



## Internalization of Moral Education in Forming Religious Culture of Students in the School Environment

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Article Info	Abstract
<b>Article History</b> Received: 2025-04-15 Revised: 2025-05-21 Published: 2025-06-11  <b>Keywords:</b> <i>Internalization; Moral Education; Religious Culture.</i>	Moral education is seen as an important foundation in producing a generation that is not only intellectually intelligent, but also has a noble character that is reflected in everyday life. This study aims to describe the concept, process and implications of internalization of moral education in forming a religious culture at SMP PGRI 01 Karangploso, Malang Regency. This study uses a qualitative approach with a case study type. Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation. The results of the study indicate that (1) The concept of moral education in this school is based on the vision and mission of the institution which emphasizes the integration between mastery of science and technology and strengthening IMTAQ. The moral values instilled include morality towards Allah, morality towards fellow human beings, and morality towards the environment. (2) The internalization process is carried out through three stages, namely value transformation (direct delivery of values through learning and role models), value transactions (habituation through religious and social activities), and value transinternalization (conscious appreciation and application of values by students). (3) The implications of this process are seen in changes in student behavior that are more religious, disciplined, responsible, and caring towards others and the environment. The school has succeeded in creating a conducive and religious environment through synergy between teachers, students, parents, and all components of the school.
Artikel Info	Abstrak
<b>Sejarah Artikel</b> Diterima: 2025-04-15 Direvisi: 2025-05-21 Dipublikasi: 2025-06-11  <b>Kata kunci:</b> <i>Internalisasi; Pendidikan Moral; Budaya Keagamaan.</i>	Pendidikan akhlak dipandang sebagai landasan penting dalam mencetak generasi yang tidak hanya cerdas secara intelektual, tetapi juga berakhlak mulia yang tercermin dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk mendeskripsikan konsep, proses dan implikasi internalisasi pendidikan akhlak dalam membentuk budaya religius di SMP PGRI 01 Karangploso Kabupaten Malang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian menunjukkan bahwa (1) Konsep pendidikan akhlak di sekolah ini berlandaskan pada visi misi lembaga yang menekankan pada integrasi antara penguasaan ilmu pengetahuan dan teknologi serta penguatan IMTAQ. Nilai-nilai akhlak yang ditanamkan meliputi akhlak terhadap Allah SWT, akhlak terhadap sesama manusia, dan akhlak terhadap lingkungan. (2) Proses internalisasi dilakukan melalui tiga tahap yaitu transformasi nilai (penyampaian nilai secara langsung melalui pembelajaran dan keteladanan), transaksi nilai (pembiasaan melalui kegiatan keagamaan dan sosial), dan transinternalisasi nilai (penghayatan dan penerapan nilai secara sadar oleh peserta didik). (3) Implikasi dari proses ini terlihat pada perubahan perilaku siswa yang lebih religius, disiplin, bertanggung jawab, dan peduli terhadap sesama serta lingkungan. Sekolah berhasil menciptakan lingkungan yang kondusif dan religius melalui sinergi antara guru, siswa, orang tua, dan seluruh komponen sekolah.

### I. INTRODUCTION

Education in essence is not only aimed at making the nation's life smarter, but also at forming Indonesian people who are faithful, pious, and have noble morals. This is stated in Law No. 20 of 2003, chapter II, article 3, which reads as follows:

"National education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

Based on these objectives, moral education becomes a very important aspect to be developed

at every level of education. Moral values instilled from an early age are expected to be able to shape the personality of students who are not only intellectually intelligent, but also have moral and spiritual sensitivity in living life.

Ideally, the educational process in schools should be able to internalize moral values to students as a whole. Internalization here means that these values are not only understood cognitively, but are truly absorbed into the students and reflected in their daily attitudes and behaviors. Schools are also expected to be able to create a religious culture through routine religious activities, exemplary behavior from educators, and an environment that supports the formation of religious and noble characters.

But in reality, there are still many gaps between expectations and reality. The behavior shown by today's young generation actually raises quite a lot of concerns. Throughout 2022-2024, a significant increase was recorded in cases of bullying, physical violence between students, drug abuse, and other deviant behavior. The case was committed by teenagers under the age of 17, which is the age range of junior high school students. Based on data from the National Commission for Child Protection (Komnas PA), it was reported that the number of complaints about children's rights in 2023 increased by 30% compared to the previous year, with a total of 3,547 cases. Of that number, 1,915 cases were sexual violence, and 958 cases were physical violence. Data shows that there were 16,720 children who were victims of bullying and 10,314 children were involved in pornography cases throughout 2024 (Alfrianita, 2024). Many of them experienced serious psychological impacts such as depression and loss of self-confidence. In addition to bullying, crimes committed by teenagers are also increasing, with reports of brawls and other criminal acts that are increasingly disturbing the community.

The same thing was also conveyed by the Indonesian Education Monitoring Network (JPPI) as of September 2024 there were 293 cases of violence in schools, the type of violence was dominated by sexual violence, the number reached 42%. Followed by bullying 31%, physical violence 10%, psychological violence 11%, and policies containing violence 6%. In cases of sexual violence, the most victims are women, reaching 78%. While male victims are only 22%. However, when viewed from the perpetrator's side, men are very dominant, namely 89% while women are 11%. the number

of cases in 2024 has exceeded the total cases in 2023, which is 285 cases (Mashabi, 2024).

This phenomenon of moral degradation also occurs in Malang Regency, including in Karangploso District. Based on data from the Malang Police Public Relations, 2 suspects were revealed in the case of the beating that killed a teenager from Karangploso, Malang Regency. From the development of the investigation, the total suspects were 12, 6 children and 6 adults (Aminuddin, 2024). This data shows the urgency of strengthening character education and moral development among teenagers, especially high school students.

Various efforts have been made to address the problem of moral degradation among students, including through strengthening the religious education curriculum, character education programs (PPK), and involving parents and the community in the moral development process. However, the approaches applied are often still partial and have not been fully integrated into school life. Religious education that is taught only as a formal subject with a limited duration tends not to be able to deeply touch the affective aspects of students. In fact, religious education has a central role in shaping the morals, personality, and religious awareness of students. Therefore, a more comprehensive and applicable approach is needed, namely through the process of internalizing moral values that are brought to life in students' daily lives in the school environment. One effective strategy in this regard is through the formation of a strong religious culture in schools.

Religious culture is not just a ceremonial activity or religious routine, but a system of values embedded and reflected in habits, interactions, and the social climate in schools. Without a living religious culture, teachers and educators will have difficulty in conveying moral values effectively. This is because conveying values is not enough just through classroom learning which generally emphasizes cognitive aspects. Internalization of moral values requires role models, habits, and an environment that is consistent with the values taught. Thus, building a religious culture is the key to instilling moral education in a sustainable manner (Risnawati, 2018).

Based on the description, the selection of SMP PGRI 1 Karangploso as the research location is very relevant. This school is located in an area that is not free from the phenomenon of moral degradation of adolescents, as shown by the case of violence that killed one of the teenagers from

Karangploso, as well as various data on the increase in deviant behavior among students. This shows an urgent need to strengthen the internalization of moral education in shaping students' character through religious culture. As an educational institution, junior high schools have a strategic role in instilling moral values and forming a religious culture that is the foundation for students' personalities. Therefore, it is important to examine in depth how the process of internalizing moral education is implemented at SMP PGRI 1 Karangploso and to what extent the process contributes to building a religious culture in the school environment. The results of this study are expected to provide a real contribution to the development of a more applicable and contextual character education model, especially in responding to the moral challenges of today's young generation.

## II. METHOD

This study uses a qualitative case study approach to explore in depth the process of internalization of moral education in forming a religious culture at SMP PGRI 01 Karangploso, Malang Regency. The researcher collected data through observation, semi-structured interviews, and documentation covering student behavior, religious programs, and school policies related to religious values. The presence of researchers in the field was carried out actively and participatively by participating in various religious activities at school in order to gain a direct understanding of the implementation of moral values. Data sources were obtained from the principal, teachers, students, and official school documents, with researchers acting as planners to reporters of results. Data analysis was carried out descriptively qualitatively by grouping and interpreting information based on objective reality in the field. To maintain the validity of the data, triangulation techniques were used by comparing data from various sources to ensure the consistency and validity of the information obtained.

## III. RESULT AND DISCUSSION

### 1. The Concept of Moral Education in Forming Religious Culture at SMP PGRI 01 Karangploso, Malang Regency

The word "akhlak" etymologically comes from the word "khalafa" which means to create, make, or make. The word "akhlak" itself is a singular word, while its plural form is "khaluqun" which refers to the character, nature, habits, or customs of "khalqun" which

means creation, creation, or event. Therefore, "akhlak" can be interpreted as behavior, ethics, habits, or behavioral systems formed by humans (Ali, 2007).

Moral education is a conscious effort/attempt to help students get used to having good character, behavior and manners in accordance with its purpose. Students will behave without needing much reason and thought. Ibn Maskawaih quoted by Muhammad Rabbi explained that morality is an inner condition that drives someone to take actions without having to go through a process of thought and consideration. This condition can come from the individual's natural traits, or it can also be obtained through repeated habits. Maybe at first the action goes through a process of thought and consideration, but if done consistently, the action will become a talent and morality that is inherent in the individual (Narwanti, 2011).

In this research, the morals that are the focus of discussion are al-karimah morals or good/noble morals. This noble moral is highly respected by Islam. How could it not be, the prophet was sent to perfect the morals of mankind on earth. Prophet Muhammad SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed, I was sent for no other reason than to perfect noble morals." (HR. Ahmad)

The above hadith encourages the direction of education towards noble morals. A person's knowledge will not be perfect if his morals are not noble/good. Therefore, in this concept of moral education, the steps are to instill in knowing goodness, loving goodness and practicing goodness.

The concept of Al-Karimah moral education is divided into 3 scopes of practice. This scope is the direction of the concept of moral education that is internalized in SMP PGRI 01 Karangploso, Malang Regency. This concept has a great source, namely the Qur'an, Surah Al-Qashash, verse 77. This letter reminds us that in everyday life, we should practice it in a balanced way starting from Morals towards Allah (Hablum minallah), Morals towards humans (Hablum minannas), and Morals towards the environment (Hablum minalkaun).

The following is an explanation of the concept of Al-Karimah moral education at SMP PGRI 01 Karangploso, Malang Regency:

a) Students' morals towards Allah SWT

The morals of students towards Allah SWT can be realized in carrying out His commands and avoiding all His prohibitions. The implication is that students will have increased faith and piety. In QS. Ali Imron verse 102 it is explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Meaning: O you who believe! Fear Allah truly and truly fear Him and do not die unless you are a Muslim. (QS. Ali Imron: 102)

Instilling the concept of morality towards Allah SWT which aims to increase students' faith and piety. Indicators of morality towards Allah SWT are:

- 1) Students can carry out His commands and avoid His prohibitions.
- 2) Students can carry out mahdhoh and ghiru mahdoh worship.
- 3) Students have high levels of faith
- 4) Preparing Islamic leaders

In achieving the above indicators, SMP PGRI 01 Karangploso, Malang Regency, held morning imtaq activities (dhuha prayer and joint prayer in class), congregational dhuhur prayer, istighosah and PHBI (Islamic New Year commemoration, Prophet's birthday, isro mi'roj, nuzulul qur'an).

Parents are advised from an early age to accustom their children to worship such as praying, praying, fasting in the month of Ramadan, so that gradually they grow a sense of pleasure in doing these worships (Setiawan, 2017). All of these activities are steps towards becoming a person of faith and piety. In QS. Al-Baqara verses 2-4 it explains:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ ۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ ۴

Meaning: This book (Al-Qur'an) has no doubt about it; guidance for those who are pious (2) namely those who believe in the unseen, perform prayers and spend part of the sustenance that We give them (3) and those who believe in (the Qur'an) which was revealed to you (Muhammad) and (the books) which were sent down before you and they believe in the existence of the afterlife (4). (QS. Al-Baqarah: 2-4)

Based on the verse above, the material for developing morals towards Allah is implementing the pillars of Islam and the pillars of faith. The pillars of Islam include practicing zakat prayers during fasting and Hajj if possible. The pillars of faith include faith in Allah SWT, Angels, the Book, the Messenger of the Last Day and Qodo'Qodar.

b) Student Morals Towards Fellow Humans

We must always carry out morals towards fellow human beings properly. We cannot live well without the help of others. Therefore, we should have noble morals towards them. Maintaining good relations with them is highly recommended in our religion. Allah SWT says in the Al-Qur'an Surah An-Nisa verse 36 reads:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Meaning: "worship Allah and do not associate anything with Him. And do good to parents, close relatives, orphans, each other's people and neighbors who are near and neighbors who are far away." (QS. An-Nisa: 36)

Being kind to parents by always making them happy and not hurting them is one of the morals towards fellow human beings. This instillation must be instilled in students from an early age, considering that parents are the ones who gave birth to us, took care of us until now. According to Al-Ghozali quoted by Eko Setiawan in his journal, a child must be educated to always obey both parents, their teachers and be responsible for their education, and they should respect anyone who is older than them (Setiawan, 2017).

Students' morals towards their parents are to be kind to them. This is one of the commands of Allah SWT stated in the Qur'an, surah Al-Baqarah verse 83, which reads:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

Meaning: "And remember when we took the promise from the children of Israel, "Do not worship other than Allah SWT and do good to your parents" (QS. Al-Baqarah: 83)

In the verse above, you can see the dimension of faith in Allah juxtaposed with doing good to parents. This shows that if someone's faith is strong, it will influence

the good of others. According to Anwar, Allah SWT connects worshipping Him with doing good to parents, showing how noble the position of parents and birrul walidain (doing good to both parents) is in the sight of Allah SWT (Anwar, 2010)).

The relationship between fellow human beings in Islamic teachings is very important so that we must do good to those who are near and far. Therefore, efforts to instill moral education to fellow human beings at SMP PGRI 01 Karangploso, Malang Regency are by getting students used to doing 3S activities (greetings, smiles, greetings), respecting and obeying others, parents, teachers, and carrying out infak and sedekah activities (takjil ramdahan).

c) Student Morals Towards the Environment

According to Abudin Nata, there are 3 moral practices towards the environment (not humans), namely: maintaining environmental sustainability, protecting and utilizing nature wisely and with love for fellow creatures.(Nata, 1997). The practice of morals towards the environment is that students can show how to protect the environment and preserve nature. The habit of a clean environment in all things with the form of community service, daily pickets and so on.

Morals towards the environment are provisions for students in processing, caring for and preserving nature. Much damage on the face of the earth is due to human actions. This is as stated by Allah SWT in the Qur'an Ar-Rum verse 41, namely:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ  
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

It means: "*Corruption has appeared on land and in the sea because of what the hands of men have earned, so that Allah may make them taste a part of that which they have done, in order that they may return (to the right path).*"(QS. Ar-Rum:41)

The verse above encourages educational institutions to instill morals towards the environment. Efforts are made by instilling insight to children by getting them used to a clean school environment and taking care of it.

Indicators for practicing morals towards the environment are: Students can maintain the environment. Students can

maintain, utilize and preserve nature wisely.

2. The Process of Internalization of Moral Education in Forming Religious Culture at SMP PGRI 01 Karangploso, Malang Regency

According to Abdul Hamid in his journal, internalization is essentially the process of instilling something, namely the process of inserting values into a person which will shape their mindset in viewing the reality of experience (Hamid, 2016).

The process of internalizing moral education at SMP PGRI 01 Karangploso is carried out systematically through planned and sustainable stages, starting from the program formulation stage, activity implementation, to evaluation. These three stages are in accordance with the strategy stages. According to (David, 2010) the strategy stages are strategy formulation, strategy implementation/application and strategy evaluation.

a) Formulation

Before the internalization process begins, the school formulates the concept of moral education by involving various elements, including teachers, students, and parent representatives. A special team was formed under the coordination of the vice principal for student affairs, with the aim of compiling a relevant and contextual religious culture program. This formulation refers to Presidential Regulation Number 87 of 2017 concerning the strengthening of character education. Then it is aligned with the vision and mission of SMP PGRI 01 Karangploso, Malang Regency.

b) Implementation

After the concept is formulated, the process of internalizing moral education is carried out through three stages, namely value transformation, value transactions, and transinternalization.

1) Value Transformation Stage

This stage is a process carried out by educators in informing good and bad values (Muhaminin, 2004). This delivery is carried out through formal learning, especially in Islamic Religious Education subjects, as well as integrated in various other subjects. In its implementation, teachers not only provide theory, but also convey moral messages through discussions, stories, and role models.

In addition to the classroom, the delivery of moral values is also carried out in various school activities such as flag ceremonies, religious activities, and through the guidance of homeroom teachers. Each teacher plays an active role in strengthening students' understanding of the importance of noble morals, both to God, fellow human beings, and the environment.

2) Transaction Value Stage

The value transaction stage is a stage of value education by conducting two-way communication or interaction between students and educators that is reciprocal (Muhaminin, 2004). At this stage, students practice what they already know such as implementing daily, weekly, monthly, and annual habituation programs. Daily programs include congregational Duha and Dzuhur prayers, 3S habits (smile, greet, say hello), and maintaining the cleanliness of the school environment. Weekly programs such as flag ceremonies and routine istighosah on Fridays. In the monthly program, students are involved in community service to train responsibility and social concern. Annual programs such as the commemoration of Islamic Holidays are a means of strengthening religious values and exemplary learning through lectures and other religious activities.

3) Transinternalization of Values Stage

This stage is the peak of the internalization process, where the moral values that have been instilled begin to become part of the students' awareness and personality. At this stage, students no longer behave well because of rules or supervision, but rather because of personal awareness and the urge of conscience. Indicators of the success of this stage can be seen from the behavior of students who show initiative in doing good, such as maintaining cleanliness without being told, carrying out worship with their own awareness, and being able to advise their friends who make mistakes in a wise way.

c) Evaluation

After going through the entire internalization process, schools routinely conduct evaluations to assess the extent of

the program's success. Evaluations are carried out in two forms, namely scheduled evaluations and incidental evaluations. Scheduled evaluations are usually carried out every Monday after the Dzuhur prayer, in the form of teacher and staff meetings to discuss student development. Meanwhile, incidental evaluations are carried out spontaneously if student behavior is found to be inconsistent with moral values. In conditions like this, teachers or homeroom teachers will provide direct coaching as a form of value reinforcement.

3. Implications of Moral Education in Forming Religious Culture at SMP PGRI 01 Karangploso, Malang Regency

Implication is an effect or influence of an action. After implementing the process of internalizing moral education applied at SMP PGRI 01 Karangploso, several significant positive impacts emerged on the formation of a religious culture in the school environment. This implication is reflected in changes in student behavior that increasingly reflect moral values in everyday life. Some of them are as follows: Carrying out Allah's commands and prohibitions, Discipline in time and existing rules, Having a sense of concern for others, Always maintaining cleanliness and preserving nature

Thus, the internalization of moral education at SMP PGRI 01 Karangploso not only forms individuals with noble morals, but also creates a religious, orderly, and characterful school atmosphere. The religious culture that is formed becomes an important foundation in supporting the achievement of educational goals as a whole, both in terms of academics and non-academics.

#### IV. CONCLUSION AND SUGGESTION

##### A. Conclusion

Based on the results of research conducted at SMP PGRI 01 Karangploso, several important points can be concluded as follows:

1. The Concept of Moral Education

The concept of moral education at SMP PGRI 01 Karangploso is built on the basis of the school's vision and mission which emphasizes the balance between mastery of science and technology and strengthening IMTAQ. The moral values instilled include three main aspects, namely: morality towards Allah SWT, morality towards fellow human beings, and

morality towards the environment. These three aspects are used as the main foundation in forming a religious culture that is reflected in the attitudes and behavior of students every day.

## 2. The Process of Internalizing Morals

The internalization process is carried out through three main stages:

- a) Transformation of values, namely the delivery of moral values through classroom learning and activities outside the classroom and teacher role models.
- b) Value transactions, namely habituation through routine activities such as congregational Dhuha and Dzhur prayers, istighosah, habituation of 3S (smile, greeting, greeting), and social activities such as donations and alms.
- c) Transinternalization of values, namely when students already carry out moral values consciously without having to be directed, and demonstrate spiritual and social independence.

## 3. Implications of Internalization of Moral Education

The internalization process that is implemented has a positive impact on changes in student behavior and character. Students become more polite, disciplined, responsible, care about the environment, and are active in religious activities. The school atmosphere also becomes more conducive and religious, reflected in students' habits in worship, maintaining cleanliness, and showing respect and empathy towards others.

## B. Suggestion

Author suggests that schools continue to strengthen and develop programs for internalizing moral education, teachers become role models and integrate moral values into learning, and students are able to practice moral values in everyday life. Parents are expected to establish synergy with schools in shaping children's character, and further researchers can use this study as a reference for further studies with a wider scope.

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