
Internalization of Islamic Values Through PAI Learning in Forming Students' Social Awareness and Religiosity Based on Islamic Boarding School

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Abstract

The loss of students' social consciousness and religiosity resulting from globalization and the inadequate teaching of Islamic Religious Education (PAI), which still emphasizes cognitive aspects, is the driving force behind this study. Thus, the purpose of this study is to characterize how Islamic boarding school-based pupils in grade 1A of MI At-Taqwa Bondowoso internalize Islamic values through PAI learning, thereby shaping their social awareness and religiosity. This study combined a case study methodology with a qualitative approach. Observation, in-depth interviews, and documentation using tools such as observation sheets, interview guides, and learning documents were used to collect data. Data reduction, data presentation, and conclusion drawing were used in data analysis, and triangulation was used to assess the validity of the results. The findings show that learning, habituation, and teacher role models all contribute to the methodical and integrative process of internalizing Islamic beliefs. Students' religious and social consciousness can be raised through practices such as positive social interactions, contextual approaches, habitual worship, and behavioral reinforcement. Despite challenges such as variations in student characteristics and time constraints, the Islamic boarding school's religious atmosphere and teachers' role as role models are important supportive aspects. This study offers implications for the significance of including content, routines, and role models in the learning process. It advances the development of holistic, character-based Islamic Religious Education (PAI) instruction. In summary, pupils' general character is effectively shaped by internalizing Islamic ideals. To maximize the process of internalizing values, it is advised that educators create creative strategies, schools fortify their religious culture, and improve cooperation with parents.

Keywords

Islamic Values, Religiosity, Social Awareness.



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INTRODUCTION

Globalization and the rapid development of digital technology have significantly impacted students' behavior and values in contemporary education (Muid et al., 2024; Noor et al., 2026). Students' moral character has clearly declined as a result of these developments, especially in social awareness and religious beliefs (Rokib et al., 2023; Zakariyah et al., 2022). Islamic values, which ought to be the cornerstone of conduct, are often not fully assimilated into students' day-to-day lives. Individualistic views, diminished social empathy, and a weaker dedication to religious activities are indicative of this state (Abidin & Sirojuddin, 2024; Chanifah et al., 2021). These occurrences point to a disconnect between Islamic knowledge and its application in actual situations. As a result, bolstering Islamic character education becomes more crucial as a calculated move to combat moral decay and support students' moral and spiritual growth.

The need to incorporate cognitive, emotional, and behavioral aspects into the learning process underscores the urgency of improving Islamic character education. In addition to imparting knowledge, education is supposed to mold attitudes and behaviors in accordance with Islamic principles (Muzaki et al., 2026). However, the current educational trend often emphasizes academic success over character development, resulting in uneven student outcomes. This disparity underscores the importance of developing instructional strategies that fully incorporate Islamic principles into students' everyday lives (Supriyanto et al., 2022; Susanto et al., 2023). As a result, Islamic Religious Education (PAI) needs to be seen as a key element in developing students' moral character and sense of social responsibility (Achadah et al., 2022; Huda, 2024a). PAI can significantly contribute to addressing the problems of globalization and moral deterioration by using effective, context-specific learning techniques (Ihsan et al., 2021; Sah & Fuad, 2024).

Students' everyday conduct in the classroom setting also reflects these larger problems. Some pupils at MI At-Taqwa Bondowoso continue to demonstrate inadequate social awareness, as seen by their minimal involvement in social, religious, and academic activities. Furthermore, the discrepancy between students' comprehension of Islamic teachings and their actual behavior suggests that their religiosity has not yet reached its full potential (Fuad & Masuwd, 2023; Huda, 2024b). This state shows the disconnect between internalizing values and acquiring knowledge during the learning process. The fact that Islamic Religious Education (PAI) instruction is still primarily focused on cognitive elements, under-engaging emotive and psychomotor domains, is one of the contributing causes (Ma'mun Hanif et al., 2025; Mangestuti & Aziz, 2023). As a result, students

can comprehend religious ideas in theory but struggle to put them into practice in their everyday lives.

Additionally, Islamic boarding school principles have not been sustainably and contextually integrated into the learning model (Rohmadi et al., 2024; Sechandini et al., 2023). Students' assimilation of Islamic ideals is subpar as a result of this lack of integration, especially when it comes to forming their religiosity and social consciousness (Anhar et al., 2025). Students continue to exhibit inconsistent religious practices and a lack of regard for their social surroundings (Kholidah, 2022; Komariah & Nihayah, 2023). This circumstance suggests that, to become more holistic and value-oriented, current learning methodologies need to be enhanced. To ensure that students not only learn Islamic values but also absorb and apply them in their everyday lives, strategic initiatives are needed (Said et al., 2025; Zubairi Muzakki & Nurdin, 2022). Consequently, a thorough investigation of how Islamic values are assimilated through Islamic Religious Education instruction in this setting is required (Anhar et al., 2025; Supriyanto et al., 2022).

Through an all-encompassing educational approach, Islamic boarding schools (pesantren) provide a strategic answer to these problems. Internalizing Islamic teachings is made easier by incorporating pesantren virtues, including discipline, habit formation, role modeling, and a strong religious culture. According to research, pupils' religious character is significantly shaped by their internalization of Islamic teachings in pesantren (Mahfudi & Rifa'i, 2025; Mazumi et al., 2025). Additionally, students' moral behavior is developed in pesantren through habituation and role modeling (Haryanto, 2022). Through social interaction, the incorporation of pesantren ideals also facilitates the development of multicultural attitudes (Halim, 2023). Additionally, Islamic-based curriculum greatly increases students' religiosity (Siahaan et al., 2022), whereas pesantren philosophical values are crucial for enhancing character education (Djuaini, 2025). As a result, incorporating pesantren ideals into formal PAI instruction is considered a pertinent and effective strategy for fostering students' religious and social consciousness.

Despite the significance of internalizing values, prior research has tended to focus on broader issues such as curriculum implementation or institutional culture rather than thoroughly analyzing the classroom learning process as the primary medium of internalization. Few studies at the elementary school level incorporate pesantren culture, as most research has been conducted in the context of pure pesantrens or general schools (Hakim, 2022; Nabilla, 2025). Furthermore, prior research often examines social awareness and religion independently rather than as related facets of

students' character development. This suggests that there is a substantial research deficit regarding the internalization of Islamic values through classroom-based PAI learning combined with pesantren culture. Furthermore, the dynamics, tactics, and procedures involved in the internalization of values in classroom environments have received less attention. To investigate this matter more thoroughly and in context, further research is therefore required.

By investigating the process of internalizing Islamic ideals through Islamic Religious Education (PAI) instruction at MI At-Taqwa Bondowoso, this study seeks to close this gap. This study is interesting because it examines how classroom instruction and pesantren cultural norms may simultaneously shape students' religiosity and social consciousness (Imron et al., 2025; Subairi et al., 2025). Additionally, this study examines learning methodologies, implementation procedures, and the factors that encourage and hinder value internalization (Achadah et al., 2022; Huda, 2024a). Furthermore, it examines how students react to and exhibit these values in their actions (Anhar et al., 2025). This study offers a more thorough knowledge of value internalization by fusing process-oriented analysis with outcome-based evaluation (Ihsan et al., 2021; Sah & Fuad, 2024). Thus, it is anticipated that this research will make theoretical and practical contributions to advancing Islamic education, especially by developing more efficient, contextually relevant, and value-based learning models.

METHOD

To investigate how Islamic Religious Education (PAI) learning shapes students' social awareness and religiosity, this study employs a qualitative case study approach (Kusumawati et al., 2023). To gather genuine, contextual data through direct interaction with informants, the study was conducted in a natural setting at MI At-Taqwa Bondowoso, an Islamic boarding school (Busetto et al., 2020; Milles & Huberman, 2014). The study focuses on how values are internalized, how learning tactics are applied in classroom and pesantren settings, and how this affects students' behavior. To ensure data depth, the study was carried out within a flexible timetable tailored to field conditions.

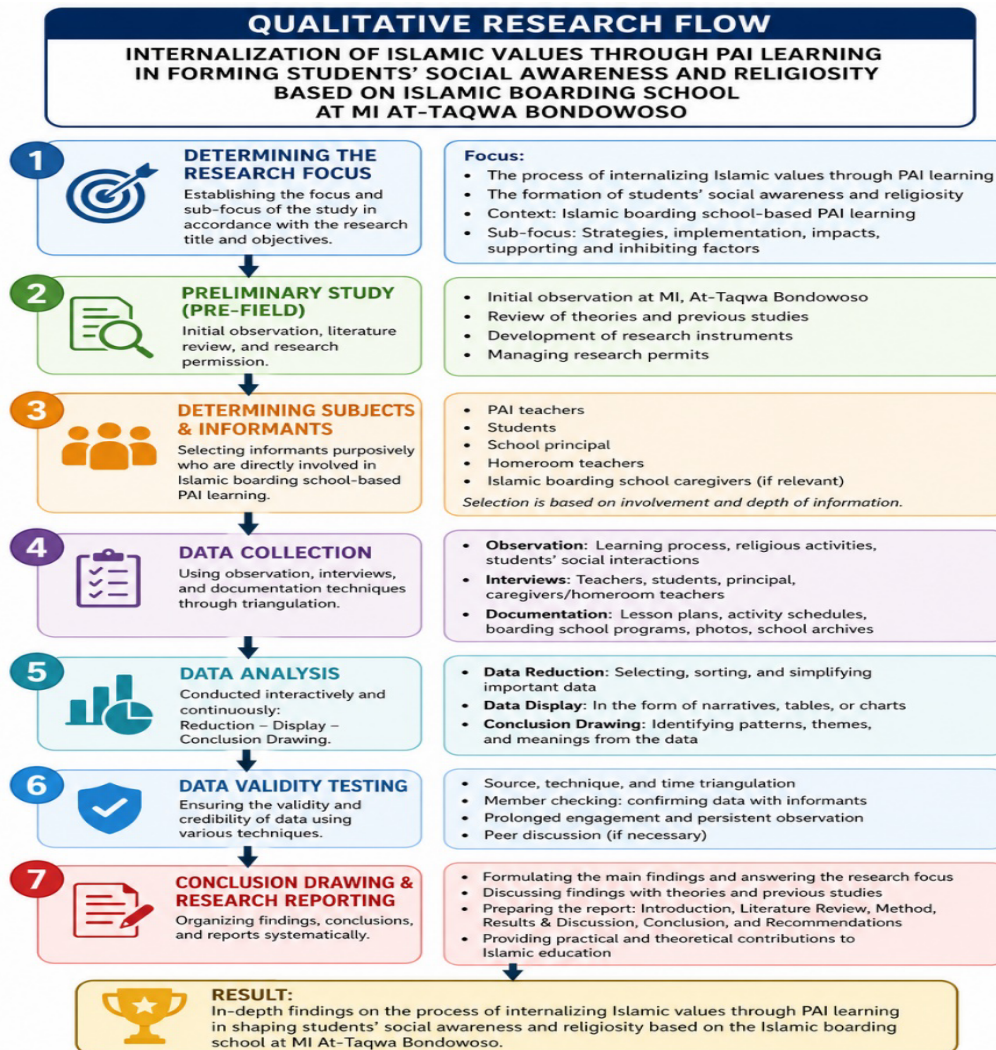


Figure 1. (Qualitative Research Flow) shows the general steps of the research process.

Purposive sampling was used to select the study's participants, including PAI instructors, the principal of the madrasah, homeroom teachers, students, and administrators of Islamic boarding schools who are directly involved in the educational process. Triangulation methods, such as observation, in-depth interviews, and documentation, were used to gather data. While interviews examined participants' experiences, perspectives, and methods for internalizing Islamic beliefs, observations concentrated on classroom instruction, religious activities, and students' social relationships. The data was supported and validated by documentation, including lesson plans, activity schedules, boarding school programs, and institutional archives. This set of methods guarantees the credibility and richness of the data.

An interactive model that included data reduction, data display, and conclusion drawing was used to analyze the data continually. While data were presented in descriptive and narrative forms to aid interpretation, data reduction involved selecting, simplifying, and organizing pertinent

data. Finding patterns, themes, and meanings in the data enabled the conclusion. In addition to member verification to verify findings with informants, the triangulation of sources, techniques, and time confirmed the authenticity of the data (Hendren et al., 2023). Figure 1 provides a thorough explanation of the research flow by methodically presenting the integration of all three phases, from identifying the study focus to reporting the results.

FINDINGS AND DISCUSSION

Findings

The Process of Internalizing Islamic Values in Islamic Boarding School-Based Students in Grade 1A of MI At-Taqwa Bondowoso through Islamic Religious Education (PAI) Learning in Shaping Social Awareness and Religiosity

Based on Observations: How Islamic Religious Education (PAI) Learning Shapes Social Awareness and Religiosity in Islamic Boarding School-Based Students in Grade 1A at MI At-Taqwa Bondowoso

The process of internalizing Islamic values through PAI learning appears methodical and interwoven with regular learning activities, as observed in Grade 1A at MI At-Taqwa Bondowoso. Religious habituation exercises, such as group prayers, greetings, and brief passages from the Quran, are how teachers start their classes. In addition to being habitual, these practices help to teach religious ideals in children from a young age. Teachers also give children clear examples of how to be kind, courteous, and empathetic. This illustrates how a systematic, model-based approach can lead to the internalization of values. Islamic Religious Education (PAI) content is taught by teachers using straightforward, context-based teaching strategies adapted to the needs of lower-grade pupils. Instructors often connect the lessons to students' everyday experiences, such as the value of being truthful, supporting one another, and showing respect for parents and friends. To hold students' interest while presenting the content, educators also employ educational materials such as Islamic tales and images. Pupils answer well to the teacher's inquiries and seem eager to participate in the session. This indicates that the method is successful in giving students a concrete understanding of Islamic beliefs.

The assimilation of Islamic values also depends on classroom social interactions. During educational activities, teachers actively encourage pupils to support one another, share, and show respect. To practice the value of social care, teachers encourage other students to help pupils who are struggling. Additionally, when pupils exhibit behavior consistent with Islamic principles,

teachers provide them with positive reinforcement. As a result, students apply the principles in their everyday social interactions, alongside their theoretical understanding.

Regular worship is another activity that supports learning activities in grade 1A. Pupils are encouraged to memorize brief surahs (chapters), to utter prayers before and after learning, and to perform the Dhuha prayer collectively. The pupils repeat these exercises until they become ingrained in their regular routines. Additionally, teachers give pupils clear instructions and guidance so they can offer prayers effectively. Students gain an awareness of religious concepts and a religious mindset through these activities.

Overall, observations show that class 1A at MI At-Taqwa Bondowoso is making good progress in internalizing Islamic ideals through a combination of learning, role modeling, and habituation. Instilling these values in students is facilitated by teachers, who also serve as role models. Students' behavior is clearly affected by this process; they are starting to exhibit social concern and religious beliefs in their day-to-day lives. Nonetheless, some pupils still need more thorough instruction to comprehend and put these ideals into practice. As a result, continuous efforts are required to guarantee the best possible internalization of these ideals.

Key findings from the study, which was based on observations of learning activities at MI At-Taqwa Bondowoso's class 1A, are as follows:

1. Islamic Religious Education (PAI) classroom activities and students' everyday lives incorporate the absorption of Islamic ideals.
2. Religious customs like greetings, group prayer, and reading passages from the Quran are the first steps in learning activities.
3. Teachers promote Islamic ideals via everyday attitudes and behaviors by using the role model (uswah) method.
4. Instructional materials are presented in a straightforward, contextual manner that is suitable for students in lower grades.
5. Using educational materials like Islamic tales and images improves students' comprehension.
6. b) Students engage in positive social interactions that demonstrate the virtues of empathy, respect, and cooperation.
7. Instructors reward exemplary behavior in their students that is consistent with Islamic principles.

8. Regular worship rituals include the Dhuha prayer, daily prayers, and memorizing of brief surahs.
9. The development of pupils' religious consciousness, as seen by heightened worship practice.
10. The development of students' social awareness, including their care for peers and their willingness to support one another.
11. The classroom setting and Islamic boarding school greatly aid in internalizing values.
12. The teacher has a significant influence on pupils' character development as a facilitator, mentor, and role model.
13. To comprehend and apply Islamic values, some pupils still need comprehensive coaching.
14. Learning, habituation, and role modeling are the three primary ways that values are internalized.
15. In general, class 1A's internalization of Islamic beliefs is successful and improves student conduct.

Interview Findings: How Islamic Religious Education (PAI) Learning Shapes Social Awareness and Religiosity in Pesantren-Based Students in Grade 1A of MI At-Taqwa Bondowoso

Table 1. Internalizing Islamic Values in Pesantren-Based Students through Islamic Religious Education (PAI) Learning in Developing Social Awareness and Religiosity

The principal of MI At-Taqwa Bondowoso was interviewed.	An interview with a teacher of Islamic religious education.	Findings from student interviews.
Internalizing Islamic ideals is a major priority in the madrasah's educational system, according to an interview with the principal of MI At-Taqwa Bondowoso. The principal underlined that the goal of Islamic Religious Education (PAI) instruction is to develop students' Islamic character and personality in addition to imparting religious knowledge. A crucial component of education is pesantren-based programs, including improving morality, engaging in religious activities, and cultivating a habit of worship. Additionally, the madrasah urges educators to set an example for students by teaching them Islamic values. This is done so that students can apply the principles	The procedures utilized to absorb Islamic ideals comprise a variety of learning techniques, according to an interview with a grade 1A Islamic Religious Education teacher. To help students understand, the instructor incorporates lectures, discussions, Q&A sessions, and practical exercises. Additionally, the instructor regularly gives instances from everyday life that are pertinent to Islamic principles. This guarantees that students grasp the theory and put it into practice. Additionally, the instructor stressed the significance of habituation in forming pupils' personalities. Additionally, the Islamic Religious Education instructor	The majority of grade 1A students who participated in interviews said that the Islamic Religious Education they received affected their daily attitudes and behavior in addition to helping them comprehend Islamic principles. Students indicated that their teachers regularly provided guidance and encouragement on the value of engaging in worship and of acting appropriately. Additionally, they became more habituated to upholding religious principles through habituation exercises, including repeating prayers, participating in collective prayer, and engaging in other religious activities. Additionally, students said that the fun learning environment facilitated their

The principal of MI At-Taqwa Bondowoso was interviewed.	An interview with a teacher of Islamic religious education.	Findings from student interviews.
<p>in their everyday lives in addition to understanding them. The principal of the Islamic Elementary School (MI) added that internalizing these ideals requires the support of all school components. Islamic ideals are fully incorporated into the curriculum.</p> <p>Additionally, the proper development of pupils' social awareness and religiosity depends on the cooperation of parents, instructors, and students. The principal further emphasized the importance of a supportive, religious atmosphere for this process. Students in a pesantren-based school culture are expected to grow into morally upright people. This illustrates how Islamic ideals are internalized systematically and enduringly.</p>	<p>clarified that a personal approach to students is essential to the learning process. To provide the right direction, teachers make an effort to understand each pupil's unique qualities. Additionally, teachers assess students' attitudes and behavior in addition to their cognitive abilities. Teachers continuously instill principles such as integrity, accountability, and social awareness throughout the educational process. Additionally, educators work in tandem with the school to establish a setting that fosters kids' religious growth. As a result, internalizing Islamic ideals is a thorough and ongoing process.</p>	<p>comprehension of the subject matter. This suggests that Islamic Religious Education significantly influences students' growth in religiosity.</p> <p>Additionally, kids reported that classroom activities taught them how to appreciate one another and work together with their peers. They become more compassionate through group conversations and cooperative exercises. Additionally, students believed that professors model positive attitudes and behaviors, inspiring them to do the same. The religious school setting also impacted their everyday routines. As a result, pupils internalized Islamic principles in both their social and academic lives</p>

Interviews with the principal, Islamic Religious Education (PAI) instructors, and first-graders at MI At-Taqwa Bondowoso led to the conclusion that internalizing Islamic beliefs through PAI instruction is a thorough, organized, and ongoing process. In addition to the content taught in the classroom, habituation programs, teacher role models, and the religious ethos of the Islamic boarding school-based madrasa environment all contribute to the internalization of principles. While Islamic Religious Education (PAI) teachers actively apply a variety of learning methodologies and individualized approaches to pupils, the principal stressed the importance of maintaining a favorable educational system and environment. However, students see firsthand how this process affects their daily attitudes and behaviors as well as their understanding of religion. This illustrates how school components work together to shape kids' social and religious consciousness. As a result, students at MI At-Taqwa Bondowoso internalize Islamic ideas in both theoretical and practical ways in their daily lives.

Based on documentation from Islamic Religious Education Teachers' Notes on the Process of Internalizing Islamic Values through Islamic Religious Education Learning in Shaping Social

Awareness and Religiosity of Islamic Boarding School-Based Students in Grade 1A of MI at Taqwa Bondowoso

The lesson plan has been created to integrate Islamic ideals into each learning activity, according to evidence from Islamic Religious Education teacher notes. Every topic is always connected to social and religious values, as the Lesson Implementation Plan (RPP) demonstrates. Notes on regular habituation exercises, such as reciting the Quran and prayers, are also included. Additionally, the instructor observes how the pupils' attitudes change as they learn. This suggests that Islamic Religious Education places a strong emphasis on the emotive component.

Regular assessments of pupils' development of religious and social awareness are also evident in other paperwork. Students' discipline, accountability, and empathy have all improved, according to the teacher's notes. Additionally, all students' religious activities, such as celebrating Islamic holidays and participating in Islamic boarding school activities, are documented. This illustrates how Islamic beliefs can be internalized through extracurricular activities alongside classroom instruction. As a result, the documentation supports the interviews and observations. Based on the notes of the Islamic Religious Education (PAI) teacher, the following are important details from the documentation:

1. Every learning activity in the lesson plan (RPP) incorporates Islamic values.
2. Every PAI issue has a connection to social and religious ideals in day-to-day living.
3. Before every session, there are regular habit-forming exercises like reciting the Quran and prayers.
4. Throughout the learning process, teachers document how pupils behave.
5. In addition to cognitive features, the affective aspect (behavior and attitude) is a major focus.
6. Students' social awareness and religious growth are often assessed.
7. Records indicate a rise in pupils' self-control, accountability, and social consciousness.
8. There are planned religious events, like short-term Islamic boarding schools and the celebration of Islamic holidays.
9. Every student actively participates in religious activities.
10. In addition to the classroom, extracurricular activities and school culture also contribute to the internalization of values.
11. The outcomes of observations and interviews are validated by teacher documentation.

12. The planning, execution, and assessment phases of the Islamic Religious Education learning process exhibit continuity.

Challenges and Remedies for the Internalization of Islamic Principles: Islamic Religious Education (PAI) Learning in Developing Social Awareness and Religiosity in Grade 1A Islamic Boarding School-Based Students at MI At-Taqwa Bondowoso

Based on observation, interviews, and documentation data, the following are challenges and solutions to the process of internalizing Islamic values through Islamic Religious Education (PAI) learning in forming social awareness and religiosity in Islamic boarding school-based students in Grade 1A of MI At-Taqwa Bondowoso:

Barriers to the Internalization of Islamic Principles

According to the study's findings, pupils in Grade 1A encountered several challenges when attempting to internalize Islamic principles. First, the primary barrier to the equitable application of Islamic ideals is the diversity of student backgrounds and features. Not every student can embrace and put the ideals taught into practice right away, since every student has a different level of comprehension, habits, and home context. Second, some students still need close supervision, particularly in religious discipline and the application of social principles such as accountability and compassion. Third, teachers must strike a balance between teaching cognitive content and helping students develop their emotive faculties, which presents another challenge due to time constraints. Fourth, the inculcation of Islamic values taught in schools may not always be adequately supported by the effect of the external environment, especially family and community. Students' behavior at home and at school becomes inconsistent as a result. Fifth, lower-grade pupils' poor focus levels make it difficult for teachers to teach the subject effectively.

The requirement for constant instillation and great consistency in teacher role models is another obstacle. The ingrained values may lose their effectiveness if this is not done consistently. As a result, these obstacles show that both internal and external influences impact students' internalization of values in addition to what they learn in the classroom.

Ways to Get Past Obstacles to Internalizing Islamic Principles

Several tactical solutions are required to facilitate the effective internalization of Islamic ideals and overcome these obstacles. Teachers must first adopt a tailored approach to teaching, considering each student's unique needs, traits, and background. This strategy is essential for a more focused, efficient development process.

Second, to provide continuity between the home and school environments, schools and parents must work together more. Parents can facilitate the instillation of Islamic ideals at home by engaging in intensive communication. Third, to make it easier for pupils to comprehend and internalize values, educators must make the most of a variety of engaging teaching strategies, including Islamic stories, educational games, and practical experience.

Fourth, both within and outside the classroom, religious habituation initiatives must be continually strengthened. Students' daily lives must consistently include religious activities like daily prayers, congregational prayer, and others. Fifth, for pupils to become acclimated to a setting that fosters the development of Islamic character, schools must establish a supportive, holistically religious environment.

Additionally, teachers must regularly assess behavioral and affective components in addition to cognitive ones. These assessments enable tracking of pupils' development and the implementation of appropriate follow-up measures. Lastly, as children often mimic the behavior they immediately witness, it is imperative to improve teacher role models. It is intended that by putting these solutions into practice, students' internalization of Islamic values will be more effective and have a greater influence on the growth of their religion and social consciousness. The following table illustrates how Islamic boarding school-based grade 1A pupils at MI At-Taqwa Bondowoso internalize Islamic ideals through PAI learning in forming social awareness and religiosity:

Table 2. How Islamic Boarding School-Based Students Internalize Islamic Values through PAI Learning in Developing Social Awareness and Religiosity

No	Findings Research	Results Field Description	Theoretical Relationship
1	Religious habits at the beginning of learning	Students read prayers, greetings, and short verses before learning.	Value internalization theory: value transformation stage (values are introduced repeatedly)(Fajri, Zaenol, Atik Hikmatuz Zakiyah, Christiana Pertiwi, 2022).
2	Teacher role models (uswah)	Teachers are polite, patient, and respectful in front of students.	Bandura's social learning theory: 336odelling (imitation)(Blasco, 2022).
3	Contextual material delivery.	Material is linked to students' daily lives.	Constructivism theory: students construct knowledge from experience(Hamidah & Maqi, 2024).
4	Use of learning media.	Islamic stories and images are used during teaching.	Active learning theory: increasing engagement and understanding(Nurmala et al., 2021).
5	Positive social interactions.	Students help each other and respect their peers.	Vygotsky's theory: social interactions in learning(Blake & Pope, 2008).
6	Reinforcement of good behavior.	Teachers give praise and appreciation.	Behaviorist theory: reinforcement(Young, 2023).
7	Worship habits.	Dhuha prayer, memorization of	Value internalization theory: value

No	Findings Research	Results Field Description	Theoretical Relationship
		short surahs, and daily prayers.	transaction stage (direct practice)(Retnasari et al., 2023).
8	Student religious awareness.	Students begin to be disciplined in worship.	Affective theory: development of attitudes and values(Haidir et al., 2021).
9	Student social awareness.	Students care about and help their peers.	Character education theory: formation of social values(Hambali et al., 2022).
10	Islamic boarding school environment.	The environment supports religious activities.	Ecological theory of education: the environment influences development(Muid et al., 2024).
11	The dominant role of teachers	Teachers as facilitators and guides.	Theory of teacher roles: agents of change(Lailiyah et al., 2024).
12	Learning barriers.	Some students do not opfullyunderstand values	Individual differentiation theory: differences in student abilities(Ma'mun Hanif et al., 2025).

The research findings and the process of internalizing Islamic values through Islamic Religious Education (PAI) learning in forming the social awareness and religiosity of Islamic boarding school students in grade 1A at MI At-Taqwa Bondowoso are explained in the paragraphs that follow, based on Table 2 above:

Religious Practices at the Outset of Education

Reciting prayers, greetings, and brief passages from the Quran are examples of religious practices used at the start of education that illustrate the first stage of internalizing values, or value transformation. At this point, the instructor uses repeated exercises to impart fundamental Islamic principles to the pupils. Because it aids in pupils' recognition and retention of the principles being taught, this repetition is crucial. In theory, this is consistent with the idea of value internalization, which emphasizes habituation as the first stage of character development. Additionally, these activities strengthen pupils' affective acceptance of religious ideals. As a result, religious practices serve as the starting point for the early development of pupils' spiritual awareness.

Exemplary Teacher Conduct (Uswah)

Bandura's social learning theory is evident in the exemplary behavior of teachers who are courteous, patient, and devout. According to this notion, kids pick up skills by seeing and copying the actions of role models in this case, teachers. Teachers have a significant impact on how students behave, as they are respected individuals. When educators exhibit positive behavior regularly, kids are more likely to emulate it in their daily lives. This illustrates how ideals are internalized through both tangible examples and material delivery. In Islamic value-based character education, role modeling is therefore an effective tactic.

Material Delivery in Context

The use of constructivist theory in education is demonstrated through the delivery of content that connects to students' everyday lives. This theory holds that pupils build their knowledge through experience and interactions with their environment. Students are better able to comprehend and absorb the values taught when the content is connected to real-world scenarios. Additionally, learning becomes less abstract and more meaningful using this method. Additionally, because they can relate the subject matter to their own experiences, pupils become more engaged in the learning process. Consequently, contextual learning facilitates the more effective internalization of values.

Using Educational Media

An attempt to boost active student engagement is demonstrated by the use of media, such as Islamic stories and imagery, in the classroom. This is consistent with the principle of active learning, which highlights the significance of student involvement in the educational process. For pupils in lower grades, learning media helps make abstract ideas more concrete and intelligible. Additionally, the media can capture pupils' interest and boost their desire to learn. Media strengthens students' comprehension and enjoyment of Islamic values by fostering internalization of ideals. As a result, using media to enhance Islamic Religious Education (PAI) instruction is an effective strategy.

Good Social Relationships

Vygotsky's thesis regarding the significance of social interaction in the learning process is consistent with student interactions that demonstrate respect and mutual aid. According to Vygotsky, a student's social environment significantly impacts their cognitive and social development. Students develop social qualities such as empathy and collaboration through interactions with classmates. Through firsthand experience, this technique also helps pupils develop a more solid understanding of values. Additionally, social engagement fosters collaborative learning, helping students build character. As a result, social interaction becomes crucial for assimilating Islamic principles.

Rewarding Positive Conduct

The use of behaviorist philosophy is demonstrated by teachers rewarding positive behavior in their students. This hypothesis states that actions that receive positive reinforcement are more likely to be repeated. Students are encouraged to continue their exemplary behavior when they earn recognition or admiration for it. This is essential for developing behaviors that align with Islamic principles. Additionally, reinforcement teaches pupils what behaviors are excellent and worthwhile.

Reinforcement is, therefore, a useful tactic in the process of internalizing values.

Practices of Worship

Worship practices that illustrate the value transaction stage of the internalization process include memorization of brief surahs and the Dhuha prayer. At this point, students start to apply the ideals they are taught in their daily lives. Students gain a clear understanding of the purpose of worship through these exercises. Regular practice will also help students develop long-lasting habits. Additionally, this enhances the spiritual aspect of student growth. Worship practices thus play a significant role in forming students' religiosity.

Religious Awareness of Students

Students' growing religious awareness is a sign that the process of internalizing values in the affective domain was successful. This is consistent with the theory of affective development, which highlights personal shifts in attitudes and values. Students' willingness to engage in worship without being forced is a sign of religious consciousness. Additionally, students start to show respect for religious teachings. These modifications show that students are beginning to internalize the ideals taught. Thus, good internalization of values is indicated by religious consciousness.

Social Awareness of Students

Caring for and supporting friends is an example of social awareness that demonstrates the effectiveness of character education. The philosophy of character education emphasizes the importance of children acquiring social values. Islamic Religious Education (PAI) teaches pupils about social relationships and various parts of prayer. Caring and empathy are crucial markers of social character development. Additionally, students have a deeper understanding of values from firsthand experiences in exchanges. Thus, internalizing Islamic beliefs leads to a tangible outcome: social awareness.

The atmosphere of an Islamic boarding school

The best approach to internalizing ideals is supported by an Islamic boarding school setting that is both religious and supportive. This is consistent with the educational ecology idea, which holds that an individual's growth is greatly influenced by their surroundings. Students will develop positive behaviors in a setting that is infused with religious principles. Additionally, organized religious activities improve classroom instruction. Students' behavior is also socially controlled by their surroundings. The setting of an Islamic boarding school is therefore essential to the effective assimilation of ideals.

Teachers' Dominant Role

The teacher's function as a guide and facilitator highlights the significance of their participation in the educational process. This is consistent with the idea that educators may effect change. Teachers guide and direct students' development in addition to imparting knowledge. Additionally, educators contribute to the development of a favorable learning environment. Teachers play a crucial role in determining the effectiveness of internalizing values. As a result, the teacher plays a critical role in forming pupils' personalities.

Obstacles to Learning

The presence of learning obstacles suggests that students are unique. This is consistent with the individual differences theory, which holds that every student has unique skills and backgrounds. These distinctions affect how values are understood and accepted. As a result, educators must adapt their teaching strategies to meet their students' needs. Moreover, different approaches are needed to overcome these obstacles. Therefore, improving learning effectiveness requires an awareness of individual variances.

Discussion

Students' character development, especially in terms of social awareness and religiosity, is greatly influenced by the process of internalizing Islamic ideals through the Islamic Religious Education (PAI) curriculum. This technique is applied in an integrated manner to grade 1A students at MI At-Taqwa Bondowoso through classroom activities bolstered by the religious culture of Islamic boarding schools (pesantren). In addition to cognitive material delivery, habituation, instructor role models, and student social interactions all contribute to the internalization of values. This process is further strengthened by a pesantren environment where students are accustomed to regular, regulated religious activities. As a result, they not only comprehend Islamic principles but also put them into practice every day.

The study's conclusions have broader implications for advancing Islamic education theory and practice, as well as offering an empirical overview of the field's educational methods. The results show that the educational environment, teachers' roles, and learning methodologies all contribute to students' overall character development. As a result, this research makes a significant contribution to scientific advancement and offers practical implications for the educational process. Additionally, several recommendations have been developed for future improvement, based on the findings, to make the internalization of Islamic values more sustainable and optimal. The following are the

research's contributions, implications, and recommendations:

Research Findings' Contribution

This study makes a significant contribution to advancing Islamic Religious Education (PAI), especially regarding the internalization of Islamic ideals among Islamic boarding school students. The results show that religious practices, pleasant social contacts, and teacher role models all contribute to the internalization of values, in addition to cognitive delivery (Noor et al., 2026). This supports the idea that Islamic religious education should be approached holistically, incorporating cognitive, emotional, and psychomotor components. Additionally, this study validates the applicability of several educational theories to Islamic Religious Education (PAI) learning practices at the primary level, including constructivism, Lev Vygotsky's social interaction theory (Amahorseya & Mardiyah, 2023; Sayfullooh et al., 2023), and Albert Bandura's social learning theory (Fajri et al., 2021). The empirical proof that Islamic boarding schools can enhance the process of internalizing values through a consistent religious culture is another contribution.

Additionally, this study shows that teachers have a strategic role in helping students develop their character as facilitators and role models (Mahfudi & Rifa'i, 2025). Additionally, by highlighting the significance of reinforcement in influencing student conduct, this study contributes to the field of character education. As a result, other educational institutions might use this research as a guide when creating successful, values-based Islamic Religious Education (PAI) learning models.

Research Consequences

The results of this study imply that learning activities should adopt a systematic, sustainable approach to the internalization of Islamic beliefs. Prayer and reciting passages from the Quran are examples of early religious practices that are successful as a first step in the value transformation stage. As a result, these techniques must be incorporated into the curriculum.

The significance of teacher role models in the educational process is another aspect. In addition to imparting knowledge, teachers also act as role models for their students (Achadah et al., 2022). This is consistent with Albert Bandura's social learning theory, which highlights how students' conduct is strongly influenced by what they observe. Enhancing instructors' own competencies is therefore essential. Additionally, engaging media and contextual learning strategies affect students' comprehension (Zakariyah et al., 2022). Constructivism theory, which emphasizes that students build knowledge from their own experiences, is consistent with this method. The growth of students' religious and social consciousness has also been shown to be greatly influenced

by the religious context of Islamic boarding schools; hence, schools must establish a supportive learning environment. The need to consider individual student characteristics is another implication. A more flexible and adaptable approach to learning is required, as different pupils have varying capacities to accept and internalize values.

Suggestions

Several suggestions for enhancing the efficacy of internalising Islamic ideals can be given in light of the research findings. First, to motivate students to be more engaged and better understand the principles being taught, educators are urged to continue developing new and creative teaching strategies (Muzaki et al., 2026). To aid in this process, more engaging learning materials must be used. Second, both within and outside of the classroom, schools must continuously improve their religious habituation programmes and religious activities. To ensure that the principles taught become ingrained in students' lives, these programmes need to be developed sustainably.

Third, to mould students' character, schools and parents must work more closely together. The values that are taught in school are reinforced in large part by the family environment. As a result, effective communication between educators and parents must be enhanced (Djuaini, 2025). Fourth, educators must give particular attention to pupils who struggle to comprehend and apply Islamic principles. Differences in students' ability may be addressed using an individualised strategy.

Additionally, learning evaluation should take into account students' emotional and behavioural characteristics, as well as their cognitive abilities. Lastly, it is recommended that future scholars conduct more thorough studies of models of Islamic value internalisation across various educational levels and in other educational settings. As a result, the study's findings can be expanded upon and offer wider advantages in the field of education.

CONCLUSION

The internalization of Islamic values through Islamic Religious Education (PAI) learning in grade 1A at MI At-Taqwa Bondowoso occurs systematically, integratively, and sustainably through three main approaches: learning, habituation, and role modeling, as indicated by the research findings and discussion. This approach is done through direct practice, such as encouraging worship habits, constructive social interactions, and rewarding good student behavior, in addition to cognitive delivery of the information. A religious and supportive Islamic boarding school

environment is essential to the achievement of value internalization, as is the role of teachers as facilitators and role models (uswah). Students' religious and social consciousness has increased, according to observations, interviews, and documentation; nonetheless, several challenges remain, including student variation, time constraints, and external pressures. As a result, this madrasa's internalization of Islamic principles has successfully molded students' personalities across all spheres cognitive, affective, and behavioral.

The notion of value internalization, which is implemented holistically and contextually in an Islamic boarding school setting, is strengthened by this research, which significantly advances character-based Islamic Religious Education (PAI) learning. The research's conclusions highlight the importance of teachers and the environment in forming students' character as well as the necessity of an integrated learning design that incorporates material, habituation, and role models. Additionally, this study demonstrates that a diverse, context-based, and experience-driven strategy is highly effective in enhancing primary school pupils' comprehension and application of Islamic beliefs. As a result, it is advised that educators continue to develop creative teaching methods, that schools continually enhance their religious culture, and that they work more closely with parents. Additionally, assessments that take into account behavioral, affective, and cognitive factors, along with an individualized strategy, are required for kids who are struggling. It is advised that future researchers expand the study of the internalization of Islamic values in education by conducting comparable studies at other levels and in various circumstances.

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