Fasting education from the pedagogical perspective of value transmission: Exploring the experiences of senior high school students'

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Abstract: The purpose of this study was to explore high school students' views on fasting and their experiences in receiving fasting education, using a transmission pedagogic perspective. This study used a qualitative approach with a phenomenological design and successfully explored 139 students' experiences through questionnaires. The collected data were analyzed with the help of NVivo 12 software, which facilitated the data tabulation process. The data analysis process was carried out through three stages, namely data reduction, data presentation, and conclusion drawing. The results showed that students get information about fasting and its values, but they only believe the information conveyed by credible subjects, who are able to practice fasting well and become role models for them. Environmental conditioning with structured fasting education programs, reinforced by harmonious collaboration between religious teachers, parents, and religious preachers, provides opportunities for students to gain insight into fasting as well as opportunities to practice the practice of fasting. In addition, the reinforcement received by students further boosts their motivation to fast. However, the influence of the peer environment, social media, and the lack of role models in daily life reduce students' intrinsic motivation and hinder the consistency of their character in carrying out the practice of fasting continuously.

Keywords: character education; fasting education; pedagogical transmission; religious values, high school students

Introduction

Fasting is one of the important worship practices in Islam, which not only has physical, but also mental and spiritual benefits. The values contained in fasting, such as self-control, patience, and gratitude, are very important to internalize in students in order to influence their character development. For example, a student who learns to control themselves during fasting often shows improved discipline in other aspects of life, such as study time and interpersonal relationships (Ganson et al., 2021). However, in practice, there are various challenges faced in the process of internalizing fasting values to students. Some studies show that the main challenge lies in the social and cultural environment that influences students' perspectives and fasting practices (Greenleaf et al., 2015). For example, in many schools, peers who do not fast often pose a major challenge to students who want to internalize the values of fasting (Magezi et al., 2025). Meanwhile, several other studies have revealed that the problem lies in the lack of effective educational strategies to teach the

values of fasting as well as the correct way of performing it (Siswantara et al., 2024). Research conducted by (Siswantara et al., 2024) found that in the absence of structured teaching, students often only follow fasting as an obligation, not as part of deep spiritual values. These findings confirm that appropriate educational strategies and the support of a conducive social environment play an important role in the successful internalization of fasting and its values to students. For example, in some schools that organized Ramadan boarding schools, students reported feeling a better understanding of the spiritual purpose of fasting and strong support from teachers and peers to observe it. Therefore, a proper harmonization between educational strategies and social support is needed to optimally achieve the purpose of fasting.

Various studies have shown the impact of improper internalization on students' understanding of fasting (Bayani et al., 2020). Some studies report that students do not properly understand the benefits of fasting for their mental and spiritual health (Fauziyah, 2021). For example, a student who simply observes fasting without proper understanding often feels tired and demoralized in the middle of the day, without realizing that fasting has profound benefits for emotional balance and peace of mind (Bahmani et al., 2025). Another study found that during the fasting month, students feel lazy to do other activities (Ganson et al., 2021). However, if they are well educated on the benefits of fasting, they will be able to better cope with these challenges and fast mindfully (Hammouri et al., 2023). In addition, Ramadan fasting is often associated with increased daytime sleepiness due to reduced sleep duration, which can potentially impair cognitive functions such as attention and memory (Rouane et al., 2024). However, the impact on cognitive function is highly variable depending on the specific cognitive task and individual differences (Miladi et al., 2024). For example, one study revealed that although fasting affected concentration, there was no significant increase in errors resulting from impaired cognitive function during fasting (Sharafeddine et al., 2024). Thus, while fasting can pose challenges to productivity, the level of impact is highly dependent on individual differences. This is important to reflect on in order to improve the strategy of internalizing fasting and its values more effectively, so that the purpose of fasting can be maximally achieved.

Regarding educational strategies to internalize the values of fasting to students, a number of studies have been conducted in recent years (Bahmani et al., 2025). For example, one study introduced the application of educational programs based on the theory of planned behavior (TPB), which has been shown to influence students' attitudes, subjective norms, and behavioral control regarding fasting (Rakhshanderou et al., 2024). In some schools, this approach has been shown to be effective in shaping students' positive attitudes towards fasting, through learning that involves active discussion and personal reflection. Other research offers the approach of using peer mentors to support and guide students during fasting, resulting in shared experiences that can increase the spirit of fasting among students (Arlinghaus et al., 2017). In Indonesia, the trend of organizing Ramadan boarding schools in schools is gaining popularity as a strategy to strengthen students in fasting and performing other acts of worship during Ramadan (Fauziyah, 2021).

Although various studies have offered various educational strategies to internalize the values of fasting to students, research that focuses on students' views on fasting and their experiences in getting education about fasting is still limited. Exploring this topic is very important, because this has implications for the selection of appropriate educational strategies to internalize fasting to students, both by families, teachers, and the government through internalization programs in schools. In this effort, this article uses the pedagogical perspective of transmission, which examines students' experience of fasting value information, the subject of providing value information, conditioning, strengthening, until the creation of habits. Pedagogical transmission is a paradigm in value internalization that encourages the formation of independent or autonomous behavior based on awareness, not coercion (Snarey & Samuelson, 2008). One of the important goals of transmission pedagogics is the formation of obedience that leads to meaningfulness in a person (Nucci & Narvaez, 2008).

Method

This study uses a qualitative approach with a phenomenological design, which aims to explore students' views on fasting and their experiences in getting fasting education through a transmission pedagogical perspective. The phenomenological approach was chosen because the main focus of this research is to describe the subject's lived experience regarding a particular phenomenon, in this case, the teaching and internalization of fasting values among students. As explained by (Peterson, 2019) Phenomenology is a research method that focuses on understanding the subjective experiences and viewpoints of individuals towards the phenomena they experience. The phenomena referred to in this study include various Ramadan activities organized by communities and schools, including Ramadan boarding school as one of the educational strategies to internalize the values of fasting and other worship (Fauziyah, 2021).

In this study, phenomenology was applied by collecting data through a questionnaire that refers to five key indicators in transmission pedagogics (Snarey & Samuelson, 2008). The five indicators include: (1) information about fasting and its values, (2) the subject who provides the value information, (3) the environmental conditioning they receive, (4) reinforcement (reward and punishment), and (5) fasting becomes their habit. The sampling technique used is convenience sampling, which emphasizes the selection of respondents based on ease and affordability in obtaining data (Emerson, 2021). In this study, a total of 139 high school students participated in filling out 21 questionnaires developed based on the indicators mentioned earlier. Data collection was conducted during April 2025, which provided sufficient time for respondents to fill out the questionnaires carefully and according to their understanding (Snarey & Samuelson, 2008). Table 1 illustrates the indicators used in this study and the instruments used to measure them.

Table 1. Pedagogical indicators of transmission
and development of research instruments

No	Indicator	Instrument
1	Information on fasting and its values	Information about fasting
		Information on fasting values
2	Fasting information provider subject	Subjects who provide fasting information
		Trust in the subject of the information provider
		Sources about fasting that the subject informs
		Entry behavior of students towards fasting information
		Subjects as fasting role models for students
3	Environmental conditioning for internalization of fasting and other acts of worship	Environmental conditioning that disciplines students to fast
		Environment that makes students tempted not to fast
		Other worship practices besides fasting
4	Reinforcement (reward and punishment)	Knowledge of the rewards of fasting
		Knowledge of penalties for not fasting
5	Habit	Character consistency after Ramadan Motivation
		Character consistency after Ramadan Motivation

Source: Authors' research planning document, 2024

The data collected through questionnaires were then analyzed using qualitative data analysis techniques that included three stages: data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992). This process aims to filter and organize the data into relevant themes, which are then used to answer the research questions. To make it easier to map the themes of the findings, this research utilized the N-Vivo 12 application,

which helps in managing and organizing qualitative data. To ensure that the research was conducted with respect for respondents' rights, a description explaining the purpose of the research and ensuring that students' participation was voluntary was included at the beginning of the questionnaire. The researcher ensured that only students who consented to participate completed the questionnaire, so there was no coercion in the data collection process (Farrimond, 2012).

Results and Discussion

Results

As the phenomenological design used and referring to the pedagogical perspective of value transmission, this study succeeded in describing five indicators of findings, namely: information about fasting and its values, the subject of information, conditioning, reinforcement, and habit. With the help of NVivo 12, Figure 1 visualizes the word cloud of findings from the five indicators.

Figure 1. Word cloud of all research findings
Source: NVivo personal documentation, 2024

1.   Information on fasting and its values

In the pedagogical approach of transmission, value internalization efforts emphasize the importance of providing information to the recipient subject so that they can do it (Thompson et al., 2009). Of the 139 respondents, 133 or 95.68% of students admitted to receiving information about the meaning of fasting and other matters related to fasting. 6 students, or 4.32%, did not receive complete information. This finding shows a very positive experience from almost all students who have received information about fasting and other matters related to fasting, although there are still a small number of them who do not receive complete information.

Table 2. Fasting values obtained by students

Value Group	Value Indicator
Spiritual Value	Faith, Piety, Nearness to Allah, Sincerity, Ihktiar, Tawakal, Reward, Cleansing from sins, Gratitude
Self-control value	Self-control value: Patience, Restraint, Discipline, Training yourself to be better
Social value	Social value: Empathy, Tolerance, Togetherness, Social solidarity, Generosity
Physical	Body health

Source: NVivo personal documentation, 2024

Based on Table 2, the findings of this study confirm that, in addition to information about the meaning of fasting, students also receive information about the values of fasting. The values in question include spiritual values related to strengthening one's relationship with God, such as faith, a pure heart, freedom from sin, and gratitude. The students also reported receiving information about values related to self-control, such as patience, honesty, discipline, restraint of desires, self-improvement, and consistency. Regarding social values, the students mentioned learning about empathy, tolerance, togetherness, social solidarity, and generosity. As for physical values, they acknowledged learning about the value of physical health. Furthermore, this study successfully identified the values that students most frequently mentioned in relation to fasting. These values include faith, piety, patience, restraint, self-control, empathy, and gratitude. The findings of this study suggest that the values with the highest frequency are those that students most commonly received information about.

2. Fasting information provider subject

The role of the informing subject is very important in the transmission approach to internalize values (Zhumaldinova et al., 2023). This study successfully collected students' experiences of the informing subject about fasting and students' trust in the subject, as shown in Table 2.

Table 2. Fasting information provider subjects

About	Description
Fasting information provider subject	
1. School Religion Teacher	46/33.09%
2. Parents	40/28.78%
3. Religious preacher	23/16.55%
4. Social media / Internet	14/10.07%
5. Friends / relatives	7/5.04%
6. Others	9/6.47%

Student trust in the sources providing information on fasting:	Mentioning the source:	Student Entry behavior
1. Trust_125/89,93%)	1. Yes_92/66.19%	1. Appropriate _91/65.47%
2. Doubtful_9/6,47%	2. No_25/17.99%	2. Appropriate after searching for information _18/12.95%
3. Do not trust_5/3,60%	3. Unclear_22/15.83%	3. Partially appropriate _11/7.91%
		4. Doubtful / not yet sure _8/5.76%
		5. Unclear and rejected _11/7.91%

Role Models Practicing Fasting	**The subject becomes a role model:**
1. Yes, very clear_82/58,99% 2. Yes, but no clear_36/25,90% 3. No/just explaining without practice_21/15,11%	1. Yes_103/74.10% (good behavior, patience, humility, devout in worship, broad religious knowledge, consistency, caring) 2. No_36/25,90% (does not maintain good manners while fasting, e.g., easily angered, uncaring, inconsistent)

Source: NVivo personal documentation, 2024

Religious teachers, parents, and religious preachers were the individuals recognized by students as providing the most information about fasting and its values. This finding confirms that the role of three important educational environments in Indonesia, namely formal, informal, and non-formal education, is highly influential on students. This highlights the importance of harmonious collaboration among these three educational channels in educating students about fasting. Meanwhile, although still limited, social media and friends are other social environments that influence students and continue to grow as sources of information about fasting.

The majority of students trust the individuals who provide them with fasting information. Four reasons contribute to their belief: the individual mentions the source of information, the information aligns with the students' initial knowledge, the individual can model or practice the fasting teachings, and the individual serves as a role model in religious knowledge and science, demonstrating kindness, patience, humility, and consistency in worship, as well as being caring. Although the number is not large, some students do not trust the information due to the individual's inability to explain it in a convincing manner, the information not aligning with the students' initial knowledge, and the individual's behavior in fasting being seen as inconsistent with what they preach. Behaviors such as anger, lack of care, and inconsistency are points of concern for students. The findings of this study provide important insight that senior high school students are generally receptive to information as long as it comes from trusted individuals with consistent good morals and credible sources. In short, the characteristics of the subject are key, with students viewing them more as role models.

3. Environmental conditioning for internalization of fasting and other acts of worship

Conditioned environments can facilitate behaviors that support fasting values, such as self-control, resilience, etc (Edwards et al., 2023). Table 3 shows students' experiences of environmental facilitation.

Table 3. Students' experience of environmental conditions

Experience of Environmental Conditions	f/percentage
Experience acquisition of environmental conditioning for fasting motivation	
1. Ramadan boarding school and other religious activities at school	62/44.60%
2. Self-motivation, including the desire for rewards	42/30.22%
3. Religious habituation in the family	25/17.99%
4. Peer influence and others including social media	10/7.19%
Environmental temptations that influence students to not fast	
1. Friendship	55/39.57%
2. Themselves	40/28.78%
3. Food places	24/17.27%
4. Social media	7/5.05%
5. Hot weather	5/3.60%
6. Family/home environment	5/3.60%
7. Health conditions	3/2.16%

Source: NVivo personal documentation, 2024

Ramadan boarding schools and religious activities at school were the most influential environmental conditioning factors, motivating almost half of the respondents (44.60%) to fast. Self-conditioning, including the desire for reward, motivated 30.22% of students. Although not very large, religious habituation within the family also motivated 17.99% of students to fast. The friendship environment, including social media, although having a small and limited influence, also served as a real motivation for some students. The findings of this study confirm that formal educational institutions that organize structured Ramadan programs, such as Ramadan boarding schools and other religious habituation practices, play an important role in fostering motivation to fast. This indicates that such structured conditioning not only provides knowledge about fasting but also effectively creates an environment that encourages students to consistently practice fasting. In addition, schools can collaborate with families and create engaging content and communities on social media or school websites about fasting, making it a positive trigger for students' intrinsic motivation to fast through effective self-reflection.

Meanwhile, regarding the environments that do not motivate students to fast, the friendship factor was the most significant, affecting 39.57% of students. This was followed by self-related factors (28.78%), places to eat (17.27%), social media (5.05%), hot weather and home environment (3.60%), and health conditions (2.16%). These findings suggest that the social environment of friends and the pressure of group behavior within it have a significant impact on high school students. In addition, the availability and visibility of eating places, including social media, were also recognized by students as temptations that discourage fasting. These environmental pressures present challenges for students, ultimately reducing their motivation to fast. The findings of this study imply the need to optimize collaboration between educational institutions—both informal, formal, and non-formal—to intervene in developing positive peer social support groups that encourage fasting.

4. Reinforcement (reward and punishment)

In the transmission approach, the use of rewards and punishments plays an important role in shaping behavior through interaction with the environment (Memarian & Doleck, 2024). Table 4. Describes the reinforcement that students experience.

Table 4. Reinforcement that students experience about fasting

Reinforcement that motivates students to fast	f/percentage
Do you know the rewards for those who fast? And with these rewards, are you eager to fast?	
1. Yes know and excited	118/84.89%
2. Don't know/don't know	11/7.91%
3. Lack of enthusiasm and just doing the obligations	10/7.19%
Do you know the punishment for not fasting? Even though you know the punishment, have you ever deliberately not fasted or broken your fast?	84/55.25%
1. Yes, I know the penalties and have never intentionally not fasted.	32/21.05%
	13/8.55%
2. Ta knows the punishment and has deliberately not fasted.	10/6.58%
3. Don't know the punishment	
4. Undecided on knowledge of the punishment for not fasting	

Source: NVivo personal documentation, 2024

Most students, or 84.89%, were aware of the benefits of fasting and were motivated to practice it. This finding indicates that literacy about the religious benefits of fasting correlates with positive motivation. In contrast, poor literacy caused 7.91% and 7.19% of students to feel hesitant or even discouraged from fasting. For some, the only reason to fast

was fulfilling their obligations due to a lack of sufficient knowledge about fasting. Furthermore, more than half of the students (55.26%) were aware of the consequences of not fasting or canceling their fast. Despite this knowledge, 21.05% of students intentionally broke their fast. Additionally, 8.55% and 6.58% were unsure or unaware of the consequences. The findings of this study highlight the importance of programs that not only promote fasting practices but also enhance students' understanding of their significance. A hesitant attitude, where fasting is performed only out of obligation, prevents students from fully grasping the deeper meaning of fasting, both for their personal health and the development of strong social character.

5. Characters that become habits

In the context of the value transmission approach in education, the main goal is to instill these values deeply so that they become habitual behavior in students (Stojanovic & Wood, 2024). Table 5. Describes students' consistency and motivation.

Table 5. Consistency and motivation of students practicing worship during the month of Ramadan in the following month

Desire, motivation, and consistency	f/percentage
Do students want the practices of worship and heart guarding skills during Ramadan to be practiced in other months after fasting?	
1. Yes, I want to	103/74.1%
2. Sometimes	21/15.11%
3. Don't want to	15/10.8%
Based on the students' experience last year, is the observance of worship and guarding the heart in the month of Ramadan consistently practiced in the month after Ramadan?	
1. Inconsistent	64/44.44%
2. Consistent	47/32.64%
3. Sometimes consistent and sometimes not	28/19.44%
What motivations and conditions make students consistently practice the values of fasting in the month after Ramadan?	
1. Self-motivation and self-conditioning, including wanting to go to heaven and fearing going to hell	76/54.68%
2. Support from school, family, friends	57/41.01%
3. No motivation	6/4.32%
What factors decrease students' motivation to consistently practice the values of fasting in the month after Ramadan?	
1. Low faith, laziness, emotional condition, including physical condition	64/43.24%
2. Social environment including friend invitation	60/40.54%
3. No special factors	15/10.14%

Source: NVivo personal documentation, 2024

The majority of students, or 74.1%, stated that they wanted to continue the practice of worship and guarding the heart done during Ramadan to the following months, as many as 15.11% sometimes, and 10.79% were inconsistent. This finding illustrates the strong intrinsic motivation of most students to maintain the positive habits they have developed during Ramadan, although some small students are hesitant and inconsistent. Although the desire to be consistent is high, in fact, only 32.64% of students are consistent. Meanwhile, the majority were inconsistent, 44.44% and 19.44% were sometimes inconsistent. This finding shows that it is still difficult for students to consistently continue the habit of worship

during Ramadan in the month after. This implies the importance of strengthening their motivation both through structured conditioning and improving their thinking constructs on an ongoing basis.

In order to have a consistent habit of worship after Ramadan, most students or 54.68%, wanted efforts to strengthen their intrinsic motivation through increasing their literacy about fasting, including its rewards and punishments. However, 41.01% of students wanted external support from their environment, such as encouragement from family, friends and school. However, it should be underlined that there are still 4.32% who have no motivation, and they need a strong intervention. This finding is corroborated by further data that 43.24% of students admitted that their inconsistency in continuing the habit of worship after Ramadhan was due to internal factors such as weakening faith, laziness, including emotional and physical condition issues. Meanwhile, 40.54% of students admitted that it was due to external factors such as the influence of friends and the wider social environment. As for 10.14% of students, they felt that they had no specific factors. This finding illustrates that internal factor (faith, self-discipline, emotional and physical condition) and social influences play almost equally important roles in reducing the motivation to consistently maintain the habit of worship after Ramadan.

Discussion

This study found five essential things about students' experience of fasting education that were dissected from the perspective of the value transmission approach to internalize it. The five things are fasting information and its values, the subject of the information giver, conditioning, strengthening, and the character that becomes a habit (Hakam, 2008). Internalization is an effort to make "something" that is present in the external world into an internal property (Oeschger et al., 2022). In order to make internal property, the first stage in the transmission approach is providing information about values (Hakam & Nurdin, 2010). In this study, the information is about the meaning of fasting and its values that are collected into four value groups, namely: spiritual, self-control, social, and physical values (Firmansyah et al., 2024). This study also succeeded in identifying value information that was obtained from the most frequent frequency of students, namely the value of faith, piety, patience, restraint, self-control, empathy, and gratitude (Oeschger et al., 2022). The research findings have implications for the importance of providing information about fasting that is structured from concepts to values that are appropriate and close to students. The implication is reinforced by several research results that careful selection and organization of material information can be easily remembered and practiced by students effectively (Pazin Filho & Scarpelini, 2007).

Then, in addition to value information, in the transmission approach, the subject who provides value information has an important role (Han et al., 2022). In fact, the acceptance or rejection of value information is very much attached to the value-giving subject, which (Hakam & Nurdin, 2010) and (Morison et al., 2015) referred to as the value agent, including the credibility or other validity inherent in it, such as the source and initial knowledge of the value receiver (entry behavior), and the strategy chosen. The findings of this study affirm the opinion that religious teachers, parents, and religious preachers are the subjects that students recognize as providing the most information about fasting and its values. However, students only trust information about fasting if the subject who provides the information mentions the source, is in accordance with the students' entry behavior, and provides practical examples of the fasting information that the subject conveys.

Another novelty of this research finding is that, in addition to the value information conveyed being credible, students also only believe if the subject providing the information is a role model. This research finding is important information that the characteristics of upper secondary students are actually easy to accept and digest information as long as it is obtained from a trusted subject and consistently has good morals and credible sources. In short, the indicators about the subject tend to be more of a role model for students. Not only is the subject able to provide practical examples of fasting, but at the same time model the values of fasting in his life. This finding has implications for the importance of religion

teachers at school, parents at home, and religious preachers to provide credible and valid information, be able to practice it, and live as role models for students. Especially for religion teachers, it has implications for strengthening their personality and social competencies as stipulated in the Law on Teachers and Lecturers. Meanwhile, the implication for parents is the strengthening of the implementation of Law No. 23 of 2002 concerning Child Protection and Government Regulation No. 44 of 2017 concerning the Implementation of Childcare which regulates the obligations and responsibilities of parents in caring for, maintaining, educating and protecting children. As for religious preachers, it has implications for strengthening substance and character competencies, especially moderate, tolerant and humanist characters.

In the transmission approach, environmental conditioning is very important for students so that they have the opportunity to obtain value information and be trained (Edwards et al., 2023). This study found that conditioning in the form of Ramadan boarding school activities and other religious habituation plays an important role in providing opportunities for students to obtain information about fasting, its values, and practice exercises. Meanwhile, this study also found that the reinforcement students receive can stabilize their motivation to fast and practice their values. Appropriate reinforcement in some research can form stronger characters, including pleasant conditions (Saripudin & Komalasari, 2015). The findings of this study have implications for the importance of structured conditioning with appropriate reinforcement aimed at balancing fasting exercises with constructing students' insights about fasting (Zahra et al., 2024). This finding confirms previous research findings that strong environmental support can achieve effective goals (Chueh, 2020).

The ultimate goal of the transmission approach is a character that becomes a habit. This is in line with the opinion of (Stojanovic & Wood, 2024) that the purpose of the transmission approach is to instill values so that they become habitual behavior in students. This study found that less than half of the students consistently maintain the habit of worship after Ramadan (Di Domenico & Ryan, 2017). Internal factors such as faith, self-discipline, emotional, and physical conditions and social influences play an almost equally important role in reducing the motivation to consistently maintain the habit of worship after Ramadan (Fisher et al., 2020). This finding has implications for the importance of addressing challenges holistically, both through increased literacy and fasting conditioning to increase consistent intrinsic motivation. The implication is consistent with other research results that self-motivation, literacy support, and conditioning that support student engagement, as well as a conducive social environment, are critical to promoting autonomous behavior (Schultz, 2015).

Although the findings suggest a low frequency of social media on students' inconsistency in fasting, it is worth being aware of. Several studies corroborate these findings. For example, social media can gradually make students become complacent, so they are late for prayer (Mohamed & Mahamud, 2024). The use of social media can affect students' moral and ethical values, leading to behaviors that may not be in line with their religious teachings. This could be the normalization of behaviors that are considered inappropriate in their religious context (Qudaisat, 2023). Therefore, the research findings have two important implications: one is to increase the literacy of senior high school students in social media, and the second is to train them to create religious content that is useful for their peers at large. Thus, students are not only "consumers" of social media content, but they also become "producers" of religious content that is positive and has an impact on other peers.

Conclusion

Using a qualitative approach and phenomenological design, this study provides an in-depth understanding of high school students' experiences in fasting education through a value transmission approach. The findings include five main themes: information about fasting and its values, credibility of the informer, environmental conditioning,

reinforcement, and character habituation. The study found that although students obtain information about fasting and its values, they tend to believe and internalize the information only when it is delivered by credible figures - those who are able to set an example through real practices in daily life. This confirms the importance of role modeling in the process of transmitting religious values. In addition, a structured conditioning program supported by harmonious collaboration between religious teachers, parents and religious preachers has proven effective in providing opportunities for students to understand and practice fasting.

The reinforcement students receive, both verbal and behavioral, increases their extrinsic motivation. However, challenges arise in maintaining students' intrinsic motivation. The friendship environment, the influence of social media, and the lack of consistent role models become inhibiting factors in maintaining the sustainability of the character of worship after Ramadan. Theoretically, this study contributes to the discourse of religious education by affirming the importance of value transmission through exemplary and community-based reinforcement. Practically, this study recommends the importance of strengthening students' intrinsic motivation through optimizing the role of formal, informal, and non-formal educational institutions synergistically and consistently in supporting structured conditioning programs. This study has limitations because it only focuses on the transmission approach. Students' experiences in constructing their own understanding and meaning of fasting have not been thoroughly described. Therefore, further research with a constructive approach is very important to be carried out to complement the findings of this study and provide a more comprehensive insight into fasting education among students.

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