

INTERNALIZATION OF ISLAMIC SPIRITUAL PROGRAMS IN SHAPING STUDENTS' MORALS

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Abstract

This study aims to describe the process of internalizing the Islamic spiritual program and changes in students' religious behavior at SMA Negeri 2 Palopo City. This study used a qualitative approach with phenomenological methods to understand students' subjective experiences participating in the Islamic spiritual program at SMA Negeri 2 Palopo City, focusing on the internalization of Islamic values and the resulting changes in religious behavior. Data were collected through in-depth interviews, participant observation, and documentation such as journals, reports, and activity photographs, to provide a complete and valid depiction of reality. Data analysis was conducted systematically through reduction, presentation, and drawing conclusions. It was validated using source triangulation and an audit trail to ensure the validity of the findings. The Islamic spiritual program at SMA Negeri 2 Palopo City was successfully internalized by students through structured and ongoing activities, thus encouraging gradual changes in religious behavior. Students experienced a transformation from obedience driven by external pressures, imitating the behavior of teachers or friends, to internalizing Islamic values in their daily lives. Improvements in students' morals were evident in their disciplined worship, patience, honesty, social awareness, self-control, and tolerance towards friends and the school environment. Islamic spiritual programs have proven effective in shaping students' Islamic character holistically through the consistent internalization of religious values in daily practice.

Keywords

Internalization, Islamic Spirituality, Moral Values, Students.



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INTRODUCTION

Initial observations at SMA Negeri 2 Palopo City show that the existing Islamic spiritual program runs in a structured manner, including recitation, congregational prayers, and nature *tadabur*. However, student participation is still diverse, especially in class X, which tends to be present due to the demands of teachers. While some students actively discuss and write personal reflections on spiritual experiences, others still show passive involvement. Documentation of activities, in the form of journals, program reports, and photos of activities, shows involvement in socio-religious activities, but the practice of worship discipline and self-control still needs to be strengthened so that the moral values of *karimah* truly become part of the character of students.

Education plays a very strategic role in determining the progress and future of a nation, because the quality of human resources is highly dependent on the education system implemented (Makmur, 2025). This is in line with Law Number 20 of 2003 concerning the National Education System (Nasional, 2003), which emphasizes that the goal of national education is not only to educate students intellectually, but also to instill faith, piety to God Almighty, and noble morals in order to be able to form a character with integrity (Pelawi & Is, 2021). Character education, especially based on Islamic values, is the key so that students not only excel in knowledge, but also become individuals with moral character (Almuzakir et al., 2023; Ependi et al., 2023; Fadilah et al., 2021; Mulyasa, 2022; Triana, 2022; Kusuma et al., 2025). The challenge of character education is even greater in the era of modernization, where the impact of globalization is beginning to affect student behavior (Aryani et al., 2025; Nurfadila et al., 2023; Prabowo et al., 2025; Wisiyanti, 2024). Phenomena such as procrastinating worship, forgetting to read the Qur'an, or opposing parents are beginning to be seen among students, indicating the need for more systematic intervention in instilling religious values (Al-Quran, 1993) (AL-Quran, 2013).

The internalization of Islamic values is a process in which religious teachings are not only known theoretically, but are lived and become part of daily behavior (Ristianah, 2020; Untung et al., 2025). In schools, this process can be realized through habituation and the creation of a supportive religious atmosphere, both through formal and non-formal activities. One of the tangible manifestations of internalization in secondary schools is through the Islamic Spiritual program, which is held as extracurricular activities, such as routine recitation, social service, flash Islamic boarding schools, commemoration of Islamic holidays, the art of reading the Qur'an, and *tadabur alam* (Antariksa et al., 2022). These activities are designed in a structured and sustainable

manner so that students are not only physically present but also able to understand, appreciate, and practice Islamic values in daily life. The involvement of teachers as role models is an important factor, because real experiences and examples of attitudes shown by teachers greatly affect students' mindsets and behaviors (Hamdani, 2017).

The moral and moral crisis among students is one of the main problems that must be faced by education today. Data and observations show an increase in negative behaviors, such as violence (Wafa et al., 2023), brawls (Saputra et al., 2024), bullying (Dewi, 2020), cheating (R. B. Rahayu & Hanggara, 2023), and property destruction, which reflect a moral deficit. This condition is influenced by internal factors, such as individual character and tendencies, as well as external factors, including the social environment, peers, and the media (Firdaus et al., 2021). This phenomenon confirms that moral formation is not enough to be done through formal learning alone, but requires active intervention from educational institutions and the school environment (Rokhman et al., 2023). Schools as formal institutions have a strategic responsibility to instill moral values, guide students to internalize moral and spiritual values, and help them face the challenges of negative behavior that arise due to modernization and globalization (D. Rahayu, 2025).

Academically, the main problem is not only the existence of the Islamic Spiritual program, but also how the process of internalizing these values really occurs in students. Internalization in the perspective of Islamic education requires a transformation of values from the cognitive stage (knowing the teachings), affective (accepting and believing), to psychomotor (practicing consistently) (Buan, 2021). In the context of SMA Negeri 2 Palopo City, the Islamic Spiritual program has been running through routine activities such as congregational prayers, weekly recitations, and social religious activities. However, based on initial observations, student participation still shows variation: some students participate in activities due to personal awareness, while others participate due to external encouragement from teachers or school rules. Data on the attendance of Rohis activities shows a high level of participation administratively, but it has not been fully followed by the consistency of religious behavior outside of formal activities. This suggests a possible gap between structural participation and substantial internalization of Islamic values.

The process of internalizing the Islamic Spiritual program in forming moral character at SMA Negeri 2 Palopo City needs to be analyzed based on Islamic values such as *ṣidq* (honesty), *amanah* (responsibility), the essence of *zām* (discipline), and *ta'āwun* (social concern).

Congregational prayer activities, for example, are normatively aligned with the principle of habituation (*'ādah*) in Islamic education, which aims to establish discipline and obedience to time. Routine recitation functions to strengthen cognitive and affective aspects through understanding of teachings and spiritual reflection. Meanwhile, social service activities and nature *tadabur* are directed to foster empathy and social awareness as a form of morality towards others. However, the academic question that arises is the extent to which the implementation of the program really follows the principles of moral education in Islam, which emphasizes example (*uswah ḥasanah*), advice (*mau'izah*), habituation repeatedly, and self-evaluation (*muḥāsabah*). If the activity is only ceremonial and administrative, then the internalization process has the potential to stop at the formal compliance stage without a profound character transformation.

Judging from Islamic norms and the goals of Islamic education, the Islamic Spiritual program should be a means of fostering integral morals, not just complementary extracurricular activities. Islamic education aims to form *kamil* people who have a balance between spiritual, intellectual, and social aspects. Therefore, the suitability of the implementation of the Islamic Spiritual program at SMA Negeri 2 Palopo City needs to be seen from the consistency between normative goals and field practice. Observational data showed positive changes in some students, such as increased participation in congregational worship and involvement in school social activities. However, there is still a lack of discipline and lack of self-control in some students, which shows that the internalization process is not evenly distributed. This condition emphasizes the importance of in-depth research to comprehensively map how the Islamic Spiritual program plays a role as a means of fostering moral morality, the extent to which it is in accordance with the principles of moral education in Islam, and how the transformation of these values really occurs in the subjective experience of students at SMA Negeri 2 Palopo City.

A number of previous studies have examined the relationship between religious activities in schools and the formation of students' character. The first research shows that Islamic Spiritual extracurricular activities are able to increase religious awareness and discipline of students' worship through activities such as Islamic mentoring, routine studies, and spiritual coaching carried out in a structured manner in secondary schools (Sutrisno, 2020). However, the study emphasizes the effectiveness of activities in increasing students' religiosity, so it has not examined in depth how the process of internalizing moral values occurs in students' personal experiences.

The second study found that the habituation of religious activities in the school environment, such as congregational prayers, reciting the Qur'an, and other religious activities, can strengthen religious character and increase students' attitudes of discipline and responsibility in school life (Rohman, 2019). However, the research still views religious activities as school culture in general and has not specifically examined the role of Islamic spiritual organizations as a medium for internalizing moral values.

The third research shows that character development programs based on Islamic values implemented through extracurricular activities can help form students' honest attitudes, responsibility, and social care (Syarifuddin, 2021). However, this study focuses more on the results of character formation in general without explaining the stages of internalizing values experienced by students in the process of these activities.

The fourth study revealed that a religious school environment and consistent religious activities can contribute to shaping students' moral behavior as well as reducing the tendency to negative behavior among adolescents (Hidayat, 2022). However, the study highlights the influence of the religious environment on a macro level and does not describe in detail how the Islamic Spiritual program is carried out as a means of forming moral *karimah*.

The fifth research shows that structured religious coaching activities in schools are able to increase spiritual awareness and form more positive social behavior in students, especially in terms of social care and worship discipline (Maulana, 2023). However, this research is still limited to analyzing the impact of religious activities and has not explored how students' subjective experiences in internalizing Islamic values in daily life.

Based on the five previous studies, it can be seen that most of the research still focuses on the influence of religious activities on students' character or the formation of religious culture in schools, while studies that specifically discuss the process of internalizing Islamic values through the Islamic Spiritual program in shaping students' morals are still relatively limited. In addition, previous research has also not examined how moral values such as *ṣidq* (honesty), *amanah* (responsibility), discipline, and *ta'āwun* (social concern) are internalized through students' real experiences in participating in Islamic spiritual activities (Sarosa, 2021).

Thus, the novelty of this research lies in an in-depth analysis of the process of internalizing the Islamic Spiritual program in shaping the morals of students at SMA Negeri 2 Palopo City, with an emphasis on the transformation of values from cognitive, affective, to psychomotor aspects in

student experience. This research not only examines the existence of the Islamic Spiritual program as an extracurricular activity, but also explores how Islamic moral values are instilled through the habituation of worship, teacher examples, and social-religious activities experienced by students directly.

This study aims to describe and analyze in depth the process of internalizing the Islamic Spiritual program in shaping the morals of students at SMA Negeri 2 Palopo City, including tracing the stages of value transformation from initial compliance, identification, to true internalization, and examining the changes in students' religious behavior after participating in the program based on their subjective experiences. Theoretically, this research is expected to enrich the scientific treasures of Islamic education, especially in the study of internalization of values and the formation of morals based on religious extracurricular activities, as well as provide conceptual contributions on how the process of internalization takes place phenomenologically in students through the interaction between habituation, example, reflection, and value reinforcement. In addition, this research emphasizes the position of the Islamic Spiritual program not only as an additional activity, but as a pedagogical instrument within the framework of Islamic character education. Pragmatically, the results of this research are expected to be an empirical basis for schools in evaluating and developing Islamic Spiritual programs in a more systematic and sustainable manner, providing practical recommendations for teachers in guiding and strengthening the development of students' morals, and becoming a reference for education policy makers in designing strategies for internalizing Islamic values that are more effective at the secondary school level.

METHOD

This study uses a qualitative approach with phenomenological methods to understand students' subjective experiences in participating in the Islamic Spiritual program at SMA Negeri 2 Palopo City. The phenomenological approach was chosen so that the researcher was able to capture the deep meaning, perception, and experience of students related to the internalization of Islamic values and changes in religious behavior that emerged during the program. The research subjects include students who actively participate in Islamic Spiritual activities and supervisors who play an important role in facilitating, guiding, and directing the course of activities in a sustainable manner.

Data collection is carried out through several techniques so that the information obtained can describe reality in its entirety. First, in-depth interviews were conducted with students and teachers to explore their personal experiences, motivations, and perceptions of the program, as well as explore how they interpret the impact of the program on their daily lives. Second, participatory observation is applied during the activity to see firsthand the students' behavior, interaction between members, and their involvement in various spiritual activities. This observation was carried out directly at SMA Negeri 2 Palopo City during the period from January 10, 2025, to February 28, 2025, by participating in several routine Islamic spiritual activities such as congregational prayers, weekly recitations, and social religious activities organized by the school's Islamic Spiritual organization.

Third, documentation such as activity journals, program reports, and activity photos is used as additional evidence while strengthening the validity of the findings by presenting a visual picture of the implementation of the program. The data obtained from interviews, observations, and documentation were then analyzed thematically through the process of data reduction, data presentation, and conclusion drawing to identify patterns of students' experiences in the process of internalizing moral values through the Islamic Spiritual program at SMA Negeri 2 Palopo City.

The data analysis in this study follows the Miles, Huberman, and Saldana model, which includes data reduction, data presentation, and conclusion drawing and verification (Abdussamad & Sik, 2021). At the data reduction stage, the researcher selects and simplifies the data from interviews, observations, and documentation that are directly related to the internalization of Islamic values in the Islamic Spiritual program at SMA Negeri 2 Palopo City. This process is carried out by copying the results of interviews with students and supervisors, then grouping statements relevant to the research theme, such as the experience of participating in Islamic spiritual activities, changes in students' religious behavior, and forms of habituation of moral values, such as honesty, responsibility, discipline, and social concern. Information that is not directly related to the focus of the research is set aside for more targeted analysis.

The next stage is the presentation of data. At this stage, the data that has been reduced is compiled in the form of a thematic matrix that contains categories such as types of Islamic spiritual activities (congregational prayers, weekly recitations, social service, and nature tadabur), forms of student involvement, and moral values that appear during the activity. In addition, the researcher also presented excerpts from student and teacher statements as empirical evidence to strengthen

the interpretation of the data. The presentation of this data makes it easier for researchers to see the relationship between the implementation of the Islamic Spiritual program and changes in religious attitudes and social behavior of students.

The last stage is the drawing of conclusions and verification. At this stage, the researcher interprets the patterns that emerge from the data that have been presented to understand how the process of internalizing Islamic values occurs in the students' experiences during the Islamic Spiritual program. Conclusions are not drawn directly, but through a repeated verification process by comparing the results of interviews, observation of activities, and available program documentation. Through this process, researchers can identify more deeply how Islamic spiritual activities play a role in shaping students' morals, both through worship habits, social interaction in religious activities, and the example provided by the supervisor (Rifky, 2024).

To ensure the validity of the data, the researcher uses source triangulation between interviews, observations, and documentation, and implements trail audits by documenting the entire research process in detail, so that the results obtained can be scientifically accounted for.

FINDINGS AND DISCUSSION

Findings

Based on the results of in-depth interviews with Islamic spiritual supervisors and students, participatory observation during the activity, as well as the analysis of documentation in the form of mentoring journals, activity reports, and student reflections, it was found that the process of internalizing Islamic values took place gradually through various structured Islamic Spiritual programs. Data shows that each type of activity not only functions as a ritual activity, but also as a medium for the formation of moral *karimah*, which is reflected in changes in students' religious behavior. A summary of the findings is presented in Table 1 below.

Table 1. Internalization of Islamic Spiritual Programs in Forming Good Morals of Students at State Senior High School 2, Palopo City

Islamic Spiritual Program	Changes in Students' Religious Behavior
Regular weekly religious study	In the initial stage (compliance), students attend due to teacher encouragement or school rules. In the identification stage, students begin to actively participate in discussions, emulating teachers and seniors in discipline and patience. In the internalization stage, students demonstrate an increased understanding of the values of honesty, patience, and caring, and apply these values in daily interactions.
Congregational prayer at	Increased discipline and awareness of performing worship without being

school	reminded. Students who initially attended out of obligation began to demonstrate personal commitment to maintaining consistency in worship and order during prayer.
Daily prayer practice and habituation of dhikr	The formation of routine spiritual habits, increased self-control, and the ability to control emotions in conflict situations. Student reflections demonstrate an awareness that prayer is a personal need, not just a formal obligation.
Moral mentoring (small group coaching)	There was an increase in openness, self-reflection, and moral awareness. Students began writing about their experiences controlling their emotions, guarding their speech, and helping friends without being asked. The values of trustworthiness and responsibility began to become ingrained in their daily behavior.
Discussion of the stories of the prophets and Islamic role models	Students demonstrated changes in their communication styles, becoming more polite and tolerant in discussions. The values of patience and exemplary behavior served as a guideline for dealing with personal and social challenges.
Social care training (social service, fundraising, community service)	Increased empathy and social solidarity. Students volunteer to help friends in need, actively participate in school social activities, and demonstrate concern for cleanliness and the environment.
Nature contemplation and reflective activities	The emergence of a deeper spiritual awareness of the greatness of God, an increase in gratitude, and an attitude of responsibility towards the surrounding environment.

Source: Observation Result

Table 1 shows that each Islamic Spiritual program contributes to changing students' religious behavior through progressive stages of value internalization, namely from initial compliance, imitation of respected figures (identification), to intrinsic acceptance of values (internalization). Data was obtained through triangulation methods, namely interviews with teachers and students, direct observation during the activity, and documentation analysis in the form of reflection journals and mentoring reports. These findings confirm that Islamic Spiritual programs not only increase ritual participation but also gradually shape students' moral character through habituation, example, and hands-on experience in religious and social practices.

Discussion

Internalization of Islamic Spiritual Programs in Shaping Students' Morals at SMA Negeri 2 Palopo City

The results of the study show that the Islamic spiritual program at SMA Negeri 2 Palopo City has been successfully internalized by students through a series of structured and sustainable activities. The program includes routine recitation, congregational prayers, daily prayer practices, moral mentoring, and social care training, which is designed not only to be a formal ritual but also to be a medium for the formation of moral *karimah*. Empirical findings reveal that changes in student behavior occur gradually: starting from initial compliance due to the teacher's demands (*compliance*), imitating the behavior of teachers or respected friends (*identification*), to true

internalization where Islamic values become a living part of them (*internalization*). Observations, documentation, and records of students' personal reflections show an increase in worship discipline, social concern, patience, honesty, and self-control, which, as a whole, reflect the morals of Karimah as explained by Al-Ghazali and M. Yatimin Abdullah (2007) (Abdullah, 2007; Nasution, 2022; Smith, 1944).

The synthesis of these findings confirms that the internalization of Islamic spiritual programs is not just the absorption of information or the fulfillment of ritual obligations, but is a process of value transformation that fosters commendable morals as a reflection of faith. Through *the stages of compliance, identification, and internalization*, students are gradually able to integrate Islamic values into their daily behavior. The program builds an educational environment that emphasizes teacher example, habituation, and personal reflection, so that commendable morals appear consistently in students' social interactions. Thus, the Islamic spiritual program in this school acts as an effective medium for Islamic character education, able to form behavior that is in harmony with Islamic moral and spiritual values. The findings of this study are in line with Lickona's Character Education Theory (1991), which emphasizes the importance of internalizing values through experience, example, and reflection to form character (Lickona, 2013). Teachers play the role of the main role models in guiding students so that Islamic values can be applied in real life in daily life. In addition, the results of this study support Kelman's (1958) internalization, which shows that behavioral change occurs through three stages: *compliance, identification, and internalization* (Hidayatulloh & Gunawan, 2024). In this context, the Islamic spiritual program becomes a strategic means that facilitates students to move from initial obedience to true internalization, so that the moral character becomes an intrinsic part of themselves.

However, Lickona and Kelman have limitations if applied directly in the context of Islamic education. Lickona emphasizes character education in general without focusing on specific religious values, so it is necessary to adjust for Islamic character education (Lickona, 2013); (Lickona, 1991); (Lickona, 2004). Meanwhile, Kelman explained the mechanism of internalizing values psychosocially, but lacked guidance on the application of specific religious values, such as morality, in diverse school practices (Kelman, 1958). This shows the need to integrate theory with the local context of Islamic education so that the phenomenon of spiritual internalization can be explained more comprehensively. Additional perspective can be gained from Glock & Stark's Socialization of Religion (1965), which emphasizes the role of the social environment, family, and

religious community in shaping religious behavior (Holdcroft, 2006). In the context of SMA Negeri 2 Palopo City, the Islamic Spiritual Program (Rohis) functions as a socialization agent that supports the formation of morals through social interaction, mentoring, and collective religious practices. In addition, Experiential Learning Kolb (1984) is relevant because students learn and internalize Islamic values through direct experience in studies, worship practices, and social activities, not just through theoretical instruction (Kolb, 2014).

The integration of empirical findings with these theories shows that the formation of students' moral character is the result of synergy between character education, value internalization, religious socialization, and experiential learning. Islamic spiritual programs build a learning ecosystem that allows students to experience, imitate, and internalize Islamic values gradually. This process results in a behavioral transformation that includes the disciplines of worship, social care, patience, and honesty, in accordance with the concept of moral *karimah* described by Al-Ghazali and Abdullah (2007) (Abdullah, 2007; Nasution, 2022; Smith, 1944). Theoretically, this study expands the understanding of the internalization of Islamic values in character education by combining character education, value internalization, religious socialization, and experiential learning. The study also proposes an integrative model of internalizing Islamic spiritual programs, emphasizing the role of the teacher as a role model, habituation of values through hands-on practice, and students' personal reflection. This model can be used as the basis for the development of the Islamic character education curriculum in secondary schools and open the direction of further research on the effectiveness of Islamic spiritual programs in forming moral *karimah* in a sustainable manner.

Post-Program Students' Religious Behavior Responses and Changes

The results of the study showed that the initial response of students to the Islamic spiritual program at SMA Negeri 2 Palopo City was very diverse. In the early stages, some students, especially from class X, participated in more activities because of the teacher's encouragement or the demands of the school. For example, Rina, a student of class X social studies, revealed that initially she attended the recitation only because she was afraid of being reprimanded. However, as time went on, many students began to show a higher personal awareness and interest in religious activities. The identification stage is seen when students imitate the behavior of teachers or friends they admire, as experienced by Ali, a grade XI science student, who began to emulate seniors in the discipline of congregational prayer and reading the Qur'an, so that religious

participation began to be voluntary. Field observations corroborate these findings, showing a marked behavioral change: students become more disciplined in worship, actively participate in studies, and engage in social good practices such as community service or helping friends in need. Documentation in the form of activity journals, mentoring recordings, and personal reflections of students showed consistency in writing their experiences of holding back emotions, helping friends, and applying moral values, thus strengthening the evidence of internalizing Islamic values in daily life.

This synthesis of findings confirms that Islamic spiritual programs not only affect students' attendance in religious rituals but also shape moral character through the gradual internalization of values. Students experience behavioral transformations ranging from obedience due to external demands, through imitation of respected figures, to the internalization of values that are voluntarily applied in daily life. This process of fostering discipline, patience, honesty, social concern, and self-control is an indicator of true morality.

These findings are in line with Lickona's Character Education Theory (1991), which emphasizes the importance of internalizing values through experience, example, and reflection to form character (Lickona, 2013). Teachers, as the main role models, have a central role in guiding students so that Islamic values are applied in a real context. In addition, the results of this study support Kelman's Internalization Theory (1958), which explains that behavioral change occurs through three stages of *compliance*, *identification*, and *internalization* (Hidayatulloh & Gunawan, 2024). Islamic spiritual programs act as a strategic means that allows students to move from initial obedience to true internalization, so that morality becomes an intrinsic part of themselves (Sandana et al., 2021) (Amin, 2021).

Although Lickona and Kelman's theories are relevant, they have limitations when applied directly in the context of Islamic education. Lickona emphasizes character education in general without focusing on specific religious values, so adaptation is needed to be relevant to the formation of morals. Meanwhile, Kelman explained the mechanism of psychosocial internalization, but lacked the emphasis on worship practices and collective religious activities as a medium for internalizing Islamic values. This shows the need for the development of theories that integrate the religious, social, and direct experiences of students. Additional perspectives can be gained from Glock & Stark's Theory of Religious Socialization (1965), which emphasizes the role of the social environment, family, and religious community in shaping religious behavior (Holdcroft,

2006). In the context of SMA Negeri 2 Palopo City, the Islamic Spiritual Program (Rohis) acts as an additional socialization agent, strengthening Islamic values through mentoring, recitation, and socio-religious activities. In addition, Kolb's (1984) Experiential Learning Theory is relevant because students learn and internalize Islamic values through direct experience, not just through theoretical instruction (Kolb, 2014).

The integration of empirical findings with these theories shows that the formation of students' morals is the result of synergy between character education, value internalization, religious socialization, and experiential learning. Islamic spiritual programs build an environment that allows students to experience, imitate, and internalize Islamic values gradually, resulting in behavioral transformations that include discipline of worship, social care, patience, and honesty. Theoretically, this research expands the understanding of the internalization of Islamic values in character education by combining the approach of character education, value internalization, religious socialization, and experiential learning. The study also offers an integrative model of internalizing Islamic spiritual programs, emphasizing the role of teachers as role models, habituation of values through hands-on practice, and students' personal reflection. This model can be the basis for the development of the Islamic character education curriculum in secondary schools, as well as open the direction of further research on the effectiveness of Islamic spiritual programs in forming moral *karimah* in a sustainable manner.

CONCLUSION

The Islamic spiritual program at SMA Negeri 2 Palopo City has been successfully internalized by students through a series of planned and continuous activities, such as regular recitation, congregational prayers, daily prayer practices, moral mentoring, and social care training. This internalization process encourages gradual changes in religious behavior, starting from obedience due to external urges, then imitation of the behavior of a respected teacher or friend, to achieving true internalization where Islamic values become a natural part of daily behavior. As a result, students show a real improvement in morals, including discipline in worship, patience, honesty, social care, self-control, and tolerance towards friends and the school environment. These findings confirm that Islamic spiritual programs are not just ritual activities, but a holistic process of Islamic character formation, which consistently blends spiritual experiences, social practices, and personal reflection so that Islamic values are truly embedded in

students' daily lives.

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