

Date Received : April 2025
Date Revised : May 2025
Date Accepted : May 2025
Date Published : May 2025

INTERNALIZATION OF ISLAMIC EDUCATION VALUES THROUGH THE HABIT OF DHUHA PRAYER AT SMAN 1 SUKRA INDRAMAYU

Saepulah

Institut Miftahul Huda Subang, Indonesia (saepullah1605@gmail.com)

Miptah Parid¹

Institut Miftahul Huda Subang, Indonesia (paridmiptah24@gmail.com)

Muhammad Raj Chandra

Institut Miftahul Huda Subang, Indonesia (mrchandra013@gmail.com)

Yudi Hadiansyah

Institut Miftahul Huda Subang, Indonesia (iduywe@gmail.com)

Mohammed A. Al-Sharafi

KFUPM Business School, Dhahran, Saudi Arabia (mohamed.a.alsharaf@gmail.com)

Keywords:

Dhuha prayer,
Internalization of
values, Islamic
religious education

ABSTRACT

Background: Student success is often measured by the ability to answer questions, not by the application of the values learned. In fact, instilling religious values is more effective through affective and psychomotor approaches. Therefore, innovative learning is needed that touches the heart and forms real behavior. **Purpose:** The objectives of this study are to describe and analyze in depth how the internalization of Islamic religious education values occurs through the habit of praying dhuha at SMAN 1 Sukra Indramayu. **Method:** This research uses a qualitative approach with a case study type, The location of this research is SMAN 1 Sukra Indramayu, data analysis was carried out in three stages, namely data reduction, data presentation, and drawing conclusions. **Results:** The habit of praying dhuha at SMAN 1 Sukra Indramayu has proven to be an effective strategy in internalizing the values of Islamic religious education through the process of transformation, transaction, and transinternalization of values. This activity not only fosters the habit of worship, but also forms the character of students who are religious, disciplined, and have noble morals, and creates a school culture that is spiritual and harmonious, with active support from educators, parents, and the school environment. **Conclusion:** The implementation of Dhuha prayer in congregation every Friday serves as a means of forming students' religious character through the integration of cognitive, affective, and psychomotor aspects. Internalization of values is carried out in three stages: transformation of values through theoretical understanding, transaction of values through involvement in worship, and transinternalization when these values become part of students' behavior and self-awareness.

¹Correspondence Author

A. INTRODUCTION

The journey of human life is often faced with various challenges and unavoidable problems. A person's success in living life is not determined by how light the burden he carries, but by how far he is able to face and resolve the challenges wisely. Life is not about giving up on difficulties, but about how humans fight and rise to conquer them. However, to be able to go through this process wisely and with dignity, humans need guidance and character building that can only be obtained through comprehensive and continuous education. (Fauzieyah and Suyatno 2024) .

Education is truly a way to direct human potential to become a driver of life that is in harmony with the will of God. It not only forms intellectual abilities, but also fosters a spiritual relationship between the individual and his God, both in a personal and social context (A. Abdullah 2023). According to the definition in Webster's New World Dictionary in (Adib 2024) Education is a training and development process that includes knowledge, skills, thinking, character, and other aspects, especially those obtained through formal channels such as schooling.

In this context, Islamic religious education plays a strategic role. Islamic religious education is not only tasked with conveying religious information, but must be able to instill the true character of Islam, namely Islam which is rahmatan lil 'alamin, namely a religion that brings mercy to the entire universe (Soneli et al. 2025) . This education must emphasize noble values such as noble morals, tolerance, honesty, responsibility, and social concern. The moral crisis that has hit this nation is largely due to the erosion of these values. Therefore, reinforcing the understanding and application of Islamic values is a very important task, although not easy, but it must be attempted. And education remains the main and most effective path in this effort.

Core values in Islamic teachings such as faith, Islam, ihsan, piety, sincerity, tawakal, gratitude, and patience are spiritual pillars that must be inherent in the life of every Muslim. These values are not just slogans, but must be the basis for acting and behaving in order to achieve Allah's pleasure. (Fa'iq and Yenuri 2025) .

The process of value education includes an important stage called internalization. This is a profound process in which a person not only understands the value, but lives it wholeheartedly, until it becomes part of his identity. Internalization directs a person to make the value a foundation for behaving and acting. Islamic religious values that have been internalized will form a spirit and soul that moves in harmony with divine teachings. This process includes integrating understanding into real activities that are programmed in schools, such as worship, social activities, and skill development. (Henny and Risman 2023) .

In practice, religious education in formal schools is still too focused on the cognitive aspect of understanding religion only through memorization and normative theory. As a result, learning resources are limited to textbooks and exam-based assessments. A student's success is measured by their ability to answer questions, not by their appreciation and practice of these values. In fact, to instill religious values in their entirety, affective and psychomotor approaches are more needed. Therefore, an innovative and transformative learning model is needed, which is able to touch the hearts and shape the real behavior of students in everyday life .

Various previous researchers have conducted research on the values of Islamic religious education, including the following: *first*, (Fauzi, Suhirman, and Suradi , 2024) conducted research on the internalization of Islamic religious values in the 21st century

generation and its implications in forming the religious character of students at MAN Kaur; *second*, (Sukriyah, Sapri, and Syukri 2024) conducted research on the internalization of Islamic religious education values for adolescents in the family environment; *third*, (Mujawaroh and Setiawan 2024) conducted research on the internalization of Islamic religious education values in the formation of student character at Roudhatul Athfal throughout Oki Regency-South Sumatra; *fourth*, (Alhamid, Nur, and Hasbullah 2024) researching the internalization of Islamic educational values in character formation in students at SD Inpres 2 Wagon; and *fifth*, (Wardati and Ridha 2024) studying the internalization of Islamic educational values through the *uswatun hasanah* model in early childhood.

Based on research conducted by previous researchers, this study has similarities and differences, the study discusses the values of Islamic religious education in various contexts, both in the school environment, family, and early childhood education. Such as emphasizing the formation of religious character of 21st century students at MAN Kaur, examining the role of the family in instilling religious values in adolescents, examining how student character is formed at the early childhood education level in Roudhatul Athfal throughout OKI Regency, and highlighting the role of role models (*uswatun hasanah*) in early childhood education. Different from the five studies, this study takes a specific approach through the habit of worship, namely the *dhuha* prayer, as a method of internalizing the values of Islamic religious education in the high school environment, precisely at SMAN 1 Sukra Indramayu. Thus, the focus of this study is more directed at the role of routine worship activities in forming the religious character of students at the late adolescent level in the context of formal schools.

Islamic education aims to instill religious knowledge cognitively, and emphasizes the formation of character, spiritual attitudes, and religious behavior of students in everyday life. (Nasrullah and Albina 2025). In the context of formal education, especially in high schools, internalization of Islamic religious education values is becoming increasingly important considering that adolescence is a critical phase in the search for identity and personality formation. One strategic approach to instilling these values is through routine and applicable religious practices, such as the habit of performing *dhuha* prayers. SMAN 1 Sukra Indramayu as a general educational institution under the Ministry of Education and Culture shows its commitment to strengthening religious character through the *dhuha* prayer habit program. This activity is not only intended as a routine of worship, but also as a means of internalizing spiritual values such as sincerity, discipline, responsibility, and perseverance.

Islamic religious education values through *dhuha* prayer activities carried out in a structured manner in public schools, which generally do not have as strong religious pressure as madrasas. This study also seeks to explicitly reveal how Islamic religious values are understood, felt, and manifested in the attitudes and behavior of students in the context of their school and social life. Previous studies tend to focus on the effectiveness of religious activities from a quantitative or cognitive perspective, while this study emphasizes the process of internalizing values holistically, both from the affective dimension and religious practices formed through habituation.

of Islamic religious education values occurs through the habit of *dhuha* prayer at SMAN 1 Sukra Indramayu. Thus, the results of this study are expected to provide theoretical contributions in the development of a model for the internalization of Islamic religious education values in public schools, as well as being a practical reference

for educational institutions in designing meaningful and sustainable religious habituation programs.

B. METHOD

This research utilizes a qualitative approach with a case study design, as outlined by Creswell (2015), to provide an in-depth exploration of the internalization of Islamic education values through the habit of performing Dhuha prayer at SMAN 1 Sukra Indramayu. A qualitative approach was selected for its ability to capture the meaning, experiences, and values of the participants, allowing for a deeper understanding of how the habit of performing Dhuha prayer contributes to the internalization of spiritual and religious values in students' lives.

The research was conducted at SMAN 1 Sukra Indramayu, a high school known for its consistent implementation of the Dhuha prayer habit as part of its religious education program. This school was purposively selected due to its active participation in promoting religious values and the habit of Dhuha prayer among students. The study's primary focus is to investigate how the implementation of Dhuha prayer fosters the internalization of Islamic religious values and contributes to character development, including traits such as discipline, responsibility, and sincerity.

Data Collection

The data sources for this study included primary and secondary data. **Primary data** were collected through participatory observation, in-depth interviews, and document analysis. Observational data were gathered by directly observing the practice of Dhuha prayer and the behavior of students during the activity. The researcher observed the students' participation in the prayer, their attitudes, and interactions before and after the activity.

In-depth interviews were conducted with key stakeholders, including the principal, Islamic Religious Education (IRE) teachers, homeroom teachers, and a selection of students actively involved in the Dhuha prayer program. These interviews provided insights into the participants' perspectives on the value of the Dhuha prayer and its role in instilling Islamic values. Interviews were semi-structured, allowing for flexibility in probing specific topics related to the students' experiences and understanding of the prayer's significance.

Secondary data were gathered through the review of relevant documentation, including the school's religious activity agenda, attendance records of Dhuha prayers, and other related school activities. This provided a comprehensive view of the routine and institutional support surrounding the Dhuha prayer habit.

Data Analysis

The data were analyzed using the **three-step process** described by Miles and Huberman (1994): data reduction, data presentation, and conclusion drawing.

- **Data reduction** involved filtering and summarizing the key data relevant to the research focus, specifically the students' experiences with the Dhuha prayer and the internalization of Islamic values.
- **Data presentation** was conducted through descriptive narratives that contextualized the findings, providing a clear description of how the Dhuha

prayer habit is carried out and the impact it has on students' behavior and character development.

- **Drawing conclusions** was done inductively, with the researcher identifying emerging patterns from the data that illustrated how the internalization of Islamic values is achieved through the Dhuha prayer.

To ensure the validity of the findings, **triangulation** was employed, combining data from different sources such as observations, interviews, and documentation. This method allowed for a more robust and comprehensive understanding of the internalization process. The triangulation technique helped validate the data by cross-checking findings from different sources to confirm the accuracy and consistency of the results.

Ethical Considerations

Ethical approval for the research was obtained from the school administration. Informed consent was sought from all participants, and they were assured of confidentiality and anonymity. The interviews and observations were conducted in a manner that respected participants' privacy and ensured their voluntary participation.

This methodology enabled the researcher to explore the phenomenon of internalizing Islamic values through the habitual practice of Dhuha prayer, providing a holistic understanding of how religious education can be effectively integrated into students' daily routines and contribute to their overall character development.

C. RESULT AND DISCUSSION

Internalization of Islamic Religious Education

Internalization is a profound process in which individuals absorb, interpret, and adopt values, norms, and teachings that come from outside themselves, so that these values become an inseparable part of their personality structure (MR Abdullah 2025). This process is not just cognitive knowledge, but more about the formation of real attitudes and behaviors in everyday life. The values instilled through internalization usually come from social norms that apply and are recognized by society. Internalization includes the adoption of ways of thinking, moral standards, codes of ethics, and attitudes that serve as guidelines for behavior. From a psychological perspective, internalization can be interpreted as an individual's adjustment to the belief system, values, and practices that form the basis for interacting with the social environment (Wafa and Majid 2024).

Internalization describes a process in which humans form thought patterns and perceptions of reality based on external experiences and directions, either through the environment, education, or guidance from others. Internalized values will form the foundation of a person's personality. This process, according to Muhadjir in (Bahri, Wahyudi, and Sunarto 2024), involves five stages, namely: receiving, responding, giving value, organizing values, and characterizing values, which reflect the level of depth of appreciation of values in the individual. Internalization is the core of human personality transformation because it is closely related to the formation of meaning and response to reality.

In a religious context, Islam is understood as a religion that originates from Allah's revelation to humanity through the Prophet Muhammad SAW. Islamic teachings include three main points: *aqidah* (faith), *sharia* (rules of life), and *morals*

(Araffy et al. 2024) . Islamic values are derived from the Qur'an, hadith, and the results of *ijtihad* of scholars. These values are a guideline for life for Muslims and must be internalized in order to form behavior that reflects Islamic teachings as a whole.

In general, values are understood as concepts or ideas about things that are considered good, right, fair, wise, or beautiful by individuals or groups in society. Values are abstract, difficult to measure, but very important in determining the direction of a person's actions. Values form the basis of a person's beliefs, feelings, and behavior patterns, and serve as a reference in assessing actions, making choices, and forming social relationships. Values also function as normative norms that direct individuals in behaving according to social and cultural expectations (Annisa et al. 2024) .

Education plays an important role in the process of internalizing values. Education is a planned and purposeful activity, carried out by individuals who already have the knowledge and skills to gradually instill understanding in students. Religious education, in particular, aims to form a complete human being, namely an individual who is faithful, pious, and able to carry out the role of caliph on earth. Islamic religious education emphasizes the importance of forming a Muslim personality that is spiritually and morally balanced based on the teachings of the Qur'an and hadith.

Islamic religious education aims not only to convey information about Islam, but also to instill a deep understanding and awareness so that students can practice Islamic teachings in their daily lives. (Husaini 2021) . Law Number 20 of 2003 concerning the National Education System emphasizes the importance of fair and relevant Islamic education at all levels of education, from kindergarten to college. Therefore, Islamic educational institutions are required to set goals that are in line with the level and type of education provided.

Curricularly, Islamic education has specific objectives that include cognitive, affective, and psychomotor dimensions. This educational process is designed so that students not only understand Islamic teachings in theory, but also internalize and practice them in all aspects of life. For example, in introductory courses, students are equipped with the ability to understand and analyze the contents of the Qur'an in depth. The objectives of Islamic religious education at each level must also be measurable through indicators that reflect the mastery of knowledge and skills relevant to Islamic teachings.

Values of Islamic Religious Education

Islamic Religious Education is an effort that is consciously and systematically designed to help students understand, absorb, and believe in Islamic teachings in their entirety. This process not only aims to form faith, but also encourages students to live in harmony with adherents of other religions in order to maintain harmony between religious communities and strengthen national unity (Majid 2013) . Islamic Religious Education includes guidance, teaching, and training carried out by educators so that students not only know, but also practice Islamic teachings in their daily lives (Akhyar, Zulheldi, and Samad 2024)

Values refer to something that is considered important, noble, and valuable in human life. It has a driving force because it is a source of motivation for humans

to pursue goodness, justice, and wisdom. Values help a person feel the meaning of life, and make his life more dignified (Yusup, Sumantri, and Lestari 2024) . In addition, Brahmana and Terry in (Zain et al. 2024) emphasized that values are moral references used by humans in distinguishing between good and bad based on their life experiences. Thus, effective education is always oriented towards the formation of values, because values are the core of the formation of human personality intellectually, emotionally, and spiritually.

Education, in essence, is the process of transforming important values in human life through the process of teaching, habituation, and training. In Islamic Religious Education, these values are integrated and mutually reinforcing. These values have a solid foundation because they come directly from the revelation of Allah SWT, so they have absolute truth for Muslims (Efendy, Istiqamal, and Karim 2024) . The three main values in Islamic education are: aqidah, ibadah, and akhlak.

1. Faith Values

Aqidah comes from the Arabic word 'aqada which means a strong bond or knot. In terms of terms, aqidah is a deep belief embedded in a person's heart. Aqidah is the foundation of faith which is the basis for all human attitudes and behavior. In Islamic teachings, aqidah is directly related to the six pillars of faith: faith in Allah, angels, books, messengers, the last day, and qadha and qadar. (Fitriani, Prasetiawati, and Ikhwanudin 2024)

When someone has a strong faith, then all his actions both in personal and social life will reflect that belief. He will always feel watched by Allah SWT and try to carry out His commands and avoid His prohibitions. Therefore, instilling the values of faith becomes the main priority in Islamic education because it concerns the direct relationship between humans and their God.

2. Value of Worship

Worship comes from the word al-'ibadah which means devotion or obedience. In terms of sharia, worship includes all actions that are loved and approved by Allah SWT, both those that are physically visible and those that are hidden in the heart (Rahmawati and Soleh 2024) . According to Ibn Taimiyah, worship includes all aspects of life that are carried out with sincere intentions because of Allah, including social activities such as being kind to parents, being honest, helping neighbors, and caring for the environment. Thus, worship is not only a formal ritual such as prayer, zakat, fasting, and hajj, but also includes all good deeds carried out on the basis of faith in Allah SWT (Nasution et al. 2024) . Worship is a form of concrete practice of the aqidah embedded in the heart. True faith will give birth to the urge to worship sincerely and consciously as a form of devotion to Allah.

3. Moral Values

Morals come from the word al-akhlāq which means temperament or character. In the Qur'an, the singular form of morals, namely khuluq, refers to human attitudes in choosing between good and bad. According to Al-Ghazali, morals are the tendencies of the soul that give birth to actions without having to think about them first, and the value of these actions is considered good if they are in accordance with reason and sharia (Kholik, Mujahidin, and Munif 2024) .

Good morals are a direct manifestation of solid faith and correct worship. In many verses of the Qur'an, the command to worship is always juxtaposed with

the recommendation to have good morals, such as in the command to pray which is associated with efforts to prevent evil and unjust acts. Therefore, moral education has a central position in Islamic education, because the success of education is assessed by how far students can demonstrate noble morals in real life (Uzma and Masyithoh 2024) . Morals are a benchmark for educational output, for example students who respect teachers, are polite, and care about others.

The three main values of faith, worship, and morals are the basic pillars in Islamic Religious Education. The three cannot be separated because they are interrelated and form a complete unity in the process of internalizing values in students. Faith provides the foundation of belief, worship is the real manifestation of that belief, and morals are the fruit of both. Therefore, religious education must prioritize the integration of these values in order to be able to form people who are not only formally religious, but also have noble personalities in action.

Dhuha Prayer

Worship in Islam is a form of total devotion of a human being to Allah SWT which is based on sincerity of heart. In Islamic teachings, the meaning of worship is not limited to ritual activities alone, but includes all actions that are in accordance with the provisions of Allah and do not violate His law. One of the most important and obligatory forms of worship is prayer, especially the five daily prayers which are the foundation of a Muslim's relationship with his God. Because the position of prayer is very important in Islam, its quality and perfection are things that must be maintained. In general, prayer is divided into two categories: obligatory prayer and sunnah prayer (Danuwara and Giyoto 2024) .

Fardhu prayer is a mandatory prayer that must be performed five times a day and night, namely Subuh, Dzuhur, Ashar, Maghrib, and Isha prayers. This obligation is absolute for every Muslim who is mature and sane. Meanwhile, sunnah prayer is an additional worship that is not obligatory, but is highly recommended because it contains great virtues. If done, you will get a reward, and if left, you will not be sinful (Athiyyah and Ridwan 2024) . Examples of sunnah prayers are tahajjud prayer, Eid prayer, eclipse prayer, and dhuha prayer.

Dhuha prayer is included in the category of sunnah prayers that are highly recommended by the Prophet Muhammad SAW. The time of implementation is in the morning, before daily activities begin, namely when the sun has begun to rise but it is not yet time for Dhuhur. This prayer can be performed in congregation, and its implementation in congregation is more important than being done alone, because congregation has more value in Islam (Nisak, Afda'u, and Nursikin 2024) .

In general, Duha prayer has been a routine practice for previous pious people. They use it as a form of gratitude for all of Allah's blessings by prostrating and glorifying Him in the blessed morning. In Arabic, the word "dhuha" contains the meaning of prayer, respect, grace and blessing. Meanwhile, from the perspective of sharia terminology, prayer is a special form of communication between humans and God which consists of a series of certain words and movements, starting with takbiratul ihram and ending with greetings (Rohmah and Nasir 2024) .

The Dhuha prayer has flexibility in the number of rakaats. A minimum of two rakaats are performed, and can be increased to four, six, or eight rakaats. The time of

implementation begins when the sun has risen about seven cubits from the eastern horizon at around seven in the morning until the time of Dhuhur approaches. The virtue of the Dhuha prayer is very great. The Prophet Muhammad SAW himself routinely performed it and encouraged Muslims to follow it. He promised that anyone who performs four rakaats of the Dhuha prayer at the beginning of the day, Allah will meet their needs until the evening. In another hadith, the Dhuha prayer is equated with giving 360 alms, which is the number of joints in the human body (Sholicha and Aliyah 2024) .

From a legal perspective, the dhuha prayer is classified as *sunnah mu'akkad*, namely a *sunnah* that is highly recommended because the Prophet himself never abandoned it and even gave a will for its implementation. One of the narrations from Abu Hurairah RA states that the Messenger of Allah entrusted him with three things that must always be observed: fasting three days a month, performing two rak'ahs of the dhuha prayer, and performing the witr prayer before going to bed. (Yulianti 2024) . The name of the dhuha prayer is taken from the time of its implementation, namely the dhuha time, which is in the morning approaching noon between 07.00 and 11.00. During this time span, the dhuha prayer is a means of getting closer to Allah, starting the day with blessings, and expressing gratitude for the abundance of His blessings (Santika and Ikhwan 2024)

Internalization of Islamic Religious Education Values Through the Habit of Dhuha Prayer at SMAN 1 Sukra Indramayu

SMAN 1 Sukra is one of the senior high schools located in Indramayu Regency, precisely on Jl. Raya Sukra-Ujunggebang Km. 0.5, Sukra Village, Sukra District, West Java. This school has implemented the Independent Curriculum for the past three years and is part of the Sekolah Penggerak program, which aims to create an independent learning ecosystem that supports students. In addition to emphasizing academic aspects and developing non-academic talents, SMAN 1 Sukra also prioritizes moral and spiritual development of students so that they grow into individuals with noble morals and strong characters.

One of the strategies used in internalizing Islamic educational values is through the habit of performing Dhuha prayers in congregation. This activity is not only intended as a routine of worship, but also as a medium for character building. Dhuha prayers, when performed consistently and with full awareness, are believed to be able to train students in terms of discipline, time management, and responsibility in carrying out daily activities (Sulistia, Setyawan, and Widayati 2024) . In addition, this activity also strengthens the spiritual relationship between students and Allah SWT, thereby increasing their faith and piety. The principal stated that this habituation program is expected to shape students into people who are polite in behavior and have good morals.

From the results of the interview with Mrs. Yuliana, S.Pd.I, the Islamic Religious Education teacher at the school, as well as from direct observations conducted by the researcher, it is known that the congregational dhuha prayer is held every Friday. The schedule for this implementation has been systematically arranged by her. The activity starts at 07.30 to 08.30 WIB. The students are directed to perform ablution first before heading to the place of worship. After all students have gathered, the congregational dhuha prayer is performed for two rakaat. After performing the

prayer, the activity is continued with dhikr and prayer together, then closed with the delivery of a tausiyah or religious lecture for approximately ten minutes delivered by the imam. The process of getting used to the dhuha prayer at SMAN 1 Sukra can be seen in Figure 1 below:



Figure 1. Dhuha Prayer Activities at SMAN 1 Sukra

This series of activities is an important vehicle in fostering faith and strengthening the religious character of students in a sustainable manner. Internalization of Islamic Religious Education values through the habit of dhuha prayer at SMAN 1 Sukra Indramayu is a character education process that is systematically designed through religious activities that are carried out routinely. Based on research findings, the internalization of these values is not done instantly, but through stages of habituation that involve the cognitive, affective, and psychomotor aspects of students. Dhuha prayer which is carried out in congregation every Friday before the start of the learning process is the main means of forming religious attitudes and noble morals of students.

The process of internalizing the values of Islamic Religious Education through the habit of performing Dhuha prayer at SMAN 1 Sukra Indramayu. This internalization of values is divided into three main forms, namely: value transformation, value transactions, and value transinternalization.

- A. Value transformation is a stage where educators and principals convey the importance of dhuha prayer through lectures, guidance, and reinforcement of Islamic Religious Education materials. At this stage, students are given a theoretical understanding of the virtues of dhuha prayer, such as spiritual benefits, health, and its virtues as a sunnah practice. This information is given consistently in learning and during briefings before carrying out worship, so that students begin to recognize and understand the values contained therein such as sincerity, tawakal, and gratitude.
- B. Value transactions are a stage of direct interaction between students and these values through real experiences. At SMAN 1 Sukra, this is evident from the active involvement of students in performing the Dhuha prayer in congregation. Educators act as role models in carrying out worship, and students are involved in activities such as becoming imams, muezzins, or mosque cleaners. This interaction becomes an important moment where values such as responsibility, discipline, cooperation, and social concern are internalized naturally.
- C. Transinternalization of values is the highest stage in the internalization process, where Islamic values that have been transformed and experienced directly begin to become part of students' self-awareness and daily behavior. Observation

results show that some students are starting to get used to performing dhuha prayers independently outside of Friday, both at home and at school when they have free time. In fact, some students expressed in interviews that they felt calmer, more disciplined, and more motivated to learn after getting used to this worship. This shows that religious values are already deeply embedded in them and have become part of their personal character.

Based on the explanation above, it can be concluded that this habit also shows a positive social impact. The formation of a religious culture in the school environment is evident from the increasing sense of mutual respect, tolerance, and reduced violations of school rules. This is supported by documentation showing the consistent involvement of educators, students, and principals in other religious activities, such as joint tadarus and other Islamic activities. In addition, the involvement of parents in supporting this activity is also an important factor. The Islamic Religious Education teacher revealed that the school routinely communicates with parents through WhatsApp groups and parent forums, so that the habit of worship carried out at school can be continued at home. This strengthens the internalization of values in the context of family and society.

Overall, the habit of dhuha prayer at SMAN 1 Sukra Indramayu has become an effective instrument in instilling the values of Islamic religious education in a sustainable manner. This process not only forms religious students in terms of worship, but also builds characters with integrity, responsibility, and high social awareness. With a planned and consistent internalization approach, the school has succeeded in creating an educational environment that is not only intellectually intelligent, but also spiritually and morally strong.

D. CONCLUSION

This study demonstrates that the habit of performing Dhuha prayer at SMAN 1 Sukra Indramayu serves as an effective strategy for the internalization of Islamic religious education values among students. The integration of this religious practice into the school's routine has proven to be a significant tool for shaping the spiritual character of students by instilling values such as discipline, responsibility, sincerity, and obedience to Allah SWT. Through the habitual practice of Dhuha prayer, students not only enhance their religious observance but also internalize values that are reflected in their everyday behaviors.

The internalization process occurs in three key stages: value transformation, where students gain theoretical understanding; value transaction, where students actively participate in the practice of worship; and transinternalization, where these values become ingrained in students' behaviors and self-awareness. These stages illustrate how Dhuha prayer serves as a comprehensive vehicle for both cognitive and affective learning, promoting the development of character beyond mere academic achievement.

Moreover, the study highlights the important role of educators, parents, and the school environment in supporting the sustainable implementation of such religious programs. The active involvement of these stakeholders ensures that the internalization of Islamic values is not confined to the school setting but is also reinforced in the home and community. This collaborative approach strengthens the overall impact of the

Dhuha prayer habit and contributes to the creation of a spiritually enriched school culture.

In conclusion, the habit of performing Dhuha prayer at SMAN 1 Sukra Indramayu represents a model for integrating religious values into the educational process in a holistic manner. By combining cognitive, affective, and psychomotor dimensions of learning, this approach effectively fosters a religiously disciplined and morally upright student body. Future research should explore the long-term impact of such practices on students' development beyond the school environment and investigate the potential for implementing similar models in other educational settings.

REFERENCES

- Abdullah, Amiruddin. 2023. "Kejujuran Sebagai Nilai Penting Dalam Pendidikan Anti Korupsi Bagi Mahasiswa." *Universal Grace Journal* 1 (2): 173–83.
- Abdullah, Muh Rujib. 2025. "Internalisasi Nilai-Nilai Keislaman Dalam Konsep Baiti Jannati Keluarga Asatidzah." *Jurnal Keislaman* 8 (1): 128–47. <https://doi.org/10.54298/jk.v8i1.380>.
- Adib, M. Afiqu. 2024. "Perspektif Baru dalam Pendidikan: Landasan Sosiologis dan Kultural sebagai Inovasi Edukatif." *SERUMPUN: Journal of Education, Politic, and Social Humaniora* 2 (1): 47–58. <https://doi.org/10.61590/srp.v2i1.114>.
- Akhyar, Muaddyl, Zulheldi, and Duski Samad. 2024. "Studi Analisis Tafsir Al-Qur'an Dan Relevansinya Dalam Pendidikan Islam." *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 10 (1): 38–57. <https://doi.org/10.55148/inovatif.v10i1.780>.
- Alhamid, Ipa Salma, Indria Nur, and Hasbullah. 2024. "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Pada Peserta Didik Di SD Inpres 2 Wagom." *Transformasi: Jurnal Kepemimpinan & Pendidikan Islam* 7 (2): 29–56. <https://doi.org/10.47945/transformasi.v7i2.1550>.
- Annisa, Annisa, Lidia Sri Wahyuni, Tresna Tresna, Iswandi Iswandi, and Yulda Dina Septiana. 2024. "Posisi Dan Fungsi Pendidikan Islam Dalam Agama Dan Masyarakat." *Jurnal Al-Karim: Jurnal Pendidikan, Psikologi Dan Studi Islam* 9 (1): 52–57.
- Araffy, Ahmad Syukri, Muhammad Fajar Noviansyah, Bagus Cahyo P, and Yona Marsela. 2024. "Nilai-Nilai Dan Hubungan Budaya Terhadap Perkembangan Pendidikan Islam Di Era Modern." *Journal of Law, Education and Business* 2 (2): 744–50. <https://doi.org/10.57235/jleb.v2i2.2129>.
- Athiyyah, Jazilatul, and Auliya Ridwan. 2024. "Dimensi Sosial Psikologis Sholat Dhuha Dalam Membentuk Interaksi Dan Penguasaan Lingkungan Sosial Di Sekolah." *Social Studies in Education* 2 (2): 173–90. <https://doi.org/10.15642/sse.2024.2.2.173-190>.
- Bahri, Saiful Bahri, Waluyo Erry Wahyudi, and Sunarto Sunarto. 2024. "Internalisasi Dan Nilai-Nilai Moderasi Islam (Studi Pondok Pesantren Di Provinsi Lampung)." *Al Ulya: Jurnal Pendidikan Islam* 9 (1): 39–52. <https://doi.org/10.32665/alulya.v9i1.2809>.
- Creswell, Jhon W. 2015. *Penelitian Kualitatif Dan Desain Riset: Memilih Dintara Lima Pendekatan*. Yogyakarta: Pustaka Pelajar.
- Danuwara, Prima, and Giyoto Giyoto. 2024. "Penanaman Karakter Religius Dan Karakter Disiplin Melalui Pembiasaan Sholat Dhuha Di Madrasah Ibtidaiyah." *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 7 (1): 31–40. <https://doi.org/10.54069/attadrib.v7i1.716>.
- Efendy, Rustan, Istiqamal Istiqamal, and Abdul Rahim Karim. 2024. "Integrasi Nilai Local Wisdom Bugis Dalam Pembelajaran Pendidikan Agama Islam Pada Sekolah Menengah Pertama." *Jurnal Pendidikan Agama Islam Al-Thariqah* 9 (1): 1–15. <https://doi.org/10.25299/althariqah.v9i1.11173>.
- Fa'iq, Izzatul Laily Al, and Ali Ahmad Yenuri. 2025. "Studi Etnografi Internalisasi Nilai-Nilai Pendidikan Islam Moderat Pada Masyarakat Multikultural Di Tlogoparut Gresik." *Piwulang: Jurnal Pendidikan Agama Islam* 7 (2): 172–88. <https://doi.org/10.32478/vc7e9297>.

- Fauzi, Isman, Suhirman Suhirman, and Ahmad Suradi. 2024. "Internalisasi Nilai-Nilai Agama Islam Pada Generasi Abad 21 Dan Implikasinya Dalam Membentuk Karakter Religius Siswa Di MAN Kaur." *Innovative: Journal Of Social Science Research* 4 (1): 9882–91. <https://doi.org/10.31004/innovative.v4i1.9029>.
- Fauzieyah, Lathifah Ummul, and Suyatno Suyatno. 2024. "Pendidikan Karakter Religius Di Sekolah Dasar Islam Terpadu." *Jurnal Basicedu* 8 (1): 306–18. <https://doi.org/10.31004/basicedu.v8i1.7092>.
- Fitriani, Nisa Atika, Eka Prasetiawati, and Ikhwanudin Ikhwanudin. 2024. "Nilai Akidah dalam Q.S AL-Kahfi[18]: 9-26." *Al-Mabsut : Jurnal Studi Islam dan Sosial* 18 (2): 471–82. <https://doi.org/10.56997/almabsut.v18i2.1986>.
- Haris, Herdiansyah. 2016. *Metodelogi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial*. Jakarta: Salemba Humanika.
- Henny, Henny, and Kadar Risman. 2023. "Internalisasi Nilai-Nilai Nasionalisme Anak Usia Dini pada Lembaga PAUD Berbasis Islam." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 7 (3): 3781–98. <https://doi.org/10.31004/obsesi.v7i3.4694>.
- Husaini, H. 2021. "Hakikat Tujuan Pendidikan Agama Islam Dalam Berbagai Perspektif." *Cross-Border: Jurnal Kajian Perbatasan Antarnegara, Diplomasi Dan Hubungan Internasional* 4 (1): 114–26.
- Kholik, Moh, Mujahidin Mujahidin, and Achmad Abdul Munif. 2024. "Menanamkan Nilai-Nilai Akhlak Dalam Pergaulan Siswa Di Lingkungan Madrasah." *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2 (1): 54–65. <https://doi.org/10.59373/ngaos.v2i1.12>.
- Majid, Abdul. 2013. *Strategi Pembelajaran*. Bandung: Remaja Rosdakarya.
- Mujawaroh, Siti, and Dedi Setiawan. 2024. "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembentukan Karakter Siswa Di Roudhatul Athfal Se-Kabupaten Oki-Sumsel." *JURNAL ILMIAH RESEARCH STUDENT* 1 (5): 94–105. <https://doi.org/10.61722/jirs.v1i5.1242>.
- Nasrullah, Muhammad Burhan, and Meyniar Albina. 2025. "Hakikat Dan Tujuan Pendidikan Islam." *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2 (6). <https://ojs.daarulhuda.or.id/index.php/Socius/article/view/1120>.
- Nasution, Rahmadani, Jihan Arrizqi Lubis, Sitiara Aulya Putri, and Wan Adelia Adella. 2024. "Peran Ibadah Dalam Mengatasi Kecemasan Dan Depresi Dikalangan Gen-Z Beragama Islam." *Jurnal Review Pendidikan Dan Pengajaran* 7 (4): 14556–61. <https://doi.org/10.31004/jrpp.v7i4.35720>.
- Nisak, Durotun, Faisal Afda'u, and Mukh Nursikin. 2024. "Implementasi Model Evaluasi Cipp Pelaksanaan Sholat Dhuha Dalam Meningkatkan Kedisiplinan Siswa Di SMP Negeri 1 Gubug." *Jurnal Review Pendidikan Dan Pengajaran* 7 (1): 696–702. <https://doi.org/10.31004/jrpp.v7i1.23041>.
- Rahmawati, Sarah Nur, and Achmad Khudori Soleh. 2024. "Nilai-Nilai Ibadah Dalam Perspektif Filsafat Isyraqi Suhrawardi Al-Maqtul." *Risalah, Jurnal Pendidikan Dan Studi Islam* 10 (2): 638–50. https://doi.org/10.31943/jurnal_risalah.v10i2.658.
- Rohmah, Ai Nur, and Tatang Muh Nasir. 2024. "Optimalisasi Pelaksanaan Sholat Dhuha Bersama Sebagai Upaya Pembinaan Karakter Spiritual Siswa Di SMPN 1 Sukahening." *NUSANTARA* 6 (2): 74–82. <https://doi.org/10.36088/nusantara.v6i2.5630>.

- Santika, Mila, and Afiful Ikhwan. 2024. "Pengembangan Budaya Disiplin Pada Penerapan Sholat Dhuha." *JIE (Journal of Islamic Education)* 9 (1): 21–34. <https://doi.org/10.52615/jie.v9i1.311>.
- Sholicha, Nikmatu, and Nelud Darajatul Aliyah. 2024. "Penerapan Metode Pembiasaan Sholat Dhuha Dalam Upaya Penanaman Sikap Disiplin Pada Siswa SD Al-Huda Sidoarjo." *Jurnal Kajian Pendidikan Islam* 3 (2): 102–12. <https://doi.org/10.58561/jkpi.v3i2.131>.
- Soneli, Ardelia April, Nadiratul Salsabila, Tiara Amarsa, Olivia Dea Angraini, Wismanto Wismanto, and Fitria Mayasari. 2025. "Islam Sebagai Rahmatan Lil Alamin." *Journal of Student Research* 3 (1): 53–60. <https://doi.org/10.55606/jsr.v3i1.3475>.
- Sukriyah, Elvi, Sapri Sapri, and Makmur Syukri. 2024. "Internalisasi Nilai-Nilai Pendidikan Agama Islam Bagi Remaja Di Lingkungan Keluarga." *Research and Development Journal of Education* 10 (1): 156–68. <https://doi.org/10.30998/rdje.v9i2.21104>.
- Sulistia, Nadia Eka, Agung Setyawan, and Sih Widayati. 2024. "Implementasi Sholat Dhuha Berjama'ah Dalam Pembentukan Karakter Siswa Yang Berakhlakul Karimah." *Maktab: Jurnal Pendidikan Dan Teknologi* 3 (2): 91–99. <https://doi.org/10.56480/maktab.v3i2.1168>.
- Uzma, Zikria, and Siti Masyithoh. 2024. "Tantangan Dan Peluang Implementasi Nilai-Nilai Akhlak Dalam Kehidupan Masyarakat." *QAZI : Journal of Islamic Studies* 1 (1): 12–22.
- Wafa, Rinto Al, and Ach Nurholis Majid. 2024. "Internalisasi Perilaku Prososial Mahasiswa Melalui Pendidikan Religius." *Bersatu: Jurnal Pendidikan Bhinneka Tunggal Ika* 2 (2): 247–66. <https://doi.org/10.51903/bersatu.v2i2.637>.
- Wardati, Anis Ridha, and Nur Auliatur Ridha. 2024. "Internalisasi Nilai-Nilai Pendidikan Islam Melalui Model Uswatun Hasanah Pada Anak Usia Dini." *Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan* 24 (1): 57–70. <https://doi.org/10.47732/alfalahjikk.v24i1.315>.
- Yulianti, Hilda. 2024. "Manajemen Kesiswaan: Program Sholat Dhuha Dalam Memperkuat Spiritualitas Siswa." *Jawda: Journal of Islamic Education Management* 5 (1): 1–17. <https://doi.org/10.21580/jawda.voio.o.21370>.
- Yusup, Muhamad, Mohamad Syarif Sumantri, and Ika Lestari. 2024. "Model Implementasi Pendidikan Nilai Karakter Profil Pelajar Pancasila Di Kelas Empat Sekolah Dasar." *Cetta: Jurnal Ilmu Pendidikan* 7 (1): 173–90. <https://doi.org/10.37329/cetta.v7i1.3130>.
- Zain, Sri Hafizatul Wahyuni, Erna Wilis, Syarkani, and Herlini Puspika Sari. 2024. "Peran Pendidikan Islam Dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an Dan Hadis." *IHSAN : Jurnal Pendidikan Islam* 2 (4): 199–215. <https://doi.org/10.61104/ihsan.v2i4.365>.

