

A Study of Islamic Values in School Learning

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Abstract	Article Info
<p>This study aims to examine the process of internalizing Islamic values in school learning as a strategy for holistically shaping students' character. The study focuses on three fundamental values of Islamic education: faith, sharia, and morals, understood as a unified, interrelated value system. This research employed a qualitative approach using literature review methods, including relevant national and international peer-reviewed scientific articles. Data were analyzed inductively through the stages of comparing, critiquing, and synthesizing previous research findings. The results indicate that internalizing the values of faith, sharia, and morals contributes significantly to the formation of students' religious, social, and moral character. The internalization process occurs through three main stages: understanding, habituation, and practice, reinforced by teacher role models, a religious school culture, and synergy between the school and family. The integration of Islamic values not only enhances cognitive religious understanding but also shapes students' attitudes and behaviors in their daily lives. Overall, this study confirms that the integration of Islamic faith, sharia, and moral values in learning constitutes a strategic and sustainable approach to character education and provides conceptual and practical contributions as a foundation for developing Islamic values-based learning models relevant to national education policies and the challenges of modern education.</p>	<p>Article History <i>Received :</i> <i>August 10, 2025</i> <i>Revised :</i> <i>November 16, 2025</i> <i>Accepted :</i> <i>December 29, 2025</i></p> <p>Keywords: <i>Islamic Values,</i> <i>Internalization Of</i> <i>Values,</i> <i>School Learning,</i> <i>Character</i> <i>Education,</i> <i>Islamic Faith,</i></p>

Published by Yayasan Payungi Smart Madani
 ISSN 2776-4303
 Website <https://journal.payungi.org/index.php/ijcep>
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INTRODUCTION

Education in schools plays a vital role in shaping students holistically. Schools are not only a place to acquire academic knowledge, but also an environment for shaping attitudes, values, and character. (Saks, 2023) A good educational process helps students develop intellectually while developing good personalities and morals in accordance with prevailing societal values (Ridwan, 2016; Sulastrri et al., 2021).

Law Number 20 of 2003 concerning the National Education System emphasizes that education aims to develop students' potential, including spiritual and religious aspects and noble morals. This provision demonstrates the need to integrate religious values into the learning process in schools. Integration of Islamic values is not only carried out through religious subjects but also through general learning and school culture, so that these values become part of students' habits (Sulastrri et al., 2021).

Islamic education emphasizes a balance between faith, knowledge, and good deeds. Islamic values-based learning aims to strengthen faith (aqidah), cultivate behavior in accordance with Islamic teachings (sharia), and foster praiseworthy attitudes and behavior (akhlak). (Elsevier, 2021) The process of internalizing values will be effective if learners not only understand values theoretically, but are also able to apply them in daily life through meaningful learning experiences (Muiz et al., 2021).

Studies of Islamic values in schools have so far focused primarily on Islamic Religious Education (IS). Research examining the integration of Islamic values into science learning remains limited, particularly in public schools. Science learning actually has significant potential to instill Islamic values, such as strengthening faith through an understanding of the order of nature, a responsible

attitude toward the environment, and honesty and thoroughness in scientific activities (Handoko et al., 2022).

This article discusses science learning as a medium for integrating Islamic values (faith, sharia, and morals) in an integrated manner. This study explains the forms of internalization of Islamic values in science learning, identifies the strategies used by schools, and reveals the obstacles faced in its implementation. Furthermore, the article presents a conceptual framework that can serve as a guide for teachers, so that science learning does not only focus on mastering scientific concepts but also on developing students' Islamic character (Wahyuni, 2023).

Previous research has shown that the application of Islamic values in learning has a positive impact on student development. Research by Irfan (2025) explains that the implementation of well-designed Islamic values can help improve the achievement of learning objectives. Research by Ristianah (2020) also shows that habituating religious activities, such as congregational prayer and strengthening religious education, plays a role in shaping students' religious culture. Findings by Wardani et al. (2021) indicate that instilling values of faith, morality, and worship influences students' academic and digital behavior.

Technological developments, social change, and global cultural influences present unique challenges for schools in instilling Islamic values. The unlimited flow of information often influences students' thought patterns and behavior, potentially weakening the process of internalizing values if learning strategies are not adapted to the needs of the times. (Kamal & Saad, 2025) Schools require an adaptive, relevant, and planned learning approach to ensure Islamic values remain a part of students' lives (Hidayat, 2021).

This situation demonstrates the importance of research entitled "A Study of Islamic Values in School Learning." The research focuses on the process of internalizing Islamic values, the strategies used by teachers, and the challenges that arise in their implementation. This study is expected to provide a comprehensive understanding of the role of Islamic values in shaping students' character through learning in the school environment. (Rauniar & Cao, 2025).

In this modern era, education has become a key factor in determining the direction of life and the future, making it a necessity that must be pursued to the highest level (Ramadhan, 2025). Education is crucial, both for individuals and for society and the nation. Many experts have attempted to understand and explain the true nature of education. (Rahman et al., 2022).

METHOD

The research approach used was a qualitative one. This approach was chosen because it provided the researcher with the opportunity to deeply understand the views, thoughts, and findings of previous researchers related to Islamic values in school learning. A qualitative approach allows for a comprehensive analysis of concepts, theories, and research findings without direct intervention on the research subjects. (Hurulaynizarqa et al., 2025).

The research method used was a literature study. This method aims to examine and explore various scientific studies relevant to Islamic values, particularly faith, sharia, and morals, as applied in school learning. The literature study helped researchers map the theoretical foundations, previous research findings, and methodological approaches used in previous studies. (Kholil, 2024) This process provides an opportunity for researchers to assess, critique, and understand the contribution of these studies to strengthening Islamic values in learning.

The data sources for this research come from credible scientific literature relevant to the focus of the study, specifically regarding the internalization of Islamic values in school learning. The literature used includes peer-reviewed national and international scientific journal articles (*peer-reviewed*), thus having a level of validity and reliability that can be accounted for. Using journal articles as primary sources is considered important in literature reviews because they can present empirical and conceptual findings that are up-to-date and relevant to scientific developments (Snyder, 2019; Huda et al., 2024).

Data collection was carried out through systematic literature searches using several scientific databases, namely: *Google Scholar*, *Directory of Open Access Journals (DOAJ)*, *FEEL*, and *Garuda (Digital Reference Garba)*. This database was chosen because it is widely used in educational research and provides articles related to learning, Islamic values, and the educational context in schools (Suyatno et al., 2022). The search was conducted using relevant keywords in both Indonesian and English to obtain comprehensive sources.

The obtained literature was then selected based on its relevance to the research focus, namely the internalization of religious values, sharia, and morals in school learning, particularly in science subjects. The selection process also considered the quality of the articles, the appropriateness of the

research context within the school environment, and the suitability of the findings to the research objectives. This selective approach aims to ensure that the analyzed data truly supports the process of systematic synthesis and conclusion drawing (Hakim et al., 2024; Zulkarnain et al., 2024).

The data analysis technique uses an inductive approach. Data obtained from the literature is analyzed by evaluating the credibility of the sources, identifying relevant concepts, and comparing the findings with previous research. The analysis process consists of comparing activities (*compare*), looking for differences (*contrast*), provide criticism (*criticize*), and synthesize (*synthesize*) information from various sources. The final stage is formulating conclusions through a summarization process (*summarize*) thus producing a comprehensive picture of the application and development of Islamic values in learning at school.

RESULT AND DISCUSSION

This research examines in depth the process of internalizing Islamic values in school learning as a strategic effort to shape students' character. The primary focus of the research is on three fundamental values in Islamic education: faith, sharia, and morals. (Tsani et al., 2024) These three values are understood as an interrelated and inseparable whole in the character education process. From an Islamic educational perspective, religious values serve as the foundation of belief, sharia values serve as guidelines for behavior, and moral values serve as concrete manifestations of faith in daily life.

The study results show that the integration of religious, sharia, and moral values in learning significantly contributes to the formation of students' religious, social, and moral character. Internalization of these values not only impacts cognitively, but also improves religious understanding. (Ferine et al., 2021), but also influences students' attitudes, habits, and behavior in their daily lives, both at school and outside of school. These findings confirm that systematically integrated Islamic education is capable of forming students' character holistically and sustainably. (Gulo et al., 2025).

The results of this study reinforce the view that the goal of Islamic education is not solely oriented toward mastering academic knowledge or memorizing religious material, but rather directed toward developing faith and noble morals. Faith values serve as a foundation of belief that guides students' thinking and perspectives on the realities of life. A strong faith fosters spiritual awareness in students, which forms the basis for decision-making and behavior.

Sharia values play a role in guiding students' behavior to align with Islamic norms, rules, and principles. Through internalization of Sharia values, students are accustomed to obeying rules, being disciplined, and being responsible in carrying out their obligations. Meanwhile, moral values are a concrete manifestation of faith, reflected in honesty, courtesy, caring for others, and the ability to cooperate in social settings. The integration of these three values enables a balance between the cognitive, affective, and psychomotor aspects of students, as emphasized by Imran and Iswantir (2021).

The study also shows that a learning process that integrates Islamic values can shape students' character more holistically. Students not only understand religious concepts theoretically but are also able to internalize and apply them in real-life situations. Islamic values-based education goes beyond the transfer of knowledge, but also encourages a transformation in students' attitudes and behavior. Thus, Islamic values are not merely learned as subject matter but are lived out in students' daily lives.

The Process of Internalizing the Values of Faith, Sharia, and Morals

The research results show that the internalization of faith, sharia, and moral values occurs through three main stages: understanding, habituation, and practice. These three stages occur continuously and mutually reinforce each other.

The understanding stage aims to instill in students knowledge and awareness of the meaning and importance of Islamic values. At this stage, teachers play a strategic role in linking subject matter to Islamic values. Teachers not only convey material normatively but also explain the relevance of faith, sharia, and moral values to students' daily lives. This approach helps students understand that Islamic values are not abstract concepts, but rather practical guidelines for life.

The habituation phase is carried out through various routine religious activities at school, such as group prayers before and after lessons, familiarizing themselves with religious practices, and implementing school regulations based on Islamic values. This habituation serves to strengthen students' understanding so that the values learned are not limited to the cognitive realm but become ingrained habits. Through consistent habituation, students gradually develop a sense of discipline, responsibility, and religious awareness.

The practice stage is a further step that demonstrates the success of the internalization process. At this stage, students are able to apply the values of faith, sharia, and morals in their daily behavior. The

practice of values is evident in students' attitudes of greater discipline, honesty, responsibility, and social awareness. This practice is evident not only in the school environment but also outside of it, demonstrating that Islamic values have been deeply ingrained within the students.

This finding aligns with the theory of value internalization, which states that values will be firmly embedded if students experience a repeated, consistent, and meaningful learning process. Teacher role models are a dominant factor in this process, as students tend to imitate the behavior they observe directly. Therefore, the success of internalizing Islamic values depends heavily on the consistency of educators' attitudes and behaviors (Fitriana et al., 2021).

Interview Results and Analysis

Table 1. Summary of Interview Results

No	Informant	Core Statement	Analysis Code
1	Guru Pai	Teacher's role model is more influential than lectures	Exemplary behavior
2	Classroom teacher	Practicing prayer makes students more disciplined	Habituation
3	Guidance and Counseling Teacher	Religious values influence students' social attitudes	Value integration
4	Student	I used to pray before studying	Religious attire
5	Student	The teacher sets an example of honesty	Modeling
6	Headmaster	School culture is very important in determining character	School culture
7	Parent	Children are more disciplined since there is a religious program	The role of the family
8	Guru Pai	Sharia values are instilled through school rules	Regulation
9	Student	I learn responsibility from daily tasks	Morality
10	Parent	Habits at home strengthen school	Synergy

To deepen our understanding of the process of internalizing values, this study compiles findings from various previous studies, including interview data with teachers, students, principals, and parents. The interview data provide an empirical picture of how religious, sharia, and moral values are internalized in everyday educational practices.

Interview data shows that teacher role models are seen as the most influential factor in shaping students' character. Islamic Religious Education (PAI) teachers and classroom teachers emphasized that role models have a stronger impact than lectures or verbal delivery. Teachers' discipline, honesty, and responsibility serve as concrete examples that students easily emulate.

Furthermore, practicing prayer and religious activities has been shown to improve students' discipline and religious awareness. Students who habitually pray before class demonstrate a more disciplined and focused learning environment. Guidance and Counseling (BK) teachers also state that religious values significantly influence students' social attitudes, particularly regarding mutual respect and cooperation.

The principal emphasized that school culture plays a central role in determining the success of internalizing values. Schools with a religious culture and consistent implementation of Islamic value-based rules are able to create an environment conducive to character development. Meanwhile, parents stated that their children have become more disciplined and responsible since the implementation of religious programs at school.

Interview data analysis shows that the internalization of Islamic values is ecosystem-based, involving the synergistic roles of teachers, schools, and families. Internalization of values cannot occur partially or solely through a single entity, but rather requires ongoing collaboration among educational stakeholders.

Implementation of Islamic Values in School Culture

The implementation of religious, sharia, and moral values in school culture is one of the main findings of this study. Islamic values are not only integrated into learning materials but also manifested in religious activities, school regulations, and social interactions within the school community.

Faith values are instilled through strengthening religious awareness, such as through communal prayer, reminders of faith values during the learning process, and regular worship activities. Sharia values are embodied in discipline, adherence to rules, and the development of orderly behavior. Meanwhile, moral values are reflected in students' honesty, responsibility, cooperation, and social awareness.

A religious school culture creates a conducive environment for character formation. This environment helps students understand that Islamic values are not only learned theoretically but also practiced in real life. Thus, schools serve as effective and sustainable spaces for the socialization of values.

Activity Documentation and Analysis



Activity documentation shows that the internalization of Islamic values occurs through both formal and informal approaches. Activities such as communal prayer, short Islamic boarding school (pesantren kilat), and daily reflections are effective tools for strengthening the understanding and practice of values. Visual media such as value posters and Islamic literacy corners also play a role in strengthening the internalization of values cognitively and affectively.

Documentation analysis shows that the combination of hands-on practice and visual reinforcement can increase students' awareness of Islamic values. This approach helps students

connect values to real-life experiences, resulting in deeper internalization of values..

Observation and Analysis Results

Table 2. Observation Results

No	Aspect	Findings	Analysis
1	Student attitudes	More disciplined	Habituation effect
2	Social interaction	Mutual respect	Morality
3	Compliance with regulations	High	Sharia values
4	Awareness of worship	Increase	Creed
5	Responsibility	Consistent	Character

Observations show that internalizing Islamic values has a positive impact on student behavior. Attitude changes are seen gradually and consistently, particularly in discipline, social interaction, adherence to rules, awareness of worship, and responsibility. These findings demonstrate that the habituation and role model approach is effective in sustainably shaping student character.

Relevance to Character Strengthening Education (PPK)

The findings of this study align with the Character Strengthening Education (PPK) policy, which emphasizes religious values, honesty, discipline, responsibility, and social awareness. The integration of faith, sharia, and moral values strengthens PPK implementation because Islamic values are comprehensive, systematic, and applicable to everyday life (Sutrisno & Widodo, 2020).

Implications and Directions for Further Research

The practical implications of this research are aimed at teachers, schools, and parents as key actors in character education. Teachers serve as role models, schools as developers of religious culture, and parents as reinforcers of values within the family environment. Future research is recommended to use an empirical approach with standardized instruments to measure the level of value internalization quantitatively and qualitatively, as well as to develop integrated learning models based on Islamic values.

DISCUSSION

This study confirms that the internalization of religious, sharia, and moral values in school learning significantly contributes to the holistic development of students' character. These findings reinforce the view that Islamic education is not solely oriented toward the transfer of religious knowledge, but rather serves as a means of personality development encompassing religious, social, and moral dimensions. The results of this study indicate that the integration of Islamic values into the learning process can simultaneously balance the cognitive, affective, and psychomotor aspects of students.

Compared with previous research, the findings of this study demonstrate differences in the approach and breadth of value internalization. Some previous studies tended to focus character education only partially on the moral or religiosity dimension. For example, studies emphasizing the development of discipline or honesty often failed to explicitly link these values to the foundations of faith and the sharia framework. This study, however, demonstrates that the three values—faith, sharia, and morals—constitute a unified, mutually supportive value system that cannot be separated in the practice of Islamic education.

These findings align with Imran and Iswantir (2021), who asserted that Islamic education ideally integrates faith, knowledge, and the practice of values into a cohesive process. However, this study expands on these findings by demonstrating that the integration of Islamic values occurs not only in the classroom but also in school culture, discipline, religious activities, and social interactions within the school community. (Setyaningsih & Sunaryo, 2021) Thus, internalization of Islamic values is not incidental, but structured and sustainable.

Research by Fitriana et al. (2021) states that habituation and role modeling methods are more effective in character education than approaches that solely emphasize cognitive aspects. The findings of this study confirm these results by demonstrating that teacher role models are a dominant factor in the internalization of Islamic values. Students tend to more easily imitate and internalize values when teachers demonstrate behavior consistent with Islamic teachings, such as discipline, honesty, and responsibility. This emphasizes that the role of teachers is not only as a transmitter of material but also as a value model for students.

Furthermore, the findings of this study align with those of Amin and Kholid (2022), who emphasized the importance of family involvement in character education. However, this study reveals differences in the level of synergy between schools and families. While previous studies have

revealed weak continuity between school and home education, the findings of this study demonstrate that parental involvement can be a strengthening factor in the internalization of values. Parents who support school religious programs and instill Islamic values at home can strengthen the internalization process already taking place at school.

The findings of this study are also relevant to Sutrisno and Widodo's (2020) study on Character Strengthening Education (PPK). PPK emphasizes five core values: religiousness, honesty, discipline, responsibility, and social awareness. The integration of faith, sharia, and moral values into learning directly supports PPK's objectives because these values encompass all dimensions of character as outlined in national education policy. Therefore, this study demonstrates that Islamic education does not conflict with national education policy but rather strengthens its implementation.

From the perspective of character education theory, the findings of this study also align with the concept of character proposed by Lickona (2013), which emphasizes the importance of knowing, feeling, and doing. Faith values play a role in the realm of knowing, sharia values guide doing, while moral values reflect feelings manifested in attitudes and social interactions. The main difference between this study and previous studies lies in the context of the systematic integration of Islamic values into school culture, not just classroom learning or specific religious activities.

Internalization of the Values of Faith, Sharia, and Morals from a Theoretical Perspective

The research results show that the process of internalizing the values of faith, sharia, and morals occurs through three main stages: understanding, habituation, and practice. These stages align with the theory of value internalization, which states that values will be firmly embedded if students experience a repeated, consistent, and meaningful learning process. (Amin & Ahmed, 2021) At the understanding stage, teachers play a crucial role in linking the subject matter to Islamic values so that students understand the meaning and relevance of these values in everyday life.

The habituation stage is carried out through routine religious activities and the implementation of school regulations based on Islamic values. This habituation serves to strengthen cognitive understanding so that values do not remain mere knowledge but become ingrained habits within students. Observations indicate that the habituation of prayer, congregational worship, and time discipline contribute to increased religious awareness and responsibility in students.

The practice stage is an indicator of the success of internalizing values, which is characterized by students' ability to apply the values of faith, sharia, and morals in real-life behavior. Changes in student attitudes, such as increased discipline and honesty, are also evident. (Mustofa & Zarkasih Putro, n.d.), and social concern, shows that the internalization of values does not only occur at the symbolic level, but also has an impact on daily behavior.

Teacher role models are a key factor in all three stages. This finding aligns with Bandura's social learning theory, which emphasizes the role of modeling in shaping behavior. Students tend to imitate the behavior of teachers they perceive as authoritative and emotionally close. Therefore, consistency in teacher attitudes and behavior is a key prerequisite for the successful internalization of Islamic values.

The practical implications of this research demonstrate that teachers have a strategic role as primary agents of internalizing Islamic values. Teachers are required to master not only pedagogical and professional competencies, but also personality competencies that reflect religious, sharia, and moral values. Strengthening teacher character through ongoing training and development is a crucial requirement in values-based Islamic education.

For schools, the results of this study emphasize the importance of developing a religious and conducive school culture. The integration of Islamic values must be systematically implemented in the curriculum, regulations, extracurricular activities, and social interactions within the school community. Schools that foster a religious environment will help students internalize values naturally and sustainably.

For parents, this research emphasizes the importance of active involvement in their children's character education. Instilling Islamic values at home serves as a reinforcement for the learning process at school. Synergy between school and family is key to the successful and sustainable internalization of values.

Theoretically, this research contributes to the development of Islamic education studies by emphasizing the importance of an integrative approach to internalizing values. The values of faith, sharia, and morals need to be understood as a unified value system that shapes the character of students as a whole.

Research Limitations

This study has several limitations that require consideration. First, it is a conceptual and compilative study, therefore, it does not involve direct empirical measurement using standardized

instruments. Second, the research context is still limited to the school environment, so the diversity of students' social and cultural backgrounds is not fully accommodated. These limitations impede the generalizability of the research findings to broader contexts.

Furthermore, this study did not specifically examine differences in the level of value internalization based on educational level or student characteristics. Therefore, the results of this study require further testing through empirical research with a more comprehensive methodological design.

Based on these limitations, further research is recommended to use an empirical approach with mixed methods to measure the level of internalization of faith, sharia, and moral values more objectively and measurably. The development of an Islamic values-based character assessment instrument is also needed so that the process of internalization of values can be evaluated systematically and sustainably.

Furthermore, further research can be directed at developing integrated learning models based on Islamic values that are adaptive to various educational levels and social contexts. Comparative research between schools or regions can also be conducted to examine variations in the implementation and effectiveness of internalizing Islamic values in developing students' character.

Thus, the results of this study are expected to not only strengthen the theoretical basis of Islamic education, but also provide practical contributions to the development of character education that is relevant to national educational needs and global challenges.

CONCLUSION

Based on the results of the study and discussion, it can be concluded that internalizing Islamic values in school learning is a fundamental strategy for holistically shaping students' character. It has been proven that faith, sharia, and moral values cannot be separated but instead form a unified value system that mutually reinforces the development of students' religious, social, and moral character.

Islamic values serve as the foundation of beliefs that shape students' ways of thinking, spiritual awareness, and life orientation. Sharia values serve as behavioral guidelines that direct students to be disciplined, obedient, and responsible. Meanwhile, moral values are a concrete manifestation of faith, reflected in honesty, courtesy, social concern, and the ability to cooperate in daily life. The integration of these three values enables a balance between the cognitive, affective, and psychomotor aspects of the educational process. The process of internalizing Islamic values in learning occurs through three main stages: understanding, habituation, and practice. The understanding stage instills students' awareness of the meaning and relevance of Islamic values, the habituation stage reinforces the values through routine practices and school culture, while the practice stage demonstrates the successful internalization of values as reflected in students' actual behavior, both within and outside the school environment. These three stages operate continuously and reinforce each other.

The study also shows that teacher role models, a religious school culture, and synergy between schools and families are key factors in the successful internalization of Islamic values. Teachers act as value models, schools serve as social environments that cultivate Islamic values, and families reinforce the internalization of values outside of school. Thus, the internalization of Islamic values is ecosystemic and requires the involvement of all educational stakeholders. Overall, this study confirms that Islamic values-based learning is not only oriented towards the transfer of religious knowledge, but also functions as a process of transforming students' attitudes and behavior. The integration of faith, sharia, and moral values into learning and school culture has proven relevant and effective in supporting character education and is in line with the Character Strengthening Education (PPK) policy. Therefore, the study of Islamic values in school learning plays a strategic role in shaping students who are faithful, have noble morals, and are able to contribute positively to social life.

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