

## Revitalization of Islamic Values in Forming a Generation with Character in the Era of Social Transformation

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### ABSTRACT

**Keywords:**  
Internalization of Values, Character Education, Islamic Values

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This research focuses on the process of internalizing Islamic values, namely Siddiq (honesty), Amanah (responsibility), Tablig (communication), and Fatonah (intelligence) in shaping the character of students at MA Miftahul Ulum Pakuniran. A descriptive qualitative approach was used to gain an in-depth understanding of this phenomenon, with data collection methods in the form of observations, semi-structured interviews, and documentation analysis. The research respondents consisted of five Islamic Religious Education (PAI) teachers and ten students who were purposively selected based on their active involvement in Islamic values learning activities. The results of the study show that value transformation is carried out through the delivery of story-based learning materials, case studies, and simulations that are relevant to the student experience. Value transactions are created through group discussions, inspirational stories, and conflict simulations that encourage students to understand and practice Islamic values. Trans internalization of values is successfully carried out through routine programs such as mentoring, religious lectures, and habituation supported by teacher examples. These findings emphasize the importance of synergy between cognitive, affective, and practical learning approaches in shaping students' character. The implications of this study highlight the importance of integrating Islamic values into the educational curriculum to strengthen the formation of the character of the younger generation. The holistic approach applied at MA Miftahul Ulum can be a model for other educational institutions that want to develop character education based on religious values. Further research is needed to test the effectiveness of this approach in a broader context.

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## INTRODUCTION

In this modern era, rapid social change has had a significant impact on the mindset and behavior of the younger generation (Cheng & Yang, 2021; Lammers et al., 2022; Ratten, 2020). Rapidly evolving technology, cultural globalization, and urbanization are major challenges in maintaining moral and ethical values (Helbing et al., 2021; Tavares et al., 2022; Zhanbayev et al., 2023). Phenomena such as the increase in bullying cases, social media abuse, and low integrity in various aspects of life show that there is a character crisis in the younger generation (Abu-Ras et al., 2024; Ferguson, 2021; Tomczyk et al., 2024). In the context of education, schools are faced with the challenge of not only producing students who excel academically, but also have strong character capable of facing the complexities of the modern world (Ali et al., 2021; Aven & Zio, 2021; Safitra et al., 2023). This social fact underscores the need for effective strategies in character education (Begum et al., 2022; Li & Li, 2023; Vlachopoulos et al., 2023). As an institution based on religious values, Islamic schools have great potential to become a center for character formation through the internalization of Islamic values, such as *Siddiq* (honesty), *Amanah* (responsibility), *Tablig* (communication), and *Fatonah* (intelligence), which are relevant to answer today's social challenges.

Various studies show that character education based on religious values has a significant influence on the moral formation of the younger generation. According to Sakti et al. (2024), effective character education must integrate moral values into the curriculum, extracurricular activities, and social interaction in schools. Another study by Gerhardy et al. (2022) confirms that experience-based approaches, such as group discussions, simulations, and habituation, are able to improve students' understanding of moral values. In the context of Islam, research by Ilma & Susilawati (2024) found that values such as *Siddiq*, *Amanah*, *Tablig*, and *Fatonah* can be the main pillars in character formation. However, there are still few studies that specifically explore how these values are internalized through a holistic approach in Islamic schools. Therefore, this study aims to fill the literature gap by examining the process of transformation, transaction, and transinternalization of Islamic values in students.

This study aims to analyze how Islamic values, especially *Siddiq*, *Amanah*, *Tablig*, and *Fatonah*, are internalized in students through the process of transformation, transactions, and transinternalization at MA Miftahul Ulum Pakuniran. The formulation of the problem raised is: (1) How is the process of transforming Islamic values carried out by teachers to build students' character? (2) How is the interaction between teachers and students in the process of transacting Islamic values? (3) How does habituation and exemplification affect the process of transinternalization of Islamic values in students?.

This research not only aims to provide a detailed overview of the process of internalizing Islamic values, but also offers practical insights for other educational institutions that want to integrate religious values-based character education. The research is based on the assumption that Islamic values can be internalized effectively through a holistic approach that combines teaching, social interaction, and habituation. The main argument of this study is that character education based on Islamic values is able to produce individuals who are not only academically superior but also have high morality to face social challenges. The provisional answer of this study shows that value transformation is carried out through context-based teaching; value transactions involve group discussions and conflict simulations; and transinternalization of values is achieved through habituation and example. This study proposes that the success of the value internalization process is highly dependent on the synergy between teachers, students, and the school environment. By testing these assumptions, this research is expected to make theoretical and practical contributions to the literature on Islamic-based character education.

## **METHOD**

This study uses a qualitative approach with a type of descriptive research, which aims to deeply understand the process of transformation, transaction, and transinternalization of Islamic values in students at MA Miftahul Ulum Pakuniran. This approach was chosen because it allows researchers to explore complex phenomena in the context of real life, especially related to the formation of the characters of Siddiq, Amanah, Tablig, and Fatonah. The type of descriptive research was chosen compared to other methods, such as quantitative, because the focus of this research is an in-depth exploration of the character education process, not data measurement or generalization (Loose et al., 2023; Maxwell, 2021; Scharp, 2021). This approach allows researchers to capture the dynamics of social interactions, learning practices, and unique student experiences in the context of Islamic-based education.

The data of this study was collected through participatory observation, semi-structured interviews, and documentation studies. The location of the research was conducted at MA Miftahul Ulum Pakuniran, an Islamic-based school that has a focus on character education. Interviews were conducted with five Islamic Religious Education (PAI) teachers and ten students who were purposively selected, based on their active involvement in Islamic values learning activities. The selection of respondents is based on criteria such as their experience in implementing or receiving value-based learning. Observations are made in classroom activities and relevant school activities, such as mentoring and weekly lectures.

Additional data was obtained from school documents, such as activity schedules and evaluation reports of character education programs. Here is a table of resource person coding to maintain data privacy and consistency:

**Table 1. Informant Code**

Resource Person Code	Role	Information
I_HA_2024	PAI Teacher	Teachers who are responsible for learning Islamic values.
I_LM_2024	Active Students	Students involved in mentoring programs.
I_RS_2024	Student Moderator	Students who act as moderators of group discussions.
I_RL_2024	Reflective Students	Students who are active in class discussions.
I_MN_2024	Support Teacher	Teachers who assist in the implementation of habituation programs.

Data analysis was carried out using interactive analysis techniques from Miles and Huberman, which involved three main stages: data reduction, data presentation, and conclusion drawn (Campbell et al., 2021; Loose et al., 2023; Song et al., 2024). The data reduction stage is carried out by summarizing and organizing the raw data obtained from observations, interviews, and documentation into key themes, such as the transformation, transactions, and transinternalization of Islamic values. In the data presentation stage, the reduced information is arranged in the form of thematic tables, descriptive narratives, and interview excerpts to visualize the relationship between themes. Conclusions are drawn iteratively, by evaluating provisional findings against theories of moral education and Islamic values to ensure the validity and relevance of the findings. This process is carried out systematically to produce a deep interpretation of how Islamic values are instilled in students in the context of Islamic-based education.

## RESULT AND DISCUSSION

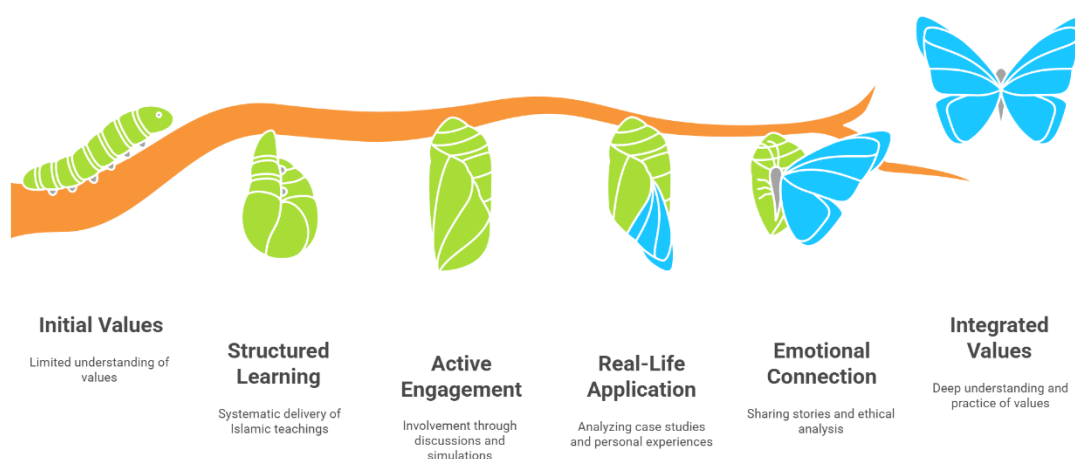
### Result

#### **The Transformation of Islamic Values in the Formation of Siddiq, Amanah, Tablig, and Fatonah Characters**

The process of transforming Islamic values in students at MA Miftahul Ulum Pakuniran is carried out systematically through the delivery of learning materials by Islamic Religious Education (PAI) teachers. In this process, the values of Siddiq (honesty), Amanah (responsibility), Tablig (communication), and Fatonah (intelligence) are integrated in every teaching and learning activity. Teachers use an approach that involves lectures, group discussions, and simulations to facilitate students in understanding the relevance of these values to daily life.

This transformation not only focuses on mastering the theory, but also creates a practical connection between the teachings of Islam and the personal experiences of students. Observations show that this learning provides space for students to share stories, analyze ethical situations, and understand the importance of these values in building character in accordance with Islamic teachings. This activity shows how Islamic values are applied in a real way in the academic and social context of students.

PAI teachers play a central role in transforming Islamic values through activities that actively involve students. In observation, the teacher provides examples of case studies that are relevant to the students' daily lives. For example, in teaching Siddiq values, students are asked to analyze situations where acts of honesty have a positive impact on individuals and communities. One example is the discussion of the importance of being honest on exams, even though there is a risk of failing if honesty is applied. Teachers also use inspirational stories from Islamic history to instill values such as Amanah and Fatonah, encouraging students to emulate these traits in their social interactions. Observations show that this approach motivates students to better understand how these values can be applied in the context of family, school, and society. From the observations made, it can be visualized to find the important points of the research findings carried out as shown in figure 1.



**Figure 1. Transforming Islamic Values in Students**

The transformation of Islamic values in students is carried out through the delivery of teaching materials that are structured, relevant, and oriented to real practice. Teachers play an important role in relating the values of Siddiq, Amanah, Tablig, and Fatonah to students' daily experiences through stories, case studies, and group discussions.

This activity encourages students to not only understand these values conceptually, but also put them into practice in real situations, so that they begin to see the relevance of these values in their lives. These findings show that value transformation requires a combination of theory delivery, enrichment through experience, and reinforcement through meaningful interactions, making students able to internalize these values deeply and consistently.

These findings are consistent with the theory of value-based moral education, as proposed by Piaget, that value transformation requires the active experience of students in testing those values in real life. Islamic education emphasizes the importance of integrating values into learning, not only through theory but also through real examples and practices. The process that teachers at MA Miftahul Ulum carry out reflects this holistic approach, which not only creates cognitive awareness but also builds emotional attachment to Islamic values. This approach supports the literature that states that successful internalization of values requires contextual and experiential learning.

### **Transaction of Islamic Values through Teacher and Student Interaction**

The transaction of Islamic values at MA Miftahul Ulum Pakuniran is realized through active interaction between teachers and students in the learning process. Teachers act as facilitators who create a discussion environment that encourages students to understand and apply the values of Amanah (responsibility) and Tablig (communication). In each learning session, teachers provide opportunities for students to participate in group discussions, share personal experiences, and analyze real-life situations relevant to Islamic values. One of the teachers stated, "We encourage students to talk openly about how they apply Islamic values, so that they can learn from each other's experiences" (I\_HA\_2024). These discussions not only help students understand the theory of Islamic values, but also motivate them to practice them in their daily lives. This interaction shows how value transactions can strengthen the relationship between learning theory and real practice that is relevant to students.

Further interviews revealed how classroom discussions became the main tool for transacting Islamic values. One student said, "When we discussed the importance of Trust, I felt more motivated to not only maintain the trust of others, but also to be more responsible for my duties at school" (I\_RL\_2024). Teachers also use inspirational stories to demonstrate the relevance of these values. One of them is the story of the Prophet Muhammad PBUH as a trustworthy merchant, which is a concrete example for students about the importance of honesty and responsibility. In these discussion sessions, students are also given the opportunity to play a role in conflict simulations, which help them understand how values such as Tablig and Amanah can be used to solve problems effectively.

From a series of interviews conducted to several informants, a thematic analysis process was carried out as shown in table 2.

**Table 2. Thematic Analysis**

<b>Theme</b>	<b>Key Insights</b>	<b>Impact on Students</b>
Teacher and Student Interaction	Teachers act as facilitators who create a discussion environment to build students' understanding of Islamic values.	Students are more actively involved in learning and understanding the relevance of Islamic values.
Group Discussion	Group discussions provide an opportunity for students to share personal experiences and learn from the experiences of their peers.	Students gain an in-depth understanding of the values of Amanah and Tablig through personal experience and reflection.
Implementation of Trust Values	Students are encouraged to be responsible for their roles, such as maintaining trust and carrying out tasks with trust.	Increase student responsibility in daily activities.
Application of Tablig Values	Students are taught the importance of effective communication to solve problems and establish good relationships.	Students become more confident in communicating and solving problems.
Use of Inspirational Stories	The teacher used the story of the Prophet Muhammad PBUH to show concrete examples of the application of Amanah and Tablig values.	Islamic values are easier to understand because they are given in a real-life context.
Conflict Simulation	Conflict simulation is used as an interactive learning method to understand the application of Islamic values in real situations.	Students learn to apply values in conflict situations in an effective way.

The process of transacting Islamic values through teacher and student interaction shows significant results in building student understanding and engagement. Teachers use dialogical approaches and inspirational stories to encourage students to understand and practice the values of Amanah and Tablig. Students not only accept these values as theories, but also gain hands-on experience through class discussions and conflict simulations. These findings suggest that value transactions require students' active involvement in discussion and reflection, so that they are able to integrate these values in their daily lives. These results support the theory of participatory education that emphasizes the importance of social transactions in the internalization of moral values.

The dialogical and interactive process allows students to explore these values in the context of their lives, thus reinforcing their relevance and application. Literacy about the values of Amanah and Tablig conveyed through stories and discussions supports the idea that successful character education requires active involvement from students, as explained by Hamdan et al. (2021).

### **Transinternalization of Islamic Values through Habits and Examples**

The process of transinternalization of Islamic values at MA Miftahul Ulum Pakuniran is carried out through routine habituation and exemplary practice given by teachers. Values such as Siddiq (honesty), Amanah (responsibility), Tablig (communication), and Fatonah (intelligence) are instilled through activities such as weekly religious lectures, mentoring, and group assignments. In an interview, one student stated, "Through teacher guidance and group assignments, I learned to be responsible, not only in school but also in daily life" (I\_LM\_2024). The example of teachers in showing behavior that reflects Islamic values is a real example for students. Teachers also play a role in motivating students to practice these values through daily activities at school, such as keeping the environment clean, sharing assignments fairly, and helping friends in need.

Further observations show that programs such as mentoring have a significant impact on student character development. During these activities, students are often given the responsibility of leading prayers, moderating discussions, and participating in teamwork. One student mentioned, "When I was the moderator of the discussion, I learned to speak in front of my friends with confidence, and it made me appreciate the importance of good communication more" (I\_RS\_2024). Activities like this are consistently carried out to familiarize students with practicing Islamic values in their daily interactions.

Through this approach, the transinternalization of Islamic values becomes more real and relevant for students. Regular activities and repetition in daily practice allow students to understand and internalize the values of Siddiq, Amanah, Tablig, and Fatonah in depth. This process shows that sustainable character formation requires the active role of teachers as role models and an environment that supports positive habituation.

### **Discussion**

The results of the study show that the transformation of Islamic values in the formation of characters in students can be achieved through a structured learning approach that integrates theory with real practice. These sub-findings highlight that transformation not only occurs at the cognitive level but also influences student behavior through direct experience and relevance to daily life.

The implications of these findings reinforce the importance of value-based curriculum design that is not only oriented towards academic achievement but also on holistic character building. These findings are in line with the literature showing that value-based teaching can produce more resilient individuals in the face of moral challenges in the modern era. By providing students with the opportunity to analyze, discuss, and practice Islamic values, the transformation process becomes more meaningful and sustainable. This provides a relevant framework for character education in Islamic schools as well as public schools.

The correlation between value-based learning approaches and the success of value transformation in students lies in the relevance of the teaching methods used. Teachers who use inspirational stories, case studies, and simulations give students the space to explore values such as *Siddiq* and *Amanah* contextually. This supports research by Mujahid (2021) which states that effective character education requires explicit teaching followed by real models that students can internalize. Hands-on experience in applying these values, such as discussing the importance of being honest in exams, allows students to understand the practical consequences of those values. Thus, the relationship between theory and practice is at the core of the success of value transformation. The research also supports Vygotsky's concept of social learning, where the interaction between students and teachers creates a zone of proximal development that accelerates moral learning.

The findings on the transaction of Islamic values through teacher-student interaction provide important insights into how interpersonal relationships in the classroom can be a catalyst for character building. These sub-findings confirm that group discussions, conflict simulations, and inspirational stories create a dialogical learning environment, where students feel motivated to understand and practice values such as *Amanah* and *Tablig*. The implications of these findings show that character education not only requires value content, but also meaningful social interaction as a medium. This supports the literature that shows that students' active involvement in learning increases their moral awareness. By using a dialogical method, teachers can create classroom dynamics that not only focus on academic outcomes but also on strengthening core values that build positive social relationships.

The correlation between the interactive approach and the improvement of students' understanding of Islamic values can be explained through social interaction theory. Teachers who facilitate group discussions and conflict simulations create opportunities for students to explore these values in a social context. Research by Steć et al. (2021) confirms that moral learning that involves interactive dialogue and problem-solving tends to be more effective in improving students' understanding of moral concepts.

Social interaction in the classroom also creates a safe space for students to share personal experiences and learn from their peers, which reinforces a collective understanding of the values of Amanah and Tablig. With this approach, students not only understand values theoretically but also acquire the relevant social skills to apply those values in their lives. The process of transinternalizing Islamic values through habits and example highlights the important role of consistent habituation and real example of teachers in shaping students' character. These sub-findings suggest that activities such as mentoring, religious lectures, and group assignments can help students internalize the values of Siddiq, Amanah, Tablig, and Fatonah in depth. The implications of these findings underscore the importance of consistency in character building, where routine activities become a tool for building sustainable positive habits. The literature by Hayes & Hofmann (2021) supports this idea, stating that learning through models and habituation has a greater impact on individual behavior than a theory-based approach alone. By ensuring that students are exposed to activities that support the internalization of values on an iterative basis, schools can create an environment that supports stable character building.

The correlation between habits that are applied consistently and the formation of students' character can be explained through the theory of moral habituation. The example of teachers who consistently demonstrate Islamic values in their interactions with students is the basis for students to learn through observation. Research by Rahmania (2024) shows that repetitive habits in educational environments provide a foundation for students to internalize these values as part of their identity. In this context, activities such as leading prayers, group discussions, and assignment sharing help students to experience these values firsthand. By providing space for students to practice Islamic values, the process of transinternalization becomes more meaningful and relevant. This process shows that a combination of habituation and example is the key to success in shaping students' character.

## CONCLUSION

This research reveals that the transformation, transaction, and transinternalization of Islamic values such as Siddiq, Amanah, Tablig, and Fatonah in students at MA Miftahul Ulum Pakuniran are carried out through an integrative and contextual approach. Value transformation is achieved through story-based teaching, case studies, and simulations that connect theory to student experience, while value transactions are realized through dialogical and participatory teacher-student interaction. The process of transinternalization is strengthened by consistent habituation and example in daily activities.

These findings provide new insights into the importance of teaching experiential values and social engagement as a tool for building holistic character. The lesson of this study is that effective character education requires a harmony between cognitive, affective, and practical approaches, which simultaneously shape students' personalities to face moral challenges in the modern era. This research contributes significantly to science by enriching Islamic-based character education literature through a three-dimensional approach (transformation, transaction, and transinternalization). These findings not only update the theoretical perspective on moral education, but also offer a practical framework for the application of Islamic values in schools. However, this study has limitations, such as the limited scope of locations in one institution and the use of qualitative methods based on interviews and observations without supporting quantitative data. Therefore, further research with a wider scope, including gender variations, ages, and quantitative survey methods, is needed to test the validity and generalization of these findings. Future research also needs to explore how similar models can be applied in other educational contexts to produce more relevant and far-reaching policies.

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