



THE INTERNALISATION OF RELIGIOUS VALUES IN THE CHARACTER DEVELOPMENT OF IPPNU MEMBERS IN KAPANEWON KASIHAN, SPECIAL REGION OF YOGYAKARTA

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Abstrak

Era globalisasi dan kemajuan teknologi informasi membawa tantangan moral dan sosial yang kompleks bagi remaja, termasuk melemahnya kesadaran nilai keagamaan. Meskipun program keagamaan intensif telah berjalan di berbagai wadah pembinaan, masih perlu ditelaah sejauh mana nilai religius tersebut benar-benar melekat dalam perilaku anggota. Oleh karena itu, Penelitian ini bertujuan untuk mendiskripsikan proses internalisasi nilai-nilai religius dalam organisasi IPPNU di Kapanewon Kasihan. Fokus penelitian ini mencakup bentuk kegiatan keagamaan, strategi pembentukan karakter religius, serta dampak internalisasi terhadap anggota. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi nilai karakter religius dilakukan melalui kegiatan rutin seperti rutinan hadroh, tahlilan dan berbagai kegiatan sosial berbasis keagamaan. Strategi yang digunakan antara lain keteladanan pengurus, pembiasaan nilai, serta pemberian motivasi. Internalisasi tersebut memberikan pengaruh positif terhadap peningkatan sikap religius, tanggung jawab, dan keaktifan anggota dalam kegiatan organisasi. Kebaruan penelitian ini terletak pada analisis yang secara spesifik mengaitkan setiap bentuk kegiatan keagamaan IPPNU dengan nilai karakter religius yang terbentuk melalui tahapan internalisasi yang sistematis dan aplikatif. Sebagai implikasinya, IPPNU Kapanewon Kasihan disarankan untuk memperkuat konsistensi keteladanan pengurus, melakukan pendampingan intensif bagi anggota dengan latar belakang keagamaan yang beragam, serta merancang program pembinaan yang lebih adaptif dan berkelanjutan agar internalisasi nilai religius dapat tertanam secara lebih mendalam dan merata pada seluruh anggota.

Abstract

Globalisation and rapid advances in information technology have intensified the moral and social challenges confronting adolescents, including the weakening of sustained engagement with religious values. This study examines how religious values are internalised among members of Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) in Kapanewon Kasihan, Special Region of Yogyakarta. It focuses on the organisation's religious activities, its strategies for developing religious character, and the perceived effects of internalisation on members. A descriptive qualitative case-study design was employed. Data were generated through passive participant observation, in-depth interviews and documentary analysis involving organisational leaders and active members selected purposively. The data were analysed interactively through data reduction, data display, and conclusion drawing and verification, with credibility, transferability, dependability and confirmability used to support trustworthiness. Religious values were cultivated through cadre-development programmes, regular hadrah and tahlil gatherings, Qur'anic recitation, community religious events and mosque-cleaning initiatives. The principal mechanisms were leadership modelling, repeated value-based practice, mentoring and motivational support. Participants associated these processes with stronger religious commitment, discipline, responsibility, social concern and organisational participation. The study contributes a context-specific account linking particular IPPNU practices to sequential stages of value transformation, value transaction and transinternalisation within an Aswaja framework. Organisational leaders should strengthen consistent role modelling, differentiate mentoring for members with diverse religious backgrounds, and develop adaptive, sustainable programmes capable of engaging young people in changing social and digital environments.



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INTRODUCTION

Globalisation and advances in information technology in the twenty-first century have fundamentally reshaped how people learn, work and interact. Information is now accessible on an almost unlimited scale, communication is increasingly instantaneous, and a substantial proportion of social life has migrated to digital platforms. Although these developments offer considerable benefits, they also generate complex moral and social challenges, particularly for adolescents. Young people are commonly portrayed in global discourse as the demographic most closely connected to technology; however, technological familiarity does not necessarily entail adequate ethical preparedness or strength of character.

Adolescence is a formative period in personality development, characterised by substantial biological, psychological and social change. These transitions may create emotional instability and encourage young people to negotiate their identities through diverse social experiences. In this context, external environments exert a powerful influence on the formation of attitudes and behaviour. Afifa and Abdurrahman (2021) describe adolescence as a developmental stage that is particularly susceptible to both constructive and harmful social influences. In the absence of a robust value framework, adolescents may be drawn into various forms of behavioural deviation arising from rapid social transformation.

In the contemporary digital environment, the volume and velocity of information circulating through social-media platforms routinely expose adolescents to content that may conflict with prevailing moral and ethical norms. Such exposure can contribute to identity confusion, weakened character formation, heightened individualism and social polarisation among young people. Limited critical media literacy may also increase vulnerability to extremist or radical ideologies. These conditions demonstrate that technological development is not invariably accompanied by an equivalent level of moral readiness among its young users.

Strengthening religious values is therefore important as a source of moral orientation and resilience for adolescents. The internalisation of religious values extends beyond the transmission of doctrinal knowledge; it involves developing a deep and personally meaningful understanding that becomes visible in everyday attitudes and conduct. Masduki (2021) argues that religious education has a strategic role in character formation because values derived from religious teachings provide clear moral guidance for social life. Internalising such values may consequently strengthen young people's moral capacity to navigate the pressures and uncertainties of social change.

Within Indonesian Islamic education, the Ahlussunnah wal Jama'ah (Aswaja) an-Nahdliyyah tradition offers a particularly relevant framework for responding to these challenges. Its core principles *tawassut* (moderation), *tasamuh* (tolerance), *tawazun* (balance) and *i'tidal* (justice and fairness) emphasise moderation, openness to difference and equilibrium in social relations. These principles are not confined to theological discourse; they function as practical ethical orientations for everyday life. From this perspective, character education moves beyond abstract instruction towards the cultivation of dispositions and patterns of judgement that embody an inclusive and moderate understanding of Islam.

Research published during the past five years has consistently underscored the importance of religious character education. Nevertheless, the existing literature remains concentrated largely within formal and comparatively structured educational settings. Muhadi et al. (2023), for example, examined how primary-school management can optimise student character development in classroom environments. Their study highlights the institutional role of formal education in creating pedagogical systems that support character formation.

Other studies have investigated the cultivation of religious values in pesantren-based educational settings. Masduki (2021), for instance, explored how religious values are transmitted to students through structured learning activities within a pesantren. In such contexts, character education operates through a relatively bounded system governed by explicit rules. Scholarship on student organisations as sites of character formation has also begun to develop. Anwar and Yani (2023) found that local IPNU–IPPNU branches fostered adolescent character through internal and external programmes, including regular meetings, public religious study sessions, MAKESTA and LAKMUD.

In the specific context of Nahdlatul Ulama student organisations, Hudi and Budiono (2021) emphasise that cadre development is directed not only towards strengthening organisational ideology and Aswaja commitments, but also towards building members' instructional capacity. Through instructor training organised by the Jember Regency branch of IPNU–IPPNU, cadres developed the ability to design, plan, implement, evaluate and improve training. Student organisations may therefore function as systematic and forward-looking spaces of non-formal education.

Although these studies make important contributions to the literature on

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character education, most adopt an institutional perspective. The cultivation of religious values has predominantly been examined in formal educational institutions with established curricula and structured systems of supervision. In practice, however, character formation also occurs beyond schools and pesantren, within less formal social environments in which young people participate voluntarily and negotiate values through everyday interaction.

This review identifies a clear research gap. Although religious education programmes in formal institutions have been widely investigated and shown to yield positive outcomes, considerably less attention has been paid to the effectiveness of religious-value formation in adolescents' lives outside school. In particular, limited evidence is available concerning how such values become internalised through voluntary, community-based social activities.

Student organisations constitute one social arena with considerable potential to support adolescent character development. Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU), the Nahdlatul Ulama Female Students' Association, is especially relevant in this regard. Beyond developing the capacities of girls and young women, IPPNU serves as a cadre-development setting through which Nahdlatul Ulama values are transmitted. The IPPNU branch in Kapanewon Kasihan, Special Region of Yogyakarta, operates a comparatively structured cadre-development system and organises activities that integrate religious and social dimensions. In this environment, value internalisation is experiential: members participate in collective activities, deliberate with peers, manage programmes, engage with local communities and sustain religious practices over time.

Against this background, the present study describes and analyses the internalisation of religious values among members of IPPNU Kapanewon Kasihan. It examines the religious and social activities undertaken by the organisation, the character-development strategies employed by its leaders, and the factors that facilitate or constrain the process. The study also considers perceived changes in members' spiritual development and everyday behaviour in order to determine whether organisational programmes contribute to substantive character formation rather than merely formal compliance.

The study's distinctive contribution lies in mapping the relationship between specific organisational activities and the development of religious character grounded in Aswaja principles. It therefore conceptualises routine organisational practice not simply as a programme of activities, but as a process of cultural education through which adolescent character is formed. Theoretically, the study extends scholarship on Islamic character education by foregrounding a culturally embedded and religiously moderate approach. Practically, its findings may inform educational institutions, youth organisations, civil-society organisations and policymakers seeking to design character-development models that remain responsive to social dynamics in the digital age.

METHODS

This study employed a descriptive qualitative approach within a case-study design. A qualitative design was selected to enable an in-depth examination of the processes, meanings and stages through which religious values are internalised within IPPNU Kapanewon Kasihan. The study drew on primary data generated through direct engagement with participants and secondary data obtained from relevant literature and available organisational documents (Sulung & Muspawi, 2024). Participants were selected purposively to ensure information-rich accounts and included organisational leaders involved in designing activities as well as active members who participated in the development programmes.

Data were generated through three complementary techniques. First, passive participant observation was used to examine social interaction and religious conduct without intervening in organisational activities, thereby preserving the natural context of the phenomena under study (Ardiansyah et al., 2023). These observations provided direct insight into how a religious organisational culture was enacted. Second, in-depth interviews involved structured yet iterative dialogue with participants to explore their perspectives and lived experiences (Agustianti et al., 2022). Third, documentary analysis was undertaken to examine written materials and organisational records relevant to the observed activities and interview accounts.

Trustworthiness was addressed through the criteria of credibility, transferability, dependability and confirmability (Moleong, 2007). Following data validation, the material was analysed using the interactive model proposed by Miles (1994), comprising data reduction, data display, and conclusion drawing and verification. Ethical safeguards were integrated throughout the study. All participants received information about the purpose and procedures of the research and provided voluntary informed consent before data collection. Participant confidentiality was maintained in the reporting of findings.

RESULTS AND DISCUSSION

Analysis of the observational and interview data indicates that religious values did not become embedded among IPPNU Kapanewon Kasihan members spontaneously or instantaneously. Character formation was cultivated through a carefully organised combination of formal training and recurring community-based practices. These activities were not treated merely as routine items in the organisation's annual programme; rather, they functioned as sustained pedagogical spaces through which members learned, rehearsed and embodied religiously grounded dispositions. The forms of activity and their perceived influence on members' character are discussed below as an interconnected process of cadre formation, religious habituation and social participation.

Discipline and psychological resilience were initially cultivated through sequential formal training. The entry stage was Masa Kesetiaan Anggota (MAKESTA; Member Commitment Orientation), a compulsory residential programme commonly conducted over three days and two nights. Participants studied Nahdlatul Ulama traditions, Ahlussunnah wal Jama'ah (Aswaja), organisational practice, leadership and the history of IPPNU. The programme culminated in bai'at, an initiation pledge that participants described as emotionally significant. This ritual marked a transition from prospective membership to moral and organisational commitment. Following MAKESTA, members reportedly demonstrated a stronger sense of responsibility for sustaining the organisation, improved discipline, heightened spiritual motivation and a closer sense of ukhuwah, or solidarity, with peers who had completed the programme together.

Character development continued after MAKESTA through Pendidikan dan Latihan Dasar Kader Muda (DIKLATAMA; Basic Education and Training for Young Cadres). Whereas MAKESTA was oriented principally towards conceptual and organisational understanding, DIKLATAMA placed greater emphasis on outdoor activity, physical endurance and disciplined collective action. Its purpose was to develop members who combined conceptual competence with physical and emotional resilience and who were prepared to serve local communities when required. Participants associated DIKLATAMA with stronger self-discipline, teamwork under demanding conditions, solidarity, perseverance and istiqamah—consistency in fulfilling duties and entrusted responsibilities.

Beyond formal cadre training, value internalisation was reinforced through the preservation of devotional traditions associated with Nahdlatul Ulama communities. Regular hadrah gatherings, recitations of salutations upon the Prophet Muhammad, and rotating tahlil gatherings hosted in members' homes combined worship with relational learning. The

rotation of venues strengthened interpersonal ties, enabled members to become acquainted with one another's families and generated an intimate religious atmosphere. Members linked these practices to a deeper love of the Prophet, more frequent contemplation of divine greatness through *tadabbur* and *tafakkur*, stronger familial care and a heightened sense of gratitude to God.

IPPNU Kapanewon Kasihan also organised *muqaddaman*, the collective completion of Qur'anic recitation through the allocation of individual sections, with particular intensity during Ramadan. The recitation programme concluded with a communal *iftar*. Members described the activity as strengthening their attachment to the Qur'an, cultivating discipline in meeting recitation commitments while fasting, encouraging simplicity and fostering concern for others through the sharing of food.

At the wider community level, IPPNU participated in annual religious gatherings with other autonomous *Nahdlatul Ulama* bodies, including IPNU, Fatayat and Ansor. These intergenerational events provided opportunities to practise tolerance and strengthen *ukhuwah wathaniyah*, or civic solidarity. Organisational learning also extended beyond ceremonial activity. Members took part in rotating mosque-cleaning initiatives across local villages. Sweeping, mopping and cleaning ablution areas translated the values of sincerity, *khidmah* (service), responsibility for communal places of worship and *tawadhu'* (humility) into embodied practice. In everyday interaction, members were also encouraged to adopt the 'four magic expressions': offering greetings, asking for assistance politely, expressing gratitude and apologising. Through repetition, this communicative ethic became a habit that members carried into their schools, families and broader communities.

Participants and organisational leaders perceived these activities as producing meaningful changes in members. Individuals who had previously been passive were reported to communicate more courteously, display stronger social etiquette and participate more consistently in religious practice. Members also appeared increasingly independent and trustworthy when assigned responsibilities on event committees. Nevertheless, the internalisation process was neither uniform nor without difficulty; several enabling conditions supported the programmes, while a number of operational and social constraints limited their reach and continuity.

Key enabling conditions included members' intrinsic motivation to learn and develop, an existing foundation of religious belief, sustained support from senior organisational leaders, and interpersonal communication resembling supportive sibling relationships. An organisational climate that was welcoming, enjoyable and relatively non-hierarchical also encouraged participation and enabled mentoring to occur through both formal instruction and everyday interaction.

Five principal constraints were identified. First, members entered the organisation with markedly different religious and educational backgrounds: some attended general schools and possessed limited prior religious knowledge, whereas others had studied in *pesantren*. Leaders therefore needed to differentiate their guidance. Second, a small number of office-holders did not consistently model courteous communication or punctuality, despite members' close observation of leadership behaviour. Third, some new members joined primarily because of peer invitations rather than personal commitment, making sustained participation difficult. Fourth, limited understanding of IPPNU among some families and local residents reduced social support for members' involvement. Fifth, members' schedules differed substantially because they included secondary-school pupils, university students and employed young women. Organisers consequently faced persistent difficulty in arranging activities that were accessible without disrupting members' primary educational or occupational responsibilities.

Taken together, these findings demonstrate the substantive role of *Nahdlatul Ulama* student organisations as sites of non-formal education. Consistently implemented organisational programmes can cultivate religious values, prosocial conduct and civic

commitment among young people (Siregar et al., 2025). The repeated practice of religious activities within IPPNU resembles school-based habituation programmes, such as congregational dhuha prayer and collective prayer before lessons, which have also been associated with the development of students' religious dispositions (Erfani & Ulum, 2025). The combination of habituation and adult modelling further accords with character-education approaches that emphasise the importance of credible exemplars and supportive social environments (Dahlan, 2022).

The findings also extend evidence from MA Babussalam Mojoagung, Jombang, where MAKESTA and routine Nahdlatul Ulama devotional practices were found to cultivate honesty, responsibility, trustworthiness and tolerance (AS et al., 2024). Whereas that study was conducted within the comparatively regulated environment of a madrasah, the present research demonstrates that IPPNU cadre development can operate effectively in a more open and socially heterogeneous community setting. This supports the proposition that village- and neighbourhood-based IPPNU-IPPNU organisations can become catalysts for constructive youth engagement and may help prevent juvenile delinquency (Khusnan & Arief Syaifullah, 2021).

Religious-value formation in IPPNU Kasihan was not confined to written learning materials or one-directional lectures; values were enacted through routine social and devotional practice (Candra & Putra, 2023; Rizki et al., 2022). Viewed through Ihsan's (1997) framework, the process corresponds to three stages of internalisation. Value transformation occurred when leaders introduced principles during MAKESTA; value transaction emerged when new members assumed committee responsibilities and engaged in reciprocal social interaction; and transinternalisation became evident when members practised discipline and social concern independently, without direct instruction. The same process aligns with Lickona's (2013) sequence of moral knowing, moral feeling and moral action: members learned the meaning of virtuous conduct, developed affective attachment through collective devotional practice, and enacted those commitments through community service such as mosque cleaning. From a sociological perspective, the findings similarly illustrate how values become durable through repeated interaction and shared routines within a social group (Light et al., 1967).

The cumulative outcome of these processes was reflected in members' enhanced capacity for collaboration, event leadership and interpersonal communication (Khodijah et al., 2024). Cadre-development activities such as MAKESTA were also associated with greater discipline, civic attachment and moderate, non-extremist perspectives (Inayatina et al., 2026), while strengthening members' confidence in applying Aswaja teachings in everyday community life (Thohir et al., 2024). Such outcomes, however, remained contingent upon the integrity of organisational modelling: honesty, respect and patience among members were closely connected to the conduct and language demonstrated by their leaders (Izzah et al., 2022).

Sustaining these outcomes requires robust organisational and community support (Ariyanto et al., 2025; Ma'arif et al., 2023). Contemporary social change, the pervasive influence of social media and rapid technological development require IPPNU leaders to adapt programme design so that it remains meaningful to adolescents without diluting the organisation's religious foundations (Nudin, 2017; Siregar et al., 2025). This challenge mirrors wider pressures facing Islamic education (Lestari & Putro, 2021). External peer environments and excessive device use may also undermine character-development efforts, as Rahmanian and Safitri (2023) similarly observe. Overall, IPPNU Kapanewon Kasihan's training, devotional routines and community service operationalised the Aswaja principles of tasamuh (tolerance), tawassut (moderation), tawazun (balance) and i'tidal (justice and fairness). The educational objective was not simply that members memorise these principles during cadre training, but that they incorporate them into the durable moral dispositions of civically responsible and ethically grounded young people (Anwar, 2026).

CONCLUSION

The internalisation of religious values within IPPNU Kapanewon Kasihan was structured, practice-oriented and continuous, positioning the organisation as an effective ecosystem of non-formal character education for young people. The process involved three interrelated stages: value transformation through formal and informal instructional activities; value transaction through the assumption of committee roles and reciprocal organisational participation; and transinternalisation, evident when members independently and consistently enacted discipline, ukhuwah, sincerity and social concern. Outcomes were enabled by the interaction of internal factors, particularly members' motivation, and external support from organisational and community environments. Although differences in religious background, inconsistent leadership modelling and competing schedules created operational constraints, adaptive mentoring helped the organisation respond to these challenges. IPPNU leaders should therefore continue to design contextually relevant activities while strengthening the consistency and credibility of organisational role models. Future research should examine how digital media may be used critically and ethically to support the internalisation of religious values and expand scholarship on Ahlussunnah wal Jama'ah-based character education.

ETHICAL STATEMENT

The authors declare that they have no financial, personal or professional conflicts of interest that could have influenced the conduct or reporting of this study. The research was independently undertaken and received no specific grant from any public, commercial or not-for-profit funding body. All participants were informed of the study's purpose and procedures and provided voluntary informed consent before data collection; confidentiality was maintained throughout the research and reporting processes. Mita Okta Viyani was responsible for conceptualisation, field investigation, data analysis and preparation of the original draft. Lathifatul Izzah provided methodological supervision and validation, reviewed and edited the manuscript, and approved the final version for publication. The qualitative data supporting the findings are not publicly available in order to protect participant privacy, but may be obtained from the corresponding author upon reasonable academic request and subject to appropriate ethical safeguards.

CONFLICT OF INTEREST

The authors declare that they have no financial, personal, or professional conflicts of interest that could have influenced the conduct of the research or the preparation of this manuscript.

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