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Taujih as a Model of Religious Character Internalization in Islamic Primary Education: A Case Study at MI Muhammadiyah 2 Probolinggo, Indonesia

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Abstract

Religious character formation in Islamic primary education requires a process of value internalization that extends beyond the transmission of religious knowledge. Although previous studies have examined religious habituation, school culture, and Islamic education practices, limited attention has been given to how religious guidance programmes operate as mechanisms of character internalization among madrasah ibtidaiyah pupils. This study examines the implementation of the Taujih programme and analyzes the process of religious character formation among students at MI Muhammadiyah 2 Probolinggo, Indonesia. Employing a qualitative case study approach, this research involved the head of the madrasah, teachers, students, and parents selected purposively. Data were collected through observation, semi-structured interviews, and documentation, and were analyzed through data reduction, categorization, thematic analysis, data presentation, and conclusion verification. Data credibility was established through source and methodological triangulation. The findings demonstrate that Taujih functions not merely as a religious instruction programme but as a process of character internalization embedded within madrasah culture. Religious values are developed through contextual religious messages, teacher role modelling, habituation, students' personal responses, and reinforcement from family environments. The internalization process occurs progressively from understanding religious values, developing moral motivation, practising religious behaviours, and establishing consistent habits. The resulting character development appears in three interconnected dimensions: ritual, personal-moral, and social dimensions. This study contributes to Islamic education research by formulating Taujih as a religious character internalization model based on madrasah-family continuity at the primary education level. The findings highlight the importance of integrated guidance, exemplary educators, habituation practices, and family involvement in sustaining students' religious character development.

Keywords: *Religious Character, Taujih Program, Value Internalization, Habituation, Madrasah-Family Continuity*



1. Introduction

Primary education represents a critical stage in shaping children's values, habits, and behavioural patterns. At this stage, students develop their understanding of religious, moral, and social values through learning experiences, interactions, habituation, and educational environments. Within Islamic education, character formation is not limited to students' cognitive understanding of religious teachings but also involves the ability to internalise and practise religious values in everyday life. Therefore, religious character education requires a continuous process that connects religious knowledge with value internalisation, habituation, role modelling, and environmental reinforcement. The challenge in religious education is not merely how students understand religious concepts, but how these concepts are transformed into consistent behaviours and attitudes in their daily lives.

Madrasah ibtidaiyah, as an Islamic primary education institution, plays an important role in integrating religious education with students' character development. Religious character formation at this level can be strengthened through religious habituation, educators' role modelling, value reinforcement in learning activities, and the development of a supportive religious school culture. Religious habituation has been identified as an important strategy in strengthening students' religious character because repeated religious practices enable students to experience and apply Islamic values within their daily routines (L. Febriyanti & Amrullah, 2023). Similarly, the implementation of Al-Islam and Kemuhammadiyahan education demonstrates that religious character development can be strengthened through practices such as supplication, congregational prayer, Qur'anic recitation, Qur'an memorisation, and teacher role modelling (Wati & Amrullah, 2022). These findings indicate that religious character formation requires more than the transmission of religious knowledge; it requires processes that enable students to experience, practise, and internalise religious values.

One programme that is designed to strengthen this process is Taujih. In the context of this study, Taujih is understood not merely as a religious lecture or one-way delivery of advice, but as a structured guidance process that aims to provide direction, strengthen values, and support students in actualising Islamic teachings in everyday life. Taujih encompasses the development of faith (aqidah), piety, moral character (akhlaq), religious understanding, and spiritual awareness. Previous research indicates that the Taujih programme contributes to the development of students' moral character, faith and piety, religious knowledge, and spiritual development through systematic planning, implementation, and evaluation processes (Karimah et al., 2025). However, existing research on Taujih has primarily focused on junior secondary education, while the process through which Taujih facilitates religious character internalisation among madrasah ibtidaiyah students remains insufficiently explored.



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Previous studies have examined religious character formation through various approaches, including religious habituation, Islamic education programmes, school culture, and family involvement. Religious habituation has been shown to strengthen students' religious character through consistent practices integrated into school activities (L. Febriyanti & Amrullah, 2023). The implementation of Al-Islam and Kemuhmadiyah education has also demonstrated the importance of habituation and exemplary behaviour in developing students' religious identity (Wati & Amrullah, 2022). Furthermore, religious character education requires cooperation between schools and families because students' character development is influenced by reinforcement beyond the school environment (Husnaini et al., 2020). Meanwhile, research on the Taujih programme has demonstrated its contribution to religious character formation at the secondary education level (Karimah et al., 2025). Nevertheless, previous studies have not sufficiently explained how Taujih operates as a process of religious value internalisation among primary-level students and how this process develops through interaction between teachers, students, and families.

MI Muhammadiyah 2 Probolinggo provides an important context for examining this issue because the Taujih programme is integrated into the madrasah's religious development practices. The programme is not only directed towards delivering religious messages but is also connected with habituation, teacher role modelling, moral development, and reinforcement of religious values in students' everyday experiences. In this context, studying Taujih provides an opportunity to understand how religious values are received, interpreted, practised, and sustained within both madrasah and family environments.

Based on this background, this study aims to examine the implementation of the Taujih programme and analyse the process of religious character internalisation among students at MI Muhammadiyah 2 Probolinggo. Specifically, this study explores the implementation process of Taujih, the mechanisms through which religious values are internalised, and the role of madrasah-family continuity in sustaining students' religious character development. The novelty of this study lies in positioning Taujih as a model of religious character internalisation at the madrasah ibtidaiyah level. Rather than viewing Taujih merely as a religious guidance activity, this study conceptualises it as a continuous process involving contextual religious messages, teacher role modelling, habituation, students' experiences, and family reinforcement.

2. Research Method

This study employed a qualitative approach using a descriptive research design to obtain an in-depth and contextual understanding of the implementation of the Taujih programme in the process of religious character formation among pupils at MI Muhammadiyah 2 Probolinggo. A qualitative approach was adopted because the study



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sought to understand the processes, experiences, behaviours, and meanings that emerged from the perspectives of those involved in the phenomenon. Qualitative analysis is concerned not only with the presentation of data but also with understanding and interpreting meaning in relation to the context and participants' perspectives (Rahmani et al., 2025).

The study was conducted at MI Muhammadiyah 2 Probolinggo. The research site was selected because the Taujih programme is implemented as a form of religious guidance integrated into the madrasah culture and directed towards the development of pupils' religious character. The study focused on: (1) the meaning and objectives of the Taujih programme; (2) programme implementation; (3) the process of internalising religious values among pupils; (4) changes in pupils' religious behaviour; and (5) factors supporting and inhibiting programme implementation.

Research informants were selected purposively on the basis of their involvement, experience, and knowledge of the Taujih programme. The informants comprised the head of the madrasah, teachers/facilitators, pupils, and parents. The head of the madrasah provided information concerning programme policies, objectives, the structure of the programme content, supporting facilities, consistency of implementation, and programme evaluation. Teachers provided information regarding strategies for delivering Taujih, role modelling, habituation, changes in pupils' behaviour, approaches to pupils' individual characteristics, and collaboration with parents. Pupils provided information about their experiences of receiving, understanding, and applying Taujih messages, whilst parents provided information concerning changes in, and the continuity of, pupils' religious behaviour within the family environment.

Data were collected through observation, in-depth semi-structured interviews, and documentation. The use of multiple data-collection techniques in qualitative research enables a phenomenon to be understood through different sources and forms of evidence. Methodological studies of qualitative educational research indicate that semi-structured interviews, observation, and document analysis are widely employed to obtain an in-depth and contextual understanding of educational phenomena (Wulandari et al., 2025). Semi-structured interviews enabled the researcher to maintain the focus of the questions whilst exploring informants' experiences in greater depth. The use of semi-structured interviews in educational research also enables data concerning participants' experiences to be analysed and developed into themes related to the phenomenon under investigation (Yusuf et al., 2023).

Observations focused on the implementation of the Taujih programme and pupils' religious behaviour during their everyday activities within the madrasah environment. Particular attention was given to the implementation of the programme, the ways in which teachers provided guidance and demonstrated role modelling, pupils' responses, the habituation of religious practices, discipline, politeness, honesty, and pupils' social



interactions. Documentation was used as supporting evidence to strengthen the information obtained through observation and interviews.

Interviews were conducted progressively in accordance with the characteristics of each group of informants. Interviews with the head of the madrasah focused on the vision and objectives of the Taujih programme, the development of content appropriate to pupils' developmental stages, strategies for maintaining programme consistency, institutional policies and facilities supporting the programme, and the evaluation of changes in pupils' behaviour. Interviews with teachers explored how Taujih messages were connected with pupils' everyday lives, the use of religious and courteous language, teachers' role modelling, changes in pupils' behaviour following regular participation in Taujih, approaches to individual differences among pupils, and synergy between the madrasah and parents.

Interviews with pupils were structured progressively to explore the process of internalising religious values through the Taujih programme. The stages covered: (1) pupils' experiences of participating in Taujih and the content they remembered most clearly; (2) pupils' responses after receiving religious guidance; (3) the application of Taujih messages in everyday activities; (4) pupils' perceptions of the manner in which teachers delivered Taujih; and (5) perceived behavioural changes following participation in the programme. This progressive interview structure was intended to ensure that the data did not merely describe behavioural change as an outcome, but also captured the process through which pupils received religious messages, understood and responded to them, and subsequently applied them in everyday life.

Interviews with parents focused on: (1) changes in children's religious behaviour observed at home; (2) their assessment of the Taujih approach; (3) challenges in maintaining religious habituation; (4) forms of parental guidance and supervision; (5) communication between the madrasah and families; and (6) the development of children's independence in performing religious practices. Parents' perspectives were used to obtain information regarding the continuity of pupils' religious character formation beyond the madrasah environment, whilst also corroborating behavioural changes identified through other data sources.

Data were analysed qualitatively from the data-collection stage through to the drawing of conclusions. The analysis involved organising the data, reducing and selecting relevant information, grouping the data according to categories and themes, presenting the data descriptively, and drawing and verifying conclusions. Qualitative data analysis constitutes an interconnected process involving data collection, data reduction, data presentation, and the drawing and verification of conclusions (Rahmani et al., 2025; Rijali, 2018). In this study, the data were organised into themes concerning the meaning and objectives of Taujih, programme implementation, guidance strategies and teacher role modelling, the process of internalising pupils' religious values, changes in religious



behaviour, madrasah-family synergy, and factors supporting and inhibiting the programme.

The data were subsequently presented in a descriptive-narrative form by connecting information across informants so that patterns and meanings within the phenomenon under investigation could be identified. Conclusions were drawn progressively and checked against the data obtained to ensure that the interpretation remained consistent with the informants' experiences. This analytical process is consistent with the principles of qualitative analysis, which position data reduction, presentation, interpretation, and verification as interconnected processes for developing an understanding of the phenomenon under investigation (Rijali, 2018).

The trustworthiness of the data was strengthened through source triangulation and methodological triangulation. Triangulation is employed in qualitative research to examine the credibility of information by comparing data from different perspectives and sources, thereby ensuring that findings do not depend upon a single source of information (Nurfajriani et al., 2024). Source triangulation in this study was undertaken by comparing information obtained from the head of the madrasah, teachers, pupils, and parents. Information concerning changes in pupils' religious character, for example, was not based solely on teachers' accounts, but was compared with pupils' reported experiences and parents' observations of their children's behaviour within the family environment.

Methodological triangulation was undertaken by comparing interview data with findings obtained through observation and documentation. The use of triangulation was intended to enhance the credibility and depth of data interpretation by examining information obtained through different sources and techniques (Nurfajriani et al., 2024). Through this procedure, findings concerning religious character formation through the Taujih programme were derived from the interrelationship of data obtained from the madrasah, educators, pupils, and families, rather than solely from the perceptions of those responsible for implementing the programme.

3. Result

The findings indicate that the Taujih programme at MI Muhammadiyah 2 Probolinggo is implemented as an integral component of religious character development embedded within the madrasah culture. Based on the analysis of interviews with the head of the madrasah, teachers, pupils, and parents, five principal themes were identified: (1) the orientation of Taujih towards the internalisation of religious values; (2) the contextual implementation of Taujih through habituation and role modelling; (3) the process of internalising religious values among pupils; (4) the reinforcement of religious character through madrasah-family synergy; and (5) supporting factors and challenges affecting the sustainability of the programme.



3.1 Taujih as a Process of Religious Value Internalisation

The Taujih programme at MI Muhammadiyah 2 Probolinggo is understood not merely as an activity involving the delivery of religious advice, but as a process of guidance directed towards the internalisation of tawhid values, Islamic moral conduct (*akhlaq*), awareness of religious observance, responsibility, and Islamic and Muhammadiyah identity. The head of the madrasah positions the programme as part of an endeavour to nurture a Qur'anic generation that is intellectually capable and possesses noble moral character. This orientation is reflected in the following statement by the head of the madrasah:

"The Taujih programme [is established] as a regular activity aimed at developing pupils with strong religious character in their everyday lives, whether within the madrasah, family, or wider community."

This statement demonstrates that the purpose of Taujih extends beyond enhancing pupils' religious knowledge and is directed towards developing religious behaviour that can be consistently practised across different contexts of their lives. This orientation is also reflected in the programme's qualitative and behaviour-based evaluation system, which involves observations of pupils' everyday behaviour, teachers' notes and reflections, habituation, role modelling, and communication with class teachers and parents.

The Taujih content is adapted to the developmental characteristics of madrasah ibtidaiyah pupils, whose learning is still predominantly shaped by imitation, habit formation, and concrete understanding. Accordingly, the content is structured progressively and contextually, considering pupils' circumstances and the madrasah environment. Taujih is also integrated into the madrasah's daily routines, supported by the involvement of educators and educational staff, and reinforced through habituation and role modelling. This pattern indicates that Taujih is positioned as an integral component of the madrasah's religious educational culture rather than as an incidental religious activity.

3.2 Implementation of Taujih through a Contextual Approach and Role Modelling

The implementation of Taujih demonstrates an effort to translate religious values into concrete situations closely related to pupils' everyday lives. Teachers connect the content with daily experiences, such as appropriate ways of speaking to peers, maintaining cleanliness, queuing in an orderly manner, and demonstrating honesty when completing assignments. One teacher explained:

"We always relate every piece of advice delivered through Taujih to everyday situations, such as how to speak to friends, keep the classroom clean, queue in an orderly manner, and behave honestly when completing assignments."



In addition to verbal communication, values are reinforced by encouraging the habitual use of religious expressions, greetings, courteous language, and proper manners (adab) in everyday interactions. Teachers also regard role modelling as an essential element of the character development process. Thus, the values conveyed through Taujih are not merely communicated in the form of advice, but are also demonstrated through educators' behaviour and reinforced through everyday practices within the madrasah environment.

This approach elicited positive responses from pupils. The content most readily understood and accepted consisted of messages directly related to everyday activities, as well as exemplary stories of the Prophets and righteous individuals. One pupil stated:

"The part I remember and enjoy most is the stories about the Prophets because they are interesting and make me want to follow their good example."

These data indicate that conveying messages through stories and concrete examples helps pupils connect religious values with exemplary figures and behaviours that they can emulate. Pupils' receptiveness is further supported by the use of simple language and teachers' gentle approach. Pupils reported that the advice was easy to understand because it employed examples drawn from their everyday lives and was delivered with care and compassion. Accordingly, the relational dimension between teachers and pupils constitutes an important element in the process through which Taujih messages are received and understood.

3.3 Internalisation of Values and Changes in Pupils' Religious Behaviour

The findings indicate that religious character formation through Taujih occurs progressively. Based on pupils' experiences, this process can be traced from the reception of religious messages and the understanding of values, through the emergence of affective responses and moral motivation, to the application of these values in behaviour and, ultimately, habituation. After receiving religious guidance, pupils reported feeling pleased and more motivated to become better individuals, to obey their parents and teachers, and to behave courteously towards their peers.

These responses subsequently developed into religious practices and everyday behaviour. One pupil stated:

"After Taujih, I became more diligent in supplication and prayer, and I try to behave politely towards my parents, teachers, and friends."

In addition to improvements in the habits of supplication and prayer, pupils also reported making greater efforts to review memorised Qur'anic verses (muraja'ah), perform prayers on time, and practise greater honesty. The guidance received through Taujih served as a reminder for pupils when deciding how to act. These findings



demonstrate a progression from the reception of religious messages towards the application of religious values in everyday life.

The changes reported by pupils were corroborated by teachers. Following the regular implementation of Taujih, teachers observed developments in several aspects of pupils' behaviour. In terms of honesty, pupils were considered increasingly willing to admit their mistakes, less inclined to blame their peers, and more honest when completing assignments. With regard to discipline, pupils demonstrated improvements in punctuality. In the religious dimension, pupils also began to take the initiative in reminding their peers to supplicate and prepare for congregational prayer.

Changes were also evident in pupils' social interactions. Teachers observed that pupils became more courteous in their speech, showed greater respect towards teachers and peers, and demonstrated empathy and care through helping one another. Repeated breaches of school rules were also reported to have decreased, whilst pupils became more receptive to guidance. These findings demonstrate that the religious character developed through Taujih is not confined to the ritual dimension but is also reflected in personal and social dimensions, including honesty, discipline, politeness, responsibility, empathy, and care for others.

3.4 Reinforcement of Religious Character through Madrasah-Family Synergy

The changes in pupils' behaviour identified within the madrasah environment were also evident in family life. Parents observed improvements in their children's religious practices, supplication, politeness, and obedience following the guidance provided at the madrasah. One parent stated:

"My child has become more diligent in performing prayers on time, has become accustomed to supplicating before and after activities, and speaks more politely. In addition, our child has also become more obedient to us as parents."

The findings from parents reinforce the data obtained from teachers and pupils, as behavioural changes were observed not only within the madrasah environment but also increasingly at home. Nevertheless, pupils' religious independence has not yet been fully established. Parents reported that their children had begun to perform religious practices independently, although they still required reminders in certain circumstances. This indicates that the internalisation of religious character is a gradual process requiring continuous repetition and reinforcement.

The continuity of Taujih values within the family environment is supported by communication between the madrasah and parents. Communication takes place through parent meetings, school WhatsApp groups, and direct communication. Teachers and class teachers provide guidance regarding the support of children at home so that the values acquired at the madrasah can be sustained within the family environment. Through this



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pattern, the family is not merely a setting in which the effects of the programme are observed, but also becomes an integral part of the process of reinforcing pupils' religious character.

The sustainability of the Taujih programme is supported by institutional and pedagogical factors. Institutionally, MI Muhammadiyah 2 Probolinggo operates under the auspices of a mosque, and its policies and facilities are therefore considered supportive of the internalisation of Islamic values. Pedagogically, the integration of Taujih into the madrasah's daily routines, the involvement of educators and educational staff, the use of a gentle approach, teachers' role modelling, and habituation constitute important elements that strengthen the continuity of the programme.

Teachers also adopt individualised approaches by considering the background and characteristics of each pupil without labelling them. These approaches involve the use of non-judgemental language, habituation, role modelling, and collaboration with parents. This demonstrates that religious character development requires flexibility in its approach, as the circumstances and responses of individual pupils are not always the same.

At the same time, challenges arise from environments beyond the madrasah. Parents identified the social environment and mobile phone use as factors that may affect the consistency of children's religious habituation. One parent stated that "the main challenges are the influence of the social environment and the habit of using mobile phones", indicating that parental supervision remains necessary. These findings demonstrate that successful religious character formation depends not only on the intensity of guidance provided within the madrasah but also on the consistent reinforcement of values within pupils' family and social environments.

Overall, the synthesis of the findings indicates that religious character formation through the Taujih programme occurs through a progressive process comprising the contextual communication of religious values, teacher role modelling, pupils' reception and understanding, the emergence of affective responses and moral motivation, the application of values in behaviour, habituation, and reinforcement by the madrasah and family. This process can be formulated as follows:

Taujih → contextual communication of religious values → teacher role modelling → pupils' reception and understanding → affective responses and moral motivation → application of values → habituation → madrasah-family reinforcement → development of religious character.

The findings further demonstrate that pupils' religious character within the context of the Taujih programme develops across three interrelated dimensions: ritual, personal-moral, and social. The ritual dimension is reflected in prayer, supplication, and Qur'anic review (muraja'ah); the personal-moral dimension is evident in honesty, discipline, obedience, and responsibility; whilst the social dimension is manifested in politeness, respect for teachers and peers, empathy, and helping behaviour. Thus, religious character



formation through Taujih does not occur merely through the transmission of religious advice, but through a process of internalisation reinforced by role modelling, habituation, educational interactions, and continuity of guidance between the madrasah and the family.

4. Discussion

The findings demonstrate that the Taujih programme at MI Muhammadiyah 2 Probolinggo contributes to the formation of pupils' religious character through an integrative and continuous process. Taujih functions not merely as an activity for conveying religious messages, but has developed into a mechanism for the internalisation of values through the contextual delivery of religious content, teacher role modelling, behavioural habituation, pupils' active responses, and the reinforcement of values within the family environment. This pattern indicates that religious character formation among madrasah ibtidaiyah pupils requires an interconnected development of cognitive, affective, and behavioural dimensions, ensuring that religious values do not remain at the level of knowledge but are actualised in everyday life.

4.1 Taujih as a Process of Religious Value Internalisation

The first finding demonstrates that Taujih at MI Muhammadiyah 2 Probolinggo is directed towards nurturing a Qur'anic generation that is intellectually capable and possesses noble moral character through the cultivation of tawhid, Islamic moral conduct (*akhlak*), awareness of religious observance, responsibility, and Islamic and Muhammadiyah identity. This orientation indicates that Taujih encompasses a broader scope than the verbal delivery of religious advice. Rather, Taujih functions as a process of value-oriented guidance integrated into pupils' everyday lives and the broader culture of the madrasah.

This finding is consistent with (Karimah et al., 2025), who found that the Taujih programme is oriented towards the development of moral character, faith, piety, religious knowledge, and pupils' spiritual and psychological development. Their study also emphasised that the success of Taujih is determined not only by pupils' understanding of the content but also by their ability to apply it in everyday life. This similarity indicates that the essence of Taujih lies in the process of transforming religious messages into orientations for religious behaviour.

Nevertheless, the present study reveals characteristics that are more specific to the primary education context. Among madrasah ibtidaiyah pupils, the internalisation of values does not depend solely on the delivery of religious content but also requires religious messages to be made concrete through simple examples, exemplary stories, habituation, and direct interaction with teachers. This finding extends the work of (Karimah et al., 2025), who examined Taujih at the secondary school level, by



demonstrating that, at the madrasah ibtidaiyah level, the pedagogical effectiveness of Taujih is closely associated with adapting the content to children's developmental stages and their need for concrete behavioural models.

This finding is also consistent with (B. K. Febriyanti & Supriyadi, 2023), who demonstrated that religious character formation among primary school pupils occurs through repeated religious activities conducted both inside and outside the classroom. This suggests that religious character at primary school age cannot be adequately developed through the transmission of religious knowledge alone; rather, it requires an educational environment in which religious values can be experienced, practised, and consistently reinforced through repetition.

4.2 Contextualisation of Religious Messages and Teacher Role Modelling as Mechanisms of Internalisation

The second finding demonstrates that teachers connect Taujih messages with concrete situations experienced by pupils, such as honesty when completing assignments, courtesy in speech, orderly queuing, cleanliness, and respect for others. This strategy reflects a process of value contextualisation, whereby normative religious concepts are translated into forms of behaviour that pupils can understand and practise.

Contextualisation is particularly important for madrasah ibtidaiyah pupils because their understanding of values at this developmental stage is closely associated with concrete experiences. The value of honesty, for example, becomes more operational when it is associated with behaviours such as refraining from cheating, admitting mistakes, and not blaming peers. Similarly, the value of politeness acquires a more concrete meaning when manifested in the way pupils speak to teachers, parents, and peers. Thus, Taujih in this study operates not merely by introducing concepts of what is 'good' and 'bad', but by translating religious values into actions that pupils can recognise and practise.

This finding is consistent with Febriyanti and Amrullah, who demonstrated that religious character education among primary school pupils can be strengthened through Islamic habituation integrated into everyday school life (L. Febriyanti & Amrullah, 2023). Habituation enables religious values to move from the domain of knowledge towards actions that are consistently practised. Similarly, Rosuli and Amrullah found that religious character formation based on Al-Islam and Kemuhammadiyah is reinforced through habituation, commitment among members of the school community, parental support, and the availability of appropriate facilities (Rosuli & Amrullah, 2023).

In addition to contextualisation, this study found that teacher role modelling constitutes a central mechanism in the internalisation of Taujih values. Teachers serve not only as communicators of religious messages but also as concrete representations of



the values they convey. When teachers promote politeness, discipline, honesty, and proper manners (*adab*), consistency in their own behaviour provides a means through which pupils can observe the practical manifestation of these values.

This finding is supported by Zahro, who demonstrated that teacher role modelling contributes to the internalisation of religious character through discipline, noble moral conduct, and religious practices. Role modelling enables pupils not only to receive explanations of particular values but also to observe how those values are manifested in behavior (Zahro et al., 2023). Solihah et al., likewise demonstrated that teachers' roles in fostering religious habituation at the primary education level constitute an important factor in developing pupils' religiosity (Solihah et al., 2024).

Thus, Taujih can be understood as involving two complementary pedagogical mechanisms: verbal-symbolic reinforcement, through advice, stories, and religious language; and behavioural reinforcement, through role modelling and habituation. The interconnection between these mechanisms enables religious values not only to be heard by pupils but also to be observed and practised in their everyday interactions.

4.3 Internalisation of Taujih: From Understanding to Behavioural Change

The third finding demonstrates that the internalisation of Taujih values occurs progressively. Data from pupils indicate a process that begins with receiving religious messages, understanding them, developing positive emotional responses, and forming the motivation to behave better, before ultimately applying these values in everyday life. This process is reflected in improvements in the habits of supplication, prayer, Qur'anic review (*muraja'ah*), honesty, politeness, and obedience.

The teachers' findings further support this process by demonstrating developments in academic and social honesty, discipline, awareness of religious observance, social interaction, and a reduction in repeated misconduct. An important aspect of this finding is the emergence of pupils' initiative in religious activities, such as reminding their peers to supplicate or preparing themselves for congregational prayer. The emergence of such initiative indicates that habituation is beginning to shift from behaviour governed by external instruction towards internally driven awareness.

These findings are consistent with Febriyanti and Supriyadi, who demonstrated that the habituation of religious activities among primary school pupils can strengthen religious character through practices carried out consistently (B. K. Febriyanti & Supriyadi, 2023). Kurniawan et al. similarly demonstrated that habituation plays an important role in instilling religious values among primary school pupils, as repeatedly



practised behaviours can provide the foundation for the development of religious habits (Kurniawan et al., 2024).

The study by Solihah et al. further reinforces this interpretation. Their research on religious character education through habituation methods in primary schools demonstrates that teachers, pupils, and parents constitute interconnected elements in the process of developing religiosity (Solihah et al., 2024). Thus, changes in religious character cannot be understood as the outcome of a single religious activity, but rather as the result of a repeated process that is continuously reinforced within the educational environment.

Based on the findings of the present study, the process of Taujih internalisation can be understood as a sequence of value reception → understanding → affective response → moral motivation → practice → habituation → reinforcement. This sequence is important because it demonstrates that religious character formation does not occur instantaneously. Religious messages must first be received and understood, and subsequently acquire personal meaning for pupils before developing into behaviour that is practised with relative consistency.

4.4 Religious Character as an Integration of Ritual, Personal-Moral, and Social Dimensions

The findings also demonstrate that the religious character developed through Taujih is not confined to the ritual dimension. Changes in pupils' behaviour can be classified into three dimensions: ritual, personal-moral, and social. The ritual dimension is reflected in improvements in the habits of prayer, supplication, Qur'anic review (*muraja'ah*), and the development of greater awareness of participation in religious activities. The personal-moral dimension is evident in honesty, discipline, obedience, and responsibility. Meanwhile, the social dimension is reflected in politeness, respect for teachers and peers, empathy, care for others, and helping behaviour.

These findings indicate that religiosity within the context of character education cannot be reduced to the frequency or intensity of formal religious practices. Religious character is also reflected in the extent to which religious values shape an individual's relationship with oneself and with others. Therefore, the effectiveness of religious character development should not be assessed solely on the basis of pupils' participation in religious activities, but should also take into account the transformation of religious values into personal integrity and social ethics.

These findings are relevant to those of (Rosuli & Amrullah, 2023) concerning the habituation of religious character based on Al-Islam and Kemuhammadiyah in primary



schools. Religious education is concerned not only with religious practices but also with shaping pupils' behaviour through a sustained educational culture. More recent findings by (Al Ghozi & Amrullah, 2025) similarly demonstrate that habituation through school culture can strengthen pupils' religiosity, responsibility, and moral values.

Thus, this study confirms that religious character is a multidimensional construct. Pupils' religiosity acquires educational significance when ritual practices have implications for honesty, discipline, responsibility, politeness, and social concern. Within this context, Taujih functions as a bridge between the normative values of religion and their manifestation in pupils' concrete everyday behaviour.

4.5 Madrasah-Family Synergy in Maintaining the Continuity of Values

The subsequent finding demonstrates that the internalisation of Taujih values does not end within the madrasah environment. Parents observed changes in their children's habits of prayer and supplication, politeness in speech, and obedience at home. This confirmation is important because it indicates the transfer of values from the formal educational environment into family life.

However, the study also found that pupils' religious independence has not yet been fully established. Children have begun to perform religious practices independently, but under certain circumstances they still require reminders. This finding demonstrates that the internalisation of religious character among madrasah ibtidaiyah pupils is a gradual process that requires reinforcement across different environments.

(Rosuli & Amrullah, 2023) found that parental support constitutes one of the factors supporting the development of religious character based on Al-Islam and Kemuhammadiyahan in primary schools. (Solihah et al., 2024) likewise identified parents as an important component in the implementation of religious character education through habituation. The findings of the present study reinforce this perspective by demonstrating that the family is not merely an observer of changes in pupils' behaviour, but also serves as a continuing environment in which values acquired at the madrasah are repeatedly practised and reinforced.

This finding is also relevant to the study by (Anita et al., 2026), which highlights the importance of school-family partnerships in developing moral character through Islamic religious education. Collaboration between teachers and parents enables the values developed within the formal educational environment to be sustained within family life. Thus, consistency in religious messages and habituation between the madrasah and the home constitutes an important element in preventing the fragmentation of values.



In the present study, this continuity is supported through parent meetings, school WhatsApp groups, and direct communication between teachers and parents. These communication mechanisms establish a continuity of reinforcement, whereby values introduced and habituated within the madrasah are further reinforced within the family environment. This pattern explains why religious character formation should be understood as a collaborative responsibility shared between educational institutions and families.

4.6 Madrasah Culture as an Ecosystem for Reinforcing Taujih

The findings demonstrate that the sustainability of Taujih is also determined by its position within the madrasah culture. The integration of Taujih into daily routines, the involvement of educators and educational staff, the availability of supporting facilities, and the madrasah environment operating under the auspices of a mosque provide favourable conditions for the internalisation of religious values. These conditions enable Taujih messages to be reinforced through the physical, social, and symbolic environment of the madrasah.

This finding is consistent with (Al Khozi & Amrullah, 2025), who found that the habituation of religious character through school culture can foster pupils' religiosity, responsibility, and moral values. Teachers, parental involvement, and a supportive school environment constitute important factors in the success of this process. Similarly, (Hidayah et al., 2025) demonstrated that strengthening school culture through habituation is associated with the enhancement of pupils' religious character.

Thus, the effectiveness of Taujih cannot be attributed solely to the quality of its content or to the facilitators' ability to deliver religious guidance. The programme requires an ecosystem that provides pupils with consistent opportunities to experience and practise religious values. Madrasah culture functions as an environment in which the values conveyed through Taujih are reinforced through practices, rules, social relationships, role modelling, and everyday routines.

4.7 Challenges to Value Internalisation in Digital and Social Environments

In addition to the supporting factors, the study found that the social environment and habitual mobile phone use present challenges to the sustainability of religious character formation. This finding indicates a contrast between the relatively structured value environment of the madrasah and the more open nature of pupils' social and digital environments.

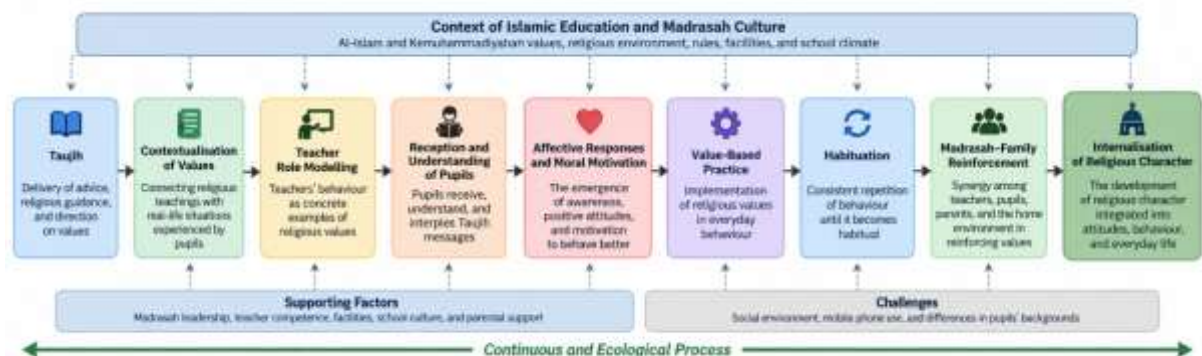
These conditions mean that the internalisation process requires continued family supervision and guidance. In this context, Taujih cannot be understood as an intervention that ends when pupils leave the madrasah. As pupils' interactions with social environments and digital media become increasingly extensive, there is a greater need to ensure that they are able to apply the values they have learned across different situations and contexts.

The findings concerning the social environment are also consistent with (Rosuli & Amrullah, 2023), who identified differences in pupils' backgrounds, social environments, and levels of awareness as factors that may hinder the development of religious character. However, the present study extends these findings by identifying mobile phone use as a challenge empirically reported by parents. This suggests that religious character development among madrasah ibtidaiyah pupils needs to progress beyond habituation within the school environment towards developing pupils' capacity for self-regulation when engaging with social and digital environments.

4.8 Model of Religious Character Formation through the Taujih Programme

The synthesis of the overall findings reveals that religious character formation through the Taujih programme occurs through a progressive and ecological process. This process can be formulated as follows:

Figure 1. Model of Religious Character Formation through the Taujih Programme at MI Muhammadiyah, Probolinggo City



The model demonstrates that the contribution of Taujih does not derive solely from the frequency with which religious advice is delivered, but rather from the effective



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integration of religious messages, exemplary figures, experiences, practices, habituation, and reinforcing environments. In other words, Taujih functions as a pedagogical starting point, whilst religious character formation occurs through an internalisation process involving the entirety of pupils' educational ecosystem.

This is where the contribution of the present study differs from that of (Karimah et al., 2025). Previous research has demonstrated the implementation of Taujih at the junior secondary school level and its contribution to moral character, faith, piety, religious knowledge, and spiritual and psychological development. The present study extends this understanding to the madrasah ibtidaiyah level and provides a more specific account of the internalisation mechanism by integrating the perspectives of the head of the madrasah, teachers, pupils, and parents. The findings not only identify an association between Taujih and changes in religious character, but also explain how these changes develop progressively from the reception of religious messages towards habituation and are subsequently reinforced across different environments.

Thus, the novelty of this study lies in its formulation of Taujih as a model of religious character internalisation based on madrasah-family continuity at the primary education level. The model positions Taujih not as a stand-alone method of religious instruction, but as a developmental mechanism that integrates contextualised religious messages, educators' role modelling, pupils' affective experiences, practice and habituation, and the reinforcement of values within the family. The findings imply that the development of Taujih programmes in primary education should be directed towards contextualised guidance, consistent role modelling, behaviour-based evaluation, and active family involvement to ensure that the internalisation of religious character can be sustained over time.

5. Conclusion

This study demonstrates that the Taujih programme at MI Muhammadiyah 2 Probolinggo functions as a process of religious character internalisation embedded within the madrasah culture. Rather than operating merely as a form of religious instruction, Taujih facilitates the transformation of religious values into everyday behaviour through contextual religious messages, teacher role modelling, habituation, and continuous reinforcement from the madrasah and family environments. The internalisation process develops progressively through students' reception and understanding of religious messages, affective responses and moral motivation, value-based practices, habituation, and reinforcement across different contexts.

The findings indicate that the religious character developed through Taujih is reflected in three interconnected dimensions: the ritual dimension, represented through



prayer, supplication, and Qur'anic review (*muraja'ah*); the personal-moral dimension, reflected in honesty, discipline, obedience, and responsibility; and the social dimension, demonstrated through politeness, respect, empathy, and care for others. These findings highlight that religious character formation at the primary education level requires an educational ecosystem that connects religious guidance, exemplary behaviour, daily practices, and family involvement.

The main contribution of this study lies in the formulation of Taujih as a model of religious character internalisation based on madrasah-family continuity at the madrasah ibtidaiyah level. This model positions Taujih not as an isolated religious programme but as an integrated developmental process involving value communication, role modelling, students' experiences, habituation, and environmental reinforcement. In practical terms, the findings suggest that madrasahs should develop religious guidance programmes that are contextualised according to students' developmental characteristics, strengthen teacher role modelling, and establish sustainable partnerships with families. However, this study is limited to a single madrasah context and employs a qualitative case study approach. Further research involving different educational contexts, comparative studies, and longitudinal approaches is required to examine the broader applicability and sustainability of the Taujih model in religious character development.

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