced in daily life. Thus, mujahadah does not stop at the practice of worship alone, but also contains aspects of education and understanding. This is in line with research by Samsul Bahri & Hablun, which shows that religious culture in the form of routine religious cultural activities in elementary schools can be an effective medium for instilling character values because students are accustomed to (Bahri & Ilhami, 2023) , and in line with this, the study "Religious Character Education Based on School Culture at SD Islam Plus As-Syafi'iyah Tanggulangin" also found that the integration of intracurricular, cocurricular, and extracurricular activities in religious school culture is able to shape students' religious character comprehensively (Maftukha & Kurniawan, 2023) .

In its implementation, students are not merely passive participants but are actively involved in various technical tasks. They are given the responsibility to lead prayers, organize the venue, and document the activities. This involvement fosters a sense of responsibility, discipline, and organizational skills that support the formation of students' character. With these active roles, mujahadah becomes a non-formal learning forum that strengthens social and leadership skills, while also training students to contribute to joint activities. This is in line with the study "Character Building of Students Through Religious Culture Habituation at MTs Al Mujahidin," which shows that through socialization, habituation, and the application of rules or punishments, a disciplined and responsible character can be formed (Saidah & Falah, 2023) , and in the study "Islamic Religious Education as a Medium for Strengthening Character and Spiritual Mentality" emphasizes that religious education and its activities are strategic media for



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

strengthening students' spiritual mentality while building integrity in the midst of modern moral challenges (Amaluddin, A., & Tajuddin, 2025) .

The form of implementation that directly involves students makes mujahadah not only a religious ritual but also a process of practical internalization of values. Through active involvement, students gain spiritual experiences that touch on affective and psychomotor aspects, such as getting used to being on time, maintaining solemnity, and showing respect for teachers and Islamic traditions. These direct experiences enrich the educational process because Islamic values are not only taught verbally in class but also instilled through real-life practices in daily life.

This shows that schools consistently make religious traditions an integral part of the hidden curriculum in order to support the character building of students (Fathurrohman, 2016) . Mujahadah serves as a character education tool that is integrated with the school's vision, which is to shape individuals who are religious, disciplined, and have noble character. Research conducted at PPTQ Al-Asy'ariyyah, Kalibeber, Wonosobo shows that mujahadah habituation can help shape the character of students, including self-control, sincerity, and discipline (Happy Nurhidayah Putri Pamungkas et al., 2024) . With consistent implementation and the involvement of all parties, mujahadah at SMP Dharma Lestari Salatiga is not only ritualistic but also educational, transformative, and relevant to the holistic goals of Islamic education.

B. The Process of Internalizing Islamic Educational Values through Mujahadah at SMP Dharma Lestari Salatiga

The process of internalizing Islamic educational values in mujahadah at SMP Dharma Lestari Salatiga takes place through three main stages, namely habituation, exemplification, and reinforcement. The habituation stage is evident from the students' regular participation in mujahadah activities on Sundays at the beginning of each month. Through this routine, students become accustomed to reciting prayers, dzikir, and tahlil, so that religious values gradually permeate their behavior. This is in line with the concept



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

of habituation in Islamic education literature, where the repetition of religious rituals forms habits that then become part of students' identities and behavior (Hakim, 2022) . The role model stage is evident in the role of the teacher as a central figure, both through sermons and the attitudes demonstrated during activities. This is in line with other studies that show that teachers play a central role, giving sermons and demonstrating exemplary attitudes. This modeling is important so that students see concrete examples of how religious values are lived out in behavior, not just in theory (Tantan & Nursobah, 2021) . Meanwhile, the reinforcement stage occurs through the school's consistency in making mujahadah a flagship program that is continuously maintained. This is similar to reinforcement in religious extracurricular activities that involve sanctions or evaluations (Misbah Munir & Jamal, 2023).

Cognitively, students gain a deep religious understanding through sermons and explanations of prayers and dhikr recitations. Islamic Education teachers explain the meaning of prayers, the wisdom of dhikr, and the importance of maintaining Islamic morals. This knowledge strengthens the foundation of students' thinking in understanding the worship practices they perform, so that mujahadah is not only a ritual activity but also a means of intellectual learning. As Hakim's research shows, religious understanding provided through teachers' explanations, combined with the habit of worship practices, can instill cognitive and affective understanding in students simultaneously (Hakim, 2022) . In this way, mujahadah brings together knowledge and spiritual experience.

From an affective perspective, mujahadah creates an atmosphere of togetherness and solemnity that fosters a love for Islamic teachings. This spiritual atmosphere instills mutual respect among students, respect for teachers, and increases concern for others. Emotional involvement in mujahadah also shapes inner peace that impacts students' daily behavior. They become more patient, humble, and show a sense of responsibility in



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

carrying out their obligations as Muslim students. This is in line with affective education theory, which emphasizes the importance of internalizing values through emotional experiences. The spiritual experience in mujahadah makes religious values not only cognitively understood but also emotionally internalized, thereby giving rise to consistent Islamic attitudes and behavior. Thus, the affective aspect becomes an important pillar in the process of internalizing Islamic educational values, because values that touch the heart will be more easily instilled in students (Saidah & Falah, 2023) .

From a psychomotor perspective, mujahadah trains students to develop practical skills in performing worship. Students are accustomed to arriving on time, leading prayers, organizing activity venues, and documenting the course of events. These activities instill discipline, a sense of responsibility, and the ability to work together in a team. With this active involvement, students not only worship formally, but also internalize Islamic values through concrete actions that involve physical, mental, and social aspects. This is in line with other studies that show that this physical, mental, and social involvement makes mujahadah more than just a formal ritual. Students learn to internalize Islamic values through direct experiences that touch on the realm of action (learning by doing). Thus, the internalization of values does not stop at the cognitive and affective aspects, but is also reflected in real daily behavior, both in the context of worship and social interaction (Tantan & Nursobah, 2021) .

The results of observations and interviews show positive changes in student behavior after consistently participating in mujahadah. Teachers observed that students became more disciplined in worship, more obedient to school rules, and showed mutual respect. Meanwhile, interviews with students revealed that mujahadah provided inner peace, increased their enthusiasm for learning, and strengthened the bonds of brotherhood among them. Thus, the internalization of Islamic educational values



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

through mujahadah occurred holistically, namely through repeated spiritual experiences, teacher role modeling, and the support of a conducive school environment.

C. Implications of Implementing Mujahadah in Islamic Education at Dharma Lestari Junior High School in Salatiga

The implication of implementing mujahadah at Dharma Lestari Junior High School in Salatiga is the creation of character education based on religious traditions that are in line with the vision of Islamic education. Mujahadah is not only understood as a routine worship, but also as a means of guidance that shapes students' personalities as a whole. This activity shows that simple religious practices can be used as an effective medium for internalizing values if they are carried out consistently and involve all elements of the school, from teachers to parents. This is in line with other studies that show that religious education and religious traditions are strategic media for strengthening students' integrity and spiritual mentality in facing the challenges of the modern era (Amaluddin, A., & Tajuddin, 2025).

Mujahadah functions as a laboratory for shaping students' religious character. Through this activity, the values of religiosity, discipline, togetherness, and respect for teachers can be instilled systematically. Students not only understand religious teachings theoretically, but also practice them in their daily habits. Thus, mujahadah becomes an instrument of character education that balances the cognitive, affective, and psychomotor dimensions of students. This is in line with the concept of Islamic education which emphasizes harmony between knowledge, faith, and deeds.

Theoretically, the findings of this study reinforce the concept of value internalization, which emphasizes the importance of habit formation, role modeling, and reinforcement of the "(Hakim, 2022b)". The process of value internalization in mujahadah proves that the habit of worship, teacher role modeling, and school environment support are key in shaping students' religious character. In other words, mujahadah can be seen as the real implementation of the theory of value internalization in the context of modern



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

Islamic education, where the practice of religious traditions remains relevant in responding to character education challenges.

Practically, the implications of mujahadah are evident in its contribution to shaping students who are faithful, disciplined, and have Islamic morals. As other studies show, consistently practicing religious activities at school can foster discipline, responsibility, and Islamic morals(Kharismatika & Yusuf, 2024) . Teachers observed positive changes in student behavior, such as increased compliance with school rules, discipline in worship, and the growth of mutual respect. Other studies show that religious activities integrated into school programs can be an effective strategy for integrating cognitive, affective, and psychomotor aspects in character education (Habibah & Ubaidillah, 2022) . For schools, mujahadah is a means of character building that emphasizes not only academic aspects, but also moral and spiritual aspects. Thus, mujahadah functions as a holistic educational strategy that supports the achievement of national educational goals as well as the vision of Islam. This is in line with the research by Amaluddin and Tajuddin, which confirms that religious activities not only support the vision of Islamic education but also strengthen the achievement of national educational goals in shaping a generation that is faithful and has noble character (Amaluddin, A., & Tajuddin, 2025) .

The broader implication is that mujahadah can be used as a model for Islamic character education that can be applied in other educational institutions, by adapting to the context and needs of each school. Religious traditions integrated into school life can strengthen students' religious identity while building positive social character. Therefore, mujahadah is relevant not only as a religious ritual but also as a transformative educational strategy that supports the strengthening of Islamic values in education. This is in line with other studies that show that religious activities carried out



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AICARE)

Vol.2, No.1, 2025: December: 62-75

consistently can be a transformative strategy for building a religious culture and instilling moral values in students (Hasrul, 2025; Rhindra Puspitasari et al., 2020) .

CONCLUSION

The form and implementation of the mujahadah tradition at SMP Dharma Lestari Salatiga are conducted routinely every Sunday at the beginning of the month as one of the school's flagship programs. This activity is designed not only as a religious ritual but also as a means of spiritual education that strengthens students' character. The active involvement of students in various technical roles, such as leading prayers, arranging the venue, and documenting activities, shows that mujahadah is a non-formal learning space that serves to instill values of responsibility, discipline, and togetherness.

In terms of the internalization of Islamic educational values, mujahadah takes place through the stages of habituation, exemplification, and reinforcement. Islamic values are internalized through cognitive understanding gained from religious lectures, affective experiences fostered through a sense of togetherness and solemnity, and psychomotor skills trained through direct practice in activities. The results of observations and interviews show positive changes in student behavior, such as increased discipline in worship, obedience to school rules, and the growth of a sense of responsibility and brotherhood.

The implications of implementing mujahadah in Islamic education show that this tradition functions as a laboratory for shaping students' religious character. Theoretically, mujahadah reinforces the concept of value internalization that emphasizes habit formation, role modeling, and reinforcement. Practically, this activity makes a real contribution to shaping students who are religious, disciplined, and have noble character, while supporting the achievement of holistic Islamic education goals. More broadly, mujahadah can be used as a model of Islamic character education that is relevant for application in other educational institutions, with adjustments to the context and needs of each school.



2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AIICARE)

Vol.2, No.1, 2025: December: 62-75

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2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AIICARE)

Vol.2, No.1, 2025: December: 62-75

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2025 ANNUAL INTERNATIONAL INTERDISCIPLINARY CONFERENCE AND RESEARCH EXPO (AIICARE)

Vol.2, No.1, 2025: December: 62-75

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