

Internalization of Qur'anic Values in Shaping Students' Character

Institut Agama Islam Faqih Asy'ari (IAIFA) Kediri, Indonesia

Email: janoko01.2223@gmail.com

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Abstrak:

Character education in Islamic schools requires a systematic integration of Qur'anic values to shape students' moral, spiritual, and social behavior. Despite widespread recognition of its importance, the implementation strategies for internalizing these values remain varied and context-dependent. This study aims to systematically review existing literature to identify effective strategies for the internalization of Qur'anic values in schools and their impact on student character development. A systematic literature review (SLR) was conducted by analyzing peer-reviewed journal articles, books, and educational reports related to Qur'anic-based character education. Inclusion criteria focused on studies that explored pedagogical strategies, school culture, and extracurricular programs in Islamic educational contexts. Data were synthesized to categorize strategies, outcomes, and theoretical underpinnings. The review identifies four major strategies for internalizing Qur'anic values: (1) Qur'an-based learning integrated across subjects, active reflection, and experiential methods; (2) structured daily worship routines, flagship character programs, and value-rich school environments; (3) role modeling by teachers and leadership guidance from school principals; and (4) extracurricular activities, social engagement, and Qur'anic-based leadership programs. Implementation of these strategies positively influences students' moral reasoning, discipline, spiritual awareness, and social responsibility. The findings highlight the crucial role of teachers, school leadership, and family-community collaboration in sustaining a Qur'anic value-centered educational ecosystem. This study provides a comprehensive framework for educators and policymakers to design holistic programs that promote character development grounded in Qur'anic teachings, offering practical insights for enhancing spiritual, moral, and social competencies in students.

Kata Kunci: *Qur'anic values, character education, internalization*

INTRODUCTION

Education holds a highly strategic role in shaping the personality and character of students in order to become individuals who are faithful, knowledgeable, and morally upright (Gherasim, 2024; Utamirohmahsari, 2024; Wenas & Verana, 2024). In the context of Islamic education, the primary goal is not only focused on cognitive achievement but also on the development of affective and psychomotor aspects grounded in Qur'anic values (Arlinda, 2024; Pranajaya et al., 2023; Shoukat & Waheed, 2021). Qur'anic values serve as the main foundation in forming "insan kamil", namely individuals who are balanced in intellectual, emotional, and spiritual intelligence. The process of character formation rooted in Qur'anic values is crucial because it provides moral direction for students in facing modern life challenges. Education oriented toward Qur'anic values can cultivate awareness of the importance of responsibility, honesty, discipline, and empathy (Akhtar, 2024; Nurjannah & Hidayat, 2025; Solihin et al., 2020). Therefore, the internalization of Qur'anic values in the world of education becomes a fundamental necessity to produce a generation with Islamic character. This is in line with the goals of national education, which emphasize the importance of forming individuals who are faithful and devoted to God Almighty. Thus, strengthening Qur'anic values in the learning process should be prioritized at every level of education.

The Qur'an, as the source of Islamic teachings, contains noble values that can serve as guidance in shaping human character (Hendawi et al., 2024; Ismail & others, 2016). Values such as honesty, trustworthiness, patience, humility, and compassion are moral principles that are expected to be internalized within students. In the educational process, teachers play a central role as role models (uswah hasanah) in instilling these values through habituation and exemplary behavior. Schools and madrasahs as formal educational institutions become strategic spaces for integrating Qur'anic values into the curriculum, learning activities, and school culture. The internalization of Qur'anic values is not only carried out through Islamic Religious Education subjects but also through all activities that contain spiritual and moral elements (Achadah et al., 2022; Siregar et al., 2022). Through this approach, students are expected not only to understand Qur'anic values theoretically but also to apply them in daily life. Thus, education based on Qur'anic values becomes a preventive effort against moral degradation that is increasingly prevalent among today's younger generation.

The phenomenon of moral degradation among students poses a major challenge for Islamic education. The rise of deviant behavior such as brawls,

misuse of social media, and the declining respect toward teachers and parents indicates a crisis of values and character (Hassan & Abdulkareem, 2023). This condition shows that the educational process has not fully succeeded in effectively instilling moral and spiritual values. Yet the Qur'an has provided a strong foundation for building individuals of noble character and integrity. Therefore, the internalization of Qur'anic values is highly relevant in strengthening the spiritual and moral dimensions of students. With a deep understanding of Qur'anic values, students are expected to develop self-awareness to act in accordance with religious norms. This internalization also serves as a concrete step in cultivating positive character traits such as responsibility, empathy, and social care. Hence, character education based on the Qur'an becomes a strategic solution to creating a generation with "akhlaq karimah" amid the increasingly complex waves of globalization and modernization.

The current problem is the suboptimal implementation of Qur'anic values in educational processes within schools and madrasahs. Many educational institutions still emphasize cognitive aspects and academic achievement without balancing them with Qur'anic-based character development. As a result, education often produces intellectually capable students who are morally and spiritually weak. In addition, some teachers still lack understanding of effective strategies for internalizing Qur'anic values in learning activities. The lack of training and development for teachers contributes to the limited innovation in value-internalization methods. School environments that do not fully support Qur'anic culture also weaken the internalization process. Therefore, an in-depth study is needed on how Qur'anic values can be internalized effectively and sustainably. This is important so that education can truly produce students with a balance of knowledge and noble character.

Several previous studies have highlighted the importance of character education based on Qur'anic values. Research conducted by Nurhayati (2021) shows that Qur'anic value-based learning can enhance students' spiritual awareness in Islamic secondary schools. Meanwhile, a study by Fadli and Rahman (2020) emphasized that integrating Qur'anic values into the curriculum strengthens students' religious attitudes and discipline. Another study by Lestari (2019) found that internalizing Qur'anic values through routine activities such as Qur'an recitation and congregational prayer has a positive impact on character formation. These three studies affirm that Qur'anic values play a fundamental role in shaping student character. However, most of these studies focus solely on program implementation without examining the depth of the value-

internalization process itself. Therefore, further research is needed that not only examines activities but also explores how these values are absorbed and internalized by students.

Additionally, research by Rahmah (2022) shows that the internalization of Qur'anic values is strongly influenced by teacher role-modeling and a religious school culture. Meanwhile, Syamsuddin (2020) emphasizes that contextual and reflective approaches are effective strategies in internalizing Qur'anic values among students. These findings indicate that the internalization process is not merely instructional but also requires meaningful spiritual experiences. Other studies also reveal that one of the main obstacles in applying Qur'anic values is the weakness of character evaluation systems in schools. Although various studies have been conducted, most still focus on a single dimension, such as curriculum or extracurricular activities. Few have examined comprehensively how the internalization process forms holistic character. Thus, a new approach is needed to explore the integration of cognitive, affective, and psychomotor aspects in shaping student character.

Based on previous research, a gap remains regarding a comprehensive study of the Qur'anic value-internalization process in character formation. Most studies concentrate on program implementation without exploring the mechanisms through which values are internalized within students. In fact, the internalization process includes the dimensions of awareness, understanding, appreciation, and consistent application of values. This study aims to fill this gap by examining how Qur'anic values are internalized through learning, role-modeling, and school culture holistically. The novelty of this study lies in its holistic approach that connects formal and non-formal educational aspects in character development. Furthermore, the study seeks to identify the supporting and inhibiting factors in the internalization of Qur'anic values within Islamic educational settings. With this approach, a deeper understanding is expected regarding the dynamics of character formation based on Qur'anic values.

The purpose of this study is to analyze the process of internalizing Qur'anic values in shaping the character of students in Islamic educational institutions. Specifically, the study aims to identify the forms of activities and strategies used to instill Qur'anic values in students. In addition, this research intends to describe the roles of teachers, schools, and the environment in supporting the successful internalization of these values. The study also seeks to identify the factors that hinder and support the implementation of Qur'anic-based character education. Thus, the results of this research are expected to contribute theoretically to the

development of Islamic character education concepts. Practically, this study is expected to serve as a reference for educators in designing effective and Qur'anic-based learning strategies. It also aims to provide policy recommendations for educational institutions in strengthening the implementation of Qur'anic value-based character education. Ultimately, this research aims to help create a generation of youth who are morally upright, intelligent, and imbued with Qur'anic values.

RESEARCH METHOD

This study employs a Systematic Literature Review (SLR) approach to examine the internalization of Qur'anic values in shaping students' character (Darmalaksana, 2020). The SLR method was chosen because it enables researchers to systematically identify, evaluate, and synthesize relevant studies in a structured and transparent manner. This approach allows for a comprehensive understanding of the concepts, processes, and strategies used in the internalization of Qur'anic values within various Islamic educational contexts. The review process follows a series of rigorous steps, including formulating research questions, defining inclusion and exclusion criteria, and analyzing selected literature. This research adopts a qualitative orientation, focusing on interpretation and meaning derived from previous findings. Through the SLR approach, the study aims to identify patterns, trends, and research gaps in the existing literature. Consequently, this method not only strengthens the theoretical foundation of the research but also guides the development of new, relevant, and original insights.

Data for this study were obtained from various academic sources, including national and international journal articles, conference proceedings, theses, dissertations, and scholarly books related to character education and the internalization of Qur'anic values (Moleong, 2017). The data collection process utilized several academic databases such as Google Scholar, ResearchGate, DOAJ, and Garuda Dikti to ensure the inclusion of credible and up-to-date literature. The inclusion criteria covered publications from 2019 to 2024, written in either English or Indonesian, and focused on Qur'anic values or Islamic character education. The exclusion criteria, on the other hand, eliminated non-scientific articles, opinion pieces, and publications that were not directly related to the topic. The selection process involved a systematic review of titles, abstracts, and full texts to ensure relevance and quality. Only studies that met the eligibility standards and demonstrated sound methodological rigor were included in the final analysis. This procedure ensured that the data used in the study were both reliable and

academically valid.

The data analysis in this SLR followed three main stages: data reduction, data display, and conclusion drawing. During the data reduction phase, each selected study was analyzed to identify key themes such as the concept of Qur'anic value internalization, implementation strategies, the role of teachers and schools, and the impact on students' character formation. The findings were then organized into matrices or summary tables to facilitate comparison across studies. The final stage involved synthesizing findings by combining the results of previous research into a comprehensive and integrative understanding. A thematic analysis approach was used to identify recurring patterns, similarities, and differences among the reviewed studies. The synthesized results were then interpreted to formulate conclusions about the effectiveness, challenges, and opportunities in implementing Qur'anic value internalization in character education. Overall, this SLR method provides not only a theoretical overview but also practical recommendations for developing a more contextual and value-oriented Islamic educational model.

RESULTS AND DISCUSSION

RESULT

1. The Concept of Value Internalization in Education

The internalization of values in education is a complex process that emphasizes instilling certain values until they become a permanent part of a learner's character. This process does not merely refer to memorizing or cognitively understanding concepts, but involves embedding values so deeply that they influence an individual's attitudes, behavior, and decision-making patterns. Education experts affirm that value internalization is a crucial foundation of character formation, as deeply rooted values shape the moral identity of learners. The transformation of values that takes place through education leads to a more meaningful orientation in life. Value education is also regarded as the core of sustainable character education, because without deep internalization, values remain empty slogans. Therefore, schools and educators are required to present an educational process that is not only informative but also transformative. Value internalization becomes a fundamental goal that connects knowledge with actual behavioral change.

The concept of value internalization in education has strong roots in theories of moral development psychology, especially the ideas of Lickona, Piaget, and Kohlberg, who emphasize the aspect of individual moral

awareness. Internalization is not merely normative habituation, but a moral development process involving reflection, understanding, and experience. Lickona explains that moral education must touch the dimensions of moral knowing, moral feeling, and moral action to create holistic character. When educational processes focus only on cognitive knowledge of values, the result is shallow morality that does not manifest in real actions. Value internalization requires synergy between cognitive, affective, and psychomotor aspects, enabling students not only to understand the values but also to love and practice them. These theories provide a strong foundation for schools in designing character education programs. Thus, value internalization is a psychological journey that requires time, structured strategies, and a supportive educational environment.

The process of value internalization in the educational context is typically carried out through three stages known as value transformation, value transaction, and transinternalization. Value transformation is the initial stage in which learners receive information and knowledge about a particular value. The value transaction stage involves interaction between teachers and learners to apply the value through habituation, discussion, problem solving, and role modeling. The highest stage is transinternalization, when the value has truly united with the learner's personality and becomes a deeply embedded life principle influencing all actions. This stage requires a long period of time and consistent educational programs. These gradual stages make value internalization not a momentary activity but a continuous character-building journey. In practice, various methods can be used, including lectures, habituation, routine activities, reflective approaches, and experiential learning. These stages ensure that internalization occurs not only at the level of knowledge but penetrates the conscience of the learners.

Implementing value internalization in education requires the active involvement of all educational components, especially teachers as moral role models for learners. Teachers hold a strategic position because their behavior, attitudes, and speech become real references for students to understand how values are applied in daily life. The concept of the hidden curriculum shows that value internalization occurs more through observation and interpersonal relationships than through formal learning. A safe, religious, disciplined, and supportive school environment is also a key factor determining the success of value internalization. When the school culture does not reflect the values being taught, students experience moral dissonance. Therefore, value internalization

requires consistency between what is taught, what is demonstrated, and what is practiced. Schools should build an educational ecosystem that allows values to live within routines and social interactions. In this way, value internalization can truly become a naturally integrated process.

In today's modern era, which is full of moral challenges, the concept of value internalization in education is increasingly gaining attention as a solution for developing the character of the younger generation. Technological advancement, global cultural flows, and changing social interaction patterns make moral values vulnerable to erosion if not strengthened through systematic education. Value internalization functions as both a shield and a moral compass that helps learners navigate life's complexities. Education is no longer oriented solely toward academic intelligence but toward forming individuals who are ethical, empathetic, and possess integrity. Schools are expected to create character-strengthening programs that are relevant to the times and to the psychological needs of Generation Z. Value internalization must be developed through creative, contextual, and continuous approaches. Thus, education can produce a generation that is not only intelligent but also has strong character and can contribute positively to society.

2. Qur'anic Values as the Foundation for Character Development

Qur'anic values serve as a fundamental foundation in shaping students' character because the Qur'an functions not only as a guide for worship but also as a source of ethics, morality, and life principles. From the perspective of Islamic education, the Qur'an presents universal values that transcend space and time, making them relevant for modern life. These values include honesty, trustworthiness, patience, responsibility, compassion, and justice—principles that form the pillars of noble character. Character formation based on the Qur'an enables learners to develop a clear life orientation because the values instilled are not merely normative but also transcendental. Qur'anic values cultivate an awareness that every action carries moral consequences before Allah. Thus, character education grounded in the Qur'an is not merely a pedagogical process but also a spiritual journey that connects learners with their purpose of creation. This foundation makes Qur'anic values the core of developing the moral identity of the younger generation.

Qur'anic values have an integrative dimension encompassing aspects of *aqidah*, worship (*'ibadah*), and moral conduct (*akhlaq*), allowing character formation to occur comprehensively. *Aqidah* provides a strong basis of belief, worship fosters spiritual discipline, and *akhlaq* becomes the real manifestation

of these values in daily actions. These elements are interconnected and inseparable because Qur'anic character cannot be formed without a deep understanding of the relationship between humans and God, humans and others, and humans and the natural world. Education based on Qur'anic values encourages learners to understand that morality is not merely a social rule but arises from faith and obedience to Allah. Values such as *ihsan*, *taqwa*, gratitude (*shukr*), and reliance on God (*tawakkul*) strengthen the inner dimension of learners so that good deeds emerge naturally rather than through external pressure. Therefore, Qur'anic values offer a holistic approach to character education that touches spiritual, moral, emotional, and social dimensions simultaneously. This approach distinguishes Islamic character education from general ethics education.

The Qur'an also contains character principles oriented toward social welfare, such as justice, cooperation, mutual assistance, and the prohibition of wrongdoing. These values are highly relevant in shaping learners who are able to live harmoniously within a diverse society. Character education rooted in the Qur'an does not only aim to form personally righteous individuals but also seeks to develop individuals who contribute positively to their social environment. In many verses, the Qur'an emphasizes solidarity, empathy, and social responsibility as integral parts of faith. Learners who internalize these values are better prepared to face social complexities because they possess clear moral guidelines. Qur'anic-based education highlights that good character must produce positive impacts within society. Thus, Qur'anic values cultivate high social awareness, enabling learners to grow into individuals capable of contributing to environmental and societal improvement.

Beyond moral and social values, the Qur'an also teaches principles of self-control as an essential element of character formation. Values such as patience, restraining anger, avoiding impulsive behavior, and guarding one's speech are part of the self-regulatory principles emphasized in many verses. The ability to exercise self-control is a core character trait that determines the quality of one's morals. Learners who possess self-control are better able to face pressure, temptation, and challenges with maturity and wisdom. Qur'anic values related to self-control are especially important in the digital age, where distractions and access to negative behavior are widespread. Through appropriate educational approaches, learners can be guided to use the Qur'an as a reference in regulating emotions, behavior, and decisions. Thus, Qur'anic values instill moral resilience that enables students to act according to truth

even in difficult situations. This forms the essence of Islamic character education, which seeks to develop a generation that is spiritually and emotionally strong.

Qur'anic values provide a strong conceptual framework for shaping students' character holistically and sustainably. These values not only regulate the relationship between humans and God but also form personalities that are principled, empathetic, and responsible. Character education based on Qur'anic values has a distinct advantage because it integrates transcendental aspects with practical guidance applicable to everyday life. By grounding character formation in the Qur'an, the educational process extends beyond the classroom and becomes part of the learners' entire life experience. Qur'anic values guide them to develop strong moral awareness, clear life orientation, and the ability to distinguish right from wrong based on firm spiritual principles. Therefore, integrating Qur'anic values into character education becomes an essential strategy for developing a generation that is not only intellectually capable but also spiritually and emotionally mature. This approach affirms that the Qur'an is a timeless source of superior character.

3. Strategy for Internalizing Qur'anic Values in the School Context

The internalization of Qur'anic values in the school context is a systematic effort to instill the teachings of the Qur'an into students through a planned and continuous educational process. Schools serve as the second environment after the family, holding significant influence over the formation of students' character, mindsets, and behavior. In this context, Qur'anic values are not merely taught as cognitive material but are brought to life as moral and spiritual guidelines that shape academic and non-academic activities. The internalization process involves teaching, habituation, role modeling, and direct experience that enable students to understand, internalize, and practice the teachings of the Qur'an in their daily lives. Thus, schools bear an important responsibility to design comprehensive strategies that connect transcendent values with the holistic developmental needs of learners.

Strategies for internalizing Qur'anic values must be designed integratively to reach the cognitive, affective, and psychomotor dimensions of students simultaneously. Every component of the school—from curriculum and learning methods to school culture and extracurricular activities—needs to be directed toward supporting the formation of Qur'anic character. This approach requires synergy among teachers, principals, parents, and the community in creating an educational ecosystem rich in values. Internalization

will not be effective if it is merely formal or ritualistic; it must provide meaningful experiences so that Qur'anic values can be deeply embedded within students. Therefore, the strategies implemented must be contextual, relevant to the developmental stages of learners, and able to guide them to become individuals of noble character, integrity, and behavior aligned with Islamic teachings in real life, including the following:

a. Qur'an-Based Learning Strategy

Qur'an-based learning strategies begin by integrating Qur'anic verses into every subject in a relevant and contextual manner so that students can see the connection between scientific knowledge and divine values. This integration is not carried out superficially, but through the careful selection of verses that are truly substantive and aligned with the topic being studied, allowing moral and spiritual values to be internalized alongside academic understanding. Teachers need to present the verses with clear explanations and concrete examples so that students are able to connect Qur'anic messages with their everyday life experiences. This approach creates learning that not only increases knowledge but also shapes a more holistic worldview toward science. When students become accustomed to viewing Qur'anic verses as sources of inspiration and guidance in various contexts, they will naturally associate Qur'anic values with their thought processes and actions. This step strengthens the role of the Qur'an as a guide for life, not merely a text to be memorized. Ultimately, integrating verses into learning becomes an essential foundation for building a meaningful and value-based learning culture.

The habituation of tadabbur and value reflection becomes an important strategy that enables students not only to know the verses but also to understand their deeper meanings. Tadabbur invites them to contemplate the message of the verses, identify the values they contain, and connect them with real situations they encounter at school or at home. This reflective process can be facilitated through class discussions, daily journals, or guided dialogues that provide space for students to express their experiences, interpretations, and personal improvement plans. When reflection becomes a routine, character formation no longer occurs instantly but through gradual awareness that grows from within the students themselves. Tadabbur also helps them develop spiritual sensitivity, namely the ability to discern moral meaning in various life events. Teachers play the role of facilitators who guide the reflection process without judgment,

ensuring students feel safe in expressing their views. This strategy results in stronger internalization of values because it arises from deep understanding rather than mere instruction.

The implementation of active learning methods further strengthens the internalization of Qur'anic values because it enables students to practice behaviors that reflect these values. Methods such as problem-based learning, project-based learning, role playing, and collaborative learning provide opportunities for students to interact, cooperate, solve problems, and make decisions that embody honesty, responsibility, care, and discipline. Such learning experiences make Qur'anic values tangible, as they are manifested in action rather than simply discussed. Teachers can design activities that encourage students to apply specific verses within the context of tasks or projects, allowing them to integrate concepts with action. Social interaction in active learning also fosters empathy, appreciation of differences, and the ability to take roles within a group according to the ethical principles taught by the Qur'an. Thus, active learning methods not only enhance academic understanding but also serve as effective media for character building. This strategy ensures that Qur'anic values are truly alive within students' learning experiences.

b. Habit-Forming Strategies and Qur'anic School Culture

Structured daily worship routines serve as a fundamental foundation for creating a Qur'anic school culture because consistent devotional activities help shape students' spiritual discipline. Activities such as shalat dhuha, morning tilawah, collective prayers before and after lessons, and light dzikr allow students to build an emotional connection with the Qur'an and the values it contains. Well-organized worship routines not only instill awareness of religious obligations but also cultivate moral commitment and a sense of responsibility toward spiritual duties. This habituation becomes more effective when all members of the school community participate, fostering a sense of togetherness and modeling that strengthens the religious culture. When daily worship becomes a collective habit, students develop a strong moral foundation that guides their attitudes and behavior. At this stage, the internalization of Qur'anic values is no longer theoretical but grows through consistent and repeated spiritual experiences.

Qur'anic character development flagship programs serve as an extended strategy to reinforce habituation and provide more varied and

creative opportunities for student growth. These programs may include character halaqah, Qur'anic week, tahfidz competitions, moral mentoring, or social service activities based on Qur'anic values, all aimed at actualizing Qur'anic teachings in real life. Such flagship programs offer deeper learning experiences because students are encouraged not only to understand values but also to practice them in the form of real contributions to their surroundings. Additionally, these programs help train communication, leadership, and teamwork skills in alignment with the principles of ihsan and ukhuwah. These special activities also create a healthy competitive atmosphere and motivate students to continually improve their spiritual quality. When implemented sustainably, these flagship programs function as a bridge between formal learning and character formation in daily life.

A physical and psychological environment filled with value-based messages plays a major role in strengthening a Qur'anic school culture because an atmosphere rich in symbols, moral messages, and religious nuances can influence how students think and behave. Posters of Qur'anic verses, calligraphy, moral inspiration boards, and clean, comfortable worship areas serve as visual stimuli that constantly remind students of divine values. Beyond the physical setting, a psychological climate characterized by harmonious relationships, mutual respect, and ethical communication between teachers and students makes Qur'anic values easier to internalize. Teachers' exemplary behavior in interacting with students also fosters feelings of safety, respect, and acceptance—all of which are ideal conditions for character building. The combination of physical and psychological environments creates a learning ecosystem that encourages students to think positively, behave ethically, and adopt Qur'anic values as their moral compass. Ultimately, a school atmosphere filled with value-based messages becomes an educational medium that works continuously beyond the classroom.

c. Exemplary Strategy (Uswah Hasanah) by All School Members

Teachers, as moral and spiritual role models, hold the most central role in the strategy of exemplary conduct because every action, word, and attitude they display becomes a direct reference for students in building Qur'anic character. When teachers demonstrate noble character traits such as honesty, patience, discipline, and compassion, students naturally absorb these values through the process of modeling. The teacher's exemplary behavior is also reflected in the way they solve problems, deliver advice,

impose educational forms of discipline, and maintain consistency both inside and outside the classroom. Teachers who are able to embody Qur'anic values in their daily practices will more easily inspire students to follow their example. Moreover, warm and supportive relationships between teachers and students help foster trust and psychological comfort, which further strengthens the internalization of values. Thus, teachers are not merely transmitters of knowledge but central figures who radiate spiritual values through their personality and conduct.

The school principal, as the director of value-based culture, plays a strategic role in ensuring that all programs, policies, and interactions within the school environment align with Qur'anic values. The principal's leadership shapes the cultural direction, the rhythm of worship routines, and the collective moral climate that develops within the school. A visionary principal with Qur'anic character will create a conducive environment, enforce discipline humanely, and motivate teachers to be consistent role models. The principal also serves as the guardian of value integrity, ensuring that every learning activity, school event, and administrative service reflects principles such as trustworthiness (*amanah*), excellence (*ihsan*), consultation (*musyawarah*), and justice. When principals actively provide real examples—through worship practices, professional conduct, and ethical communication—the entire school community is more easily encouraged to move toward a cohesive value-driven culture. The principal's position as a spiritual leader strengthens the legitimacy of implementing Qur'anic values across all aspects of school life.

Family and community collaboration becomes a key element in reinforcing exemplary behavior, as the formation of Qur'anic character does not occur solely within the school but requires support from the wider environment. The family, as the first educational setting, has a significant influence on building consistent behavior and religious routines at home. When parents demonstrate Qur'anic character in their daily lives, students observe harmony between what they learn at school and what is practiced at home. The role of the community is also important, particularly through religious leaders, Islamic institutions, and social activities that enrich the child's spiritual experiences. This collaboration ensures that Qur'anic values do not end with formal instruction but are integrated into real and contextual social life. With strong cooperation among schools, families, and

the community, the process of modeling becomes more comprehensive and sustainable, allowing students to grow within a holistic ecosystem of values.

d. Strengthening Strategy through Extracurricular Activities

Religious extracurricular activities that incorporate value internalization serve as a strategic medium for expanding the formation of Qur'anic character beyond formal classroom hours. Activities such as *tahfiz*, *tilawah*, *marawis*, calligraphy, and thematic Qur'anic studies provide students with opportunities to deepen their understanding while practicing Qur'anic values through real-life activities. These extracurricular programs not only teach religious skills but also cultivate discipline, perseverance, cooperation, and a deep love for the Qur'an. When students actively participate in religious activities, they undergo a process of value internalization that is more personal, profound, and continuous. Extracurricular mentors also play the role of spiritual guides by providing supervision, role modeling, and moral direction. Through activities that are both enjoyable and educational, religious extracurricular programs strengthen students' religious identity and foster a Qur'anic culture that becomes part of their daily lives.

Community and social service activities represent another highly effective strategy for instilling Qur'anic values in an applicative manner. Activities such as charity work, visits to orphanages, environmental care initiatives, and alms-sharing programs enable students to practice values such as *ihsan*, empathy, compassion, and solidarity as taught in the Qur'an. By engaging directly in social activities, students learn to understand societal realities, develop moral sensitivity, and build a commitment to contributing benefits to others. These experiences enrich their spiritual dimension as they realize that Qur'anic values do not end with memorizing verses but must be manifested through real actions that create a positive impact. Social activities also strengthen camaraderie among students and cultivate a socially responsible and religious character essential for community life.

Leadership programs based on Qur'anic ethics serve as a means of strengthening character while shaping a generation of leaders with integrity. Through student councils, leadership clubs, and character training programs, students are guided to develop leadership abilities rooted in Qur'anic principles such as trustworthiness (*amanah*), honesty,

responsibility, consultation (*musyawarah*), and justice. These programs emphasize that leadership is not merely the ability to give instructions but the ability to serve, protect, and become a role model. Students are given opportunities to lead school activities, manage social programs, and participate in collective decision-making, allowing Qur'anic values to be internalized actively through lived experience. By cultivating a spiritually grounded leadership culture, schools help produce students who are not only academically competent but also morally mature and ready to contribute to society.

DISCUSSION

Strategies for internalizing Qur'anic values in school-based education have a strong foundation in modern character education theory as well as the Islamic concept of tarbiyah. From a Western perspective, Lickona emphasizes that character formation must address three domains: moral knowing, moral feeling, and moral action. This aligns closely with Islamic educational approaches, which emphasize three core domains: aqidah, ibadah, and akhlaq. Meanwhile, Vygotsky's social learning theory asserts that values and knowledge are transferred through social interaction, observation, and habituation. This is consistent with the practice of Qur'anic internalization, which positions teachers, principals, and the school environment as agents of value formation. From an Islamic theoretical viewpoint, the concepts of tazkiyatun nafs and uswah hasanah*underpin the idea that internalization cannot rely solely on instruction but must occur through continuous example and lived experience. Thus, strategies for internalizing Qur'anic values do not depend only on cognitive aspects but emphasize a holistic process that bridges modern psychological theories with Islamic teachings.

In terms of practical implementation, Qur'an-based learning strategies serve as the initial stage in developing cognitive awareness of divine values. Integrating Qur'anic verses into various subjects aligns with the theory of the integrated curriculum, which encourages the infusion of moral values across all disciplines to prevent fragmented learning. This approach ensures that students recognize the connection between knowledge and divine guidance. Meanwhile, practices such as tadabbur and reflective learning correspond with Kolb's *experiential learning* theory, which asserts that deep understanding occurs when learners experience and reflect on the learning process. Reflection helps cultivate internal moral awareness, which becomes the foundation for behavioral change.

The use of active learning methods such as problem-based learning and project-based learning is also relevant, as constructivist theory holds that students construct meaning through activity, collaboration, and problem solving. These forms of implementation transform the classroom from a mere space for knowledge transfer into a place for forming Qur'anic character.

Habituation and a Qur'anic school culture represent implementations aligned with *behaviorism* and *school culture theory*, both of which emphasize that human behavior is shaped by a consistent environment. Daily worship routines, spiritual rituals, and traditions such as greeting and prayer create meaningful moral habits that shape students' character through repeated practice. Signature programs such as Qur'anic Week, halaqah akhlak, and spiritual mentoring strengthen values through group activities that provide social interaction. This aligns with Bandura's observational learning theory, which states that students model behaviors they consistently observe around them. A physical and psychological environment filled with Qur'anic messages also reflects Bronfenbrenner's ecological systems theory, which highlights the importance of the microsystem in children's moral development. When schools present an environment that is religious, comfortable, and rich in value symbolism, internalization occurs naturally because students live within an atmosphere of values every day.

Role modeling, or *uswah hasanah*, demonstrated by teachers, principals, and parents is a strategy strongly supported by Bandura's modeling theory, which asserts that moral behavior is most effectively transmitted through real examples rather than verbal instruction. In Islamic education, the concept of role modeling refers directly to the methodology of the Prophet Muhammad, who successfully shaped the character of his companions through noble conduct, gentleness, and moral steadfastness. Implementation is visible in teachers' consistent attitudes of discipline, honesty, empathetic communication, and professionalism. Principals also serve as spiritual leaders who shape school culture through policies and personal example. Meanwhile, family collaboration strengthens continuity in internalization because the values taught at school must align with those practiced at home. When the school and family environments provide consistent role models, the process of internalizing Qur'anic values becomes stronger and more stable.

Extracurricular activities function as an applicative space that deepens internalization through direct experience. Religious extracurricular programs such as *tahfiz*, *tilawah*, *marawis*, and Qur'an study circles help expand students'

spiritual engagement, aligning with the concept of learning by doing. Social activities such as community service, environmental awareness initiatives, and charity programs offer students opportunities to practice values such as *ihsan*, cooperation, and compassion in real-life situations. This aligns with Kohlberg's moral development theory at the post-conventional stage, where individuals act based on internalized moral principles rather than external rules. Leadership programs based on Qur'anic ethics strengthen values such as trustworthiness (*amanah*), consultation (*musyawarah*), and justice while simultaneously developing students' managerial skills. When students are given roles, responsibilities, and opportunities to lead, internalization occurs through real experiences and the decisions they make. Thus, extracurricular activities serve as a bridge between theory, morality, and social practice, forming a holistic Qur'anic character.

CONCLUSION

All strategies for internalizing Qur'anic values in the school context form a holistic character education approach, starting from Qur'an-based learning, religious habituation and culture, exemplary conduct from all school members, to reinforcement through extracurricular activities. Each strategy is interconnected and strengthened by modern educational theories as well as Islamic *tarbiyah* principles, ensuring that the internalization process touches not only the cognitive domain but also the affective and psychomotor domains. Through reflective learning, value-rich school environments, consistent role modeling, and real experiences in social activities, students are given broad opportunities to understand, internalize, and practice Qur'anic values in their daily lives. This comprehensive approach positions the school as an effective moral ecosystem capable of shaping strong, relevant, and sustainable Islamic character.

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