POLE OF INTERNALISATION OF RELIGIOUS CHARACTER VALUES IN YOUTH: STUDY ON THE ASSEMBLY OF LASKAR LOVERS OF THE PROPHET AND AL-'AFIFIYYAH ASSEMBLY

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Abstract: This study aims to explore the patterns of internalising religious character values implemented by two Islamic assemblies in Pemulutan District, Ogan Ilir Regency: the *Laskar Pecinta Rasulullah* (PCR) Assembly, which includes both male and female youth participants, and the *Al-'Afifiyyah* Assembly, which is exclusively for young women. Employing a qualitative field research approach, the primary instrument used was the researcher themselves, with data collected through observation, in-depth interviews, and documentation. The data analysis process included data reduction, data display, and drawing conclusions. The findings indicate that the internalisation of religious character values in the PCR Assembly involves three stages: value transformation (through lectures, Q&A sessions, and da'wah video screenings), value transaction (through engagement and dialogue between instructors and participants), and value internalisation (through habituation and socialisation). In the *Al-'Afifiyyah* Assembly, value transformation is delivered via lectures, readings, and advice; value transactions occur through both direct communication and social media; and value internalisation is achieved through role modelling and consistent practices. Theoretically, this study contributes to expanding the discourse on religious character education within informal Islamic settings. Practically, it offers guidance for religious institutions and educators to develop effective strategies for enhancing youth religious character through structured, contextualised community-based programs.

Keywords: Islamic Education; Majelis Ilmu; Religious Character; Value Internalisation; Youth.

INTRODUCTION

Internalisation is fundamentally a process of embedding beliefs, attitudes, and values into an individual's daily behaviour (Hakam & Nurdin, 2016). The term "internalisation" refers to a stage in learning where acquired knowledge, positive attitudes, and values become part of one's character (Arifin, 2017). It can be facilitated through institutional, personal, and curricular channels (Adisusilo, 2012).

The term "value" originates from the Latin word *valere*, which means to be strong, effective, or useful. A value is something regarded as good, beneficial, or true by an individual or community. It reflects the quality that makes something desirable, appreciated, and meaningful (Adisusilo, 2012).

Character is closely linked to personality, known in Islam as *akhlak* (Ariandi, n.d.). It comprises traits and moral qualities that distinguish an individual, and includes behaviour, attitude, motivation, and skill (Akbar,

2022). In educational contexts, religious values are foundational in character development (Nuraeni & Labudasari, 2021). Among the values in character education, religious values are considered the most fundamental as they relate directly to one's relationship with God Almighty (Luthfiyah & Ashif, 2021).

According to Glock and Stark, religious character encompasses five dimensions: belief, religious practice, appreciation, consequences, and experience (Arofah et al., 2021). For adolescents, instilling religious character is critical as a foundation for future life challenges (Yulianti, 2018).

Religious character can be cultivated through education, especially religious education, which significantly influences a person's religiosity (Syarnubi, 2019). Education operates in three domains: informal (family), formal (schools), and non-formal (community-based settings). These domains are interconnected and collectively shape individual character. When harmonised, they create an effective environment for instilling religious values (Mulyanto, 2022). Community groups, including primary (family, peers) and secondary (majlis taklim, Islamic youth organisations), also contribute to this process (Rusmaini, 2014).

Given this context, non-formal education such as community-based Islamic assemblies (*majlis taklim*) plays a vital role in instilling religious character among youth. These assemblies serve as platforms for disseminating Islamic teachings and nurturing spiritual and moral development (Niswah, 2016). They also combat ignorance by promoting noble values, enhancing religious knowledge, and fostering a community devoted to Allah SWT (Engku & Zubaidah, 2016).

Both the *Laskar Pecinta Rasulullah* (PCR) and *Al-'Afifiyyah* assemblies can be categorised as *majlis taklim*, aligned with the Ministry of Religious Affairs Regulation No. 29 of 2019 in terms of definition, purpose, and function. These assemblies are located in Pemulutan District, Ogan Ilir Regency.

The PCR Assembly is a youth-oriented community that revives Islamic preaching through structured activities. It provides a space for members to deepen their Islamic understanding, establish prayer habits, and maintain communal bonds. It has a comprehensive organisational structure, including general leadership and separate male and female divisions.

The *Al-'Afifiyyah* Assembly, founded in 2022, is an all-female assembly with approximately 50 members, most of whom are school-aged girls. Both assemblies aim to promote Islamic learning, Qur'anic literacy, and mutual encouragement in religious observance.

While Islamic assemblies are intended for all age groups, they often attract older participants. However, involving adolescents in such settings is essential for equipping them with knowledge and moral grounding in the face of modern challenges. Youth are a nation's future and must be equipped with critical thinking, Islamic values, and spiritual resilience (Sholehuddin, 2018).

Hence, the cultivation of religious character in youth is of utmost importance, and non-formal education through assemblies like PCR and *Al-'Afifiyyah* offers an effective medium. Although existing research often highlights the role

of families and formal education, limited studies explore youth-oriented *majlis taklim*. This gap underscores the relevance of the present study.

Both assemblies actively engage youth with varied structures and approaches. The PCR Assembly includes both male and female participants, whereas *Al-'Afifiyyah* focuses on young women. The involvement of school-aged girls in *Al-'Afifiyyah* makes it a particularly significant case study.

This research thus seeks to analyse the internalisation patterns of religious character values in these two assemblies, with a particular focus on young women. It also aims to identify supporting and inhibiting factors in the internalisation process. The findings are expected to offer both theoretical and practical insights for the development of community-based religious character education among adolescents.

METHODS

This study employed field research, which involves direct observation and investigation of phenomena occurring within community groups (Arikunto, 2013). A qualitative approach was adopted to gather descriptive data, consisting of both written and spoken words derived from the behaviours and experiences of the research subjects (Rukajat, 2018).

Setting and participants

The research was conducted at two Islamic assemblies located in Pemulutan District, Ogan Ilir Regency: the *Laskar Pecinta Rasulullah* (PCR) Assembly in Pemulutan Ulu Village and the *Al-'Afifiyyah* Assembly in Sembadak Village. Although both are situated in the same district, they operate in different villages and offer distinct types of religious knowledge.

In qualitative research, the primary instrument is the researcher themselves (Sugiyono, 2014), who directly engages with the study setting. Additional instruments used in this research included observation guidelines, interview protocols, and documentation checklists.

Informants were divided into two categories: key informants, who have an in-depth understanding of the topic, and supporting informants, who provide complementary perspectives. Key informants in this study included the administrators and young female members of both assemblies. Supporting informants consisted of parents or family members of the adolescent participants in the PCR assembly and the general congregation of the *Al-'Afifiyyah* assembly.

Data collection

Data were collected using three primarytechniques: observation, interviews, and documentation. The Observation employed a moderate level of participant involvement, where the researcher not only observed but also engaged in some of the activities alongside the subjects. This participatory method allowed the researcher to gain deeper insights into the internalisation patterns and religious character traits observed in the young women participating in both assemblies. Such involvement also enabled the discovery of implicit behavioural patterns not easily captured through interviews alone.

Interviews were conducted using a semi-structured format, allowing for open-ended dialogue between the interviewer

and informants. This approach facilitated the gathering of detailed and nuanced information. Interviews were conducted with teachers, administrators, and young female members to understand the internalisation processes within the assemblies. Parents and nearby residents were also interviewed to assess observable behavioural changes in the adolescents outside the assembly setting.

Documentation involved the collection and review of relevant materials, including books, archives, organisational regulations, photographs, and other artifacts related to both the PCR and *Al-'Afifiyyah* assemblies. These documents served as supporting data to corroborate findings from interviews and observations.

Data analysis

Data analysis followed the interactive model proposed by Miles and Huberman, in which analysis begins concurrently with data collection and continues iteratively until final conclusions are reached (Nugrahani, 2014). The analysis consisted of three stages: data reduction, data display, and conclusion drawing/verification.

DataReduction involved summarising and selecting essential information while eliminating irrelevant data. This was done with observational notes, interview transcripts, and documentation from both assemblies (Sugiyono, 2014).

Data Display consisted of presenting the data in a structured and organised manner, such as through narrative descriptions, maps, charts, or tables (Rijali, 2018). This helped in identifying patterns and relationships,

making interpretation easier. Data from observations, interviews, and documents were presented and integrated accordingly. Conclusion Drawing and Verification was the final stage. Preliminary conclusions were treated as tentative and subject to change pending further validation. As consistent and corroborative data emerged during the research, these conclusions were affirmed and considered reliable.

RESULTS
Internalisation of religious character values in young women in the Laskar Pecinta Rasulullah (PCR) assembly in 2023.

Internalisation is a process of embedding knowledge, attitudes, skills, and values within individuals so that these become reflected in their daily behaviours. According to Kamal Abdul Hakam and Encep Syarief Nurdin, this process includes three key stages: value transformation (limited to cognitive understanding), value transaction (two-way communication), and trans-internalisation (practical internalisation through example and habituation).

Value Transformation

At this stage, the focus is on delivering material and choosing methods that effectively transmit religious values. In the PCR assembly, although the topics vary by location and session, the methods remain consistent. Lectures, Q&A sessions, and dissemination of da'wah videos through social media platforms such as Facebook are commonly used to ensure the teachings are retained even by those who cannot attend in person.

Observations showed that lectures are often supplemented with humour to

keep the audience engaged, followed by Q&A sessions. Additionally, congregants can ask further questions outside the scheduled assembly, either by visiting the teacher or submitting questions through the assembly's management.

Based on interviews with administrators and members, the PCR assembly first focuses on routine study sessions using various texts. For instance, in Pemulutan Ulu Village, the *Risalatul Mu'awanah* is studied under the guidance of Habib Hasan al-Madihij. The teacher delivers material using lectures, Q&A, and online media sharing. These delivery methods help ensure that the values conveyed are understood and accepted both cognitively and affectively. If the material resonates with the congregation's understanding, it integrates smoothly; otherwise, it may be rejected.

Value Transaction

This stage involves reciprocal communication between teachers and participants. In the PCR assembly, Q&A sessions occur after lectures, allowing participants to freely ask about any topic, not just the presented material. Teachers answer thoroughly, ensuring that the participant has understood before moving on.

As one administrator noted:"From the beginning, we considered the needs of the community. We chose books on fiqh that are relevant and practical, which makes the material easier to accept." (DSF, personal communication, 2024)

From these interviews, it is evident that the PCR assembly ensures content relevance and allows free, open interaction to confirm understanding. If the material is not well understood, the teacher will revisit the explanation, often using real-life examples.

Value Trans-internalisation

The PCR assembly also promotes value internalisation through habituation. Before lectures begin, participants engage in collective singing and reciting *maulid*, accompanied by *hadroh*. These routines create a strong spiritual atmosphere and encourage consistency in religious habits.

Female members also participate in specific activities such as *hadroh* practice, *ratibul haddad*, and Qur'anic recitation sessions. These routines help foster internalisation through frequent exposure and practice.

One member shared:"I enjoy the sholawat sessions. We begin by singing *sholawatcawisan* with *hadroh*, and over time it's become something I do at home too." (FT, personal communication, 2024)

Such practices reflect how positive environments shape behaviour. Repeated exposure to constructive religious settings builds lasting habits and internalised values.

From both observation and interviews, it is concluded that the PCR assembly promotes value internalisation in two primary ways:

1. **Habituation** through consistent, structured religious activities, particularly those designed for female members.
2. **Socialisation** by encouraging ongoing participation and fostering a supportive community that sustains religious behaviours

Religious Character Development in the PCR Assembly

Religious character, according to Glock and Stark, includes five indicators: belief, religious practices, appreciation, religious knowledge, and practice. Each was observed in the PCR assembly.

Belief

Belief is reflected in members' efforts to obey Allah's commands. The assembly reinforces belief through stories of divine greatness, angels, prophets, and life lessons from the pious. One member remarked:"Since childhood I was taught about Allah and the angels. But here, I learned more deeply about Allah's power and rewards, which strengthened my faith." (YNK, personal communication, 2024)

Religious Practices

Religious practice includes prayer, fasting, and other forms of worship. The PCR assembly often coincides with *Asr* prayer, which members perform in congregation. Regular reminders emphasize the virtues of timely prayer and obedience to Allah. As one member said:"I used to delay prayers, but after understanding the consequences, I've become more punctual even if I have to push myself." (ISP, personal communication, 2024)**.** Additional practices such as *hadroh* and *sholawat* before sessions help instil joy in worship.

Appreciation

Appreciation or *ihsan* is demonstrated in members' awareness of Allah's presence and accountability for their actions. Stories shared in assemblies foster fear of sin, gratitude, and humility.

Religious Knowledge

Religious knowledge gained includes:
1. Lessons from books studied in the assembly, such as prayer and fasting practices, and the intentions for *i'tikaf*.
2. Topics specific to women, such as *aurat* and the obligation of modesty.

Practice

Observable behaviours include:
1. **Charity and Almsgiving** – developed through *infaq* and community outreach.
2. **Love for Fellow Muslims** – expressed through fundraising for Palestine.
3. **Mutual Assistance** – visible in shared responsibilities during assembly activities.
4. **Respect for Elders** – nurtured through social and spiritual guidance.

Internalisation of religious character values in young women in the Al-'Afifiyyah assembly in 2023

As with the PCR assembly, the internalisation of religious character values in the *Al-'Afifiyyah* assembly follows three key stages: value transformation, value transaction, and trans-internalisation.

Value Transformation

Value transformation refers to the initial delivery of knowledge and values, typically in a one-way communication format. Observations of the *Al-'Afifiyyah* assembly showed that this process involves lectures followed by Q&A sessions and interspersed with personal advice. The teacher adopts a warm and familiar tone, allowing participants to feel as though they are receiving personal guidance.

Based on interviews, the teacher not only lectures but also provides clear examples and practical advice, especially when participants fail to grasp a concept. A management member stated:"We absorb and practice what the *ustadzah* explains through her advice. If we make mistakes or miss something, she immediately corrects us and shows us how it should be done." (VN, personal communication, 2024)

From both observations and interviews, it can be concluded that value transformation in the *Al-'Afifiyyah* assembly involves two key strategies:
1. Delivering material related to Islamic law and women's daily fiqh,
2. Using a lecture and advice method, supplemented with real-life examples and demonstrations for better understanding and application.

Value Transaction

Value transaction refers to two-way interaction between teacher and congregation. Although the *Al-'Afifiyyah* assembly meets only twice a month due to limited speaker availability, the Q&A sessions ensure that members can clarify unclear topics.As one member explained:"After the lecture, we're free to ask about the topic—or even things unrelated to it. If needed, we can contact the *ustadzah* through Instagram or via the assembly administrators." (AN, personal communication, 2024).

This process encourages focus during lectures and allows questions about both current and past discussions. Additionally, the option to communicate via social media ensures that the learning process is continuous and not limited to face-to-face sessions.

In summary, value transaction in the *Al-'Afifiyyah* assembly is carried out through:
1. **Direct interaction** – during Q&A after lectures, allowing for reciprocal understanding,
2. **Digital communication** – using social media or intermediaries for questions outside scheduled sessions, enabling more flexible and inclusive engagement.

Internalisation of values

The final stage, trans-internalisation, involves behavioural change and value embodiment. In the *Al-'Afifiyyah* assembly, the *ustadzah* serves as a key role model. Her conduct—such as wearing modest attire and avoiding photography—sets a tone of discipline and piety that influences the members.

Routine practices, such as reciting *sholawat*, *maulid adhiyaulami*, and participating in *hadroh*, are carried out before lectures. These rituals foster a spiritually charged atmosphere and gradually become habitual among the participants.One member shared:"This assembly inspires me to become better because the environment is so positive. The *ustadzah* and committee members dress modestly—some even wear veils—and that motivates me to improve myself too." (IMT, personal communication, 2024).

Such testimonies affirm the powerful role of environment and example in shaping behaviour. Beyond passive learning, members actively engage in practices that promote internalisation, such as visiting the *ustadzah*'s house for additional prayer gatherings and communal recitations.

Thus, value internalisation in the *Al-'Afifiyyah* assembly occurs through:

1. **Exemplary modelling** – by the teacher and management in behaviour, attire, and etiquette;

2. **Habituation** – through recurring religious practices inside and outside of formal sessions, encouraging long-term behavioural change.

After discussing how the process of internalisation of values in this Al-'Afifiyah assembly, the next discussion is about the religious character of the youth of this Al-'Afifiyah assembly. In religious character, there are 5 aspects that become the basis, namely aspects of faith, aspects of Islam, aspects of ihsan, aspects of knowledge and aspects of charity. These five aspects will be the subject of discussion in this Al-'Afifiyah assembly.

Faith

Faith is nurtured through constant reminders from the teacher to involve Allah in every action. Members are encouraged to be grateful, accept destiny, and always seek divine guidance.

Interviews and observations confirmed that this belief is reinforced by the teacher's continuous spiritual direction, enabling members to internalise the importance of remembrance (*dzikr*) and reliance on Allah.

Religious practice

There has been a noticeable improvement in the religious practices of members, particularly regarding worship. The assembly regularly reminds members of:

1. **Obligatory worship**, such as daily prayers and fasting,

2. **Sunnah worship**, by highlighting their spiritual rewards,

3. **Social etiquette (adab)**, including proper behaviour towards elders and peers.

Judgement

Members are encouraged to cultivate a sense of closeness to Allah and fear of sin. Gratitude is expressed through charity (*infaq*) and acts of service, such as offering their homes for gatherings and preparing meals.

One member reflected:"Now I pray more often and more sincerely. Worship helps me feel closer to Allah. We're also taught to ask for *taufiq* so we can continue worshipping." (IMT, personal communication, 2024). This shows how appreciation transforms into action, further embedding religious values in daily life.

Religious Knowledge

Although members gain some religious knowledge from school and family, the assembly plays a crucial role in deepening that knowledge—particularly on practical matters often overlooked in formal education, such as:

1. Islamic jurisprudence (e.g., minor aspects of prayer and fasting),

2. *Asbabunnuzul* and *asbabulwurud* (the reasons for revelation of Qur'anic verses and Hadiths),

3. Manners and etiquettes in everyday situations.

Teachers are expected to not only explain the content but also provide legal and historical context, ensuring comprehensive understanding.

Practice

Based on the observations that have been made, there are behaviours that emerge from the members of the assembly, namely the behaviour of grateful tribes. The gratitude seen from the members of the assembly is by giving alms to set aside some of their property for the benefit of the assembly, this is one form of gratitude for the blessings given by Allah SWT. In fact, there are worshipers who are willing to have their homes used as a place for the implementation of the assembly with consumption during the day's activities prepared by the host .

There are habits that are carried out by members through the activities of the Al-'Afifiyyah assembly as expressed by the assembly members below. "There are *many new habits that we get in this assembly. In this assembly we are used to helping each other, for example, when the assembly is about to begin, we usually help each other to prepare the place, consumption, etc. so that this assembly runs* well" (IMT, personal communication, 2024) . Although in practice the activity of helping in preparing the place and so on when going to carry out the assembly is still in a small scope, it is from this small thing that later makes big things will be formed and become a habit in the assembly members.

Based on the statements from the interviews and observations above, it can be concluded that the Al-'Afifiyyah Assembly through the activities carried out and the behaviours that are exemplified can lead to behaviours that have been implemented such as *First,* Patience Behaviour, this can be exemplified from the behaviour of teachers who are not easily angry, *Second,* Happy Behaviour

and grateful for favours, this can be obtained from the habit of infaq in the assembly. *Third,* helpful behaviour, this can be obtained from helping each other prepare activities. All of this is a practice carried out through various activities that have been carried out at Al-'Afifiyyah Assembly.

Supporting and inhibiting factors for the pattern of internalisation of religious character values of adolescent girls in the Laskar Pecinta Rasulullah (PCR) assembly and the Al-'Afifiyyah Assembly in 2023.

Every educational activity whether formal or non-formalb faces both facilitating and hindering elements. This is also true for the process of internalising religious character values within the *Laskar Pecinta Rasulullah (PCR)* and *Al-'Afifiyyah* assemblies.

Supporting factors

Supporting factors for the internalisation of religious character values in adolescents in the Laskar Pecinta Rasulullah (PCR) assembly are *First, the* person of the teenager concerned. *Second, the* implementation of assembly activities and the availability of special activities for women. *Third,* adequate facilities.

Supporting factors in the process of internalising religious character values in adolescents at the Afifiyah assembly are several factors, namely, *First, the* assembly is only intended for women. *Second, the* way of delivering material and advice that is easily accepted. *Third, the* place of implementation is closed, namely in the homes of residents.

Inhibiting factors

Factors that hinder the process of internalising religious character values in adolescents in the Laskar Pecinta Rasulullah (PCR) Assembly are *First,* lack of funds. and *Second, the* congregation is reduced. But apart from that, all Assembly activities can still be carried out regularly every month.

There are two factors inhibiting the internalisation of religious character values in adolescents in the Al-'Afifiyyah assembly, namely *first,* lack of funds and *second*, limited time. This is a concern of the management so that it does not become an obstacle again in carrying out assembly activities.

DISCUSSION

The process of internalising religious character values in young women in the Laskar Pecinta Rasulullah (PCR) assembly in 2023.

The results of this study demonstrate that the internalisation of religious character values within the *Laskar Pecinta Rasulullah* (PCR) assembly aligns with the theoretical framework proposed by Hakam and Nurdin (2016), which includes three essential stages: value transformation, value transaction, and value trans-internalisation. Each stage is interrelated and must occur sequentially for the internalisation process to be effective.

At the value transformation stage, information is delivered to the congregation to develop their understanding. In the PCR assembly, this stage is successfully implemented through routine activities that engage participants without causing boredom. The learning materials are presented consistently, and the methods used (lectures, Q&A sessions, and video sharing) ensure that values are comprehended and retained.

The value transaction stage focuses on two-way communication. In this phase, congregation members do not only listen passively but are also actively involved through reciprocal dialogue with the teacher. This interaction strengthens both cognitive and affective aspects of the learning process. The PCR assembly facilitates this by encouraging open discussions and question-and-answer sessions to ensure the materials are well understood.

The final stage, value trans-internalisation, is the most significant in shaping behaviour. It goes beyond knowledge acquisition and emotional connection, as it involves the practical application of values in daily life, thereby shaping character. The PCR assembly reinforces this stage through habituation and the provision of specific activities for female members, such as *hadroh* practice and Qur'anic recitation. These consistent routines help establish strong habits and encourage the gradual formation of positive religious character.

This process supports the idea that character and value formation are not innate but can be taught and shaped through education and continuous exposure (Hidayati, 2020).

Apart from the discussion about the stages of value internalisation, this chapter also discusses religious character. In religious character, there are 5 indicators that can be assessed in individuals. These indicators are belief, religious practice, appreciation, religious knowledge and practice (Arofah et al., 2021) . These five indicators are the basic assessment for individuals in assessing the religious character that exists in them.

These five indicators if seen and connected to the PCR assembly, it can be seen that in terms of indicators of belief in the members of the assembly with an increase in the belief of members of the Laskar Pecinta Rasullah (PCR) assembly towards Allah SWT, Angels, Messengers and so on by means of delivering material related to the greatness of Allah SWT, the favours that Allah SWT gives to its servants, stories of ancient prophets, and stories of righteous people who get advantages.

The indicator of religious practice is also very important because the indicator of religious practice can be seen how the obedience of a Muslim in carrying out his worship to Allah. If seen in this PCR assembly about religious practice, of course it will also appear how the PCR assembly is fostering its members to worship with congregational prayer activities accompanied by dhikr, lectures that tell about the virtues of prayer and fasting, as well as hadroh and sholawat activities. Making members of the Laskar Pecinta Rasulullah Assembly more diligent in performing prayers, performing prayers at the beginning of time, fasting sunnah, dhikr after prayer, and happy to pray to the Prophet Muhammad SAW.

Furthermore, in terms of appreciation, religious character is also very important for the feelings that exist in every Muslim. In this PCR assembly, the members of the assembly feel that Allah SWT sees all their actions, so they always try to carry out His commands and stay away from His prohibitions. In addition, members feel afraid of committing sins, because they hear stories of previous people who disobeyed and received punishment for their actions and are also prejudiced to Allah SWT, because Allah knows what is best for His servants and every incident must have a lesson.

The fourth indicator is religious knowledge. Religious knowledge is a very important part of a Muslim because religious knowledge can measure the extent to which a Muslim understands Islam. In this PCR assembly, it can be assessed how the members' knowledge of Islam is obtained from the books studied in the assembly which discuss various kinds of material. In addition, knowledge gained through the assembly environment, especially the women's assembly environment, namely knowledge about women's aurat and the obligation to cover the aurat for Muslim women obtained through the gathering of members of the women's assembly.

For the last indicator, namely about practice, where this form of practice is in the form of real action which is reflected in the real actions of a Muslim with the practices or worship he does. For this indicator of practice that exists in members of the PCR assembly, it can also be seen that there is a change in attitude or new behaviour in the form of charitable behaviour, this behaviour can be generated through voluntary Infaq activities and food sharing activities to the Pemulutan community as well as an attitude of love for fellow Muslims which is actualised by fundraising activities for victims of natural disasters and other calamities.

The process of internalisation of religious character values in young women in the Al-'Afifiyah assembly in 2023.

The internalisation process in the *Al-'Afifiyyah* assembly similarly follows

three key stages: value transformation, value transaction, and value trans-internalisation.

At the value transformation stage, the assembly focuses on the delivery of Islamic materials, especially those related to basic religious knowledge and women's fiqh. The teacher's approachable style and the use of simple, practical examples make the information more accessible and memorable for members.

The value transaction stage is well-facilitated in this assembly. Members are encouraged to actively engage in Q&A sessions, and they are also provided opportunities to ask questions through social media outside of scheduled gatherings. This continuous access to learning ensures that participants can clarify religious matters whenever needed, enhancing their understanding and retention.

At the value trans-internalisation stage, the teacher's role as a role model becomes critical. The teacher's consistent example—modest dressing, avoidance of photography, and disciplined etiquette—reinforces the religious values taught in the assembly. Members are also involved in regular activities like *hadroh* practice and *maulid* recitation, which further support value internalisation through habituation. Additionally, students and members often gather outside of the formal assembly setting, strengthening kinship and peer learning.

In addition, there are also 5 aspects of religious character that are assessed. As mentioned above, these aspects include aspects of belief, aspects of religious practice, appreciation, religious knowledge and practice. In the first aspect, namely belief, is a form of a Muslim's belief in the greatness of Allah and other supernatural things that are the will of Allah. This form of belief will be contained in his knowledge and will be actualised in everyday life. In this Al-'Afifiyah assembly, the form of belief taught to members of the assembly is an invitation and always reminds and invites members to always involve Allah in every action they do, this can cause members to realise the importance of always remembering Allah and being grateful for the blessings that have been given.

In the aspect of religious practice is also an important thing to observe because in religious practice a Muslim will be required to always perform worship both mandatory worship and other sunnah worship. In this Al-'Afifiyah assembly, religious practice is a matter of great concern because it is always to remind to always carry out prayers and fasting in addition to sunnah worship, by reminding the rewards of sunnah worship and also Adab in society, by teaching adab to members of adab to older and younger.

Furthermore, in the aspect of appreciation which is the feeling of an individual in feeling the presence of Allah in every activity he does. This will encourage a Muslim to always do good things and will be more afraid if he sins because he feels that he is always watched by Allal in every action. In this assembly, what is taught is to always feel that Allah is close, so that it can be solemn in worship and also feel afraid of sinning, by reminding each other if they do wrong. Furthermore, always husnudzan to Allah SWT, with sincerity to whatever has been destined.

In the aspect of religious knowledge is also no less important than

other aspects because in religious knowledge there are the basics of a Muslim in carrying out daily life. This will also have an impact on his behaviour because he knows more about right and wrong in religious teachings. In this Al-'Afifiyah assembly, knowledge about Islamic religion that has not been obtained in formal schools is also taught, such as knowledge of small things in prayer, ablution, and fasting, as well as knowledge of asbabun nuzul and asbabul wurud from verses of the Qur'an and hadith.

Then in the last aspect, namely the aspect of practice which includes attitudes or behaviours which are the result of the learning process then realised in everyday life or forming a new behaviour which then becomes a habit. This habit will be a progress of a Muslim to be more obedient to Allah. Even in this assembly, the activities carried out and the behaviours that are exemplified can lead to behaviours that have been implemented such as patient behaviour, this can be exemplified from the behaviour of teachers who are not easily angry and also the Behaviour of Glad to Give Alms, this can be obtained from the habit of infaq in the assembly as well as the *Behaviour* of Helping, this is obtained from helping each other prepare activities. All of these are practices that are carried out through various activities that have been carried out at Al-'Afifiyyah Assembly.

CONCLUSION

This study reveals that the internalisation of religious character values among adolescents in the *Laskar Pecinta Rasulullah* (PCR) Assembly and the *Al-'Afifiyyah* Assembly is effectively carried out through three main stages: value transformation, value transaction, and value internalisation. Although each assembly employs different methods, both have proven successful in instilling the five key components of religious character belief, religious practice, appreciation, religious knowledge, and practice in the lives of adolescents. The process of internalisation is achieved through a combination of lectures, exemplary behaviour, habituation, and social interactions within the assembly environment. Teenagers involved in these assemblies show a greater awareness of spiritual values, demonstrate improved adherence to Islamic teachings, and exhibit positive behaviours such as helpfulness, gratitude, patience, modesty, and a sense of responsibility in both worship and social life. Several factors support the internalisation process, including active adolescent involvement, communicative and approachable teaching methods, adequate facilities, and a nurturing, religiously oriented environment. However, both assemblies also face challenges, such as limited financial resources, declining attendance (in the case of PCR), and time constraints (notably in the *Al-'Afifiyyah* assembly). Overall, this study contributes both theoretically and practically to the field of religious character education, particularly in the context of non-formal Islamic education. It highlights the strategic role of community-based religious assemblies in strengthening the moral and spiritual development of youth an effort that is increasingly crucial in today's modern and often value-challenging society.

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