

RELIGIOUS ACTIVITIES AND PANCASILA STUDENT PROFILE IN STRENGTHENING CHARACTER EDUCATION

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Abstract

The Pancasila Student Profile, initiated by the Indonesian Ministry of Education and Culture, aims to shape students who are not only intellectually capable but also spiritually and morally grounded. One of the core elements of this profile is developing faith in God Almighty, religious devotion, and noble character. In the face of increasing challenges in education, teacher creativity plays a vital role in fostering effective, inspiring, and meaningful learning experiences. This study, entitled "*The Relevance of Religious-Based Activities to the Pancasila Student Profile Element: Faith in God Almighty, Devotion, and Noble Character in Strengthening Character Education at SMP IT Al-Mubarak Kras Kediri*", adopts a qualitative descriptive approach. The purpose of this research is to explore how religious-based activities contribute to character formation aligned with the Pancasila Student Profile. The findings reveal that: (1) Religious activities at SMP IT Al-Mubarak are systematically implemented through daily, weekly, and incidental programs; (2) The implementation faces several challenges, such as diverse student backgrounds and limited parental involvement; (3) These religious-based activities are highly relevant and supportive of the Pancasila Student Profile, particularly in strengthening students' faith, religious devotion, and moral character. This study emphasizes the importance of religious education as a foundation for character development and recommends strengthening religious-based programs through integrated collaboration among schools, teachers, and parents.

Keywords: Pancasila Student Profile, religious-based activities, character education

Abstrak

Profil pelajar pancasila yang dicanangkan oleh Kementerian Pendidikan dan Kebudayaan Indonesia ialah upaya guna membentuk karakter siswa yang tidak hanya cerdas secara intelektual, namun pula mempunyai nilai spiritual dan moral yang kuat. satu diantara elemen kunci dalam profil ini ialah aspek beriman dan bertakwa atas Tuhan Yang Maha Esa serta berakhlak mulia. Menghadapi tantangan yang beragam pada dunia pendidikan, kreativitas guru jadi satu diantara kunci guna mewujudkan pengalaman belajar yang efektif, inspiratif, dan membangun bagi siswa. Maka dari itu peneliti tertarik guna melaksanakan penelitian dengan judul Relevansi aktivitas Berbasis Keagamaan dengan Profil Pelajar Pancasila Elemen Beriman, Bertakwa atas Tuhan yang Maha Esa, serta Berakhlak Mulia dalam Penguatan Pendidikan Karakter di Smp IT Al-Mubarak Kras Kediri, penelitian ini memakai metode kualitatif, Hasil penelitian ini memperlihatkan bahwasanya: (1) pelaksanaan kegiatan keagamaan di smp IT Al-mubarak sangat terstruktur mulai dari pembiasaan harian, mingguan, dan kegiatan

bersekala insedental,(2) Kegiatan keagamaan ini memiliki kendala dalam pelaksanaannya, seperti perbedaan latar belakang siswa dan keterbatasan keterlibatan orang tua,(3) Pelaksanaan Kegiatan keagamaan sangat relevan atas profil pelajar Pancasila terlebih elemen beriman, bertakwa atas tuhan yang maha esa serta berakhlak mulia.

Kata kunci: *Profil Pelajar Pancasila, Kegiatan Keagamaan, Pendidikan karakter*

INTRODUCTION

Indonesia is a country with a highly complex diversity of ethnic groups, cultures, languages, and religions. This multicultural context demands an educational system that is not only focused on developing students' academic abilities but also on fostering strong character as the foundation for life within society, the nation, and the state. Education plays a strategic role in shaping a generation that is faithful, devout to the One True God, of noble character, and capable of living harmoniously amidst the socio-cultural diversity of Indonesian society. In this context, character education has become one of the primary objectives of national education, as stated in the National Education System Act, which affirms that education aims to develop students' potential so they may become individuals who are faithful, God-fearing, of noble character, competent, creative, independent, and responsible as citizens.

The rapid pace of globalization and digitalization is having various impacts on the lives of the younger generation. On one hand, technological advancements provide easier access to information and broaden students' horizons. However, on the other hand, these developments also present various challenges, such as moral degradation, increasing individualistic behavior, declining social concern, and the emergence of various forms of deviant behavior that can influence students' character (Mahfud, 2023). These phenomena indicate that the success of education cannot be measured solely by academic achievement but must also be assessed by the ability of educational institutions to instill moral, spiritual, and social values in students.

In response to these challenges, the government, through the Ministry of Education, Culture, Research, and Technology, has developed the Pancasila Student Profile as a framework for shaping the character of Indonesian students. The Pancasila Student Profile is designed as an ideal representation of the character and competencies expected of every Indonesian student. This profile consists of six main dimensions: faith, piety toward God the Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. Among these six dimensions, the elements of faith, piety toward God Almighty, and noble character serve as the primary foundation supporting the development of the other dimensions, as they are directly related to the moral and spiritual development of students.

The dimensions of faith, reverence for the One True God, and noble character do not merely emphasize religious rituals but also encompass students' ability to internalize religious values into their daily lives. These values include honesty, responsibility, compassion, tolerance, discipline, and respect for fellow human beings. Therefore, the

process of religious character formation requires a comprehensive approach through learning, habit formation, modeling, and real-life experiences that allow students to deeply internalize these values (Sari, 2020).

From the perspective of the sociocultural theory developed by Vygotsky (1978), an individual's cognitive and character development cannot be separated from social interaction and the cultural environment in which the individual is situated. Learning occurs through the process of interaction between the individual and their social environment, including teachers, peers, family, and the school community. Therefore, a school environment rich in religious activities can serve as an effective medium for shaping students' religious character. Through various religion-based activities, students gain social experiences that allow them to gradually internalize religious values through processes of interaction, observation, and habituation (Agustin, 2021; Utami, 2016).

Religion-based activities are one form of character education implementation widely practiced in Islamic schools. These activities include congregational prayer, Quran recitation, Islamic studies, celebrations of major Islamic holidays, religious social activities, charity, community service, and the practice of Islamic ethics in daily life. These activities serve not only as a means to enhance religious understanding but also as a medium for character development, enabling students to directly practice the values they have learned (Kusumawati, 2022).

SMP IT Al-Mubarak Kras Kediri is one of the Islamic educational institutions that consistently integrates character education into all learning activities and school life. This school has various religious programs designed to shape students who are faithful, God-fearing, and of noble character. These programs are implemented in a structured and continuous manner, thereby becoming a school culture deeply ingrained in students' lives. The religious school environment serves as a vital means of fostering spiritual awareness and shaping positive student behavior.

The implementation of religion-based activities at SMP IT Al-Mubarak Kras Kediri is strongly aligned with the implementation of the Pancasila Student Profile, particularly regarding the elements of being faithful, devout to God the Almighty, and possessing noble character. Through group prayer activities, students are trained to be disciplined, responsible, and to have a high level of spiritual awareness. Quran recitation activities help students understand Islamic values that serve as guidelines in daily life. Meanwhile, social and charitable activities train students to develop empathy, social concern, and a spirit of cooperation—all of which are integral components of the Pancasila character.

Previous research indicates that the school's social and cultural environment significantly influences the formation of students' character. Hafid (2023) found that a religious school environment can enhance the internalization of moral and spiritual values among students. These findings align with those of Hidayatullah (2023), who demonstrated that the scaffolding process implemented by teachers in Islamic Religious Education

instruction can help students optimally develop their social, moral, and spiritual competencies.

Another study conducted by Fadhluzzakiyy et al. (2025) indicates that the application of sociocultural theory through scaffolding strategies in Islamic Religious Education instruction can increase students' engagement in the learning process while simultaneously strengthening their religious character. These findings reinforce the view that collaborative religious learning and activities can serve as effective means for building students' character.

Furthermore, Rahman (2022) explains that social interactions occurring in Islamic value-based learning activities can strengthen the process of internalizing religious values. Students not only acquire theoretical religious knowledge but also experience a social learning process that enables them to understand the meaning and implementation of these values in real life. This finding is supported by Latifah (2023), who states that collaborative learning based on Islamic values can enhance students' moral awareness, empathy, and social responsibility.

Although various studies have examined the relationship between religious education, religious activities, and the character development of students, there remains a research gap that requires further investigation. Most previous studies have primarily discussed the effectiveness of religious education or Islamic value-based learning in general, while studies specifically linking religious-based activities to the implementation of the Pancasila Student Profile remain relatively limited. Additionally, research conducted in the context of integrated Islamic schools, particularly SMP IT Al-Mubarak Kras Kediri, is also scarce.

The novelty of this study lies in its focus on linking religious-based activities to the implementation of the Pancasila Student Profile in the dimensions of faith, piety toward God the Almighty, and noble character. This study not only analyzes the forms of religious activity implementation but also examines how these activities contribute to strengthening students' character education. Thus, this study is expected to provide a more comprehensive picture of the role of religious activities in supporting the implementation of the Merdeka Curriculum policy.

The urgency of this research is increasingly important given the growing complexity of character education challenges in the digital age. Students today face various influences from social media and the digital environment that can affect their mindset, behavior, and value systems (Rohman, 2021). Therefore, schools need to develop effective strategies to strengthen students' character through various activities relevant to the needs of the times without neglecting the nation's religious and cultural values. This study is expected to yield a deep understanding of the implementation of the Pancasila Student Profile regarding the elements of faith, piety toward God the Almighty, and noble character at SMP IT Al-Mubarak Kras Kediri. Additionally, this study is also expected to identify various challenges faced by the school in implementing this program and to analyze the

relevance of religion-based activities to the strengthening of students' character education. The results of this study are expected to serve as a reference for both Islamic-based schools and public schools in developing more effective, contextual, and sustainable character education programs.

METHOD

This study employs a qualitative research method with a descriptive approach. The qualitative approach was chosen because it allows researchers to gain an in-depth understanding of social phenomena through direct observation of natural conditions in the field (Creswell & Poth, 2018). The descriptive approach is used to systematically describe various religion-based activities carried out at SMP IT Al-Mubarak Kras Kediri and their relevance to the formation of the Pancasila Student Profile, particularly regarding the elements of faith, piety toward God the Almighty, and noble character. Through this approach, the researcher can gain a comprehensive understanding of the processes, meanings, and impacts of religious activities on strengthening students' character education within the context of daily school life.

Data collection was conducted through observation, in-depth interviews, and documentary analysis. Observation was used to directly observe the implementation of religious activities as well as social interactions occurring within the school environment. In-depth interviews were conducted with the school principal, Islamic Religious Education teachers, religious activity coordinators, and students to obtain deeper insights into their experiences, perceptions, and interpretations of the religious activities carried out. Meanwhile, documentation was used to supplement and strengthen the data obtained from observations and interviews through various school documents, activity programs, activity photos, and other supporting archives (Sugiyono, 2023).

Data analysis in this study employs the interactive model developed by Miles, Huberman, and Saldaña (2019), which comprises three main stages: data reduction, data presentation, and drawing conclusions or verification. Data reduction involves selecting, focusing on, and simplifying data relevant to the research focus. Subsequently, the data were presented in the form of descriptive narratives to facilitate the interpretation process. The final stage is drawing conclusions, which is carried out continuously throughout the research process by verifying the findings obtained. To ensure the validity of the data, this study applies source triangulation and methodological triangulation techniques as proposed by Lincoln and Guba (1985), so that the research results have a high level of credibility and are scientifically accountable.

RESULTS AND DISCUSSION

The research findings indicate that the implementation of the Pancasila Student Profile—specifically regarding the elements of faith, piety toward God Almighty, and noble character—at SMP IT Al-Mubarak Kras Kediri is carried out systematically through various religion-based activities integrated into the school culture. This implementation serves not only as a routine religious program but also as a primary instrument in

strengthening students' character education. These findings indicate that the school strives to internalize religious values through sustained habit formation, thereby shaping students' behavior and character in their daily lives.

As an integrated Islamic educational institution, SMP IT Al-Mubarak Kras Kediri establishes Islamic values as the primary foundation for its educational programs. This aligns with the concept of the Pancasila Student Profile, which places the dimensions of faith, piety, and noble character as the first elements that must be realized in the educational process (Ministry of Education, Culture, Research, and Technology, 2022). Based on the results of observations and interviews, the implementation of these elements is carried out through three main types of activities: daily religious activities, weekly religious activities, and occasional or periodic religious activities.

The daily religious activities that serve as the school's flagship programs are congregational Dhuha prayer and Quran memorization sessions. Dhuha prayer is held every morning before classes begin, involving all students and teachers. This activity aims not only to enhance the quality of students' worship but also to foster discipline, responsibility, and spiritual awareness. The continuous practice of worship is a form of implementing behaviorist theory, which emphasizes that behavior can be shaped through a process of repeated stimuli and responses (Gage & Berliner, 1998). In this context, the school environment functions as a stimulus that encourages students to adopt religious behaviors until they become an integral part of their character.

Research findings indicate that the practice of congregational Dhuha prayer has a positive impact on students' character development. Islamic Religious Education teachers reported that many students who were initially undisciplined in performing their religious duties began to exhibit behavioral changes after regularly participating in the program. They became more punctual, demonstrated greater awareness of their religious obligations, and were able to encourage their peers to join in religious activities. These findings support Fadli's (2021) research, which states that the habit of engaging in religious activities at school contributes to the formation of students' religious character and discipline.

After performing the Dhuha prayer, students participate in the tahfidz memorization program, which is a hallmark of the school. This program is conducted daily with specific memorization targets that students must achieve. Based on the research findings, the tahfidz program not only enhances the ability to memorize the Qur'an but also fosters character traits such as patience, diligence, honesty, and responsibility. The process of memorizing the Qur'an requires high levels of consistency and discipline, thereby indirectly training students to develop self-control and commitment to assigned tasks.

These findings align with Vygotsky's (1978) perspective, which emphasizes the importance of social and cultural environments in the development of individual abilities. In tahfidz activities, teachers serve as facilitators and mentors who help students achieve memorization targets through the scaffolding process. The presence of teachers and peers

creates a learning environment that supports the development of cognitive abilities as well as the formation of students' religious character.

In addition to daily activities, the school also organizes weekly religious activities such as "Clean Friday" and collective istighosah. The "Clean Friday" activity is conducted as a way to instill the habit of maintaining the school environment's cleanliness while instilling the values of responsibility and social concern. From a character education perspective, cleanliness is one form of implementing noble moral values that reflect care for the surrounding environment. Meanwhile, the collective istighosah serves as a means to strengthen the spiritual connection between students and God while fostering social solidarity among fellow students. Research findings indicate that these activities are effective in creating a conducive religious atmosphere within the school environment. A religious school culture is formed through daily interactions based on Islamic values, such as the habit of greeting others, maintaining proper etiquette, respecting teachers, and interacting politely with peers. The results of this study support the findings of Hafid (2023), who stated that the social and cultural environment of the school has a significant influence on the formation of students' religious character.

Additionally, the school regularly conducts Islamic holiday observance activities (PHBI) as part of its incidental religious programs. These activities include the commemoration of the Prophet Muhammad's Birthday (Maulid Nabi), Isra Mi'raj, the Islamic New Year, and various other social and religious events. Through these activities, students not only gain religious knowledge but also learn to emulate the values embedded in Islamic history. PHBI activities serve as an effective medium for strengthening students' religious identity while simultaneously fostering their love for Islamic teachings. Based on data analysis, the implementation of character education at SMP IT Al-Mubarak Kras Kediri is also supported by the strengthening of an Islamic-themed school culture. This school culture is manifested through the habits of greeting, smiling, addressing others, dressing modestly, maintaining proper etiquette in communication, and performing prayers in congregation. This culture serves as a crucial instrument in shaping students' character because it provides concrete examples of behavior aligned with religious values.

According to Bandura's (1977) social learning theory, individuals learn through the process of observing and imitating others' behavior. In the context of this study, teachers serve as role models who set an example for students through their daily conduct. Teachers' exemplary behavior is a critical factor in the successful implementation of the Pancasila Student Profile, as students tend to mimic the behaviors they observe in their surroundings. This finding aligns with Ariansyah's (2021) research, which states that teachers play a strategic role in fostering social interaction and character development among students through exemplary behavior.

Nevertheless, this study also identified various challenges in implementing the Pancasila Student Profile regarding the elements of faith, reverence for God the Almighty, and noble character. One of the main challenges is the diversity of students' backgrounds.

Students come from families with varying levels of religious understanding and practice. Some students have been accustomed to performing religious rituals regularly since childhood, while others only began to become familiar with religious practices upon entering the school environment.

These differing backgrounds result in varying levels of student participation and awareness in religious activities. Observations indicate that some students remain unenthusiastic about participating in Quran memorization (tahfidz) or other religious activities. Some students even exhibit avoidance of such activities for various reasons. These findings suggest that the process of internalizing religious values requires tailored approaches suited to each student's individual characteristics. Another factor acting as a barrier is the lack of support from the family environment. Based on interview results, some parents have not been able to reinforce the religious values taught at school. Work commitments and a lack of attention to religious education mean that the religious practices carried out at school do not always receive optimal support at home. This situation hinders the character-building process because character education fundamentally requires synergy between school, family, and society (Ki Hajar Dewantara, 1977).

In addition to the family environment, the influence of the social environment and the development of digital technology also pose challenges in the implementation of character education. Students today live in a digital age that allows them to access a wide range of information without limits. Exposure to negative content on social media, promiscuous socializing, and popular culture that is inconsistent with Islamic values can influence student behavior. Bandura (1977) explains that individual behavior is largely influenced by the social environment through the processes of observation and imitation. Therefore, an uncontrolled digital environment can become a factor that weakens the internalization of religious values instilled in school.

Other findings indicate that the internalization of religious values has not occurred uniformly among all students. Some students still participate in religious activities merely as a formal obligation without understanding the meaning behind them. This situation suggests that character development cannot be achieved through mere habit formation alone but also requires a reflective approach capable of addressing students' awareness and understanding. Teachers need to develop more dialogic teaching strategies so that students do not merely perform religious activities mechanically but are also able to internalize the values contained within them.

Overall, the research results indicate a very strong correlation between religion-based activities and the development of the Pancasila Student Profile in the elements of faith, piety toward God the Almighty, and noble character. Activities such as congregational Dhuha prayer, Quran memorization, istighosah, Clean Friday, and the observance of major Islamic holidays have proven to be effective means of instilling religious and moral values in students. These activities not only enhance students' spiritual quality but also

foster character traits such as discipline, responsibility, social concern, honesty, and integrity.

These findings reinforce previous research indicating that religious activities significantly contribute to the character development of students (Fauziah, 2023; Nurdin, 2023). Thus, the implementation of religion-based activities at SMP IT Al-Mubarak Kras Kediri can be viewed as an effective character education practice in supporting the achievement of the Pancasila Student Profile objectives. The success of this program demonstrates that integrating religious values into school culture can serve as a relevant strategy for addressing the moral challenges faced by the younger generation in the era of globalization and digitalization.

CONCLUSION

Based on the results of research on the relevance of religion-based activities to the Pancasila Student Profile in terms of the elements of faith, fearing God the Almighty, and possessing noble character in strengthening character education for students at SMP IT Al-Mubarak Kras Kediri, it can be concluded that the implementation of religious character education at the school has been carried out systematically, structurally, and sustainably through various religious programs integrated into the school culture. These programs include congregational Dhuha and Zuhr prayers, Quran memorization activities, daily religious talks, collective supplication and prayer sessions, observance of major Islamic holidays (PHBI), and the cultivation of Islamic etiquette in daily life. The implementation of these activities is supported by teachers' exemplary behavior, the cultivation of positive behaviors, direct guidance, and the strengthening of a religious school environment, thereby helping to shape students' characters to be more disciplined, responsible, and spiritually aware.

Nevertheless, the implementation of these religious programs still faces several challenges. Differences in family backgrounds result in varying levels of understanding and internalization of religious values among students. Additionally, the influence of the social environment outside of school—including the rise of social media and peer interactions—often poses a challenge to the process of internalizing the religious values instilled at school. Educators' limited time to provide intensive guidance to all students, as well as the suboptimal involvement of some parents in fostering their children's character at home, also contribute to the program's limited effectiveness. These conditions highlight that the success of character education requires strong synergy among schools, families, and the community.

Research findings also indicate that religion-based activities have a very strong relevance to the elements of the Pancasila Student Profile, particularly in the dimensions of faith, reverence for God the Almighty, and noble character. Through these various religious activities, students gain real-world experience in internalizing spiritual values, honesty, responsibility, discipline, social concern, and mutual respect. Therefore, religious activities at SMP IT Al-Mubarak Kras Kediri serve not only as a routine of worship but

also as an effective strategy in strengthening character education that aligns with national educational goals and the implementation of the Merdeka Curriculum, thereby fostering students who excel intellectually, morally, and spiritually.

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