

Implementation of Character Education Based on Godly Values in the Perspective of Pancasila and Citizenship Education for Students at MTsN 5 Kediri

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Abstract: Character education of Godly values is an important part in the formation of students' character, especially in the perspective of Pancasila and Citizenship Education (PPKn) which aims to form citizens who have civic knowledge, civic skills, and civic disposition in accordance with Pancasila values. However, there is still a gap between the implementation of religious activities and the behavior of some students. This study aims to describe the implementation of character education of Godly values in the perspective of PPKn, analyze its contribution to the formation of student attitudes and behavior, and identify supporting and inhibiting factors of its implementation at MTsN 5 Kediri. This study uses a qualitative approach with a case study research type. Data were obtained through observation, interviews, and documentation with informants consisting of the principal, deputy head of curriculum, PPKn teachers, and students. Data analysis was carried out through data reduction, data presentation, and drawing conclusions, while the validity of the data was tested using method triangulation. The implementation of character education based on Godly values is carried out through daily religious activities, periodic religious activities, a religious school culture, an honesty canteen, the integration of Godly values in PPKn learning, and extracurricular activities. Internalization of Godly values contributes positively to the formation of religious attitudes, discipline, responsibility, honesty, tolerance, courtesy, and social awareness in students. However, a gap is still found between religious practices and the behavior of some students. Supporting factors include the role of teachers and school members, a religious school culture, structured programs, family support, and positive peer influence. Inhibiting factors include differences in student character, lack of parental supervision, negative environmental and peer influences, social media, and limited learning time. From a PPKn perspective, the implementation of character education based on Godly values contributes to the formation of students' civic disposition as a form of practicing Pancasila values in everyday life.

Keywords: character education, Godly values, Pancasila and Citizenship Education, civic disposition, MTsN 5 Kediri.

INTRODUCTION

Education is a crucial tool for developing quality human resources, not only intellectually intelligent but also possessing sound character and morals. In Indonesia, character education is a priority, particularly given the rise of deviant behavior among students, low morals, and low discipline. Technological advancements and cultural shifts have also influenced students' thought patterns and behaviors, characterized by declining manners, low discipline, addiction to gadgets or digital games, and various other forms of deviant behavior. This phenomenon requires educational institutions to take increasingly active, concrete steps to instill character values particularly values related to the Godly into students' daily lives, as this involves integrating cognitive, affective, and psychomotor dimensions into a unified learning process. This is not only taught through formal subjects but must be realized through school culture, habits, and consistent role models.

According to Thomas Lickona (1991), character education includes three main components, namely Moral knowledge (moral knowing) understanding and knowing good and bad moral values and being able to consider actions rationally before acting, (moral feeling) Inner attitudes and emotions that encourage someone to love goodness, have empathy, conscience, and the desire to do good, and (moral action) The embodiment of moral knowledge and feelings in real behavior that is carried out consciously, consistently, and becomes a habit. These three components show that character formation is not only oriented towards the knowledge aspect, but also touches on the attitude and real behavior aspects (Rian Damariswara, 2021).

One of the character values that holds a crucial place in the life of the Indonesian nation is the value of Godly. Godly stems from the first principle of Pancasila, namely, "Belief in the One and Only God." This serves as the moral foundation for national and state life, manifested in devout worship, tolerance toward people of various religions, and upholding the moral values derived from religious teachings. The Godly values, from the perspective of Pancasila and citizenship education, are embodied in the first principle of Pancasila, not only in the practice of worship but also as a compass or moral foundation for actions, including honesty, discipline, responsibility, courtesy, and tolerance. According to Notonagoro (1975), Godly values are fundamental values derived from belief in the One and Only God and serve as the foundation for the formation of human morals and behavior. The characteristics of Godly are reflected in attitudes, including faith, piety, and morals (honesty, discipline, responsibility, and tolerance) in daily life.

In the perspective of Pancasila and Citizenship Education, the instilling of Godly values has a strategic role in shaping the character of good citizens. Forming citizens who have skills, knowledge, and attitudes in accordance with the values of Pancasila, especially Godly values that have components of Civic knowledge (knowledge of the rights and obligations as citizens), Civic skills (Skills in participating in social and state life), Civic disposition (Attitudes and values that support active participation as citizens) (Winataputra, 2015).

In various literature and previous research results, research conducted by Nopitasari and Setyowati (2021) shows that the implementation of religious character education at MAN 1 Magetan is carried out through school culture and religious activities such as kultum (religious lectures), ta'lim (religious study groups), mujahadah (religious study groups), congregational prayer, and tadarus Al-Qur'an (Qur'an recitation). This implementation has an impact on the formation of students' religious morals. Similarly, Kharismatika and Yusuf (2024) explain that the implementation of religious values at SD Patra Dharma 3 Balikpapan is carried out through a habituation method that includes routine activities, spontaneous activities, programmed activities, and teacher role models. This implementation has a positive impact on the formation of student character such as discipline, honesty, caring, and responsibility. Aulya and Rondli (2024) show that the implementation of Godly values at SD Negeri 3 Jekulo is carried out through joint prayer, congregational prayer, inclusive religious education, and the integration of Godly values into the curriculum and daily habits. This implementation has an impact on the development of students' tolerance and ability to appreciate diversity. Meanwhile, research by Budiarti (2023) revealed that the implementation of the value of Belief in One Almighty God is carried out through integration into learning, religious school culture, religious extracurricular activities, and collaboration between schools, families, and the community. This implementation contributes to the formation of students' religious character and the strengthening of the Pancasila Student profile.

Based on several previous studies, more research has focused on the implementation of religious character education and its impact on student character in general. The responsibility for its implementation does not rest solely with religious subject teachers but is a shared responsibility of all parties in the school. However, the reality on the ground shows that the implementation of religious character education or Belief in Godly values still faces various challenges, such as students' lack of awareness of the importance of religious values, differences in family backgrounds, and time constraints due to a busy academic load. Meanwhile, this study specifically examines the implementation of character education of Godly values in the perspective of PPKn and its contribution to the formation of students' civic disposition is still relatively limited, which includes religiosity, discipline, responsibility, honesty, tolerance, and social concern as citizenship characters in accordance with Pancasila values, as well as supporting and inhibiting factors in the implementation of character education of Godly values.

This happened in one of the schools, namely MTsN 5 Kediri, an educational institution under the auspices of the Ministry of Religion (Kemenag) which has various religious programs to form religious character through routine activities of dzuhur prayer, dhuha prayer in congregation, reading the Qur'an, and Yasin, memorizing prayers, having habitual activities such as greetings, smiling, greetings, dressing politely, praying before and after learning, the existence of an honesty canteen organized by scout members, PHBI (Islamic Holiday Commemoration), and visiting. based on the results of initial observation research through in-depth observation and interviews there is a gap between religious activities that run well, but it has been found that low student morals include a lack of politeness towards

teachers, being naughty, saying dirty or rude words, skipping lessons, not doing assignments, behavior that disrupts class order, lack of discipline, a culture of cheating during exams, student behavior that likes to mock each other's parents' names, bullying behavior, there are students who have free relationships with the opposite sex, and other juvenile delinquency. This situation indicates that the internalization of godly values taught through religious activities has not been fully internalized in students' behavior. Many cases still exist where religious values remain merely symbolic routines, rather than moral awareness reflected in actual behavior.

Based on the background description above, this study is directed to examine how the implementation of character education of Godly values in the perspective of Pancasila and Citizenship Education is applied to students at MTsN 5 Kediri. The research questions to be answered in this study are: 1) How is the implementation of character education of Godly values in the perspective of Pancasila and Citizenship Education of students at MTsN 5 Kediri; 2) How does it contribute to the formation of attitudes and behavior of students at MTsN 5 Kediri ? ; and 3) What are the supporting and inhibiting factors in implementing character education of Godly values in students at MTsN 5 Kediri?. In line with the formulation of the problem, this study aims: 1) To describe and analyze how character education of Godly values in students at MTsN 5 Kediri, especially when viewed from the perspective of Pancasila and Citizenship education; 2) To analyze the contribution of internalization of Godly values in character education to the formation of behavior and attitudes of students at MTsN 5 Kediri; and 3) To identify the supporting and inhibiting factors in implementing character education based on godly values for students at MTsN 5 Kediri.

This research is expected to provide theoretical benefits and help strengthen an existing theory. In addition, the results of this study are also expected to be used as a reference source or source for learning for researchers or readers who want to study the character education of godly values, as well as the implementation of Pancasila values in schools, practically, this study is expected to be useful for Universitas Nusantara PGRI Kediri as information for the development of science, for teachers to be a reference or input for teachers and Madrasahs in designing and developing a more effective curriculum for the character education program of godly values, for students to build awareness in students of the importance of noble character and behaving spiritual values, tolerance, responsibility, and behavior in accordance with divine values and Pancasila values in everyday life, For Madrasahs and the World of Education it is expected to help improve the quality of the implementation of character education at MTsN 5 Kediri and be an example for other schools that have similar characteristics to this study, and for researchers as a fulfillment of degree requirements and addition to research insights.

METHODS

This research uses a qualitative approach because it is used to understand an event or phenomenon being studied that focuses on the meaning, research subjects and based on the perspective of the person who experienced it (Sugiono, 2017). The research design using a case study is carried out to gain a deeper understanding and conduct a more in-depth analysis of a program, event, or activity, both at the individual, group, organizational, and institutional levels in order to gain a deep understanding of the events being studied (Rahardjo, 2017). The case study design is to investigate intensively and in depth related to the implementation program of character education of Godly values in the perspective of Pancasila and Citizenship Education, its contribution to the formation of student attitudes and behavior, as well as supporting and inhibiting factors that influence its implementation at MTsN 5 Kediri.

The research was conducted at MTsN 5 Kediri located on Jl. Marabunta, Balong, Ringinrejo, Ringinrejo District, Kediri Regency, East Java. The location selection was based on the consideration that the school is an Islamic educational institution that has implemented various religious programs in a structured and systematic manner, such as congregational dhuha and dzuhur prayers, istighosah, reading the Qur'an, sunnah ba'diah prayers, 3S culture (smile, greet, greet), reinforced by the activity of all students shaking hands with teachers every morning before learning which is carried out in front of the school or regol, anjangsana, the existence of infaq programs, honesty canteens, and other religious activities. However, based on initial observations, some students' behaviors were still found to be inconsistent with the values that have been taught, including lack of manners, bullying, juvenile

delinquency, lack of discipline, swearing or rudeness, violations of school rules. This shows that there is a gap between religious activities that have been running well and the behavior of some students who have not yet fully actualized Godly values in their daily lives.

The research began with the ratification of LPPM Decree No. 043.13/PEN-SI/LPPM UNPGRI-Kd/A/IV/2026 on April 13, 2026, and was conducted from April 22, 2026, to April 24, 2026, in line with academic activities and the availability of informants in the field.

This study used a purposive sampling technique to determine the research subjects, selecting informants deemed appropriate and relevant to the research focus based on certain criteria. The informants involved included the Madrasah Principal, the Vice Principal for Curriculum, two Civics and Civics teachers, and six 8th-grade students. This selection of informants aimed to obtain varied yet in-depth data, as each informant had a different perspective and experience regarding the implementation of character education based on Godly values. Data for this study was collected using three methods: interviews, direct field observations, and documentation related to the research. Interviews are a form of communication between two people to exchange information and ideas through a question-and-answer session. Interviews are used as a data collection technique needed by researchers to obtain initial information and understand respondents in greater depth (Prawiyogi, 2021); Sugiono, 2016; Pratiwi, 2017). According to (Bogdan & Biklen, 2017), observation is a data collection method carried out by directly observing individuals and situations related to the research object (Jailani, 2023). Documentation is also used to complement and strengthen the data obtained through activity photos and other supporting archives (Nilamsari, 2014).

The data collected through interviews, observations, and documentation were then analyzed using an interactive analysis model developed by Miles and Huberman (1992) in (Ivanovich Agusta, 2003) which includes data reduction, namely the process of filtering important information data from the results of interviews and field notes selected and separated, then the data that has been compiled is then presented in narrative and table form to make it easier to understand and analyze, while conclusions are drawn gradually according to existing findings while still opening the possibility of revision if new data is found in the field. To ensure the validity of the research data, the triangulation method technique is used which is carried out by comparing the results of interviews, observations, and documentation to see the consistency of information and strengthen the validity of the data (Alfansyur & Mariyani, 2020); Rahardjo, 2025). So that valid and accountable data is obtained.

RESULTS AND DISCUSSION

The location that is the object of this research is MTsN 5 Kediri. MTsN 5 Kediri is currently led by Mr. Abas Shofwan, S.Pd, M.Pd.I. MTsN 5 Kediri currently has 83 teachers and educational staff and 1,200 students from grades VII to IX divided into 11 classes, namely A to K at each level.

1. Profile of MTsN 5 Kediri School

Student ID Number	: 213350605287
Student ID Number	: 20581184
Islamic School	: MTsN 5 KEDIRI
Status	: State
Accreditation	: A
Address	: Jl. Marabunta, Balong, Ringinrejo, Ringinrejo District, Kediri Regency.
Regency	: KEDIRI REGENCY
Province	: EAST JAVA
Phone	: (0354) 411013.
Email	: mtsn5kediri@gmail.com
Establishment Decree No	: 308 of 2003
Establishment Decree Year	: 02-10-2003
Operational Decree No	: Kd.13.6/05/PP.00.5/88/2010

2. Implementation of Character Education on Godly Values

Table 1. Types and Frequency of Implementation of Character Education on Godly Values

No	Activities	Frequency of Implementation	Description
1	Congregational Dhuha prayer and Dzuhur prayer	Every morning before class and afternoon	Held in the school gym
2	Quran recitation	Every morning before class starts for about 15 to 20 minutes	Attended by all students
3	Praying together before and after lessons	The beginning and end of every class hour	Led by teachers/students in each class
4	Visiting friends	Once a month	Attended by all eighth-grade students at the student representative's house
5	Commemorating Islamic Holidays	Every calendar anniversary date	Attended by all students
6	Clean Friday (community service) and Religious Friday	Every Friday	Attended by all students and the school community
7	3S culture (smile, greet, and say hello)	implementation alternates every week	Attended by all students and the school community
8	Shaking hands with teachers every morning before lessons	Every day Every morning	Attended by all teachers and students every morning before class
9	Honesty cafeteria	Every Friday and Saturday	Attended by all students
10	Integration into Civics learning	Every schedule is Civics	Attended by all students
11	Sunnah prayer (almsgiving)	After obligatory prayers	Attended by all students
12	Donation (donation)	Every Friday	Attended by all students
13	Extracurricular activities	Every schedule is extracurricular activities	Attended by students according to their interests and talents

Based on interviews with all informants, the implementation of character education based on the value of Godly at MTsN 5 Kediri is carried out in a structured manner. All informants share the view that the program aims to cultivate a character that is religious, disciplined, honest, responsible, and possessed of noble morals, in accordance with the values of Pancasila.

This is reinforced by what was stated by the Head of the Madrasah:

"Character education is implemented through the habitual practice of Dhuha and congregational Dhuhr prayers, Quranic recitation (Tadarus), Quran literacy training (BTQ), observance of Islamic holidays (PHBI), social outreach visits (Anjangsana), an honesty canteen, and the recitation of the Asmaul Husna (Beautiful Names of Allah) and Sholawat (blessings upon the Prophet) for female students unable to perform prayers." (Abas Shofwan, Madrasah Headmaster).

In addition, the Deputy Principal for Curriculum Affairs also stated:

"Character education centered on values of Godly is integrated into all subjects, extracurricular activities, and routine practices such as Dhuha prayer, congregational Dhuhr prayer, observances of Islamic holy days, and 'Religious Fridays' as well as the '3S' culture (smile, greet, and offer salutations), communal prayer, charitable giving infaq, and voluntary post-prayer ba'diyah prayers." (Sidiq Santosa, Deputy Principal for Curriculum Affairs).

- Contributions to student attitudes include fostering religious attitudes, discipline, responsibility, honesty, courtesy, tolerance, and social awareness. These attitudes demonstrate the development of character aligned with Godly values and a civic disposition in accordance with Pancasila values. This is reinforced by what the Head of the Madrasah stated:

"Fostering attitudes of religiosity, discipline, responsibility, courtesy, and social awareness. The program has a positive impact on student character building." (Abas Shofwan, Madrasah Headmaster).

In addition, the Pancasila and Civics Education teacher also said:

"Students who understand the value of belief in Godly tend to be more honest, tolerant, and responsible because they feel they are being watched by God. The value of belief in God contributes to the formation of positive character in students." (Suwasih, Pancasila and Civics Education Teacher).

4. Contribution to student behavior is seen through the habit of worship, honest behavior in the canteen, honesty, discipline, responsibility, social concern, mutual cooperation, and respect for teachers and others.

This is reinforced by what was stated by the Deputy Principal for Curriculum Affairs:

"Students have become more disciplined and responsible, and are showing behavioral changes though not yet completely. Character education brings about behavioral change gradually through the cultivation of habits." (Sidiq Santosa, Deputy Principal for Curriculum Affairs).

In addition, the Pancasila and Civics Education teacher also said:

"Character education based on values of Godly influences students' honesty, discipline, responsibility, tolerance, and politeness. The implementation of character education shapes positive behavior in daily life." (Zulfatus, Pancasila and Civics Education Teacher).

Based on interviews with student representatives from class VIII C, the majority of students stated that they have become more disciplined in their religious observance, honest, polite, responsible, and caring towards others, although they are not yet consistently so.

5. The gap between religious practice and the behavior of some students is still evident. Some students' behavior is still inconsistent with Godly values, such as swearing, cheating, truancy, violating rules, bullying, and other juvenile delinquency. This indicates that the internalization of Godly values is not yet fully consistent.

Based on the interview results with all informants, there remains a discrepancy between the well-conducted religious activities and the behavior of some students, which does not align with the values of belief in Godly.

This is reinforced by what the Head of the Madrasah stated:

"There are still some students who lack discipline and courtesy, use abusive language, skip classes, and fail to complete assignments, even though religious programs have been implemented regularly." (Abas Shofwan, Madrasah Headmaster).

In addition, the Pancasila and Civics Education teacher also said:

"There are still students who are diligent in their religious observance but lack empathy, engage in mild bullying, and cheat." (Suwasih, Pancasila and Civics Education Teacher).

Based on interviews with student representatives from class VIII-C, some students reported observing peers who are diligent in performing prayers and Qur'an recitation yet still engage in bullying, use abusive language, skip school, cheat, smoke, and commit other acts of juvenile delinquency.

6. Supporting factors for the implementation of Godly Values Character Education include the role of teachers and school staff in serving as role models for students. Teachers not only teach in the classroom but also actively participate in religious activities and foster positive habits at school, a religious school culture, structured school programs, family support, and the positive influence of peers.

This is reinforced by what the Head of the Madrasah stated:

"Support from the entire madrasa community, school culture, and structured programs." (Abas Shofwan, Madrasah Headmaster).

In addition, the Deputy Principal for Curriculum Affairs also stated:

"Regarding the roles of teachers, madrasa policies, and the support of parents who enroll their children in this madrasa, we provide guidance in accordance with madrasa policy." (Sidiq Santosa, Deputy Principal for Curriculum Affairs).

"Religious school culture, support from the madrasa head, and teacher cooperation, a conducive school environment are important factors for the success of the program." (Suwasih, Pancasila and Civics Education Teacher).

7. Inhibiting factors for the implementation of Character Education on Godly Values still face several obstacles so that the process of internalization of values is not fully optimal. There is still a gap between the implementation of religious activities and the behavior of some students. Some students have an understanding and awareness of Godly values, but they are not able to fully apply them in their daily lives such as lack of manners, swearing or rudeness, cheating on exams, truancy, violating school rules, bullying, juvenile delinquency. From the perspective of PPKn, these conditions, the formation of civic disposition still requires strengthening through cooperation between schools, families, and the community. This is influenced by factors including differences in student character and awareness, lack of parental supervision, negative environmental and peer influences, social media, and limited learning time.

Based on interviews with all informants, the obstacles to implementing character education centered on the value of belief in Godly stem from individual, family, and peer factors, the negative influence of social media, and limited instructional time.

This is reinforced by what the Head of the Madrasah stated:

"Diverse student characteristics, a lack of parental supervision, and negative peer influence." (Abas Shofwan, Madrasah Headmaster).

In addition, the Pancasila and Civics Education teacher also said:

"Limited instructional time, disparities in character education between home and school, the influence of the family environment, and the negative impact of social media." (Suwasih, Pancasila and Civics Education Teacher).

8. Efforts to overcome obstacles include periodic program evaluation, student mentoring and counseling, strengthening religious habits, enforcing educational regulations, and developing cultural and religious-based programs through the madrasah's vision.

This is reinforced by what the Head of the Madrasah stated:

"Through periodic program evaluations, teachers directly address students and discuss issues via WhatsApp groups; they have subsequently developed a new 'Berkreasi' vision characterized by a culture of arts and culture, environmental friendliness, noble character, and an enthusiastic, innovative spirit in achieving excellence while strengthening a religious culture." (Abas Shofwan, Madrasah Headmaster).

In addition, the Deputy Principal for Curriculum Affairs stated:

"Integrating the value of Godly across all subjects, reinforcing habituation, and collaborating with parents, guidance counselors, and homeroom teachers." (Sidiq Santosa, Deputy Principal for Curriculum Affairs).

In addition, the Pancasila and Civics Education teacher said:

"Enforcement of discipline and the imposition of educational sanctions on students who violate the rules." (Zulfatus, Pancasila and Civics Education Teacher).

To strengthen the research data, visual documentation was conducted on activities related to the implementation of the character education program based on Godly values at MTsN 5 Kediri. This documentation was obtained through direct observation and photography during the activities, reflecting the implementation of Character Education based on Godly values in daily school life.



Figure 1. Dhuha prayer



Figure 2. Dzuhur prayer



Figure 3. Istighosah

Character education is a crucial aspect of the education system, serving to shape students' attitudes, morals, and personalities. Amidst the current globalization of developments, character education is crucial for addressing various moral issues facing the younger generation. Schools contribute not only as a means of transferring knowledge but also as a vehicle for developing students' moral character. According to Thomas Lickona (1991), character education is a conscious effort to help people develop moral concepts, moral knowing, moral feeling, and moral action. Thus, character education aims to shape students who are not only intelligent but also possess good morals and behavior.

According to Winataputra (2015), the goal of Pancasila and Citizenship Education is to develop citizens with the knowledge, skills, and dispositions for citizenship based on Pancasila values, particularly the belief in the One Almighty God.

The implementation of character education based on Godly Values is realized through daily religious activities such as congregational Dhuha prayer, congregational Dhuhur prayer, voluntary prayers (sunnah ba'diyah), Quran recitation, istighosah (religious prayer), and prayers before and after lessons. These activities are carried out routinely as an effort to shape students' religious habits. This finding aligns with the theory of internalization of values proposed by Abdurrahman An-Nahlawi (in Munif, 2017), which emphasizes the importance of habituation, role models, advice, and the provision of rewards and sanctions in the process of character formation.

In addition to daily activities, character education of Godly values is also carried out through regular religious activities such as commemorating Islamic holidays (PHBI) such as commemorating the Prophet Muhammad's birthday with a joint prayer and thanksgiving event, then commemorating Isro Mi'roj, Eid al-Adha with a congregational Eid al-Adha prayer event held at the AR-Rosyad mosque located next to MTsN 5 Kediri and slaughtering sacrificial animals such as cows and goats and commemorating Eid al-Fitr by carrying out an Eid safari at the homes of teachers and employees of MTsN 5 Kediri. This home visit activity is carried out by students at each other's homes on a rotating basis, once a month, religious Fridays such as carrying out congregational Dhuha prayers then continued with istigosah together at The Madrasah Gymnasium, followed by a Healthy Friday activity, which involved exercise sessions with the entire MTsN 5 Kediri community, and a Clean Friday activity, which involved community service with the entire MTsN 5 Kediri community. These activities are held alternately every Friday, along with an infaq program held every Friday, and various other social activities. These programs aim not only to increase students' religiosity but also to develop social awareness, empathy, tolerance, and mutual respect.

From the perspective of Pancasila and Citizenship Education, these activities contribute to the development of students' civic disposition. According to Branson (1999), civic disposition is a civic character that reflects an attitude of responsibility, social concern, tolerance, discipline, and commitment to moral values. Through various religious activities carried out continuously, students are accustomed to internalizing divine values as the basis for behavior in their daily lives (Mulyono, 2017).

The implementation of character education is also reinforced through a religious school culture. The 3S culture (smile, greet, and greet), the habit of shaking hands with teachers, the practice of politeness, and the implementation of school rules are part of the efforts to shape students' character. This finding aligns with Albert Bandura's social learning theory, which explains that individual behavior is formed through observation and imitation of the surrounding social environment. A religious school environment provides opportunities for students to learn and imitate positive behaviors modeled by teachers and the school community.

The existence of an honesty cafeteria. This program provides students with the opportunity to purchase and pay for goods independently without direct supervision. The Honesty Canteen serves as a tangible learning medium for instilling the values of honesty and responsibility. From a Civic Education (PPKn) perspective, honest behavior is part of the civic disposition that every citizen must possess as a foundation for life in society, the nation, and the state.

In addition to school culture, the implementation of Godly values is also carried out through PPKn learning. Teachers integrate Godly values into various learning materials, such as norms, human rights, Pancasila, diversity, and digital literacy. This integration is achieved through role models, discussions, reflections, familiarization, and providing contextual examples relevant to students' lives. Thus, students not only understand Godly values theoretically but are also able to connect them to the realities of everyday life.

The implementation of character education of Godly values is also supported through various extracurricular activities, such as MTQ (Musabaqah Tilawatil Qur'an), Tahfidz, and Rebana are directly related to the formation of religious values of faith and piety. While extracurricular activities such as Scouts, PMR (youth red cross), Drumband, journalism, dance, robotics, painting, pencak silat, jiu jitsu, futsal, and badminton also contribute to the formation of character including discipline, responsibility, cooperation, and social care. This is in accordance with the theory of contextual learning which states that students will more easily understand values if they are involved in real experiences. Through extracurricular activities help students learn about Godly values not only theoretically, but also directly practice them in everyday life. In addition, Safitri (2025) stated that extracurricular activities that involve

students in social activities that reflect the values of Pancasila, such as mutual cooperation, social service, and group discussions on national issues, can help students connect theory to real life. Through these extracurricular activities as a supporting tool in implementing character education of Godly values, students not only gain religious knowledge theoretically, but psychomotorically accustom themselves to behave in accordance with divine values in everyday life.

The Contribution of Internalizing Godly Values to the Formation of Student Attitudes and Behaviors. Research findings indicate that internalizing Godly values positively contributes to the formation of student attitudes. Religious attitudes are evident in students' awareness of religious practices, prayer, reading the Quran, and maintaining good relationships with others. Furthermore, students demonstrate discipline through adherence to school rules and responsibility in carrying out religious duties and activities. This aligns with Thomas Lickona's theory, which states that character education encompasses moral knowing and moral feeling the ability to understand moral values and possess the emotional awareness to practice them. In this study, students not only recognized the importance of religious practices but also developed an internal desire to practice them.

Honesty is also fostered through various school-based practices, such as the implementation of an honesty cafeteria. Through these activities, students learn to speak and act truthfully without direct supervision. According to Ahmadi (2004), honesty demonstrated by students reflects the value of siddiq in Islamic teachings, which emphasizes the importance of speaking the truth and acting according to the facts. Honesty is part of the siddiq trait, which reflects speaking the truth and acting according to the truth (Bambang Syamsul Arifin, 2015).

Furthermore, internalizing Godly values helps shape students' social attitudes, including tolerance, social awareness, and mutual respect. Visiting activities, community service, and donation programs provide a platform for students to learn to share, help others, and respect others in social life. From a civic education perspective, these attitudes are part of a civic disposition that reflects the character of good citizens.

These donation activities contribute to fostering social awareness and sincerity in students. By cultivating the habit of setting aside a portion of their income to help others, students learn empathy for others and understand that each individual has a social responsibility in society. Students learn Godly values cognitively and practically through these activities.

The contribution of Godly values is also evident in students' daily behavior. Students are becoming accustomed to performing religious services independently without needing reminders from teachers. This behavior demonstrates that Godly values have reached the stage of implementation in daily life. This is in accordance with Thomas Lickona's theory of moral action, which emphasizes that the success of character education is seen in a person's ability to apply moral values in real life, discipline and responsibility such as arriving on time, attending lessons in an orderly manner, and submitting assignments according to the provisions, through religious habits such as congregational prayer, students are trained to be disciplined in worship when the time for prayer has arrived, as well as being responsible for carrying out worship, and demonstrating positive social behavior. This shows that the internalization of values has reached the stage of implementation in real action or moral action as stated by Thomas Lickona.

Through almsgiving activities, students also contribute to fostering real-life behaviors, such as helping friends in need and voluntarily donating part of their pocket money when a friend is sick or experiencing a disaster. Furthermore, almsgiving activities encourage students to behave generously without expecting anything in return. In the context of school life, students become more aware of their surroundings, such as visiting sick friends or participating in social and religious activities. Students not only gain religious understanding and attitudes through almsgiving activities but are also taught to behave kindly towards others, thereby embodying Godly values in their daily lives.

However, research has also found a gap between religious practice and the behavior of some students. Some students still exhibit a lack of discipline, using rude language, violating school rules, cheating, or engaging in actions inconsistent with God's values. This situation indicates that the process of internalizing values has not yet reached a stage of consistency in daily life.

This phenomenon can be explained through Albert Bandura's social learning theory, which states that individual behavior is influenced by the interaction between personal factors, the

environment, and the behavior itself. Therefore, the successful internalization of Godly values requires support from various educational environments, including schools, families, and communities. (Amsari et al., 2024).

Supporting and Inhibiting Factors in the Implementation of Character Education Based on Godly Values

The implementation of character education based on Godly values at MTsN 5 Kediri is supported by several important factors. These supporting factors include the active role of teachers and the entire school community, a religious school culture, a structured school program, family support, and the positive influence of peers. Teachers act as role models in demonstrating religious, disciplined, and responsible behavior. Teachers' exemplary behavior is an important factor because students tend to imitate the behavior they observe in the school environment. In addition, a religious school culture helps create a conducive environment for student character formation. A systematically designed school program also supports the successful implementation of character education. Various activities carried out continuously help students get used to practicing Godly values in their daily lives. Family support and a positive friendship environment further strengthen the process of internalizing values carried out by the school.

Inhibiting factors that influence the implementation of character education based on Godly values.

The implementation of character education based on Godly values still faces several obstacles, resulting in a less than optimal internalization process. A gap remains between the implementation of religious activities and the behavior of some students. Some students have an understanding and awareness of Godly values, but they are unable to fully apply them in their daily lives, such as poor manners, profanity, cheating on exams, truancy, violating school rules, bullying, and juvenile delinquency. This situation is influenced by factors such as differences in students' personalities and levels of awareness leading to varying degrees of success in internalizing values as well as a lack of parental supervision, negative environmental and peer influences, the potential for uncontrolled social media content to foster individualism and expose students to material inconsistent with moral and religious values, and limited instructional time.

From a PPKn perspective, these various obstacles show that the formation of civic disposition cannot be carried out by schools independently, but rather requires synergy between schools, families, and communities so that Godly values can be optimally internalized in students.

The School's Efforts to Overcome Barriers to the Implementation of Character Education Based on Godly Values. MTsN 5 Kediri undertakes various efforts to overcome obstacles in the implementation of character education based on Godly values. These efforts are carried out continuously through program evaluation, student mentoring, strengthening religious habits, enforcing rules, and developing a religious school culture.

MTsN 5 Kediri's efforts to overcome obstacles in implementing character education based on the value of Godly are carried out continuously, including periodic program evaluations that serve as a reflection on the implementation of character education. Evaluations are conducted through coordination between teachers to monitor student progress and identify any obstacles that arise during program implementation. In addition, the school provides persuasive guidance to students experiencing behavioral problems through collaboration between teachers, homeroom teachers, guidance counselors, and parents.

Other efforts include strengthening religious habits through congregational prayer, Qur'an recitation, group prayer, the 3S (smile, greet, and greet), the habit of shaking hands with teachers, and almsgiving. These habits are implemented consistently so that Godly values are not only understood cognitively but also become part of students' daily behavior. This finding is in line with Thomas Lickona's theory which emphasizes the importance of habituation in character formation.

The school also enforces strict yet educational rules. Students who violate the code of conduct are given guidance and sanctions aimed at fostering awareness and responsibility for their behavior. Furthermore, the school has developed various culturally and religiously based programs integrated into the new madrasah vision, "Beraksi" (Culture, environmental friendliness, noble character, enthusiasm,

and innovation in achieving). This vision integrates cultural and religious values, supported by the madrasah's background as an Islamic boarding school (pesantren) and the surrounding cultural environment. It has a strong cultural history, stemming from its origins as an Islamic boarding school (pesantren), and the burial of a national cultural figure named K.H. Agus Suntoyo, who is buried in Balong, Ringinrejo District, Kediri Regency, near the school. This vision aims to create an environment that supports the development of student character.

From the perspective of Pancasila and Civic Education, these various efforts demonstrate that the formation of civic disposition is not solely achieved through classroom learning, but also through school culture, habits, role models, and collaboration between the school, family, and community. Thus, strengthening the values of Godly is expected to shape students with religious character and the ability to practice the values of Pancasila in their daily lives.

CONCLUSION

The implementation of character education and Godly values at MTsN 5 Kediri is carried out through religious activities such as congregational prayer, reciting prayers before and after lessons, reading the Quran, and regular religious activities including PHBI (Celebration of Islamic Holidays) such as the commemoration of the Prophet Muhammad's birthday, Isra Mi'raj, Eid al-Adha, and Eid al-Fitr, visits, and the practice of the 3S (Smile, Greet, and Say Hello). This is further reinforced by the habit of shaking hands with teachers every morning before the start of lessons, role models, integration of PPKn learning, and ongoing extracurricular activities. This implementation plays a role in shaping students' civic dispositions, including religiosity, discipline, responsibility, honesty, tolerance, and social awareness. The internalization of Godly values positively contributes to the formation of students' attitudes and behaviors. Attitudinally, there is evidence of development in religiosity, discipline, responsibility, honesty, courtesy, tolerance, and social awareness. Meanwhile, in terms of behavior, students are beginning to accustom themselves to religious practices, honesty, discipline, and demonstrating good social interactions in their daily lives. However, there remains a gap between religious practices and the behavior of some students, indicating that the internalization of values has not yet reached a consistent level of application. Therefore, strengthening and collaboration between families, schools, and the community are needed to develop civic character consistent with Pancasila values. Factors influencing the implementation of character education on Godly Values at MTsN 5 Kediri consist of supporting and inhibiting factors. Supporting factors include the active role of teachers and the entire school community, a religious school culture, a structured program, family support, and positive peer influence. Inhibiting factors, on the other hand, include differences in student character and awareness, lack of parental supervision, negative environmental and peer influences, the impact of social media, and limited learning time. Based on these factors, the success of character education on Godly Values from a Civic Education (PPKn) perspective requires collaboration between families, schools, and the community to develop students' civic dispositions as a manifestation of the application of Pancasila values in everyday life.

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Based on the research findings, several recommendations can be made: For schools, the implementation of character education based on Godly values needs to be maintained and developed sustainably through innovative programs and strengthened evaluation to optimize the internalization of values. For teachers, consistency is needed in providing role models and integrating character values into the learning process and daily interactions with students to ensure effective character formation. For parents, more active involvement is needed in mentoring and supervising children's behavior at home so that the values instilled in school are reinforced within the family environment. For students, it is hoped that they will increase their self-awareness and consistently practice Godly values, both within the school, family, and community. For future researchers, it is recommended to examine strategies for strengthening the internalization of Godly values or expand research in different educational contexts and levels to gain a more comprehensive understanding of character formation from the perspective of Pancasila and Citizenship Education.

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