



**Internalization of Islamic Values in the Formation of Students' Morals: A
Qualitative Study at SMAN 1 Pakel Tulungagung**

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ABSTRACT :

This research is motivated by the phenomenon of moral decline among students which is reflected in the emergence of deviant social behavior, decreasing respect for teachers, and weakening enthusiasm for worship, so that this condition requires serious attention in the world of education. This research aims to describe the process, methods, and results of internalization of Islamic values in the formation of moral character of students at SMAN 1 Pakel Tulungagung. The method in this research uses a qualitative approach with a case study design. Data collection techniques use observation, interviews, and documentation. Data analysis techniques are carried out through data condensation, data presentation, and drawing conclusions. Checking the validity of the data is done using triangulation of sources and techniques. The results of this study show (1) Internalization of Islamic values in the formation of moral character of students takes place through three stages, namely value transformation, value transactions, and value transinternalization. (2) The method of internalization of Islamic values in the formation of moral character of students, includes education, role models, and habituation. (3) The results of internalizing Islamic values in the formation of students' noble character are the formation of noble character that is in accordance with Islamic values, such as obedience to worship, creativity, independence, communication, and tolerance. This finding confirms that the internalization of Islamic values carried out systematically and continuously contributes significantly to the formation of students' character in public schools.

Keywords: *Internalization of Islamic values, Good morals, Character education.*

INTRODUCTION

Education plays a crucial role in shaping the human personality, enabling it to face the challenges of life in the future. Through education, humans are not only equipped with intellectual abilities but also guided to develop morality, human values, and noble character. Education is not merely a process of transferring knowledge, but rather a means of holistic personality development, encompassing spiritual, social, and emotional aspects.¹ An ideal education is one that balances intellectual intelligence and moral awareness, thus producing a generation that is not only intelligent but also imbued with character and morals.

Education in the Islamic context, holds a fundamental position as the primary means of developing individuals who are faithful, pious, and have noble character. Islamic education aims to develop a holistic Muslim personality, balancing spiritual, moral, and social aspects. According

¹ Muthi'ah Lathifah and Yakobus Ndona, "Peran Pendidikan Dalam Membangun Kemanusiaan Yang Beradab," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 2, no. 3 (Mei 2024): p. 184–93, <https://doi.org/10.55606/lencana.v2i3.3764>.

to Winda and Nur Khasanah, Islamic education is a holistic personality development process that seeks to integrate knowledge with Islamic values.² Islamic education emphasizes not only cognitive aspects but also focuses on moral development as the core of all educational activities.

Quality Islamic education is not only oriented towards academic learning outcomes, but also on the process of internalizing Islamic values that guide students to understand, appreciate, and practice Islamic teachings in their daily lives. This internalization is a gradual process carried out systematically through habituation, education, role models, and direct experience in the school environment. Dahirin and Rusmin explain that internalizing Islamic values is an effective strategy in shaping students' character so that religious values are not only known but truly become ingrained guidelines for life within the students.³ Character education is essentially a conscious and planned process to instill virtues that are beneficial to oneself, society, and the nation.⁴

The current phenomenon of moral decline among the younger generation points to serious challenges in education. Deviant social behavior, low respect for teachers, and a declining spirit of worship reflect the weak internalization of religious values. The moral crisis among adolescents is an indication of the suboptimal role of education in instilling spiritual values.⁵ Meanwhile, the moral degradation of the younger generation is also due to the weak application of Islamic values within the formal education system.⁶ This situation demands that educational institutions play a more active role in instilling Islamic values in a deep, sustainable, and contextual manner so that students are able to face the moral challenges of the modern era.

Moral education plays a central role in the Islamic education system, as it fosters a harmonious blend of intellectual intelligence and spiritual awareness. Good morals do not emerge spontaneously, but rather through consistent practice and values education. Values such as honesty, responsibility, compassion, discipline, and social awareness need to be internalized through planned and ongoing activities. The success of Islamic education is greatly influenced by a conducive school environment and practices that reflect the application of moral values in daily

² Winda Restalia and Nur Khasanah, "Transformation of Islamic education in the digital age: Challenges and opportunities," *Tadibia Islamika* 4, no. 2 (Januari 2025): p. 85–92, <https://doi.org/10.28918/tadibia.v4i2.8964>.

³ Dahirin and Rusmin, "Integrasi Nilai-Nilai Keislaman Pada Peserta Didik Melalui Pembelajaran Pendidikan Agama Islam," *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 7, no. 2 (Agustus 2024): p. 762–71, <https://doi.org/10.58401/dirasah.v7i2.1325>.

⁴ Asri and Selvia Deviv, "Character Education: A Review of Implementation and Challenges in Schools," *Journal of Indonesian Scholars for Social Research* 4, no. 1 (Desember 2023): p. 1–6, <https://doi.org/10.59065/jissr.v4i1.125>.

⁵ Moh. Taufiq Farisman Abdulah, M. Syahri, and Agus Tinus, "Analysis of the Implementation of 21st Century Manners Education in Overcoming Student Moral Decadence," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 3 (Agustus 2025): p. 829–43, <https://doi.org/10.31538/tijie.v6i3.2030>.

⁶ Elsa Salsabila *et al.*, "Menghadapi Degradasi Moral Generasi Muda Melalui Penerapan Pendidikan Islam Pada Peserta Didik," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 1 (Januari 2024): p. 284–95, <https://doi.org/10.59059/al-tarbiyah.v2i1.1038>.

activities.⁷ The process of internalizing Islamic values must be designed not only through classroom learning but also through a religious and character based school culture.

Internalizing Islamic values in educational institutions is a complex and multi-layered process. According to Muhaimin, the internalization process is divided into three stages: value transformation, value transaction, and value transinternalization.⁸ In the transformation stage, students are introduced to the concept of Islamic values through learning. The transaction stage involves interaction between teachers and students in understanding and internalizing the values. The transinternalization stage emphasizes deep understanding until the values become part of the student's personality. Al-Ghazali emphasized that good morals are formed through continuous practice and habituation until they become ingrained.⁹ Therefore, the formation of good morals requires a long, consistent process that is integrated into all educational activities.

SMAN 1 Pakel Tulungagung is an educational institution with a strong commitment to developing students who excel academically and possess noble character. This school develops a religious vision that emphasizes the importance of implementing Islamic values in all educational activities. Various programs such as regular religious activities, habitual worship, and enforcement of discipline are part of the strategy for building student character. However, observations indicate that there are still behaviors that do not reflect noble character, such as a lack of responsibility, impolite interactions, and dress code that does not comply with school regulations. This phenomenon indicates that the process of internalizing Islamic values has not fully achieved the desired results.

Conditions at SMAN 1 Pakel Tulungagung demonstrate a gap between students' religious knowledge and their practice of Islamic values in real life. The process of internalizing Islamic values in schools still faces challenges in terms of methods, environment, and role models. A more systematic and sustainable approach is needed to ensure Islamic values are truly ingrained and become the foundation of students' character. Internalization of values must be carried out consistently in every aspect of educational activities to achieve authentic and sustainable behavioral

⁷ Syamhadi Syamhadi and Rokhmadi Rokhmadi, "Implementasi Nilai-Nilai Akhlak pada Lembaga Pendidikan Islam," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 3 (Agustus 2025): p. 202–14, <https://doi.org/10.61132/karakter.v2i3.1227>.

⁸ Mellani Putri Rahayu Buwono and Mohamad Joko Susilo, "Studi Literatur: Internalisasi Nilai-Nilai Akhlak Mahmudah pada Era Digital," *Jurnal Eduslamic* 3, no. 1 (Agustus 2025): p. 81–89, <https://doi.org/10.59548/jed.v3i1.464>.

⁹ M. Sh. Fayzulloeva, "Moral Qualities in the Teachings of Al-Ghazali," *International Journal of Social Science and Economics* 2, no. 1 (Maret 2022): p3, <https://doi.org/10.22158/ijssse.v2n1p3>.

change. Internalization of Islamic values needs to be implemented through an approach that addresses students' cognitive, affective, and psychomotor domains.¹⁰

Internalizing Islamic values in schools through habituation activities is one concrete form, such as congregational prayer, Quranic recitation, religious lectures, and socio-religious activities. Habituation activities are not merely routine, but serve as a means of character education that fosters students' spiritual and social sensitivity. A religious school environment also strengthens the process of internalizing values, as a conducive atmosphere can naturally foster moral awareness.¹¹ Instilling values accompanied by a conducive environment is an effective strategy for instilling moral values so they become embedded in everyday behavior.

An effective process of internalizing Islamic values will result in tangible behavioral changes in students. Once Islamic values are firmly ingrained, students will demonstrate discipline, responsibility, honesty, and concern for others. Changes in student behavior are an indicator of the success of Islamic education in shaping holistic human beings. This aligns with Law Number 20 of 2003 concerning the National Education System, which affirms that education aims to develop students' potential to become individuals of faith, piety, and noble character.¹² Thus, education not only prepares students for academic success but also fosters a strong spiritual character.

Education in an Islamic context must be able to meet the challenges of the times by instilling Islamic values relevant to the needs of the modern generation. Students need to be guided to combine intellectual intelligence with spiritual and emotional intelligence. Internalization of Islamic values must be directed at strengthening morals, self-control, and social awareness so that students can play a positive role amidst dynamic social change. The internalization process requires synergy between teachers, students, families, and the school environment to foster a religious culture that supports character development.¹³

Based on the above description, this study focuses on the process, methods, and results of the internalization of Islamic values in shaping the moral character of students at SMAN 1 Pakel Tulungagung. This study uses a descriptive qualitative approach to explore in depth how Islamic

¹⁰ Mudzakir Chabib, Moh Luthfi, and Siti Rohimah, "Proses Belajar Perspektif Psikologi Pendidikan Islam," *TSAQOFAH* 5, no. 5 (Juli 2025): p. 4257–67, <https://doi.org/10.58578/tsaqofah.v5i5.6755>.

¹¹ Lukman Hakim, Abdul Muiz, and Carlos Lazaro Prawirosastro, "Strategy for Strengthening Moral Values in Islamic Education Institutions through Exemplary and Habituating Models," *Education Achievement: Journal of Science and Research*, 20 Agustus 2025, p. 862–76, <https://doi.org/10.51178/jsr.v6i2.2761>.

¹² Mutia Miftachul Janna, Sangkot Sirait, and Mahmud Arif, "Pendidikan Agama Islam dalam UU Nomor 20 Tahun 2003 Tentang Kebijakan Sistem Pendidikan Nasional," *Kuttab* 9, no. 1 (Maret 2025): p. 226–42, <https://doi.org/10.30736/ktb.v9i1.2406>.

¹³ Ranti Oktaviana *et al.*, "Pembentukan Karakter Siswa dalam Konteks Lingkungan Sekolah dan Keluarga serta Komunitas Perspektif Ekologi Bronfenbrenner," *Bulletin of Indonesian Islamic Studies* 2, no. 2 (Desember 2023): p. 264–73, <https://doi.org/10.51214/biis.v2i2.1433>.

values are instilled and internalized by students in school life. The purpose of this study is to describe the process, methods, and results of the internalization of Islamic values carried out by the school in shaping the moral character of students.

Several previous studies have shown that the internalization of Islamic values plays a crucial role in shaping students' character. However, most research focuses on madrasah-based education and emphasizes normative and conceptual aspects. Current research is limited in its in-depth examination of the process of internalizing Islamic values in public schools, particularly the stages of internalization and integration into school culture.

Furthermore, previous studies tend to equate results and discussions, thus lacking a clear distinction between empirical data and theoretical analysis. Therefore, this study presents a novel approach by analyzing the gradual process of internalizing Islamic values, linking it to theories of value internalization and recent research findings, and positioning public schools as strategic spaces for the formation of noble character. Thus, this study not only reinforces previous findings but also provides a new perspective on a contextual and applicable model of internalizing Islamic values in public high schools.

Methods

This research uses field research with a case study design. The focus of this research is the internalization of Islamic values, starting from the process, methods, and results in shaping students' noble character. The approach in this research uses qualitative research. According to Sugiyono, a qualitative approach is oriented towards a deep understanding of a phenomenon holistically and contextually, rather than relying on numbers.¹⁴ Thus, the application of qualitative methods is considered most appropriate for this research because it is able to provide a deep, comprehensive, and contextual understanding of the phenomenon studied. The subjects of this research were the principal, the vice principal for student affairs, Islamic religious education teachers, and students at SMAN 1 Pakel Tulungagung. Data collection in this study used three main techniques: participant observation, in-depth interviews, and documentation to obtain comprehensive and factual information. Data analysis was carried out through the stages of data condensation, data presentation, and drawing conclusions.¹⁵ Data validity was checked using source and technique triangulation. Researchers carry out research through three important stages, namely the pre-field stage which includes conceptual and administrative preparation, the field work

¹⁴ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D* (Bandung: Alfabeta, 2023). p.16.

¹⁵ Charles P. Friedman, Jeremy C. Wyatt, and Joan S. Ash, "Qualitative Data Analysis and Presentation of Analysis Results," dalam *Evaluation Methods in Biomedical and Health Informatics*, oleh Charles P. Friedman, Jeremy C. Wyatt, dan Joan S. Ash, Health Informatics (Cham: Springer International Publishing, 2022), p. 381–99, https://doi.org/10.1007/978-3-030-86453-8_16.

stage which focuses on collecting data at the research location, and the data analysis stage which is carried out through a process of reviewing and interpreting the findings systematically according to the research focus.

Result And Discussion

Internalization of Islamic Values in the Formation of Students' Morals

Internalization is a planned and in-depth process that instills values within an individual, influencing their thought patterns and behavior.¹⁶ Internalization of Islamic values aims to shape a person's personality to align with religious teachings and principles. The instillation process must be gradual and continuous for optimal results. Conceptually, internalization is understood as the process of integrating attitudes, perspectives, and behavioral standards into an individual's personality.¹⁷ The ingraining of values within a person, in psychology, encompasses adjustments to accepted beliefs, values, attitudes, and norms. Internalization is also defined as a conscious effort to instill values into an individual's psyche until they become part of their personality.

Based on the data findings, the process of internalizing Islamic values in the formation of good morals of students at SMAN 1 Pakel Tulungagung goes through three main stages, namely:¹⁸

a. Value Transformation Stage

Teachers play a role in conveying information about good Islamic values and those that are not in accordance with Islamic teachings. Communication between teachers and students is one-way, using verbal and written explanations. Teachers provide students with a conceptual understanding of Islamic values, thus maintaining a focus on the cognitive domain. Through classroom learning activities, teachers explain Islamic teachings related to noble character, along with examples of their application in everyday life. For example, teachers explain the importance of being kind to others, including parents, teachers, and peers. Students in the value transformation stage primarily listen and understand the material theoretically, so behavioral changes are not yet apparent.¹⁹

b. Value Transaction Stage

Two way communication between teachers and students through a reciprocal interaction process. Teachers not only explain Islamic values but also provide role models and guidance so

¹⁶ Nur Widiastuti, Etika Pujianti, and Rina Setyaningsih, *Internalisasi Nilai-Nilai ke-Islaman (Metode Pembelajaran PAI)* (Malang: Litnus, 2023), p. 6.

¹⁷ Sri Haningsih, Burhan Nudin, and Muhammad Najib Asyrof, *Model Internalisasi Nilai-Nilai Pendidikan Akhlak* (Yogyakarta: UII Press Yogyakarta, 2022), p. 8.

¹⁸ Siti Maesaroh Aly and Muhammad Isa Anshory, "Internalisasi Nilai-nilai Agama Islam dalam Membentuk Perilaku Sosial Keagamaan Anak Santri," *TSAQOFAH* 4, no. 1 (Januari 2024): p. 787–800, <https://doi.org/10.58578/tsaqofah.v4i1.2572>.

¹⁹ Chad Hoggan and Tetyana Hoggan-Kloubert, "Transformative Learning as a Theoretical Field," *Adult Education Critical Issues* 4, no. 1 (Juli 2024): p. 26–32, <https://doi.org/10.12681/haea.38428>.

that students can emulate positive behavior. This process is carried out through questions and answers, discussions, and real-life examples. Students begin to respond to new information received by connecting it with their previous experiences and knowledge. For example, teachers provide opportunities for students to share their experiences and learning difficulties, both individually and in groups. Thus, the process of internalizing values is carried out through reinforcement, examples, and habits that guide students to apply noble morals in their behavior. This strengthens an-Nahlawi's view that internalization of values will be effective if carried out through educational interactions that involve role models and moral communication.²⁰

c. The Transinternalization of Values Stage

The transinternalization of values stage involves aspects of personality and mental attitude. It is a profound phase, not simply verbal communication. Teachers act as role models who reflect Islamic values through concrete behavior. The teacher's attitude, speech, and personality serve as examples that are indirectly internalized by the students. Through exemplary behavior, students believe that the values taught are worthy of application, thus encouraging them to emulate them in their daily lives. This phase involves the integration of theoretically learned values with the students personalities, forming noble morals in accordance with Islamic teachings.²¹ This finding strengthens Al-Ghazali's view that good morals are formed through consistent habituation and practice until they become ingrained in one's character.²²

The formation of self identity is the final phase of value internalization. Identity is viewed as a subjective reality formed through social processes and interactions with the environment.²³ A person's identity does not emerge instantly, but is formed, maintained, and modified through ongoing social relationships. Social processes within the school environment also influence how students shape their identities as individuals with character and noble morals. The result of internalizing Islamic values is behavioral changes that reflect noble morals.

Internalization of Islamic values in the general context of education can be successful if the entire school community is committed and consistent in implementing Islamic teachings.

²⁰ Eka Mayasari, "Reconceptualizing Communication for Moral Education in Islam through Dialogic Engagement," *Feedback International Journal of Communication* 2, no. 2 (Juni 2025): p. 107–15, <https://doi.org/10.62569/fijc.v2i2.179>.

²¹ Antiq Kusthon Tiniyyah and Akhyak, "Integration of Religion and Science According to Syed Muhammad Naquib Al-Attas and Impact on Education During the Disturbant Period.," *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 3, no. 1 (Januari 2024): p. 5-8, <https://doi.org/10.70062/incoils.v3i1.140>.

²² Nurhayati Nurhayati and Hayatun Sabariah, "Konsep Pendidikan Anak Berkarakter Menurut Pemikiran Imam Al-Ghazali," *Jurnal Sadewa : Publikasi Ilmu Pendidikan, pembelajaran dan Ilmu Sosial* 2, no. 3 (Juni 2024): p. 142–51, <https://doi.org/10.61132/sadewa.v2i3.951>.

²³ Theresia Damanik *et al.*, "Memahami Jati Diri Bangsa: Peran Identitas Nasional dalam Membentuk Karakter Siswa di Sekolah," *Jurnal Pendidikan Kewarganegaraan dan Politik* 1, no. 2 (Desember 2023): p. 111–23, <https://doi.org/10.61476/dd9mne77>.

A conducive school environment is crucial because students' morals and behavior are shaped through social interactions. Through habituation, role models, and integrated religious activities into school life, students will adopt behaviors aligned with Islamic values. Therefore, the ongoing process of internalizing Islamic values will shape students' character, reflecting noble character.

Method of Internalizing Islamic Values in the Formation of Students' Morals

Based on the results of data analysis, it was found that the methods of internalizing Islamic values applied at SMAN 1 Pakel Tulungagung include:

a. Educational Methods

Education is implemented through learning activities and religious guidance at school. Teachers convey Islamic teachings by explaining moral and ethical values and providing meaningful examples. Teachers also incorporate good advice that encourages students to become individuals with morals in accordance with religious teachings. Providing students with an initial understanding of Islamic values is the initial stage in the internalization process.²⁴ Religious learning materials, both in and outside of class, include prayer before and after learning, reading the Quran every morning in class, and seven minute lectures to foster students moral behavior. This finding aligns with social learning theory, which emphasizes that individuals tend to imitate the behavior of figures perceived as possessing authority and moral credibility.²⁵ Thus, role models serve as a bridge between knowledge and the practice of Islamic values.

b. Role Modeling

Teachers model behavior by providing concrete examples of behavior in everyday life. After conveying Islamic values theoretically, teachers demonstrate their direct application through actions and attitudes that reflect Islamic teachings. Students, by observing the teacher's positive behavior in attitude, speech, and social interactions, are encouraged to emulate and instill noble moral values in their own personalities. Role modeling is an effective means of building moral awareness because exemplified values are easier to internalize and follow.

c. Habituation

Habit formation plays a crucial role in shaping students' character and morals. Through repeated activities, such as congregational Dhuha and Dhuhur prayers, implementing the 5S

²⁴ Ibrahim *et al.*, "Internalisasi Nilai Karakter Pada Kegiatan Orientasi Peserta Didik Baru," *Journal of Creative Student Research* 1, no. 4 (Juli 2023): 158–66, <https://doi.org/10.55606/jcsrpolitama.v1i4.2234>.

²⁵ Muhammad Iqbal and Nadilla, "Relevansi Teori Sosial Kognitif Albert Bandura Terhadap Ilmu Pendidikan Islam," *SKILLS: Jurnal Riset dan Studi Manajemen Pendidikan Islam*, 31 Desember 2024, p. 75–81, <https://doi.org/10.47498/skills.v3i2.3889>.

(Smile, Greet, Say Hello, Be Polite, and Courteous) towards teachers and fellow students, cleaning the surrounding environment, and obeying school rules, Islamic values are gradually instilled until they become ingrained habits. The habit formation process is a stage in the internalization of values, where students' understanding of Islamic teachings develops into concrete behaviors that reflect a personality with noble character.²⁶ These findings reinforce the view that a religious and conducive school culture plays a strategic role in the formation of noble character. Habitualization makes Islamic values no longer merely normative but part of students' identities.

Internalization is a process that requires specific methods to achieve the desired goals optimally. Various theories explain internalization methods in different ways, but essentially have the same goal: to instill life values into the individual. According to an-Nahlawi in Asnil Aidah, the method considered most effective in the internalization process is the dialogue method, namely a reciprocal conversation between two or more parties conducted in a directed manner through educational questions and answers.²⁷ Furthermore, the storytelling method can also support the success of the internalization process because through stories, exemplary behavior and moral messages can be conveyed that inspire students. Furthermore, the *amtsal* or parable method functions to illustrate a meaning or value through concrete examples so that students can easily understand and remember. Meanwhile, the exemplary method is an important part of the internalization process because teachers as educators play a direct role as behavioral models for students. The exemplary behavior shown by teachers in the school environment is an external factor that influences the formation of student character.²⁸

The habituation method is carried out by consistently repeating positive actions so that they become habits that stick with students. Habituation emphasizes aspects of direct experience, values that are often practiced will be easily ingrained and become part of the personality. In addition, the reflective method emphasizes appreciation and reflection on the meaning of the events experienced, thereby fostering deep moral awareness. On the other hand, the advice method means giving advice in a gentle and heart-touching way by explaining the rewards for good deeds and the threats for sinful actions. Another method that is also relevant is the *targhib* and *tarhib* method. *Targhib* is an invitation to do good by providing motivation

²⁶ Muhammad Anas Ma'arif *et al.*, "Developing Islamic Character Values Through Student Habituation," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (Februari 2024): p. 337, <https://doi.org/10.35723/ajie.v8i1.501>.

²⁷ Asnil Aidah Ritonga, *Metode Pendidikan Islam Dalam Al-Qur'an* (Medan: CV. Pusdikra Mitra Jaya, 2021). p. 19.

²⁸ Dewi Romantika Tinambunan *et al.*, "Keteladanan Guru Dalam Membentuk Karakter Siswa: (Studi Kasus di SMP Negeri 35 Medan)," *Jurnal Yudistira : Publikasi Riset Ilmu Pendidikan dan Bahasa* 2, no. 3 (Juni 2024): p. 77–84, <https://doi.org/10.61132/yudistira.v2i3.876>.

in the form of a promise of reward and happiness in the afterlife. Tarhib is a warning to stay away from bad deeds through the threat of punishment for sins.

The method of internalizing Islamic values in the context of general education is implemented through education, role modeling, and habituation. The educational method is implemented through learning activities and religious guidance containing material related to Islamic values, especially morals. The exemplary method is implemented through teacher behavior, which serves as an example for students in applying the understanding gained. The habituation method is used to instill and maintain good habits so that behavioral changes become ingrained in the students' character and shape their identity.

Results of Internalization of Islamic Values in the Formation of Students' Morals

Based on the research findings, the forms of noble character that are apparent in students at SMAN 1 Pakel Tulungagung can be described as follows:

a. Worship Obedience

Worship is a form of noble moral behavior demonstrated by students' obedience to religious commands. Congregational prayer, Quran recitation, and prayer before and after learning activities are concrete manifestations of the internalization of Islamic values in schools. Students with a sound understanding of religion will perform their worship consciously, not simply as a routine. Disciplined worship demonstrates the internalization of faith and piety within students. This finding confirms that effective Islamic education not only shapes religious knowledge, but also fosters religious awareness.

b. Creative

Behavior with noble character reflects the potential for positive and productive thinking. Students' creativity is demonstrated through their ability to generate new ideas, be innovative in completing assignments, and boldly present ideas that benefit the school environment. Student creativity grows through an awareness of developing the potential bestowed by Allah SWT. Creative students will provide wise solutions to problems and be responsible in utilizing knowledge positively. Students creative behavior reflects noble character that encourages continuous learning, development, and innovation.

c. Independence

A form of noble moral behavior demonstrated by students ability to carry out responsibilities without relying on others. Student independence is reflected in a disciplined attitude in learning, initiative in completing assignments, and steadfastness in making wise decisions. Student independence develops through the practice of personal responsibility and habits instilled in school activities. Independent students are aware of the need to strive for

their own abilities and are not easily discouraged by difficulties. This independent attitude aligns with Islamic teachings, which emphasize the importance of effort and hard work in achieving success in life.

d. Communicative

Communicativeness is a student's ability to interact politely and effectively with teachers and peers. Communicative behavior is not only related to speaking skills, but also to empathy in expressing opinions.²⁹ Communicative students demonstrate good manners, listen well, and respect different perspectives. Through good communication between teachers and students, harmonious relationships and a conducive learning environment can be built at school.

e. Tolerance

Tolerance is a behavior that fosters mutual respect among individuals despite differences in background, opinions, and beliefs. Students demonstrate tolerance through openness to teachers, non-imposition of will, and respect for diversity among their peers. Given that students at SMAN 1 Pakel come from diverse religious backgrounds, the value of tolerance needs to be continuously developed to create a peaceful, harmonious, and mutually supportive school environment. Tolerance reflects Islamic teachings, which bring peace to all humanity. By cultivating tolerance, students can emulate the values of compassion, respect for differences, and uphold brotherhood in social life.

The results of the internalization process of Islamic values indicate changes in students' morals. SMAN 1 Pakel Tulungagung implements a continuous and planned internalization process, resulting in positive changes in attitudes and actions. Education in schools essentially aims to shape students' behavior to align with Islamic teachings and reflect noble morals. These instilled values are expected to serve as role models for the surrounding community, thus contributing to building a more moral and character-based social order. This finding is relevant to the concept of Islam as *rahmatan lil 'alamin* which places social morals as an integral part of faith.³⁰

Conceptually, the forms of noble character that need to be developed include:³¹

a. Caring for Others

Caring for others fosters empathy and social solidarity in students. This caring attitude is demonstrated through a willingness to help friends in need, provide moral support, and share

²⁹ M. Padeli Wibowo *et al.*, "Komunikasi Interpersonal Sebagai Kunci Kesuksesan dalam Proses Belajar Mengajar," *Jurnal Nakula: Pusat Ilmu Pendidikan, Bahasa dan Ilmu Sosial* 3, no. 1 (Desember 2024): 182–90, <https://doi.org/10.61132/nakula.v3i1.1494>.

³⁰ Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin From Social And Cultural Perspective," *Al-Risalah* 12, no. 2 (Juni 2021): p. 169–86, <https://doi.org/10.34005/alrisalah.v12i2.1376>.

³¹ Misrina Misrina, Khairun Nasir, and Diana Diana, "Analisis Konsep dan Peran Pendidikan Karakter dalam Pengembangan Sikap Siswa: Studi Literatur dalam Konteks Madrasah," *AHDĀF: Jurnal Pendidikan Agama Islam* 2, no. 1 (Februari 2024): p. 67–80, <https://doi.org/10.47766/ahdf.v2i1.2393>.

happiness with others. Social care is a noble value in Islamic teachings because it reflects compassion between people.³² Through social care, students learn to place the common good above personal interests. Caring for others is important to develop so that students have social sensitivity.

b. Environmental Care

Care for the environment is interpreted as a reflection of human responsibility as caliphs on earth. Students who demonstrate an environmentally conscious attitude will maintain cleanliness, maintain school facilities, and avoid actions that could damage the environment. Concern for the surrounding environment aligns with Islamic teachings, which emphasize the importance of maintaining the balance and sustainability of Allah SWT's creation. Environmental care needs to be instilled through habits and role models to foster ecological awareness and social responsibility.

c. Respecting others

Students who respect others in the context of general education will be polite to teachers, friendly to peers, and respectful of differences. Respecting others also forms the basis for harmonious and inclusive social relationships.

d. Discipline

Discipline relates to responsibility and punctuality in carrying out obligations. Discipline is evident in students' regularity in arriving at school on time, obeying regulations, and completing assignments on schedule. Discipline, from an Islamic perspective, reflects faith and a sense of responsibility towards trust.

e. Honesty

Honesty is the core of noble character, forming the foundation for a noble personality.³³ Honest students are open, speak the truth, and act based on reality. Honesty in an educational context is evident in behavior that avoids cheating and the courage to admit mistakes. The value of honesty is highly emphasized in Islam because it is a primary measure of one's faith.

f. Self confidence

Students who possess self-confidence will boldly express their opinions, speak in public, and strive for success with full responsibility. Self-confidence does not mean arrogance, but

³² Shahifah Arisa Octavia, "Menumbuhkan Karakter Peduli Sosial Bagi Peserta Didik Dalam Perspektif Pendidikan Islam," *Journal of Comprehensive Science (JCS)* 2, no. 5 (Mei 2023): p. 1043–51, <https://doi.org/10.59188/jcs.v2i5.316>.

³³ Rian Aldiansyah and Badrudin Badrudin, "Kejujuran dalam Perspektif Hadis : Kajian terhadap Peran Kejujuran dalam Membangun Karakter Muslim dalam Kehidupan Sehari-hari," *TADHKIRAH: Jurnal Terapan Hukum Islam dan Kajian Filsafat Syaria* 2, no. 3 (Agustus 2025): p. 31–44, <https://doi.org/10.59841/tadhkirah.v2i3.236>.

rather a form of appreciation for one's potential as a gift from God. Self-confidence needs to be developed so that students do not become easily doubtful and dependent on others.

Good morals are behaviors that reflect interpersonal relationships based on Islamic values. To fully understand the meaning of good morals, it is also necessary to understand the concept of religious education, which plays a role in shaping individual character through a social approach and religious values. Therefore, good morals become a concrete manifestation of the Islamic values inherent in a person, reflected in their daily attitudes and actions in interactions with others. Behavior manifested in these attitudes and actions reflects the implementation of religious teachings consistently applied in life.

The findings of this study indicate that the internalization of Islamic values applied at SMAN 1 Pakel Tulungagung not only results in students' normative understanding of Islamic teachings but also shapes moral behavior reflected in everyday life. Compared with previous studies that often place the internalization of Islamic values in the context of religious-based educational institutions, this study confirms that public high schools also have strategic potential in shaping students' religious character. The success of internalization of values in this context is supported by the integration of the stages of value internalization, teacher role models, and habits integrated into the school culture. Thus, the internalization of Islamic values in this study does not stop at the cognitive level, but develops into a contextual and applicable moral awareness in accordance with the characteristics of modern education.

Conclusion

Based on the results of the data presentation and analysis that have been explained, it can be concluded that the process of internalizing Islamic values at SMAN 1 Pakel Tulungagung in an effort to shape students' noble character takes place through three main stages, namely value transformation, value transactions, and value transinternalization. The value transformation stage is the process of conveying and receiving information about Islamic values from teachers to students. The value transaction stage occurs when teachers and students interact with each other through reciprocal value instillation. The value transinternalization stage is the phase when students make Islamic values the basis of behavior and moral foundation in life.

The methods for internalizing Islamic values implemented at SMAN 1 Pakel Tulungagung include education, role modeling, and habituation. Each method serves as a means of instilling Islamic values through explanation, practice, and social interaction between teachers and students. This process is not only cognitive but also touches on affective and social aspects, thus fostering a personality with noble character.

The results of this internalization process are evident in student behavior that reflects Islamic values, such as devotion to worship, creativity, independence, communication, and tolerance. Thus, the resulting noble character is a tangible manifestation of the successful internalization of Islamic values, consistently implemented within the school environment. Theoretically, the findings of this study are cumulative and elaborative because they expand the application of the theory of internalization of Islamic values into the context of general secondary schools.

Contributions and Recommendations

1. Theoretical Contribution

This research enriches the study of Islamic education by expanding the model of internalizing Islamic values in public schools.

2. Practical Implications

Schools are advised to consistently integrate Islamic values into their school culture through role models and instilling them in practice.

3. Recommendations for Further Research

Further research can use a quantitative or mixed methods approach to measure the effectiveness of value internalization more broadly.

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