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Internalization of Islamic Educational Values Through the Decluttering Concept to Form a 5R Culture at SMP Labschool Unesa 1 Surabaya

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ABSTRACT

Problems with student discipline, cleanliness, and orderliness in the school environment pose challenges to character building. One approach to creating a neat and clean learning environment is implementing the 5R culture. However, its implementation in schools remains largely oriented toward physical cleanliness. This study aims to analyze the internalization of Islamic educational values, the application of the decluttering concept within the 5R culture, and its contribution to the formation of a 5R culture at SMP Labschool Unesa 1 Surabaya. This study employed a qualitative method using a case study approach. Data were collected through observation, interviews, and documentation, while data validity was tested through source and technique triangulation. The findings show that the internalization of Islamic educational values through decluttering occurs through three stages: transformation, transaction, and transinternalization, integrated into learning, habituation, and school culture. This process is also understood through the Islamic framework of takhalli, tahalli, and tajalli, in which students reduce undesirable habits, cultivate positive values, and manifest these values in consistent daily behavior. Students demonstrated increased awareness of cleanliness, orderliness, responsibility, and discipline, reflected in reducing unnecessary items, organizing learning equipment, maintaining classroom cleanliness, and carrying out class duties according to schedule. The process also fostered istiqomah through consistent implementation of the 5R culture. The study concludes that decluttering contributes as a starting point for implementing the 5R culture, helping students become accustomed to sorting, organizing, and maintaining

cleanliness while consistently internalizing Islamic educational values in daily school life.

Keywords
5R Culture
Character Education
Decluttering
Islamic Educational Values
Values Internalization

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Introduction

Education is a strategic tool for developing students' potential in the areas of knowledge, attitudes, and skills. In general, education functions to develop thinking skills while instilling a positive culture, building character, and strengthening students' spiritual dimensions [1]. Strengthening school culture is one strategy in realizing these educational goals. School culture can shape habits and behaviors that are built and developed by the entire school community [2]. School culture must adhere to basic values that refer to moral codes, norms, attitudes, habits, and ethics regarding what needs to be cultivated. It serves as a guideline that must be applied to all school members. Therefore, full support from all elements of the school is essential for its successful implementation.

One form of school culture that has the potential to build student character and morals is the 5R culture (Neat, Tidy, Clean, Maintain, and Diligent). The 5R culture was adopted from the Japanese 5S principles (*Seiri, Seiton, Seiso, Seiketsu, Shitsuke*). This culture was initially implemented in the industrial sector as an attempt to increase work efficiency and productivity, but over time, it began to be adopted in the education sector [3]. To date, the 5R culture in Indonesia is mostly implemented at the SMK (Vocational High School) level, especially in majors closely related to industry; however, it remains relatively limited at other levels of education, particularly SMP (Junior High School).

From an Islamic educational perspective, the 5R culture reflects principles that align with Islamic teachings, such as maintaining cleanliness, tidiness, discipline, and responsibility. This is in line with a popular hadith stating that "Cleanliness is half of faith" [4]. Building a 5R culture from an Islamic educational perspective not only has worldly goals, but also holds afterlife values. The 5R culture in Islamic education has spiritual value because Islamic teachings emphasize a clean and orderly life as a reflection of the quality of one's faith. Therefore, the 5R culture in the school environment needs to be integrated with the process of internalizing Islamic educational values so that it not only acts as a normative regulation but also shapes students' awareness and character.

However, field conditions indicate that student awareness regarding the maintenance of cleanliness and orderliness of the school environment, especially in the classroom, remains relatively low. Based on initial observations at SMP Labschool Unesa 1 Surabaya, it was found that students do not fully exhibit discipline and responsibility in maintaining classroom cleanliness and tidiness, even though the available facilities are adequate. This is evident from the persistence of trash in the classroom, the less-than-optimal implementation of duty, the accumulation of misplaced items, and general disorganization. These conditions indicate that the values of discipline, responsibility, and environmental concern have not been optimally internalized by the students. Therefore, an approach is needed to build awareness and habituation of students to maintain order in the learning environment.

Decluttering" is the opposite of "clutter"—which refers to disorder or piles of useless items. Contextually, decluttering is the process of sorting items to be kept or discarded based on needs and utility [5]. Meanwhile, the Oxford Dictionary of Current English defines "declutter" as the act of removing unused items to create more space [6]. Decluttering is an approach that involves sorting items according to their usefulness and removing unnecessary items to create a cleaner, tidier, and more organized environment. In an educational context, decluttering can also be used as a practical activity to habituate students to distinguish between necessary and unnecessary items, organize learning equipment, and maintain the orderliness of the learning environment. Thus, decluttering is not limited to the physical reduction of items but can also support the formation of habits related to cleanliness, order, discipline, and responsibility.

To address the aforementioned issues, the concept of decluttering can be used as a relevant approach. Decluttering involves sorting items and removing unnecessary ones to create a clean, tidy, and organized environment. Implementing this concept is expected to foster students' habits of maintaining a tidy learning environment consistently.

Based on these issues, this study offers a novelty by integrating the concept of decluttering with the process of internalizing Islamic educational values in the formation of a 5R culture in the school environment. Previous studies have primarily focused on the implementation of 5R in the school environment [7], [8] or analyzed the internalization of Islamic educational values in the learning process in general [9], [10]. However, previous studies have not specifically examined the use of decluttering as a medium for habituating and internalizing Islamic educational values through students' daily activities in the school environment. Meanwhile, this study presents a new approach using the concept of decluttering as a medium for habituating and internalizing Islamic values such as trustworthiness, discipline, cleanliness, and *istiqomah* in students' daily lives. Thus, the novelty of this study lies not only in the integration of decluttering and Islamic educational values, but also in the use of

decluttering as a practical medium for translating these values into students' daily habits and supporting the formation of a 5R culture. Another novelty lies in the application of this concept at the junior high school level through a school culture oriented towards the continuous formation of students' moral awareness and character.

Based on this context, this study addresses the following research questions: (1) How are Islamic educational values internalized at SMP Labschool Unesa 1 Surabaya? (2) How is the concept of decluttering applied to support the establishment of a 5R culture at SMP Labschool Unesa 1 Surabaya (3) How does the integration of Islamic educational values and the decluttering concept contribute to the formation of a 5R culture at SMP Labschool Unesa 1 Surabaya?

Accordingly, this study aims to analyze the internalization of Islamic educational values, the application of the decluttering concept within the 5R culture, and its contribution to the formation of a 5R culture at SMP Labschool Unesa 1 Surabaya. Theoretically, this study is expected to contribute to the development of Islamic education studies based on school culture. Practically, it can serve as a reference for educators in developing students' clean, tidy, disciplined, and responsible character through a contextual and applicable approach.

Literature Review

The internalization of values is the psychological process of individuals accepting and internalizing external values, such as social and cultural values. A person's behavior that aligns with internalized values is internally motivated, rather than driven by external coercion. Thus, values that were originally external become part of a personal value system that guides a person's behavior in everyday life [11]. In Islamic education, the process of value internalization involves three stages: transformation, transaction, and transinternalization of values [12]. This process demonstrates that education is not only oriented towards the aspects of knowing and doing, but also being, where students are able to implement and practice Islamic values continuously [13]. Thus, the internalization of Islamic educational values is an important part of instilling disciplined and responsible behavior in students.

In the context of this study, the internalization process is highly relevant because establishing a 5R culture requires more than just students' knowledge of cleanliness and order. Students need to understand the underlying values, practice them through concrete activities, and ultimately demonstrate them through consistent behavior. Thus, transformation, transaction, and transinternalization provide a process-oriented explanation of how Islamic educational values can be instilled through school culture. While transformation, transaction, and transinternalization explain the process through which values are introduced, practiced, and internalized, the Islamic orientation of these values requires a complementary conceptual framework.

The emphasis on cleanliness and responsible behavior in Islamic education is grounded in the teachings of the Qur'an. Surah Al-Baqarah (2:222) states, "…….. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."[14] This verse provides a normative foundation for efforts to instill cleanliness as an integral part of a student's character. The concept of self-purification extends beyond physical and sartorial cleanliness to encompass environmental cleanliness, demonstrating an integration of spiritual values with environmental awareness [15]. Consequently, cleanliness serves as a medium for students to learn and put into practice religious principles through activities such as cleaning, organizing, maintaining, and caring for the school environment.

Beyond the aspects of cleanliness and purification, fostering a "5R" culture—which supports the concept of decluttering can be linked to the principle of *israf* (excess or wastefulness). This principle is grounded in Surah Al-A'raf, (7:31) "…...but do not be excessive. Indeed, He does not like those who are excessive."[14] It emphasizes the importance of avoiding excess and encompasses educational values regarding moderation and the responsible use of resources. The prohibition against *israf* serves as a foundation for practicing the value of simplicity. This value plays a role in shaping student character, particularly in fostering a sense of responsibility [16]. In the context of decluttering, the principle is relevant to the process of identifying items based on their functional utility, reducing the accumulation of unnecessary goods, and utilizing available space more responsibly.

Thus, Quranic teachings regarding purification, cleanliness, and simplicity provide a normative foundation for this study. These principles reinforce the Islamic basis for establishing a 5R culture while distinguishing it from purely managerial approaches to cleanliness. However, this normative foundation needs to be understood further within the context of the students' personal transformation process, in order to explain how these values are instilled and manifested in their behavior. From an Islamic educational perspective, this process of transformation can be understood through the concepts of *takhalli, tahalli*, and *tajalli.*

Previous studies have addressed the relevance of the *takhalli, tahalli, and tajalli* trilogy to Islamic education and character building [17], [18]. *Takhalli*, the initial step in character formation, is defined as the purification of the self from reprehensible traits [19]. In the context of this study, the concept of *takhalli* is conceptually linked to the process of discarding unnecessary items and abandoning bad habits that lead to disorder and clutter. This interpretation does not equate the theological meaning of *takhalli* with the physical act of decluttering; rather, *takhalli* serves as an Islamic conceptual lens for understanding the educational significance of removing unwanted items and undesirable habits. Thus,

decluttering can be positioned as a contextual activity that enables students to tangibly experience the process of shedding unwanted habits within the school environment.

The process of transformation continues with the *tahalli* stage. *Tahalli* refers to the stage of adorning oneself with praiseworthy qualities [19]. In the context of this study, *tahalli* is reflected in the cultivation of attitudes such as cleanliness, discipline, responsibility, trustworthiness, and steadfastness *istiqomah*. Students are not merely expected to carry out decluttering activities; they are also encouraged to transform previously disorganized habits into constructive ones—such as returning study materials and classroom facilities to their proper places after use, maintaining classroom cleanliness, caring for facilities, and fulfilling agreed-upon responsibilities. These practices demonstrate that the decluttering process extends beyond the mere reduction of items to the formation of positive habits that support the implementation of the 5R culture.

The implementation of the 5R culture in schools can serve as a means of character building in students, such as fostering habits of cleanliness, orderliness, and organization. The formation of a 5R culture in schools is still faces with various obstacles, especially the low awareness and discipline of students in maintaining each element of the 5R. Therefore, an approach using the concept of decluttering is needed. Decluttering can extend beyond tidying and sorting items, as it offers students chances for practical learning, environmental awareness, and life-skill development [20]. When integrated with the 5R culture (Ringkas, Rapi, Resik, Rawat, and Rajin), decluttering activities become a starting point towards a cultural habit system that encourages students to sort, organize, maintain, and internalize values consistently. This practice is in line with Islamic values such as discipline, maintaining cleanliness, trustworthiness, and *istiqomah*.

A study demonstrated that education on the 5R Culture – which supports the concept of decluttering – can contributate to the ability to organize the environment and form positive habits through the learning and habituation process [21]. Therefore, it can be understood that decluttering is not merely a physical activity of tidying up, but it also drives changes in individual behavior and awareness. The approach grounded in the concept of decluttering is relevant to supporting the formation of a 5R culture in schools through the integration of Islamic educational values, namely discipline, responsibility, and order. In the context of this study, the 5R culture is positioned as a form of habituation practiced routinely and continuously. Habituation in schools can shape the disciplined character of students through activities carried out consistently[22].

The process then proceeds to the *tajalli* stage—the manifestation of instilled values into tangible behavior, marked by the unveiling of truth within the student's heart [23]. In this study, *tajalli* is reflected when Islamic values become evident in students' consistent daily

practices and evolve into habits. Students who habitually maintain classroom cleanliness, perform cleaning duties without being prompted, and remind one another to keep the environment tidy demonstrate the results of values that have been internalized into their everyday conduct. At this stage, the values previously introduced and practiced no longer rely solely on external instruction but begin to manifest as consistent behavior. Thus, the concepts of *takhalli, tahalli, and tajalli* provide an Islamic theoretical framework for understanding the processes of transformation, value inculcation, and the manifestation of values through concrete behavior.

When linked back to the process of value internalization, these three stages complement the previously described framework of transformation, transaction, and trans-internalization. Transformation relates to the process wherein students gain an understanding of values such as cleanliness, orderliness, discipline, and responsibility; transaction occurs when students put these values into practice through decluttering activities and the 5R culture; and trans-internalization takes place as these values become increasingly ingrained in the students and manifest in consistent behavior. Thus, transformation, transaction, and trans-internalization describe the pedagogical process of value internalization, while *takhalli, tahalli*, and *tajalli* provide an Islamic theoretical framework regarding the direction of changes in values and behavior. Together, they complement one another in explaining how decluttering activities can become part of the process of establishing a 5R culture grounded in Islamic educational values.

Material and Methods

This research was conducted using a qualitative case study approach. This methodology was chosen because it focuses on an in-depth study of the process of internalizing Islamic educational values through a decluttering-based 5R culture in the natural context of school life [24]. This research was focused on SMP Labschool Unesa 1 Surabaya, which has established and is currently implementing a Clean School Program, although the aspect of internalizing values in its execution remains suboptimal.

The participants were selected using purposive sampling based in their roles and direct involvement in the implementation of student activities and the 5R culture. A total of 13 participants were involved in this study, consisting of one vice principal for student affairs, one student affairs staff member, one homeroom teacher, two seventh-grade students, and eight eighth-grade students. The vice principal, student affairs staff member, and homeroom teacher were selected based on their involvement in managing, supervising, and supporting student activities and the implementation of the 5R culture. The student participants were selected based on their direct involvement in classroom activities, particularly those serving as class leaders and vice leaders or secretaries. The inclusion of participants from different roles

enabled the researcher to obtain information from school personnel and students regarding the internalization of Islamic educational values and the implementation of the 5R culture.

The research was conducted from April to May 2026. Primary data in this study were collected through observation and interviews, while secondary data were gathered from relevant literature and institutional documents. Observations were conducted in a participatory manner and focused on the implementation of the 5R culture, decluttering activities, students' participation, habituation practices, and observable behaviors related to cleanliness, orderliness, discipline, responsibility, and consistency. Interviews were conducted using a semi-structured format, involving the vice principal for student affairs, a student affairs staff member, homeroom teacher, and selected seventh- and eighth-grade students. The interviews explored their understanding, experiences, and perceptions regarding the internalization of Islamic educational values through the 5R culture. In addition to observations and interviews, the researcher utilized documentation to obtain supporting data related to school programs, student activities, and the learning process.

Data collection was conducted iteratively through observation, interviews, and documentation. The adequacy of the data was considered based on the recurrence of information and patterns relevant to the research questions across participants and data collection techniques. Data collection was considered sufficient when subsequent data collection no longer generated substantially different information concerning the process of internalizing Islamic educational values, the implementation of decluttering and the 5R culture, and the observed behavioral changes.

Data validity was tested using source triangulation, technique triangulation, and member checking to ensure the credibility and consistency of the research findings. Source triangulation was conducted by comparing information obtained from the vice principal, student affairs staff member, homeroom teacher, and students, while technique triangulation involved comparing findings obtained through observation, interviews, and documentation. Member checking was conducted by confirming the information and interpretations obtained from the interviews with the relevant participants to ensure that the findings accurately represented their experiences and perspectives. In addition, the researcher maintained an audit trail by documenting the data collection process, field notes, data condensation, data display, interpretation, and decisions made during the analysis. These procedures were used to strengthen the credibility, dependability, and transparency of the research findings.

The data analysis technique used refers to the Miles and Huberman model, which includes data condensation, data display, and conclusion verification [25]. Data condensation was carried out by selecting and transforming relevant data related to the internalization of Islamic educational values through the concept of decluttering and the 5R culture. Data were

presented in a descriptive narrative with tables or charts to facilitate analysis. Furthermore, conclusion verification was carried out continuously through data interpretation and comparison of patterns across observations, interviews, and documentation to understand the formation of a 5R culture through the internalization of Islamic educational values. The analysis focused on three main aspects: (1) the process of internalizing Islamic educational values, (2) the implementation of the decluttering concept in supporting the formation of the 5R culture, and (3) the impact of internalizing Islamic educational values through decluttering on students' behavior and the formation of the 5R culture.

Results and Discussions

A. The Process of Internalizing Islamic Educational Values at SMP Labschool Unesa 1 Surabaya

Internalization of Islamic educational values at SMP Labschool Unesa 1 Surabaya is developed through learning activities, habituation, and the strengthening of school culture. The internalized values include cleanliness, responsibility (*amanah*), orderliness, discipline, and *istiqomah*. The implementation of the 5R culture, based on the concept of decluttering, serves as a means of internalizing these values, which are incorporated into students' daily routines within the school environment. Viewed through the Islamic framework of *takhalli, tahalli,* and *tajalli*, this process represents a gradual movement from reducing undesirable condotions and habbits, to cultivating positive values, and finally to manifesting those values in students' everyday behavior.

The process of value internalization in this study went through three stages: transformation, transaction, and transinternalization of values [12]. These three stages can be understood as the pedagogical process through which the Islamic values were introduced, practiced, and gradually incorporated into students' behavior. At the same time, the process can be read through *takhalli, tahalli*, and *tajalli* as the Islamic moral-spiritual orientation of the transformation. Thus, the two frameworks are complementary rather than interchangeable: transformation, transaction, and traninternalization explain how the values are internalized through educational process, while *takhalli, tahalli*, and *tajalli* explain the direction of the students' moral transformation.

In the value transformation stage, the researcher conveyed information to seventh- and eighth-grade students regarding the values contained in each element of the 5R through the concept of decluttering. The value of responsibility was internalized through the elements of tidiness and care; order and discipline through neatness; cleanliness through the element of hygiene; and *istiqomah* through diligence. This stage provided students with an initial understanding of the importance of the 5R culture as part of character building and the practice of Islamic values. From the perspective of takhalli, this stage represents the emergence of

awareness regarding undesirable conditions that need to be reduced or abonded. Students were introduced to the distinction between necessary and unnecessary items, as well as to behaviors that contribute to disorder, accumulation, and inadeqaute maintenance of the learning environmnet. Therefore, *takhalli* at this stage sholud not be understood merely as physically removing objects, but as the development of awareness that certain conditions and habits need to be changed.

The second stage was the value transaction. In this stage, the researcher demonstrated and invited students to actively practice each element of the 5R through decluttering activities. This stage demonstrated that students gained theoretical knowledge while also being directly involved in the activities of sorting items, organizing learning equipment, maintaining classroom cleanliness, and carrying out class duties according to the schedule. Through this habituation process, students began to understand the meaning of the values they practiced and connected them to real-life behaviors in their daily lives. This stage corresponds primarily to *tahalli*, because students moved beyond recognizing undesirable conditions toward cultivating positive qualities through concreate and repeated practices. Sorting and organizing encoured order and responsibility, cleaning encouraged cleanliness, maintaining facilities strengthened *amanah*, and carrying out duties according to schedule encouraged discipline and *istiqomah*. In this way, the values were not merely communicated but gradually practiced through students' interaction with their physycal and social environment.

The third stage was the trans-internalization of values. At this stage, students were willing to accept and internalize the values implemented in the 5R culture. After going through the transformation and value transaction stages, students realized that implementing the 5R culture provided a sense of comfort, order, and a more conducive learning environment. This process encouraged students to implement the 5R culture without constant reminders from teachers. This condition indicated that the values of discipline, responsibility, and steadfastness were beginning to be internalized in students' daily behavior. This finding can be interpreted through the concept of *tajalli*, namely the manifestation of values that have been cultivated through education into observable behavior. The emergence of behavior without constant external reminders indicates that the values were beginnning to move from externally guided practices toward increasingly autonomous behavior. In this sense, *tajalli* does not merely refre to the completion of a physical activity but to the visible manifestation of values in the students' everyday conduct.

The relationship between these two frameworks can therefore be seen throughout the internalization process. Transformation provides the initial pedagogical introduction of values and corresponds to the awareness dimension of *takhalli*; transaction provides opportunities for students to practice the values and corresponds to *tahalli*; while transinternalization

reflects the increasing incorporation and manifestation of those values, corresponding to *tajalli*. This relationship does not imply that the two conceptual frameworks are identical. Rather, takhalli–tahalli–tajalli provides an Islamic conceptual lens for interpreting the direction of moral transformation, while transformation, transaction, and transinternalization explains the educational process through which that transformation occurs.

The integration of Islamic values into school culture demonstrates a contextual and applicable internalization approach. The 5R culture is internalized not only as a means of implementing cleanliness practices but also as a vehicle of practicing these values. Thus, students not only understand the values conceptually but are also able to implement them in real life. This finding is consistent with previous research showing that habituation serves as the primary mechanism for shaping students' religiosity, discipline, and social responsibility. Routine schoole activities provide a strong foundation for sustainable character formation [26]. From the perspective of *takhalli, tahalli*, and *tajalli*, this indicates that the 5R culture provides a practical setting in which undesirable conditions can be reduced, positive habits can be cultivated, and internalized values can gradually become visible in students' behavior.

The findings suggest that the internalization of Islamic educational values is an ongoing process that extends beyond the period of this study. The sustainability of this process is crucial for the 5R culture to truly become a habit that is ingrained in students. This long-term effort requires consistent support, particularly from homeroom teachers. Teachers play a crucial role in guiding students to practice Islamic values in their daily activities [27]. This finding is supported by the statement of one homeroom teacher, who explained:

> " As a homeroom teacher, my role is to continuously remind students to maintain the cleanliness of the classroom and its surroundings. Since there is a daily classroom cleanliness assessment, I also encourage them to avoid becoming the dirtiest class, which motivates them to work together and be more responsible." (Homeroom Teacher, HT-01)

This statement indicates that homeroom teachers function not only as supervisors but also as facilitators who reinforce students' responsibility and discipline through continuous habituation. Their daily guidance helps students connect the practice of maintaining cleanliness with the internalization of Islamic educational values.

Internalizing Islamic educational values is an ongoing process that does not stop with completion of this research. The sustainability of this process is crucial for the 5R culture to truly become a habit that is ingrained in students. This long-term effort requires consistent support, particularly from homeroom teachers. Teachers play a crucial role in guiding students to practice Islamic values in their daily activities [27]. Based on observations and interviews, homeroom teachers were tasked with reminding students of their responsibilities in maintaining classroom cleanliness and tidiness. Through the "Clean Friday" program, held once a month, homeroom teachers accompanied students in thoroughly cleaning the

classroom area, including rarely touched areas such as fans, windows, and corners. This direct supervision helped students connect the Islamic values of cleanliness with real-world practices, making the internalization process more meaningful. Within the *takhalli, tahalli*, and *tajalli* framework, such continuous guidance is important because the movement from awareness to practice and finally to autonomous behavior requires sustained habituation.

The implementation of the 5R culture through the decluttering concept at SMP Labschool Unesa 1 Surabaya was supported by several factors. The first supporting factor was the Clean School Program, which conducted daily cleanliness assessments led by members of the Student Council (OSIS) from the Environmental Lovers Division and the Social Discipline Division. The cleanest and dirtiest classes were announced at the end of the school day. The results of these assessments were then accumulated over a year as the basis for awarding rewards to the class with the best level of cleanliness. This program encouraged students to be more disciplined and responsible in maintaining classroom cleanliness. The second supporting factor was the Clean Friday Program, held once a month, specifically in the first week. During this activity, all students were required to thoroughly clean their classrooms under the guidance of their homeroom teachers, who acted as directors and supervisors. These two factors helped students understand that the 5R culture is not just a physical activity of cleaning the environment, but also part of the process of character building and internalizing Islamic educational values. The implementation of the 5R culture through the decluttering concept requires the support of the school's organizational culture through the involvement of all school members so that the habituation process can continue [28].

Although the implementation of the 5R culture through the concept of decluttering was running well, it still faced several obstacles. One inhibiting factor was the inconsistency of some students in implementing the 5R culture continuously. Some students still needed to be reminded to maintain classroom cleanliness, tidy up personal belongings, and carry out class duties according to the schedule. Furthermore, family environmental factors also posed obstacles in the process of habituating the 5R culture. Not all students were accustomed to maintaining cleanliness and tidiness in their home environment, making it difficult for them to consistently implement the 5R culture at school.

Based on the research findings, the effectiveness of instilling Islamic educational values is realized through the synergy between learning, habituation, and school culture. The continuity of the internalization process has been proven to foster the development of student character, enabling students not only to recognize values but also to understand and practice them.

B. Implementation of the Decluttering Concept at Labschool Unesa 1 Surabaya Middle School

The implementation of the decluttering concept at SMP Labschool Unesa 1 Surabaya has evolved into an educational strategy that integrates aspects of Islamic values such as cleanliness, discipline, orderliness, and responsibility. The activity of sorting and reducing unnecessary items reflects self-control and an awareness of the importance of simplicity. Thus, decluttering can be understood as a contextual medium for applying Islamic teachings in students' daily activities.

As a starting point, decluttering helps students cultivate a culture of tidiness through sorting items according to their utility. Items that are still usable are then reorganized into their appropriate places, reinforcing this practice. The habit of returning learning equipment to its proper place after use shows that the application of the decluttering concept supports the formation of a culture of order and responsibility [29]. Meanwhile, unused items, such as paper waste and food packaging, are disposed of properly, allowing students to foster a culture of cleanliness. After achieving cleanliness and tidiness in the learning environment, it is necessary to maintain order and consistency to continue implementing the 5R culture. This stage becomes a vital transition after the implementation of the 3R (tidy, neat, clean).

In order for students to cultivate the elements of care and diligence, a controlling function was needed, which includes monitoring, supervision, and evaluation as a control mechanism to ensure that the cultivation of 5R through the concept of decluttering took place consistently and sustainably [30]. Periodic evaluation was carried out through observation and monitoring in accordance with the instruments prepared based on the 5R implementation concept by Takashi Osada [31].

C. Analysis of the Impact of Internalization of Islamic Educational Values through the Decluttering on Establishing a 5R Culture at SMP Labschool Unesa 1 Surabaya

The implementation of the 5R culture through the concept of decluttering impacted student behavior at SMP Labschool Unesa 1 Surabaya. Based on observations, students became accustomed to reducing the accumulation of objects in the classroom, organizing learning materials at each lesson change, and maintaining a clean classroom environment. Furthermore, students demonstrated discipline in carrying out class duties according to the agreed-upon schedule. These changes demonstrated that the adoption of the 5R culture could create a more organized learning environment while fostering positive character traits in students.

The impact of internalizing Islamic educational values through the concept of decluttering on shaping the 5R culture is presented in Table 1.

Table 1. Impact of Internalization of Islamic Educational Values through the Decluttering Concept in Forming a 5R Culture

Decluttering activities in 5R Culture	Internalized Islamic educational values	Changes in student behavior
Sorting items based on functional utility and reducing the accumulation of items in the classroom (Sort)	Trust and responsibility	Students are starting to reduce the accumulation of items and are becoming more orderly in tidying up their learning equipment after use.
Putting and arranging items in their respective places (Neatly)	Order, discipline, and regularity	Students are accustomed to returning and arranging items in their designated place after use
Cleaning the classroom and learning environment (Clean)	Cleanliness	Students are aware of throwing rubish in its place and maintaining the cleanliness of the classroom environment
Maintaining classroom facilities and school equipment (Maintain)	Trust and responsibility	Students show greater concern for maintaining and caring for classroom facilities to prevent damage
Maintaining the cleanliness and tidiness of the classroom consistently (Diligently)	Discipline, responsibility, consistency (*istiqomah*)	Students carry out their duties according to the schedule and remind each other to keep the classroom clean and tidy

The findings demonstrate that the implementation of the 5R culture through the concept of decluttering contributes not only to behavioral changes among students but also to the creation of a more organized learning environment. The behavioral changes identified in Table 1 indicate increased awareness of cleanliness, orderliness, responsibility, and discipline in everyday school activities. These findings suggest that the repeated practice of decluttering enables students to internalize these values through habituation rather than through theoretical instruction alone. This finding is consistent with previous studies indicating that implementing 5R culture in educational institutions improves organization, cleanliness, and operational efficiency while fostering a conducive learning environment [32].

The consistency of implementing decluttering activities also encouraged students to practice the 5R culture independently. This indicates that the internalization process gradually shifted from externally guided behavior to self-regulated behavior, which is an important indicator of successful character formation. This interpretation is supported by the experience of one student, who stated:

> "After implementing the 5R concept, I immediately realized that I had to automatically throw away the trash around me before the lesson started and tidy up my study table immediately after each change of subject so that my desk would not be cluttered." (Student, ST-01)

The student's statement demonstrates that the practice of the 5R culture is no longer solely driven by teachers' instructions but has developed into self-regulated behavior. The use of the expression *"I immediately realized"* and the student's initiative to clean and organize without being prompted indicate that the values of cleanliness, discipline, and responsibility have begun to be internalized through continuous habituation.

From the perspective of Islamic education, evaluation is not limited to measuring academic achievement but also includes the cultivation of self-awareness and moral improvement. Therefore, habituation activities that foster discipline, responsibility, and environmental awareness become essential components of learners' character development [33]. The present findings support this perspective by showing that routine decluttering activities facilitated the practical application of Islamic educational values in students' daily lives.

Furthermore, the implementation of the 5R culture through the decluttering concept contributed to the establishment of a cleaner, tidier, and more conducive learning environment. This finding demonstrates that the internalization of Islamic educational values extends beyond conceptual understanding and is reflected in observable student behavior. Consequently, the decluttering-based 5R culture can be regarded as an effective vehicle for sustainable character education through continuous practice and habituation.

The findings indicate that the internalization process described above was reflected in students' observable behavioral changes. The reduction of unnecessary items, the cultivation of orderly and clean habits, and the increasingly consistent implementation of the 5R culture demonstrate the movement from value awareness and practice toward behavioral manifestation. These findings are consistent with the *takhalli, tahalli*, and *tajalli* framework discussed in the previous section, in which the removal of undesirable conditions is followed by the cultivation of positive qualities and their manifestation in everyday behavior.

Conclusion

Based on the research findings, the internalization of Islamic educational values through the concept of decluttering in fostering a 5R culture is implemented through a synergy among learning, habituation, and school culture. The process of internalizing values involves three stages: transformation, transaction, and trans-internalization. This internalization process encourages students to understand and practice the values of discipline, order, regularity, responsibility, trustworthiness, and *istiqomah*.

The concept of decluttering serves as a starting point for implementing the 5R culture, making it easier for students to cultivate the habit of sorting, organizing, and maintaining a clean school environment, as well as consistently internalizing these values. Therefore, the concept of decluttering can be an effective medium for supporting the internalization of Islamic educational values in fostering a sustainable 5R culture.

Limitation and Suggestions

This study has several limitations. First, it was conducted in only one school, so the results cannot be generalized to all educational institutions. Second, the process of internalizing values is a long-term process, and this study was conducted over a limited period

of time, so changes in student behavior could not be observed in depth over the long term. Furthermore, this study used a qualitative approach, so measurements of student behavior changes were not analyzed quantitatively. Based on the research findings, schools are advised to strengthen the implementation of the 5R culture based on the concept of decluttering through consistent and ongoing habituation. Teachers and homeroom teachers are expected to continue to provide role models and guidance in implementing the 5R culture so that the process of internalizing Islamic educational values can proceed optimally. For future researchers, research on the 5R culture based on the concept of decluttering can be developed using quantitative or mixed-methods approaches to provide a broader perspective.

Conflict of Interest

The authors declare no conflict of interest.

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