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The Influence of Ngudi Susilo Value Internalization on Students' Manners through Madrasah Habituation at MI Bahrul Ulum Buluh

Pengaruh Internalisasi Nilai-Nilai Ngudi Susilo terhadap Sopan Santun Siswa melalui Pembiasaan Madrasah di MI Bahrul Ulum Buluh

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Abstract

This study aimed to examine the influence of *Ngudi Susilo* value internalization on students' manners through madrasah habituation as a mediating variable. This study employed a quantitative ex post facto design involving 30 fourth-grade students at MI Bahrul Ulum Buluh, with data collected through Likert-scale questionnaires and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The findings indicate that *Ngudi Susilo* value internalization significantly and positively affects both madrasah habituation and students' manners. Madrasah habituation also has a significant positive influence on students' manners and partially mediates the relationship between value internalization and students' manners. These results demonstrate that moral values become more effective when reinforced through consistent educational routines, enabling students to transform ethical understanding into habitual behavior. The study highlights the importance of integrating value-based learning with systematic habituation to strengthen character education and promote sustainable moral development in Islamic elementary schools.

Keywords: Ngudi Susilo; Value Internalization; Madrasah Habituation; Students' Manners; Character Education

Abstrak

Penelitian ini bertujuan menganalisis pengaruh internalisasi nilai-nilai *Ngudi Susilo* terhadap sopan santun siswa melalui pembiasaan madrasah sebagai variabel mediasi. Penelitian menggunakan pendekatan kuantitatif dengan desain *ex post facto* yang melibatkan 30 siswa kelas IV MI Bahrul Ulum Buluh, dengan data dikumpulkan melalui angket skala Likert dan dianalisis menggunakan *Partial Least Squares Structural Equation Modeling* (PLS-SEM). Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai *Ngudi Susilo* berpengaruh positif dan signifikan terhadap pembiasaan madrasah maupun sopan santun siswa. Pembiasaan madrasah juga berpengaruh positif signifikan terhadap sopan santun siswa serta memediasi secara parsial hubungan antara internalisasi nilai dan sopan santun siswa. Temuan ini menunjukkan bahwa nilai-nilai moral menjadi lebih efektif ketika diperkuat melalui rutinitas pendidikan yang konsisten sehingga mampu mengubah pemahaman etis menjadi perilaku yang membudaya. Penelitian ini menegaskan pentingnya integrasi pembelajaran berbasis nilai dengan pembiasaan sistematis untuk memperkuat pendidikan karakter di madrasah ibtidaiyah.

Kata Kunci: Ngudi Susilo; Internalisasi Nilai; Pembiasaan di Madrasah; Tata Krama Siswa; Pendidikan Karakter



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INTRODUCTION

Students' manners constitute a fundamental dimension of character education in Islamic elementary schools because they reflect the successful integration of moral knowledge, religious values, and everyday social behavior.¹ In the context of madrasah education, manners are not limited to compliance with school regulations but encompass respect for teachers, polite communication, responsibility, discipline, and appropriate interactions with peers and the wider community.² These values are closely associated with the objectives of Islamic education, which emphasize the cultivation of individuals possessing balanced intellectual, spiritual, and moral qualities. Therefore, character education should not merely focus on academic achievement but also ensure that students consistently demonstrate ethical behavior in both learning activities and daily social interactions.

Despite the central role of manners in Islamic education, many madrasahs continue to encounter challenges in fostering consistent moral behavior among students. Cases of impolite language, declining respect toward teachers, inadequate classroom discipline, and weak social responsibility indicate that character education has not always been translated into sustainable behavioral practices.³ Such conditions suggest that students may understand moral concepts theoretically while experiencing difficulties in applying them consistently in everyday situations. Consequently, effective character education requires educational approaches that connect moral understanding with practical experiences, allowing students to transform ethical knowledge into habitual behavior within the school environment.⁴

One educational resource capable of supporting this process is *Ngudi Susilo*, a classical Islamic text containing moral teachings concerning courtesy, discipline, responsibility, and respect for others. The values presented in *Ngudi Susilo* remain relevant because they provide practical ethical guidance that can be integrated into contemporary madrasah education.⁵ However, the effectiveness of these values depends not only on students' ability to understand the content but also on educational strategies that encourage continuous practice. Madrasah habituation, including daily greetings, congregational prayers, respectful communication, classroom discipline, and teacher role modelling, offers opportunities for students to repeatedly practice the moral principles introduced through *Ngudi Susilo*.⁶ Through this process, moral values become embedded in students' daily routines rather than remaining abstract concepts.

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- 1 Georgios Lampropoulos et al., "Augmented Reality and Gamification in Education: A Systematic Literature Review of Research, Applications, and Empirical Studies," *Applied Sciences (Switzerland)* 12, no. 13 (July 5, 2022): 6809, <https://doi.org/10.3390/app12136809>.
 - 2 Ardat Ardat and Haidir Haidir, "Modernisasi Lembaga Pendidikan Islam Non Formal: Studi Fenomenologi Pada Madrasah Diniyah Takmiliyah Awaliyah," *Fitrah: Journal of Islamic Education* 3, no. 2 (2022): 209–21.
 - 3 Tri Santoso, Endang Nurhayati, and Margana, "Indonesian Netizens' Impoliteness Toward Government Loudspeaker Policies: A Cyberpragmatic Approach," *Journal of Language Teaching and Research* 16, no. 2 (March 1, 2025): 604–16, <https://doi.org/10.17507/jltr.1602.27>.
 - 4 Nur Dina Agustianti, Nurul Mubin, and Ngatoillah Linnaja, "Nilai-Nilai Pendidikan Karakter Islami Dalam Perspektif Kitab Al-Arbain An-Nawawiyyah Karya Syaikh An-Nawawi," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (June 24, 2025): 288–98, <https://doi.org/10.61132/moral.v2i2.1088>.
 - 5 Moh Khoirul Anam et al., "The Application of Ngudi Susilo Material for Developing Noble Character at SDN Lamong Kediri," in *International Conference on Multidisciplinary Studies Integrating Entrepreneurial Strategies and Digital Transformation*, vol. 1, 2025, 560–66, <https://ejournal.unisbablitar.ac.id/index.php/icms/article/view/5079>.
 - 6 Luthfi Khakim et al., "Implementation of Islamic Education Values through 5S Habits: A Program Management Approach in Madrasa," *QUALITY* 13, no. 2 (December 14, 2025): 199, <https://doi.org/10.21043/quality.v13i2.32010>.

From a theoretical perspective, the relationship between value internalization, habituation, and students' manners reflects the interaction between cognitive understanding and behavioral reinforcement.⁷ Internalization enables students to recognize the significance of moral values, whereas habituation strengthens those values through repeated educational experiences within the school environment.⁸ Continuous participation in religious and social routines encourages students to develop positive behavioral patterns that gradually become part of their personal character. Accordingly, character education should be understood as a continuous developmental process in which moral instruction, institutional culture, and daily educational practices function together to shape students' ethical behavior. This integrated perspective provides a more comprehensive explanation of how Islamic moral education contributes to sustainable character formation.

Research concerning Islamic character education has been widely conducted in various educational contexts. Previous studies have found that the internalization of Islamic values contributes positively to students' moral development and religious attitudes.⁹ Other investigations have demonstrated that school habituation programs effectively strengthen discipline, responsibility, and respectful behavior through continuous educational practices.¹⁰ Additional studies have also highlighted the importance of teacher role modelling and school culture in promoting ethical conduct among students.¹¹ However, existing research has generally examined value internalization and habituation as separate educational variables, while limited attention has been given to understanding how madrasah habituation mediates the relationship between *Ngudi Susilo* value internalization and students' manners. Consequently, empirical evidence explaining the mechanism through which moral values are transformed into consistent behavioral outcomes remains relatively limited, particularly within the context of Islamic elementary schools.

Based on these considerations, this study aims to examine the influence of *Ngudi Susilo* value internalization on students' manners through madrasah habituation as a mediating variable among fourth-grade students at MI Bahrul Ulum Buluh. By employing a quantitative approach with Partial Least Squares Structural Equation Modeling (PLS-SEM), the study seeks to provide empirical evidence regarding both the direct and indirect relationships among the proposed variables. The findings are expected to enrich the literature on Islamic character education by explaining the mechanism through which moral values are translated into students' daily behavior. Furthermore, the study offers practical implications for developing integrated character education programs that combine moral learning with systematic habituation, thereby supporting the improvement of ethical culture within madrasah education.

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- 7 Sukron Djazilan et al., "Habituation of Religiosity: Theoretical Exploration in Understanding Children's Politeness Through Civic Education," in *Artificial Intelligence (AI) and Customer Social Responsibility (CSR)*, 2024, 825–35, https://doi.org/10.1007/978-3-031-50939-1_66.
 - 8 Eti Hadiati and Isqi Nabila Nurfaizah Jannah Jafa, "Manajemen Program Full Day School Dalam Membentuk Karakter Religius Siswa Di Mts Negeri 2 Brebes," *Al-Mahabbah : Jurnal Manajemen Pendidikan Islam* 1, no. 2 SE-Articles (June 28, 2025): 49–57, <https://doi.org/10.62448/ajmpi.v1i2.313>.
 - 9 Rohmatulloh Rohmatulloh et al., "Energy-Saving Triangle: Internalizing Islamic Ethical Values on Energy Saving in Integrative Learning," *Religions* 14, no. 10 (October 11, 2023): 1284, <https://doi.org/10.3390/rel14101284>.
 - 10 Asep Nursobah et al., "Integrative Model of Religious Habituation in Building Students Religious Character," *Fitrah: Journal of Islamic Education* 6, no. 2 (September 16, 2025): 310–25, <https://doi.org/10.53802/fitrah.v6i2.1142>.
 - 11 Mamat Rahmat et al., "Strategi Guru Dalam Menanamkan Nilai Akidah Dan Akhlak Pada Siswa Madrasah Ibtidaiyah: Studi Di MI Ridogalih," *Karakter : Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (November 28, 2025): 163–73, <https://doi.org/10.61132/karakter.v2i4.1407>.

Method

This study employed a quantitative approach using an ex post facto design to examine the influence of the internalization of *Ngudi Susilo* values on students' manners through madrasah habituation.¹² The design was selected because the variables had naturally occurred within the educational setting without any experimental intervention. The research was conducted at MI Bahrul Ulum Buluh, Kebonsari, Madiun, Indonesia, involving all 30 fourth-grade students as the research population. Considering the relatively small population, total sampling was applied so that every student participated as a respondent. The study investigated three variables, namely the internalization of *Ngudi Susilo* values as the independent variable, madrasah habituation as the intervening variable, and students' manners as the dependent variable. This design enabled the researcher to analyze the causal relationships among naturally existing educational variables.

Data were collected using a structured questionnaire based on a five-point Likert scale ranging from strongly disagree to strongly agree. The instrument was developed from indicators of the three research variables and validated through expert judgment before being administered to respondents. Instrument reliability was assessed using Cronbach's Alpha to ensure internal consistency. The collected data were analyzed descriptively to describe respondents' perceptions and inferentially using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS software.¹³ The analysis included measurement model evaluation through convergent validity, discriminant validity, and composite reliability, followed by structural model assessment to examine direct and indirect effects. Mediation analysis was conducted using the bootstrapping procedure to determine the mediating role of madrasah habituation in the relationship between value internalization and students' manners.

RESULTS AND DISCUSSION

Respondent Characteristics and Measurement Model

The study involved 30 fourth-grade students of MI Bahrul Ulum Buluh as research respondents. Since the number of students in the population was relatively limited, all students were included using the total sampling technique. The respondents consisted of 16 female students (53.3%) and 14 male students (46.7%), indicating a relatively balanced gender composition. All respondents had participated in *Ngudi Susilo* learning activities and various madrasah habituation programs, including morning greetings, *dhuba* prayer, *istighosah*, and the use of polite language in daily interactions. Consequently, every respondent possessed comparable educational experiences related to the research variables. Table 1 presents the demographic characteristics of the respondents, confirming that the sample adequately represents the target population for examining the relationships among *Ngudi Susilo* value internalization, madrasah habituation, and students' manners.

Table 1. Demographic Characteristics of Respondents

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	14	46.7
Gender	Female	16	53.3
Grade	Fourth Grade	30	100.0
Sampling Technique	Total Sampling	30	100.0

Source: Primary data processed by the authors (2026)

12 Nataliya V Ivankova and John W Creswell, *Qualitative Research in Applied Linguistics*, ed. Juanita Heigham and Robert A. Croker, *Qualitative Research in Applied Linguistics: A Practical Introduction* (London: Palgrave Macmillan UK, 2009), <https://doi.org/10.1057/9780230239517>.

13 S Budhiasa, *Analisis Statistik Multivariate Dengan Aplikasi SEM PLS SmartPLS* (Bali: Udayana University Press, 2016).

Descriptive statistical analysis was conducted to provide an overview of respondents' perceptions regarding the three research variables. The findings indicate that the internalization of *Ngudi Susilo* values obtained the highest mean score ($M = 4.28$), followed by madrasah habituation ($M = 4.17$) and students' manners ($M = 4.12$). These values suggest that respondents generally demonstrated positive perceptions of moral value internalization and the implementation of habituation activities within the madrasah. Furthermore, the relatively small standard deviations indicate that respondents' answers were distributed consistently, reflecting similar experiences among students in participating in religious and character-building activities organized by the school. As shown in Table 2, all variables were categorized as high, indicating that students perceived both value internalization and habituation practices positively, which corresponded with the high level of students' manners.

Table 2. Descriptive Statistics of Research Variables

Variable	Mean	Standard Deviation	Category
<i>Ngudi Susilo</i> Value Internalization	4.28	0.47	High
Madrasah Habituation	4.17	0.51	High
Students' Manners	4.12	0.49	High

Source: Primary data processed using SmartPLS (2026)

Before testing the structural relationships among variables, the measurement model was evaluated to determine the validity of the research instrument. Convergent validity was assessed using outer loading and Average Variance Extracted (AVE). All measurement indicators produced outer loading values above the recommended threshold of 0.70, while AVE values exceeded 0.50 for every construct. These findings demonstrate that each indicator adequately represented its respective latent construct and explained more than half of the variance of the observed indicators. The detailed results presented in Table 3 confirm that all constructs satisfied the convergent validity criteria, indicating that the measurement model was appropriate for subsequent structural model analysis.

Table 3. Convergent Validity Results

Construct	Outer Loading Range	AVE	Result
<i>Ngudi Susilo</i> Value Internalization	0.748–0.891	0.654	Valid
Madrasah Habituation	0.736–0.882	0.639	Valid
Students' Manners	0.751–0.903	0.671	Valid

Source: Primary data processed using SmartPLS (2026)

Reliability analysis was subsequently performed using Cronbach's Alpha and Composite Reliability. All constructs achieved Cronbach's Alpha values above 0.70, indicating satisfactory internal consistency among the questionnaire items. Likewise, Composite Reliability values exceeded the recommended threshold of 0.80, confirming that each construct consistently measured the intended concept. As summarized in Table 4, all reliability coefficients exceeded the recommended cut-off values, demonstrating that the questionnaire possessed strong internal consistency for measuring the three latent constructs. The combination of acceptable reliability and convergent validity indicates that the measurement model fulfilled the required psychometric standards and provided a robust basis for evaluating the structural relationships among the variables.

Table 4. Reliability Assessment

Construct	Cronbach's Alpha	Composite Reliability	Result
<i>Ngudi Susilo</i> Value Internalization	0.871	0.904	Reliable
Madrasah Habituation	0.852	0.893	Reliable
Students' Manners	0.884	0.912	Reliable

Source: Primary data processed using SmartPLS (2026)

To complete the evaluation of the measurement model, discriminant validity was examined using the Heterotrait-Monotrait Ratio (HTMT). All HTMT values were below the recommended cut-off value of 0.90, indicating that each construct measured a distinct theoretical concept and did not overlap excessively with the others. Together with the convergent validity and reliability results presented in Tables 3 and 4, these findings confirm that *Ngudi Susilo* value internalization, madrasah habituation, and students' manners represent empirically distinct constructs despite their conceptual relationships. Overall, the measurement model demonstrated satisfactory validity and reliability, providing strong empirical support for proceeding to the structural model evaluation and hypothesis testing discussed in the following section.

Structural Model and Hypothesis Testing

After confirming that the measurement model met the required validity and reliability criteria, the structural model was evaluated to examine the predictive relationships among the latent variables. The assessment began with the coefficient of determination (R^2), which reflects the explanatory power of the proposed model. The findings indicate that the R^2 value for madrasah habituation was 0.531, suggesting that 53.1% of its variance was explained by the internalization of *Ngudi Susilo* values. Meanwhile, students' manners obtained an R^2 value of 0.684, indicating that the combined influence of *Ngudi Susilo* value internalization and madrasah habituation accounted for 68.4% of the variance in students' manners. Table 5 presents the coefficient of determination of the endogenous constructs, indicating that the proposed structural model demonstrates moderate to substantial explanatory power.

Table 5. Coefficient of Determination (R^2)

Endogenous Variable	R^2	Interpretation
Madrasah Habituation	0.531	Moderate
Students' Manners	0.684	Moderate–Substantial

Source: Primary data processed using SmartPLS (2026)

Following the evaluation of the coefficient of determination, the structural model was assessed using effect size (f^2) to determine the relative contribution of each exogenous construct to the endogenous variables. The analysis revealed that the internalization of *Ngudi Susilo* values exerted a large effect on madrasah habituation ($f^2 = 0.462$), while both the direct effect of value internalization on students' manners ($f^2 = 0.221$) and the influence of madrasah habituation on students' manners ($f^2 = 0.297$) demonstrated moderate effect sizes. As shown in Table 6, these findings indicate that every structural relationship contributed meaningfully to explaining students' character development, with the strongest contribution observed in the relationship between value internalization and madrasah habituation.

Table 6. Effect Size (f^2)

Relationship	f^2	Interpretation
Internalization → Madrasah Habituation	0.462	Large
Internalization → Students' Manners	0.221	Moderate
Madrasah Habituation → Students' Manners	0.297	Moderate

Source: Primary data processed using SmartPLS (2026)

The predictive relevance of the structural model was subsequently examined using Stone–Geisser's Q^2 statistic. Positive Q^2 values indicate that the model possesses adequate predictive capability for estimating the endogenous constructs. The analysis produced Q^2 values of 0.328 for madrasah habituation and 0.417 for students' manners, both exceeding zero. The predictive relevance results summarized in Table 7 confirm that the structural model has satisfactory predictive capability, indicating that the proposed model is capable of explaining and predicting the endogenous variables within the context of Islamic elementary education.

Table 7. Predictive Relevance (Q^2)

Endogenous Construct	Q^2	Interpretation
Madrasah Habituation	0.328	Predictive relevance
Students' Manners	0.417	Predictive relevance

Source: Primary data processed using SmartPLS (2026)

Hypothesis testing was conducted using the bootstrapping procedure with a significance level of 5%. The results indicate that all direct relationships among the variables were statistically significant. The internalization of *Ngudi Susilo* values positively influenced madrasah habituation ($\beta = 0.729$; $p < 0.001$), indicating that students with stronger internalization of moral values tended to participate more consistently in habituation activities. Furthermore, the internalization of *Ngudi Susilo* values had a significant positive influence on students' manners ($\beta = 0.318$; $p = 0.019$). Madrasah habituation also demonstrated a significant positive effect on students' manners ($\beta = 0.541$; $p < 0.001$). The detailed bootstrapping results presented in Table 8 confirm that all proposed direct hypotheses (H1–H3) were supported, demonstrating statistically significant relationships among the latent variables.

Table 8. Direct Effect Testing

Hypothesis	Path	β	t-value	p-value	Decision
H1	Internalization → Madrasah Habituation	0.729	8.964	<0.001	Supported
H2	Internalization → Students' Manners	0.318	2.378	0.019	Supported
H3	Madrasah Habituation → Students' Manners	0.541	4.816	<0.001	Supported

Source: Primary data processed using SmartPLS (2026)

The mediating role of madrasah habituation was subsequently examined through indirect effect analysis using the bootstrapping procedure. The analysis produced a significant indirect effect of *Ngudi Susilo* value internalization on students' manners through madrasah habituation ($\beta = 0.394$; $p < 0.001$). Since both the direct and indirect effects remained statistically significant, the mediation was categorized as partial mediation. As reported in Table 9, the significant indirect effect confirms that madrasah habituation serves as an important mechanism through which

the internalization of *Ngudi Susilo* values contributes to improving students' manners. This finding indicates that moral values influence students' behavior not only directly but also indirectly by strengthening their participation in continuous habituation practices implemented within the madrasah.

Table 9. Indirect Effect (Mediation Test)

Indirect Relationship	β	t-value	p-value	Mediation Type
Internalization → Madrasah Habituation → Students' Manners	0.394	4.205	<0.001	Partial Mediation

Source: Primary data processed using SmartPLS (2026)

Overall, the findings presented in **Tables 5–9** demonstrate that the proposed structural model is empirically supported. The model exhibits satisfactory explanatory power, meaningful effect sizes, adequate predictive relevance, and statistically significant direct and indirect relationships among the research variables. Collectively, these findings provide quantitative evidence that the internalization of *Ngudi Susilo* values strengthens madrasah habituation, which subsequently enhances students' manners. The educational implications of these empirical findings are discussed in the following section.

The Role of Ngudi Susilo Value Internalization and Madrasah Habituation in Shaping Students' Manners

The structural model demonstrates that the internalization of *Ngudi Susilo* values significantly strengthens madrasah habituation among fourth-grade students. This finding indicates that students who understand and appreciate the ethical teachings contained in *Ngudi Susilo* are more likely to engage consistently in daily religious and social routines implemented by the madrasah. Moral understanding therefore extends beyond cognitive acquisition, encouraging students to participate actively in practices such as greeting teachers, praying together, maintaining discipline, and communicating politely. This finding is consistent with previous research reporting that successful character education begins with meaningful value internalization before behavioral transformation occurs.¹⁴ Other studies have likewise suggested that students demonstrate stronger commitment to ethical practices when moral instruction is contextualized within their daily educational experiences rather than delivered solely through classroom explanations.¹⁵ These findings confirm that value internalization represents the initial foundation for developing sustainable character within Islamic elementary education.

The positive influence of value internalization on madrasah habituation also demonstrates that repeated exposure to moral teachings encourages students to translate ethical understanding into consistent actions. Students who recognize the importance of respect, responsibility, and courtesy gradually become accustomed to practicing these values during everyday school activities. As presented in Table 9, all direct structural relationships among the research variables were positive and statistically significant. The strongest relationship was identified between *Ngudi Susilo* value internalization and madrasah habituation, followed by the influence of madrasah habituation on students' manners. Comparable findings have been documented in

14 Amirulah Datuk and Arifin, "Internalization of Character Education in Era 4.0 as A Moral Conservation Solution for Students in Kupang City," in *The 5th Progressive and Fun Education International Conference (PFEIC 2020)*, 2020, <https://doi.org/10.2991/assehr.k.201015.005>.

15 Meng Wang et al., "An Integrative Head–Heart–Hands Model of Moral Education: Evidence from Chinese Higher Education," *Frontiers in Psychology* 17 (February 23, 2026), <https://doi.org/10.3389/fpsyg.2026.1762483>.

previous investigations emphasizing that the effectiveness of character education depends on integrating moral instruction with school culture and daily routines. Research conducted in various Islamic educational settings further reveals that continuous habituation strengthens students' emotional attachment to ethical values, allowing desirable behaviors to become stable personal characteristics.¹⁶ Consequently, value internalization and habituation should be regarded as complementary educational processes rather than independent interventions.

Table 10. Interpretation of the Direct Relationships among Research Variables

Structural Relationship	Empirical Result	Educational Interpretation
<i>Ngudi Susilo</i> Value Internalization → Madrasah Habituation	Significant positive	Internalized values encourage students to participate consistently in religious and social habituation programs.
<i>Ngudi Susilo</i> Value Internalization → Students' Manners	Significant positive	Moral understanding directly contributes to respectful attitudes and behaviors.
Madrasah Habituation → Students' Manners	Significant positive	Continuous religious and social routines reinforce students' courteous behavior through repeated practice.

Source: Authors' interpretation based on SmartPLS results (2026)

The empirical evidence summarized in Table 10 confirms that madrasah habituation functions as more than a supporting educational activity. Instead, it serves as a practical mechanism through which moral understanding is transformed into observable behavior. Students who repeatedly participate in religious and social routines gradually develop consistent patterns of respectful interaction with teachers, classmates, and the broader school community. This result supports previous investigations highlighting that school culture constitutes one of the strongest determinants of students' character because it provides authentic situations for practicing moral principles.¹⁷ Other empirical evidence has similarly demonstrated that students exhibit stronger social responsibility and courteous behavior when ethical values are reinforced through structured institutional routines instead of isolated classroom instruction.¹⁸ These converging findings strengthen the argument that sustainable character formation depends upon the interaction between value acquisition and continuous behavioral practice within the educational environment.

The structural model further revealed that madrasah habituation partially mediated the relationship between the internalization of *Ngudi Susilo* values and students' manners. The significance of both direct and indirect effects indicates that students' courteous behavior was influenced not only by their understanding of moral values but also by the consistency with which these values were practiced through daily school routines. This finding suggests that moral education becomes more effective when value internalization is accompanied by structured habituation programs within the educational environment. This conclusion is in line with previous studies indicating that the effectiveness of character education is strengthened

16 Hamdi Hamdi, "The Internalization of Moral Values in Enhancing Students' Awareness of Learning Facility Maintenance at MA Zainul Hafidz At-Taufiq Buwun Mas," *ISLAMIKA* 8, no. 1 (January 1, 2026): 216–52, <https://doi.org/10.36088/islamika.v8i1.6027>.

17 Endang Purwaningsih and Rasyid Ridha, "The Role of Traditional Cultural Values in Character Education," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 5305–14, <https://doi.org/10.57239/PJLSS-2024-22.2.00396>.

18 Saiful Bahri, Ahmad Fauzi, and Bahrudin Zaini, "Strengthening Character Education Through Behaviorist Approaches: Strategic Management in Shaping Students' Ethics and Morality," *Journal of Educational Management Research* 4, no. 5 (August 13, 2025): 1927–39, <https://doi.org/10.61987/jemr.v4i5.1203>.

through mediating educational processes rather than direct instructional delivery alone.¹⁹ Other investigations have similarly shown that supportive school environments enhance the translation of moral understanding into consistent behavioral outcomes.²⁰ These findings highlight the importance of combining cognitive and behavioral dimensions in Islamic character education.

The mediating role of madrasah habituation also demonstrates that repeated religious and social practices provide students with meaningful opportunities to transform ethical knowledge into daily habits. Activities such as congregational prayer, greeting teachers, maintaining classroom discipline, and using polite language enable students to apply the values learned from *Ngudi Susilo* in authentic situations. As summarized in Table 11, the mediation analysis confirmed that madrasah habituation acted as a partial mediator, indicating that value internalization influenced students' manners both directly and indirectly through continuous school habituation. This pattern supports previous findings emphasizing that repeated educational experiences gradually strengthen students' emotional commitment to moral values. Moreover, several related studies have reported that students achieve more sustainable character development when ethical instruction is reinforced through structured institutional practices rather than isolated classroom learning.²¹

Table 11. Interpretation of the Mediating Role of Madrasah Habituation

Mediation Relationship	Empirical Finding	Educational Interpretation
<i>Ngudi Susilo</i> Value Internalization → Madrasah Habituation → Students' Manners	Partial mediation	Moral values influence students' manners directly and indirectly through continuous habituation.
Direct Effect	Significant	Internalized values independently encourage courteous behavior.
Indirect Effect	Significant	Daily habituation strengthens the practical implementation of moral values.

Source: Authors' interpretation based on SmartPLS bootstrapping results (2026)

The findings presented in Table 11 indicate that character education in madrasahs should not focus exclusively on transmitting moral knowledge but also on establishing educational environments that consistently reinforce desirable behaviors. This integrated approach enables students to understand ethical principles while simultaneously practicing them through meaningful daily experiences. This interpretation reinforces previous research suggesting that successful Islamic character education emerges from the interaction between moral instruction, institutional culture, teacher role modelling, and continuous behavioral reinforcement.²²

19 Stuart McNaughton et al., "How Digital Environments in Schools Might Be Used to Boost Social Skills: Developing a Conditional Augmentation Hypothesis," *Computers & Education* 126 (November 2018): 311–23, <https://doi.org/10.1016/j.compedu.2018.07.018>.

20 Lisa V. Blitz, Denise Yull, and Matthew Clauhs, "Bringing Sanctuary to School: Assessing School Climate as a Foundation for Culturally Responsive Trauma-Informed Approaches for Urban Schools," *Urban Education* 55, no. 1 (January 30, 2020): 95–124, <https://doi.org/10.1177/0042085916651323>.

21 Norita Ahmad et al., "CoDesignS Education for Sustainable Development: A Framework for Embedding Education for Sustainable Development in Curriculum Design," *Sustainability* 15, no. 23 (November 30, 2023): 16460, <https://doi.org/10.3390/su152316460>.

22 Fahmi Irfani et al., "Moral Education in Malaysian Islamic Boarding Schools: Challenges Faced by Educators in Nurturing Ethical Imitation," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 4 (November 3, 2025): 618–34, <https://doi.org/10.31538/munaddhomah.v6i4.1967>.

Additional empirical evidence has demonstrated that educational programs integrating these elements tend to produce more stable and long-lasting character outcomes than programs emphasizing cognitive learning alone.²³ Therefore, the present study contributes to strengthening the empirical foundation for developing comprehensive character education models based on the integration of value internalization and systematic habituation within Islamic elementary schools.

CONCLUSION

This study demonstrates that the internalization of *Ngudi Susilo* values significantly strengthens students' manners both directly and indirectly through madrasah habituation. The findings indicate that moral values become more influential when they are consistently translated into structured educational routines rather than remaining as conceptual knowledge. Students who actively internalize the ethical teachings of *Ngudi Susilo* tend to participate more consistently in habituation activities, which subsequently reinforce courteous behavior in their daily interactions. These results suggest that character development in Islamic elementary schools is not achieved solely through moral instruction but through the continuous integration of value internalization, teacher role modelling, and institutional habituation. Consequently, the combination of cognitive understanding and repeated ethical practice provides an effective mechanism for transforming moral values into observable and sustainable student behavior.

This study contributes theoretically by providing empirical evidence that madrasah habituation functions as a significant mediating mechanism linking *Ngudi Susilo* value internalization with students' manners, thereby enriching the literature on Islamic character education and school-based moral development. Practically, the findings offer a conceptual basis for designing integrated character education programs that combine value learning with systematic habituation activities in madrasahs. Nevertheless, the study was limited by its relatively small sample size and its focus on a single Islamic elementary school, which may restrict the generalizability of the findings. Future research is therefore recommended to involve larger and more diverse samples, include different educational settings, and employ longitudinal or mixed-method approaches to obtain a more comprehensive understanding of the long-term effectiveness of *Ngudi Susilo*-based character education.

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