

## **Dynamics of Internalizing Muslim Dress: A Study on the Gap Between Formal Compliance and Religious Consciousness Students of Al-Husniyah Islamic High School**

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### **Abstract**

The obligation to wear Muslim attire in Islamic educational institutions is intended not only as a form of compliance with regulations but also as an effort to internalize Sharia values. This study aims to analyze the internalization of the obligation to wear Muslim attire at SMA Islam Alhusniyah Pulau Kijang across the aspects of understanding, acceptance, and practice. Using a descriptive quantitative approach supported by qualitative data, this research involved 58 female students as respondents selected through a total sampling technique. Data were collected via questionnaires, interviews, and documentation, then analyzed using descriptive percentages and thematic interpretation. The results indicate that internalization is in the "Good" category (78.73%). While students possess adequate normative understanding and accept school regulations, qualitative data revealed that internalization has not been fully realized in consistent religious consciousness outside of school. This inconsistency is triggered by the strong influence of modern fashion trends (peer pressure) and the loosening of social and family control when students are outside institutional supervision. The study concludes that internalization is more dominant at the cognitive level and institutional compliance rather than the dimension of personal religious

praxis, highlighting an "internalization gap" between school regulations and personal spiritual consistency.

**Keywords:** Internalization of Values, Muslim Dress, School Compliance

### **Abstrak**

Kewajiban berbusana muslimah di lembaga pendidikan Islam tidak hanya dimaksudkan sebagai bentuk kepatuhan terhadap tata tertib, tetapi juga sebagai upaya internalisasi nilai syariat. Penelitian ini bertujuan menganalisis internalisasi kewajiban berbusana muslimah di SMA Islam Alhusniyah Pulau Kijang pada aspek pemahaman, penerimaan, dan praktik. Menggunakan pendekatan deskriptif kuantitatif dengan dukungan data kualitatif, penelitian ini melibatkan 58 siswi sebagai responden yang diambil melalui teknik sampling jenuh. Data dikumpulkan melalui angket, wawancara, dan dokumentasi, lalu dianalisis dengan persentase deskriptif dan interpretasi tematik. Hasil menunjukkan bahwa internalisasi berada pada kategori baik (78,73%). Siswi memiliki pemahaman normatif yang memadai dan menerima aturan sekolah, namun data kualitatif mengungkapkan bahwa internalisasi belum sepenuhnya terwujud dalam kesadaran religius yang konsisten di luar sekolah. Ketidakkonsistenan ini dipicu oleh kuatnya pengaruh tren mode modern (tekanan teman sebaya) serta melonggarnya kontrol sosial dan keluarga saat siswi berada di luar pengawasan institusi. Penelitian menyimpulkan bahwa internalisasi lebih dominan pada tataran kognitif dan kepatuhan institusional daripada dimensi praksis keberagamaan personal, yang menunjukkan adanya celah internalisasi antara regulasi sekolah dengan konsistensi spiritual pribadi.

**Kata Kunci:** Internalisasi Nilai, Busana Muslimah, Kepatuhan Sekolah

### **A. Introduction**

Islamic educational institutions in Indonesia hold a complex dual mandate: acting as a vehicle for intellectual transformation and a space for the internalization of transcendental values to form integrative student characters. Within the context of character education, one crucial manifestation of this internalization process is the policy mandating Muslim attire for female students. In the discourse of Islamic education, Muslim dress is not merely a physical attribute, a symbol of formality, or a mere institutional uniform. Furthermore, it serves as a pedagogical instrument directed at instilling theological awareness regarding the obligation to cover the awrah, maintaining social ethics, and constructing a solid Islamic identity.<sup>1</sup> Through attire, schools strive to create an environment conducive to students' spiritual development amidst the currents of modernity.

However, empirical reality in the field often reveals a significant disconnection or gap between institutional regulations and personal religious consciousness. Current research indicates that compliance in wearing Muslim attire within school environments is frequently trapped in the phenomenon of "situational compliance."

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<sup>1</sup>Abuddin Nata, *Metodologi Pendidikan Islam* (Jakarta: Rajawali Pers, 2021), hlm. 88.

This refers to actions triggered by strict institutional supervision and formal environmental pressure, rather than the result of deep internal value appreciation.<sup>2</sup> This phenomenon highlights the tension between the identity politics of the hijab and modern adolescent lifestyle trends in public spaces. It creates a behavioral paradox; students appear Sharia-compliant within academic settings to avoid sanctions, yet demonstrate inconsistencies in religious behavior when in public or domestic spaces far from school supervision.

Theoretically, the process of value internalization is not an instantaneous event but a long journey through specific stages. Value internalization is said to reach a consummate stage only when a value has transcended cognitive-informative aspects and fully merged into the personality structure (affective-psychomotor), thereby producing consistent, settled, and independent behavior.<sup>3</sup> Without achieving the stage of trans-internalization, religious values will merely remain a regulatory burden that is temporary and fragile in the face of external influences.

Several previous studies have attempted to dissect this phenomenon from various perspectives. Research by Pajarianto et al. emphasizes that the effectiveness of value internalization heavily depends on how the school environment can integrate these values into daily learning culture.<sup>4</sup> However, most of these studies tend to focus on urban environments with broad access to information. There remains a limitation in literature specifically dissecting the mechanism of internalizing Muslim dress within rural contexts or secondary schools in regions with specific socio-cultural characteristics, such as Pulau Kijang, Indragiri Hilir.

Such behavioral gaps are also clearly observed at SMA Islam Alhusniyah Pulau Kijang. As an institution emphasizing character building, this school has established Muslim dress as a mandatory identity. However, preliminary observations strongly indicate that the internalization of these values has only touched the surface. Some students still perceive the hijab as an administrative burden of the school rather than a spiritual necessity. This is detected through the loosening of dress standards when students are outside institutional control, often influenced by peer pressure.<sup>5</sup>

This condition underscores the urgency to examine more deeply why the school system has not yet been able to transform formal compliance into independent religious consciousness. This study aims to fill that gap by conducting a comprehensive

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<sup>2</sup> Nur Hasan, "The Hijab and Identity Politics Among Muslim Youth in Indonesia," *Religion* 11, no. 10 (2020): hlm. 515. <https://doi.org/10.3390/rel11100512>

<sup>3</sup> M. Munif, "Strategi Internalisasi Nilai-Nilai PAI dalam Membentuk Karakter Religius Siswa," *Jurnal Pendidikan Agama Islam* 5, no. 1 (2022): hlm. 12. <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/15531>

<sup>4</sup>H. Pajarianto dkk., "Study of Religious Tolerance and Internalizing Values in Islamic Education," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): hlm. 166. <http://doi.org/10.11591/ijere.v11i1.22153>

<sup>5</sup> M. A. Al-Qudah & A. Al-Hroub, "The Role of Islamic School Environment in Shaping Religious Identity," *Journal of Beliefs & Values* 43, no. 2 (2022): hlm. 158. <https://doi.org/10.1080/13617672.2021.1920065>

analysis of the internalization process of Muslim dress values across the aspects of understanding, acceptance, and religious practice. The novelty of this research lies in its attempt to dissect the anatomy of internalization trapped within cognitive dimensions and institutional compliance in a rural educational setting. By referring to broader thoughts on value integration, this research is expected to contribute to the development of a more transformative model of Islamic character education.<sup>6</sup>

## **B. Literature Review**

### **1. The Theory of Value Internalization in Islamic Education**

Value internalization is a process far more complex than the mere transformation of knowledge. Etymologically, internalization refers to a profound process of incorporating values so that they merge into an individual's mindset and patterns of action. In the perspective of Islamic education, the internalization of values aims to reach a stage where Sharia is no longer viewed as an external burden but as an internal spiritual necessity. The process is generally categorized into three crucial, interrelated stages:

- a) Value Transformation: This is a cognitive process where the educator merely provides information regarding good and bad values. In the context of Muslim attire, students are given an understanding of the naqli (scriptural) arguments concerning the obligation to cover the awrah.
- b) Value Transaction: This stage involves two-way interaction and habituation. The school implements regulations and provides a role model (uswah hasanah), leading to a communication of values between the institution and the student.
- c) Trans-internalization: The peak stage where the value has merged with the personality. The success of this stage is marked by the consistency of the student's behavior even in the absence of supervision from teachers or the school.<sup>7</sup>

### **2. The Concept of Muslim Attire: Between Theology and Identity**

Muslim attire in Islam is regulated based on the principle of covering the awrah, rooted in the Qur'an (QS. Al-Ahzab: 59 and QS. An-Nur: 31). Theologically, the hijab is a manifestation of obedience (ta'abbudi). However, in contemporary sociological developments, Muslim attire has also shifted toward becoming a symbol of social and cultural identity.

Internalizing the meaning of the hijab involves dimensions of aesthetics and ethics. The interpretation of the boundaries of the awrah often negotiates

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<sup>6</sup> D. Y. Yudhyarta, Zamsiswaya, & A. May, "Integrating Pancasila Values in Islamic Education: A Learning Model Based on Azyumardi Azra's Perspective," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): hlm. 4370. <https://doi.org/10.35445/alishlah.v17i3.7318>

<sup>7</sup> Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: Remaja Rosdakarya, 2012), hlm. 153.

with local cultural contexts.<sup>8</sup> In an Islamic school environment, this attire functions as an "identity uniform" that distinguishes students of Islamic institutions from general ones, while simultaneously acting as an instrument for protecting morality in public spaces.

### **3. Adolescent Psychology and the Phenomenon of Situational Compliance**

Adolescents are in a developmental phase of identity versus role confusion. At this stage, the influence of the peer group is often more dominant than school authority or parents. The "internalization gap" frequently emerges due to situational compliance—a condition where an individual obeys because of external supervision rather than intrinsic motivation.

For Muslim adolescents, the hijab often becomes a subject of negotiation between religious identity and modern fashion trends.<sup>9</sup> When outside of school, the desire for social "recognition" by their peer group often triggers a loosening of the dress standards previously adhered to within the school.

### **4. The Educational Ecosystem: Synergy of the Tri-Center of Education**

Internalization cannot proceed as a monologue through the school alone. The theory of the "Tri-Center of Education" (School, Family, and Community) emphasizes that settled character requires a coherent environment. If a school mandates Muslim attire but the family remains permissive and the community provides no social control, the process of trans-internalization will be hindered.<sup>10</sup>

## **C. Method**

### **I. Problem Analysis**

This research originates from the identification of a behavioral paradox among female students at SMA Islam Alhusniyah Pulau Kijang. The primary problem addressed is the Internalization Gap phenomenon. Specifically, the problem is mapped into two dimensions:

- a) **Regulative Dimension:** Student compliance in wearing Muslim attire is administrative and strictly supervised by school authorities, but this supervision does not extend to private and domestic spaces.

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<sup>8</sup> M. Quraish Shihab, *Jilbab: Pakaian Wanita Muslimah* (Jakarta: Lentera Hati, 2004), hlm. 112.

<sup>9</sup> Nur Hasan, "The Hijab and Identity Politics Among Muslim Youth in Indonesia," *Religion* 11, no. 10 (2020): hlm. 518.

<sup>10</sup> D. Y. Yudhyarta, Zamsiswaya, & A. May, "Integrating Pancasila Values in Islamic Education: A Learning Model Based on Azyumardi Azra's Perspective," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): p. 4375.

- b) Socio-Psychological Dimension: The tension between the religious identity taught by the school and the influence of global fashion trends and peer pressure outside the school environment.
2. **Research Design.** This study employs an Explanatory Sequential Mixed-Methods approach. Quantitative data were collected first to map general trends, followed by qualitative data to explain the reasoning behind the numerical findings.<sup>11</sup>
3. **Research Location and Subjects:** The research was conducted at SMA Islam Alhusniyah Pulau Kijang, Indragiri Hilir Regency. The research subjects were all 58 female students (Total Sampling).
4. **Data Collection Techniques:** Questionnaire (Quantitative): Using a Likert scale to measure cognitive, affective, and psychomotor dimensions, In-depth Interviews (Qualitative): Conducted with 10 students showing indications of situational compliance and Guidance and Counseling (BK) teachers. And Documentation: Used to review school regulations and disciplinary records.
5. **Data Processing Architecture :**To resolve the research problem, data were processed through the following systematic flow (See Figure 2 for the diagram). The process involves validating raw data, quantitative percentage analysis, qualitative condensation using the Miles & Huberman model, and final triangulation to identify the "Internalization Gap."
6. **Data Analysis:** Quantitative data were analyzed using the percentage formula:

$$P = \frac{F}{N} 100\%$$

Where:

P is the percentage;

f is the frequency of responses;

N is the total number of respondents.<sup>12</sup>

The results of these calculations were subsequently categorized into predicate intervals ranging from "Very Good" to "Very Poor." Concurrently, qualitative data were analyzed following the interactive model of Miles, Huberman, and Saldaña, involving three distinct stages: data condensation, data display, and conclusion drawing/verification.<sup>13</sup> The integration of these analytical results was used to identify whether a gap exists between formal-cognitive achievements and the actual religious praxis of the students.

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<sup>11</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2021), hlm. 240.

<sup>12</sup>Riduwan, *Belajar Mudah Penelitian untuk Guru, Karyawan, dan Peneliti Pemula* (Bandung: Alfabeta, 2014), hlm. 89

<sup>13</sup>Matthew B. Miles, A. Michael Huberman, & Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Thousand Oaks: SAGE Publications, 2022), hlm. 35.

## D. Result

### I. Quantitative Analysis: Mapping the Level of Internalization

The quantitative data obtained from 58 respondents indicate that the overall level of value internalization regarding Muslim dress at SMA Islam Alhusniyah Pulau Kijang is in the "Good" category, with an average score of 78.73%. However, a detailed breakdown of each dimension reveals a significant degradation of values from the cognitive stage to the psychomotor stage.

**Table 1.**

Quantitative Results of Internalization Dimensions

Internalization Dimension	Average Percentage (%)	Predicate
Cognitive (Understanding of Sharia)	84.50%	Very Good
Affective (Acceptance of Regulations)	79.20%	Good
Psychomotor (Daily Practice/Consistency)	72.50%	Good (Marginal)
<b>Combined Average</b>	<b>78.73%</b>	<b>Good</b>

The data in Table 2 clearly demonstrate an "Internalization Gap." While students have a very high understanding of the theological requirements (84.50%), their practical consistency drops significantly to 72.50%. This 12% gap indicates that knowledge does not automatically translate into consistent behavior.

### 2. Qualitative Findings: Unveiling Situational Compliance

To explain the numerical gap above, in-depth interviews were conducted. The qualitative findings categorize the causes of this inconsistency into three major themes:

- a. The "School Uniform" Perception. Interviews revealed that a significant number of students perceive the hijab and Muslim attire not as a religious identity, but as a mandatory school uniform. One student (Informant S1) stated:

"At school, we must wear it properly because of the rules and the teachers' supervision. But when we go to the market or hang out with friends in the afternoon, we feel more 'free' if we don't wear it strictly, as long as it's not during school hours."

This confirms that the internalization process is stuck at the "Value Transaction" stage, where obedience is a trade-off for institutional safety rather than a spiritual conviction.<sup>14</sup>

- b. Peer Pressure and the "Modish" Trend. In the rural context of Pulau Kijang, social recognition is highly valued. Students feel a psychological burden to look "fashionable" according to modern social media standards. The qualitative data shows that students often modify their dress style outside of school—such as wearing shorter veils or tighter clothing—to avoid

<sup>14</sup>Nur Hasan, "The Hijab and Identity Politics Among Muslim Youth in Indonesia," *Religion* 11, no. 10 (2020): p. 522.

being labeled as "old-fashioned" (ketinggalan zaman) by their non-school peers.<sup>15</sup>

c. **Weakening Social Control in the Domestic Sphere**

The research found that the lack of domestic reinforcement is a critical issue. Parents in the Pulau Kijang area often entrust the entire religious education to the school. Consequently, when students are at home or in the community, there is no strict supervision or consistent example from the family. This creates an environment where students feel they can "relax" their religious standards without social consequences.<sup>16</sup>

**3. Synthesis: The Anatomy of the Internalization Gap**

By triangulating the quantitative and qualitative data, this research identifies that the Internalization Gap at SMA Islam Alhusniyah is characterized by a "Cognitive-Behavioral Dissonance." Students know the rules (Cognitive), they agree with the school's identity (Affective), but they struggle to maintain the practice (Psychomotor) due to the lack of an integrated support system between the school, family, and social environment.

The findings suggest that the school's success in achieving a 78.73% score is a result of effective institutional management, but the "missing" 21.27% represents the spiritual and social challenges that the school cannot solve alone.<sup>17</sup>

The comprehensive integration of the research findings, ranging from conceptual framework to practical recommendations, is illustrated in Figure 1. This synthesis highlights the 'Internalization Gap' and provides a roadmap for enhancing religious character through school and parental collaboration."

**Figure 1.**

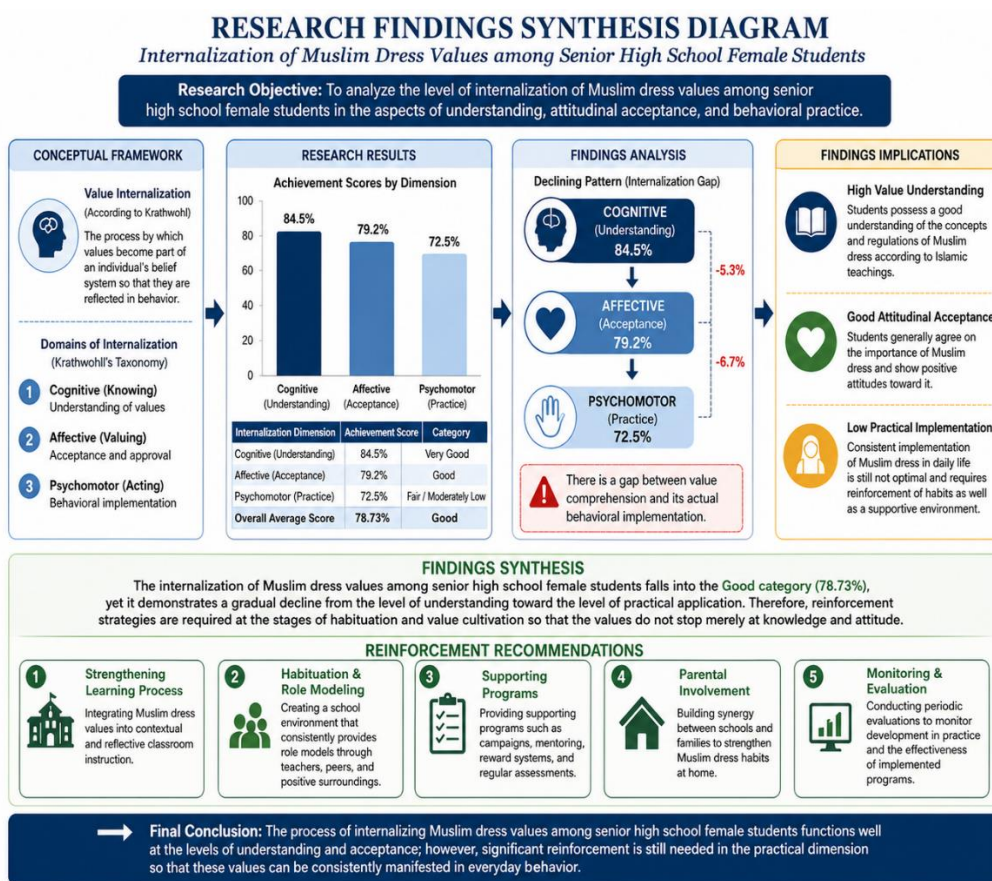
Research Findings Synthesis Diagram on the Internalization of Muslim Dress Values among Senior High School Female Students

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<sup>15</sup>M. A. Al-Qudah & A. Al-Hroub, "The Role of Islamic School Environment in Shaping Religious Identity," *Journal of Beliefs & Values* 43, no. 2 (2022): p. 162.

<sup>16</sup>D. Y. Yudhyarta, Zamsiswaya, & A. May, "Integrating Pancasila Values in Islamic Education," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): p. 4376.

<sup>17</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2021), p. 250.



## E. Discussion

### 1. The Paradox of Cognitive Success and Behavioral Inconsistency

The empirical evidence from SMA Islam Alhusniah reveals a classic pedagogical challenge: the disconnect between "knowing" and "being." While the cognitive score of 84.50% indicates that the transmission of religious knowledge (transfer of knowledge) has been highly successful, the degradation in the psychomotor dimension (72.50%) suggests a failure in the transfer of values.

This gap confirms that the internalization process at the research site is still predominantly at the Transformation and Transaction stages. Students "transact" their appearance for school safety, but the value has not yet reached the Trans-internalization stage—where the value becomes an inseparable part of the self-identity. In the context of a progressive society (masyarakat berkemajuan), education should aim for "Substantial Piety" rather than "Symbolic Piety." If the hijab is only worn to satisfy institutional surveillance, then the educational goal of creating a self-governing moral agent is not yet fully achieved.<sup>18</sup>

### 2. Socio-Digital Dynamics and the "Rural-Modern" Tension

Pulau Kijang, despite its rural geography, is no longer isolated from global cultural currents. The findings highlight how social media acts as a "competing

<sup>18</sup>Muhaimin, Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah (Bandung: Remaja Rosdakarya, 2012), p. 160.

educator." When students exit the school gates, they enter a digital-social ecosystem that often promotes aesthetics over modesty.

The "Internalization Gap" is essentially a negotiation process. Students are navigating a dual reality: the Ideal Reality of the school and the Social Reality of their peers. This tension suggests that religious education must evolve. It cannot rely solely on normative-dogmatic approaches (telling students what is haram or halal). Instead, it must adopt a Reflective-Dialogic model that empowers students to critically filter global trends through their own religious logic. A progressive society is built by individuals who possess "Digital Taqwa"—the ability to maintain religious integrity even in the face of borderless cultural influences.<sup>19</sup>

### **3. Reconstructing the Tri-Center of Education Paradigm**

The discussion of these findings inevitably leads to the necessity of an integrated ecosystem. The weakness of the domestic (family) and social (community) control in Pulau Kijang places an unfair burden on the school.

To build a progressive community, the paradigm of "delegated education" (where parents hand over character building entirely to schools) must be dismantled. The integration of Pancasila and Islamic values, as discussed in recent scholarship, emphasizes that character is a collective responsibility. There must be a "Value Coherence" between what the student hears in the classroom, what they see at the dinner table at home, and what they experience in their social circles. Without this coherence, the school's efforts will remain "situational," and the students' religious consciousness will remain "fragmented."<sup>20</sup>

### **4. Toward a Transformative Model of Character Education**

Moving forward, the results suggest that SMA Islam Alhusniyah—and similar institutions—should move beyond the Regulative Model. While rules are necessary for order, they are insufficient for internalization. The discussion points toward a Culture-Based Model where Muslim dress is promoted as an empowering identity and a form of "Spiritual Fashion" that is both modern and modest.

By shifting the narrative from "compliance to rules" to "commitment to identity," schools can help students bridge the gap. This aligns with the vision of a progressive Islamic society that values both tradition and modernization without sacrificing its core transcendental values.<sup>21</sup>

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<sup>19</sup> Nur Hasan, "The Hijab and Identity Politics Among Muslim Youth in Indonesia," *Religion* 11, no. 10 (2020): p. 525.

<sup>20</sup> D. Y. Yudhyarta, Zamsiswaya, & A. May, "Integrating Pancasila Values in Islamic Education: A Learning Model Based on Azyumardi Azra's Perspective," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): p. 4378.

<sup>21</sup> H. Pajarianto et al., "Study of Religious Tolerance and Internalizing Values in Islamic Education," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): p. 170.

## Conclusion

Based on the comprehensive analysis of the internalization of Muslim dress values at SMA Islam Alhusniyah Pulau Kijang, it can be concluded that the process has achieved a "Good" overall standing, particularly within the cognitive and formal-regulative domains. The primary strength of this internalizing effort lies in the institution's robust capability to transmit theological knowledge and normative standards, resulting in high student awareness regarding the Sharia foundations of the hijab. This success is further bolstered by a disciplined school environment that fosters immediate behavioral compliance within the academic sphere, effectively establishing the hijab as a stable institutional identity. However, the study identifies a critical weakness in the form of an "Internalization Gap," where religious consciousness often remains situational rather than substantial. This inconsistency is evident in the degradation of practice when students transition from supervised institutional spaces to unsupervised social and domestic environments. The deficiency in the current model is its heavy reliance on external control and administrative mandates, which have yet to successfully transform into independent spiritual conviction or "trans-internalization." Furthermore, the lack of synergy between the school, family, and the social environment in a rural-modern transition like Pulau Kijang allows external pressures, such as digital fashion trends and peer influence, to erode the consistency of the students' religious praxis. Ultimately, while the school has succeeded in the "Transformation" and "Transaction" of values, the journey toward creating a self-governing moral agent in a progressive society requires a shift from a regulative approach to a more reflective and collaborative educational ecosystem.

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