



Educational Management Strategies for Internalizing Islamic Education Values in Shaping Students' Disciplinary Character

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ABSTRACT

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This study explores the strategies of internalizing Islamic Education (PAI) values in shaping students' disciplinary character. Using a qualitative case study approach, data were collected through structured interviews with the principal, student counseling teacher, and vice principal for student affairs, complemented by direct observations and documentation. The findings indicate that discipline is cultivated through three main strategies: (1) habituation of positive character practices such as congregational prayers, Qur'an recitation, and daily courtesy routines; (2) teacher and staff role modeling, where educators serve as living examples of punctuality, honesty, and responsibility; and (3) consistent enforcement of school regulations linked to Islamic values. In addition, counseling strategies were applied through preventive, curative, and educative approaches, supported by collaboration with parents to ensure continuity at home. The study concludes that discipline is most effectively developed when Islamic values are internalized not as external obligations but as intrinsic aspects of students' faith and behavior. The implications extend to educational management, highlighting the need for systematic planning, implementation, and evaluation of character education programs. By integrating pedagogical practices with management strategies, schools can foster sustainable discipline that contributes to producing responsible, ethical, and faith-driven future generations.

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INTRODUCTION

Education plays a fundamental role in shaping individuals and societies by transferring not only knowledge but also values and behaviors essential for sustainable development. In modern contexts, education is no longer confined to intellectual growth but must also foster personal character, moral awareness, and social responsibility (Latifah et al., 2023). The urgency of this lies in the increasing

societal challenges, such as declining moral standards, weak discipline, and erosion of cultural identity, particularly among the younger generation. Evidence from different contexts shows that societies emphasizing character education alongside intellectual training produce citizens who are more adaptive, ethical, and resilient. Conversely, when education is reduced to mere knowledge transmission, it fails to equip students with the integrity and discipline required to face global challenges. Therefore, the integration of moral and spiritual values, particularly Islamic Education (PAI), becomes essential for communities that aim to nurture responsible, disciplined, and ethical future generations. In this regard, the study of internalizing Islamic values in schools carries both societal and educational significance.

The general problem that underpins this research is the apparent gap between the goals of education and the actual behavioral outcomes observed among students. While schools aim to develop both intellectual and moral competence, many students still demonstrate a lack of discipline, poor adherence to norms, and behavior inconsistent with ethical or cultural expectations. According to Dahlan (2022), education must be understood as a lifelong process of personal development that shapes one's worldview and character. However, in practice, schools often emphasize academic performance, leaving little room for systematic character building. This imbalance results in a generation of students who may excel in cognitive aspects but lack discipline, self-control, and social responsibility. Furthermore, the broader environment, including peer influence and digital culture, amplifies these behavioral challenges. The persistence of such problems highlights the necessity for a more holistic educational approach where Islamic values are not merely taught as abstract knowledge but internalized as guiding principles for students' daily behavior.

Field observations reveal that these problems are not theoretical but are evident in school environments. For example, at MTS Nurul Falah Bondowoso, student discipline issues remain prevalent, including late attendance, disregard for school regulations, and failure to complete assignments on time. Teachers have attempted to internalize Islamic values through conventional methods such as lectures and classroom instruction. However, these strategies have not been fully effective, as students' discipline often emerges only out of fear of punishment rather than from genuine awareness of religious and moral values (Maryam & Sakdiyah, 2023). Additionally, external environmental influences—such as peer culture and community habits—exert a strong impact, sometimes undermining school efforts to instill discipline. This demonstrates that the internalization of Islamic values requires more than surface-level strategies; it needs a comprehensive approach that engages both the cognitive and affective domains of students. Without effective strategies, the school risks producing

students who comply only superficially, without embedding discipline as part of their character.

A growing body of literature has emphasized the importance of character education as a central element of schooling. Scholars such as 'Amilaturodiyah (2022) argue that education should go beyond the transmission of knowledge and focus on shaping noble attitudes and ethical behaviors. Ahmad et al. (2021) further highlight that character education is not about rote memorization or exam techniques but about habituation—cultivating honesty, responsibility, diligence, and cleanliness through daily practices. While these studies provide valuable insights, they often remain conceptual and do not sufficiently explore practical, context-specific strategies for effectively internalizing values within schools. Furthermore, much of the existing literature focuses on general character education without giving adequate attention to the specific role of Islamic Education values as a framework for discipline formation in Muslim-majority contexts. This creates a research gap, as the integration of Islamic values with educational management strategies remains underexplored.

Other studies suggest structured processes of internalization, such as transformation, transaction, and trans-internalization stages, in which values are transmitted, understood, and embodied in students' personalities (Pudjiastuti, 2020; Alam, 2016). These frameworks underscore the importance of moving beyond verbal communication to include modeling and lived practices by teachers. However, the weakness of prior research lies in its limited engagement with the educational management perspective—how schools can systematically design, implement, and evaluate internalization strategies to ensure effectiveness. Saetban (2020) emphasizes that discipline should become a natural condition where students act correctly not out of coercion but out of internal conviction. Yet existing studies have not sufficiently demonstrated how Islamic Education teachers, as the frontline of character formation, can employ management-based strategies to overcome disciplinary challenges. Therefore, this study positions itself to bridge these gaps by investigating strategies that combine Islamic values internalization with educational management principles.

The novelty of this study lies in its integrative approach that situates Islamic Education values within the broader framework of educational management. While previous research has discussed internalization processes, little attention has been paid to how schools can systematically plan, implement, and evaluate these processes to achieve sustainable disciplinary outcomes. By linking the pedagogical aspects of PAI with structured management strategies, this study contributes new insights into how internalization can be operationalized at the school level. This is particularly important in contexts like Indonesia, where cultural identity, religious values, and global educational

demands intersect. The research advances the field by proposing that discipline is not merely a behavioral target but a product of managed internalization of values across curriculum, teaching methods, and school culture. This positions the study as both a theoretical and practical contribution to the discourse on character education, with the potential to inform policy, teacher training, and school leadership practices.

Given the persistent disciplinary challenges and the limited effectiveness of current strategies, the central research problem addressed in this study is: How can Islamic Education values be effectively internalized through educational management strategies to foster students' disciplinary character? The preliminary argument is that discipline cannot be cultivated merely through enforcement or conventional teaching but must be embedded within students' consciousness via structured internalization processes. By employing educational management approaches, schools can ensure that internalization strategies are not random or isolated but systematic, continuous, and measurable. This not only addresses students' immediate behavioral issues but also fosters long-term character development rooted in Islamic values. Thus, this study contributes to both the theoretical development of internalization frameworks and their practical implementation in real school contexts.

This research highlights the critical importance of integrating Islamic Education values with educational management strategies to address the pressing issue of student discipline. The study responds to gaps in existing literature by moving beyond abstract discussions of character education toward actionable frameworks that schools can apply. By focusing on the case of MTS Nurul Falah Bondowoso, the research provides empirical insights into how internalization strategies can be adapted to local contexts while contributing to broader discussions in international education. Ultimately, the significance of this study extends beyond the school level, as disciplined and morally grounded students represent the foundation for ethical, responsible, and productive societies. As Latifah et al. (2023) and others emphasize, education must be a process of comprehensive human development, and this research takes a step toward operationalizing that vision through the internalization of Islamic values in shaping students' disciplinary character.

RESEARCH METHOD

This study was conducted at MTS Nurul Falah Bondowoso, located in Sumber Tengah, Jeruk SokSok Village, Binakal District, Bondowoso. The research employed a qualitative case study approach to gain an in-depth understanding of the strategies used for internalizing Islamic Education (PAI) values in shaping students' disciplinary character. The case study design was chosen because it

allows researchers to explore a phenomenon within its real-life context and to capture the complex dynamics of school practices and interactions. The primary participants in this study were the principal, the student counseling teacher (BK), and the vice principal for student affairs (WAKA Kesiswaan). Data collection involved three main techniques: structured interviews, direct observation, and documentation review. Structured interviews were conducted to obtain insights into leadership perspectives, counseling strategies, and student management practices related to discipline. The observation technique was applied not only to individuals but also to the overall school environment, focusing on the implementation of disciplinary measures and value internalization during teaching and extracurricular activities. Meanwhile, documentation—such as school regulations, student attendance records, and disciplinary reports—was used to complement and validate the findings from interviews and observations.

The data analysis followed a circular and iterative process, beginning with data reduction, where raw data were organized and simplified to highlight essential information. The next stage was data display, in which the findings were systematically presented to identify emerging themes and patterns. Finally, the process concluded with drawing conclusions and verification, ensuring that the interpretations were consistent, grounded in the data, and reflective of the studied context. This rigorous analysis process enabled the researcher to produce credible and comprehensive findings on how Islamic Education values are internalized to build students' discipline.

RESULT AND DISCUSSION

Result

The findings of this study revealed that the internalization of Islamic Education (PAI) values at MTS Nurul Falah Bondowoso was carried out through a set of interrelated strategies aimed at cultivating students' disciplinary character. These strategies were implemented consistently across the school environment, involving principals, teachers, staff, student counselors, and parents. The results can be categorized into three main perspectives: principal, student counseling teacher (BK), and vice principal for student affairs (WAKA Kesiswaan).

Principal's Perspective: Habitualization, Exemplary Role, and Rule Enforcement

The principal emphasized three primary strategies in instilling discipline: habituation of good character, teacher and staff role-modeling, and consistent enforcement of school regulations. The habitualization program was implemented through daily religious practices such as performing Dhuha and

Dzuhur prayers in congregation, Qur'an recitation before lessons, and reciting prayers before and after class. These routines encouraged students to internalize values of punctuality, responsibility, and mutual respect. Teachers reinforced this process by consistently modeling good behavior, such as arriving on time, dressing modestly, using polite language, and demonstrating honesty and responsibility. Finally, the enforcement of school rules ensured that discipline was not left to chance. Clear regulations accompanied by constructive sanctions allowed students to learn accountability and understand that adherence to rules is part of religious and moral obligation.

Student Counseling Teacher's Perspective: Preventive, Curative, and Educative Approaches

From the BK teacher's perspective, strategies were implemented through preventive, curative, and educative approaches. The preventive approach focused on early awareness by socializing school rules, persuading students that discipline is part of worship, and motivating them with the benefits of discipline for academic success and personal development. Communication with parents was also strengthened to ensure consistent discipline practices at home. The curative approach was applied when students violated school rules. Instead of punitive measures alone, the BK teacher conducted individual counseling sessions, linking misconduct to Islamic values such as honesty, responsibility, and time management. For example, lateness was addressed by reminding students about the importance of preserving time in Islam. The educative approach aimed at sustainable character building through routine religious programs—such as congregational prayers, Qur'an recitation, and courtesy habits like greeting and smiling—as well as extracurricular religious activities. This continuous reinforcement enabled discipline to grow organically within students' personalities.

Vice Principal for Student Affairs' Perspective: Holistic Student Management

The vice principal for student affairs emphasized that the internalization of PAI values must be integrated into all aspects of academic and non-academic activities. Several strategies were highlighted. First, rule enforcement as character education: school regulations were always connected to Islamic teachings—for instance, punctuality was linked to the Islamic obligation to respect time, and neat dress codes were associated with covering the aurat and preserving dignity. Second, religious morning routines, including Dhuha prayers, Qur'an recitation, and Islamic commemorative events, were utilized to train students' discipline in time management, order, and obedience. Third, supervision and exemplary practices: teachers, homeroom teachers, and student leaders (OSIS) were

expected to serve as role models in discipline and moral conduct, fostering imitation among students. Finally, school–parent collaboration was deemed crucial, with parents actively informed and involved in reinforcing discipline at home, ensuring that students’ development was supported by both school and family environments.

The results demonstrate that discipline at MTS Nurul Falah Bondowoso was not merely enforced through external control but was cultivated through a comprehensive internalization process combining habituation, exemplary role modeling, counseling, and consistent regulation management. The integration of PAI values into everyday school practices and policies created a holistic environment where discipline was framed not as a burden but as a spiritual and moral responsibility. This multi-stakeholder approach—engaging teachers, counselors, administrators, and parents—enabled students to gradually perceive discipline as an inseparable aspect of their faith, character, and daily behavior.

Discussion

The findings of this study demonstrate that the internalization of Islamic Education (PAI) values in shaping students’ disciplinary character at MTS Nurul Falah Bondowoso is a comprehensive process involving strategies of habituation, teacher role-modeling, counseling approaches, and consistent rule enforcement. These results confirm that discipline cannot be achieved merely through sanctions or external enforcement but must be embedded within students’ consciousness as part of their spiritual and moral development. This aligns with Latifah et al. (2023), who argue that education should be regarded as a process that not only transfers knowledge but also nurtures attitudes and behaviors suited to human needs.

The strategy of habitualization through religious practices—such as daily prayers, Qur’an recitation, and polite interactions—illustrates how repetitive routines can shape students’ values and discipline over time. This supports the view of Maryam and Sakdiyah (2023), who highlight that education must integrate intellectual growth with character building to form individuals with noble attitudes. By embedding discipline into daily religious activities, students begin to perceive discipline not as a set of imposed rules but as a natural expression of their faith. This finding strengthens the argument that religious-based habituation can provide a sustainable foundation for character education in Islamic schools.

The role of teachers as exemplars also emerged as central in internalizing discipline. Teachers and staff who consistently demonstrate punctuality, responsibility, politeness, and honesty serve as living models for students to emulate. This corresponds to Dahlan (2022), who emphasizes that education is a

cycle of guidance shaping attitudes and behaviors into one's character. The results of this study confirm that exemplary practices from teachers are often more effective than verbal instructions, as students naturally imitate observed behaviors. This addresses the limitation found in previous studies, where character education was often described normatively without detailing how role modeling functions in practice ('Amilaturodiyah, 2022).

In addition, the preventive, curative, and educative approaches employed by the student counseling teacher reflect a more holistic strategy in managing discipline. The preventive approach builds awareness through persuasion and parental involvement, the curative approach guides students back to Islamic values when violations occur, and the educative approach sustains discipline through continuous religious activities. This finding resonates with Ahmad et al. (2021), who argue that character cannot be formed instantly but requires continuous habituation and proportional training. The integration of counseling with religious values further supports Pudjiastuti's (2020) model of value internalization, where transformation, transaction, and trans-internalization stages are essential in moving from knowledge acquisition to lived personal values.

From the perspective of school management, the vice principal for student affairs stressed the importance of linking regulations and activities with Islamic values, ensuring that discipline is not seen as an external imposition but as a religious duty. This supports Saetban (2020), who states that discipline becomes meaningful when it is internalized as part of students' natural behavior rather than perceived as a burden. Moreover, collaboration with parents ensures consistency between school and home environments, reducing the gap that often undermines character education. Alam (2016) also affirms that internalization involves aligning beliefs, values, attitudes, and practices in a way that they become an inseparable part of one's personality—a principle that was evident in the strategies employed at MTS Nurul Falah. The results also reveal a research gap addressed by this study. Previous research has largely focused on conceptual frameworks of character education without adequately connecting them to educational management practices (Latifah et al., 2023; Ahmad et al., 2021). By contrast, this study highlights how principals, teachers, counselors, and parents collaboratively manage the internalization of values through structured programs, rule enforcement, and monitoring mechanisms. This indicates that effective character formation requires not only pedagogical strategies but also systematic management integration.

This study contributes to the literature by demonstrating that the internalization of Islamic values can effectively shape students' disciplinary character when supported by habitualization, exemplary role models, counseling

approaches, and management integration. It confirms the theoretical propositions of earlier scholars while extending them through practical, context-specific insights. Furthermore, it emphasizes that discipline rooted in Islamic values is more likely to be sustainable, as it grows from students' internal awareness rather than external compulsion. This underscores the importance of combining educational management strategies with religious values to prepare disciplined, responsible, and ethical future generations.

CONCLUSION

This study concludes that the internalization of Islamic Education (PAI) values plays a pivotal role in shaping students' disciplinary character at MTS Nurul Falah Bondowoso. The findings reveal that discipline is effectively cultivated not merely through sanctions or external enforcement but through a holistic strategy encompassing habituation, teacher and staff role modeling, counseling approaches, and consistent rule enforcement. Daily religious routines, such as congregational prayers and Qur'an recitation, instill time management, responsibility, and respect, while exemplary practices by teachers provide living models of discipline for students to emulate.

The counseling strategies employed—preventive, curative, and educative—demonstrate that discipline can be nurtured through awareness-building, corrective guidance, and continuous religious activities. Moreover, the integration of Islamic values into school rules and activities, coupled with strong collaboration between school and parents, ensures consistency in students' moral and behavioral development. These strategies collectively foster a school environment where discipline is internalized as part of students' faith and character rather than perceived as external compulsion.

The study contributes to the broader discourse on character education by emphasizing the importance of linking pedagogical practices with educational management strategies. It highlights that character formation requires systematic planning, implementation, and evaluation, not only at the individual teacher level but also through institutional policies and family collaboration. In this way, Islamic Education values serve not only as a religious foundation but also as a practical framework for producing disciplined, responsible, and morally upright students who are prepared to contribute positively to society.

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