

Internalization of Islamic Values in Islamic Education Learning

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ABSTRACT

This article discusses the internalization of Islamic values in Islamic Religious Education (PAI) learning as a strategic effort to shape the character and personality of students who are faithful, knowledgeable, and have noble morals. The background to this study is based on the phenomenon of declining morality of the younger generation amidst globalization and technological developments, which require PAI learning to focus not only on cognitive aspects but also on the formation of Islamic attitudes and behaviors. The research method used in this article is a qualitative-descriptive method with a literature study approach (library research). Data were obtained from various relevant library sources, including books, scientific articles, previous research results, and Quranic verses and hadiths that support this research. The results of the study indicate that the internalization of Islamic values encompasses four main dimensions: faith (aqidah), worship (ibadah), morals (akhlak), and science (scientific). The process occurs through three important stages: value transformation, value transaction, and value transinternalization. Teacher strategies play a central role in the success of this process through role modeling, habituation, integration of values into learning materials, and providing advice and value reflection. Successful internalization is also influenced by a religious school environment, family support, and contextual learning media. While the negative influence of digital media and low student motivation are key challenges, internalizing Islamic values in Islamic Religious Education (PAI) requires synergistic collaboration between teachers, schools, families, and the community to create a generation that is religious, virtuous, and capable of facing the challenges of the times based on Islamic values.

Keywords : Internalization, Islamic Values, Islamic Religious Education.

INTRODUCTION

Islamic Religious Education (IRE) plays a strategic role in shaping the personality of students who are faithful, knowledgeable, and have noble character. In the midst of the digital and globalization era, IRE learning faces complex challenges. Data from the Indonesian Child Protection Commission (KPAI) in 2023 shows an increase in cases of juvenile delinquency, with 67% of cases related to moral degradation among students. This phenomenon indicates the need to strengthen the internalization of Islamic values in PAI learning, which should not only emphasize cognitive aspects but also character building.

Previous research on the internalization of Islamic values has been conducted by several researchers. (Sidarman et al., 2021) examined the internalization of values in shaping religious character with a focus on theoretical aspects. (Wardani & Hestiningtyas, 2020) explored the internalization of values through extracurricular scouting activities. Meanwhile, (Setyaningsih

& Subiyantoro, 2017) analyzed policies on the internalization of Islamic values in the religious culture of university students.

However, these studies have limitations: first, the lack of systematic mapping of the stages of value internalization in the context of PAI learning; second, the lack of concrete and applicable teacher strategy analysis; third, the absence of a comprehensive identification of supporting and inhibiting factors as well as applicable solutions. Therefore, this study is important to fill these research gaps.

The internalization of Islamic values in PAI learning is a systematic and continuous process of instilling Islamic values through learning, habituation, and exemplary behavior. This process aims to enable students to use Islamic values as guidelines in their thinking, attitudes, and actions in daily life. Thus, religious education is not merely a process of knowledge transfer, but also a transformation of character and spirituality.

Meanwhile, the implementation of the internalization of Islamic values in schools faces various challenges. The influence of global culture, digital media, and the decline of role models in the social environment are factors that can weaken the process of Islamic character building. Therefore, PAI teachers need the right strategies to make the learning process an effective means of instilling the values of faith, worship, morals, and science, which are at the core of Islamic teachings. This article will outline the concept of internalizing Islamic values in PAI learning, the stages involved, strategies that can be applied by teachers, as well as supporting and inhibiting factors. By understanding this process, it is hoped that PAI learning can truly function as a vehicle for shaping perfect individuals who are faithful, knowledgeable, and noble in character.

METHODS

This study uses a qualitative-descriptive method with a systematic literature review approach. This method was chosen to analyze, synthesize, and identify patterns from various scientific literature sources related to the internalization of Islamic values in PAI learning.

Research procedure

The research was conducted through five systematic stages:

1. Problem identification: formulating the focus of the study on the internalization of Islamic values in Islamic education based on the phenomenon of moral degradation and the challenges of contemporary Islamic education.
2. Literature search: literature was collected from the academic databases Google Scholar, Garuda (digital reference repository), and DOAJ (Directory of Open Access Journals) using the keywords: "internalization of Islamic values," "Islamic religious education," "PAI learning," "PAI teacher strategies," and "religious character."
3. Literature selection: Inclusion criteria: (a) scientific journal articles and books published between 2017 and 2024; (b) discussing the internalization of Islamic values in the context of education; (c) relevant to Islamic education in Indonesia; (d) written in Indonesian or English. Exclusion criteria: (a) articles that are not available in full text; (b) articles outside the context of Islamic education; (c) opinion articles without scientific basis. Number of literature: of the 45 articles identified, 24 articles met the criteria and were analyzed in this study. Data analysis: data were analyzed using thematic content analysis techniques

through the following stages: (a) reading and understanding the literature; (b) performing initial coding; (c) identifying main themes; (d) synthesizing findings; (e) concluding the study results.

4. Drawing conclusions: drawing conclusions based on the synthesis of the literature to answer the research questions. Penelitian ini menggunakan metode kualitatif-deskriptif dengan pendekatan studi literatur sistematis (*systematic literature review*). Metode ini dipilih untuk menganalisis, mensintesis, dan mengidentifikasi pola dari berbagai sumber literatur ilmiah terkait internalisasi nilai-nilai islam dalam pembelajaran pai.

RESULTS

The Concept of Internalizing Islamic Values in PAI Learning

Etymologically, internalization comes from the word “internal,” which means inside. In educational psychology, internalization is a deep process in which individuals absorb values, beliefs, and norms until they become an integral part of their personality (Wardani & Hestiningtyas, 2020). This process does not stop at the cognitive stage (knowing), but continues to the stages of appreciation (feeling) and practice (doing).

(Setyaningsih & Subiyantoro, 2017) define internalization in PAI as the process of understanding, absorbing, and practicing Islamic teachings in depth. This definition is in line with the view that internalization forms a vertical relationship with Allah (hablum minallah) and a horizontal relationship with others (hablum minannās).

Critical Analysis: The concept of internalization put forward by various experts shows similarities in emphasizing the transformative aspect—from knowledge to behavior. However, differences arise in the approach to its implementation. (Wardani & Hestiningtyas, 2020) emphasize practical experience, while (Setyaningsih & Subiyantoro, 2017) focus more on institutional policy aspects.

The process of internalization has a strong foundation in the Qur'an, as stated in QS. Al-'Asr verse 3, which emphasizes the unity between faith and righteous deeds. Ki Hajar Dewantara's view of guiding children's nature towards goodness (Marwah et al., 2018) and Imam Al-Ghazali's concept of early moral education (Bahri, 2022) reinforce the importance of internalizing values in Islamic education.

Literature analysis identifies four main dimensions of Islamic values that need to be internalized:

Table 1. Identification of the four main dimensions of Islamic values

Dimensions	Description	Behavior Indicators	Reference
Aqidah (Faith)	Belief and faith in God	Religious devotion, dependence on God, trust in God	Hidayah (2019)
Ibadah (Worship)	Manifestation of faith through righteous deeds	Discipline, responsibility, sincerity	Lubis et al. (2025)
Akhlak (Morality)	Moral behavior in social life	Honesty, patience, humility, social awareness	Rodhiyana (2022)

Ilmiah (Scientific)	Passion for learning and critical thinking	Curiosity, rational thinking, reflection	Pauzi & Jasiah (2025)
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Comparative Analysis: (Hidayah, 2019) and (Rodhiyana, 2022) agree that the dimension of morals is the core of all Islamic values, in accordance with the mission of the Prophet Muhammad SAW in the hadith narrated by Al-Bayhaqi. However, recent studies add the scientific dimension as a response to the challenges of modernity that demand the integration of faith and rational reasoning.

Based on a synthesis of the literature, the internalization of values occurs in three stages:

1. Value Transformation: Teachers introduce value concepts through verbal communication and formal teaching.
2. Value Transaction: Active interaction between teachers and students through habituation, direct experience, and reflection.
3. Transinternalization: Values become ingrained in personality and become a guide for life without external coercion.

Critical Analysis: This three-stage model is in line with Bloom's learning theory, which covers the cognitive, affective, and psychomotor domains. However, empirical research on the duration and effectiveness of each stage is still limited, so longitudinal studies are needed to measure the success of internalization.

Four main strategies have been identified:

1. Role modeling (Uswah Hasanah), Teacher role modeling is the most effective strategy because students tend to imitate the behavior they see (Rodhiyana, 2022). The theological basis for this strategy is found in QS. Al-Ahzab verse 21 about the exemplary behavior of the Prophet Muhammad SAW.
2. Habituation, Habituation emphasizes the repetition of positive behaviors until they become ingrained habits (Rodhiyana, 2022). Examples of application: congregational dhuha prayer, tadarus, and the culture of greeting.
3. Integration of Values in Learning, Teachers insert Islamic values into each subject contextually, for example, linking the subject of qadha and qadar with attitudes of optimism and tawakal.
4. Advice and Value Reflection: Giving advice with compassion (mau'izhah hasanah) and reflection activities help students evaluate their behavior (Saputra et al., 2023).

Comparative Analysis: Unlike the behavioristic approach, which only emphasizes habituation, the teacher's strategy in PAI integrates cognitive (value integration), affective (advice), and psychomotor (habituation) aspects with role modeling as the foundation. This holistic approach is more effective in shaping long-term character.

Table 2 Supporting and inhibiting factors

Category	Supporting Factors	Inhibiting Factors
Internal School	<ul style="list-style-type: none"> - Teacher role models - Religious culture at school 	<ul style="list-style-type: none"> - Limited time for PAI - Low student motivation to learn
External	<ul style="list-style-type: none"> - Regular religious activities - Family support - Contextual learning media 	<ul style="list-style-type: none"> - Negative influence of digital media - Social environment lacking in religious values

Critical Analysis: (Rozak, 2025) and (Susgiantara, 2024) identified the same factors but did not provide empirical data on the level of influence of each factor. Quantitative research is needed to measure the relative contribution of each factor to the success of internalization.

CONCLUSION

The internalization of Islamic values in Islamic Religious Education (IRE) is an important process in shaping the character and personality of students who are faithful, knowledgeable, and have noble character. Internalization is not only oriented towards the transfer of religious knowledge, but also towards instilling and habituating Islamic values so that they become part of daily attitudes and behavior. The process of internalizing values occurs through three main stages, namely value transformation, value transaction, and value transinternalization. These three stages describe the journey of students from simply understanding values, internalizing them through experience, to making them an inherent part of their personality. In PAI learning, the values that are internalized include the values of faith, worship, morals, and science, which together form a balance between spiritual, moral, and intellectual aspects.

The success of value internalization greatly depends on the strategies employed by teachers as educators and role models. Effective strategies include exemplary behavior, habit formation, integration of values into learning materials, and providing advice and value reflection. In addition, success is also influenced by supporting factors such as a religious school environment, family support, and the availability of relevant learning media. Conversely, inhibiting factors include a lack of role models in the environment, the negative influence of digital media, low student motivation to learn, and limited learning time. Thus, the internalization of Islamic values in PAI requires synergy between teachers, schools, families, and the community. Sustained, innovative, and role model-based efforts are the main keys to ensuring that Islamic values are truly instilled in students, so that they grow into a generation of Muslims with noble character, intelligence, and the ability to face the challenges of the times with a strong foundation of faith.

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