

Psychological Dynamics of Religious Character Formation in Elementary School Students: A Comparative Study of Islamic Schools in Klaten

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Abstract

This study analyzes the psychological dynamics of religious character formation in elementary school students through a comparative study between SD Muhammadiyah Tonggalan Klaten and SD Islam Terpadu Al Furqoon Klaten. Using a qualitative-descriptive approach with a multiple case study design, this research involved 32 participants including principals, vice principals, Islamic education teachers, tahfidz teachers, parents, school committees, and community leaders. Data were collected through in-depth interviews, participatory observation, and documentation, then analyzed using Miles and Huberman's interactive model. The findings reveal that religious character formation occurs through the interaction of three psychological aspects: cognitive (understanding of religious teachings), affective (internalization of religious values), and psychomotor (worship practices and actual behavior). SD Muhammadiyah Tonggalan emphasizes teacher modeling and routine worship habituation, while SD IT Al Furqoon develops religious character through curriculum integration, tahfidz programs, spiritual mentoring, and Islamic school culture reinforcement. The novelty lies in developing the "Integrative Religious Character Dynamics (IRCD)" model illustrating synergy between cognitive-affective-psychomotor domains with support from educational, family, and community environments as an integrated system of religious character formation.

Keywords: Psychological Dynamics, Religious Character, Elementary School, Islamic Education, Character Formation

INTRODUCTION

Religious character education serves as a fundamental foundation in shaping younger generations who are not only academically intelligent but also possess strong moral and spiritual values. Amidst the currents of globalization and technological advancement that bring various value influences, religious character education at the elementary school level faces complex challenges. Children at elementary school age are in a highly sensitive developmental phase regarding environmental influences, making the cultivation of religious values at this stage crucial (Anam et al., 2019; Handayani et al., 2024). Law No. 20 of 2003 concerning the National Education System affirms that education aims to shape students who are faithful and devoted to God Almighty and possess noble character, making religious character an integral part of national education goals (Suparlan, 2022).

The phenomenon of moral decadence occurring recently demonstrates a crisis of personality among the younger generation, particularly from the religious aspect. The decline in involvement in religious

activities, the increase in juvenile delinquency, and violence constitute strong evidence that many individuals, especially the younger generation, are experiencing deterioration in holding moral and religious values (Apriwandhi et al., 2019; Atika et al., 2021). Dependence on technology and social media often brings negative impacts, such as low ability for direct socialization, dissemination of false information, and consumptive and individualistic behavior. Phenomena such as cyberbullying and the spread of fake news become additional challenges in character education (Triyanto, 2020; Sandita, 2023).

Field observations in various elementary schools indicate that the weakness of students' religious character is caused by various interrelated factors. The lack of integration of character education in the curriculum, minimal role modeling from teachers, and excessive pressure on academic achievement constitute significant internal factors (Julaeha, 2019; Fepriyanti & Suharto, 2021). Meanwhile, negative media influences, unsupportive social environments, and lack of parental involvement outside school hours exacerbate this condition (Atmojo et al., 2021). Value discrepancies between school and home, as well as the lack of evaluation and reinforcement of character values, also hinder the formation of strong and consistent character in students (Ihsan, 2013).

Religious character education in elementary schools is a fundamental aspect of shaping moral and spiritual values in children from an early age. Amidst the dynamics of education that often separate religious education from general education, there are concerns about disorientation in the formation of student character. Educational approaches that separate these two aspects are considered to hinder the formation of holistic religious values, where religious character is not only interpreted as values applied in religious life but also as a moral foundation in daily interactions (Fijriyati et al., 2022; Nurlina et al., 2024).

Thomas Lickona (2009, 2013) asserts that character education is closely related to religious character education because both concepts emphasize the development of morality, values, and good behavior. Lickona emphasizes the importance of moral learning through three main elements: moral knowing (understanding moral values), moral feeling (internalizing these values as meaningful), and moral action (applying these values in daily life). In the context of religious character education, the moral values taught are not only universal, such as honesty and responsibility, but are also aligned with religious values. Thus, Lickona's theory provides a systematic framework for building religious character that is not only based on memorization or mere understanding but also on internalization and real practice.

Djazilan & Akhwani (2022) highlight how patterns of religious character education need to be adapted to emerging challenges such as technological and digital media developments, changes in parenting patterns and family structures, and moral and ethical crises. They emphasize the necessary adaptations in teaching methods to maintain and even strengthen religious values amidst changing learning patterns. This indicates the importance of flexibility in religious character education approaches, where teachers and educational institutions must be able to adjust teaching methods according to the situations faced, without reducing the essence of the religious values to be instilled in students (Alimuddin et al., 2023).

One effective approach in religious character education is the habituation method, which emphasizes the repetition of good values until they become daily habits in students. Ismail (2015) reveals that religious-based character education should be grounded in the character exemplified by the Prophet Muhammad SAW, where values such as honesty, sincerity, and empathy are taught and applied consistently. The integration of these values is not limited to the school environment but also involves the role of family and community as important parts of forming good and strong character. Ahsanulkhaq (2019) emphasizes the importance of consistency in applying habituation methods to form strong religious character, where when students are accustomed to applying religious values in daily activities, they tend to more easily internalize these values as part of their personality.

Previous research has predominantly highlighted teaching methods (habituation, role modeling, motivation) without deeply examining how the affective aspects (feelings, internalization, motivation, emotions), cognitive aspects (understanding, reasoning), and psychomotor aspects (actions) of students interact in forming religious character. This research gap opens opportunities for researchers to explore how these three domains can be synergistically managed in religious character education, coupled with the involvement of schools, parents, communities, and educational stakeholders to shape students' religious character. In addition to school factors, research on religious character education also shows that families and communities have significant roles in the character formation process (Bronfenbrenner, 1979; Lubis & Aziz, 2020).

The novelty of this research lies in the integration of psychological dynamics theory with religious character education in the context of Indonesian Islamic elementary schools. This research produces a conceptual model called the "Integrative Religious Character Dynamics (IRCD)" which describes the synergistic relationship between cognitive-affective-psychomotor domains and the support of educational, family, and community environments as an integrated system of religious character formation. This research also fills the gap by comparatively analyzing how SD Muhammadiyah Tonggolan Klaten and SD Islam Terpadu Al Furqoon Klaten optimize the roles of family and community in strengthening students' religious character.

METHOD

Research Design

This study employs a qualitative multiple case study design to investigate the psychological dynamics involved in forming primary school students' religious character. A qualitative approach was adopted to provide a holistic and in-depth understanding of complex psychological and behavioral phenomena within naturalistic educational settings (Moleong, 2014; Sugiyono, 2017). Furthermore, a comparative multiple case study framework was chosen to analyze two distinct educational institutions, facilitating a rich examination of variations, contextual nuances, and shared practices in religious character implementation (Yin, 2018).

Research Setting and Context

The investigation was conducted across two primary schools in Klaten Tengah District, Klaten Regency, Central Java: SD Muhammadiyah Tonggolan and SD Islam Terpadu (SD IT) Al Furqoon. These settings were selected due to their established track record of integrating Islamic values across formal curricula and co-curricular programs. SD Muhammadiyah Tonggolan, established in 1963 under the Muhammadiyah organization, holds an 'A' accreditation status and centers its institutional mission on cultivating noble character, creativity, intellect, environmental consciousness, and global perspectives (School Profile, 2025). SD IT Al Furqoon, founded in 2013 under the Al Furqoon Foundation, is an 'A'-accredited and ISO 9001:2008-certified institution dedicated to nurturing a "Rabbani Generation" through integrated Islamic education (School Profile, 2025).

Participants and Sampling Strategy

A cohort of 32 key stakeholders was selected using a purposive sampling technique, targeting individuals directly engaged in religious character education. The sample comprised School Principals ($n = 2$), Vice Principals for Student Affairs ($n = 2$), Islamic Religious Education (PAI) teachers ($n = 4$), Tahfidz instructors ($n = 6$), parents ($n = 5$), school committee representatives ($n = 2$), and community leaders ($n = 2$). Selection criteria required participants to possess experiential knowledge regarding

institutional policy execution, pedagogical strategies, worship supervision, and family-community collaboration (Patton, 2015; Creswell & Poth, 2018).

Data Collection Procedures

Data were gathered through a multi-method qualitative approach comprising three primary techniques:

1. In-Depth Semi-Structured Interviews: Conducted using a flexible protocol designed to explore the cognitive, affective, and psychomotor dimensions of character development, individual motivation, pedagogical approaches, and environmental influences.
2. Participant Observations: Implemented in situ to directly examine daily worship practices, student-teacher interactions, and institutional culture.
3. Document Analysis: Executed by retrieving and synthesizing institutional artifacts, including national and local curricula, school regulations, educator logs, student activity reports, academic journals, and official digital documentation (Duli, 2019; Harnilawati et al., 2024).

Data Analysis and Trustworthiness

Analytical procedures followed the interactive model outlined by Miles and Huberman (2018), encompassing three concurrent streams: data reduction, data display, and conclusion drawing/verification. Raw data were systematically condensed, coded, and categorized according to emergent themes related to psychological dynamics and character growth. Data displays (narrative syntheses, matrices, and thematic figures) were developed to enable cross-case comparison. To establish methodological rigor and data trustworthiness, source and method triangulation were systematically applied comparing interview transcripts, observational notes, and document evidence across diverse participant groups (Creswell & Poth, 2018; Miles et al., 2018).

Table 1. Research Participants

No	Position/Role	Initial	School	Information Focus
1	Principal	KS1	SD Muhammadiyah Tonggolan	School policy, religious vision-mission
2	Principal	KS2	SD IT Al Furqoon	Religious policy and integration of Islamic values
3	Vice Principal for Student Affairs	WK1	SD Muhammadiyah Tonggolan	Religious habituation programs
4	Vice Principal for Student Affairs	WK2	SD IT Al Furqoon	Mentoring and dhikr habituation
5-6	Islamic Education Teachers	GP1, GP2	SD Muhammadiyah Tonggolan	Implementation of religious values in learning
7-8	Islamic Education Teachers	GP3, GP4	SD IT Al Furqoon	Synergy of learning and religious practice
9-11	Tahfidz Teachers	GT1, GT2, GT3	SD Muhammadiyah Tonggolan	Al-Qur'an memorization guidance and tadarus
12-14	Tahfidz Teachers	GT4, GT5, GT6	SD IT Al Furqoon	Memorization programs and routine spiritual activities
15-16	Parents	OT1, OT2	SD Muhammadiyah Tonggolan	Family support for worship habituation

17-18	Parents	OT3, OT4	SD IT Al Furqoon	Family-school collaboration
19-20	Community Leaders	TM1, TM2	Both Schools	Community views on religious character
21-22	School Committee	KSkom	Both Schools	Moral and material support

RESULT AND DISCUSSION

Psychological Dynamics of Religious Character Formation

The research revealed that religious character formation in students at SD Muhammadiyah Tonggalan Klaten and SD IT Al Furqoon Klaten occurs through the integration of three main psychological aspects: cognitive, affective, and psychomotor. The findings demonstrate that these three aspects interact dynamically in forming stable and consistent religious character. The cognitive aspect is reflected in students' understanding of religious teachings, the affective aspect is evident in the internalization and religious motivation, while the psychomotor aspect appears in worship practices and daily behavior. Interview results with a teacher from SD Muhammadiyah Tonggalan (GP1) revealed: "Students demonstrate good understanding of basic Islamic teachings, such as the pillars of Islam, procedures for performing prayers, and daily prayers that are part of everyday life. This understanding is not merely theoretical but is also reflected in the routine worship practices they perform with full awareness."

The interaction of the three psychological aspects in religious character formation at both schools shows mutually reinforcing patterns. Cognitive understanding of religious teachings (such as the meaning of prayer, honesty, and social care) becomes the basis for the growth of affective internalization reflected in students' enthusiasm and spirit in performing worship. A teacher from SD IT Al Furqoon (GP3) stated: "Children show enthusiasm in participating in various religious activities held at school, such as Dhuha prayer, morning recitation, and reading the Al-Qur'an. They are generally actively involved and follow the series of activities with great enthusiasm."

The psychomotor aspect is manifested through worship practices performed consistently. Observations showed that students at both schools routinely perform Dhuha prayers, Dhuhr prayers in congregation, and morning tadarus. The principal of SD Muhammadiyah Tonggalan (KS1) emphasized: "We ensure that every activity at school has worship value. Starting from entering the classroom, learning, until going home, children are accustomed to saying prayers and maintaining etiquette." This habituation forms motor skills and religious discipline that become daily habits.



Figure 1. Students Performing Dhuha Prayer in Congregation and Morning Tadarus Al-Qur'an Activity

Cognitive Aspect in Religious Character Formation

The cognitive aspect serves as the primary foundation in the religious character formation process. This domain relates to the ability to think, understand, and interpret religious teachings learned. Through cognitive processes, students build knowledge about faith, worship, and morality that become the basis for forming beliefs and moral behavior. A PAI teacher from SD Muhammadiyah Tonggalan (GP2) explained: "Students are generally able to understand and explain the meaning of prayers they memorize, and can retell the stories of the prophets they have learned by identifying the positive values that can be applied in daily life."

Learning at both schools does not stop at memorization activities but is directed at developing critical thinking skills. Teachers use various methods such as storytelling, discussions, and connecting material with real-life contexts. The principal of SD Muhammadiyah Tonggalan (KS1) stated: "In the learning process, moral values are integrated contextually into various subjects. For example, in Indonesian language lessons, teachers convey stories containing moral messages and emphasize the importance of honesty through reading, writing, and discussion activities."



Figure 2. Morning Literacy Activity

Affective Aspect in Religious Character Formation

The affective aspect is an important dimension in forming students' religious character because it relates to feelings, attitudes, and values that are embedded in children towards religious teachings. This domain functions as a moral and spiritual driver that forms a person's inner awareness. The formation of strong religious affection requires positive emotional experiences, consistent role modeling, and a conducive and loving educational atmosphere. A teacher from SD Muhammadiyah Tonggalan (GP1) noted: "Students show quite high enthusiasm in participating in various routine worship activities, such as the implementation of Dhuha prayers and Al-Qur'an tadarus. They are generally actively involved and show good interest in every series of activities."

Religious affection is also formed through social interaction in the school environment. Students are accustomed to greeting when meeting, helping friends in need, and maintaining manners in interacting. A teacher from SD Muhammadiyah Tonggalan (GT3) stated: "Most students have shown good habits in daily life, such as being accustomed to saying greetings when meeting, helping friends who need help, and maintaining manners in interacting. These habits did not appear spontaneously but were formed through a habituation process carried out consistently in the school environment."

Psychomotor Aspect in Religious Character Formation

The psychomotor aspect is the concrete manifestation of religious character formation in students, relating to skills, habits, and behaviors that reflect religious values in daily life. This domain becomes the concrete manifestation of cognitive understanding and affective internalization that have been previously

formed. A teacher from SD Muhammadiyah Tonggalan (GP1) explained: "Most of them have shown positive behavior in daily life in the school environment. This is evident from their habit of saying greetings when meeting, helping friends in need, and maintaining cleanliness, including in the school mosque area."

Worship activities at school become the primary means of forming religious skills. Observations showed that routine activities such as Dhuha prayers, morning prayers, and tadarus are carried out in a disciplined and regular manner. A teacher from SD IT Al Furqoon (GP4) stated: "Every morning, we invite children to carry out Al-Qur'an tadarus activities together as part of religious habituation at school. In this activity, they take turns reading, so each child gets the opportunity to practice and demonstrate their abilities."

Comparison of Psychological Dynamics Between Schools

The comparison between the two schools shows different approaches in forming religious character. SD Muhammadiyah Tonggalan emphasizes natural and consistent habituation based on Muhammadiyah values, with teachers as the main role models. SD IT Al Furqoon adopts a more structured approach through curriculum integration, tahfidz programs, spiritual mentoring, and systematic worship habituation. Both approaches have proven effective in forming students' religious character, although with different emphases and characteristics.

Table 2. Comparison of Psychological Dynamics in Religious Character Formation

Aspect	SD Muhammadiyah Tonggalan Klaten	SD Islam Terpadu Al Furqoon Klaten
General Approach	Natural religious habituation based on Muhammadiyah culture	Structured religious habituation based on Integrated Islamic Curriculum
Religious Value Focus	Charitable deeds, discipline, independence, noble character	Faith, routine worship, spiritual leadership, social morality
Cognitive (Moral Knowing)	Emphasizes understanding of Islamic teachings and Muhammadiyah values; gradual learning according to child development	Strong on tahsin-tahfidz (UMMI method), halaqah tarbiyah, spiritual mentoring; holistic integration of general and religious curriculum
Affective (Moral Feeling)	Morning prayer habituation, Asmaul Husna, warm emotional interaction with teachers; cultivating love for worship through real role modeling	Strengthening religious emotions through Al-Ma'tsurat dhikr, halaqah, mentoring, and character rewards; teachers as murabbi guiding spirituality
Psychomotor (Moral Action)	Daily worship performed independently until reaching internalization; moral actions created through natural habituation and role modeling	More structured worship routines: imam, muadzin, rotating prayers, Friday infaq, social activities; worship and morality performed systematically based on daily programs
Teacher's Role	Teacher as main role model in worship behavior and morality	Teacher as murabbi directing, nurturing ruhiyah, and supervising character development
School Environment	Religious, simple, emphasizing independence, discipline, and Muhammadiyah culture	Modern religious, highly structured, and full of Islamic habituation routines
Value-Curriculum Integration	Integration of religious values in learning and Muhammadiyah activities	Full integration of national curriculum + SIT curriculum (tahfidz, mentoring, halaqah)

Main Strength	Internalized character from natural and consistent habituation	Consistency of daily worship and formation of spiritual leadership
Dominant Outcome	Independent, disciplined children with internal moral awareness	Children accustomed to leading prayers, having spiritual courage, and disciplined in worship

Integrative Religious Character Dynamics (IRCD) Model

The research findings were synthesized into the "Integrative Religious Character Dynamics (IRCD)" model. This model illustrates the synergistic relationship between cognitive, affective, and psychomotor domains and the support of educational, family, and community environments as an integrated system of religious character formation. The IRCD model shows that religious character formation is a cyclical process involving knowledge of religious values (cognitive), emotional internalization (affective), and concrete action (psychomotor), which are then reinforced by a supportive educational environment, family, and community.

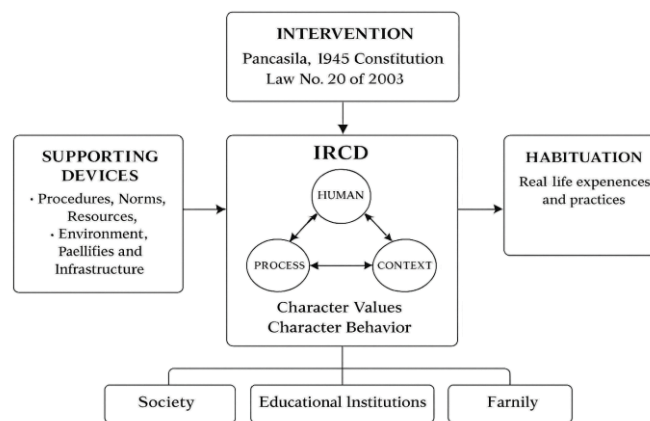


Figure 3. Integrative Religious Character Dynamics (IRCD) Model

The IRCD model is built upon the systemic interaction of three main environments: home, school, and surrounding community. The qualitative findings from two Islamic educational institutions show that the internalization of religious values does not occur instantly but through a long process involving role modeling, repeated habituation, and affective support from these three pillars. This framework integrates Lickona's character education theory (moral knowing, moral feeling, moral action), Ausubel's cognitive anchor theory, Kohlberg's moral development theory, and Glock & Stark's religious dimensions to explain the shift from external compliance to autonomous internal awareness.

The home environment serves as the primary foundation for value internalization, with emphasis on the role of parents, routine worship habituation, and self-control development. Parental role modeling in congregational worship practices and consistent rules at home create psychological safety which is the core of moral feeling. From the perspective of cognitive anchor, the alignment of values between home and school prevents cognitive confusion in children, so moral messages can be anchored stably. The daily habituation process such as obligatory prayers, joint prayers, and reading the Qur'an triggers a motivational shift from external (avoiding punishment or seeking praise) to internal (awareness of personal needs), consistent with the conventional to post-conventional stages in Kohlberg's theory.

The school environment provides a structured character formation system through religious policies, teacher role modeling, and worship practice habituation. Policies such as worship regulations, tahfidz

programs, and integration of Islamic values into the curriculum function as sources of moral knowing, providing a cognitive map that guides children in understanding standards of good and bad behavior. Teachers and mentors, with personal non-judgmental approaches, build psychological safety that allows children to dare to ask, be honest, and not be defensive a manifestation of moral feeling and implementation of Vygotsky's Zone of Proximal Development concept.

The surrounding community environment serves as an arena for social testing and value reinforcement, where children learn that religious principles do not only apply in domestic and institutional spheres but also in public spaces. Community support, involvement of religious leaders, and participation in joint religious activities provide value confirmation from outside, strengthening the cognitive anchor that good behavior is socially valued. The feeling of pride from community recognition evokes positive moral feeling. Through interactions with older people and peers, children internalize manners and politeness through observational learning, where community figures become models of respectful behavior.

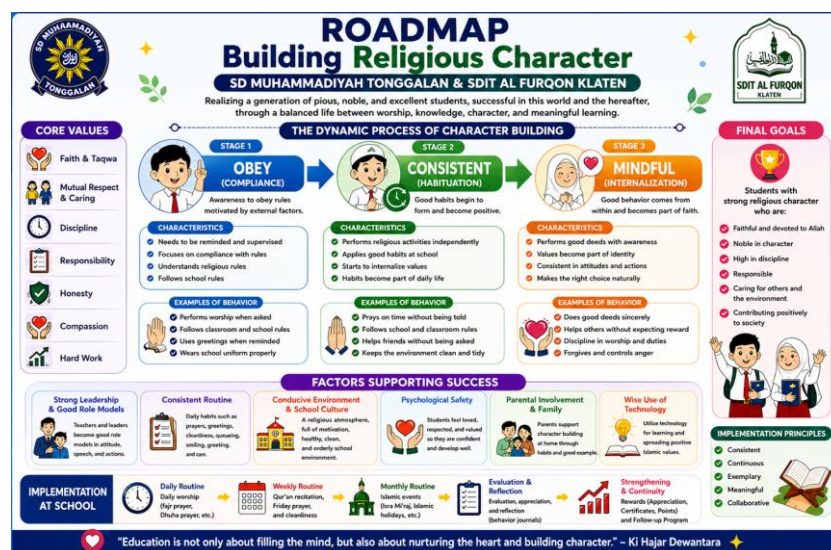


Figure 6. Roadmap of Religious Character Formation

The core of this roadmap is the gradual internalization process that moves along the trajectory: compliance (following rules and external supervision), then habituation (actions performed automatically without supervision but not yet fully internalized), and the peak is consciousness (children perform religious values because of belief in personal benefits). This process runs optimally when the three environments home, school, and community show consistency and continuity of values. Field findings confirm that when the same values are repeated and reinforced in all three environments simultaneously, children do not experience cognitive dissonance so internalization occurs faster, deeper, and more durable.

The findings confirm that religious character formation in elementary school students is a complex and multidimensional process involving the integration of cognitive, affective, and psychomotor aspects. This integration aligns with Thomas Lickona's (1991, 2013) character education theory which emphasizes the importance of moral knowing, moral feeling, and moral action as three inseparable components in building good character. In the context of this research, moral knowing is reflected in students' understanding of religious teachings, moral feeling is evident in the internalization and enthusiasm for worship, and moral action is manifested through consistent worship practices and daily behavior.

The cognitive aspect found in this research supports Bloom's taxonomy which emphasizes that understanding is the first step in the learning process (Kratwohl, 2002). Students at both schools not only memorize religious teachings but also understand their meanings and can relate them to daily life. This is consistent with the findings of Anam et al. (2019) who revealed that moral education in Islamic educational institutions must involve deep understanding, not just memorization. The ability of students to explain the meaning of prayers and retell the stories of the prophets with their own language indicates that the learning process has reached the level of comprehension and application, not just rote memorization.

The affective aspect found in this research confirms the importance of emotional experience in character formation. Students' enthusiasm in participating in worship activities, their habit of greeting, and their respect for teachers indicate that religious values have touched the emotional domain. This aligns with the findings of Djazilan and Akhwani (2022) who emphasized that religious character development requires adaptation to changing times without losing the essence of religious values. The positive emotional experiences students gain through worship activities and social interactions reinforce their attachment to religious values, making internalization more profound and sustainable.

The psychomotor aspect found in this research demonstrates that religious character is not only about understanding and feeling but also about concrete action. Students' habits in performing prayers, reading the Al-Qur'an, and maintaining cleanliness show that religious values have been internalized into daily habits. This is consistent with Ahsanulkhaq's (2019) findings that the habituation method is effective in shaping students' religious character because when students are accustomed to applying religious values in daily activities, they tend to more easily internalize these values as part of their personality. Habituation carried out consistently at school forms motor skills and religious discipline that become daily habits.

The comparison between the two schools shows that although both are effective in forming religious character, their approaches have different characteristics. SD Muhammadiyah Tonggalan emphasizes natural habituation based on Muhammadiyah values, with teachers as the main role models. This is consistent with the Muhammadiyah educational tradition which emphasizes the importance of role modeling and habituation in character formation (Atika et al., 2021). Meanwhile, SD IT Al Furqoon adopts a more structured approach through curriculum integration, tahfidz programs, spiritual mentoring, and systematic worship habituation. This is consistent with the Integrated Islamic School model which emphasizes the integration of faith, knowledge, and charity in all aspects of education (Fauziah et al., 2023).

The role of teachers as role models is a key factor in the success of religious character formation at both schools. Teachers not only convey knowledge but also demonstrate religious behavior in daily life. This aligns with the findings of Handayani et al. (2024) who revealed that Islamic education teachers have a vital role in shaping students' moral character, especially as educators, guides, habituation agents, and implementers of religious activities. The consistency between the teacher's words and actions strengthens the internalization of religious values in students, as children learn more from what they see than from what they hear.

The involvement of family and community in religious character formation is also an important finding of this research. Parents who are actively involved in accompanying worship at home and participating in school activities strengthen the continuity of religious values between school and home. This aligns with Bronfenbrenner's (1979) ecological theory which emphasizes that child development is influenced by the interaction between various interconnected social systems. In the context of religious education, these systems are family (microsystem), school (mesosystem), and community (exosystem). The synergy between these three environments creates a consistent and sustainable educational ecosystem.

The importance of family-school collaboration is also emphasized by Himmah and Fitriani (2023) who revealed that parents' active role is a fundamental element in strengthening children's religious character.

When parents are actively involved in accompanying children's worship and participating in school activities, children feel supported and motivated to maintain good behavior. This collaboration creates consistency in value cultivation, behavioral habituation, and strengthening of attitudes that are sustainable in children's daily lives.

The community environment also plays a significant role in reinforcing religious values. Community support through religious activities, the involvement of religious leaders, and a religious social atmosphere strengthen the internalization of religious values in students. This aligns with the findings of Lubis and Aziz (2020) who emphasized that community participation in strengthening religious character education in elementary schools provides concrete experiences for students in practicing religious values in social life. When children see alignment in attitudes between parents, teachers, and the community in applying these values, they understand that goodness is not just a personal rule but part of a broader social agreement.

The integration of cognitive, affective, and psychomotor aspects in religious character formation creates a holistic and sustainable process. Students not only understand religious teachings (cognitive) but also feel and internalize them (affective) and practice them in daily life (psychomotor). This is consistent with the concept of *tarbiyah* in Islamic education which includes three main environments: *al-bait* (home), *al-madrasah* (school), and *al-mujtama'* (community). These three must synergize to achieve holistic educational goals, namely forming *insan kamil* (whole human) who is faithful, knowledgeable, and noble (Al-Attas, 1980; Langgulung, 2000).

The novelty of this research lies in the development of the "Integrative Religious Character Dynamics (IRCD)" model which illustrates the synergy between cognitive-affective-psychomotor domains and the support of educational, family, and community environments as an integrated system of religious character formation. This model expands Lickona's (1991) concept of moral knowing-feeling-action by adding the dimension of environmental synergy that supports the internalization of religious values. The IRCD model also integrates Bandura's (1986) social learning theory which emphasizes the importance of observation and imitation in learning, as well as Vygotsky's (1978) zone of proximal development which emphasizes the role of more competent others in the learning process.

The IRCD model shows that religious character formation is a cyclical process involving knowledge of religious values (cognitive), emotional internalization (affective), and concrete action (psychomotor), which are then reinforced by a supportive educational environment, family, and community. This process is not linear but occurs through repeated reflection and social adaptation in children's lives. The IRCD model also emphasizes the importance of consistency and continuity of values across various environments, because when children receive the same values in different environments, the internalization process becomes faster, deeper, and more durable.

This research also confirms the importance of school policies that support religious character formation. School policies that regulate worship habituation, curriculum integration, teacher role modeling, and collaboration with families and communities create a conducive ecosystem for religious character formation. This aligns with the findings of Syamsuddin (2018) who emphasized that religious school policies must be evaluated periodically to ensure their relevance and effectiveness. Well-planned, sustainable, and value-oriented policies have proven effective in shaping religious and characterful students.

The practical implications of this research include the need for schools to strengthen religious character education programs by integrating cognitive, affective, and psychomotor aspects holistically. Schools also need to strengthen collaboration with families and communities to create consistency and continuity of values. Teacher training in the field of Islamic educational psychology needs to be intensified so that character development approaches can be more effective and empathetic. Parents are expected to be active partners of

schools in fostering children's religious character through role modeling, positive communication, and worship habituation at home.

The theoretical implications of this research include the contribution to the development of religious character education theory by integrating psychological dynamics theory with character education in the context of Indonesian Islamic elementary schools. The IRCD model developed in this research can be a reference for further research on religious character formation in various educational contexts. This research also strengthens the ecological theory of Bronfenbrenner by showing that the interaction between various environmental systems plays an important role in children's religious development.

The limitations of this research include the qualitative approach that does not allow generalization of findings to a wider population. This research is also limited to two elementary schools in Klaten, so the findings may not be fully applicable to other schools with different characteristics. Further research with quantitative or mixed-method approaches is needed to test the IRCD model developed in this research on a wider scale. Research that explores other dimensions of religious character formation, such as the influence of digital media, peer relationships, and Islamic psychopedagogical approaches in the context of basic education, is also needed.

CONCLUSION

This research concludes that religious character formation in elementary school students is a complex process involving the integration of three main psychological aspects: cognitive (understanding of religious teachings), affective (internalization of religious values), and psychomotor (worship practices and concrete behavior). The interaction between these three aspects creates stable and consistent religious character when supported by consistent social and institutional environments. SD Muhammadiyah Tonggolan emphasizes teacher role modeling and routine worship habituation, while SD IT Al Furqoon develops religious character through curriculum integration, tahfidz programs, spiritual mentoring, and Islamic school culture reinforcement. Both approaches have proven effective, although with different characteristics.

The synergy between family, school, and community is the key to the success of religious character education. Family serves as the initial foundation through habituation and role modeling, school as the strengthener through structured education systems, and community as the space for actualizing values in social life. The alignment of values across these three environments creates educational continuity that accelerates the internalization process, so that students not only understand Islamic teachings but are also able to internalize and practice them consistently in real life. The "Integrative Religious Character Dynamics (IRCD)" model developed in this research illustrates the synergistic relationship between cognitive-affective-psychomotor domains and the support of educational, family, and community environments as an integrated system of religious character formation.

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