



Internalization of Islamic Values through the Majlis of the Congregational Prayer Movement

Internalisasi Nilai-Nilai Islam melalui Majlis Gerakan Shalat Berjamaah

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Abstract

Islamic values constitute an essential foundation in shaping the character and behavior of Muslims. However, many members of society have limited understanding and practice of these values in their daily lives, a condition exacerbated by restricted access to formal religious education such as madrasahs. This study aims to explore the process of internalizing Islamic values through the Majlis Gerakan Shalat Berjamaah (GSB), the factors influencing its effectiveness, and the implications of participation in GSB for the appreciation and practice of Islamic values among members and the wider community. This study employs a descriptive qualitative approach. Data were collected through observation, in-depth interviews, and document analysis tailored to field phenomena. The internalization of Islamic values within GSB is carried out through invitations to perform congregational dawn prayers (Shalat Subuh berjamaah), followed by spiritual studies led by Kiai, and implemented consistently (istiqomah). Factors influencing the effectiveness of this internalization include the role of GSB leaders and the enthusiasm of the congregation. The positive impact of participation in GSB is reflected in increased worship motivation among members and a growing number of congregants attending the mosque.

Kata Kunci:

*Internalisasi;
Nilai-Nilai
Islam;
Shalat
Berjamaah.*

Abstrak

Nilai-nilai Islam merupakan fondasi yang sangat penting dalam membentuk karakter dan perilaku umat Muslim. Namun, masih banyak anggota masyarakat yang memiliki pemahaman dan pengamalan yang terbatas terhadap nilai-nilai tersebut dalam kehidupan sehari-hari. Kondisi ini semakin diperparah oleh terbatasnya akses terhadap pendidikan agama formal, seperti madrasah. Penelitian ini bertujuan untuk mengeksplorasi proses internalisasi nilai-nilai Islam melalui Majlis Gerakan Shalat Berjamaah (GSB), faktor-faktor yang memengaruhi efektivitasnya, serta implikasi keikutsertaan dalam GSB terhadap penghayatan dan pengamalan nilai-nilai Islam di kalangan anggota maupun masyarakat luas. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara mendalam, dan analisis dokumen yang disesuaikan dengan fenomena yang ditemukan di lapangan. Internalisasi nilai-nilai Islam dalam GSB dilakukan melalui ajakan untuk melaksanakan shalat Subuh berjamaah, yang kemudian dilanjutkan dengan kajian keagamaan yang dipimpin oleh kiai dan dilaksanakan secara konsisten (istiqamah).

Faktor-faktor yang memengaruhi efektivitas internalisasi tersebut meliputi peran para pemimpin GSB serta antusiasme para jamaah. Dampak positif dari keikutsertaan dalam GSB tercermin pada meningkatnya motivasi beribadah para anggota dan bertambahnya jumlah jamaah yang menghadiri masjid.

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INRODUCTION

Background of the Problem

Congregational prayer (*ṣalāh al-jamā'ah*) occupies a central position in Islamic teachings. Numerous prophetic traditions emphasize its importance and explain both its spiritual and social benefits. Congregational prayer not only increases the rewards promised by Allah but also functions as a means of strengthening brotherhood, unity, sincerity, and solidarity among Muslims (Rasyid, 2017). Through regular participation in congregational worship, Muslims are encouraged to develop harmonious relationships and a stronger sense of communal responsibility.

In addition to its spiritual significance, congregational prayer facilitates social interaction among members of the Muslim community. Regular attendance at the mosque enables worshippers to become acquainted with one another, thereby fostering social cohesion and strengthening communal ties. In Islamic jurisprudence, congregational prayer refers to a prayer performed by two or more individuals, in which one person serves as the imam prayer leader, while the others act as followers *ma'mum*, in accordance with the prescribed requirements of Islamic law (Sarwat, 2018).

The virtues of congregational prayer are clearly emphasized in numerous prophetic traditions. As reported by Ibn Umar, the Prophet Muhammad stated that congregational prayer is twenty-seven times more meritorious than praying alone (Jauhari & Sudahri, 2008). Other narrations reported by al-Bukhari and Muslim explain that every step taken toward the mosque elevates a believer's rank and removes sins, while angels continuously pray for mercy and forgiveness upon those who remain in the mosque awaiting prayer. These traditions demonstrate that congregational prayer serves not only as a religious obligation but also as a mechanism for spiritual development and social integration.

Ideally, mosques should function as centers of worship, education, and community development. During the time of the Prophet Muhammad, the mosque served as the primary institution for religious instruction, social consultation, and community empowerment. Consequently, the mosque became the most effective place for transmitting Islamic values and shaping the character of Muslim society.

However, contemporary realities reveal a considerable gap between this ideal and actual practice. In many areas, mosques experience low attendance during the five daily prayers, particularly during the dawn prayer (*ṣalāh al-ṣubḥ*). Some mosques are attended by only a handful of worshippers, while others remain almost empty during prayer times. This phenomenon has become increasingly visible in Indonesian society and reflects the declining role of mosques as centers of religious learning and community engagement (Az, 2024).

This condition is particularly concerning because the mosque historically served as the primary institution for Islamic education. Although opportunities for religious learning continue to exist through schools, Islamic boarding schools, madrasahs, Qur'anic learning centers (TPQ), and other Islamic educational institutions, these facilities primarily target children and adolescents. Adults and family members often have fewer opportunities for sustained religious education. Moreover, many adolescents become reluctant to participate in religious learning activities once they reach secondary school age, further limiting opportunities for the internalization of Islamic values.

At the same time, many communities invest substantial financial resources in constructing impressive mosque buildings. Despite these investments, some mosques function more as architectural symbols than as active centers of worship and Islamic education. In many cases, mosque attendance increases significantly only during Friday prayers, while participation in daily congregational prayers remains relatively low. Such circumstances are regrettable given the historical role of the mosque in Islamic civilization. According to (Ikhwani, 2021), the Prophet Muhammad established the mosque not merely as a place of worship but also as the center of Muslim civilization. Therefore, contemporary Muslim communities should strive to restore the mosque's comprehensive role in society.

To revitalize the mosque as a center of Islamic education and worship, effective strategies are needed to encourage active participation among community members. One practical strategy is the implementation of regular religious activities that attract worshippers and facilitate the internalization of Islamic values. Such programs can strengthen religious commitment while simultaneously fostering social interaction and community solidarity.

One notable example is the Majlis Gerakan Shalat Berjamaah (GSB) in Jember Regency, East Java. Established in 2017, GSB focuses on encouraging Muslims to consistently perform congregational dawn prayers. The program is conducted daily from dawn until approximately six o'clock in the morning and continues throughout the year except during major Islamic holidays. Remarkably, the program has maintained its consistency since its establishment.

Another distinctive characteristic of GSB is its inclusivity. Participation is open to Muslims from various religious organizations and backgrounds, including Nahdlatul Ulama (NU), Muhammadiyah, and other Islamic groups. This inclusiveness reflects the practical implementation of Islamic moderation, where differences in religious perspectives do not prevent cooperation, mutual respect, and collective worship. Such a model contributes to social harmony and peaceful coexistence within Indonesia's diverse Muslim society.

The activities of GSB begin with congregational dawn prayer and are followed by Islamic lectures delivered by respected religious scholars and community leaders in Jember Regency. To date, GSB remains a unique initiative in the region. Few mosque-based programs have consistently combined congregational worship with structured religious learning on a daily basis. Consequently, examining GSB is particularly relevant for several reasons.

First, GSB contributes to strengthening Islamic identity amid the challenges of globalization and cultural transformation. *Second*, it promotes character formation by instilling discipline, punctuality, commitment, and responsibility. *Third*, it enhances social relationships by strengthening solidarity, cooperation, and social cohesion among community members. *Fourth*, it addresses the growing need to preserve Islamic values in the face of modernization and shifting social lifestyles. *Finally*, empirical research concerning the effectiveness of GSB in internalizing Islamic values remains limited.

Existing studies generally focus on the virtues of congregational prayer, motivational aspects of worship, or character formation. Research specifically examining the role of the Majelis Gerakan Shalat Berjamaah in the internalization of Islamic values is still scarce.

Therefore, this study aims to investigate the process of internalizing Islamic values through the Majelis Gerakan Shalat Berjamaah (GSB), identify the factors influencing its effectiveness, and analyze its implications for participants and the wider community. The findings are expected to contribute both theoretically and practically to the development of mosque-based religious programs and to the strengthening of Islamic education within contemporary Muslim societies.

RESEARCH METHODS

This study employed a descriptive qualitative research design. A qualitative approach was chosen because it enables researchers to obtain an in-depth understanding of social phenomena, experiences, and meanings that emerge naturally within a particular context. Research methods refer to a series of systematic procedures and activities used to conduct research based on philosophical assumptions, theoretical perspectives, and the research problems being investigated (Sukmadinata, 2017). The selection of a qualitative approach was considered appropriate because the present study seeks to explore and understand the process of internalizing Islamic values through the activities of the Majelis Gerakan Shalat Berjamaah (GSB).

Qualitative research is intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups in their natural settings (Sukmadinata, 2017). Furthermore, qualitative research enables researchers to obtain rich and contextual data that can be used to understand, explain, and interpret social realities comprehensively. Therefore, the descriptive qualitative approach was employed to facilitate the observation and analysis of the processes, experiences, and meanings associated with the implementation of GSB activities.

This research was conducted in Jember Regency, East Java, Indonesia. The research site was the Majelis Gerakan Shalat Berjamaah (GSB), a religious organization established in 2017 with its central administration located in Jember City. The organization focuses on encouraging Muslims to perform congregational prayers regularly, particularly the dawn prayer (*ṣalāh al-subḥ*). GSB activities are conducted daily from dawn until approximately 6:00 a.m., except on certain major Islamic holidays. One distinctive characteristic of GSB is its inclusiveness, as participation is open to members of various Islamic organizations and backgrounds, including Nahdlatul Ulama (NU), Muhammadiyah, and other Muslim communities. This inclusive nature reflects the principles of religious moderation, emphasizing mutual respect and cooperation despite differences in religious perspectives.

The primary activities of GSB begin with congregational dawn prayer, followed by Islamic lectures and religious studies delivered by respected Islamic scholars (kiai) and religious leaders from Jember Regency. The organization aims to cultivate the habit of performing congregational prayers among Muslims. The philosophical foundation of the movement is that if Muslims are willing to attend the mosque for the dawn prayer, which is generally considered the most challenging prayer to perform in congregation, they will be more likely to maintain participation in other daily congregational prayers. Following the dawn prayer, participants attend a majlis ta'lim (Islamic study session) conducted by local religious scholars, which serves as an important medium for the transmission and internalization of Islamic values.

The participants in this study were selected using purposive sampling. Informants consisted of GSB leaders, religious scholars who regularly deliver lectures, active congregation members, and community members involved in GSB activities. These participants were selected because they possessed direct knowledge and experience regarding the implementation of GSB programs and the process of internalizing Islamic values within the organization.

Data were collected through three primary techniques: observation, in-depth interviews, and document analysis. Participant observation was conducted to examine the implementation of congregational prayer activities and religious study sessions. In-depth interviews were carried out to obtain comprehensive information regarding participants' experiences, perceptions, and understanding of the role of GSB in fostering Islamic values. Document analysis was utilized to review organizational records, activity schedules, reports, and other relevant documents that supported the research findings.

The collected data were analyzed using an interactive qualitative analysis model consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting, simplifying, and organizing information relevant to the research objectives. Data display was conducted by presenting the findings systematically in narrative and thematic forms to facilitate interpretation. Finally, conclusions were drawn through a continuous process of verification and reflection on the data to ensure the credibility and trustworthiness of the findings. To enhance data validity, the researcher employed source triangulation and method triangulation by comparing information obtained from observations, interviews, and documentary evidence.

Through these procedures, the study sought to provide a comprehensive understanding of how Islamic values are internalized through the Majlis Gerakan Shalat Berjamaah (GSB), the factors influencing its effectiveness, and its implications for participants and the wider community.

RESULTS AND DISCUSSION

Results

The findings presented in this section are based on data collected through interviews, observations, and document analysis conducted during the research process. The results are organized according to the research objectives, namely: (1) the process of internalizing Islamic values through the Majlis Gerakan Shalat Berjamaah (GSB), and (2) the factors influencing the effectiveness of the internalization process.

The Process of Internalizing Islamic Values through the Majlis Gerakan Shalat Berjamaah (GSB)

The findings indicate that the internalization of Islamic values within GSB is conducted through a gradual and continuous process. Individuals are initially invited to participate in congregational dawn prayer (*ṣalāh al-subḥ berjamaah*). After becoming accustomed to attending the prayer regularly, participants are encouraged to attend religious lectures and spiritual enrichment sessions (*majlis ta'lim*) conducted immediately after the congregational prayer. These sessions are delivered by Islamic scholars (*kiai*) from Jember Regency.

Observational data showed that GSB activities consistently begin with congregational dawn prayer and continue with religious studies focusing on Islamic teachings, morality,

and daily religious practices. The activities are conducted regularly and continuously (*istiqamah*), creating repeated exposure to Islamic values among participants.

An interview conducted with one of the GSB administrators revealed:

"At the beginning, participants are simply invited to attend the congregational dawn prayer. After they become accustomed to attending regularly, they usually remain for the religious study session. Through this process, they gradually understand and practice Islamic values in their daily lives." (GSB Administrator, Interview, March 15, 2025)

Similarly, one participant stated:

"The dawn prayer motivates me to come to the mosque, but the religious lectures help me understand Islamic teachings more deeply. Over time, these activities have become part of my daily routine." (GSB Congregant, Interview, March 18, 2025)

The findings regarding the process of Islamic value internalization are summarized in Table 1.

Table 1. Process of Internalizing Islamic Values Through GSB

No.	Activity	Description of Findings
1	Congregational Dawn Prayer	Participants are invited to attend congregational dawn prayer regularly.
2	Religious Lectures (<i>Majlis Ta'lim</i>)	Islamic studies are conducted after dawn prayer and delivered by local Islamic scholars.
3	Continuous Participation (<i>Istiqamah</i>)	Activities are conducted consistently every day, encouraging habitual religious practice.
4	Social Interaction	Participants interact with religious leaders and fellow congregants during activities.
5	Value Internalization	Islamic values are gradually adopted through repeated participation and religious learning.

Source: Processed Research Data (2025).

Factors Influencing the Effectiveness of Islamic Value Internalization in GSB

The study identified several factors that contribute to the effectiveness of Islamic value internalization within GSB. These factors primarily originate from the internal dynamics of the organization and its participants.

1. Commitment of GSB Leaders and Administrators

The findings show that the enthusiasm and commitment of GSB leaders and administrators play an important role in sustaining the program. Observations revealed that organizational responsibilities are distributed among administrators on a daily basis. This structured management system ensures the continuity of activities and demonstrates the commitment of the organization's leadership.

An interview with a GSB committee member indicated:

"The program can continue because all administrators share responsibilities. Each day there are assigned individuals who ensure that the activities run properly." (GSB Committee Member, Interview, March 16, 2025)

2. Enthusiasm of Congregation Members

The effectiveness of the program is also influenced by the active participation and enthusiasm of congregation members. Observational data showed that participants consistently attended both the congregational prayer and the religious study

sessions. Their continued participation contributed to the sustainability of the program.

One participant explained:

"We attend because we feel spiritually motivated. The activities help us maintain our worship and strengthen our relationship with fellow Muslims." (GSB Participant, Interview, March 20, 2025)

The factors influencing the effectiveness of Islamic value internalization are summarized in Table 2.

Table 2. Factors Influencing the Effectiveness of Islamic Value Internalization in GSB

No.	Factor	Description of Findings
1	Leadership Commitment	Strong commitment and enthusiasm from GSB leaders and administrators support the continuity of activities.
2	Organizational Management	Clear division of responsibilities among administrators facilitates effective program implementation.
3	Congregational Participation	Regular attendance and active involvement of participants contribute to program effectiveness.
4	Religious Motivation	Participants demonstrate strong motivation to engage in worship and religious learning.
5	Consistency of Activities	Daily implementation of activities strengthens habituation and religious commitment.

Source: Processed Research Data (2025).

Overall, the findings demonstrate that Islamic value internalization within GSB is implemented through congregational dawn prayer, religious instruction, and continuous participation. The effectiveness of this process is influenced by the commitment of organizational leaders, the active involvement of congregation members, and the consistent implementation of GSB activities.

Discussion

The Impact of Participation in the Majlis Gerakan Shalat Berjamaah GSB on the Internalization and Practice of Islamic Value

The findings of this study demonstrate that participation in the Majlis Gerakan Shalat Berjamaah (GSB) has contributed positively to the internalization and practice of Islamic values among both members and the wider community. These findings indicate that GSB functions not only as a movement encouraging congregational prayer but also as an informal Islamic educational institution that facilitates the transmission and internalization of religious values through worship, religious learning, and social interaction.

The first impact is observed among GSB participants themselves. Based on interview data collected on June 4, 2024, participants reported experiencing an increase in religious awareness and commitment. Several informants stated that before joining GSB, they rarely attended congregational prayers and seldom visited the mosque. However, regular participation in GSB activities gradually encouraged them to become more disciplined in performing prayers and more active in attending mosque-based religious activities. Some participants also explained that, due to their age and family responsibilities, they no longer had opportunities to attend formal Islamic educational institutions such as madrasahs. Consequently, GSB became an alternative medium through which they could continue learning about Islam and strengthening their religious understanding (Interview, June 4, 2024).

These findings support the theory of value internalization proposed by (Idris, 2017), who argues that the internalization of values can occur through education by others education by another and self-education self-education. The process observed within GSB primarily reflects the first approach. Participants are initially encouraged by organizational leaders and fellow congregants to attend congregational dawn prayers and subsequently participate in religious lectures. Through repeated exposure to religious teachings and continuous interaction with religious scholars and peers, Islamic values gradually become integrated into participants' attitudes and behavior.

Furthermore, the findings are consistent with Islamic educational theory, which emphasizes habituation as an effective method for cultivating religious character and moral behavior (Mujib, 2006). The daily implementation of congregational dawn prayers and religious study sessions creates a structured environment that encourages participants to develop positive religious habits. This finding also supports the work of (Arif, 2022), who found that regular participation in congregational prayer activities contributes significantly to the development of religious discipline and character formation.

The findings also align with the Social Learning Theory of Bandura, which suggests that individuals learn through observation, imitation, and interaction within their social environment. In the GSB context, participants observe the consistent religious practices demonstrated by religious leaders, mosque administrators, and fellow congregants. These interactions provide role models that reinforce religious commitment and facilitate the internalization of Islamic values. Similar findings were reported by (Baryanto, 2020), who found that religious gatherings majlis taklim serve as effective platforms for transmitting and strengthening Islamic values within communities.

The second impact identified in this study relates to the wider community. The findings indicate that GSB has contributed to increasing mosque attendance, particularly during dawn prayers. Several mosques that previously experienced low levels of congregational participation became more active following the implementation of GSB programs. This finding is particularly significant considering reports that many mosques in Indonesia experience declining attendance during daily prayers, especially at dawn (Az, 2024).

The increase in mosque attendance suggests that GSB has successfully revitalized the social and educational functions of the mosque. Historically, mosques served not only as places of worship but also as centers of Islamic education and community development (Ikhwan, 2021). Through its combination of congregational prayer and religious learning, GSB contributes to restoring these traditional functions. This finding supports previous research by (Nuraini, 2019 and Ristianah 2020), which concluded that continuous religious activities provide effective mechanisms for internalizing Islamic values and strengthening community cohesion.

Another important finding concerns the role of consistency *istiqamah* in the success of the program. The effectiveness of GSB appears to stem not merely from the content of its religious activities but also from their continuous implementation. Daily repetition of worship activities and religious instruction creates opportunities for participants to transform religious knowledge into habitual behavior. This process reflects the principles of Islamic education, which emphasize that character formation requires sustained practice rather than occasional instruction (Nata, 2011).

The findings also reveal that the effectiveness of Islamic value internalization is strongly influenced by internal factors, particularly the commitment of GSB leaders and the enthusiasm of participants. This observation is consistent with (Mujib's, 2006) argument that educational success is often determined by internal motivational factors that encourage individuals to engage actively in learning processes. In the case of GSB, the

dedication of organizational leaders and the willingness of participants to attend activities regularly create a supportive environment for religious learning and value internalization.

Overall, the study demonstrates that GSB serves as an effective mechanism for promoting Islamic values through congregational worship, religious instruction, habituation, and social interaction. The program contributes both to individual spiritual development and to the revitalization of mosque-centered community life.

Research Limitations

Several limitations should be acknowledged in this study. *First*, the research was conducted within a single organization, namely the Majlis Gerakan Shalat Berjamaah GSB in Jember Regency. Therefore, the findings may not be fully generalizable to similar religious movements operating in different social and cultural contexts.

Second, the study employed a qualitative approach with purposively selected informants. Although this method enabled an in-depth understanding of participants' experiences and perceptions, the findings are based primarily on subjective accounts and may not represent the perspectives of all participants.

Third, the study focused primarily on the process and perceived impacts of Islamic value internalization. It did not quantitatively measure changes in participants' religious behavior before and after joining GSB. Future studies may benefit from employing mixed-method approaches to obtain a more comprehensive assessment of program effectiveness.

Novelty And Contribution

The novelty of this study lies in its examination of the Majlis Gerakan Shalat Berjamaah GSB as a unique model of mosque-based Islamic value internalization. While previous studies have generally focused on the virtues of congregational prayer, religious character formation, or Islamic education in formal institutions, research specifically investigating GSB as a structured movement for internalizing Islamic values remains limited.

This study contributes to the existing literature in three important ways. First, it provides empirical evidence regarding how congregational dawn prayer movements can function as effective mechanisms for Islamic value internalization. Second, it demonstrates the importance of combining worship activities with religious instruction in promoting sustainable religious commitment. Third, it highlights the role of community-based religious movements in revitalizing the educational and social functions of mosques within contemporary Muslim societies.

Practically, the findings may serve as a reference for mosque administrators, religious organizations, and policymakers seeking to develop effective strategies for strengthening religious participation, promoting Islamic values, and revitalizing mosque-centered community development.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The conclusion of a research study summarizes the main findings, based on the research objectives and the problem statement previously posed. Conclusions should be presented concisely, concisely, and clearly, without repeating the discussion at length. In conclusion, the researcher provides answers to the research questions and relates them to the results of the analysis, while also emphasizing the findings' contribution to theory or practice.

This study aimed to examine the process of internalizing Islamic values through the Majelis Gerakan Shalat Berjamaah GSB, identify the factors influencing its effectiveness, and analyze its impact on participants and the wider community. Based on the findings, it can be concluded that the internalization of Islamic values within GSB is carried out through a structured and continuous process, beginning with the invitation to perform congregational dawn prayer *ṣalāh al-subḥ* berjamaah and followed by regular religious study sessions majlis ta'lim delivered by Islamic scholars. The consistency of these activities istiqamah plays an important role in shaping participants' religious habits and strengthening their understanding of Islamic teachings.

The study also found that the effectiveness of Islamic value internalization in GSB is influenced primarily by internal factors, particularly the commitment of organizational leaders and the enthusiasm of congregation members. Strong leadership and active participation ensure the continuity and sustainability of the program, which in turn supports the internalization process.

Furthermore, the participation in GSB has a positive impact on both individual participants and the wider community. For individuals, it enhances religious awareness, strengthens worship practices, and encourages regular attendance at the mosque. For the community, it contributes to increased mosque activity, particularly during dawn prayers, and helps revitalize the mosque as a center of worship and religious learning.

Overall, GSB functions not only as a congregational prayer movement but also as an informal medium for Islamic education and value internalization that contributes to strengthening religious commitment and social cohesion in society.

Suggestions

Based on the findings and conclusions of this study, several recommendations are proposed.

First, for mosque administrators and GSB organizers, it is recommended to maintain and further strengthen the consistency of program implementation istiqamah by improving organizational coordination and expanding participation among community members. Strengthening leadership capacity and ensuring sustainable program management will help enhance the effectiveness of Islamic value internalization.

Second, for the wider Muslim community, active participation in mosque-based programs such as GSB is encouraged as a means of strengthening religious understanding, improving worship practices, and fostering social solidarity. Community involvement is essential to sustaining the positive impacts of such programs.

Third, for educators and Islamic scholars, it is recommended to integrate similar community-based approaches into Islamic education practices, combining worship activities with continuous religious learning to support character development and value internalization.

Finally, for future researchers, it is suggested that further studies be conducted using mixed-method or quantitative approaches to measure more precisely the level of behavioral and spiritual change among participants. Comparative studies in different regions or Islamic organizations are also recommended to enrich the understanding of mosque-based value internalization models.

Recommendations contain recommendations based on the research results and conclusions. They can be aimed at practitioners, academics, policymakers, or further research. They include concrete steps that can be taken to address identified problems, further develop research findings, or improve aspects with limitations. Recommendations must be relevant, applicable, and written rationally and based on research evidence.

AUTHOR CONTRIBUTION STATEMENT

Fikri Farikhin served as the sole author of this research article and was fully responsible for all stages of the research process. The author contributed to the formulation of the research idea and problem, development of the research design, and selection of the qualitative descriptive approach. The author also conducted all fieldwork activities, including data collection through observation, in-depth interviews, and document analysis.

Furthermore, the author was responsible for data analysis, interpretation of findings, and the development of theoretical and conceptual frameworks. The initial manuscript was written entirely by the author, followed by critical revisions to improve academic structure, clarity, and alignment with journal standards. The author also carried out the final review and approved the manuscript for publication.

The author confirms full accountability for the accuracy, integrity, and originality of the research presented in this article.

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