



Internalizing Religious Values through Collective Prayer Practices in  
*Madrasah Diniyah Learning*

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**Abstract**

This study stems from the problem that the tradition of communal prayer at Madrasah Diniyah is often practiced as a routine but has not been studied in detail as a mechanism for internalizing religious values encompassing spiritual and socio-cultural dimensions. The purpose of this study is to examine the forms of religious values internalized through the tradition of communal prayer in learning at Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus and to explain the process of internalization through the stages of value transformation, value transaction, and value internalization, along with their implications. This study uses a qualitative case study design. Data were collected through participatory observation of a series of prayers (*Al-Fatihah, selawat, doa pembuka hikmah, Selawat Nariyah, Selawat Asnawiyah*), in-depth interviews with the head of the *madrasah, ustaz/ustazah, santri*, and documentation of prayer texts and activity archives. The data were analyzed thematically using triangulation and member checking. The results of the study show that communal prayer functions as an instrument of internalization that combines text, affection, and local identity, producing religious dispositions such as generosity, discipline, politeness, and consistent behavior. The process moves from understanding the meaning of manners, routine practices, and role models, to values embedded in character. The implications of the findings confirm two mutually reinforcing domains, namely spiritual implications (devotion, motivation for self-improvement, inner peace) and socio-cultural implications (student cohesion and preservation of NU traditions), thus requiring the strengthening of SOPs, the interpretation of readings, and attitude evaluation so that internalization is measurable and sustainable.

**Keywords:** Internalization of Religious Values; *Madrasah Diniyah*; Praying Together Tradition.

**Abstrak**

Penelitian ini berangkat dari masalah bahwa tradisi doa bersama di Madrasah Diniyah kerap dipraktikkan sebagai rutinitas, tetapi belum banyak dikaji secara rinci sebagai mekanisme internalisasi nilai religius yang mencakup dimensi spiritual dan sosial budaya. Tujuan penelitian ini mengkaji bentuk nilai religius yang terinternalisasi melalui tradisi doa bersama dalam pembelajaran di Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus serta menjelaskan proses internalisasinya melalui tahapan transformasi nilai, transaksi nilai, dan internalisasi nilai beserta implikasinya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif pada rangkaian bacaan Doa (*Al-Fatihah, selawat, Doa Pembuka Hikmah, Selawat Nariyah, Selawat Asnawiyah*), wawancara mendalam dengan kepala madrasah, *ustaz/ustazah, santri*, serta dokumentasi naskah bacaan dan arsip kegiatan. Data dianalisis tematik dengan triangulasi dan member checking. Hasil penelitian menunjukkan bahwa doa bersama berfungsi sebagai instrumen internalisasi yang memadukan teks, afeksi, identitas lokal, menghasilkan disposisi religius berupa kelapangan hati, kedisiplinan, kesantunan, dan konsistensi perilaku. Prosesnya bergerak dari pemahaman makna adab, praktik rutin dan keteladanan, hingga nilai melekat dalam karakter. Implikasi temuan menegaskan dua ranah yang saling menguatkan yaitu implikasi spiritual (*kekebnyukan, motivasi memperbaiki diri, ketenangan batin*) dan implikasi sosial budaya (*kebesi santri serta pelestarian tradisi ke-NU-an*), sehingga diperlukan penguatan SOP, pemaknaan bacaan, dan evaluasi sikap agar internalisasi terukur dan berkelanjutan.

**Kata Kunci:** Internalisasi nilai religius; *Madrasah Diniyah*, Tradisi Doa Bersama.

## INTRODUCTION

The internalization of religious values is an urgent need amid social dynamics that often pose moral challenges and weaken students' spiritual discipline. In the context of Islamic education, *madrasah diniyah* is considered strategic because it not only emphasizes cognitive aspects but also fosters character and religious habits through repeated collective practices. Therefore, a study of the tradition of communal prayer in learning is important for understanding how religious values are instilled in students' daily lives.<sup>1</sup>

Several previous studies have shown that religious activities, including praying together before and after class, contribute to the formation of religious character by guiding students toward a structured, measurable routine. The practice of praying together is also understood as an initial conditioning that sets the focus for learning and builds a more orderly classroom atmosphere, so that religious values do not stop at knowledge, but become habits. However, many studies still treat praying together as a general school program without specifying the values internalized through certain readings and accompanying local traditions.<sup>2</sup> In addition, variations in *tarawih* practices (such as differences in the number of *rakaats*) can be used as a learning context to internalize religious values through strengthening *adab al-ikhtilaf*, which guides students to understand the basis of religious practices argumentatively, fostering mutual respect, and preventing fanaticism that has the potential to trigger conflict.<sup>3</sup>

In Nahdlatul Ulama-based educational environments, religious traditions often function as a “hidden curriculum” that nurtures religious identity while shaping character. Research on the hidden curriculum in NU communities shows that traditions maintained through *madrasah* routines can serve as instruments for transmitting values and culture rather than merely ceremonial activities. Therefore, the tradition of communal prayer in *madrasah diniyah* has the potential to serve dual purposes: spiritual internalization and the preservation of NU socio-cultural traditions.<sup>4</sup>

The actual conditions at Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus show a tradition of communal prayer that includes specific recitations and values, namely Surah Al-Fatiha, *selawat*, *doa pembuka hikmah*, *Selawat Nariyah*, and *Selawat Asnaniyah*, as well as an outward expression of generosity. Studies on the tradition of *selawat* and Islamic educational values in the Kudus scholars' treasury show that local religious practices can serve as a medium for teaching values, but they have not been directly linked to the process of internalizing values in *madrasah diniyah* education. This gap calls for contextual research that describes “what the values are,” “how the process works,” and “what the implications are” for specific educational units.<sup>5</sup>

<sup>1</sup> Moh. Samsul Ma'arif Luthfatun Nisa', "Contribution of Internalization of Religious Values to Strengthening Childhood Character : Systematic Literature Review in The Framework of Sustainable Development and Inclusive Peace," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 2025, 421–34.

<sup>2</sup> Warsito Hadi, "Internalisasi Nilai-nilai Religius melalui Kegiatan Ekstrakurikuler Kerohanian Islam di SMP Negeri 47 Surabaya," *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 2 (December 2020): 189–208, <https://doi.org/10.54180/elbanat.2020.10.2.189-208>.

<sup>3</sup> Harmonizing Khilafiyah et al., "Harmonizing Khilafiyah of Tarawih Prayer from the Perspective of the Kitab Kasyfu At-Tabārih Fī Bayāni Ṣalāt at-Tarāwīh by KH. Abul Faḍol as-Senūri at-Tūbāni," *Ma'bad: Journal of Pesantren and Diniyah Studies* 1, no. 1 (2024): 107–15.

<sup>4</sup> Nelli Murodah et al., "Merawat Tradisi Melalui Hidden Curriculum Madrasah: Sebuah Tawaran Lembaga Pendidikan Dasar NU Kota Pekalongan," *Al-Ishlah: Jurnal Pendidikan Islam* 22, no. 1 (2024): 58–69.

<sup>5</sup> M Kharis Maulana and Dewi Anggraeni, *Pembinaan Karakter Religius Siswa Melalui Pembiasaan Shalawat Nariyah*, 11, no. 1 (2025): 57–66.

The novelty of this research lies in strengthening the analysis of the process of religious value internalization through three stages of value transformation, value transaction, and value internalization (or transinternalization), combined with mapping the forms of religious values from the distinctive tradition of communal prayer at Nurul Karim. This framework of internalization stages has been widely used in studies of Islamic religious education. However, its application to the practice of communal prayer in *madrasabs* with local NU traditions is still relatively limited. In addition, this study emphasizes two main outcomes: spiritual and socio-cultural implications (preservation of NU traditions), so that the reading of the results does not stop at the ritual aspect but continues to the impact on character building and institutional identity.<sup>6</sup>

The purpose of this study is to examine the forms of religious values internalized through the tradition of communal prayer in learning at Madrasah Diniyah Nurul Karim, including Al-Fatiha, *selawat*, generosity of heart, *doa pembuka hikmah*, *Selawat Nariyah*, and *Selawat Asnaniyah*. This study also aims to explain the process of internalization through the stages of value transformation, value transaction, and value internalization, and to describe the spiritual and socio-cultural implications that arise from it. With these objectives, this article is expected to enrich empirical evidence on how religious habits work as a pedagogical strategy in Islamic education.<sup>7</sup>

The theoretical contribution of this article is to offer a more operational reading of the tradition of communal prayer as a mechanism for internalizing religious values, combining the structure of the reading, the process stages, and their impact (spiritual and socio-cultural). Its practical contribution is to provide recommendations for strengthening the implementation of communal prayer, such as interpreting readings, strengthening role models, and developing indicators to evaluate attitudes, so that the tradition is not reduced to a routine devoid of appreciation. This article is structured around the theoretical basis of value internalization, research methods, findings (forms of values, processes, and implications), comparative discussions with previous research, and conclusions and suggestions for developing learning practices in *Madrasah Diniyah*.<sup>8</sup>

## METHODS

This study uses a qualitative case study design because the focus is on the meaning, process, and dynamics of religious value internalization within a specific institutional context: Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus. Data collection was carried out through participatory observation of a series of communal prayer traditions (recitation of Al-Fatiha, *selawat*, *doa pembuka hikmah*, *Selawat Nariyah*, and *Selawat Asnaniyah*) to capture the practices, manners, rhythms, and affective atmosphere that accompany learning. In-depth interviews were conducted with key informants such as the head of the *madrasah*, *ustaz/ustazah* (teacher), *santri* (student), and relevant parties (e.g., administrators or *santri* guardians) to explore the stages of value transformation, value transactions, and value internalization, along with the

<sup>6</sup> Muhammad Munif, "Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa," *Edureligia: Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 1–12, <https://doi.org/10.33650/edureligia.v1i2.49>.

<sup>7</sup> Alivia Fatikatuz Zahroh and Muhamad Sidiq Asyhari, "Internalisasi Nilai Pendidikan Agama Islam Melalui Pendidikan Karakter," *Journal on Education* 06, no. 03 (2024): 17101–11.

<sup>8</sup> Nurun Nubuwah, Nur Fajar Arief, and Dzulfikar Rodafi, *Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Melalui Kegiatan Ekstrakurikuler*, 29 (2023): 45–57, <https://doi.org/10.19109/intizar.v29i1.14970>.

perceived spiritual and socio-cultural implications (preservation of NU traditions). Documentation data was also collected from reading materials, activity schedules, code of conduct guidelines, *madrasah* archives, and activity records to reinforce the context and consistency of practices.<sup>9</sup>

Data analysis was conducted thematically through coding, category grouping, and theme extraction, representing religious values, stages of internalization (transformation, transaction, and internalization), and spiritual and sociocultural impacts, using interactive analysis models such as data condensation, data presentation, and conclusion/verification. Data validity was maintained through source triangulation (*ustaz/ustazah*, *santri*, administrators, guardians), technique triangulation (observation, interviews, documentation), and member checking to ensure that the findings were consistent with the informants' experiences. The researchers also conducted sufficient fieldwork and compiled an audit trail comprising field notes, transcripts, and theme matrices to ensure the analysis process was transparent and traceable. Ethical considerations were applied by obtaining informant consent, maintaining confidentiality, and presenting data proportionally so that conceptual findings on habituation and living Hadith remained grounded in empirical practice at the *madrasah*.<sup>10</sup>

## RESULTS AND DISCUSSION

### Shaping Religious Values through the Tradition of Collective Prayer in Learning

The tradition of praying together at Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus shows that learning begins with *Surah Al-Fatiha* and an opening prayer (*doa pembuka hikmah*) as the initial ritual of learning activities. This practice can be interpreted as a mechanism for “setting intentions” and sanctifying learning activities, in line with research findings on religious habits in *madrasahs* that place communal prayer as the gateway to the internalization of religious character. The implication is that, at the theoretical level, this confirms the role of habituation as a channel for the internalization of values. In contrast, at the practical level, teachers can link the opening recitation to learning objectives so that it does not become a routine.<sup>11</sup>

The next finding is the recitation of *selawat*, which is part of the tradition of praying together before the main material begins. Interpretatively, *selawat* serves to strengthen spiritual affection, calm emotions, strengthen social bonds, and build a conducive classroom atmosphere. This aligns with studies showing that *selawat* correlates with peace of mind, and that the *selawat* tradition can be understood as a practice of “living Hadith” that brings religious values to life in the social sphere. The implication is that, in theory, *selawat* can be positioned as a medium for affective education, while in practice, *madrasahs* need to design etiquette, tempo, and brief reflections to translate spiritual experiences into behavior.<sup>12</sup>

<sup>9</sup> Glenn A. Bowen, “Document Analysis as a Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (2009): 27–40, <https://doi.org/10.3316/QRJ0902027>; Coleman Phil, “In-Depth Interviewing as a Research Method in Healthcare Practice and Education: Value, Limitations and Considerations,” *International Journal of Caring Sciences* 12, no. 3 (2019): 1879–85.

<sup>10</sup> Ahmad Rijali, “Analisis Data Kualitatif,” *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

<sup>11</sup> A. Mas’ah, M. A., Syarifuddin, S., Sahid, A., & Haris, “Implementasi Pendidikan Karakter Melalui Pembiasaan Keagamaan Di Madrasah Ibtidaiyah Negeri 3 Bima,” *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 9, no. 1 (2025): 183–96, <https://doi.org/10.35931/am.v9i1.4249>.

<sup>12</sup> Nur Azizah, Apriana Putri, and Najma Firda, “Menganalisis Pengaruh Shalawat Terhadap Ketenangan Jiwa: Pendekatan Psikologis Dan Spiritual,” *Psycho Aksara: Jurnal Psikologi* 2, no. 2 (2024): 141–48.

More specifically, this study found that *Selawat Nariyah* is one of the recitations revived in the tradition of communal prayer. Its interpretation is that the repetition of this *selawat* fosters discipline in worship, cohesion among the congregation, and spiritual confidence among students. This finding is consistent with research on the habit of reciting *Selawat Nariyah* as a means of strengthening religious character, as well as studies showing that *Selawat Nariyah* assemblies affect social perceptions and community beliefs. The implication is that, at the theoretical level, this enriches understanding of how collective rituals work through repetition and social reinforcement. In contrast, at the practical level, guidance on meaning is needed so that recitations do not become mere formalities without appreciation.<sup>13</sup>

Other findings indicate the presence of *Selawat Asnawiyah*, demonstrating Kudus's local characteristics in its tradition of communal prayer. Interpretatively, *Selawat Asnawiyah* affirms the integration of religious values with local wisdom, namely the strengthening of Islamic-national identity and a sense of belonging to local scholars' traditions. This aligns with research on Islamic tradition-based learning in Kudus, which documents the recitation of *Selawat Asnawiyah* poetry in learning forums, as well as studies discussing K.H.R. Asnawi's views on character education. In terms of theory, these findings support culture-based contextual pedagogy, while in practice, *madrasahs* can use *Selawat Asnawiyah* as a bridge for historical and cultural education, enabling the internalization of religious values while preserving local heritage.<sup>14</sup>

Other studies have also found “generosity” to be a religious value that emerges from a series of prayers and *selawat* together. The interpretation is that generosity of spirit is formed through repeated spiritual exercises of acceptance, forgiveness, patience, and humility, which are then manifested in *santri*-teacher and *santri-santri* relationships. This aligns with research confirming that religious practices and Islamic education in *madrasahs* can strengthen students' social awareness and religious character. The implication is that, in theory, generosity of heart can be understood as an affective outcome of religious culture. In contrast, in practice, behavioral indicators (e.g., responses to conflict, empathy, and cooperation) are needed to measure this value in everyday learning.<sup>15</sup>

The opening prayer of wisdom emerged as a finding that marked a shift in learning towards the pursuit of blessings and wisdom rather than merely cognitive achievement. This prayer provides a meaningful framework for students to interpret learning as worship. It aligns with studies that position Al-Fatiha and prayer as sources of inspiration for educational ethics and for the tradition of reading the Qur'an before learning, which emphasizes manners and spiritual intentions. The implication is that, in theory, the opening prayer reinforces the concept of a “hidden curriculum” in the spiritual realm, while in practice, teachers can link the prayer's message to the learning ethos (discipline, responsibility, and academic honesty) through brief reflection.<sup>16</sup>

<sup>13</sup> Maulana and Anggraeni, *Pembinaan Karakter Religius Siswa Melalui Pembiasaan Shalawat Nariyah*.

<sup>14</sup> Kisbiyanto, “Manajemen Pembelajaran Berbasis Tradisi Keislaman: Studi Kelas Agama Islam, Sains, Sosial, Dan Bahasa Berwawasan Moderasi Beragama,” *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 2 (2022): 635–48, <https://doi.org/10.30868/ei.v11i02.4131>.

<sup>15</sup> Subaidi Subaidi, Nunu Mahnun, and Junaidi Arsyad, “Implementation of Islamic Education in Strengthening the Social Care Character of Students at Madrasah Aliyah,” *Al-Isblab: Jurnal Pendidikan* 16, no. 2 (2024): 1166–77, <https://doi.org/10.35445/alishlah.v16i2.5034>.

<sup>16</sup> Aisha Barokah and Elis Setiawati, “Pendidikan Islam Berbasis Al-Fatihah: Menanamkan Keimanan, Ibadah Dan Akhlak Mulia,” *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 3 (2025): 105–18.

The series of readings (Al-Fatiha, *selawat*, opening prayer, *Nariyah*, and *Asnamiyah*) shows that the tradition of praying together in *madrasabs* functions as a relatively structured educational liturgy. This structure creates consistency in religious experiences, enabling internalization through repetition, role modeling, and positive social control. This finding aligns with research on religious habituation in *madrasabs*, which emphasizes the routine of communal prayer, congregational prayer, and similar activities as a means of character building. The implication is that, in theory, the structure of rituals affirms the importance of institutional culture, while in practice, *madrasabs* need to ensure meaningful participation (not just attendance) through role-sharing, correct recitation, and the habit of good manners.<sup>17</sup>

Findings from core readings and an open-minded approach indicate that the tradition of communal prayer is not merely a ceremonial activity but an instrument for internalizing religious values that combines textual, affective, and local identity dimensions. This mechanism can be explained through the framework of habituation (repetition that forms habits) and the perspective of living Hadith (practices that bring teachings to life in a social context), as demonstrated by studies of the tradition of *selawat* and studies of the internalization of religious values in education. In terms of implications, these findings, at the theoretical level, encourage a conceptual model of input, process, and output for the tradition of communal prayer. In contrast, at the practical level, *madrasabs* are advised to include brief interpretive sessions and behavioral evaluations to transform values evident in students' discipline, manners, and social relations.<sup>18</sup>

### **Religious Values Internalization through the Tradition of Collective Prayer in Learning**

This study found that the process of internalizing religious values through the tradition of communal prayer at Madrasah Diniyah Nurul Karim occurs in three stages: value transformation, value transaction, and value internalization. These findings indicate a process of guidance that moves from the cognitive transmission of values to shared practice and role modeling, culminating in the values becoming part of students' personalities. In line with the framework of value internalization widely used in Islamic education studies, these findings imply that the tradition of communal prayer should be understood as a gradual process (not merely a ceremonial activity) to be effective in shaping religious character.<sup>19</sup>

At the stage of value transformation, the study found that teachers or *ustaz* conveyed the meaning and purpose of praying together as a form of etiquette to begin learning and to draw closer to Allah. This can be interpreted as strengthening knowledge and awareness of values, because students first “know” what is good before being asked to practice it. In line with the research findings on Islamic Religious Education (PAI) value internalization strategies that emphasize verbal communication and the provision of value understanding, the implication is that teachers need to link the meaning of prayer with daily learning targets so that values do not stop at verbal memorization.<sup>20</sup>

<sup>17</sup> Mas'ah, M. A., Syarifuddin, S., Sahid, A., & Haris, “Implementasi Pendidikan Karakter Melalui Pembiasaan Keagamaan Di Madrasah Ibtidaiyah Negeri 3 Bima.”

<sup>18</sup> Muhammad Mahfudin, “The Tradition of Nyewu Shalawat in Pesantren Miftakhul Jannah, Central Java,” *Jurnal Living Hadis* 5, no. 2 (2020): 267–84.

<sup>19</sup> dkk Subar Junanto, “Internalisasi Nilai-Nilai Nasionalisme Dalam Pembelajaran Pendidikan Anak Usia Dini,” *Jurnal Tunas Silwangi* 6, no. 2 (2020): 43.

<sup>20</sup> Munif, “Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa.”

Still in the stage of value transformation, the study found that affirming norms and rules during group prayer (orderly, solemn, focused, and respectful of the prayer leader) was part of the value-learning process. The interpretation is that affirming norms establishes an initial behavioral framework, enabling students to understand the standards for religious attitudes in the learning space. This finding is in line with research on the internalization of religious character through habituation, which places religious activity rules as behavioral guides. Thus, the implication is that *madrasabs* need to develop observable indicators of attitude to assess progress toward the transformation stage.<sup>21</sup>

At the value transaction stage, the study found that students not only listened to explanations but also actively participated in regular prayer during their studies. This joint practice can be interpreted as a reciprocal interaction that reinforces values through real experience, as religious values are learned through repeated, mutually agreed-upon actions. In line with research showing that habitual religious activities (including communal prayer) are effective in fostering religious character, the implication is that *madrasabs* need to maintain consistency in timing, roles, and procedures so that value transactions occur consistently.<sup>22</sup>

At the value transaction stage, the study also found that the exemplary behavior of *ustaz*, such as devotion, proper conduct during prayers, and polite reprimands, was the main factor in sustaining the tradition of communal prayer. The interpretation is that *santri* capture religious values not only from the texts they read, but also from the examples set by their educators in real-life situations. In line with studies on the internalization of religious values within school culture that emphasize the roles of role models and institutional culture, the implication is that strengthening teachers' role modeling competencies should be part of the quality management of *madrasah diniyah*.<sup>23</sup>

At the stage of internalizing values, the study found noticeable changes among some students, including increased discipline in worship, politeness, and a tendency to bring prayer practices (and religious attitudes) outside the classroom. The interpretation is that religious values begin to take root as an inner disposition through repetition, social support, and the reinforcement of meaning in learning routines. In line with research findings on the internalization of religious character through habituation that impacts daily attitudes and behavior, the implication is that *madrasabs* need to assess internalization through behavioral evidence (not merely attendance at group prayers).<sup>24</sup>

Other studies have also found that internalization is strengthened when the tradition of communal prayer is supported by the culture of *madrasah diniyah* and the broader religious environment (collective habits, a sense of togetherness, and respect for tradition). The interpretation is that religious values are more readily absorbed when *madrasabs* function as

<sup>21</sup> Maemonah Sri Atin, "Internalisasi Nilai-Nilai Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 3 (2022): 323–37.

<sup>22</sup> Agistia Indah Nurlistianawati et al., "Internalisasi Nilai Religius Siswa Melalui Kegiatan Ceremonial Dan Pembiasaan Sekolah," *Jurnal Pendidikan Tambusai* 9, no. 2 (2025): 23498–505.

<sup>23</sup> M Arif Rahman Hakim, "Internalization of Religion-Based Character Values Through School Culture at Madrasah Aliyah Negeri of South Bengkulu," *Al-Isblah: Jurnal Pendidikan* 15, no. 4 (2023): 6182–94, <https://doi.org/10.35445/alishlah.v15i4.4461>; Fathurrahman Fathurrahman, Winarto Eka Wahyudi, and Sahal Mahfud, "Building Religious Values in Students: The Role of Extracurricular Programs at Islamic Middle School," *Indonesian Journal of Islamic Education Studies (IJIES)* 7, no. 1 (June 2024): 21–37, <https://doi.org/10.33367/ijies.v7i1.4434>.

<sup>24</sup> Sri Atin, "Internalisasi Nilai-Nilai Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah."

communities of practice, enabling students to learn through shared habits and institutional identity. In line with studies that emphasize the role of *madrasahs* in the internalization of religious values and traditions as a “cultural curriculum,” the implication is that *madrasahs* need to strengthen the community family's synergy so that internalization is not disrupted outside school hours.<sup>25</sup>

This study found that the success of internalizing religious values through communal prayer is determined by the continuity of three stages: understanding values (transformation), collective experience and role modeling (transaction), and habit formation that becomes character (internalization). In other words, the tradition of communal prayer is effective when designed as a pedagogical approach that combines explanation of meaning, routine practice, role modeling, and behavioral evaluation. In line with the literature on PAI value internalization strategies that emphasize a tiered approach, the implication for theory is the strengthening of a tradition-based internalization process model. At the same time, for practice, there is a need for joint prayer SOPs accompanied by brief reflections and measurable instruments for assessing religious attitudes.<sup>26</sup>

### **The Implications of Religious Values through the Tradition of Collective Prayer in Learning**

This study found that the internalization of religious values through the tradition of communal prayer at Madrasah Diniyah Nurul Karim resulted in two main areas of impact: spiritual implications and socio-cultural implications, including the preservation of the Nahdlatul Ulama (NU) tradition. These findings indicate that communal prayer functions not only as an activity that opens learning, but also as a habit-forming mechanism that shapes inner orientation and institutional identity. It aligns with research that views religious habits as a strategy for shaping religious character. The implication is that the analytical framework of the discussion should separate these two areas of impact so that the contribution of the tradition of communal prayer to character building and tradition preservation can be more sharply explained.<sup>27</sup>

In the spiritual realm, this study found that students' devotion and mental readiness increased when lessons began with communal prayer. Interpretively, devotion arose because communal prayer created a sacred atmosphere, set intentions, and reduced distractions before the learning process. This aligns with research findings on communal prayer programs that foster religious character through consistent routines. Practically, teachers need to reinforce understanding with brief explanations of the meaning of prayer. In contrast, these findings, theoretically, reinforce the role of habituation as a pathway to the internalization of religious values.<sup>28</sup>

Other studies have also found that praying together motivates students spiritually to improve themselves, including encouraging them to be more diligent in worship and more serious in following lessons. The interpretation is that this motivation arises from collective

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<sup>25</sup> Luthfatun Nisa', "Contribution of Internalization of Religious Values to Strengthening Childhood Character : Systematic Literature Review in The Framework of Sustainable Development and Inclusive Peace."

<sup>26</sup> Munif, "Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa."

<sup>27</sup> Mas'ah, M. A., Syarifuddin, S., Sahid, A., & Haris, "Implementasi Pendidikan Karakter Melalui Pembiasaan Keagamaan Di Madrasah Ibtidaiyah Negeri 3 Bima."

<sup>28</sup> Noor Hikmah, "Kegiatan Keagamaan Doa Bersama Untuk Pembentukan Karakter," *Arus Jurnal Pendidikan (AJUP)* 2, no. 2 (2023): 178–84.

experiences that create social reinforcement and a sense of “bonding” to a common goal, in line with studies on the habit of religious activities in *madrasabs*, which foster positive attitudes and consistency in religious behavior. The implication is that *madrasabs* can include indicators of religious motivation (e.g., diligence, sincerity, and consistency in learning manners) as assessable outcomes, so that internalization does not stop at program implementation.<sup>29</sup>

Another finding regarding spiritual implications is the development of generosity, as evidenced by a more patient attitude, a willingness to forgive, and greater politeness in daily interactions. Interpretatively, generosity of spirit grows as the practice of communal prayer trains emotional regulation through the repetition of recitations and orderly behavior, aligning with research on religious habits that impact character development. The implication is that, at the practical level, further guidance in the form of behavioral reflection and habit formation is needed so that generosity of spirit is not merely felt but measured in the *santri's* social actions.<sup>30</sup>

In the socio-cultural realm, the study found that the tradition of communal prayer serves as a medium for preserving religious practices and NU traditions within the *madrasah diniyah* learning environment. The interpretation is that preservation occurs because the tradition, when repeated collectively, becomes part of the institutional culture (hidden curriculum) that instills Aswaja-NU identity, in line with research on the preservation of NU traditions through the hidden curriculum in educational institutions. The implication is that, in theory, these findings confirm that internalization of religious values can occur alongside the transmission of organizational culture. In practice, *madrasabs* need to maintain consistency in format, etiquette, and the authority of mentors to prevent traditions from degenerating into mere formalities.<sup>31</sup>

This study also found that the tradition of praying together strengthens social cohesion among *santri* because all *santri* participate in the same ritual, with the same rules and goals. Interpretatively, social cohesion arises from communal prayer, which builds a sense of togetherness and identity, in line with studies on NU-based *madrasabs* that emphasize traditional spiritual values as a means of strengthening morals and togetherness. The implication is that, at the *madrasah* practice level, the role of *santri* can be expanded (for example, taking turns to lead prayers) to foster religious leadership and social responsibility as part of NU culture.<sup>32</sup>

In the context of preserving NU traditions, research (based in Kudus) reinforces the finding that traditional NU readings that are alive in *madrasabs*, such as *selawat* and *Syi'iran*, can form a local religious identity passed down from generation to generation.<sup>33</sup> The interpretation is that this inheritance is effective because *madrasabs* serve as spaces of local wisdom in Islamic education, bridging community traditions with formal learning practices, in line with studies on *madrasah diniyah* as a form of local wisdom that survives and remains relevant amid social

<sup>29</sup> Mas'ah, M. A., Syarifuddin, S., Sahid, A., & Haris, “Implementasi Pendidikan Karakter Melalui Pembiasaan Keagamaan Di Madrasah Ibtidaiyah Negeri 3 Bima.”

<sup>30</sup> Tânia Brandão, “Religion and Emotion Regulation: A Systematic Review of Quantitative Studies,” *Journal of Religion and Health* 64, no. 3 (2025): 2083–100, <https://doi.org/10.1007/s10943-024-02216-z>.

<sup>31</sup> Murodah et al., “Merawat Tradisi Melalui Hidden Curriculum Madrasah: Sebuah Tawaran Lembaga Pendidikan Dasar NU Kota Pekalongan.”

<sup>32</sup> Lukman Hakim, “Studi Kualitatif Eksistensi Madrasah Diniyah Berbasis Ke NU-an Dalam Membentuk Akhlakul Karimah Peserta Didik,” *JIMU: Jurnal Ilmiah Multi Disiplin* 03, no. 04 (2025): 273–84.

<sup>33</sup> Edi Nurhidin, “Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java,” *Edukasia Islamika* 8, no. 1 (June 2023): 61–80, <https://doi.org/10.28918/jei.v8i1.7323>.

change.<sup>34</sup> The implication is that *madrasahs* should document the procedures, texts, and contexts of traditions so that preservation does not rely solely on oral memory, while also enriching theoretical studies of tradition-based education.<sup>35</sup>

The study found that spiritual implications (devotion, motivation, and generosity) and socio-cultural implications (preservation of NU traditions and strengthening of cohesion) reinforce each other in the tradition of communal prayer. The interpretation is that the success of communal prayer lies in integrating habituation, exemplary behavior, and institutional culture, as demonstrated by research on religious habituation and on the preservation of NU traditions in educational institutions. The implication is that, for theory, these findings support a two-layer model of internalization (spiritual and socio-cultural), while, for *madrasah* practice, implementing SOPs, strengthening meaning, and developing attitude-evaluation instruments are needed to maintain and measure the impact of tradition.<sup>36</sup>

## CONCLUSION

Based on the results and discussion, this study concludes that the tradition of praying together in learning at Madrasah Diniyah Nurul Karim Tanjungkarang Jati Kudus conceptually functions as an instrument for internalizing religious values that combine the dimensions of text, affection, and local identity through the recitation of Surah Al-Fatiha, *selawat*, *doa pembuka hikmah*, *Selawat Nariyah*, *Selawat Asnaniyah*, as well as the output of an open-minded attitude. The internalization process takes place in stages through value transformation (providing an understanding of meaning and manners), value transactions (routine practices, participation, and exemplary behavior), to value internalization (values become dispositions that are reflected in discipline, politeness, and consistency of behavior), so that communal prayer does not stop at being a ceremonial ritual but becomes a pedagogical design that shapes intentions, builds a religious culture, and strengthens character. The impact is evident in two mutually reinforcing areas, namely spiritual implications in the form of devotion, motivation to improve oneself, and inner peace, as well as socio-cultural implications in the form of social cohesion among *santri* and the preservation of NU traditions as a cultural curriculum, which also enriches the theoretical strengthening of habituation and living Hadith in Islamic education and provides a practical basis for the development of SOPs for communal prayer accompanied by meaning and attitude evaluation so that the internalization of values is more measurable and sustainable.

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<sup>34</sup> Ahmad Thoyib Mas'udi, "The Evolution of Pesantren Education: Continuity and Change in Curriculum and Management amid Modernization," *Journal of Pesantren and Diniyah Studies* 1, no. 2 (December 2024): 211–18, <https://doi.org/10.63245/jpds.v1i2.23>.

<sup>35</sup> Masyhudunnury, "Madrasah Diniyah: Kearifan Lokal Dalam Pendidikan Keagamaan Di Kabupaten Bangkalan," *Biokultur* 10, no. 1 (2021): 70–84.

<sup>36</sup> Shofa Fuadi and Endang Wuryandini, "Implementation of Religious Culture Through Mentoring in Elementary Schools," *JP (Jurnal Pendidikan): Teori Dan Praktik* 10, no. 2 (2025): 106–15.

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