Journal of Social Research

P-ISSN:2827-9832
E-ISSN: 2828-335x
Vol. 5, No. 9, August 2026
http://ijsr.internationaljournallabs.com/index.php/ijsr

Cuing Environment dan Harmony dalam Internalisasi Nilai Toleransi di Madrasah : What and How?

Rinda Wulandari*, Hari Prastyo, Abdul Ghofar
Universitas Uluwiyah Mojokerto, Indonesia
Email: Rindawulan33@gmail.com*, hari@lecturer.uluwiyah.ac.id, ghofar@lecturer.uluwiyah.ac.id

Keywords:
Internalization of Tolerance Values;
Cuing Environment;
Harmony;
IDC Theory (Interest-Driven Creation).

ABSTRACT

This research examined the role of the cuing environment and harmony in addressing increasing cases of student intolerance in the digital era through the internalization of tolerance values. The study applied the IDC (Interest-Driven Creation) Habit Loop theory framework to provide an overview of tolerance value internalization at MTsN 3 Sidoarjo. The purpose of this research was to analyze the role of the cuing environment and harmony in the internalization of tolerance values through the habituation of religious activities using a qualitative approach with a case study design. Data were collected through observations, in-depth interviews, and documentation, which were analyzed using the Miles and Huberman model. The findings showed that the cuing environment functioned as a trigger for tolerant behavior through supportive physical, social, and temporal dimensions. Meanwhile, harmony acted as an intrinsic reinforcement mechanism, where these two IDC components worked synergistically to create affective satisfaction within the habit loop process. The physical dimension was reflected in mosque layouts, visual posters, and structured activity schedules; the social dimension was demonstrated through teacher role modeling and respectful interactions; and the temporal dimension was represented by consistent patterns of activities. Harmony operated through affective, cognitive, social, and spiritual dimensions, collectively strengthening the internalization process. In conclusion, the internalization of tolerance values occurred through the synergy between the cuing environment as an external trigger and harmony as an intrinsic reinforcer, resulting in sustainable tolerant character development embedded in students' daily behaviors.

INTRODUCTION

The cuing environment is the first component in the IDC (Interest-Driven Creation) Habit Loop theory. It plays a crucial role as an external stimulus that operates across physical, social, and temporal dimensions (Srivastava et al., 2024; Veenita et al., 2023). The physical dimension includes the mosque layout, visual posters promoting religious moderation displayed throughout the madrasah environment, and structured and consistent schedules of religious activities (Al Khalifa & Lafi, 2025; Elgendy, 2025; Ibrahim et al., 2025; Kusumadewi et al., 2026; Tanazudin et al., 2025). Meanwhile, harmony refers to affective and emotional outcomes that are multidimensional and holistic. Harmony encompasses subjective internal experiences across affective dimensions (feelings of joy, satisfaction, and peace), cognitive dimensions (a sense of achievement, deeper understanding, and personal growth), social dimensions (feelings

of connection with others, acceptance within the community, and contribution to the common good), and spiritual dimensions (feelings of meaning, alignment with higher values, and self-transcendence). The concepts of cuing environment and harmony are aligned with the Islamic concepts of sakinah (peace of mind) and sa'adah (true happiness), explaining that students practice tolerance values not merely due to external pressure or the pursuit of recognition, but because they experience inner peace, spiritual fulfillment, and a sense of responsibility to respect diversity and uphold God's command to maintain harmonious relationships with others (Goshu & Ridwan, 2024; Rahman et al., 2024; Reaves, 2024).

The study titled Strengthening National Insights of the Lopok Village Youth Organization (Karang Taruna) in Sumbawa Regency through the Democracy Education Forum (Forum Pendidikan Demokrasi) stated that younger generations are vulnerable to intolerance, highlighting the importance of strengthening national awareness through democratic education. This research promoted tolerance among youth through democratic education; however, it primarily focused on evaluating the success of a community service program based on participants' understanding and involvement. Therefore, it did not explain the mechanism through which tolerance values are internalized into sustainable behaviors (Davari et al., 2024; Karakaş, 2024; Onel, 2024; Sirakaya-Turk et al., 2024; Zhang & Cao, 2025).

Furthermore, the study titled Internalizing Tolerance Values Through Islamic Religious Education Learning at SMP Negeri 1 Sumberejo Tanggamus [3] explained that teachers serve as primary actors in instilling tolerance values. However, the study focused mainly on classroom learning processes and did not examine how the habituation of religious activities and the school environment contribute to the formation of sustainable tolerant behaviors. Another study, Habits of Religious Activities in Shaping Religious Character in Madrasas, focused on religious character formation through activities such as congregational prayer, tadarus (Qur'anic reading), and communal prayer. Nevertheless, this study did not specifically examine tolerance value internalization or explain the psychological mechanisms through which habitual practices influence student behavior. Additionally, it did not apply the IDC Habit Loop theoretical framework. The study titled Improving Students' Religious Character Through Internalization of Values in Religious and Social Activities focused broadly on religious character development (Komariah & Nihayah, 2023; Munif, 2025; Nursalim et al., 2023; Sauri et al., 2022; Yadi & Mastofa, 2025). However, it did not explain how tolerance values are formed through interactions among environmental stimuli, habituation processes, and students' intrinsic reinforcement mechanisms.

Despite the growing body of research on tolerance internalization and character education, several gaps remain. Most previous studies have focused on general religious or character education rather than specifically examining tolerance value internalization. Limited research has explored how cuing environment and harmony interact to create sustainable behavioral changes. Furthermore, previous studies have rarely applied comprehensive frameworks such as IDC Habit Loop theory to explain the psychological mechanisms underlying tolerance formation. Studies examining the synergy between environmental triggers and affective, cognitive, and spiritual reinforcement within madrasah contexts remain limited, while holistic analyses of physical, social, and temporal dimensions are still scarce. This study addressed these gaps by applying the IDC Habit Loop framework to analyze tolerance value

internalization in madrasahs, identifying the specific roles of cuing environment dimensions (physical, social, and temporal) in triggering tolerant behaviors, exploring harmony across affective, cognitive, social, and spiritual dimensions as an intrinsic reinforcement mechanism, examining how their synergy creates a habit loop that transforms tolerance from cognitive understanding into consistent behavior, and providing empirical evidence from MTsN 3 Sidoarjo.

The purpose of this study was to analyze the role of the cuing environment in the internalization of tolerance values and to describe the role of harmony in strengthening this internalization process. Through the IDC Habit Loop framework, the internalization of tolerance values at MTsN 3 Sidoarjo is expected to support the sustainability of an established tolerance ecosystem, encourage diverse and structured activities that can be continuously developed, and provide opportunities for future researchers to apply the IDC Habit Loop theory in other educational contexts.

METHOD

This research employed a qualitative approach with a case study design to examine the process of internalizing tolerance values through the habituation of religious activities at MTsN 3 Sidoarjo. The research site was selected because the madrasah consistently implemented religious activity habituation as part of its character education program. Primary data were obtained from the Madrasah Principal, Islamic Education Teacher, Vice Principal for Student Affairs, activity supervisor teachers, Guidance and Counseling Teacher, and students. Secondary data were collected from madrasah documents and relevant literature. Data collection was conducted through in-depth observations, structured interviews, and documentation. The collected data were analyzed using the Miles, Huberman, and Saldaña model.

RESULTS AND DISCUSSION

The Role of the Environment (Cuing Environment) in the Process of Internalizing Tolerance Values

a. Physical Dimensions

MTsN 3 Sidoarjo places great emphasis on the physical environment. The mosque's layout is designed to facilitate interaction between students from diverse backgrounds, with visual posters promoting religious moderation displayed in the hallways leading to the mosque, and a consistent, structured schedule for religious activities. As stated by Ms. Hanim Masyudah, S.Pd.I, M.Pd., the Vice Principal of MTsN 3 Sidoarjo:

"You know what mosques are like. They're open, without doors or partitions, or they're completely open, without any screens separating the male and female students. The boundary between the male and female students is between the pillars of the mosque, with the male congregation at the front and the female congregation at the back(H. Masyudah, personal communication, April 8, 2026)."

(011.1A)

In line with what was conveyed by Chika, a student in class 8 F, who said:

"The mosque is comfortable and spacious, sis. The ablution area is clean, the rows are neat, and we sit together with friends from different classes. So when we're in the

mosque, we're not just with our classmates, but with everyone. It just feels more intimate (Chika, personal communication, April 14, 2026). "

(011.1B)

Visual posters on religious moderation are displayed on the madrasah entrance wall, on poster boards in the madrasah courtyard, and above the classroom hallways where students pass each day as they head to the prayer room. This has become part of the instillation of the values of religious tolerance. Ms. Hanim Masyudah, S.Pd.I, M.Pd., the Deputy Principal of MTsN 3 Sidoarjo, said:

"If you've noticed, there are anti-bullying posters in several places. Although they're minimal, they're not many. There's also the Anna Dhafatu Minal Iiman poster. It's meant to instill in children the habit of not bullying their friends and to respect and appreciate each other (H. Masyudah, personal communication, April 8, 2026)."

(011.2A)

The seating arrangement during religious activities is intentionally heterogeneous. This is in line with what Mr. Moh. Nadhif, S.Pd.I., stated. as a PAI teacher said:

"Heterogeneity isn't about religious differences, but rather differences in family background and character. This is so students can get used to not discriminating between friends and not always hanging out with the same friends (M. Nadhif, personal communication, April 9, 2026)."

(011.3C)

b. Social Dimension

Madrasah teachers and staff also exemplify good behavior and courtesy with their peers and students. As conveyed by Ms. Hanim Masyudah, S.Pd.I, M.Pd., Deputy Principal of MTsN 3 Sidoarjo:

"When teachers meet, they shake hands, address each other with respectful terms, and maintain good hygiene practices, setting a good example for the children. Teachers address each other or address their colleagues with the terms ma'am or sir. Not just by name. Outside, they call each other "miss" or "mas." But at school, they call their friends "ma'am" and "sir." Even if there's a difference in age, whether older or younger, it's a role model for the children to foster mutual respect. In socializing, children aren't indifferent; they exhibit tolerance; they care (H. Masyudah, personal communication, April 8, 2026)."

(012.2A)

Meanwhile, Chila, a student in grade 8 F, said:

" At first, I was shy , because I didn't know many people. But because I met every morning at the mosque, I gradually got to know each other. Now, when I go to the mosque, I have a friend who usually sits next to me. It's like a close friend, even though we're in different classes (Chila, personal communication, April 14, 2026)."

(012.3D)

Likewise, the practice of respectfully listening to a religious sermon, even if the content and perspectives conveyed do not always align with the listener's personal views, is a form of ethical behavior where students are able to address differences of opinion with dignity. Chika, a student in grade 8F, shared her experience of listening to a religious sermon from her classmates and responding differently. As she put it:

" I used to think silence meant agreement, Sis. So if there was a religious lecture that I didn't agree with, I felt strange if I remained silent, it felt like a lie. But over time, I learned that silence can have many meanings. Silence can mean respect for friends who are giving the lecture. Silence can mean I am listening intently before jumping to conclusions. Silence doesn't mean we don't understand , but rather that we are sincerely listening (Chika, personal communication, April 14, 2026). "

(021.3B)

Students, from seventh to ninth grade, were given the opportunity to deliver sermons in turns, both boys and girls. The sermons varied in length, from ten to fifteen minutes, depending on the material presented. This gave students the opportunity to openly express their impressions, feelings, and thoughts. This moment, for the students, reflected how they felt about the atmosphere, allowing them to express their feelings. As Novita, a seventh-grade student, put it:

"I really like it when the teacher asks how you're feeling today. It 's rare for a teacher to actually listen. I once said that I felt calmer after listening to a sermon about forgiveness. It was simple, but it really resonated with me (Novita, personal communication, April 16, 2026)."

(023.1H)

c. Temporal Dimension

The consistent schedule of religious activities implemented at MTsN 3 Sidoarjo has successfully created a predictable temporal pattern for students, so that these activities no longer feel like a burden but rather as part of their daily lives. This was expressed by 7th-grade student Sabrina D:

"If I'm late for the Dhuha prayer, my friends will have already finished their sermons. I'll just be following along. I won't get the message (Sabrina, personal communication, April 16, 2026)."

(013.2F)

2. Harmony Plays a Role in Internalizing Tolerance Values

a. Affective Dimension

The affective dimension is the core of harmony in IDC theory, namely the feelings of peace, warmth, and happiness experienced by students when they practice the value of tolerance in their daily interactions at the madrasah. Ms. Ary Kusniyah Indharti, S.Pd., a guidance counselor, said:

"Students are encouraged to donate, to give alms, for example, when a parent dies or to victims of natural disasters, as a form of tolerance for their fellow students in need. The entire school community contributes and visits the homes of children in need (A. K. Indharti, personal communication, April 23, 2026)."

(031.1E)

Mrs. Lailatus Sa'idah, S.Pd.I as Teacher of Aqidah Akhlak and SKI stated:

" In my opinion, as a religious teacher, the presence of a teacher who is always devoutly accompanying the children during each prayer and dhikr recitation can create an emotional connection that encourages the growth of empathy and social awareness in the children. So the children think, 'Oh, the teacher is always there, she must be teasing and setting an example.' They like to feel noticed (L. Sa'idah, personal communication, April 23, 2026)."

(033.1G)

b. Cognitive Dimension

The cognitive dimension is the intellectual impact students experience as part of the harmonious experience after consistently participating in religious activities. Students begin to understand more deeply that differences in ethnicity, race, and social background are not threats, but rather part of the natural law of God that must be respected. Ms. Hanim Masyudah, S.Pd.I, M.Pd., the Deputy Principal of MTsN 3 Sidoarjo, said:

" If we look at the practice, ma'am, thank God the children have begun to understand that diversity is a blessing, although this understanding is still a work in progress. The proof is, although there was a case of bullying in the ninth grade which, after we investigated, turned out to be triggered by the behavior of the object that sometimes made the children excited and want to tease, overall their level of tolerance is quite good. In the seventh grade there was also a boy who waved a little, but yes, they are tolerant, accepting the differences. There are indeed some children who initially liked to call their friends names, but we immediately guided them not to do that because it could make their friends down or feel inferior. The important thing is, the cases of bullying here are minimal, ma'am, because they can be resolved immediately. It doesn't get to extreme things like children becoming depressed or not wanting to go to school. The children here already have a high level of tolerance, they are indifferent in a positive sense. don't really mind the differences between their friends. So their sense of growth can be seen from how they behave towards different friends (H. Masyudah, personal communication, April 8, 2026)."

(032.1A) .

c. Social Dimension

The social dimension is the most tangible manifestation of established harmony , namely the automatic and consistent realization of tolerant behavior in students' lives. When harmony is experienced repeatedly as a positive consequence of tolerant behavior, students' brains begin to anticipate this pleasant experience each time the same cuing environment arises . Novita, a 7th grade student, said:

"Honestly, I was initially a bit self-conscious about participating in activities. I was afraid of not being accepted, afraid of being laughed at by my friends. But when I joined the volleyball and martial arts extracurricular activities, my friends were really nice, and thank God, I was accepted (Aisyah, personal communication, April 16, 2026)."

(033.1H)

Students naturally avoid hurtful remarks about friends with different beliefs, sincerely respect others' opinions in discussions, and voluntarily participate in shared activities regardless of background. This is what is meant by the automaticity of behavior within the habit loop: the value of tolerance has moved from the cognitive and affective realms to the social realm inherent in students.

d. Spiritual Dimension

spiritual dimension of harmony serves as a reinforcement in the habit loop , as motivation stemming from religious belief is stronger than purely external motivation. There is a deep spiritual satisfaction when students at MTsN 3 Sidoarjo practice tolerance in the madrasah environment. They feel that caring for the feelings of friends with different

characters or backgrounds is a tangible manifestation of noble character . As Chika, a grade 8 F student, expressed:

"Yes, sis, it's considered worship. After all, Allah loves those who do good. If we're kind to our friends, Allah is also pleased. Like yesterday, sis, a friend of mine couldn't attend tutoring because he didn't have the money. So, I invited him to study with me at home, for free. My mother said, 'Subhanallah, your child is good, Allah must love you.' So, I feel like it's also worship, sis, even if it's simple (Chika, personal communication, April 14, 2026)."

(034.1B)

For students at MTsN 3 Sidoarjo, a deeper meaning in life grows when their purpose becomes clearer, as spiritual awareness blends with concrete action . Firda, a 7th-grade F student, expressed this sentiment:

"Once, a friend said her money had been stolen by a classmate. I was in 7th grade at the time. I didn't want to jump in with the criticism before I knew the facts. Finally, I asked my homeroom teacher, but I didn't reveal his name to avoid being ostracized. It's better to, as they say, check before commenting (Firda, personal communication, April 16, 2026)."

(034.2J)

As explained by Mr. Drs. H. Jumakir, MM. as the Head of Madrasah, he said:

"Alhamdulillah, many parents have expressed their gratitude to us. Before coming here, their children never prayed, were lazy about reciting the Quran, and even stopped praying Dhu'ah. They don't go to the mosque or study the Quran as often. On average, our graduates have become Friday prayer preachers and Qari (reciters). Their behavior has improved, they are more polite to their parents, and their children are less prone to anger (H. Jumakir, personal communication, May 4, 2026)."

(034.3I)

Finding 011.1A confirms that the manifestation of social tolerance at MTsN 3 Sidoarjo is integrated through the layout of the worship space, where the school mosque is designed openly without partitions or the separation of rows based on social stratification. The absence of this physical screen breaks down the psychological barriers between students, allowing all congregants from various economic, academic, and family backgrounds to mingle in the same ritual line. This empirical condition is in line with Walzer's classification of social tolerance, which emphasizes that respect for differences in status in public spaces is the main foundation of an inclusive society. Theoretically, this non-discriminatory spatial design functions as an instrument of social engineering , where intensive physical togetherness in the rows creates habituation to the value of equality (Firtikasari & Andiana, 2024).

Finding 011.1B shows that sitting side by side with friends from different classes on a regular basis fosters a sense of familiarity among students who previously did not know each other . Students feel closer to their classmates precisely because of the regular meetings at the mosque that place them in the same row. This proves that the design of the prayer room that does not provide partitions directly encourages the internalization of the values of mutual understanding and respect for differences. This finding aligns with Walzer's view that social tolerance necessitates non-discriminatory meeting spaces as a prerequisite for the formation of an inclusive society (Firtikasari & Andiana, 2024).

Finding 011.2A revealed that visual posters with the theme of religious moderation were permanently displayed on the madrasah door wall, classroom hallways, and madrasah yard as part of character building. The existence of anti- bullying posters as a habituation medium so that students respect and appreciate each other. This proves that the planned visual environment acts as a reminder of the value of tolerance that works continuously without requiring verbal instructions. This finding is in line with the artistic value according to C. Kluchon, who explains that visual works in the context of education have a special power to convey messages of tolerance and respect for diversity consistently to all madrasah residents (Wakit, 2024).

Finding 011.3C is that seating arrangements in religious activities are intentionally made heterogeneous based on differences in family backgrounds and student characters. This finding indicates that students are accustomed to not discriminating against friends and not only gathering with the same group. This is evidenced by the deliberate environmental engineering to train the ability to interact across groups as a concrete practice of tolerance. This finding is in line with the characteristics of tolerance according to Tilman, namely the ability to respect the basic attitudes, beliefs, and behaviors of others, as well as being patient and fair towards those with different opinions and having mental resilience in dealing with differences in the surrounding environment (Devi, 2020).

Finding 012.2A shows that madrasa teachers and staff consistently exemplify exemplary behavior by shaking hands and calling each other sir and madrasah despite their age differences, even when outside the madrasah environment these terms are not used. The exemplary stimulus shown by teachers continuously without regard to age barriers acts as a positive signal captured by the students' senses . Positive changes are clearly visible in daily interactions where students are no longer indifferent but instead show a high level of tolerance and concern for each other. This is in line with the IDC Habit and Loop theory put forward by Wenli Chen that the triggering environment (cuing environment) works synergistically to automatically activate target behavioral responses in individuals . Namely, when students continuously see environmental models rich in tolerance cues, their brains form strong associations that turn tolerant behavior into an innate response (default/autopilot) in the madrasah (Chen et al., 2020).

Finding 012.3D is that repeated interactions in religious activities at the mosque gradually break down social barriers between students from different classes. Students initially felt shy because they didn't know many people, but because they met at the mosque every morning, they gradually became close to each other and had close friends from other classes who always sat next to them. This finding proves that social closeness across classes does not grow from explicit instructions, but from the consistency of meetings in the same space that creates a sense of familiarity organically. This is in line with the goal of Islamic education in forming noble morals (makarimul akhlaq), which emphasizes that noble moral values must be internalized so that they become personalities that are reflected in daily behavior consistently, including in the form of an open attitude and not discriminating against friends based on class origin or background.

Finding 021.3B concerns understanding the meaning of silence in the process of accepting differences of opinion. Silence does not mean disagreement, but rather respect for others who deliver sermons and draw conclusions. This development in understanding demonstrates that the discussions and reflections that accompany religious activities

successfully foster maturity in thinking in addressing differences of opinion and tolerance, the ability to listen actively, and maturity in addressing differences of opinion encountered in religious activities. This aligns with Walzer's classification of tolerance in thought and opinion (Intellectual Tolerance). namely an open attitude and respect for differences in views, ideas and thoughts of others (Pribadi et al., 2024).

Based on findings from 023.1H, students felt the attention and concern of their teachers through reflection activities conducted after religious activities. Students felt happy when teachers gave them the opportunity to express their feelings and experiences. Students felt an atmosphere where they could express their feelings. This opportunity provided a space for students to be heard and their opinions valued. These findings prove that open reflection sessions after religious activities effectively strengthen the emotional dimension in the process of internalizing values. This is in line with the concept of tazkiyatun nafs in Islamic education, which emphasizes that true spiritual transformation requires the involvement of the inner dimension as a whole, including through the space for emotional expression and acceptance provided by educators (Solong, 2023).

An interesting finding from 013.2F is that when students miss a religious service or are late to attend, they feel disappointed because they cannot watch or participate in the activity. This finding proves that religious activities have been interpreted personally not as merely a formal obligation, but as something valuable and regrettable if missed. This phenomenon is in line with the IDC Habit and Loop theory , namely when someone has an interest in an activity and the activity is carried out repeatedly in their daily routine, then what is called an interest-driven creation habit or a creative habit driven by interest (Chen et al., 2020).

Based on the findings of 031.1E, madrasas accustom students to foster social awareness through various activities of sharing and helping others. Students practice the value of tolerance in daily interactions at the madrasa through donations and alms for victims of natural disasters and friends who have experienced misfortune. Students not only learn about the importance of sharing sustenance, but also develop an attitude of caring, empathy, and a sense of togetherness in social life. This finding shows that the value of tolerance is not only taught verbally, but is practiced through real actions involving the entire madrasa community. This is in line with the value of tolerance and solidarity according to C. Kluchon, namely where a value that underlies a person's actions toward others without regard for the possible consequences for themselves. This value reflects selfless concern and support, which prioritizes the common good over personal interests.

Based on the findings of 033.1G, the presence of teachers who consistently accompany students in prayer and dhikr activities has an important role in the formation of student character. Teachers not only function as instructors, but also as role models who provide real examples in carrying out religious practices. The exemplary attitude shown by teachers can indirectly foster a sense of empathy, social concern, and encouragement for students to emulate the positive behavior exemplified by their teachers. This finding proves that the affective role model of teachers plays an important role in forming the emotional dimension of tolerance values. This is in line with Albert Bandura's Social Learning Theory , where individuals observe the behavior of others. then use this information to guide their own future behavior (Irma depi et al 2024)

Based on the findings of 032.1A, students have shown positive development in understanding and accepting diversity in the madrasa environment, although the process of forming this attitude is still ongoing. In general, students have a fairly good level of tolerance towards differences in character and personal conditions of their friends. Although there was a case of bullying in the ninth grade which, after being traced, was triggered by the dynamics of social interactions between students, the problem was immediately addressed through guidance and mentoring carried out by the madrasa. Cases of bullying in the madrasa are relatively minimal and can be resolved quickly so that they do not develop into more serious problems. This condition indicates the development of an attitude of tolerance in students, reflected in their ability to accept differences, appreciate the existence of friends with different characteristics, and not use differences as a reason for discrimination or exclusion. This evidence shows that a cognitive understanding of diversity as a blessing has been clearly formed in the students' daily thought patterns and attitudes. This is in line with the stages of internalization of characterization or philosophy of life (Characterization or Philosophy of Life) according to Krathwohl, Bloom, and Masia. where these values have shaped their character and identity as a whole (David Firna Setiawan 2018).

Based on the findings of 033.1H, initially students had a lack of confidence in being involved in various activities at the madrasa. However, after participating in extracurricular activities, this perception slowly changed. Students felt that their peers welcomed them well, showed a friendly attitude, and accepted their presence without discrimination. This experience made them feel more comfortable, valued, and part of a group. This is in line with habituation according to E. Mulyasa, namely the habituation of placing humans as something special, which can conserve energy because it will become an inherent and spontaneous habit so that that energy can be used for various activities in every activity and other activities. When harmony has been experienced repeatedly as a positive consequence of tolerant behavior, students' brains begin to anticipate this pleasant experience every time the same trigger environment appears (Ulya, 2020).

Deep satisfaction in finding 034.1B is that worship is not only limited to the implementation of religious rituals, but also includes various good deeds done in everyday life. Students believe that helping others is a form of worship because it is an act loved by Allah SWT. This understanding is reflected in their experience when helping a friend who could not attend tutoring due to financial constraints by inviting him to study together at home without charging a fee. This finding proves that the value of social tolerance has been integrated with the students' spiritual identity so that doing good to others is felt as part of their devotion to Allah. This is in line with Walzer's classification of social tolerance, namely the attitude of respecting differences in social life, including differences in social status, economics and family background. Social tolerance encourages the creation of an inclusive and non-discriminatory society (Firtikasari & Andiana, 2024).

The profound meaning of life in the findings of 034.2J is when the purpose of the student's life becomes clearer when spiritual awareness is combined with real action. The findings show the implementation of the value of tabayyun, namely checking and seeking clarity of information first before making an assessment or comment on an event. This action proves that the internalization of the value of tolerance has moved from the cognitive and affective domains to the psychomotor domain, reflected in real decisions taken consciously in

challenging situations. This is in line with the characteristics of tolerance according to Tilman, namely the ability to be patient and fair towards people with different opinions, as well as having mental resilience in facing something different in the surrounding environment (Devi, 2020).

The program for habituating religious activities in the findings of 034.3I has a positive impact on the development of character and behavior of students. Informants said that many parents expressed gratitude and thanks for the changes that occurred in their children after participating in the program. Students who previously lacked the habit of worship, such as not regularly performing prayers and being less enthusiastic about reciting the Koran, showed significant changes to become more diligent in worship, actively participating in Koran reading activities, and accustomed to performing congregational prayers at the mosque. In addition, graduates of the program also showed developments in religious and social aspects. This is in line with the values according to Spranger which are included in the category of theoretical values or scientific values, namely religious tolerance that is instilled and strengthened by theory or scientific values will fundamentally provide an objective and systematic basis for understanding various religious beliefs and practices (Wakit, 2024).

CONCLUSION

This study showed that the cuing environment and harmony played complementary roles in the process of internalizing tolerance values through the habituation of religious activities at MTsN 3 Sidoarjo. The cuing environment functioned as an external trigger that shaped tolerant character and behaviors through physical, social, and temporal dimensions. Meanwhile, harmony acted as an intrinsic reinforcer that encouraged students to demonstrate tolerant behaviors through affective experiences, positive social relationships, and continuous personal development. Therefore, the internalization of tolerance values through the habituation of religious activities not only established behavioral routines but also fostered sustainable tolerant character development.

Based on the research findings, madrasas should strengthen supportive learning environments and cultivate harmonious relationships between teachers and students as part of strategies for internalizing tolerance values. Future research is expected to expand studies on character education by applying the IDC (Interest-Driven Creation) Habit Loop theory and examining its implementation across different educational contexts to provide a more comprehensive understanding of the process of developing tolerant character.

REFERENCES

Al Khalifa, H. E., & Lafi, M. W. (2025). Ornamentation and Islamic identity in contemporary European mosques: An analysis of cultural, aesthetic, and functional dimensions and modern influences. *Buildings*, *15*(8), 1302.

Chen, W., Chan, T. W., Wong, L. H., et al. (2020). IDC theory: Habit and the habit loop. *Research and Practice in Technology Enhanced Learning, 15*(1), 10.

Davari, D., Nosrati, S., & Kim, S. (2024). Do cultural and individual values influence sustainable tourism and pro-environmental behavior? Focusing on Chinese millennials. *Journal of Travel & Tourism Marketing*, *41*(4), 559–577.

Elgendy, T. H. (2025). *The Etymology of Mosque Architecture: Re-Thinking Integrative, Inclusive, and Sustainable Design*. Hamad Bin Khalifa University (Qatar).

Firtikasari, M., & Andiana, D. (2024). *Multicultural education*. Cahaya Smart Nusantara.
Goshu, B. S., & Ridwan, M. (2024). Bridging religion, science, and spirituality: A holistic approach to peace and understanding. *Britain International of Humanities and Social Sciences (BIoHS) Journal*, *6*(3), 196–216.
Ibrahim, M. S. S. I. S., Hidayatullah, S., & Thoha, A. F. K. (2025). The Mosque as a Spiritual Service: Analyzing Experiential Marketing Strategy in Urban Religious Landscape. *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam*, *8*(2), 258–275.
Karakaş, G. (2024). Investigation of sustainable water consumption behavior within the framework of value belief norm. *Environment, Development and Sustainability*, *26*(11), 28465–28483.
Komariah, N., & Nihayah, I. (2023). Improving the personality character of students through learning Islamic religious education. *At-Tadzkir: Islamic Education Journal*, *2*(1), 65–77.
Kusumadewi, R. A., Tamam, B., Aminudin, A., Farihin, A., & Ramdhan, A. (2026). Marketing Management in Islamic Boarding Schools: Integrating Promotion Mix and Faith-Based Values for Sustainable Student Recruitment. *Journal of General Education and Humanities*, *5*(1), 2025–2042.
Munif, M. (2025). Internalization of Qur'anic values in shaping students' character. *International Journal of Islamic Pedagogical Research*, *1*(1), 52–71.
Nursalim, E., Zurqoni, Z., & Khojir, K. (2023). Model of internalization religious character values to strengthen moral student. *TARBIYA: Journal of Education in Muslim Society*, 163–182.
Onel, N. (2024). Transforming consumption: The role of values, beliefs, and norms in promoting four types of sustainable behavior. *Journal of Consumer Behaviour*, *23*(2), 491–513.
Pribadi, I., et al. (2024). *Strengthening a tolerant academic climate in Muhammadiyah universities: A peace education perspective*. Widina Publisher.
Rahman, K., Ahmed, K., Chaudhary, A. I., Nadeem, K. A., Shukla, N., Simon, S., Kalyan, K. S., Ilangakoon, S., Gamliel, O., & Khan, M. W. (2024). The Role of Religions in Fostering Peace, Harmony, and Justice. *Policy Perspectives*, *21*(2), 155–193.
Reaves, A. M. (2024). *Grounded in Faith: Maintaining and Appreciating a Relationship with God, Oneself, and Others in an Ever-Changing World with New Ears and Eyes*.
Setiawan, D. F. (2018). *Evaluation procedures in learning*. Deepublish.
Sauri, S., Sanusi, A., Saleh, N., & Khalid, S. M. (2022). Strengthening student character through internalization of religious values in school. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, *7*(2), 30–43.
Sirakaya-Turk, E., Oshriyeh, O., Iskender, A., Ramkissoon, H., & Mercado, H. U. (2024). The theory of sustainability values and travel behavior. *International Journal of Contemporary Hospitality Management*, *36*(5), 1597–1626.
Srivastava, A., Yadav, S., Murthy, S., & Iyer, S. (2024). Constructing Desirable Learning Habits: Evidence from an Instructional System Design Course Based on the IDC Theory. *International Conference on Computers in Education*.
Solong, N. P. (2023). *Media-based Islamic education materials*. Adab Publisher.
Tanazudin, M. R., Satrio, P. U. D., Utami, A. D. W., Atiyatunnajah, M., Rianto, I. A. P., Sari, A. R., Al Anshory, M. F., Arif, S., Noviyanti, R., & Suminto, M. A. (2025). *Proceeding of international conference of visual communication design: Design, technology and local culture*.
Ulya, K. (2020). Implementation of the habituation method in early childhood education at Bina Generasi Tembilahan City. *ASATIZA: Jurnal Pendidikan, 1*(1), 49–60.
Veenita, S., MURTHY, S., & Sridhar, I. (2023). Building Students' Learning Habits on Slack:

An Application of the IDC Theory. *International Conference on Computers in Education*.
Wakit, S. (2024). *Religious tolerance*. Literasi Cahaya Abadi.
Yadi, I. N., & Mastofa, S. (2025). Religious Value Internalization through Youth Religious Activities: Strengthening Faith and Character Development in Community-Based Education. *Journal of Religious Studies*, *1*(1), 1–9.
Zhang, J., & Cao, A. (2025). The psychological mechanisms of education for sustainable development: environmental attitudes, self-efficacy, and social norms as mediators of pro-environmental behavior among university students. *Sustainability*, *17*(3), 933.