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## TEACHER STRATEGIES IN INTERNALIZED RELIGIOUS VALUES THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING

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### Abstract

This research aims to analyze teachers' strategies in internalizing religious values through Islamic Religious Education learning at MI Tarbiyatul Athfal East Lampung Regency, Lampung Province, Indonesia. This research uses a qualitative descriptive approach to gain an in-depth understanding of the strategies implemented by teachers in strengthening students' religious character. Data was obtained from primary sources, including PAI teachers, madrasa heads, and students, as well as secondary sources such as learning implementation plans, assessment documents, and school activity records. Data collection techniques consist of classroom observations, in-depth interviews, and documentation studies. The data were analyzed using an interactive model involving data reduction, data presentation, and drawing conclusions to ensure systematic interpretation of the findings. The research results show that teachers apply integrative strategies in internalizing religious values. These strategies include value-based learning planning, use of participatory and contextual teaching methods, implementation of religious habituation programs, teacher examples, and ongoing behavioral evaluation. These strategies have been proven to make a positive contribution to the development of students' religious character, especially in improving religious discipline, honesty, responsibility, and social attitudes. However, the effectiveness of this strategy is still influenced by several external factors, such as variations in students' family backgrounds and the increasing influence of digital media in everyday life. This research contributes to the development of discourse on the internalization of values in Islamic education by offering an integrative learning model. Practically, these findings provide a framework that can be applied to strengthen character education in Islamic elementary schools.

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### Keywords

Character Education, Islamic Religious Education, Religious Values, Teacher Strategies.

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## INTRODUCTION

Islamic Religious Education plays a strategic role in shaping the character of students at the Madrasah Ibtidaiyah (Islamic elementary school) level, particularly since elementary school age (7–12 years) is the golden age for establishing the foundation of values, morals, and lifelong habits. At this stage of development, children are in a phase of strong imitation and internalization of authority figures, including teachers (Sholihah, 2026). Therefore, Islamic Religious Education learning is not enough to only transfer knowledge about the pillars of faith, the pillars of Islam, commendable morals, and mahdhah worship, but must be able to internalize these values so that they become an intrinsic awareness reflected in daily behavior. This research was conducted at MI Tarbiyatul Athfal, located in East Lampung Regency, Lampung Province. Geographically, East Lampung is an area with heterogeneous religious community characteristics, consisting of middle socio-economic backgrounds and most of whom earn a living in the agricultural and small trade sectors. These social conditions influence the pattern of character development of children, so that madrasas have a big responsibility in strengthening students' religious values through structured, systematic, and contextual learning.

Empirically, based on initial observations at MI Tarbiyatul Athfal, East Lampung, there is a phenomenon that some students have understood Islamic Religious Education material cognitively, such as prayer procedures, etiquette towards parents and teachers, and the importance of honesty, but not all demonstrate consistent behavior in daily practice. For example, discipline in carrying out congregational prayers at school is quite good when under teacher supervision, but does not necessarily continue independently outside of school. Furthermore, undisciplined behavior is still found, such as lateness, lack of order during learning, and a lack of awareness of maintaining cleanliness as part of religious values. This condition indicates that the Islamic Religious Education learning process still tends to emphasize the cognitive aspect rather than the affective and psychomotor domains. Another challenge faced is the influence of digital technology and social media that are starting to be accessed by elementary school students, so teachers need to design strategies for internalizing values that are not only based on lectures, but also touch on direct experience, habituation, and continuous role models.

Theoretically, the internalization of religious values in Islamic Religious Education learning can be explained through social learning theory, which emphasizes the importance of modeling, habituation, and reinforcement in character formation (Bandura & Hall, 2018). The Islamic Religious

Education teacher at MI Tarbiyatul Athfal, East Lampung, plays a central role, not only delivering material but also serving as a concrete role model in attitudes, speech, and religious practices. From a character education perspective, the internalization process occurs through three stages: knowing the good (understanding values), feeling the good (growing awareness and emotional commitment to values), and doing the good (practicing values in concrete actions) (Abdurahman et al., 2025). Therefore, Islamic Religious Education learning strategies need to be designed in an integrative manner, incorporating daily worship practices, strengthening attitudes through reflection, a contextual approach that connects the material to the lives of students in East Lampung, and evaluation based on behavioral observation. Without systematic planning and ongoing evaluation, the internalization of religious values will proceed sporadically and will not be able to shape students' character holistically and sustainably (Maulida & Ratnasari, 2024).

Various studies on teacher strategies for internalizing religious values through Islamic Religious Education teaching show varying tendencies. (Hidayat et al., 2022) found that lecture and question and answer strategies are still dominant in Islamic Religious Education learning, effective in cognitive aspects, but weak in forming long-term religious behavior. (Al Busthomi & Junaidi, 2024) concluded that religious habituation strategies such as congregational prayer and group prayer are able to improve students' religious discipline, even though they have not been systematically integrated into classroom learning design. (Aini & Syamwil, 2020) highlights the importance of teacher role models as a strategy for internalizing values, but has not yet formulated measurable pedagogical steps. (Mata & Pai, 2024) proves that the contextual approach helps students understand Islamic values in a more applicable way, but its impact on behavioral change has not been analyzed in depth. (Arifin, 2025) shows that the use of digital media in Islamic Religious Education learning can strengthen the understanding of religious values and increase learning motivation, but has not been designed within a comprehensive and sustainable framework for internalizing values.

Next, research (Ahwani, 2025) found that the cross-subject integrative learning model was able to strengthen students' moral values, but it had not focused on specific indicators of religious behavior. (Yulianeta et al., 2024) confirms the effectiveness of active learning strategies such as discussion and role play in increasing students' emotional involvement in religious values, but is still limited to the classroom context. (Ramadhani & Yasin, 2025) concluded that thematic learning helps instill religious moral values holistically, although it has not specifically evaluated the

outcomes of religious behavior. (Nisa' & Astari, 2022) shows that the combination of role models and positive reinforcement can improve the consistency of students' worship, but has not yet developed a systematic learning strategy model from the planning stage to evaluation. Finally, the research (Wahyudi, 2023) found that collaborative strategies between teachers and parents contributed to strengthening students' religious character, but had not yet fully integrated PAI learning strategies with madrasa culture.

Based on the overall research in the last ten years, a global research gap can be identified, namely the absence of studies that comprehensively integrate teacher strategies, Islamic Religious Education learning design, religious habits, role models, madrasa culture, and evaluation of religious behavior in a complete and contextual conceptual framework. Some studies are still partial, both in the aspects of methods, media, habits, and role models, separately. Therefore, the novelty of this research lies in the formulation of an integrative and systematic teacher strategy in internalizing religious values through Islamic Religious Education learning, by emphasizing the continuity between learning planning, classroom practice, madrasa religious culture, and evaluation of real and sustainable changes in student behavior at MI Tarbiyatul Athfal East Lampung.

Normatively and conceptually, strengthening the internalization of religious values through Islamic Religious Education learning has a strong policy foundation and theoretical discourse. In the context of national policy, Law Number 20 of 2003 concerning the National Education System emphasizes that education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, and aims to develop the potential of students to become human beings who believe in and fear God Almighty and have noble morals. More operationally, the Ministry of Religious Affairs' regulations on strengthening character education in madrasas emphasize the integration of religious values in the entire learning process, not only as material content, but as culture and daily practice. In theoretical discourse from primary sources, Al-Ghazali's thoughts in *Ihya' Ulum al-Din* emphasize that true education is a process of *tazkiyatun nafs* (purification of the soul) through the habituation of pious deeds and exemplary behavior, not merely the transfer of knowledge. Meanwhile, (Lickona, 1992) character education theory in *Educating for Character* emphasizes three main components of character formation: moral knowing, moral feeling, and moral action, which must occur simultaneously in the learning process. Thus, both in terms of national policy and classical and modern theoretical discourse, the internalization of religious values through teacher strategies in Islamic Religious Education learning has strong

philosophical, legal, and pedagogical legitimacy as the foundation of this research.

Based on the background that has been described, the purpose of this study is to gain a deep understanding of teacher strategies in internalizing religious values through Islamic Religious Education learning at MI Tarbiyatul Athfal East Lampung, as well as to analyze its effectiveness in shaping students' religious character. This study aims to comprehensively examine the process of planning, implementation, habituation, role models, and evaluation carried out by teachers in PAI learning, while identifying supporting and inhibiting factors. In addition, this study aims to formulate an integrative, contextual, and applicable PAI learning strategy model according to the characteristics of madrasahs, so that it can contribute theoretically to the development of studies on the internalization of religious values and practically in improving the quality of student character formation in madrasahs.

## **METHOD**

This study uses a qualitative approach with field research that aims to understand in-depth the teacher's strategies in internalizing religious values through Islamic Religious Education learning at MI Tarbiyatul Athfal, East Lampung. The qualitative approach was chosen because this study focuses on the process, meaning, and dynamics of implementing learning strategies in the natural context of the madrasah. The data in this study consist of primary and secondary data. Primary data were obtained directly from the research subjects, namely the madrasah principal, PAI teachers, and students involved in the learning process, through observations and in-depth interviews. Data sources were selected purposively based on the consideration that informants have direct knowledge and experience related to the implementation of PAI learning strategies at the madrasah.

Data collection techniques were carried out through three main methods, namely participant observation, in-depth interviews, and documentation studies. The observation was carried out in stages and continuously for approximately two months, namely from January 2, 2026, to February 25, 2026. This time period was chosen so that researchers could obtain a more comprehensive picture of the PAI learning process and students' religious habits, so that the data obtained were not only momentary but reflected conditions that occurred continuously in the madrasah. Observations were used to directly observe the PAI learning process and the practice of students' religious habits, so that researchers obtained factual data about behavior and interactions in the classroom and in the

madrasah environment. In-depth interviews were conducted in a semi-structured manner to comprehensively explore teachers' strategies, obstacles, and reflections in internalizing religious values. Documentation was used to strengthen and verify the data from observations and interviews. The data analysis technique used an interactive analysis model that includes data reduction, data presentation, and drawing conclusions simultaneously and repeatedly until credible findings were obtained. Data validity is maintained through triangulation of sources and methods, as well as member checks with informants to ensure that the research results truly reflect real conditions in the field.

## **FINDINGS AND DISCUSSION**

### **Findings**

This study analyzes teachers' strategies for internalizing religious values through Islamic Religious Education instruction at MI Tarbiyatul Athfal in East Lampung. At the Madrasah Ibtidaiyah level, the process of forming religious character is not only related to cognitive mastery of religious material but also requires a process of habituation, role models, and learning experiences that enable students to internalize and practice these values in everyday life. In this context, PAI teachers have a strategic role as learning designers and role models who facilitate the process of internalizing values through various pedagogical strategies integrated with the religious culture of the madrasah. To obtain a comprehensive picture of these practices, this study was conducted through observations of learning activities, in-depth interviews with PAI teachers, the madrasah principal, and several students, as well as a documentation study of the learning tools and madrasah activity programs. The data obtained were then analyzed qualitatively using an interactive analysis model to identify patterns of strategies implemented by teachers in integrating religious values into the learning process and daily activities at the madrasah. Based on the analysis process, a number of findings were obtained that systematically describe how teacher strategies are designed, implemented, and evaluated in an effort to shape the religious character of students at MI Tarbiyatul Athfal East Lampung.

**Table 1.** Teachers' Strategies in Internalizing Religious Values Through Islamic Religious Education Learning at Tarbiyatul Athfal Elementary Madrasah, East Lampung

Planning	Implementation	Learning Strategy Model	Strategy Effectiveness
Preparation of Learning Implementation Plans based on religious values by including indicators of spiritual and social attitudes.	The teacher begins the lesson with a group prayer, reading verses from the Qur'an, and an apperception that relates the material to the students' daily lives.	A value-based integrative strategy that combines the delivery of cognitive material with the formation of religious attitudes.	Increase students' understanding of religious values while raising awareness to practice them.
Planning religious habituation activities such as Dhuha prayer, Dhuhur prayer in congregation, reading daily prayers, and donation activities.	Teachers guide students to carry out religious activities routinely in the madrasa environment.	Habituation strategy (religious habituation) through daily worship practices and spiritual activities.	Improve student discipline in carrying out worship and strengthen religious habits.
Designing participatory learning methods such as discussions, questions and answers, and simple case studies that are relevant to students' lives.	The teacher invites students to discuss examples of honest behavior, responsibility, and attitudes of helping each other.	Contextual and participatory learning strategies that link Islamic values to student experiences.	Helping students understand religious values in a more applicable and easy-to-apply way in everyday life.
Affirmation of the role of teachers as role models in attitudes, speech, and religious practices.	Teachers demonstrate exemplary behavior through discipline, politeness, and consistency in carrying out religious duties at school.	Modeling strategy (teacher role model) as a medium for character learning.	Students tend to imitate the positive behavior of teachers so that religious values are more easily internalized.
Preparation of religious attitude evaluation instruments through observation of student behavior and development records.	Teachers observe student behavior such as honesty, discipline, and social concern.	Behavior-based evaluation strategies through positive reinforcement and value reflection.	Helps monitor the development of students' religious character on an ongoing basis.

*Source: MI Tarbiyatul Athfal East Lampung 2026*

### Planning and Implementation of Teacher Strategies in Internalizing Religious Values

Based on observations and interviews with Islamic Religious Education teachers at MI Tarbiyatul Athfal, East Lampung, the strategy for internalizing religious values was designed from the learning planning stage. Teachers developed Learning Implementation Plans by integrating spiritual and social attitude indicators into learning objectives. Values such as honesty, responsibility, prayer discipline, and good manners were not only listed as core competencies but also elaborated in the initial, core, and closing activities of the lesson. For example, in the material on congregational prayer, teachers not only explained the procedures and their principles but also designed direct practice and reflection on students' experiences. This demonstrates that the

internalization of values was systematically designed from the planning stage.

In implementing the learning process, teachers apply a combination of interactive lecture methods, discussions, demonstrations, and hands-on practice. Observations show that in the initial learning activities, teachers always begin with a group prayer and a short recitation, then relate the material to students' daily experiences. In the main activity, students are involved in role-plays related to social etiquette and religious practices. Teachers also use a contextual approach by asking students about their experiences in applying religious values at home. This strategy demonstrates that internalization of values occurs through direct experience, not simply the delivery of theory. Teachers also integrate learning with the madrasah's religious habituation activities. Habituations such as congregational Dhuha prayer, reciting the Asmaul Husana before class, and the Friday alms program are part of reinforcing the values taught in class. This integration between formal learning and school culture strengthens the internalization process because students experience consistency between theory and practice. Data shows that student engagement in habituation activities reaches more than 85% of regular attendance every week.

**Table 2.** Internalization Strategy of Religious Values in Islamic Religious Education Learning

<b>Aspect</b>	<b>Field Findings</b>	<b>Implementation Form</b>
Planning	Religious values are included in the RPP	Indicators of spiritual and social attitudes
Method	Combination of lectures, discussions, and practice	Role play, reflection of experience
Habituation	Integrated with the madrasa culture	Dhuha prayer, prayer, Friday alms
Approach	Contextual and participatory	Relating material to students' lives

*Source: MI Tarbiyatul Athfal East Lampung 2026*

The table shows that the strategy for internalizing religious values in Islamic Religious Education learning at MI Tarbiyatul Athfal, East Lampung, is implemented systematically and in an integrated manner, from the planning stage to the classroom learning approach. In the planning aspect, teachers not only prepare lesson plans as administrative documents but also explicitly include indicators of spiritual and social attitudes as derivatives of core competencies, so that religious values become an inherent part of the learning objectives. In terms of methods, the combination of lectures, discussions, and practices shows a variety of strategies aimed at activating students, which are then enriched with role-play and reflection on experiences so that students not only understand concepts cognitively but also internalize values affectively. In the aspect of habituation, internalization of values is reinforced through madrasah culture, such as Dhuha prayer,

communal prayer, and Friday alms, which function as a hidden curriculum in developing religious character sustainably. Meanwhile, the contextual and participatory approach shows that teachers link PAI material to the realities of students' lives, so that religious values are not understood merely as normative doctrines, but as applicable guidelines for everyday life. Overall, this table confirms that the internalization of religious values is carried out through curriculum integration, active learning strategies, familiarization with madrasa culture, and mutually reinforcing contextual approaches.

### **Effectiveness of Strategies in Forming Religious Character and Supporting and Inhibiting Factors**

The results of the study indicate that the strategies implemented by teachers in Islamic Religious Education learning have a significant impact on the formation of students' religious character in madrasahs. Based on the results of observations conducted over one semester, there was an increase in student discipline in attending congregational prayers, praying together before and after lessons, and active participation in routine religious activities. Interview data with teachers in grades IV–VI revealed that students began to show a higher awareness of maintaining courtesy towards teachers and peers, and were more honest in completing daily assignments and tests. These findings were supported by documentation of spiritual and social attitude assessments, which showed an increase in the "Good" and "Very Good" categories compared to the previous semester, thus indicating that the internalization strategy for religious values implemented was not only theoretical, but also had an impact on measurable changes in attitudes.

The effectiveness of the strategy for internalizing religious values is also evident in changes in student behavior outside of formal classroom learning situations. Teachers stated that students are increasingly accustomed to greeting each other, maintaining classroom cleanliness as a manifestation of the values of faith and responsibility, and reminding each other to perform religious duties, such as prayer and reciting daily prayers. Religious values are no longer understood solely as cognitive material, but are beginning to be internalized in the form of daily habits. However, the level of behavioral consistency among students still shows variation influenced by family background. Students who receive religious support and habits at home tend to be more stable in practicing these values, while students with minimal family supervision require more intensive guidance from teachers and the madrasah environment.

The main supporting factors in the process of internalizing religious values include a strong commitment from teachers to integrating values into every stage of learning, a strong religious

culture in the madrasa through daily and weekly habituation programs, and the support of the madrasa principal in the form of policies and strengthening of religious programs. A conducive madrasa environment creates continuity between the values taught in the classroom and actual practices in school life, thereby accelerating the process of developing students' religious character. However, there are also several inhibiting factors, such as the relatively short time allocation for Islamic Religious Education subjects, the influence of poorly controlled digital media, and differences in the social and religious backgrounds of students' families. These factors present challenges that need to be anticipated through collaboration between the madrasa, teachers, and parents so that the process of internalizing religious values can take place more optimally and sustainably.

**Table 3.** Impact and Factors of Internalization of Religious Values

<b>Aspect</b>	<b>Findings</b>
Positive impact	Improving discipline in worship and good manners
Behavioral Change	Consistent in greetings, prayers, and cleanliness
Supporting Factors	Teacher commitment, religious culture, and support from the madrasah principal
Inhibiting Factors	Limited time, digital influence, family background

*Source: MI Tarbiyatul Athfal East Lampung 2026*

The table shows that the implementation of the strategy for internalizing religious values in Islamic Religious Education learning at MI Tarbiyatul Athfal, East Lampung, has had a significant impact on student character development. Positive impacts include increased discipline in religious practices, such as regular prayer and prayer habits, and the development of polite behavior in daily interactions with teachers and peers. Changes in student behavior are also more concrete, such as consistency in greetings, the habit of praying before and after activities, and maintaining the cleanliness of the madrasah environment as part of the implementation of religious values in real practice. This success is supported by the teachers' strong commitment to providing role models, a deeply rooted religious culture within the madrasah environment, and the support of the madrasah principal in creating conducive policies and atmosphere. However, there are also inhibiting factors such as limited learning time, the influence of digital media that is not always aligned with religious values, and students' diverse family backgrounds, which influence the consistency of internalization of values outside the madrasah environment. Overall, this table shows that the process of internalizing religious values is effective, although it still requires strengthening strategies to overcome various external and structural challenges.

### **Integrative and Contextual Islamic Education Learning Strategy Model**

Based on the analysis of observational data, interviews, and documentation, this study formulated an integrative and contextual Islamic Religious Education learning strategy model at MI Tarbiyatul Athfal, East Lampung. The model is built on five main components: religious value-based planning, participatory learning implementation, reinforcement through religious habits, teacher role models, and ongoing behavioral evaluation. During the planning stage, teachers consciously incorporate spiritual and social attitude indicators into the lesson plans and adapt them to the characteristics of madrasah students. The learning implementation is designed not only to be oriented towards delivering material, but also to encourage active student involvement through discussions, religious practices, reflection on experiences, and strengthening the meaning of values in everyday life. These five components are interconnected, forming a continuous cycle of internalization, where values do not stop at the cognitive level, but move towards real appreciation and habituation in student behavior. Thus, teachers do not merely act as conveyors of material, but also as designers of a learning environment conducive to the growth of religious character.

In the implementation phase, this model emphasizes strong integration between intracurricular activities in the classroom and the religious culture of the madrasah as a values education ecosystem. For example, when students learn about charity, teachers directly link it to the Friday alms program, so that students not only understand the concept but also experience the real practice of sharing with others. Similarly, material on cleanliness and trustworthiness is linked to the responsibility of maintaining classroom cleanliness and honesty in completing assignments. Evaluation in this model is carried out authentically and comprehensively, not limited to written tests but also through daily behavior observations, student reflection journals, and periodically documented behavioral development records. This approach positions teachers as learning facilitators who guide the internalization process and as role models who consistently display religious values in attitudes and actions, so that the character education process occurs naturally, contextually, and sustainably.

**Table 4.** Religious Value Internalization Strategy Model

<b>Model Components</b>	<b>Implementation</b>
Planning	RPP based on religious value indicators
Implementation	Active and contextual methods
Habituation	Daily and weekly religious programs
Exemplary behavior	Teachers as role models
Evaluation	Attitude observation and reflection
Model Components	Implementation

*Source: MI Tarbiyatul Athfal East Lampung 2026*

Table 4 illustrates the construction of a strategy model for internalizing religious values implemented systematically and integratedly at MI Tarbiyatul Athfal, East Lampung. During the planning stage, teachers develop lesson plans that explicitly include indicators of religious values, both in spiritual and social attitudes, so that internalization of values is not incidental but structured from the beginning of the learning process. During implementation, teachers use active and contextual methods such as discussion, hands-on practice, and reflection on experiences so that students not only understand the material cognitively but also internalize and apply it in their daily lives. The habituation component is reinforced through daily and weekly religious programs, such as communal prayer, congregational prayer, and routine religious activities that shape the culture of a religious madrasah. Exemplary behavior is a central element, with teachers acting as role models in attitudes, speech, and behavior, providing students with concrete examples of value implementation. Meanwhile, evaluation is conducted not only through written tests but also through observation of attitudes and reflection, allowing teachers to assess the development of students' religious character on an ongoing basis. Overall, this table demonstrates that the developed model is integrative, applicable, and contextual in shaping students' religious character.

## **Discussion**

The planning and implementation of teacher strategies in internalizing religious values at MI Tarbiyatul Athfal East Lampung shows strong alignment with the character education theory put forward by (Candra & Putra, 2023), particularly at the stages of moral knowing, moral feeling, and moral action. Teachers not only convey the concept of religious values cognitively but also design learning experiences that encourage real-life understanding and practice through reflection, discussion, and worship practices. This is also in line with social learning theory (Tabun et al., 2022), which emphasizes the importance of role models and direct experience in shaping behavior. This finding strengthens research (Siroz, 2020), which states that religious habits are effective in forming religious discipline, but in the context of MI Tarbiyatul Athfal, these habits have been systematically

integrated into the lesson plan. In addition, these results develop the findings of (Zahro et al., 2023) about the importance of teacher role models, by showing that role models do not stand alone but are designed into a structured pedagogical strategy.

The implementation of learning that combines interactive lectures, discussions, demonstrations, and role-play demonstrates an active and participatory approach. This strategy is relevant to the constructivist theory pioneered by (Piaget et al., 2025) which emphasizes the active involvement of students in constructing meaning through learning experiences, and is strengthened by the theory of social constructivism (Kurniati, 2025) which emphasizes the importance of social interaction and dialogue in the process of building understanding. This approach also supports contextual learning, as explained (Suryadi et al., 2022), where teachers relate Islamic Religious Education material to students' daily experiences so that religious values are not abstract, but applicable. Furthermore, this participatory strategy aligns with the humanistic learning theory of (Handayani & Hamami, 2022) which emphasizes the importance of meaningful and learner-centered learning experiences. These findings strengthen research (Humam & Hanif, 2025) which concludes that active learning strategies improve students' religious attitudes, and is supported by research (Azzahra & Prasetyo, 2024) which shows that the role play method in Islamic Religious Education learning is effective in forming empathy and social religious behavior. Thus, it differs from other research. (Hill, 2022) which emphasizes the effectiveness of the contextual approach in increasing the understanding of Islamic values, this study shows that the contextual and participatory approach also has a real impact on changes in student behavior, not only on the cognitive aspect.

Integration of learning with the religious culture of madrasas through habits such as Dhuha prayer, Asmaul Husana, and Friday alms is in line with the concept of the hidden curriculum that was put forward. (Amirudin et al., 2025), where values are formed through consistent school culture and repeated daily practices. Furthermore, this approach is relevant to the theory of internalization of values. (Rachmawati et al., 2021) which emphasizes that values will be firmly embedded if they are reinforced through repeated practice and structured habituation. Theoretically, this finding can also be understood from a progressive education perspective. (Sari & Bermuli, 2021) which emphasizes that direct experience (learning by doing) in a meaningful social environment is the key to character formation. Research (Tajudin & Aprilianto, 2020) shows that religious school culture has a significant influence on the formation of students' moral attitudes, and this is reinforced by

research (Ismia & Harmanto, 2020), which found that integrating routine religious activities with classroom learning increased the consistency of students' religious behavior. However, this study expands on these findings by demonstrating the simultaneous integration of the formal curriculum and madrasah culture, allowing the process of internalizing values to occur systematically and not partially.

The effectiveness of the strategy, demonstrated through increased discipline in worship, good manners, and consistency of student behavior, supports the theory of moral development. (Munifah, M PLimas Dodi, 2020) which states that behavioral change occurs gradually through the process of internalizing values and social interaction, and is reinforced by social learning theory. (Winata & Hasanah, 2021) which emphasizes the importance of habituation, role models, and continuous social reinforcement in shaping behavior. This finding is also in line with research (Asmanto et al., 2023) which found that character-based learning is effective in improving students' religious habits, and is supported by research (Ramadan, 2025) which shows that religious school culture contributes significantly to the consistency of students' disciplined and moral behavior. However, this study adds a contextual dimension in the form of the influence of family background and digital media, which strengthens the relevance of the ecological theory of education from (Safrudin et al., 2023), which emphasizes that individual development is influenced by the interaction of various environmental systems, from the family (microsystem) to the broader social environment. Thus, the family environment and social systems outside the madrasah have been shown to influence the consistency of students' internalization of religious values, so Islamic Religious Education learning strategies need to consider the synergy between schools, families, and the digital social context.

The integrative and contextual Islamic Religious Education learning strategy model formulated in this study demonstrates a systemic approach that connects planning, implementation, habituation, role modeling, and evaluation in a continuous cycle, in line with the systems theory in learning management that emphasizes the dynamic interrelationships between components. This approach is in line with the concept of character education from (Lickona, 2022), which emphasizes the integration of moral knowing, moral feeling, and moral action, and is strengthened by the view (Furkan, 2013) that internalization of values will be effective through school culture and daily practice, not just lectures. When compared with research (Fardilah et al., 2023), which states that the dominance of the lecture method is less effective in forming long-term character, the model

developed at MI Tarbiyatul Athfal offers a more comprehensive alternative because it integrates active learning strategies and the school's religious culture. Furthermore, this approach is relevant to contextual teaching and learning (CTL) popularized by (Saputra, 2014), because it links PAI material with students' real experiences, and is reinforced by ideas (Mustopa et al., 2024) regarding the importance of authentic evaluation through observation of attitudes and reflection, so that character assessment is no longer focused solely on cognitive aspects, but reflects the formation of religious character systematically and sustainably.

Overall, this discussion shows that teachers' strategies in internalizing religious values through Islamic Religious Education learning at MI Tarbiyatul Athfal Lampung Timur are not only relevant to various theories of character education and social learning, but also strengthen and develop previous research findings through a more integrative, contextual, and sustainable approach. The strength of this research lies in its ability to integrate the dimensions of the formal curriculum, madrasah culture, teacher role models, and authentic evaluation in one complete conceptual model, thus providing theoretical and practical contributions to the development of strategies for internalizing religious values in elementary madrasahs.

This study has several limitations that need to be considered as part of academic reflection. First, the study was conducted in a single location, namely MI Tarbiyatul Athfal, East Lampung. Therefore, the findings are contextual and cannot be broadly generalized to all elementary madrasahs with different characteristics. Second, the approach used was descriptive qualitative, so the measurement of the effectiveness of internalization of religious values was based primarily on observations, interviews, and documentation of attitude assessments, not yet supported by quantitative instruments that can measure behavioral changes statistically. Third, external factors such as the influence of the family environment and digital media have not been analyzed in depth through comparative or longitudinal studies, so the long-term dynamics of value internalization have not been fully mapped. Therefore, further research using a mixed methods approach or cross-madrasah studies is urgently needed to strengthen the validity and expand the findings.

The novelty of this research lies in the formulation of an integrative and contextual Islamic Religious Education learning strategy model for internalizing religious values in elementary madrasahs. This research does not merely describe religious methods or habits separately, but integrates five main components—values-based planning, participatory implementation, religious habits, teacher role models, and behavioral evaluation in a systematic and sustainable

internalization cycle. Furthermore, this research explicitly links classroom learning strategies to the religious culture of the madrasa as a values education ecosystem, resulting in an applicable and contextual model suited to the characteristics of elementary school students. Thus, this research provides a theoretical contribution in the form of strengthening the concept of internalizing religious values based on a learning system, as well as a practical contribution in the form of a strategy design that can be replicated and developed in other madrasas.

## CONCLUSION

The results of the study indicate that the teacher's strategy in internalizing religious values through Islamic Religious Education learning at MI Tarbiyatul Athfal East Lampung is implemented systematically through planning based on spiritual and social attitude indicators, implementation of participatory and contextual learning, reinforcement through madrasah religious habits, teacher role models, and evaluation based on observation of student behavior and reflection. This strategy has proven effective in improving students' religious discipline, manners, honesty, and responsibility, although its consistency is still influenced by external factors such as the family environment and digital media. Based on these findings, it can be concluded that the internalization of religious values will be more optimal if it is carried out in an integrated manner between the formal curriculum, madrasah culture, and teacher role models in one continuous learning cycle. Therefore, it is recommended that PAI teachers continue to develop more innovative value-based planning, madrasahs strengthen religious culture as a character education ecosystem, and establish intensive collaboration with parents to ensure the continuity of the internalization of religious values in the family environment, so that student character formation can take place consistently and sustainably.

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