

## Religious Character Building in Social Studies Learning through Internalization of *Ahlussunnah wal Jamaah* Values

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### ABSTRACT

*The role of Social Studies teachers in internalising the value of Ahlussunnah wal Jamaah aims to form a religious character in students. Qualitative approach through phenomenological method by means of observation, in-depth interviews, and documentation studies. The results show that the school conducts the process of internalizing Ahlussunnah wal Jamaah values by habituating students to be moderate, tolerant, balanced, and inviting goodness while preventing evil. Social Studies teachers facilitate the internalization of Ahlussunnah wal Jamaah values through the stages of value transformation, value transactions, and value internalization. The limitations of inadequate technological facilities still hinder the Social Studies learning process. The results of this study indicate that, in the learning process, social studies teachers are not only focused on cognitive and psychomotor aspects as learning outcomes, but also should pay attention to affective aspects, which become an important factor in shaping the religious character of students.*

### Keywords:

Social Character; Social Studies Learning; *Ahlussunnah wal Jamaah* Values.

### ABSTRAK

*Peran guru IPS dalam menanamkan nilai-nilai Ahlussunnah wal Jamaah bertujuan untuk membentuk karakter religius siswa. Pendekatan kualitatif melalui metode fenomenologi dengan menggunakan observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa sekolah melaksanakan proses penanaman nilai-nilai Ahlussunnah wal Jamaah dengan membiasakan siswa untuk bersikap moderat, toleran, seimbang, dan mengajak berbuat baik serta mencegah keburukan. Guru IPS memfasilitasi penanaman nilai-nilai Ahlussunnah wal Jamaah melalui*

*tahapan transformasi nilai, transaksi nilai, dan internalisasi nilai. Keterbatasan fasilitas teknologi yang tidak memadai masih menghambat proses pembelajaran IPS. Hasil penelitian ini menunjukkan bahwa, dalam proses pembelajaran, guru IPS tidak hanya berfokus pada aspek kognitif dan psikomotor sebagai hasil belajar, tetapi juga harus memperhatikan aspek afektif, yang menjadi faktor penting dalam membentuk karakter religius siswa.*

**Kata kunci:**

Karakter Sosial; Pembelajaran IPS; Nilai-Nilai *Ahlussunnah wal Jamaah*.

## 1. Introduction

The formation of a religious character in students is closely tied to the values promoted in religious education within schools. Today, Social Studies education is perceived as too stagnant and overly focused on religious values, particularly in addressing the social problems faced in real life. Based on this, there is an alternative to improve the quality of Social Studies Education. In other aspects, in improving and building the quality of the learning process, religion becomes indispensable as a source of value.

Character education is an important aspect in developing learners' potential, focusing not only on cognitive aspects but also on moral and spiritual values (Fajri et al., 2024). However, even though the spirit of shaping students' character is often echoed and serves as the slogan of moral and spiritual education, its implementation is still largely oriented towards learning outcomes that tend to focus on cognitive aspects, such as knowledge and values, as the ultimate goal of the learning process in schools. This certainly overlooks the character-building process that is actually expected to emerge in students as part of the learning outcomes.

Researchers consider that the process of internalising the value of *Ahlussunnah wal Jamaah* as a form of manifestation of religious character to students is included in the implementation of value-based Social Studies Education. Value internalization can also be interpreted as a process of deepening and appreciating value so that it remains firmly embedded in every human being. The value internalization process consists of three stages that reflect the development of internalization, namely the value transformation stage, the value transaction stage, and the value internalization stage. The stage of internalising values typically begins with the delivery of information on the value to be internalised, and continues until the value is integrated into the learner's personality, or to the level of characterisation (Hakam & Nurdin, 2016; Firdaus et al., 2024). Ideally, Social Studies Education can be built from various existing values. For example, schools located near tourist attractions can cultivate a strong sense of community by embracing the values inherent in the local area. Likewise, with schools under the auspices of Islamic boarding schools, social studies can be built on Islamic values, as the purpose of Social Studies and Islamic values is the same.

One of the objectives of Social Studies is to make students good citizens. Meanwhile, in Islamic values, there is the term *Akhlaqul Karimah*, which has the same meaning (Rasyid et al., 2023). The relevance of Social Studies Education to Islamic values is so close and strong that it can provide students with social knowledge relevant to the realities of life they experience every day. The relevance of Social Studies Education with religious values is also reinforced by a statement from the National Council for the Social Studies (1994) that Social Studies is integrated from systematic studies that draw on disciplines such as Religion, Anthropology, Archaeology, Economics, Geography, History, Law, Philosophy, Political Science, Psychology, and Sociology, as well as appropriate content from the Humanities, Mathematics and Natural Sciences. Meanwhile, Social Studies at the school level primarily aims to prepare students as citizens who possess the knowledge, skills, attitudes, and values necessary to solve personal and social problems (Sapriya, 2012). Therefore, it is certain that the process of religious character formation in schools can be internalised through Social Studies learning in the classroom.

The characteristics implemented at Fauzaniyyah Junior High School adhere to the heritage of pesantren, emulating the attitudes and behavior of the Kyai (elder leaders) through a 24-hour education system that promotes the intensive internalization of *Ahlussunnah wal Jamaah* values. So far, the presence of Islamic boarding schools has provided an alternative education that prepares students for both scientific capacity and character development (Wazdy et al., 2024). On the other hand, pesantren leaders offer an understanding of *Ahlussunnah wal Jamaah* teachings that oppose radicalism and extremism through offline studies, YouTube streaming, social media writings, as well as in books and on websites (Fathih et al., 2024). Thus, the target of the internalization of *Ahlussunnah wal Jamaah* values is to form a personal character that is virtuous (*akhlakul karimah*) and beneficial for all (*khairunnas anfa'uhum linnaas*). In addition, the value of *Ahlussunnah wal Jamaah* has been practiced by the majority of Muslims in Indonesia as a form of Muslim character that is tolerant of religious differences and serves as a filter against external influences, such as radicalism and extremism, that can break unity and integrity.

So far, education personnel often refer to character education as moral education, character education, and character education. Character education emphasizes the practice of religious values, ethics, customs, and norms prevalent in society (Syakroni et al., 2024). Philosophically, the Indonesian nation has Pancasila with the motto 'Bhinneka Tunggal Ika', which is a strength in the life of the nation and state, as well as being an identity born from the thought process of Indonesian society. Juridically, Pancasila is also the "Staat fundamental norms" or basic state norms that create new rules in protecting and regulating the life of the nation and state. Sociologically, the Indonesian people possess a tolerant and polite nature, characterized by cooperation and consensus deliberation amidst diversity. The virtues of Pancasila must be practiced in daily life, as they are a cornerstone of Indonesian life and culture (Alam & Timur, 2024). Therefore, character education in Indonesia cannot be separated from the values of Pancasila, which is the basic norm of the state.

Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 3 (Law No. 20/2003 on the National Education System article 3) explains that national learning aims to improve

the ability of students to become human beings who believe and obey God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Meanwhile, religious character is part of the 18 values in Indonesia's cultural and character education. This is in accordance with the statement from the Kementerian Pendidikan Nasional/Ministry of National Education (2010) which identifies 18 values in the nation's culture and character education that are sourced from religion, Pancasila, culture, and national education goals, which include religious character, honesty, tolerance, discipline, hard work, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

Many previous researchers have actually conducted research related to the value of *Ahlussunnah wal Jamaah*. These values can be integrated not only in religious subjects but also in general subjects, extracurricular activities, and peer interactions. Some of the relevant previous research is a source of inspiration for researchers. However, based on the phenomenon studied, there are certainly fundamental differences in terms of research locations, theoretical designs used, and research focuses. The basis of this difference lies in the novelty of the research, which aims to reveal the process of internalizing the value of *Ahlussunnah wal Jamaah* in Social Studies learning to form the religious character of students at Fauzaniyyah Garut Junior High School.

## 2. Methods

### 2.1 Research Design

This research examines the characteristics of a qualitative approach grounded in the phenomenological paradigm. This design considers that the research object's background is a social phenomenon, specifically the internalization of *Ahlussunnah wal Jamaah* values in Social Studies learning, which aims to form students' religious character at school. The natural setting in which the researcher serves as a research instrument (data collector) utilizes basic theory (substantive theory/data-based), grounded in knowledge that is not explicitly stated, and employs purposive samples. Data analysis is conducted inductively, yielding tentative findings. Interpretation in research is carried out based on ideographic (contextual), with the scope of research limited by the research focus (Guba & Lincoln, 1994; Lofland & Lofland, 1995; Denzin & Lincoln, 1998; Maltreud, 2001; Moleong, 2006; Creswell, 2016).

### 2.2 Participants and Research Sites

The main participants in this study consisted of social studies teachers and students from Fauzaniyyah Junior High School in Garut Regency, who were directly involved in the process of internalizing *Ahlussunnah wal Jamaah* values in Social Studies learning to develop religious character in students. Supporting participants, namely the Principal and Vice Principal, as the leadership element that drives the policy of forming a religious character in students through the internalization of *Ahlussunnah wal Jamaah* values. The determination of participants is fundamental

as a source of relevant information that is selected purposively and interconnected with a specific purpose. The following coding of informant data from interviews with participants is presented in Table 1.

**Table 1.** List of Informants

No	Informant	Position
1	Informant KS	Principal
2	Informant WK	Vice Principal for Curriculum
3	Informant G1	Social Studies Teacher 1
4	Informant G2	Social Studies Teacher 2
5	Informant G3	Social Studies Teacher 3

Source: Researchers (2025).

The research was conducted at Fauzaniyyah Garut Junior High School, situated within the Fauzan Islamic Boarding School Complex, Sukaresmi Village, Sukaresmi District, Garut Regency, West Java Province, Indonesia. The postal code is 44162.

### 2.3 Data Collection

Data collection is conducted in natural settings, utilizing primary data sources, and employing data collection techniques that include observation, in-depth interviews, documentation, and combined/ methods. The primary source of data in this study consists of observations of the process of internalizing *Ahlussunnah wal Jamaah* values in Social Studies learning, aimed at shaping the religious character of students in school. The data is supported by the results of interviews with the Principal, Vice Principal, Social Studies Teacher, and students, which are then reinforced by a review of official documents, including school curriculum documents, teaching module documents, and discipline documents, obtained directly or indirectly. The data coding for data collection techniques are Principal Interview (W.1), Principal Curriculum Interview (W.2), Social Studies Teacher Interview 1 (W.3), Social Studies Teacher Interview 2 (W.4), Social Studies Teacher Interview 3 (W.5), First Learning Observation (O.1), Second Learning Observation (O.2), Third Learning Observation (O.3), Student Religious Character Observation (O.4), Learning Implementation Plan (D.1), Student Code of Conduct (D.2), and School Curriculum Documents (D.3).

### 2.4 Data analysis

Data analysis is conducted continuously throughout data collection and after data collection is complete. Qualitative data processing methods or techniques are carried out in three stages, namely data reduction, data display, and conclusion drawing/verification. Data reduction begins with summarizing, selecting key points, and focusing on important aspects that align with the research topic. This involves identifying themes and patterns, ultimately providing a clearer picture and facilitating further data collection. After reducing the data, the next step is to present it clearly and concisely, using brief descriptions, charts, relationships between categories, flowcharts, and other visual aids to enhance clarity and understanding. However, presenting data is narrative. Conclusions are new findings that have never existed before and are presented in the form of a description or

explanation of previously unclear objects, thereby becoming clearer after research. At this stage, the researcher concludes the data presented during the data display stage, concluding the data for each problem formulation as stated in the data presentation stage.

### 3. Results and Discussion

Based on several findings that have been produced in research on the internalization of *Ahlussunnah wal Jamaah* values in Social Studies learning in shaping students' religious character at Fauzaniyyah Junior High School, the description of the research findings related to the description of students' religious character, the value internalization process consisting of the stages of transformation, transaction, and internalization of *Ahlussunnah wal Jamaah* values, as well as obstacles and solutions in the value internalization process, several findings are then discussed as follows.

#### 3.1 The Religious Character of Students of Fauzaniyyah Junior High School, Garut

The religious character of students at Fauzaniyyah Garut Junior High School, as shown by their good behaviors, is evident in their politeness towards older people, as indicated by the existing findings. They are used to making gestures of lowering their bodies and kissing the hands of the older person, accompanied by greetings. Other religious characters depicted are based on their behavior and communication. This is reflected when they speak always smiling and full of politeness which is also accompanied by words of praise to God such as the word *Subhanallah* which means Most Holy Allah/God, *Alhamdulillah* which means all praise to Allah/God, *Masha Allah* which means as Allah/God wants, *Allahu Akbar* which means Allah/God is Great, and *Astaghfirullah* which means I ask for forgiveness from Allah/God. These words are spoken by students when they communicate with one another.

Their body gestures, such as lowering their gaze when talking to older individuals like the Principal, Vice Principal, and Teacher, are a form of respect or glorification, which in Islam is called *ta'dzim*. This has become a habit carried out in daily life, even as a form of respect for the teacher; they do not dare to precede the teacher when the teacher walks in front of them. They always stop first when the teacher approaches them and immediately greet and kiss the teacher's hand. This is a habit that the researcher saw in research observations at Fauzaniyyah Junior High School.

Another observation made by researchers in the study was the absence of mixing between men and women. This is because Fauzaniyyah Junior High School is located in the Fauzan Islamic Boarding School area, despite being a formal school. During the classroom observation, the researcher noted that the class was divided by gender. The male class and the female class are separated, this is to avoid unwanted and religiously prohibited things related to the mixing of men and women. This also has an impact on break hours during school, as it is located in the same area of the school complex and within the Islamic boarding school environment. Consequently, the time is divided between men's and women's break hours. Religiously, this is beneficial in avoiding negative associations between men and women. The impact is on the character of students who become respectful of one another, regardless of their different genders, as they do not mix because they are worried that negative things will happen.

As an educational institution grounded in Islamic teachings, Islamic boarding schools have a profound impact on the character development process, both within their own environment and beyond. This character formation is essential to produce a generation with high-quality character. Are the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, and customs. Character education can be applied in every subject area. Learning materials related to norms or values in each subject need to be developed, made explicit, and linked to the context of everyday life (Ummah et al., 2025).

At a certain momentum, especially on Fridays, *Istighosah* is always held. The activity takes the form of a joint prayer, to which all students at the school are obliged to participate. *Kyai* led the activity from the Islamic Boarding School, which is usually led by the Chairman of the Foundation, who is highly respected in terms of science and also as the most senior figure. The essence of this activity instills a spiritual character in students, teaching them to pray for forgiveness and ask God to guide them through various difficulties, disasters, or life's challenges. The benefits students experience through the school's routine activities instill in them a sense of servitude to God, recognizing that there is no power. Still, for God's help and protection in all aspects of their lives. This fosters calmness, patience, fortitude, and piety in students as they live the reality of their daily lives.

Another character that grows in students is that they are taught the values of *Ahlussunnah wal Jamaah* through a special subject called *ke-Aswaja-an*, which is an abbreviation of *Ahlussunnah wal Jamaah*, where they are taught to tolerate or called *tasamuh*, moderate-minded or so-called *tawassuth*, balanced between living the life of the world and the last life, which is called the term *i'tidal*. Then, try to invite others to the goodness taught by religion and encourage them to refrain from bad deeds, also known as *amar ma'ruf nahi munkar*. This subject is a local content and is studied in stages for each student level, starting from grade VII, grade VIII, and grade IX.

The religious character of students at Fauzaniyyah Junior High School stems from their habit of behaving in a manner befitting a Muslim who is obedient to religious teachings, especially as exemplified by the Prophet and Messenger. This religious character has always been a hallmark of the school's graduates, which is reflected in and recognizable by the way they communicate, behave, and interact socially with others. Of course, the religious character that they implement in their daily lives begins with what is exemplified by figures who are considered senior and understand the teachings of *Ahlussunnah wal Jamaah* at the Fauzan Islamic boarding school, located within the complex. However, not all students of Fauzaniyyah Junior High School participated in activities at the Islamic boarding school by staying to study religion there. However, they must implement the teachings of the values of *Ahlussunnah wal Jamaah* and spread goodness when they leave the school area, thereby establishing an identity that distinguishes them from others.

### *3.2 The Internalization Process of Ahlussunnah wal Jamaah Values in Social Studies Learning in Forming Students' Religious Character at Fauzaniyyah Garut Junior High School*

The process of internalizing the values of *Ahlussunnah wal Jamaah* in Social Studies learning at Fauzaniyyah Junior High School goes through various stages, namely the stage of transinformation of the values of *Ahlussunnah wal Jamaah*, the transaction stage of the values of *Ahlussunnah wal*

*Jamaah*, and the stage of transinternalization of values, which is the last stage in the internalization process. This stage process is carried out sequentially and synergizes with each other to integrate *Ahlussunnah wal Jamaah* values into the thoughts, hearts, and actions of all students at Fauzaniyyah Garut Junior High School. This stage is directed to all subjects in the school, but this study focuses more specifically on Social Studies teachers in implementing internalization to students in the school.

The stages of transinformation of *Ahlussunnah wal Jamaah* values in Social Studies learning in shaping the religious character of students at Fauzaniyyah Garut Junior High School are carried out by understanding students about *Ahlussunnah wal Jamaah* in the learning process that is carried out in a planned manner, namely making a written learning plan in the form of a Rencana Pelaksanaan Pembelajaran/RPP (Learning Implementation Plan), systematic with reference to the school curriculum and measurable, that is, it can be achieved and the results are known at the end of each Social Studies lesson. At this stage in the process of transinformation, the *Ahlussunnah wal Jamaah* value is the earliest stage that Social Studies teachers implement with their students to achieve their goals optimally. All processes are formulated in advance and serve as a reference for implementing the process of transinformation on the value of *Ahlussunnah wal Jamaah* in Social Studies learning.

Matters related to all Social Studies learning processes, from determining objectives and basic competencies to evaluating learning activities, are designed in advance and used as a reference for the learning process for students. When viewed in the attitude dimension, the achievement of basic competencies that is to be realized in the social studies learning process at the Junior High School level is to appreciate the gift of God Almighty who has created time with all its changes; Demonstrate tolerant and caring manners in conducting social interactions with the environment and peers. This is also in line with the culture of the Indonesian people, who highly uphold politeness and courtesy towards fellow human beings. Meanwhile, Social studies subjects focus on individual development by providing an understanding of social environmental problems and human interactions with their environment. Apart from that, IPS also familiarizes students with the ability to think critically and creatively, as well as with developing and preserving the nation's cultural values (Rahman et al., 2024).

Social Studies learning at Fauzaniyyah Garut Junior High School, as stated is functions to develop religious character through the cultivation of values based on the values of *Ahlussunnah wal Jamaah*, where the Foundation asks the School to be able to implement the values of *Ahlussunnah wal Jamaah* as a characteristic teaching of Islamic boarding schools in the school environment. All the transformations of the values of *Ahlussunnah wal Jamaah* that were conveyed rested on efforts to instill social piety in students, especially in relation to establishing good relationships in the context of *hablum min Allah*, which means human relationship with Allah/God, and *hablum min an-Nas*, which means human relationship with other human beings.

The transmission of *Ahlussunnah wal Jamaah* values in Social Studies learning at Fauzaniyyah Garut Junior High School is not only carried out in a planned manner but also implemented systematically through learning steps that include preliminary activities, core activities, and closing activities. Preliminary activities were conducted to introduce Social Studies learning and provide insight to students. Meanwhile, the core activities of Social Studies learning constitute the main stage of the learning process implementation. At this stage, the Social Studies teacher conveys the learning

material by explaining it to students, relating it to the values of *Ahlussunnah wal Jamaah*, which are taught to provide students with a deeper understanding. In explaining the material, Social Studies teachers employ several learning methods, including lectures and question-and-answer sessions. Then the closing stage is the final stage in implementing the Social Studies learning process. From this series, it can be seen that the process of transforming the values of *Ahlussunnah wal Jamaah* is systematic, arranged in accordance with the Social Studies learning steps.

The second step in internalizing values is the process of transaction of *Ahlussunnah wal Jamaah* values in shaping the religious character of students at Fauzaniyyah Garut Junior High School. This is achieved by providing examples of thinking, speaking, and behaving politely in accordance with the teachings of *Ahlussunnah wal Jamaah* values within the Social Studies learning process, through continuous examples that are shown and provide training. This process is carried out in real life for students, teaching them how to practice the values of *Ahlussunnah wal Jamaah*. The act of providing examples is carried out using various methods, such as offering direct explanations, sharing stories that embody the values of *Ahlussunnah wal Jamaah*, and presenting examples to students. Additionally, examples are illustrated through short videos featuring the stories of *Ahlussunnah wal Jamaah* leaders. In addition, the transaction process of *Ahlussunnah wal Jamaah* scores in social studies learning is also often carried out by providing exercises to students to practice *Ahlussunnah wal Jamaah* values.

The process of value transactions in Social Studies learning at Fauzaniyyah Garut Junior High School can be identified through several things, namely exemplifying the values of *Ahlussunnah wal Jamaah*, providing examples, and also providing exercises in practicing the values of *Ahlussunnah wal Jamaah*. Directly, the exemplary actions carried out by Social Studies teachers are followed and imitated as a process of emulation. The transaction process of *Ahlussunnah wal Jamaah* grades in social studies learning is carried out through direct verbal explanations, basically by applying communication patterns both in the form of one-way and a communication system that takes place in two directions, both of which depend on the method used by Social Studies teachers in transmitting the value of *Ahlussunnah wal Jamaah* through verbal explanations themselves.

If examined carefully, then in the process of transacting the value of *Ahlussunnah wal Jamaah* through verbal communication in the form of lectures, advice, or *mau'idzoh hasanah*, and storytelling methods in which a character in the story is made as a model to provide examples of the values of *Ahlussunnah wal Jamaah* to the students. Thus, students will be able to receive information through what is exemplified about the transaction of *Ahlussunnah wal Jamaah* values carried out by Social Studies teachers through various forms of verbal communication, such as two-way or multi-directional communication, namely by the discussion method.

In this type of value transaction model, a dialogue is established that reflects the feedback and responses from students as the recipients of messages conveying the values of *Ahlussunnah wal Jamaah*. Thus, there is a significance stage, so that the message (meaning) transacted by the Social Studies teacher is then received and interpreted by students to understand the meanings of these values, then to encourage the formation of religious character, even polite character in communicating, and also behaving as a realization rather than politeness of thinking.

In addition to verbal value transactions, there are also non-verbal value transactions. The act of providing an example through non-verbal communication in the process of transacting the value of *Ahlussunnah wal Jamaah* to students makes social studies teachers a real example that becomes a model, or with certain subjects, such as by displaying video visualizations containing stories of piety of a figure, as has been carried out in the social studies learning process by watching a film titled 'Sang Kyai' which features a character named Kyai Haji Hasyim Ash'ari who spread the values of *Ahlussunnah wal Jamaah* during his life during the colonial and imperial periods. In addition, the figures of the Islamic Boarding School, who were given the title 'Aceng' as a sign of honorary distinction, were also used as role models for exemplary students.

These stories of piety are used as lessons or referred to in Islamic boarding schools as *ibrah* and *amtsal*, which means parables. Other things, such as when social studies teachers knock on the door when entering the classroom and greet the students. This behavior is intended to be understood by students, who are shown what the teacher exemplifies as good things to do, so that it is then embedded in the student and encouraged to be practiced. From this, students can interpret what has been exemplified by social studies teachers regarding the values of *Ahlussunnah wal Jamaah* by example to students.

Another thing that is also evident in the behavior of social studies teachers is that they often invite students to pray together at the beginning and end of lessons. In addition to inviting prayer, students are invited to read short letters from the Book of Al Quran or recite the names of God, which are known as *Asmaul Husna*. Students interpret that praying is a form of human recognition of God's power, who has provided knowledge through the intermediary of the teacher. Additionally, students expect the knowledge they acquire to be beneficial. This is what makes exemplary behaviour so important in the learning process, and can even be seen as the main step in internalising *Ahlussunnah wal Jamaah* values to students.

When it comes to the issue of setting an example in the process of non-verbal transmission of *Ahlussunnah wal Jamaah* values to students at Fauzaniyyah Garut Junior High School, this is not limited to the classroom but also takes place outside the classroom under the guidance of teachers and with the support of policies or regulations issued by the school. For example, during the Monday morning assembly, students line up neatly and orderly, participating with reverence. At the school, in addition to singing the national anthem, 'Indonesia Raya,' they also sing the 'Syubanul Wathon' march, which means 'Youth of the Homeland' or 'Youth of the Nation.' The lyrics of the march begin in Arabic and are followed by Indonesian lyrics. The meaning of the song is about love for the homeland, which must be carried out by the younger generation in harmony with the faith instilled in their hearts towards the One True God, and being prepared to defend the homeland with all their heart and soul.

The process of transinternalising the values of *Ahlussunnah wal Jamaah* in Social Studies learning to shape the religious character of students at Fauzaniyyah Garut Junior High School is carried out by monitoring and providing reinforcement. This is often achieved by reprimanding students when they commit violations that contradict the values of *Ahlussunnah wal Jamaah*. Additionally, supervision and reinforcement are also carried out by reminding students about the values of *Ahlussunnah wal Jamaah*, both in terms of understanding and practice, through religious activities and habit-forming activities conducted outside the classroom. These include fostering habits

of polite communication and behaviour, moderation, tolerance, balance between worldly and spiritual matters, and preventing negative actions. The positive aspect is also built through polite and positive thinking, which demonstrates the students' religiosity by learning from every event that befalls them or others.

The provision of actions oriented towards reinforcing *Ahlussunnah wal Jamaah* values in students at Fauzaniyyah Garut Junior High School is carried out both during the classroom learning process and outside the classroom, within the school environment. In reinforcing the classroom, the teacher provides a deeper understanding of social studies material that aligns with the values of *Ahlussunnah wal Jamaah* that have been taught. The teacher also often reminds students about Social Studies materials that correlate with *Ahlussunnah wal Jamaah* values from the previous meeting. Social studies teachers can also offer guidance to students to reinforce the values of *Ahlussunnah wal Jamaah* in Social Studies learning and continue to remind students to apply the values of *Ahlussunnah wal Jamaah* that are integrated with the subject matter in Social Studies learning.

The world of education in Indonesia highly values the relationship between educators and students within the framework of the education unit. Respect and appreciation between educators and students in the classroom become character education values that can also be implemented in everyday life in the community. Based on research by Azami et al. (2024), education in Indonesia aims to develop citizens (learners) with four main characteristics: religious, individual, social, and civic. The hope is that when the internalization of character values is carried out among learners, it will form noble moral attitudes and behavior, also known as *akhlakul karimah*, in accordance with religious values and the values of Pancasila. Pancasila and the 1945 Constitution are the protectors for all Indonesian citizens, as a country with a majority Muslim population. The religious values of Pancasila align with traditional religious values. Diversity will always look beautiful, with the motto 'Bhinneka Tunggal Ika', which means 'different yet still one'. Islam is a universal religion; it is not just the practice of worshiping God, but also a means of fostering benevolent relationships between fellow creatures, as well as with God's creation. In the concept of Islamic thinking, *Ahlussunnah wal jamaah* (Putra et al., 2025).

The findings in the field serve as an empirical basis, demonstrating that the formulation has a solid empirical foundation in its application. This can be seen from the formulated steps of internalising *Ahlussunnah wal Jamaah* values, namely Modelling, Informing, Feeling, Directing, and Affirmation, which are manifestations of the stages of value internalization that include transformation, transaction, and transinternalization. Therefore, the formulation that was successfully developed has a strong foundation, rooted in both theoretical and empirical novelty. And to make it easier to remember and explain the formulation regarding the internalization of *Ahlussunnah wal Jamaah* values in Social Studies learning, Modelling, Informing, Feeling, Directing, and Affirmation are used, so that the novelty value produced and successfully formulated from this research is the internalization of *Ahlussunnah wal Jamaah* values based on Modelling, Informing, Feeling, Directing, and Affirmation.

### *3.3 Obstacles and Solutions for Internalising Ahlussunnah wal Jamaah Values in Social Studies Learning in Shaping Students' Religious Character at Fauzaniyyah Garut Junior High School*

The process of internalising the value of *Ahlussunnah wal Jamaah* in Social Studies learning at

Fauzaniyyah Junior High School, Garut, refers to the existing findings that the process of internalising the value of *Ahlussunnah wal Jamaah* is faced with several obstacles. The following obstacles, as identified based on the findings, are listed.

### 3.3.1 Environmental Factors of Student Associations at School

The obstacle in the process of internalizing the value of *Ahlussunnah wal Jamaah* in Social Studies learning at Fauzaniyyah Junior High School, Garut stems from the factor of students' social environment outside school, which is carried over into the school environment. Factors originating from the environmental side often pose obstacles to supporting the success of the internalization process of *Ahlussunnah wal Jamaah* values. Student associations outside of school often have a bad influence on the student learning process. In this case, students' habits of communication are generally not polite, intolerant, or immoderate, such as speaking harshly, mocking peers, fighting, and others, when they hang out outside the school environment, and these habits often carry over into the school environment. Problems related to the ethical and moral affairs of students who have deteriorated due to the impact of uncontrolled associations ultimately make schools have to work very hard in educating and conveying knowledge to students.

Inherited factors and environmental interactions determine a person's character. Character reveals a person's moral and ethical life, specifically their love for God and fellow human beings, which is a moral virtue. A person is considered to have a noble character if they act in accordance with moral norms and principles. Therefore, it is crucial to begin introducing and instilling character from an early age, particularly given the potential for a decline in character in millennial society (Juanda et al., 2025).

Not all students at Fauzaniyyah Junior High School in Garut participate in boarding school activities. Some students only follow learning activities at school and go home. This also has an impact on the attitudes and behavior of students who are different between those who stay at the boarding school and those who go home. Students who stay at the Fauzan boarding school are educated to discipline themselves in practicing the values of *Ahlussunnah wal Jamaah*, as taught by their teachers, known as Kyai and Ustadz. Students who do not stay at the boarding school after learning at Fauzaniyyah Junior High School return to their respective environments and are often difficult for the school to control, as their previous surroundings frequently influence them.

Meanwhile, in contrast to those who return to their respective homes, students who stay at the Fauzan Islamic Boarding School are more organized and can better implement the values of *Ahlussunnah wal Jamaah*. This is because the values of *Ahlussunnah wal Jamaah* are applied in daily life and studied in Quranic meetings with teachers at the Fauzan Islamic Boarding School. Of course, this is different when the students are in the outside environment after returning home from Fauzaniyyah Junior High School in Garut. It is more difficult for them to implement the values of *Ahlussunnah wal Jamaah*, which are the fundamental thoughts of the scholars of the Boarding school.

### *3.3.2 Social Media Influence Factors*

The influence of social media on teenagers also affects the internalization process of *Ahlussunnah wal Jamaah* values among students at Fauzaniyyah Garut Junior High School. The negative influence of social media has an impact on the process of instilling *Ahlussunnah wal Jamaah* values, which aim to improve the religious character of students at the school. The more sophisticated media presented has an impact on students' curiosity to visit certain sites and trends that occur among teenagers, which are less useful and not even in line with their religious character, but what happens is that students at the school even follow these trends.

Social media platforms, including Telegram, Facebook, TikTok, WhatsApp, Instagram, Twitter, LinkedIn, and YouTube, are among the most popular media that offer attractive and diverse spaces for online communication among students and the young generation. Even if the use of the internet and social media is valuable for students, when they use them in an unhealthy or excessive manner, it becomes problematic to use the internet through these social media platforms. Due to their working nature, university and high school students, who are the most productive parts of societies and represent future builders in any country, fall victim to social media and internet addiction, which affects their mental health. Mental health, which is our most valuable resource and pillar for thinking, feeling, and functioning in various life situations, plays a vital role in ensuring the dynamism and efficiency of any society. The mental health of the students is essential for raising their learning and scientific awareness. Addressing mental health issues in relation to internet addiction is therefore crucial, since addictive behavior on the internet has adverse effects such as depression and anxiety, and puts people's mental health at greater risk (Zewude et al., 2025).

Of course, the negative effects of social media are something that Fauzaniyyah Garut School is very aware of. Although mobile phones are not allowed to be brought to school, some people who do not stay at the boarding school and go home interact with social media. The habits of today's teenagers, such as online gaming, watching shows that are not beneficial, and following trends that contradict Islamic teachings, are a concern for the school and certainly hinder the internalization of *Ahlussunnah wal Jamaah* values. In fact, some students who get punished at school are more likely to be related to the decline in morality, such as not being polite and well-mannered, mocking friends with titles that are currently viral on social media, as well as participating in dancing trends that have also been trending and uploaded to social media.

### *3.3.3 Students' Internal Factors*

This factor relates to students' motivation and self-awareness to practice *Ahlussunnah wal Jamaah* values in social studies learning at Fauzaniyyah Garut Junior High School. The internal condition of students is indeed an important thing in the process of instilling *Ahlussunnah wal Jamaah* values. This is particularly important, considering that the students themselves are the primary recipients of the values of *Ahlussunnah wal Jamaah*, which will instill in them various positive character traits, including religious ones. Meanwhile, according to research, many students are taught

how to develop good morals and character; however, in its implementation, they often struggle to understand and apply these principles in real life (Fathurrohman et al., 2025). Therefore, it is necessary to have a strong impetus that comes from the students' personal consciously to apply the values of *Ahlussunnah wal Jamaah* that have been taught to them. Of course, it is closely related to their motivation in practicing what they have learned about the values of *Ahlussunnah wal Jamaah*, as taught by the social studies teacher.

Self-awareness in practicing *Ahlussunnah wal Jamaah* values is the most important aspect of the internalization process itself. This factor is related to the issue of student motivation. Motivation requires stimulation both within oneself and from outside oneself, creating a strong urge to act, which then produces motivation. The factor of weak motivation within students presents an obstacle to the process of internalizing *Ahlussunnah wal Jamaah* values in Social Studies learning, which shapes students' religious character at Fauzaniyyah Garut Junior High School. Even though the school continuously provides reinforcement and encourages students to practice the values of *Ahlussunnah wal Jamaah*, so that the religious character of the students, as the goal of instilling these values, can be achieved.

#### 3.3.4 Family Environment Factors

Students at Fauzaniyyah Junior High School, Garut, have diverse family backgrounds; not all students come from families that understand the importance of supervising and educating their children outside of school, especially at home. Each student also does not always receive optimal supervision from their family when they are outside the school environment. This is an obstacle that is also experienced during the process of internalizing *Ahlussunnah wal Jamaah* values at Fauzaniyyah Garut Junior High School.

The thematic synthesis reveals that individual factors such as age, gender, motivation, self-efficacy, and test anxiety significantly affect students' academic performance. Family influences, including parental education, income, and parental involvement, are also very important. Practically, this research provides important insights for educators, policymakers, and stakeholders on implementing targeted interventions that foster a supportive learning environment, ultimately enhancing student learning outcomes (Wang & Chen, 2025).

Character is a good value inherent in a person that is reflected in their actions. Character consistently radiates from the thoughts, movements, emotions, and intentions of a person or group of people, including values, abilities, moral capacity, and resilience in overcoming difficulties and challenges. A child's personality is shaped by the attitudes and actions they display in daily life. A child's personality is shaped by their environment, especially the home environment (Aulia & Pasaribu, 2025).

The success of education for students is not only the responsibility of the school, but also that of other parties, such as the family. There needs to be synergistic supervision and education between

the school, parents, and the social environment in shaping student character, considering that their activity space extends beyond the school to their homes and the social environment. This is particularly important for parents to understand, as it enables them to participate in providing supervision and education to their children. Based on this, it can be understood that the family environment is crucial for instilling values in students, as weak supervision provided by the family environment can be an obstacle to internalizing *Ahlussunnah wal Jamaah* values in Social Studies learning at school.

### *3.3.5 Limited Social Studies class hours at school*

The factor that also becomes an obstacle in the process of internalising *Ahlussunnah wal Jamaah* values in social studies learning at Fauzaniyyah Garut Junior High School is the problem of limited time for social studies lessons at school. The time given during the week for Social Studies subjects at Fauzaniyyah Garut Junior High School is 2 (two) hours, while the time allocation for each hour is 40 minutes. The 2 (two) hours are given in a week for two class meetings. The amount of learning is still considered very short to correlate the Social Studies subject matter aligned with *Ahlussunnah wal Jamaah* values in shaping students' religious character.

The correlation between class time and performance in partial evaluations suggests that increasing class time may improve academic performance, particularly in subjects where a deeper understanding of concepts or problem-solving is necessary. The negative relationship identified between class time and grade dispersion suggests that longer classes favor greater homogeneity in learning, closing the gaps between students with different abilities. This fact can be interpreted as a beneficial effect of extended classes, as it provides teachers with the opportunity to offer more personalized, step-by-step attention and reinforce tutoring (Valarezo et al., 2025).

Social Studies teachers also sometimes still have difficulty aligning the content of social studies subject matter contained in the curriculum with the values of *Ahlussunnah wal Jamaah*. This obstacle limits and constrains the process of forming students' religious character in social studies learning at Fauzaniyyah Garut Junior High School. Teachers are also still hesitant in aligning social studies subject matter with internalising the values of *Ahlussunnah wal Jamaah*. Teachers hesitate and worry that the expected essence is not aligned with the desired meaning.

The obstacles in the implementation of the teacher's strategy in internalising religious values in students at school are several obstacles that come from the students themselves, teachers, and the environment, based on data from interviews, observations, and documentation conducted by researchers from outside the school environment, such as the influence of friends and family. For example, although a student is good at reciting the Koran at school, at home, they tend to be too lazy to recite the Koran because of the lack of religious education from their parents. In addition, students' personal factors, such as laziness or varying levels of motivation to learn, as well as the influence of their living environment, also affect their understanding and application of religious values in everyday life (Edi et al., 2025). The obstacles that arise and are faced in the process of internalizing

the values of *Ahlussunnah wal Jamaah* have led Fauzaniyyah Garut Junior High School to attempt to find alternative solutions to address these obstacles. Some of the solutions used by the school to deal with these obstacles include:

#### 3.3.5.1 *Providing Reinforcement by Reminding and Advising Students*

Strengthening is continuously implemented by Fauzaniyyah Garut Junior High School through the provision of warnings and advice to students. This continues to be implemented, considering the school's characteristics, which aim to instill in students a religious character called *akhlakul karimah* in Islam. Adab, in the form of ethical behavior when dealing with others and treating them well, is an important teaching from the school. In addition to students learning pesantren-based religious knowledge, they also learn other subjects, such as Social Studies, which educate them to behave well in social interactions. The school wants teachers, including social studies teachers, to prioritise the teaching of good character by providing the concept of *al-adabu fauqol ilmi*, which means that adab is higher than knowledge. Then teach the concept of *khairunnas anfauhum linnas*, which means the best human being is useful for other humans.

#### 3.3.5.2 *Organising a Home Visit Programme*

Teachers are allowed to conduct home visits to students' homes to gain insight into the reality of their daily lives at home and the environment surrounding the house. This is very important so that teachers are aware of the characteristics that exist in students' homes and can analyze the positive and negative impacts that can affect students' religious character. Teachers often dialogue with students' parents to understand the habits that students exhibit outside of school. This program is specifically designed for students who do not attend school during the day and stay overnight at the Fauzan boarding school, but is particularly aimed at those who choose not to study at the boarding school and return to their respective homes. The impact of the home visit is also very positive, considering that the teacher can provide information literacy to parents about the teachings that characterise Fauzaniyyah Garut Junior High School. This school prioritises the teaching of *akhlakul karimah* based on *Ahlussunnah wal Jamaah* values to its students.

#### 3.3.5.3 *Restriction of Mobile Phone Use*

The restriction on using mobile phones at school is a rule that applies at Fauzaniyyah Junior High School in Garut. The rule has been adjusted and is in line with the wishes of the Fauzan Islamic Boarding School, which serves as a place of residence and study for students known as santri. This is done so that students, while studying at school, are not exposed to negative content on social media, which has been a concern for parents. The use of mobile phones is permitted when students need to communicate with their parents, provided they obtain permission from their guardians beforehand. This discipline has a positive impact,

enabling students to become more focused on their studies at school. Teachers still provide information literacy related to social phenomena that are happening among teenagers such as Fear of Missing Out which is now experienced by the teenage generation because it is mentally damaged by impressions in social media that demand that they look perfect and must always get validation of praise from others to be said to be perfect in terms of physical appearance, clothing appearance, and even vehicles. In addition, because the values of *Ahlussunnah wal Jamaah* also teach about the ethics of politeness to students, the negative effects of mobile phones such as the phenomenon of phone snubbing or known by the abbreviation phubbing are certainly trained so that their students are not like that, considering the teachings of politeness in the school must greet, smile at people who are being spoken to, and pay attention to people who are talking. Meanwhile, phubbing is a common problem among all ages today because people are too engrossed in looking at their mobile phones and ignore those around them, especially those who invite communication.

#### 3.3.5.4 *Co-operating with Parents or Guardians*

At certain times, the school invites parents to visit for evaluation. This is done during the distribution of students' final report cards after they have completed two semesters of study. In addition, at certain moments, such as Islamic holidays, the school also invites parents, as well as the head of the pesantren and the Principal, to ask for their cooperation to remind them of the importance of *Ahlussunnah wal Jamaah* values. This agenda continues to be implemented as an effort to synergize between the school's desired goals in shaping the religious character of its students and the wishes of parents who hope that their children will develop a religious character, as Islamic teachings refer to this as having *akhlakul karimah*.

#### 3.3.5.5 *Expanding the Internalization Process of *Ahlussunnah wal Jamaah* Values*

The alternative solution carried out by the school is to expand the process of internalising the value of *Ahlussunnah wal Jamaah* which does not only rely on learning in the classroom, but also outside the classroom through various activities that can support the success of the religious character building process, such as spiritual activities such as istighosah every Friday led by the Head of the Foundation as the leader of a respected Kyai figure. Then, holding *Ahlussunnah wal Jamaah* subjects known as Aswaja subjects. Then, the Principal gave instructions to the Vice Principal for Curriculum and to all teachers, prioritizing moral education in the classroom learning process as an *Ahlussunnah wal Jamaah*, which is the hallmark of the religious character of Fauzaniyyah Garut Junior High School graduates. In addition to the Monday ceremony, which includes singing the national anthem Indonesia Raya, the Syubbanul Wathon march is also performed. This march contains the defense of the homeland against invaders or traitors who aim to harm the country's sovereignty. Usually, the march is led by the Principal with great enthusiasm and instills the spirit of patriotism to defend the nation and state with all their body and soul.

#### 4. Conclusion

*Ahlussunnah wal Jamaah* values such as *tasamuh*, *tawazun*, *tawasuth*, and *amar ma'ruf nahi munkar* are teaching concepts in Islam that implement the teachings of the Prophet Muhammad SAW. This concept is taught to students at the Islamic Boarding School. This also affects Fauzaniyyah Junior High School, located in the area of Fauzan Islamic Boarding School, Garut. The school is very focused on educating its students to develop good character, such as a religious character, which is recognized by the community. It is known that graduates of the Fauzan Islamic Boarding School or those who study at Fauzaniyyah Garut Junior High School possess a strong religious character, which in Islam is referred to as *akhlakul karimah*. Social Studies learning is highly relevant to internalizing the values of *Ahlussunnah wal Jamaah*, as it provides students with subject matter that enables them to navigate their social environment effectively. Social Studies teachers play a crucial role in the process of internalizing grades, including grade transformation, grade transactions, and grade transinteraction, for students. Of course, this research yielded several results, including the characteristics of school students who consistently advocate for the concept of *al adabu fauqol ilmi*, where *adab* is valued higher than knowledge. The concept of the school prioritises its graduates to be able to apply *khairunnas anfauhum linnas*, which means that the best human being is the one who is beneficial to others. This aligns with the goal of Social Studies to develop its students into good citizens, in line with the concept of moral character. Therefore, the values of *Ahlussunnah wal Jamaah*, such as *tasamuh*, *tawassuth*, *tawazun*, *amar ma'ruf nahi munkar*, are in line with the content of Social Studies subjects that educate students to have a tolerant nature, respect differences, and be able to interact socially by avoiding all social deviations. The figure of a teacher, as well as school leaders and pesantren figures such as a Kyai, is an important model for students to emulate. Therefore, Social Studies learning is highly relevant in shaping student character, particularly in this study, with a focus on religious character, as exemplified by the values of *Ahlussunnah wal Jamaah*, which educate students to develop good manners as human beings.

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