

Islamic Character Internalisation through PAI Teachers' Practices: Developing Students' Moral Agency amid Alcohol Consumption Culture

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Abstract

Islamic character education faces challenges when students encounter social practices that contradict religious values. Alcohol consumption culture in community celebrations provides a context in which students negotiate between school-based Islamic values and observed social behaviours. This article examines how Islamic Religious Education (PAI) teachers internalise character values and contribute to the development of students' moral agency in responding to alcohol consumption culture at wedding celebrations. Employing a qualitative approach with a case study design, this research was conducted in Sumberkare Village, Probolinggo Regency. Data were collected through observation, in-depth interviews, and documentation involving PAI teachers, school principals, students, religious leaders, community leaders, village officials, and community members. Data were analysed using Miles, Huberman, and Saldaña's interactive model through data condensation, data display, and conclusion verification. The findings reveal that Islamic character internalisation occurs through value understanding, teacher role modelling, religious habituation, contextual learning, reinforcement, and mentoring. These processes enable students to transform religious knowledge into moral judgement and self-regulation when encountering social practices inconsistent with Islamic teachings. Alcohol consumption culture does not directly determine students' behaviour but functions as a counter-value context that tests the consistency of internalised values. The findings highlight that PAI teachers act as mediators between school values and social realities by supporting students' moral agency development. Islamic character education therefore extends beyond value transmission toward the cultivation of students' capacity to evaluate, regulate, and maintain value-based choices within complex social environments.

Keywords: Alcohol Consumption Culture, Islamic Character Education, Moral Resilience, PAI Teachers, Value Internalisation



1. Introduction

Alcohol consumption is a social phenomenon influenced by cultural factors, social relationships, religiosity, and peer groups; therefore, it cannot be understood merely as an individual behaviour. Globally, alcohol consumption contributed to approximately 2.6 million deaths, or 4.7% of all deaths, in 2019 and was associated with various diseases, mental health disorders, accidents, violence, and social dysfunction (World Health Organization [WHO], 2024). In Indonesia, per capita alcohol consumption decreased from 0.43 litres in 2020 to 0.34 litres in 2023, with consumption levels in rural areas higher than those in urban areas (Kiki & Darlin, 2023). The circulation of illicit alcohol also increases the risk of methanol poisoning and death (Manning & Kowalska, 2021). Alcohol consumption practices are influenced by cultural normalisation, social interaction, and peer groups, while religiosity may serve as a protective factor against the tendency to consume alcohol (Tan et al., 2024; Watts et al., 2024; Muhibbin et al., 2024). Thus, alcohol consumption is a multidimensional phenomenon with health, social, cultural, and religious implications that warrants examination within the context of local communities.

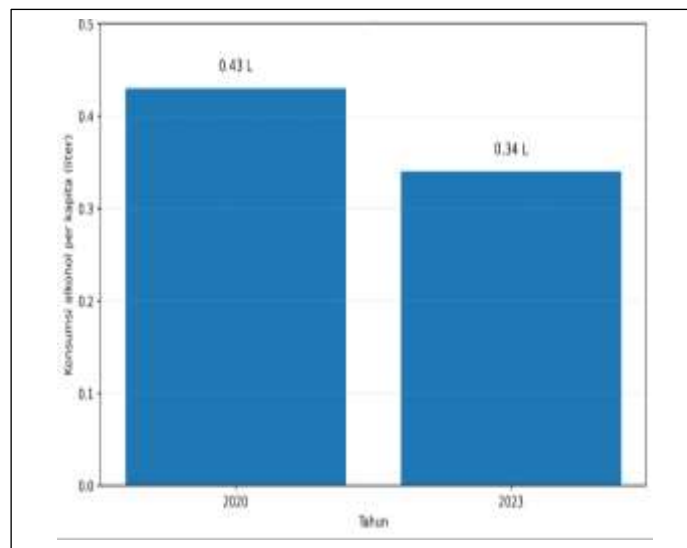


Figure 1. Per Capita Alcohol Consumption Trends in Indonesia, 2020&2023

Source: Adapted from Kiki & Darlin (2023).

In Sumberkare Village, wedding celebrations are often accompanied by the consumption of alcoholic beverages to the point of intoxication, taking place openly and potentially being witnessed by underage children. This condition indicates that alcohol

consumption is not merely an individual behaviour but has developed into a social practice that may undergo normalisation through habituation and observation from an early age. Exposure to environments in which alcohol consumption occurs may influence children's perceptions and social norms regarding alcohol, while early drinking experiences are associated with the risk of developing more harmful patterns of consumption at later developmental stages (Gardner et al., 2023). In the educational context, this condition presents a challenge to the internalisation of Islamic values because values taught at school may encounter social practices observed by children in their communities (Muhaimin, 2020). Therefore, the drinking culture surrounding wedding celebrations in Sumberkare Village warrants examination, particularly in relation to the formation of children's values and character.

Within this context, Islamic Religious Education (PAI) teachers play a strategic role in internalising Islamic character education values through teaching, role modelling, habituation, and mentoring that connect Islamic teachings with students' social realities. The development of religious character is a process requiring value habituation, teacher role modelling, and the sustained involvement of the educational environment (Syamsuriah et al., 2026). PAI teachers also serve as educators, role models, mentors, motivators, and facilitators in creating an environment that supports the development of students' religious character (Rochim & Khayati, 2023). Thus, the effectiveness of value internalisation depends not only on the content of PAI instruction but also on teachers' ability to create educational experiences that are contextualised within students' social environments.

This issue is empirically evident in Sumberkare Village, Wonomerto District, Probolinggo Regency. Preliminary observations indicate that alcohol consumption remains present at some wedding celebrations and may be witnessed by children, thereby posing a challenge to students' character development when values taught at school encounter social practices within the community. In responding to this condition, SDN Sumberkare II and SDN Sumberkare III internalise Islamic character values through PAI instruction, religious habituation, teacher role modelling, and the integration of social phenomena into learning activities. These efforts are strengthened through collaboration among schools, families, community leaders, and village officials to foster students' moral resilience. This approach is consistent with the importance of synergy among schools, families, and communities in developing religious character (Syamsuriah et al., 2026), as well as the application of role modelling, habituation, and family involvement in the process of value internalisation (Rochim & Khayati, 2023).

Research on character education, religiosity, and alcohol consumption has developed considerably, but these issues tend to be examined separately. Studies on character education indicate that value internalisation can be achieved through role modelling, habituation, reinforcement, and sustained learning strategies (Mawardi et al., 2021). Meanwhile, research on religiosity indicates that intrinsic religiosity negatively influences alcohol consumption intentions among Muslim university students (Muhibbin

et al., 2024). Research on alcohol consumption has also shown that social norms and peer groups are important factors in shaping attitudes and alcohol consumption behaviour (Song et al., 2012). However, these studies have not specifically integrated value internalisation, Islamic character education, and local cultural dynamics to explain the role of PAI teachers when students encounter social practices that are inconsistent with Islamic values.

This gap provides an academic opportunity to examine the internalisation of Islamic character education in relation to students' socio-cultural realities. Character education does not occur solely through the cognitive transmission of values but also through role modelling, habituation, reinforcement, school culture, and the involvement of the broader educational environment (Mawardi et al., 2021). Accordingly, research on PAI teachers needs to consider the relationship between learning at school, family, and students' social environments in developing their capacity to maintain moral values when confronted with environmental influences (UNESCO, 2021; Hidayat et al., 2022). In Muslim communities, this condition positions PAI teachers as agents of value internalisation who connect formal education with social realities in order to develop students' capacity to respond to cultural practices based on Islamic values.

The novelty of this study lies in developing an ecological perspective on PAI character education internalisation that explains the transformation of religious values from moral knowing into moral agency when students encounter counter-values in the form of alcohol consumption culture at wedding celebrations. Unlike previous studies, which tend to examine character education, religiosity, and alcohol consumption separately, this study integrates these three dimensions by positioning PAI teachers as mediators between normative school values and the socio-cultural realities of the community. Internalisation is understood as a process involving value understanding, role modelling, religious habituation, contextual learning, reinforcement, and family involvement, which gradually develops students' capacity to evaluate, reject, and regulate themselves against behaviours that contradict Islamic values. Thus, this study extends the understanding of Islamic character education from a paradigm of norm transmission towards the development of moral resistance and moral agency within a plural social ecology. It also offers the perspective that the success of value internalisation is determined not only by the quality of learning at school but also by the coherence of values among schools, families, and the social environment.

Based on this framework, this study specifically analyses how PAI teachers internalise Islamic character education values when students encounter counter-values in the form of alcohol consumption culture at wedding celebrations in Sumberkare Village, Wonomerto District, Probolinggo Regency. The study focuses on the process of value transformation through religious understanding, role modelling, habituation, contextual learning, and reinforcement, through which values develop into students' capacity to evaluate, reject, and regulate themselves against behaviours that contradict Islamic teachings. It also identifies how interactions among schools, families, and the

social environment strengthen or challenge the sustainability of such internalisation. Theoretically, this study narrows the focus of Islamic character education towards the development of moral agency within a moral ecology that is not entirely coherent, by integrating Lickona's perspective of moral knowing–moral feeling–moral action with Bandura's concepts of *modelling*, *observational learning*, and *self-regulation*. Practically, this study seeks to demonstrate that the effectiveness of PAI in addressing drinking culture does not lie in eliminating students' social exposure but in developing their moral resistance so that they are able to maintain value-based choices when confronted with social practices that contradict Islamic values.

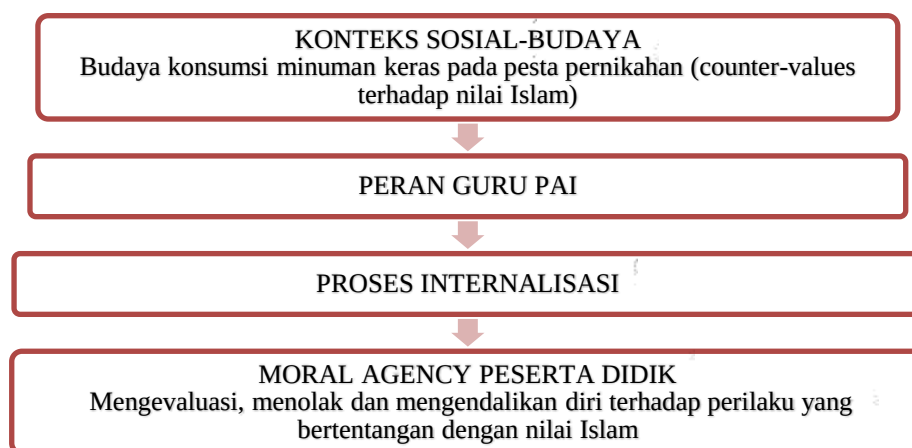


Figure 2. *Conceptual Framework*

This conceptual framework explains that the culture of alcohol consumption at wedding celebrations constitutes a social context that presents *counter-values* to Islamic values. PAI teachers respond to this condition through teaching, role modelling, habituation, and mentoring. These processes are directed towards the development of *moral knowing*, *moral feeling*, and *moral action*, reinforced through *modelling* and *self-regulation*. The ultimate outcome is students' *moral agency*, namely their capacity to evaluate, reject, and regulate themselves against behaviours that contradict Islamic values.

2. Research Method

This study adopts a constructivist paradigm with a qualitative approach and a *case study* design to understand the process of Islamic character education internalisation by Islamic Religious Education (PAI) teachers in addressing the drinking culture associated with wedding celebrations. The constructivist paradigm views social reality as a construction of meaning formed through individuals' interactions with their social, cultural, and religious contexts (Creswell & Creswell, 2023; Tracy, 2024). Accordingly, a

qualitative approach is appropriate for exploring actors' experiences and interpretations within their specific contexts (Merriam & Grenier, 2024). The study was conducted in Sumberkare Village, Wonomerto District, Probolinggo Regency, focusing on SDN Sumberkare II and SDN Sumberkare III. The sites were purposively selected because they represent the interaction between education, religious values, and local culture. The case was conceptualised as a *bounded system* defined by specific locations, actors, and socio-cultural practices (Yin, 2018; Creswell & Creswell, 2023).

Participants were selected through *purposive sampling* based on the principle of *information-rich cases*, namely individuals with relevant knowledge, experience, and direct involvement in the phenomenon under investigation (Campbell et al., 2020). PAI teachers served as the primary informants, while school principals, students, community leaders, village officials, and community members involved in wedding celebration traditions served as supporting informants. Data were collected until *data saturation* was reached through moderate participant observation, semi-structured in-depth interviews, and documentation (Creswell & Creswell, 2023). The researcher served as the primary instrument (*human instrument*), supported by observation and interview protocols, documentation, and field notes. The instruments were developed based on the research focus and informed by Muhaimin's framework of value internalisation, Lickona's character education theory, and Bandura's social learning theory.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña (2020), comprising *data condensation*, *data display*, and *conclusion drawing and verification*. Interview, observation, and documentary data were transcribed, selected according to the research focus, coded, and grouped into categories and themes to identify patterns, relationships, and meanings related to the process of Islamic character education internalisation. The categorised data were presented narratively and in matrix form, then repeatedly compared and interpreted until consistent patterns emerged. The credibility of the findings was strengthened through source triangulation by comparing information across informants and methodological triangulation by comparing interview, observation, and documentary evidence. Discrepancies were further investigated through additional data collection rather than being dismissed unilaterally. *Credibility* was strengthened through triangulation and *member checking*, *transferability* through *thick description*, *dependability* through systematic documentation of each stage of the research process, and *confirmability* through traceability between empirical data, interpretations, and conclusions (Ahmed, 2024; Lim, 2024). Conclusions were subsequently verified by cross-checking them against the empirical data to ensure that the resulting findings were credible and defensible. Throughout the research process, ethical principles were observed, including *informed consent*, voluntary participation, anonymity, confidentiality, participants' rights, and the principles of transparency and academic integrity in data management and reporting (Badampudi et al., 2022).



Table 1. Summary of Research Methodology

Aspect	Description
Approach & design	Qualitative – <i>case study</i>
Research site	SDN Sumberkare II and SDN Sumberkare III, Wonomerto District, Probolinggo Regency
Participants	PAI teachers, school principals, students, community leaders, village officials, and community members
Sampling	<i>Purposive sampling</i>
Data collection	Observation, in-depth interviews, and documentation
Data analysis	Data condensation, <i>data display</i> , and conclusion drawing and verification
Data validity	Source triangulation, methodological triangulation, and <i>member checking</i>
Ethical considerations	<i>Informed consent</i> , anonymity, confidentiality, and voluntary participation

3. Results and Discussion

3.1 Internalisation of PAI Character Education: From Normative Knowledge to Moral Habituation

The findings indicate that the internalisation of character education by PAI teachers at SDN Sumberkare II and SDN Sumberkare III occurs through the integration of religious value understanding, role modelling, religious habituation, advice, reinforcement, and behavioural evaluation. This process demonstrates that the development of *akhlak al-karimah* extends beyond the acquisition of normative knowledge towards the actualisation of values in behaviour. At SDN Sumberkare II, internalisation is manifested through Dhuha prayer, Qur'anic recitation, and the recitation of *Burdah*, while at SDN Sumberkare III it is implemented through greetings, shaking hands with teachers, prayers before and after lessons, Qur'anic recitation, congregational Dhuha and Zuhr prayers, and Friday charity (*infak*). Although the forms of activities differ, the underlying pattern remains consistent, as both schools position repeated religious practices as an integral part of their educational culture. Thus, religious values are not merely conveyed as PAI subject matter but are embodied through students' everyday experiences and practices.

The research data also indicate a progression from behaviour conditioned through teacher instruction towards increasingly autonomous behaviour. Students began engaging in religious practices without direct instruction and maintaining these practices beyond the school environment. At the same time, PAI teachers connected lessons on the prohibition of *khamr* with the phenomenon of alcohol consumption at wedding celebrations within the community, including its consequences for health, cognitive functioning, family relationships, safety, and social life. Two interconnected mechanisms

can therefore be identified: religious habituation, which develops behavioural consistency, and contextual learning, which develops students' capacity to assess social realities. The increasing independence of students' behaviour from teacher direction indicates a tendency to shift from external regulation towards more internalised regulation.

These findings can be explained through Thomas Lickona's theory, which conceptualises character formation through the interrelationship of moral knowing, moral feeling, and moral action. Understanding *akhlak* and *khamr* represents moral knowing; role modelling, advice, habituation, and religious experiences strengthen moral feeling; while consistently performed religious practices represent moral action. Thus, internalisation in this study does not stop at the transmission of religious knowledge but demonstrates a process through which knowledge is transformed into affective orientation and action. Contemporary literature also indicates that character is associated with self-regulation and individuals' capacity to direct their behaviour according to value orientations (Lerner et al., 2021).

Albert Bandura's theory complements Lickona's explanation by describing the social-cognitive mechanisms underlying behaviour formation through observational learning, modelling, reinforcement, and self-regulation. Teacher role modelling provides behavioural models that students can observe, while habituation and reinforcement create conditions for the reproduction and stabilisation of such behaviour. However, this process is not equivalent to mechanical imitation; students need to interpret and emulate the moral qualities demonstrated by the model (Sanderse, 2024). Therefore, teacher role modelling has greater internalising potential when integrated with value explanation and practical experience rather than presented merely as an isolated behavioural example.

The integration of these two theoretical perspectives explains the finding that students continue to practise religious behaviours even in the absence of direct teacher instruction. From Lickona's perspective, this condition indicates movement from moral knowing and moral feeling towards moral action, whereas from Bandura's perspective, it reflects development from environmentally influenced regulation towards self-regulation. Research on pedagogical interactions also indicates that the learning environment and teacher-student relationships contribute to the development of self-regulation (de Ruig et al., 2023). Thus, religious habituation in this study is more appropriately understood as a mechanism for developing behavioural dispositions and self-regulation rather than merely as the repetition of rituals.

The contextual dimension represents an important contribution of this study. The phenomenon of drunkenness at wedding celebrations is not treated merely as behaviour that must be prohibited but as a social reality that can be used to develop moral judgement. Teachers connect the prohibition of *khamr* with concrete consequences, thereby providing students with a framework for evaluating the behaviours they observe. A dialogical approach to social issues enables moral learning to move beyond the acceptance of norms towards the interpretation and evaluation of concrete situations



(Gasser et al., 2022). Accordingly, PAI teachers in this study function as mediators between the school's value system and students' social environment. The synthesis of these findings produces a conceptual model in which character education internalisation occurs through:

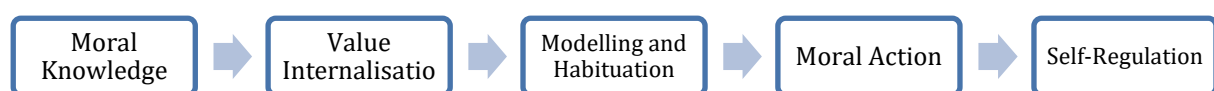


Figure3. Conceptual Model of Character Education Internalisation

Lickona explains the structure of character development, whereas Bandura explains the social-cognitive mechanisms through which values can be learned, reinforced, and ultimately regulated at the personal level. The contribution of this study lies in emphasising that addressing the drinking culture requires more than merely transmitting the religious prohibition of *khamr*. It also requires developing students' capacity to evaluate and regulate their behaviour when confronted with social models that contradict religious values. Thus, PAI teachers function not merely as transmitters of religious knowledge but as mediators of value internalisation between the school culture and the social realities of the community.

3.2 The Phenomenon of Drunkenness at Wedding Celebrations as a Contestation of Values between the School and the Social Environment

The findings indicate that alcohol consumption is still observed in some entertainment activities at wedding celebrations in Sumberkare Village; however, this practice does not represent the community as a whole. Nevertheless, its presence creates social exposure that allows students to observe alcohol consumption directly. The data reveal varied responses: some students are already familiar with the phenomenon due to repeated exposure, while others tend to avoid involvement and require parental supervision when they are in the vicinity of such activities. Thus, exposure does not automatically result in acceptance or imitation of the behaviour.

The findings also reveal a discrepancy between the values constructed through PAI education and the social practices observed by students. Students understand alcohol consumption or *khamr* as behaviour that is inconsistent with religious values, while simultaneously witnessing some adults engaging in such behaviour in the context of wedding celebrations. This condition creates value dissonance between learned norms and observed social realities. However, the data do not indicate the adoption of alcohol consumption behaviour among the students studied. Instead, students demonstrate a tendency to distinguish between observing a behaviour and engaging in it. Therefore, the phenomenon of drunkenness is more appropriately positioned as a form of social

exposure that may influence character development and test the consistency of internalised values, rather than as a direct cause of alcohol consumption among students.

The findings indicate that the influence of the drinking phenomenon on character development occurs through social exposure and normative contestation rather than through a simple causal mechanism. The literature suggests that alcohol consumption among young people results from interactions among multiple individual, family, school, peer, and social-environmental factors (Silmi et al., 2025). Accordingly, the presence of alcohol consumption within students' social environment is more appropriately understood as one component of a risk ecology that may increase opportunities for normalisation, but does not deterministically produce drinking behaviour.

From Albert Bandura's perspective, such exposure provides social models that students can observe; however, observation is not synonymous with imitation. Observational learning is influenced by processes of selection, interpretation, observed consequences, and individuals' existing behavioural standards. Recent literature indicates that the influence of social norms on alcohol-related behaviour can be moderated by support from families, teachers, and the social environment (Barry et al., 2025). Therefore, students' tendency to avoid drunken behaviour suggests that environmental exposure may interact with protective mechanisms established through education and family supervision.

These findings are also significant from Thomas Lickona's perspective, particularly regarding the relationship between moral knowing, moral feeling, and moral action. Students do not merely know that khamr contradicts religious values but also demonstrate an evaluative response by avoiding such behaviour. Thus, the phenomenon of drunkenness provides a context for examining whether normative knowledge has developed into affective orientation and behavioural tendencies. The relationship between character and intentional self-regulation further supports the interpretation that the capacity to maintain behaviour consistent with one's values is an important aspect of character development (Lerner et al., 2021).

Theoretically, these findings indicate that PAI character education operates within a plural moral ecology, in which messages conveyed by schools do not always correspond to the practices students observe in their communities. Therefore, the function of character education is not to eliminate social exposure but to develop students' evaluative capacity so that they can distinguish between behaviours they observe and behaviours that are appropriate to adopt. This approach is consistent with research indicating that moral development is shaped by interactions among education, family, and the social environment (Firoozi et al., 2026). Its practical implication is that PAI education needs to integrate contextual learning, role modelling, and family involvement so that students develop the self-regulatory capacity to respond to social practices that conflict with religious values.

Accordingly, the contribution of this study lies in demonstrating that the drinking culture at wedding celebrations does not empirically indicate the direct transmission of



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alcohol-related behaviour to students but functions as a moral counter-context that tests the stability of internalised values. Social exposure may generate familiarity, but value internalisation through school and family can provide evaluative mechanisms that inhibit imitation. This perspective reinforces the understanding that character development is a process of negotiation among personal values, social models, and environmental structures, rather than merely the result of norm transmission by educational institutions.

3.3 Implications of Internalisation: Developing Moral Resistance to the Normalisation of Drunken Behaviour

The findings indicate that the internalisation of PAI character education at SDN Sumberkare II and SDN Sumberkare III contributes to the development of students' moral resistance to the phenomenon of alcohol consumption at wedding celebrations. This resistance is not limited to knowing that *khamr* is prohibited but is reflected in students' ability to recognise inappropriate behaviour, refuse invitations to try alcohol, distance themselves from risky situations, and maintain moral choices when they are not under teacher supervision. Data triangulation involving teachers, students, school principals, and community members indicates that the values instilled through PAI are beginning to function as internal standards for evaluating and regulating behaviour. Thus, the implications of internalisation extend from knowledge of norms towards the use of norms as a basis for decision-making within the social environment.

The findings also show that resistance to drunken behaviour occurs in a non-confrontational manner. Students are not encouraged to reject individuals or communities but rather to reject behaviours that are considered inconsistent with religious teachings. At the same time, supporting character traits emerge, including discipline, responsibility, politeness, respect for teachers and parents, social concern, and firmness in distinguishing between appropriate and inappropriate behaviour. This pattern indicates a shift from compliance based on external control towards more autonomous moral regulation, although its development remains influenced by interactions among the school, family, and social environment.

The findings demonstrate that the internalisation of PAI character education has implications beyond the development of religious compliance, namely the emergence of students' moral agency when confronting counter-values. From Lickona's perspective, this process reflects the continuity of moral knowing, moral feeling, and moral action: knowledge of the prohibition of *khamr* provides the basis for moral judgement, this judgement develops an attitude of rejection, and that attitude is subsequently manifested in avoiding and not participating in drunken behaviour. Character therefore becomes substantive when values are not merely understood but are capable of guiding choices in real-life situations (Lerner et al., 2021).



Bandura provides an explanation of how this capacity develops within an environment that provides contradictory behavioural models. Exposure to drunken behaviour may create opportunities for observational learning, but observation does not deterministically result in imitation. Students select behaviours based on established standards, observed consequences, and their capacity for self-regulation. In this study, teacher role modelling, religious habituation, advice, and reinforcement can be understood as repeated processes of modelling and reinforcement that help transform religious values from external rules into internal behavioural standards. This is consistent with the view that the development of virtue is a self-regulated process involving practice and the development of moral identity (Krettenauer & Stichter, 2023).

On this basis, moral resistance represents a more analytical finding than merely “religious behaviour”. Resistance indicates a process of selection in which students encounter behaviours that are socially observable but normatively rejected. The ability to refuse, maintain distance, and refrain from participating in drunken behaviour suggests that students are beginning to develop the capacity to manage environmental influences according to their own moral standards. From a character-development perspective, this process indicates a shift from external regulation towards self-regulation, in which moral identity increasingly provides direction for behavioural choices (Krettenauer & Stichter, 2023).

Teacher role modelling is important not simply because students imitate teachers' behaviour, but because teachers provide moral references that help students understand how values can be translated into action. Sanderse (2024) argues that moral modelling is more appropriately understood as emulation, whereby students identify the moral qualities embodied by valued role models and incorporate them into their own development. In this context, PAI teachers function not only as transmitters of religious knowledge but also as moral mediators who help students connect religious norms with the social issues they encounter.

Theoretically, these findings bring Lickona and Bandura together within a single mechanism: Lickona explains the structure of character through moral knowledge, moral feeling, and moral action, whereas Bandura explains its formation through modelling, reinforcement, social experience, and self-regulation. Their integration can be formulated as follows:



Figure 4. Conceptual Model of Lickona-Bandura Integration in the Development of Moral Agency

The contribution of this study lies in demonstrating that PAI internalisation can function as a protective mechanism against *counter-values*, not by eliminating exposure



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to drinking culture but by strengthening students' capacity to evaluate and reject such behaviour. In this context, the success of character education is more appropriately assessed through students' ability to maintain moral choices when external control is reduced, rather than merely through their compliance while they are at school (Mahrudin et al., 2025).

3.4 Supporting and Inhibiting Factors: Educational Ecological Synergy versus Moral Ecological Inconsistency

The findings indicate that the internalisation of PAI character education at SDN Sumberkare II and SDN Sumberkare III is supported by the integration of institutional commitment, a religious school culture, collective role modelling, and family involvement. Character values are not conveyed solely through PAI instruction but are repeatedly embedded in everyday school life through Dhuha and congregational Zuhr prayers, Qur'anic recitation, *Burdah*, greetings, cleanliness, and discipline. The involvement of all teachers strengthens the consistency of guidance, while communication with families extends supervision and habituation into the home environment. These findings suggest that the primary supporting factor is not the presence of a particular programme but the consistency of values reproduced by multiple educational actors and activities.

Conversely, the main obstacles emerge when students enter social environments outside school. Exposure to alcohol consumption at some wedding celebrations and potential peer influence presents social experiences that are not always consistent with the values promoted by the school and family. Thus, the main obstacle to internalisation is the discontinuity of values across contexts rather than a lack of commitment by schools to character education. Students encounter two environments with different levels of normative consistency: the school provides a relatively structured value system, whereas the social environment presents more heterogeneous practices. The sustainability of internalisation therefore depends on the capacity of schools and families to maintain value continuity while equipping students to respond to contradictory values.

These findings confirm that PAI character education internalisation is an ecological and relational process rather than merely the transfer of knowledge from teachers to students. When school principals, PAI teachers, classroom teachers, and families communicate relatively consistent values, students receive repeated moral experiences across different contexts. Research on school, family, and community collaboration indicates that value alignment, shared role modelling, and sustained communication are important conditions for the continuity of character education (Fadli & Putri, 2026). Accordingly, institutional commitment in this study functions as a mechanism for institutionalising values rather than merely supporting PAI activities.

From Bandura's perspective, such consistency provides social models through which students learn through observation, reinforcement, and repeated experience. Collective

teacher role modelling is particularly important because students do not merely receive instructions about appropriate behaviour but observe how values are enacted in everyday practices. Research on moral education also indicates that teacher behavioural consistency, school support, family involvement, and the social environment are important elements in the process of value internalisation (Hadi et al., 2025). Therefore, PAI teachers in this context function as agents of moral modelling, while the school provides a structure that sustains these models over time.

Lickona's perspective further clarifies how a religious school culture enables moral knowing to develop into moral feeling and moral action. Knowledge of religious values acquires formative significance when students experience these values through habituation, role modelling, interaction, and everyday practice. Conversely, when students observe alcohol consumption in their communities, a discrepancy emerges between the values they have learned and the behaviours they observe. Therefore, the inhibiting factor identified here is more appropriately described as a moral ecological gap rather than simply as "environmental influence"; the central issue is the inconsistency of normative messages received by students across different social spaces.

The family consequently becomes an important mechanism for reducing this gap. When school values are reinforced through communication, supervision, and role modelling at home, habituation gains continuity; conversely, inconsistent reinforcement may weaken behavioural stability. Research on family involvement indicates that communication, shared routines, and alignment between school and home expectations strengthen character internalisation (Fadli & Putri, 2026). The findings therefore position the family not as an external factor but as an ecological extension of school-based character education.

Conceptually, this study identifies two conditions that determine the sustainability of internalisation: educational ecological synergy and moral ecological gaps. Synergy strengthens internalisation through alignment among actors, role modelling, and habituation, whereas gaps test students' ability to maintain their values when confronted with counter-values. Practically, PAI education needs to move towards whole-ecology character education, namely a strategy that connects schools, families, and communities while not merely teaching prohibitions but also developing students' capacity to evaluate social realities morally. The contribution of this study lies in emphasising that the effectiveness of character internalisation is determined not primarily by the number of religious programmes but by the coherence of values experienced by students across the different environments in which they live.

4. Conclusion

The findings reveal that Islamic character internalisation by PAI teachers at SDN Sumberkare II and SDN Sumberkare III is not limited to the transmission of religious knowledge but involves a process of developing students' capacity to interpret and

regulate their behaviour within complex social environments. This process occurs through value understanding, teacher role modelling, religious habituation, contextual learning, reinforcement, and mentoring, through which Islamic values gradually develop from cognitive understanding into moral judgement and behavioural regulation.

The findings also indicate that alcohol consumption practices during wedding celebrations function as a social context containing counter-values rather than as a direct determinant of students' behaviour. Exposure to such practices creates a tension between school-based Islamic values and observed social realities. However, through consistent value internalisation, students demonstrate the capacity to evaluate, distance themselves from, and regulate their responses toward behaviours considered inconsistent with Islamic teachings. This process reflects the development of moral agency, in which values become internal references for decision-making.

The contribution of this research lies in highlighting Islamic character education as a process of developing moral agency within a social ecology where students encounter competing value systems. PAI teachers function as mediators connecting school values with community realities, while collaboration among schools, families, and communities remains important for sustaining value internalisation. Future research may further examine the development of moral agency through comparative or longitudinal studies across diverse educational and socio-cultural contexts.

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