



Internalization of Qur'anic Values in Islamic Religious Education Learning: A Qur'anic Pedagogical Perspective

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Abstract

This study explores the integration of Qur'anic values within Islamic Religious Education (IRE) by employing a Qur'anic pedagogical lens that emphasizes holistic character formation, spiritual awareness, and transformative learning. The research addresses the central question of how Qur'anic principles can be systematically internalized in classroom practices to enhance students' ethical, cognitive, and affective development. Using a qualitative descriptive approach supported by textual analysis of Qur'anic verses, curriculum documents, and classroom observations, the study maps pedagogical strategies that align instructional processes with Qur'anic educational ideals. The findings reveal that internalization occurs effectively through three interconnected dimensions: value-oriented learning design, dialogical and reflective teaching methods, and teacher modeling grounded in prophetic pedagogy. These dimensions foster deep moral consciousness, strengthen students' spiritual identity, and encourage ethical decision-making in daily life. The study concludes that Qur'anic pedagogy offers a robust framework for cultivating meaningful learning experiences in IRE, requiring educators to integrate scriptural values not merely as cognitive content but as lived practices embedded in pedagogical interactions.

Introduction

Islamic Religious Education (IRE) essentially aims to develop students into individuals who are faithful, have noble character, and possess spiritual awareness that is internalized in their daily lives. In the context of modern education, which is undergoing rapid social, cultural, and technological changes, PAI is required to not only focus on mastering religious knowledge but also on character building based on transformative Qur'anic values (Azra, 2019). The need for internalization of values is becoming increasingly prominent because the moral challenges faced by students in the digital age are becoming more complex.

Qur'anic values are the ethical and spiritual foundations that underlie the entire teachings of Islam, covering the aspects of monotheism, morals, worship, and muamalah. These values are not only a normative source but also serve as pedagogical principles that guide the direction of the educational process (Ramadan, 2018; Matviichuk et al., 2022; Prediger et al., 2022). However, various studies show that the internalization of values is often hampered by learning approaches that are still teacher-centered and cognitively oriented (Rohman, 2020). This creates a gap between students' conceptual understanding and their daily behavior.

In Islamic pedagogy studies, the concept of Qur'anic pedagogy has emerged as an approach that emphasizes the integration of revelatory teachings and educational practices. This approach is based on educational methods in the Qur'an, such as exemplary behavior, reflective dialogue, giving advice, and habit formation (Al-Attas, 1999; Halstead, 2004). Thus, Qur'anic

pedagogy is not only interpreted as the transfer of religious knowledge, but also as a process of instilling values that takes place holistically and consistently.

The urgency of applying Qur'anic pedagogy is increasingly relevant in facing various ethical and moral problems among the younger generation in schools. The phenomena of declining discipline, increasing deviant behavior, and minimal spiritual awareness are indicators of weak internalization of values among students (Fauzan, 2021; Said et al., 2025; Munif, 2025). Islamic Religious Education can play a strategic role in strengthening character through the empowerment of Qur'anic values that are not only memorized but also brought to life in learning interactions.

However, the implementation of value internalization in schools often encounters obstacles in terms of methodology. Many teachers do not yet understand how to transform Qur'anic values into learning strategies that are contextual, dialogical, and relevant to students' experiences (Huda & Kartanegara, 2020). This condition emphasizes the importance of research that explores how the internalization of Qur'anic values can be realized through a systematic Qur'anic pedagogical approach.

In the literature on values education, internalization is understood as a three-stage process: value transformation, value transaction, and transinternalization (Tilaar, 2011; Wu et al., 2025; Wijaya, 2025). Transformation occurs when teachers convey knowledge about values; transactions take place through interactions that enable students to respond to values; and transinternalization occurs when these values become part of the students' personalities. This model is consistent with the Qur'anic pedagogy framework that emphasizes appreciation, habit formation, and exemplary behavior (Nata, 2016; Syaifudin et al., 2025).

International studies also show that value-based education can improve students' integrity, empathy, and intrinsic motivation if the learning process is designed based on reflection and dialogue (Lovat & Toomey, 2007). In the context of Islam, Qur'anic values have been proven to strengthen students' spiritual and moral character when teachers explicitly integrate them into the teaching process (Al-Zahrani, 2021). These findings reinforce the position of Qur'anic pedagogy as an approach worth developing.

In addition, the role of teachers as *murabbi* is an important part of the internalization of values. Teachers are required not only to teach material, but also to be moral and spiritual role models, as exemplified in the educational practices of the Prophet Muhammad (Hassan, 2010). Role modeling is a key aspect of Qur'anic pedagogy because values are not only understood, but imitated and felt through direct interaction.

The context of Indonesia as the largest Muslim society provides ample space for the development of PAI learning based on Qur'anic values. The Merdeka Curriculum, which encourages differentiated and student-centered learning, opens opportunities for teachers to apply more creative, reflective, and collaborative Qur'anic pedagogical strategies (Ministry of Education and Culture, 2022). Thus, the integration of Qur'anic values is not only important from a normative perspective but also realistic in its development.

Studies on the internalization of Qur'anic values in Islamic Religious Education learning show complementary approaches and findings. Arisinah, Renita, Tohariah, Kartini Asmaul Husna, and Fikriansyah (2025) emphasize that the integration of Qur'anic values—such as faith, honesty, responsibility, and compassion in PAI learning in elementary schools requires strategies of habituation, role modeling, and value-based curriculum support. These findings intersect with Farida's (2017) conceptual study, which highlights the importance of Qur'anic value-based education in shaping the personality and ethics of the younger generation, although

the nature of the research is more philosophical. Meanwhile, research by Nursikin and Nugroho (2021) on multicultural madrasahs found that the internalization of Qur'anic values is effective through teacher role modeling, discipline, and school culture, in line with Aulia's (2023) findings that structured Al-Qur'an Hadith learning supported by worship habits can encourage the implementation of values in students' lives. At the higher education level, Saparuddin, et al. (2025) developed *Qur'an-based Value-Based Learning*, which showed a significant increase in students' religious and social character through the stages of orientation, internalization, application, reflection, and habituation. These findings are theoretically reinforced by Al-Jubouri (2022), who views Qur'anic pedagogy as an ethical-reflective approach to building *ethical literacy*, and by Hishnuddin (2025), who emphasizes that successful value internalization requires synergy between role models, school culture, and a transformative learning ecosystem. Overall, the three research groups show similarities in the importance of role modeling, habituation, and reflective learning strategies; while the differences lie in the context (elementary school, madrasah, college), approach (conceptual vs. empirical), and pedagogical model outputs.

The purpose of this study is to analyze models and strategies for internalizing Qur'anic values in Islamic Religious Education, particularly through lesson planning, teaching methods, pedagogical interactions, and student habituation at school. In addition, this study aims to examine the relevance and implementation of Qur'anic pedagogical principles such as exemplary behavior, reflective dialogue, instilling meaning, and habituation in strengthening the character, morality, and spiritual awareness of students in a sustainable manner.

The novelty of this study lies in the simultaneous integration of the analysis of the model of internalization of Qur'anic values in Islamic Religious Education with the application of Qur'anic pedagogical principles as a complete operational framework. Previous studies tended to focus on one aspect either on the descriptive internalization of values or on a more normative conceptual study of Qur'anic pedagogy and thus did not provide a comprehensive picture of how the two aspects are interrelated and can be applied practically in the context of learning. This study fills this gap by combining theoretical review and pedagogical practice analysis to produce a more integrative, applicable understanding oriented towards shaping students' character (). This study also offers a *state-of-the-art* systematic mapping of the relationship between value internalization strategies and Qur'anic pedagogical principles, which contributes to the development of a more transformative and value-based PAI learning model.

Methods

In the current study, a qualitative descriptive approach will be used to study the mechanisms through which the Quranic values are internalised in the context of Islamic Religious Education (IRE). The reason why the selected methodology was adopted is due to the epistemic nature of the phenomenon in question, i.e., meaning-making, moral interpretation, and pedagogical interaction that cannot be quantified. Based on the assumption that the values are built, negotiated, and reflected in the quotidian practices, the paper maintains that subtle interpretation of the Qur'anic pedagogy requires a close interaction with the classroom life and the institutional culture.

The fieldwork was placed in the Islamic educational institution where IRE is one of the main foundations of the moral and spiritual growth of students. The site has been chosen based on its active execution of religious programmes and proven dedication to education on character. This background context was considered paramount to the analysis of Quranic values experience.

The sample of informants was IRE teachers, school principal, and students who are the direct participants of the activities connected with Qur'anic values. Purposive sampling technique was used to make sure the different perspectives on the subject of instructional planning, classroom interaction, and character formation were represented. Included were the teachers as they were tasked with the role of designing and implementing strategies of learning; the principal could give access to policies of the institution and the overall school culture, and the students would give an insight into the experiences and moralising of the learners.

The data were gathered using classroom observation, semi structured interviews (in depth and semi structured) and document analysis. These various modalities were chosen as a way of questioning the phenomenon in different angles and as a means of triangulating the results. Observations in the classroom involved multiple instructional lessons, the areas of observation were pedagogical strategies, interactional patterns, affective climate, and spontaneous moral interventions. The empirical substrate of interpreting the real-time value enactment consisted of a series of detailed field notes that captured instructional sequences, student reactions and contextual dynamics.

The in-depth interviews were used to evoke the perceptions, experiences, and understanding of Qur'anic pedagogy in teachers, the principal and a few students. The semi-structured format allowed the participants to speak freely as they directed the discussion on the significant themes including lesson planning, moral dilemmas, reflective discourse, and institutional support. During interviews, the conversations were performed in a more natural tone to create a comfortable atmosphere that would allow free reflection, and the talks were also recorded and transcribed to use original voices later on in the analysis.

The document analysis was used to support the observations and interviews data in terms of shedding light on the formal instructional and institutional structures. The documents discussed were curriculum guidelines, lesson plans, teaching modules, assessment instruments and religious activities records. Analytic processes were used to find the articulation of the Qur'anic values in the learning objectives, learning instructional procedures, and the learning evaluation practices; this disclosed the correspondence (or otherwise) between the official policy and the normal practice of pedagogy.

The analysis of data followed the iterative model that was developed by Miles, Huberman, and Saldaña, that emphasizes the never-ending rotation between data collection and interpretive synthesis. The first step entailed a careful analysis of the observational field notes, interview transcripts, and relevant documents with a view to isolating sections that indicated internalization of values. These portions were coded and collated into emergent thematic clusters, such as instructional design, dialogical interaction, practice of habituation, teacher exemplarity, institutional culture, and implementation challenges. This inductive methodology enabled the emergent patterns to be brought out of the empirical material as opposed to enforcing the patterns.

Further data analysis involved sorting out the categorised material into narrative descriptions and thematic matrices thus making it possible to compare the participants and sources in a systematic manner. This phase allowed identifying the relations between the themes and analysis of the way different elements of pedagogy unified in practice. The constant re-refining of interpretations in the presence of the structured information allowed repetitive refinement of the interpretations, as the adjustments were made in light of the emerging insights.

Inclusion of conclusion drawing and verification was done beside the general research process, and not at a terminal point. Interpretive statements were never immune to being empirically

reviewed by reconsidering field notes, transcripts and documentary evidence. Other reasons were also considered to eliminate early schooling. This process of iteration strengthened analytical rigor and the resulting conclusion was based on protracted and evidence-based interaction.

Triangulation between sources and methods was systematically used in order to increase credibility and trustworthiness of the study. Observations, interview, and document data were cross-examined to ensure consistency and bring out discrepancies. Teacher, school leaders, and student perspectives were contrasted with each other in order to develop a more conceptualized picture of the phenomenon. The field immersion and reflective memo writing were also introduced to enhance analytical depths and reduce researcher bias.

Results and Discussion

Model and Strategy for the Internalization of Qur'anic Values in Islamic Religious Education Learning

The results of this investigation suggest that internalizing the Qur'anic values in the Islamic Religious Education occurs in the form of a multi-layered pedagogical plan. It goes beyond the conveyance of religious information and is premeditatedly designed with the help of close planning, dialogic involvement, habituation, and ethical modeling. In order to validate this data, the results of the observations during several lessons indicate that the teachers conduct every lesson ethically oriented, making Quranic values the key principle of the teaching process and not one of the side effects.

On the instructors planning level, there is a definite deliberateness in the incorporation of moral goals in lesson plans by the educators. Curricular document analyses show that learning outcomes are often combined with cognitive understanding of the Quranic verses and with affective and behavioral measures. One teacher explained during the interview,

“When I prepare the lesson plan, I always ask what value should grow from this verse. If students only understand the meaning but do not change their attitude, then the lesson is incomplete.”

This reflection shows that pedagogical planning transforms into an ethical undertaking. The teacher does not consider Quran as text knowledge only; it is a transformative guide which is supposed to influence the behavior of the students.

This orientation is supported by classroom observations. During a lesson on the issue of honesty, the teacher associated the discussion with the real-life examples of cheating in an examination and being an honest friend. Students were asked to communicate about situations when they have been unable to be honest. The atmosphere was reflective and dialogical rather than judgmental. One student shared during the interview,

“When we discuss verses about honesty, the teacher asks us to remember our own actions. It makes me think again about what I did before.”

According to the statement, internalization starts when the students are encouraged to explore themselves as opposed to memorizing moral proclamations.

The dialogical approach experienced in the classroom is also an indication of the sensitivity of teachers to the needs of the students in terms of their backgrounds. It has been discovered through interviews that teachers understand the differences in family background and degree of religious exposure. One of the teachers stated that some of the students already have religious practices at home whereas the rest do not. I am not able to teach them in the same manner. I

will do my best to take examples, which are based on their everyday life to enable them to relate. This sensitivity explains that internalization is never imposed in a straight and narrow line but rather it is developed through contextual modulation that appeals to the real life experiences of students. A school principal emphasized in the interview,

“Character is not built in one lesson. That is why we create routines. Through repetition, values become habits.”

This statement aligns with the visible consistency of school programs designed to embed Qur’anic values into everyday practice rather than limiting them to theoretical discussion.

Teacher exemplarity emerges as another powerful dimension of the model. Students frequently referred to their teachers’ behavior when explaining how they understand moral values. One student remarked,

“Our teacher does not only tell us to be patient. When we make mistakes, he speaks calmly and explains again. That makes us respect him.”

Internalization process is also enhanced by the practice of habituation. Daily group recitations, short ethical cogitations prior to lessons and congregational prayers in an organized way bring a repetitive ethical atmosphere. It has been observed that students become increasingly engaged with greater confidence and seriousness with time.

This testimony underscores the fact that internalization is achieved through relations. Values are elevated to the credibility level when they are manifested in the actions of educators. It has been observed that teachers are always fair when giving an assessment, maintaining a respectful dialogue, and showing concern to the students. These activities create moral ambience where values are felt instead of being stated. The principal noted,

“We try to make the whole school environment reflect Qur’anic values. If discipline and respect are only discussed in PAI class, they will not last.”

This systemic alignment ensures continuity between classroom instruction and broader educational structures.

Despite these strengths, teachers acknowledge ongoing challenges. During interviews, several educators expressed concern about external influences such as social media and declining attention spans. One teacher reflected,

“Students today are easily distracted. Sometimes it is difficult to compete with what they see online. That is why we need to connect the Qur’an with their real problems.”

These pedagogical strategies are supported by school culture at the institutional level. The school program analysis of the school documents reveals that the indicators of character development are incorporated in the extracurricular activities and disciplinary policies.

This realization depicts internalization needs to be adaptive and reflective. It is not some set formula, but rather reactive process that is influenced by the contemporary realities.

On the basis of these findings, the model of internalizing Qur’anic values that was obtained in this study can be interpreted as a composite pedagogical arrangement. It begins with deliberate planning, continues through dialogical interaction, is reinforced by habituation and continues due to teacher role modeling and school culture. According to the data collected during the interviews, the teachers and the students themselves view this process as an important one when values are associated with lived experience and when they are being exercised on daily interaction. The process of internalization thus does not seem a rhetorical desire but a slow

process of moral constructions based on relational practice and ethical consciousness as well as educational commitment.

Relevance and Implementation of Qur'anic Pedagogical Principles in Character Building of Students

The current research shows that the Qur-anic pedagogical principles can be very relevant to the student character development when implemented in practice by means of long-term and contemplative learning. The Islam Religious Education based on these principles is not only about passing the doctrinal knowledge, but it is developing to be the environment, which fosters the moral growth and the spiritual mindfulness. The systematic classroom observations show that teachers always relate Quranic teachings to daily lives of the students so as to make them view religious values as not being in the form of an ideal but as practical teaching to guide their behavior. One teacher explained,

“I always try to connect the verse with what they face every day, so they do not feel that religion is only for exams.”

In the paradigm, character education will be absorbed into the routine learning process and not an independent learning goal.

One of the key points that the research found is exemplary behavior; the example in this case is the educators whose behavior is monitored and evaluated by students constantly. There is empirical evidence that teachers are always patient in dealing with classroom disturbances, moderate in their evaluation and they are empathetic in dealing with the challenges facing the students and such process are often mentioned in interview data. One student stated,

“When our teacher is patient and does not get angry easily, we feel ashamed if we behave badly.”

Another student added,

“If the teacher is honest, we also want to be honest.”

This description shows that moral education is mostly learned through experience, and virtues gain convinciveness when they are embodied by teachers again and again.

In line with exemplary behavior, reflective dialogue plays a central role in the character building, teachers encourage students to express personal reflection, ethical quandaries and emotional complications in a favorable learning atmosphere. During one of the lessons where responsibility was being observed, the students were called upon to talk about instances when they had let down on commitments; the teacher brought the discussion to the teachings of the Qur'an on trustworthiness and accountability. A teacher explained,

“If students only listen to me, they forget quickly. But when they talk about their own mistakes, they remember.”

This dialogical process allows students to engage actively with values and to internalize them through self examination rather than passive reception.

The cultivation of meaning represents another essential dimension of Qur'anic pedagogy. Teachers do not limit instruction to memorization of verses but seek to uncover the ethical wisdom behind Qur'anic messages. Observations show that teachers frequently ask students to consider why certain values are emphasized and how they relate to social harmony and personal integrity. One student reflected,

“Before, I only memorized verses. Now I try to understand why Allah teaches us these things.”

Another student stated,

“When the teacher explains the meaning slowly, I feel closer to the lesson.”

This change in memorization to meditation and reflection helps students in increasing their emotional and spiritual attachment to Quran and hence create a deeper character.

The practice of habituation further instills the values; the everyday process like the recitation, praying, and session of moral reflection make the moral environment stable, which executes positive behavior over and over again. School programmes like charitable work and peer-support work offer students more possibilities in putting values into practical practice. The principal emphasized,

“Character is not built in one lesson. It grows through daily habits.”

It has been observed through observation that students are increasingly becoming more disciplined and socially responsible by the sustained participation in these activities.

The support of the institution is a crucial factor to retain the effectiveness of Quranic pedagogy; document analysis shows that the goals of character formation become embedded in the laws of schools, after-school programmes, and in the process of evaluation. Teachers claim that coordination of the personnel will provide the uniformity of moral instruction in the subjects. One teacher remarked,

“If only PAI teachers talk about values, students will be confused. All teachers must show the same attitude.”

This collective commitment strengthens the moral atmosphere of the school and prevents fragmentation of value education.

The relevance of Qur’anic pedagogy becomes particularly evident in addressing contemporary moral challenges. Teachers expressed concern about students’ exposure to digital media, peer pressure, and consumer oriented lifestyles. In response, they integrate discussions on digital ethics, self control, and social responsibility into classroom activities. One teacher explained,

“We cannot stop students from using phones, but we can teach them how to use them responsibly.”

This adaptive strategy demonstrates that Qur’anic pedagogy remains responsive to social change while preserving its ethical foundation.

Spiritual development emerges as another significant outcome of pedagogical implementation. Activities such as guided reflection, tadabbur sessions, and collective prayers create spaces for emotional calmness and inner awareness. Several students reported that these activities helped them control anger and become more attentive to their moral responsibilities. One student stated,

“After we reflect together, I feel calmer and more careful with my actions.”

Another student said,

“Praying together makes me feel closer to Allah.”

These experiences indicate that spiritual engagement reinforces moral discipline and self regulation.

Teacher professionalism strongly influences the sustainability of Qur'anic pedagogy. Interview data show that teachers who regularly reflect on their instructional practices and pursue professional development tend to implement values more consistently. One teacher emphasized,

“Teaching character is not easy. I must keep learning, both in religion and in teaching methods.”

Another teacher added,

“If I stop improving myself, I cannot guide students properly.”

The position highlights the fact that morality education requires the individuals to be cultivated and morally upright as teachers.

The application of the Quranic pedagogical principles therefore goes beyond the methodological techniques. It comprises moral cognisance, emotional responsiveness, institutional co-operativeness and self-reflection. Islamic Religious Education plays the role of character-making when excellent performance, prudent reflection, deep sense of interpretation, and practice are performed in a unified and coherent manner. The students are gradually led to incorporate the values of Quran into their identity and social relations thus developing consistent moral commitments and spiritual maturity.

The results of this paper indicate that the internalization of the Qur-anic values in the Islamic Religious Education is a complex pedagogical experience that combines the cognitive understanding, emotional experience, and ethical practice. This trend supports the current academic literature that education on values in the Islamic setting cannot be equated to the transmission of curriculum, but has to be integrated in the experiential pedagogies. Arisinah et al. (2025) exemplify how the inscription of the Quranic values would be effective when the instructional design is correlated with the actual social-cultural realities of students and their attachment to moral ideas. The current findings build on this argument by demonstrating that this kind of integration affects the content selection, classroom interaction, and institutional culture. Therefore, internalization comes out as a progressive process that develops with repetitive experiences to meaning, practice and reflection.

This meaning is consistent with that of Chadija et al. (2024), who argue that character education in Islamic schools thrives best when the values are integrated into daily school activities and human relationships. The importance of the school culture in maintaining ethical behavior is highlighted in their study. Similarly, the present results indicate that Qur'anic pedagogy can be very effective when it is backed with a coherent institutional setting. Furthermore, this work contributes to the discourse explaining how the principles of the Quran are put into practice as pedagogical strategies guiding the choices of the teachers in lesson planning, facilitating dialogues and managing the classroom. This highlights the fact that school culture in itself is not enough without reflective pedagogical mediation.

The discursive aspect witnessed in this investigation echoes the works of Hakim (2021), who emphasizes that the reflective dialogue strengthens the moral reasoning of students by allowing them to make sense of values by the experience of the self. Lubis (2022) also shows that reflective learning instills a greater level of ethical awareness when the students are made to question themselves. These conclusions are supported by the current paper, and they are also based on the fact that dialogue is most effectively applied when directly based on Quranic accounts and moral systems. Dialogue here is not just a communicative strategy but a spiritual and moral inquiry process which connects the revelation with the lived reality.

The focus on teacher exemplariness is consistent with the results of Ridwan (2020) and Rahman (2017) according to which moral modeling is a key characterization development tool. According to a recent study by Ansori (2020), another research study indicates that professional integrity enhances the moral authority of teachers. The present research supports the above views by showing that students perceive the daily behavior of teachers as a major source of information on the ethical behavior. This proves that, internalization is relational and not strictly instructional. Moral values are acquired to gain legitimacy through the course of consistent embodiment and not only through language use instruction.

Karim (2020) and Syaefuddin (2020) argue, in reference to the practices of habituation, that repetitive moral routines play an important role in establishing a stable character. Wulandari et al. (2025) also prove that the maintenance of discipline and responsibility is supported by systematic repetition, supported by institutional controls. The current results support these assertions along with the fact that habituation may assume a transformative nature, but only in the presence of reflective meaning-making. Without continuous interpretation, routines will be in danger of being mechanical. This paper therefore highlights the importance of balancing repetition with the reflective practice to prevent moral fatigue and symbolic compliance.

The significance of the curriculum and instructional design on the internalization of values is consistent with the study by Mahfuddin (2019) and Huda (2018) who underline that value-based planning is an instrument that helps develop character in the systematic manner. Even more recent studies put forward value-based learning constructs by Saparuddin et al. (2025) and combine orientation, internalization, application, and reflection. The current research offers the empirical support that similar processes take place in the natural course of events when teachers become aware of syncing Quranic texts with the context of the learning activities. This is an indication that organised models gain practical significance when they are suitably moulded to classroom realities.

In a more general view, the results can be related to Djuaini (2025) who emphasizes collaboration between school, family, and community as the means to maintain the moral development. Munir (2021) also emphasizes parental involvement as an important aspect of strengthening religious values. The current research supports these arguments by showing that continuity in the social environments is critical in determining the moral consistency of the students. Where school values are not aligned with family practices, the internalization process is more likely to be contingent, not long-term, which, again, proves that Quranic pedagogy works best in a morally holistic environment.

Qur'anic pedagogy is relevant to the issue of contemporary challenges and is consistent with Nuraini (2022) and Fikri (2023), who analyze the problem of Islamic education in the background of digital culture. According to Hairani and Conermann (2025), internalization of Qurayyanic values enhances the digital ethics of students through its ability to make students more accountable and create control over their own lives. This view is furthered in the current findings that show that ethical digital awareness is developed when teachers put the Quranic principles into perspective when talking about online behavior. This denotes that the Qurayyanic pedagogy is flexible and socially receptive when it is combined with critical consideration of the technology practices.

The spiritual aspect of the current study is similar to other researchers (Fadilah, 2018; Yusuf, 2019) who state that spirituality is the core of moral strength. Current studies by Khofifah and colleagues (2025) further develop the concept of spiritual awareness as a linkage between ethical knowledge and moral action among the Generation Z. The current results adhere to this model as they demonstrate that reflective and devotional practices help to improve emotional

regulation and moral sensitivity. The involvement in spirituality thus does not seem like an abstract ideal but more like a practical tool of self-control and moral stability.

Regarding the institutional leadership, Pangestu (2025) emphasizes the part played by the school management in integrating character education programs. Another important point that is made by Syahroni and Sunardi (2025) is that the sustainability of value-based education depends on the curriculum leadership. These conclusions are both supported by the current research by showing that institutional policies are reinforced by a stable institutional policy, which enhances pedagogical coherence. When the leadership approves the ethical training on the basis of regulations, assessment frameworks, and professional learning, the Quranic pedagogy becomes systemic as opposed to being individual.

The narrative component of Quranic pedagogy that I have identified in the present research is in line with the work of Rahmawati (2021) and Syaparuddin (2021) who argue about the pedagogical power of prophetic narratives. These researchers believe that stories allow emotional recognition and moral imagining. The current findings indicate that narrative-based teaching would reach the highest level of effectiveness when combined with reflective questioning and practical implementation. Therefore, stories are not just moral exemplars, but triggers of ethical self-interpretation of students.

The internalization process is also integrative, which is in line with Al Jubouri (2022) in the conceptualisation of Quranic pedagogy as an ethical reflective framework. Hishnuddin (2025) also states that a synergistic partnership with pedagogy, culture, and leadership is a prerequisite of a successful value education. The results of the current research support this theoretical position, showing that internalization is the result of the interplay between planning, dialogue, habituation, exemplarity and institutional reinforcement; none of the mentioned elements works independently. The process of moral formation, then, takes place through accruing pedagogical confirmation.

The epistemological implication of the findings is in line with Ramadan (2018) and Halstead (2004) who suggest that Islamic education is a fusion of revelation, logic, and experience. Recent research by Khofifah et al. (2025) generalizes this paradigm of integration to include the digital realm. This work provides empirical evidence to such assertions and demonstrates how instructors mediate between the Quranic texts and realities that students face in the present and thus enable values to act as instruments of interpretation and not unyielding dictates.

Despite these strengths, some challenges that have been recorded in the past studies are also captured in the findings. Anwar (2019) and Fauzan (2021) emphasize the decrease of moral sensitivity and the increase of external distractors, whereas Syamsuddin (2018) finds institutional factors, such as time constraints and lack of training. The current research proves the persistence of the saliency of such barriers. However, it shows that adaptive pedagogical methods and reflective professionalism can mitigate such limitations, which means that internalization is not only a product of structural conditions but also of ethical dedication and pedagogical creativity of teachers.

Conclusion

The internalization of Qur'anic values in Islamic Religious Education is a pedagogical process that requires harmony between revelatory principles, pedagogical approaches, and practical classroom implementation. Through the application of role modeling, reflective dialogue, meaning cultivation, and habituation, Qur'anic pedagogy has proven capable of strengthening students' spiritual, moral, and ethical dimensions in a sustainable manner. This approach not only shapes a religious character rooted in the Qur'an, but also creates a humanistic,

transformative learning process that is relevant to the challenges of the times. By integrating Qur'anic values into all components of learning from planning, strategy, school environment, to teacher competence Islamic religious education serves as the foundation for shaping individuals with noble character who are also capable of facing the dynamics of modern society.

Further research can expand the analysis on the implementation model of Qur'anic pedagogy at various levels of education, including elementary, secondary, and higher education, to see the variations in the practice of internalizing values more comprehensively. An in-depth study of the role of technology, family environment, and local cultural factors is also needed to enrich our understanding of the dynamics of internalizing Qur'anic values in different social contexts. In addition, empirical research based on longitudinal observation can make a significant contribution to measuring the sustainability and effectiveness of character building through Qur'anic pedagogy in the long term.

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