

INTERNALIZATION OF RELIGIOUS CHARACTER VALUES IN THE HIZBUL WATHAN EXTRACURRICULAR COURSE AT MUHAMMADIYAH 14 SENIOR HIGH SCHOOL, JAKARTA

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Abstract

The formation of religious character in students in Islamic-based secondary schools requires an educational platform that not only conveys religious material verbally, but also instills values in real life actions. The phenomenon of indiscipline, bullying, and violations of rules that are still found among some students at SMA Muhammadiyah 14 Jakarta indicates the need to strengthen character development through extracurricular scouting activities. This study aims to analyze the instilled religious character values, explain the process of internalization of values, and identify supporting and inhibiting factors in Hizbul Wathan extracurricular activities. This study uses a qualitative approach with a descriptive design implemented at SMA Muhammadiyah 14 Jakarta. Data collection techniques include semi-structured interviews, participatory observation, and documentation of the principal, mentors, administrators, and members of Hizbul Wathan. Data analysis applies the Miles and Huberman model through data reduction, data presentation, and drawing conclusions, with data validity testing using source triangulation and techniques. The research results show that the religious character values instilled include faith, devotion, noble character, responsibility, discipline, honesty, social awareness, brotherhood, exemplary behavior, and courage. The study concluded that Hizbul Wathan activities effectively transformed religious values into positive behavioral habits among students.

Keywords: Internalization of Values, Religious Character, Hizbul Wathan



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INTRODUCTION

Character is a crucial part of the educational process because it directly relates to how students think, behave, and act in their daily lives. Education is not only directed at mastering academic knowledge, but also at developing a personality capable of distinguishing between good and bad behavior. The Ministry of National Education (Kemendiknas) has identified religiousness as one of 18 character values that can be developed by educational institutions according to the conditions and needs of students (Fitriyah, 2022). These values encompass human relationships with God, oneself, fellow human beings, and the environment, as reflected through concrete attitudes and behaviors. The position of religious character becomes increasingly important at the secondary school level because students are at a developmental stage that requires consistent value development, supervision, and role modeling. The thesis document also emphasizes that religious character is seen as a value that needs to be instilled in students through a continuous development process (Ofuasia, 2022).

Religious character is not limited to an understanding of religious teachings, but must be evident in students' behavior in carrying out daily activities. The Ministry of National Education defines religious values as adherence to religious teachings, respect for religious practices, and the ability to live harmoniously with others. Fathurrohman develops religious values into several more operational forms: worship, the spirit of jihad, morals and discipline, exemplary behavior, trustworthiness, and sincerity. These five aspects provide space for schools to connect religious teachings with students' concrete behavior (Murugan, 2024). The value of worship can be seen through the performance of prayer and supplication, the spirit of jihad through enthusiasm and sincerity, while morality, discipline, exemplary behavior, trustworthiness, and sincerity are reflected in social relationships and the implementation of responsibilities. This framework provides an important basis for understanding religious character as observable behavior in educational settings (Fredriksen, 2024).

Schools hold a strategic position in character formation because the development process takes place through learning, school culture, habits, role models, and activities outside the classroom. Character education will not be sufficient if values are only conveyed verbally without providing students with real-life experiences. Extracurricular activities provide an educational space that allows students to learn through hands-on activities, social interaction, responsibility, rules, and shared experiences (Anil, 2023). This environment provides students with opportunities to develop character in more contextual situations than classroom learning. The thesis document demonstrates that character formation can be strengthened through habituation, role modeling, self-development activities, and the internalization of positive values in extracurricular activities. This position places extracurricular activities as part of the character education process that complements academic learning (Junaidi, 2024).

Hizbul Wathan holds a special position in the context of Muhammadiyah education because it is a scouting organization that functions as a forum for cadre development and character building for students. Hizbul Wathan activities at SMA Muhammadiyah 14 Jakarta are one of the mandatory extracurricular activities for students in grades X and XI. Scouting activities are not only oriented towards technical skills, but also become a space for fostering values through discipline, responsibility, leadership, social interaction, and religious habits. The Hizbul Wathan guidelines used in this thesis position this organization as part of the Muhammadiyah Association that has a function in instilling character in Muhammadiyah educational institutions. Religious character in these activities can be linked to activities such

as prayer, religious guidance, cooperation, responsibility, and compliance with rules. Hizbul Wathan's position shows the relationship between scouting education, Islamic education, and the formation of student character.

Empirical evidence from previous research shows that Hizbul Wathan has been used as a medium for developing various student characters. Research by Mu'azzaz and Karnadi found that discipline can be developed through rules, regulations, role models, and consistent implementation. Research by Huwaid Wahyu and colleagues demonstrated Hizbul Wathan's contribution to fostering nationalistic character in students. Other research found that Hizbul Wathan activities are related to student religiosity and contribute to the formation of Islamic character (Schumann, 2023). Studies on Hizbul Wathan management also show that planning, organizing, implementing, and supervising activities can support the development of responsibility, honesty, independence, and leadership. These findings demonstrate that Hizbul Wathan has an empirical basis as a character education environment, although the focus of the character studies is still diverse (Harvey, 2024).

Thomas Lickona's theory of character education provides a relevant framework for understanding how values can develop into character. Lickona explains that character education encompasses moral knowing, moral feeling, and moral action, so character formation goes beyond just knowledge of goodness. Students need to know the right values, feel and commit to them, and then put them into action (Dougherty, 2022). This framework is relevant to religious character because the values of worship, morality, discipline, trustworthiness, and responsibility need to be understood, internalized, and consistently practiced. Hizbul Wathan activities provide a space to connect these three aspects through development materials, interactions with mentors, activity rules, direct experiences, and practices of living together. This theory helps explain that the success of religious character education can be seen from the shift from understanding to experience and behavior.

Studies on Hizbul Wathan have developed with various character focuses, but discussions on the specific internalization of religious character are still limited. Previous research referenced in this thesis covers discipline, religiosity, nationalism, general character education, activity management, Islamic character, and leadership character. These differences in focus indicate that Hizbul Wathan has been widely studied as a means of character formation, but the process of religious character formation has not been placed as a primary focus in most research (Amalia, 2024). This situation creates a space for research to understand not only what character traits emerge after joining Hizbul Wathan, but also how religious values are introduced, habituated, internalized, and realized by students. This research position is more specific because it directs attention to the internalization process in extracurricular environments at the high school level (Bhaskar, 2022).

Previous research also shows a tendency to use an approach that examines the relationship or outcomes of Hizbul Wathan activities on student character. Research on student religiosity, for example, examines the influence of Scouting and Hizbul Wathan activities on religious values. Research on Islamic character measures the contribution of Hizbul Wathan activities and school culture to character formation (Maddrell, 2023). Other studies describe activity management or focus on specific characteristics such as discipline and leadership. These approaches provide important information about Hizbul Wathan's contributions, but they fail to fully explain the educational mechanisms that transform values into habits and

behaviors. This gap is important to examine because internalization is related to a gradual process, not just a visible end result (Mahmud, 2023).

Empirical conditions at Muhammadiyah 14 High School in Jakarta revealed issues that further enhance the relevance of this study. Initial observations of Hizbul Wathan activities revealed that some students were still not fully complying with the rules, arriving late, being irresponsible, engaging in bullying, and leaving the training location without permission. The Hizbul Wathan instructor also confirmed these issues. This phenomenon demonstrates a gap between the character values normatively intended to be formed through scouting activities and the behavior of some students during their implementation. This gap cannot be explained simply by recognizing that Hizbul Wathan serves a character education function (Maddrell, 2023).

Research needs to examine the processes that occur within activities to understand how religious values are instilled and why some values are not fully realized in students' behavior. Muhaimin's theory of value internalization provides a conceptual basis for filling this gap because internalization is understood as a process that occurs through value transformation, value transactions, and value transinternalization. Transformation occurs when values are conveyed to students through materials or coaching. Transactions occur through interactions between educators and students in the educational process. Transinternalization occurs when values begin to enter students' selves and are reflected in their behavior and personality. This framework allows research to observe the process in greater depth, from value delivery to behavioral change. This perspective also aligns with the character of Hizbul Wathan's activities, which combine coaching, interaction, habituation, role modeling, and direct experience (Fatmawati, 2024).

The research gap is increasingly apparent because studies that explicitly discuss the internalization of religious character values in Hizbul Wathan extracurricular activities at the high school level are still scarce in the research conducted by researchers. The thesis notes that previous research has focused more on Hizbul Wathan's themes of discipline, nationalism, leadership, character education, religiosity, or Islamic character in general (Hasbiyallah, 2023). This research provides scope to clarify the religious values instilled, the types of activities used, the roles of instructors and students, the habituation process, and factors that support and hinder internalization. This focus differs from research that only measures the influence or describes the management of activities. A more in-depth study is needed to gain an understanding of the process of internalizing religious character in the real context of SMA Muhammadiyah 14 Jakarta (Nuruddin, 2022).

Research on the internalization of religious character values through Hizbul Wathan is important because the existence of a character education program does not automatically indicate that the values have become part of the students' personalities. Conditions at SMA Muhammadiyah 14 Jakarta show that behavior related to discipline, responsibility, ethics, and interactions between students still do not align with the expected values. This situation indicates the need to understand the educational process that occurs behind extracurricular activities. Research is not enough to simply identify the values stated in the program, but also needs to examine how those values are conveyed, exemplified, practiced, habituated, and evaluated. This study is expected to demonstrate the relationship between the design of Hizbul Wathan activities and the formation of religious character in everyday educational practices (Islamic, 2024).

Muhaimin's internalization theory serves as a foundation for analyzing this process, from value transformation to value transactions to value transinternalization. This theory allows research to examine how mentors convey religious values, how students interact with these values through Hizbul Wathan activities, and how these values develop into attitudes and behaviors. Safrilsyah, (2024) complements the analysis through the relationship between moral knowing, moral feeling, and moral action. Both theoretical frameworks can be used to understand that religious character requires a continuous process of knowledge, appreciation, practice, and habituation. Using these two perspectives allows the research to go beyond describing activities and explain the process of transforming values into character.

The research aims to analyze the religious character values instilled in Hizbul Wathan activities, understand their internalization process, and identify supporting and inhibiting factors that influence this process. The focus of the values includes worship, the spirit of jihad, noble character, discipline, trustworthiness, sincerity, and other values that emerge in the practice of activities in the field. The research was conducted qualitatively to provide a deeper understanding of the process, experiences, interactions, and context of development. The results are expected to enrich the study of religious character education in Muhammadiyah schools and provide an empirical overview of the use of Hizbul Wathan as a vehicle for cadre development and character formation. This focus also addresses the research need to directly understand the internalization of values in the context of Muhammadiyah 14 High School, Jakarta.

RESEARCH METHOD

Research Design

This study uses a qualitative approach with a descriptive design. This approach was chosen because the study focuses on an in-depth understanding of the process of internalizing religious character values in the Hizbul Wathan extracurricular activity at SMA Muhammadiyah 14 Jakarta. The research data are not directed in the form of numbers, but in the form of descriptions of experiences, behaviors, interactions, activities, and conditions found during the study. The descriptive design is used to systematically describe the instilled religious character values, the internalization process carried out, and the conditions that support and hinder its implementation. The study was conducted at SMA Muhammadiyah 14 Jakarta, Jalan Danau Limboto No. 2, RT.21/RW.4, Bendungan Hilir, Tanah Abang District, Central Jakarta, because the school actively organizes Hizbul Wathan as part of the character development of students based on Muhammadiyah educational values.

Research Target/Subject

The research subjects were determined based on their direct involvement in the organization and implementation of Hizbul Wathan activities. Primary data sources included school principals, Hizbul Wathan mentors, Hizbul Wathan trainers, and Hizbul Wathan members. The principal served as an informant, providing information on extracurricular policies and guidance at the school level. The mentors and trainers provided information on the planning, implementation, guidance, and internalization of religious character values within the activities (Ahmed, 2023). Hizbul Wathan administrators and members provided information regarding their experiences participating in activities and applying religious values during training. Secondary data was obtained through activity documentation, administrative documents, Hizbul Wathan training guidelines for the leadership level, training journals,

activity notes, and other documents related to the implementation of Hizbul Wathan extracurricular activities (Welle, 2024).

Research Procedure

The research procedure was carried out through several interrelated stages, namely pre-fieldwork, fieldwork, data analysis, and report preparation. The pre-fieldwork stage involved developing research instruments, determining informants, and obtaining research permits. The fieldwork stage involved visiting the research location and collecting data through observation, interviews, and documentation of Hizbul Wathan activities. The analysis stage was carried out after the fieldwork data were collected by organizing, selecting, and interpreting data based on the research focus. The report preparation stage involved systematically presenting the research results in the form of a thesis report. The research process also included problem identification through activity observation, data collection, in-depth analysis of the internalization process and any obstacles encountered, and reflection on conditions that could be used as material for improvement in the implementation of religious character internalization (Bullen, 2023).

Instruments, and Data Collection Techniques

The primary instrument in this qualitative research was the researcher herself, supported by observation guidelines, interview guidelines, and documentation guidelines. Observations were used to directly observe the Hizbul Wathan training process, communication between instructors and students, the condition of the training location, relationships between participants, use of facilities and infrastructure, and member participation during the activity (Vu, 2024). The interviews were conducted semi-structured so that researchers had a guideline for questions and could develop open-ended questions based on the information provided by the informants. Interview informants included the principal, Hizbul Wathan mentors, administrators, and several Hizbul Wathan members outside the management. Documentation was used as supplementary data through examination of training journals, attendance records, member case notes, Hizbul Wathan training guidelines at the leadership level, activity videos, and administrative documents related to the activities. These three techniques were used simultaneously to obtain more comprehensive data regarding the process of internalizing religious character values (Vulpe, 2024).

Data Analysis Technique

Data analysis using models Soehnchen, (2023) The analysis consists of three stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out by selecting, focusing, simplifying, and grouping data obtained from observations, interviews, and documentation according to the research focus. The data is then presented in the form of systematic descriptions, relationships between categories, and other presentations that help researchers understand the pattern of findings. The final stage is carried out through continuous conclusion drawing and verification by comparing various data sources obtained during the study. The analysis is directed at discovering the instilled religious character values, explaining their internalization process, and identifying supporting and inhibiting factors in Hizbul Wathan's extracurricular activities. Data validity is strengthened through triangulation so that research findings can be checked based on the consistency of information from observations, interviews, and documentation.

RESULTS AND DISCUSSION

Research data on the internalization of religious character values in the Hizbul Wathan extracurricular at SMA Muhammadiyah 14 Jakarta was obtained through interviews, observations, and documentation. Interviews were conducted with the principal, Hizbul Wathan advisors, the Hizbul Wathan Daily Executive Board, and Hizbul Wathan members. Observations were directed at the implementation of activities, interactions between advisors and students, member participation, worship habits, task implementation, and student behavior during activities. Documentation was used to obtain supporting information through work programs, training schedules, activity guidelines, training journals, attendance records, activity reports, and evaluation documents.

Data collection results indicate that Hizbul Wathan at Muhammadiyah 14 High School, Jakarta, is implemented as part of a student development program. The program aims to develop not only scouting skills but also spiritual, social, leadership, discipline, responsibility, and social awareness aspects. The program is designed through routine training, camping, community service, leadership training, and religious activities. Work program documentation shows the existence of activity objectives, success indicators, and responsible persons who support the implementation of activities in a directed manner.

Table 1 presents the data sources and focus of the information obtained in the study. Primary data came from parties directly involved in the activities, while secondary data served as supporting evidence for program implementation. The diversity of sources demonstrates that the research findings are not based on a single perspective. Information from the principal, supervisors, administrators, members, observations, and documents were used to describe the internalization of religious character within the Hizbul Wathan environment.

Table 1. Data Sources and Focus of Research Findings

Data source	Data Form	Data Focus
Headmaster	Interview	School goals, policies and support
Hizbul Wathan Advisor	Interview	Planning, coaching, implementation, evaluation
BPH/Management	Interview	Organization, participation, and activity experience
Members of Hizbul Wathan	Interview	Experience participating in activities and changes in behavior
Observation	Field notes	Activities, interactions, discipline, participation
Work program	Documentation	Planning and structure of activities
Practice guidelines	Documentation	Values and principles of Hizbul Wathan activities
Journal, attendance, report	Documentation	Implementation and evaluation of activities

The table's narrative demonstrates that the study combines direct and supporting data to obtain a comprehensive picture. The principal provides information at the policy level, the supervisor explains the coaching process, the administrators and members share their experiences from the implementation side of the activity, while documentation helps demonstrate administrative and programmatic evidence. This data structure aligns with the

research objectives, which focus on character values, internalization processes, and conditions that support and hinder implementation.

The research results show that the implementation of Hizbul Wathan has been integrated with the vision, mission, and educational goals of SMA Muhammadiyah 14 Jakarta. Scouting activities are positioned as a medium for character building for students and as part of the Muhammadiyah cadre development process. The principal explained that the activities are aimed at developing students' potential comprehensively, including spiritual, intellectual, social, skills, leadership, discipline, and responsibility. This condition indicates that the objectives of the activities have encompassed the formation of religious character, not just mastery of scouting skills.

Interview data with mentors indicates that training materials are always linked to progressive Islamic values and Muhammadiyah ideology. Hizbul Wathan activities are understood as part of a cadre development system oriented toward Islamic character development. Observations indicate the involvement of ISMUBA teachers, school leaders, and Muhammadiyah elements in several activities. This support strengthens the development process because students receive the same values through scouting activities and the Muhammadiyah educational environment.

Field data shows that Hizbul Wathan activities are inseparable from religious practices. Each activity begins with prayer, recitation of the Quran or an Islamic message, followed by scouting activities. Certain activities also include congregational prayer, Islamic studies, nature contemplation, and social activities. This pattern of activities indicates that religious elements are integrated into the training program and not simply presented as specific materials.

The religious character values identified in the study include faith in Allah SWT, devotion to worship, noble morals, responsibility, discipline, honesty, social awareness, brotherhood, exemplary behavior, and courage in doing good. These findings stem from interviews with various informants and observations of student activities. These values emerged in worship activities, social interactions, task performance, adherence to rules, group work, and involvement in scouting activities.

The activities used to instill religious values are quite diverse. Joint prayer and congregational prayer are used to strengthen faith and devotion. Roll calls, rules of conduct, and marching are used to build discipline. Task assignments, committees, and team assignments provide opportunities for practicing responsibility. Community service, community activities, camping, group games, and team activities provide experiences in building social awareness, brotherhood, cooperation, and togetherness.

Table 2 shows the relationship between religious character values, indicators, types of activities, and achievement conditions. The data shows that most values are in the achieved category. Honesty and exemplary behavior are in a moderately achieved category, while courage in goodness is not yet optimal. These differences indicate that each value has a different level of achievement depending on the intensity of habituation, opportunities for practice, and experience gained by students.

Table 2. Religious Character Values, Types of Activities, and Achievements

Religious Character Values	Form of Activity	Achievement Conditions
Faith in Allah SWT	Prayer before and after activities	Achieved

Obedience to worship	Congregational prayer and the habit of worship	Achieved
Noble morals	Greetings, interaction, role model	Achieved
Responsibility	Division of tasks, committees, team tasks	Achieved
Discipline	Roll call, order, line up	Achieved
Honesty	Evaluation of activities and granting of mandates	Quite achieved
Social concern	Social service and community activities	Achieved
Brotherhood/fraternity	Team, camp, group games	Achieved
Exemplary behavior	Mentoring and senior mentoring	Quite achieved
Courage in goodness	Kultum, squad leadership, Melati Cadets	Not optimal

The table's narrative shows that values with routine activities and clear rules demonstrate stronger achievement. Faith, worship, morals, responsibility, discipline, social awareness, and brotherhood are all achieved. Honesty still requires habituation, while exemplary behavior requires consistent strengthening. Courage in goodness remains a value that is not yet optimal because some students still lack the confidence to stand out and take on positive roles.

The process of internalizing religious character values is carried out through habituation, role modeling, giving responsibility, and direct experience. Habituation is carried out through prayer, congregational prayer, Islamic studies, Quran recitation, and other religious activities. Modeling is provided by mentors, teachers, and administrators through behavior consistent with Islamic values. Students also gain responsibility through positions as administrators, team leaders, and activity managers.

Direct experience is a crucial part of internalization. Students participate in camps, community service, community service, nature contemplation, leadership activities, and community service. These activities allow students to directly encounter situations that demand cooperation, discipline, responsibility, caring, and dedication. Students not only receive values through explanations but also have the opportunity to apply them through actions during the activities.

Table 3 illustrates internalization patterns based on the methods used in Hizbul Wathan activities. Each method has a different form of activity and character-building objectives. Habituation serves to form repetitive behavioral patterns. Role modeling provides behavioral models. Giving responsibility provides experience in carrying out a mandate. Learning by doing provides opportunities to apply values in real-world situations.

Table 3. Methods for Internalizing Religious Character Values

Method	Form of Implementation	Reinforced Values
Habituation	Prayer, congregational prayer, tadarus, study	Faith and worship
Exemplary behavior	Examples of the behavior of mentors, teachers and administrators	Morals, discipline, trustworthiness
Assignment of responsibility	Manager, squad leader, person in charge	Trust and responsibility
<i>Learning by</i>	Camping, social service, nature	Spirit of jihad, caring, cooperation

<i>doing</i>	contemplation	
Evaluation	Observation, discussion, reflection	Behavioral reinforcement

The table's narrative demonstrates that internalization occurs through several mutually supportive educational experiences. Habituation provides consistent frequency of experience, role modeling provides concrete examples, assignments provide space for practice, and direct experience exposes students to real-life situations. Evaluation is used to track attitude development and determine improvements for subsequent activities.

The relationship between the data shows that internalization of religious character begins with program planning, which incorporates character-building objectives. The training program not only establishes scouting material but also incorporates prayer, congregational prayer, religious studies, social activities, and moral development. The program structure provides a foundation for mentors to consistently apply values throughout the activities. This demonstrates the relationship between activity planning and the implementation of religious character building.

The role of the mentor is a crucial link between the program and the student's experience. The mentor serves as a facilitator, motivator, guide, and role model. The mentor provides direction, builds positive communication, guides worship, instills discipline, and conducts evaluations. School teachers also play a role through the religious culture that prevails within the school environment. This relationship ensures that the values imparted in Hizbul Wathan are consistent with the habits practiced throughout school life.

Student participation demonstrates the relationship between activity experiences and character development. Students actively participate in routine training, leadership roles, social activities, and camps. Observations demonstrate their involvement in group work, completing assignments, and facing various challenges. Interviews with members also revealed changes in discipline, the ability to control one's words, and responsibility after actively participating in Hizbul Wathan.

The case study in this research examined changes in members' behavior after actively participating in Hizbul Wathan activities. One member stated that he had become more disciplined, more careful with his words, and more responsible. This statement relates to the students' experiences in participating in routine activities, management, social activities, and camping. Observations also showed that students were involved in activities that required cooperation, responsibility, and task completion.

Another example is the Melati 1 and Melati 2 Cadet Camps. Students participate in Islamic studies, nature contemplation, and social activities aimed at strengthening spirituality and social awareness. Students actively participate in a series of activities, fostering character development through direct experience. These activities combine religious values with social experiences, group responsibility, and leadership skills.

Table 4 shows a case study of character achievement based on behavioral indicators observed during the activity. Courage in kindness is a finding that requires more attention because some students lack the confidence to perform. Honesty is also not yet fully established because it still requires habituation. These conditions demonstrate that internalization does not occur uniformly across all students and all values.

Table 4. Case Study of Religious Character Achievement

Case/Finding	Behavioral Indicators	Condition
The habit of praying	Starting and ending activities with prayer	Achieved
Congregational prayer	Carry out worship regularly	Achieved
Relationship with mentors and friends	Polite and respectful	Achieved
Execution of tasks	Carrying out mandates and duties	Achieved
Attendance and compliance with rules	Come on time and obey the rules	Achieved
Honesty	Say and act according to reality	Quite achieved
Social concern	Help others and work together	Achieved
Brotherhood	Building togetherness and mutual respect	Achieved
Exemplary behavior	Emulating the behavior of mentors and seniors	Quite achieved
Courage in goodness	Dare to appear and take a positive role	Not optimal

The table's narrative reveals variations in achievement across indicators. Worship habits, discipline, responsibility, social awareness, and brotherhood are all well-established. Honesty and exemplary behavior are still moderately well-established, requiring further reinforcement and consistency. Courage in good deeds is not yet optimal, as certain students still face obstacles in performing and taking on positive roles.

The research results show that internalizing religious character has resulted in visible changes in students' behavior. These changes include discipline, responsibility, social awareness, the ability to work together, trustworthiness, the ability to guard one's words, and the habit of performing religious duties. These findings emerged from interviews with members and were reinforced through observations of students' behavior during activities. These changes indicate that the values taught in the activities have begun to be reflected in their behavior.

Internalization evaluation is conducted continuously through observations of students' behavioral development. Aspects observed include discipline in carrying out tasks, active participation in activities, and the ability to apply religious values in daily life. Supervisors, administrators, and school officials also hold discussions to identify the program's success rate and any remaining challenges. Evaluation results are used as a basis for improving the Hizbul Wathan program.

The findings indicate that successful internalization does not mean all values have reached the same level. Honesty still requires practice, role modeling is still at a moderate level, and courage in good deeds is not yet optimal. This situation demonstrates that character development requires a consistent development process and repeated opportunities for practice. Students need more intensive support for values that have not yet developed optimally so that behavioral changes can occur more evenly.

The overall data relationship shows that the internalization of religious character is influenced by school support, the role model of mentors and administrators, program structure, school culture, and student participation. Schools provide support through policies, time, budget, facilities, and mentors. The program consistently incorporates elements of religious habits. The school culture also reinforces values through congregational prayer, tadarus (religious reading), kultum (religious lectures), ISMUBA activities, and moral development. Inhibiting factors were found to be limited mentors who have scouting competencies, unequal compliance of some members with discipline, and suboptimal collaboration of all teachers. These conditions are related to the consistency of mentoring and strengthening of values in the school environment. Constraints on mentor resources can affect the intensity of mentoring, while non-compliance of some members indicates that the internalization process has not had the same level of results for all students.

The overall findings demonstrate a pattern of relationships between the program, implementation, habituation, role models, direct experience, participation, and evaluation. Religious values emerge not only through worship activities but also develop through discipline, trustworthiness, responsibility, cooperation, brotherhood, social awareness, and courage in good deeds. The internalization process within Hizbul Wathan occurs as part of the Muhammadiyah education system, linking scouting activities with school culture and Islamic development. These findings indicate that Hizbul Wathan functions as a medium for religious character education that results in behavioral change, although some aspects still require strengthening.

This study shows that the Hizbul Wathan extracurricular activity at Muhammadiyah 14 High School in Jakarta not only functions as a scouting activity but also as a space for fostering students' religious character. The values found include faith in Allah SWT, devotion to worship, noble morals, discipline, responsibility, trustworthiness, honesty, social awareness, brotherhood, role models, and courage in good deeds. These values are instilled through activities integrated with scouting activities, worship habits, social interactions, division of tasks, social activities, and leadership activities. These findings indicate that religious character is built through the experiences of students during Hizbul Wathan activities.

The internalization process is planned and ongoing. Program planning incorporates elements of religious character building into scouting activities, which are then implemented through habituation, role modeling, assignment of responsibility, and learning by doing. Students not only gain knowledge of Islamic values but also have the opportunity to practice these values through concrete activities such as prayer, congregational prayer, Islamic studies, camping, community service, nature contemplation, and leadership activities. Evaluation is carried out continuously through observation, discussion, and reflection on student behavior (Abidin, 2025).

The research results also showed changes in student behavior after participating in Hizbul Wathan activities. These changes were evident in increased discipline, responsibility, social awareness, teamwork skills, trustworthiness, the ability to guard one's words, and religious habits. While most values were achieved, honesty and exemplary behavior were still relatively well-established, and courage in good deeds was not yet optimal. These findings indicate that the internalization process has resulted in behavioral changes, but these achievements have not been evenly distributed across all aspects of religious character (Kosim, 2024).

The findings of this study are related to the research of Mu'azzaz and Karnadi, which showed that Hizbul Wathan can shape disciplined character through rules, regulations, role models, and consistent implementation of rules. This similarity is evident in the findings of this study, which show that student discipline is formed through roll calls, regulations, marching, and the habit of being punctual. This study expands on these findings because discipline is not positioned as a stand-alone character, but rather as part of the internalization of religious character along with worship, morals, trustworthiness, responsibility, and social concern (Sadiah, 2022).

The findings regarding religiosity are also consistent with research by Rohmah, Cahyono, and colleagues, who found an influence of Scouting and Hizbul Wathan activities on student religiosity. The similarity lies in Hizbul Wathan's position as an activity related to students' religious development. The difference lies in the approach and focus of the analysis. While previous research assessed the influence quantitatively, this study explains the internalization process qualitatively through the experiences of mentors, administrators, and members, as well as observation and documentation. This approach demonstrates how religious values are formed, not just whether the activities have an impact (Mukhibat, 2024).

The findings of this study are also related to the research of Huwaid Wahyu and Azizah Baiti Nikmah and Khoirun Nikmah. Huwaid's research shows that Hizbul Wathan can foster nationalistic character, while Nikmah's research shows that Hizbul Wathan activities can internalize various character values through ceremonies, the United Nations (PBB), ropes, games, semaphore, and Taruna Melati. These studies have similarities in positioning Hizbul Wathan activities as a medium for character formation, but have a more specific focus on the internalization of religious character. This study also shows that religious values do not only appear in religious activities, but are inherent in scouting, leadership, group work, and social service activities (Camurri, 2023).

Research findings indicate that religious character education is more effective when religious values are present in concrete educational experiences. Students not only receive explanations about discipline, trustworthiness, responsibility, and caring, but also practice these values when given assignments, following rules, working in groups, and engaging in social activities. This pattern demonstrates that religious character develops through repeated practice and experiences close to the students' lives. Hizbul Wathan activities provide a space that connects Islamic values with concrete actions (Ratnasari, 2023).

These findings also indicate that the religious character at Muhammadiyah 14 High School in Jakarta is closely linked to Muhammadiyah's educational culture. The values instilled in Hizbul Wathan are linked to Islamic values, Muhammadiyah ideology, and the cadre development process. Prayer, religious guidance, social activities, leadership, discipline, and responsibility are integrated into the educational system. This relationship demonstrates that Hizbul Wathan activities do not operate separately from the school system but are part of an educational ecosystem that supports the development of religious character.

The suboptimal findings for honesty, role modeling, and courage in good deeds indicate that character internalization is a process that requires continuity. Different achievements indicate that not all values develop with equal intensity. Honesty still requires habituation, role modeling requires consistent mentoring and senior figures, while courage requires more opportunities for students to appear and take on roles. This condition indicates that the success

of a character program needs to be viewed specifically for each value and behavior, not solely based on the program's existence (Mottola, 2022).

The first implication of this research relates to strengthening Hizbul Wathan's position as a medium for religious character education. Schools can position Hizbul Wathan not only as an activity to develop scouting interests and skills, but also as part of a character education strategy. The integration of character objectives into training programs demonstrates that extracurricular activities can become a systematic space for building religious habits. This position is important because character education occurs not only through formal classroom learning but also through social experiences and activities outside the classroom (O'Dell, 2023).

The next implication relates to program design and character evaluation. The research results show that religious values are more easily discerned when translated into clear behavioral indicators, such as arriving on time, performing religious services, fulfilling responsibilities, respecting mentors, helping others, and taking on positive roles. Schools can use these indicators as a basis for monitoring student development. Evaluation should not simply focus on attendance and activity success; it should also consider behavioral changes directly related to character goals (Yan, 2024).

Institutional implications relate to the need to strengthen synergy between Hizbul Wathan, teachers, mentors, ISMUBA activities, and school culture. Internalization will be stronger when students receive consistent values messages from various educational environments. School support in terms of time, facilities, mentors, and activities has been a crucial factor in program implementation. These findings indicate that religious character education requires institutional support, not just the work of individual Hizbul Wathan mentors (Galstyan, 2023).

The research findings can be explained by the nature of Hizbul Wathan's activities, which provide hands-on educational experiences. Practicing prayer and worship is practiced routinely, while scouting activities require discipline, cooperation, responsibility, and resilience in facing tasks. Repeating behaviors in different situations provides opportunities for students to connect values with actions. This process explains why values that involve routine activities, such as worship and discipline, demonstrate stronger achievement than values that require personal courage to be displayed in front of others.

The role of the mentor also explains why the internalization process can develop in many aspects of character. The mentor serves as an educator, guide, motivator, facilitator, and role model. Students acquire values through guidance and through the behavior they observe from mentors and administrators. Exemplary behavior provides concrete behavioral models, while giving responsibility provides opportunities for students to experience the consequences of the trust. This pattern creates conditions that allow religious values to move from understanding to practice (Mukhibat, 2024).

Thomas Lickona's character education theory perspective helps explain this pattern through moral knowing, moral feeling, and moral action. Religious values are first introduced through religious guidance and messages, then reinforced through interactions and experiences, and then manifested in students' actions. Muhaimin's internalization theory also explains the same pattern through value transformation, value transactions, and value transinternalization. Research findings indicate that this process occurs gradually, from the delivery of values, interactions in activities, to behavioral changes that begin to become part of students' habits.

The next step is to maintain the integration of religious values into all Hizbul Wathan activities. Training programs should continue to incorporate the habituation of worship, moral development, group assignments, social activities, leadership, and reflection. Achieved values need to be maintained through consistent practice. Values that are not yet optimal require specific strategies to ensure the internalization process does not stop at the understanding stage and routine activities (Iwaarden, 2024).

Further reinforcement needs to be directed at aspects that still show limitations, particularly honesty, exemplary behavior, and courage in doing good. Supervisors can provide students with more opportunities to hold responsibilities, lead groups, deliver sermons, make decisions, and solve problems independently. Mentoring needs to be carried out gradually so that students are not only able to participate in activities but also have the courage to apply values in real-life situations. Evaluation of these aspects can be conducted periodically using established behavioral indicators (Bhatt, 2023).

Program development also requires strengthening the competence of mentors and collaboration across the school community. The limited number of mentors with scouting competencies and suboptimal teacher collaboration are obstacles that need to be addressed through professional development, clear division of tasks, and more regular coordination. Schools can use evaluation results as a basis for periodic program improvements. Consistency between school culture, ISMUBA education, Hizbul Wathan activities, and teacher role models will strengthen the internalization process so that religious character is not only evident during activities but also carried over into students' daily lives (Lavazza, 2022).

CONCLUSION

This study found that the internalization of religious character values in the Hizbul Wathan extracurricular at Muhammadiyah 14 High School Jakarta successfully transformed religious values into students' real behavior through organic integration between scouting activities, habituation of worship, role models, giving responsibility, and direct experience. The research results prove that the values of worship, discipline, responsibility, social care, and brotherhood achieved the highest success category, while the values of honesty, role models, and courage in goodness still require strengthening mentoring. This research provides a conceptual contribution in the form of integrative modeling between Muhaimin's internalization theory and Lickona's moral development theory in the context of Islamic scouting education. This study has limitations in scope that focuses on one educational unit and the limited number of instructors who master scouting competencies in depth. Further research needs to expand the scope of comparative analysis to several Muhammadiyah schools and apply a mixed methods approach to measure the sustainability of changes in student character in the long term.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-investigation.

Author 3: Data curation; Investigation.

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