



Reconstructing a Model for the Internalization of Islamic Educational Philosophy Values in Islamic Elementary Schools

B. Siti Mardiyah*, Fenia Marlina, Yulida Fauziyah, Andewi Suhartini

Islamic Religious Education, Faculty of Tarbiyah and Teacher Training,

Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia.

*Corresponding Author. Email: mardiyahsiti401@gmail.com

Abstract: This study investigates the internalization of Islamic educational philosophy values into the daily behavior of students in Islamic elementary schools, focusing on the gap between formal teaching and reflective internalization. Employing an interpretive phenomenological approach, this qualitative inquiry explores the lived experiences of school principals, educators, students, and parents across selected institutions in Bandung, Indonesia. Data were gathered through in-depth, semi-structured interviews and prolonged field observations, and subsequently analyzed using Interpretative Phenomenological Analysis (IPA) to uncover emerging themes and shared meanings. The results indicate that although values such as monotheism, adab (manners), and amanah (trustworthiness) have been integrated into the curriculum, their internalization often stalls at a superficial level. To address this, this study proposes an operational framework that emphasizes reflective pedagogy, authentic role models, and ecosystem synergy between school and family environments. These empirical insights offer a strategic, localized contribution to refining the implementation and sustainability of national values-based character education policies in developing countries.

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Introduction

In the era of contemporary Islamic education, the development of moral character among elementary school students faces critical empirical challenges. On-the-ground observations and recent educational assessments reveal a noticeable decline in students' empathy, sense of responsibility, integrity, and daily manners. This phenomenon indicates a profound gap between the formal religious knowledge taught in classrooms and the actual behavior exhibited by students within the school ecosystem. Rather than manifesting as lived values, moral indicators among younger learners are increasingly compromised by shifting social dynamics and digital influences, highlighting an urgent behavioral crisis that demands empirical investigation. The philosophical aspect of character education, as embodied in the philosophy of essentialism, has formulated a character education framework grounded in an epistemological foundation. Preparing human beings to be resilient across various conditions and challenges constitutes the primary objective of strengthening the values of character education (Darmawan, 2024).

A paradox exists within Indonesian Islamic elementary schools, where a comprehensive Islamic curriculum and regular religious practices fail to translate into consistent moral behavior among students. Initial findings reveal that despite a solid cognitive understanding of values like honesty, responsibility, and empathy, students often struggle to internalize and apply these principles in complex social situations (Nabila et al.,



2022; Nurizah & Amrullah, 2024). This phenomenon highlights the "missing link" in the internalization of values, where role models and school culture are unable to balance the burden of dense curriculum material. Moral character cannot grow organically if it is treated solely as instructional content, without being integrated into all aspects of social interaction at school. The main challenge today is transforming these values from mere religious symbolism into an inner consciousness that guides students' actions voluntarily and consistently.

This inconsistency is not merely a matter of behavior; rather, it indicates an obstacle in the process of internalizing values, namely, the failure to transform external knowledge into an inner awareness that drives action. Although conventional approaches such as ritual practice, modeling, and curriculum integration have been implemented, these methods have not proven sufficiently effective in linking an understanding of values to consistent moral practice.

Previous research has focused on the implementation of Islamic educational strategies (habituation, storytelling) but has not sufficiently explored the deeper philosophical dimensions and the reflective internalization process that links the principles of Islamic educational philosophy with the transformation of students' consciousness (Fatimah, 2024); (Siregar et al., 2024) An approach that integrates philosophical foundations, reflective pedagogy, and a supportive environmental ecosystem is necessary to achieve genuine and sustainable internalization of values. Therefore, this research aims to bridge this gap by integrating the concepts of tazkiyah al-nafs and adab into modern educational practices. The primary focus of this study is not merely on teaching techniques, but rather on how the dialectic between ethical-ontological values and students' reflective awareness can foster moral autonomy that is no longer dependent on external supervision.

As moral degradation among students persists as a critical issue in primary education, research must shift toward discovering more substantive and reflective approaches to values. While Islamic educational philosophy provides a robust ethical and epistemological groundwork for cultivating the ideal human being, these principles are frequently not translated into concrete, actionable strategies for daily classroom learning. (Hulkin & Zakaria, 2024) Focusing research on students in Islamic elementary schools offers added value, both theoretically and practically. Thus, this study not only enriches the body of knowledge but also provides concrete solutions to the challenges currently facing the Islamic elementary education sector.

This study highlights the suboptimal internalization of Islamic educational philosophy in shaping students' character at the elementary school level. This is indicated by students' limited awareness of the need to practice the values of honesty, responsibility, and empathy within the school environment. The disconnect between normative religious teachings and actual behavior calls for in-depth investigation, given that moral character is the essence of Islamic education; if neglected, it will have a detrimental impact on children's future personality development. Therefore, the focus of this study is on educators' experiences, practices, and perceptions regarding the meaning and process of internalizing the values of Islamic educational philosophy in shaping students' moral character.

This study aims to explore and develop a strategic framework for the reflective internalization of the fundamental values of Islamic educational philosophy such as *tawhid*, *adab*, *amanah*, and *akhlaq karimah* among elementary school students in Islamic schools. Set within the context of private Islamic elementary education in urban Indonesia, this research examines the perceptions and real-life experiences of teachers, students, and parents. It is



driven by the urgent need to transform education from a mere transfer of cognitive knowledge toward the integration of moral values across all dimensions of students' lives. Furthermore, this study evaluates the effectiveness of a philosophical approach in fostering consistent moral awareness, so that the resulting strategies can serve as practical contributions to character building in elementary schools.

Research Method

This study adopts a qualitative approach utilizing an Interpretative Phenomenological Analysis (IPA) design, anchored in a Heideggerian hermeneutic orientation (Nigbur & Chat, 2025); (Tuffour, 2017). This design was selected to prioritize the exploration of meaning-making processes as constructed by individuals within their respective social environments. This approach is highly relevant as the study aims to investigate how key stakeholders, including students, educators, and families, actively construct their understanding of Islamic educational philosophy and its internalizing mechanisms within daily life. Under this framework, "lived experience" is operationalized as the direct and reflective practice of core values such as *tawhid*, *adab*, *amanah*, and *akhlak*, encompassing both the informants' subjective interpretations and their systematic strategies for instilling these values.

Methodological coherence was rigorously maintained throughout the study, linking the primary research question, which explores how Islamic educational philosophy values are reflectively internalized in the character development of Islamic elementary school students to the selection of an interpretive phenomenological design as the vehicle for meaning exploration (Arif et al., 2024). To address this query, data were gathered through semi-structured, in-depth interviews designed to elicit authentic participant perspectives and experiences. Utilizing a purposive sampling technique based on stringent inclusion criteria, 12 participants were selected to ensure prolonged, direct exposure to the internalization phenomenon under study. This multi-perspective cohort comprised 1 school principal, 4 educators, 4 students, and 3 parents, thereby facilitating a comprehensive, multidimensional portrayal of the phenomenon through varied lived experiences.

Data analysis followed a systematic six-step procedure aligned with the rigorous methodological guidelines established by Smith, Flowers, and Larkin (2009) to guarantee the depth and clarity of the findings. The analytical process initiated with meticulous data transcription and iterative reading, followed by an initial coding phase to isolate significant units of meaning. Subsequent stages involved identifying emergent themes to map structural patterns, which were then clustered into interrelated subordinate categories. In the fifth stage, a comprehensive synthesis was conducted to construct a coherent narrative explaining the relationships between themes. The process concluded with a validation phase via member-checking to safeguard the trustworthiness and interpretive validity of the findings against the participants' actual accounts.

Results and Discussion

One of the primary strategies for integrating spiritual values into the modern education system is through an integrative approach, which combines academic aspects with character strengthening and Islamic values (Pasaribu, Mifta YuljaFilsafat Pendidikan Islam : Integrasi Nilai-Nilai Spiritual dalam Sistem Pendidikan Modern berkarakter dan berintegritas & Amalya, 2025). Furthermore, the purpose of education is considered achieved when the implemented processes or agendas are completed. Because education is a process, it must be carried out through gradual and tiered stages. The purpose of education is not a permanent



end; rather, education encompasses an individual's entire character and relates to the whole of human life. From the perspective of Islamic education, the ultimate goal is to realize '*Insan Kamil*' (the holistic human being), integrated both outwardly and inwardly, developing rapidly yet naturally through devotion to the Almighty and their own efforts. In general, the purpose of education is to cultivate and perfect an individual's entire character both spiritually and physically while simultaneously respecting their personal individuality (Siti Solichatun Zakiah, 2024).

Conceptualizing Values in School Practice

Islamic educational philosophy is defined as a conceptual framework for the implementation of Islamic education derived from the values of Islamic teachings, or the application of philosophical thoughts related to Islamic education in the administration of schooling (*Jurnal Asy-Syukriyyah*, 2023).

The research findings reveal that the philosophical foundation of this Islamic elementary school consistently integrates *tauhid*, *adab*, and *amanah* as the main pillars of the curriculum and institutional policies. However, although these values are deeply rooted in the school's ideology and vision, there are significant challenges in translating them into operational and pedagogical practices. This is evident in the implementation of *tauhid*, which tends to be ritualistic such as the performance of congregational prayer and zikir without being accompanied by epistemological depth from the Islamic Education teachers. Consequently, the essence of *tauhid* has not fully touched students' substantive moral consciousness. This phenomenon aligns with critical discussions in contemporary Islamic pedagogy, which warn against the reduction of Islamic values into mere outward compliance or ritualistic performance without fostering deep existential meaning (Sahin, 2021; Halstead, 2022). Furthermore, studies on character education in Asian Islamic contexts emphasize that teachers often struggle to move beyond traditional rote-learning and structural supervision, thereby limiting the transformative capacity of religious values in students' everyday ethical decisions (Hashim & Rossidy, 2023). This gap indicates the need for more explicit pedagogical articulation so that the internalisation of values goes beyond ritual symbolism and is capable of effectively transforming students' character and mindset. Islamic Education teachers should not merely act as supervisors of ritual activities, but must serve as facilitators of meaning who can connect the concept of *tauhid* with everyday social realities. Without strengthening educators' intellectual and pedagogical competence, moral development remains superficial.

Pedagogical Strategies: From Ritual Habituation to Reflective Internalization

The Arabic term '*khuluqun*', which means 'character', 'nature', or 'customary habit', can be interpreted as *sajiyyatun* (innate disposition), *tabi'atun* (nature), or '*adatun* (habit). It is from this root that the concept of *akhlak* (Islamic morality) is derived. *Akhlak* refers to human behavior that is practiced repeatedly until it becomes deeply ingrained within an individual's conduct. This term is frequently used to refer to morality. The concept of *akhlak* encompasses more than mere manners and etiquette; in fact, some scholars distinguish between habits ('*adah*') and *akhlak*, where habits represent harmless customs (such as drinking tea in the morning) and *akhlak* denotes the ethical treatment of others (Pembelajaran et al., 2023).

Findings related to pedagogical strategies identify four main pillars in the internalization of values: ritualized practices, educators' exemplary behavior, value-based narratives, and systematic curriculum integration. Although effective in fostering discipline, these approaches tend to be habit-forming and external, with a primary focus on the technical aspects of implementation rather than on exploring the deeper meaning behind such actions.



Field observations show that students are able to replicate moral behavior in structured environments, but often lack an understanding of the spiritual dimensions and ethical reasons behind them. This indicates that the internalization of values currently remains at the level of external compliance and has not yet reached the stage of reflective and autonomous transformation of consciousness. This phenomenon underscores the gap between “knowing what is right” and “why it must be right.” Character education must not stop at motor synchronization through physical habituation, but must touch the deepest affective realm. Without a touch of existential meaning, these pedagogical pillars will only produce individuals who are formally obedient but morally fragile when facing the pressures of unstructured situations outside of school.

The Role of the Environment and Supporting Ecosystems: Challenges in the Internalization of Sustainability

Based on interviews with school principals and teachers, the issue of sustainability poses a critical challenge in character development, given that students’ moral behavior tends to decline when they are outside the school environment. This indicates that the internalization of values remains context-dependent and has not yet reached the stage of intrinsic motivation that enables moral autonomy. Analysis shows that this phenomenon stems from a lack of strategic synergy between schools, families, and the community. Without consistent reinforcement outside of school hours, philosophical values struggle to transform from mere institutional rules into a way of life that is permanently internalized within students’ personalities. Therefore, a boundaryless model of supervision and guidance is needed, in which schools serve as initiators in building a values ecosystem that aligns with parenting practices at home. The integration of character education programs must not stop at the school gates but must be incorporated into students’ daily activities through cohesive social control mechanisms involving both educators and parents. From the perspective of Islamic educational philosophy, character education integrates spiritual and moral values with intellectual aspects, positioning *akhlak* (noble character) as the primary foundation for shaping students' personality (Fuadhah, 2024).

The Internalization of Values Beyond Habituation: The Perspectives of Al-Ghazali and Al-Attas

Al-Ghazali belongs to the group of Sufis who paid profound attention to education, as he realized that education plays a crucial role in shaping the life patterns of a society and the mindset of individuals. According to him, education should be grounded in good intention (*niyyah*) to achieve moral and spiritual virtue, rather than merely academic knowledge. Ethics and morality serve as the central focus, and education is expected to shape noble character and behavior. Al-Ghazali regards the knowledge of God (*ma'rifatullah*) as the ultimate objective, emphasizing the importance of a holistic approach that encompasses physical, emotional, intellectual, and spiritual dimensions. Practical skills are also deemed essential, and education is viewed as a process of self-transformation rather than a mere transfer of knowledge. Al-Ghazali's thought has provided a foundational framework for the development of Islamic education, with a strong emphasis on moral, spiritual, and holistic values (Gufron Faqih, 2023).

The concept of holistic education in Islam, which emphasizes the balance among reason, heart, and physical body, has been elaborated by many classical Muslim thinkers, such as Al-Ghazali, Ibn Khaldun, and Al-Attas. These three components are inseparable because they contribute synergistically to shaping the character and personality of a Muslim. Reason serves as a tool for understanding science and knowledge, the heart is the spiritual



center that influences morals and actions, while the physical body is the medium that enables humans to interact with the world in a healthy and productive manner (Syahid, 2024)

The findings of this study align seamlessly with Al-Ghazali's classical paradigm of *tazkiyah al-nafs* (purification of the soul). Within the Ghazalian framework, moral character development is conceptualized not as a mechanical process driven by ritualistic habits, but as a journey of spiritual transformation and reflective consciousness. (Anwar et al., 2025). According to Syed Muhammad Naquib al-Attas, Islamic education must strive toward the holistic perfection of human beings, harmonizing both intellectual and spiritual dimensions, as this equilibrium constitutes the very essence of true Islamic pedagogy. (Zamhariroh et al., 2024). The habituation practices implemented by schools such as congregational prayer, *dhikr*, and Quranic recitation represent merely the preliminary stage or the "outer shell" of character development. Empirical evidence suggests that absent an internalization process that prompts students to investigate the ethical significance of these practices, such rituals risk devolving into empty routines devoid of transformative power. Consequently, Islamic education at the elementary level must bridge outer actions with inner reflection, ensuring that instilled values permeate the soul rather than residing strictly in procedural memory. Furthermore, when analyzed through the lens of Syed Muhammad Naquib al-Attas's concept of *adab* (Sholihah et al., 2026) a profound chasm has emerged between theory and practice in the field. Al-Attas underscores that *adab* is far from a mere exhibition of superficial etiquette or external conduct; rather, it constitutes an ontological awareness of an individual's proper place in relation to the Creator, fellow human beings, and the cosmos. (Ratnasari & Miftahudin, 2025)(Nadiyah et al., 2025). However, this study reveals that the internalization of *adab* in contemporary schools is integrated only at a behavioral level. The underlying epistemological and ontological dimensions which ought to shape students' worldview regarding reality and define their moral obligations as servants of God remain largely unaddressed within the classroom learning process.

Mechanisms of Failure in the Internalization of Values: A Critical Analysis

This study identifies three primary mechanisms of failure driving the overall ineffectiveness of value internalization. The first is the Cognitive-Behavioral Gap, characterized by a discrepancy where students exhibit sufficient cognitive understanding of Islamic values but apply them instrumentally (Carpena et al., 2019; Duong et al., 2022; Wagner et al., 1991). Rather than stemming from internal conviction, these values are practiced merely to secure rewards or evade punishment. The second mechanism is Contextual Dependency, which manifests when students' moral conduct remains strictly contingent upon structured supervision within the school environment. (Zhang et al., 2024). This demonstrates that these values have not yet transitioned into self-directed intrinsic motivation, leading to a drop in behavioral consistency once students step outside the school ecosystem. The third mechanism of failure involves the lack of philosophical reflection within pedagogical practices. (Hummel, 2025). Currently, pedagogical approaches remain limited to conveying procedural knowledge or "what to do" while neglecting the epistemological understanding of the "why" and the spiritual significance underlying those actions. Absent opportunities for philosophical reflection, value internalization inevitably stalls at the fragile stage of mere compliance. Without a robust foundation of "why," students' character development will ultimately lack the resilience required to withstand external influences that frequently contradict school-instilled values.

**New Contribution: Three-Dimensional Integration of Internalization**

Offering a unique contribution to the discourse on Islamic education, this study empirically demonstrates that the effective internalization of values extends beyond mere pedagogical strategies. The core novelty of this research lies in an integrated model comprising three foundational dimensions: the philosophical (as the value baseline), the pedagogical (rooted in critical reflection rather than repetitive habituation), and the ecological (sustained by family and community networks). The convergence of these three pillars is presented as an essential prerequisite for fostering substantive and enduring character transformation.

This synergetic approach addresses a critical gap in extant literature, which predominantly offers fragmented analyses of curriculum execution or isolated classroom methodologies. By synthesizing the macro-level influence of the educational ecosystem with the micro-level impact of philosophical reflection, this study delivers a more comprehensive framework for Islamic education policymakers. The evidence underscores that to cultivate a genuine transformation of consciousness in learners, educational institutions must transition from treating values education as a routine schedule of activities to fostering a continuous ecosystem of profound moral engagement.

Based on these empirical insights, immediate strategic measures must be taken to operationalize a values-internalization formula that unifies reflective pedagogy, exemplary character modeling, and school-family-community synergy. Educators should be equipped with training in philosophical pedagogy and reflective teaching practices, while institutions must curate experiential programs where students actively encounter these values. Furthermore, bridging the school-home divide through increased parental involvement is vital to ensure moral development continues beyond the classroom. Ultimately, future policy initiatives should formally integrate philosophy-driven values education into national character-building agendas.

Table 1. Research Findings

Aspect	Field Findings	Data Sources
Values of Islamic Educational Philosophy Taught	Tauhid, trustworthiness amanah, honesty, adab (proper conduct), responsibility, and moral character as the school and learning materials	Interviews with the participial and Islamic Education (PAI) teachers, documentation of the school vision and lesson plans (RPP).
Learning Strategies and Habituation	Exemplary methods, Islamic storytelling, congregational prayers, mentoring, morning sermons (kultum), and routine Qur'an recitation.	Daily observations documentation of school activities.
Role of Teachers and Homeroom Teachers	Serving as role models, integrating moral values into every subject, and providing personal guidance to students.	Interviews with PAI teachers and homeroom teachers, classroom interaction observations.
Islamic School Enviroment	The physical and social environment supports the internalization of values through Qur'anic verses displayed on walls, greeting, dhikr, and morning prayers.	Observation of classrooms and school grounds, documentation of school culture.
Parental Involvement	Daily communication books, Islamic	Interview with parents,



	parenting practices, and synergistic moral guidance at home.	documentation of school agendas.
Challenges in Value Internalization	Inconsistency in students behavior outside school and a lack of deep moral reflection.	Interviews with all informants, observation of student behavior.
Need for an Internalization Framework	Moral internalization strategies must be reflective, participatory, and sustainable, involving teachers, students, and parents.	Synthesis of interview, observation, and documentation data.

Based on field findings and the analysis of interviews, observations, and documentation, the internalization of Islamic educational philosophy values in shaping students' moral character at the elementary level remains suboptimal. To address the research objectives and offer both theoretical and practical contributions to Islamic education, this study proposes a tailored framework for value internalization within basic education. Developed as a strategic guide, this formula serves as a reference for teachers, principals, and policymakers in designing value-based Islamic character education. The framework is detailed in the following table:

Table 2. Formula for Internalizing Islamic Educational Philosophy Values in Shaping Students Moral Character in Islamic Elementary Schools

Core Philosophical Values	Internalization Strategies	Philosophical Orientation in Islamic Education	Resulting Moral Dispositions
<i>Tauhid</i> (Faith in Allah)	Daily prayers, dhikr, Qur'anic recitation, and Islamic songs	God-centered ontology that positions Allah as the ultimate source of existence and meaning	Spiritual devotion and sincerity in worship
<i>Amanah</i> (Responsibility)	Task delegation responsibility logbooks, and students' duty rotations	Moral accountability grounded in Islamic ethical principles	Integrity and a strong sense of responsibility
<i>Adab</i> (Ethics and Proper Conduct)	Teacher role modeling, Islamic storytelling, and respectful communication	Axiological orientation emphasizing value-based interaction	Politeness, humility, and respect for others
<i>Aql</i> (Reason)	Critical discussions, moral dilemma resolution, and reflective journals	Epistemological integration of reason and divine revelation	Thoughtfulness and ethical judgment
<i>Akhlaq al Karimah</i> (Noble Character)	Mentoring programs, teacher-parent collaboration, and character development reports	Holistic personality development based on the concept of <i>insan kamil</i>	Honesty, empathy, and discipline
<i>Ikhlas</i> (Sincerity)	Peer feedback, intention setting before activities, and	Internal moral motivation and spiritual purification	Sincerity and selfawareness



	reflective practices		
Ukhuwah (Brotherhood)	Cooperative learning and conflict resolution sessions	Social ethics promoting harmony and solidarity	Cooperation, compassion, and anti- bullying attitudes

Implications of the Framework

Based on the matrix of moral character synthesis presented above, this study offers dual-layered implications that contribute significantly to both the theoretical discourse and the field execution of character building in Islamic primary education. Conceptually, these findings reconstruct the traditional paradigm of Islamic moral education by bridging the long-standing gap between metaphysical concepts and contemporary pedagogy. This study demonstrates that high-level philosophical orientations such as God-centered ontology (*Tauhid*), epistemological integration of reason and revelation (*Aql*), and holistic personality development (*Insan Kamil*)—are not merely abstract theories. Instead, they can be systematically mapped into concrete, measurable pedagogical dimensions (axiology). By establishing this integrated matrix, the study provides a comprehensive conceptual framework showing that moral autonomy in young learners is achieved only when the curriculum simultaneously nurtures ontological grounding, critical ethical reflection, and structured social environments.

Practically, this framework serves as an operational roadmap for school principals, curriculum developers, and Islamic Education teachers to design more reflective, non-ritualistic character integration programs. Rather than relying solely on superficial supervision, educators can utilize specific, actionable strategies identified in this study, such as incorporating moral dilemma resolutions and reflective journals to stimulate *Aql*, or implementing intention-setting practices to cultivate *Ikhlas*. Furthermore, the explicit pairing of core values with their resulting moral dispositions allows schools to formulate clearer, behavior-based student assessment criteria, moving beyond mere administrative compliance toward genuine, self-regulated character cultivation.

Conclusion

This research confirms that the success of internalizing Islamic educational values is determined more by teachers' critical awareness and consistent moral interactions outside of school than simply by the intensity of the curriculum or religious routines. Field findings indicate that although a religious culture has been established in schools, its impact remains limited to formal adherence and has not yet reached the level of autonomous inner motivation. Theoretically, this study proposes a reform through the integration of the concepts of tazkiyah al-nafs (Al-Ghazali), adab (Al-Attas), and the principle of hikmah (Ibn Miskawayh). This approach aims to redefine Islamic education so that it focuses not only on the transfer of knowledge but also on the holistic transformation of students' consciousness.

These findings have practical implications that require concrete steps from various elements the education sector. The education sector needs to strengthen competencies through Islamic Religious Education (PAI) teacher training that combines familiarization with reflective pedagogy and philosophical dialogue. Institutionally, schools need to build systematic synergy with families and communities through parenting programs to ensure the continuity of values outside the classroom. Meanwhile, in the policy realm, education authorities need to revise their curricula and competency standards to better accommodate philosophical dimensions and spaces for reflection, going beyond mere ritualistic aspects.



Recommendation

Based on the matrix and implications of the reflective internalization model developed in this study, several strategic recommendations are proposed for key educational stakeholders:

- 1) For Teachers: Educators in Islamic elementary schools should deliberately shift their pedagogical approach from instructional supervision to meaning-centered facilitation. Rather than treating religious values as mere administrative compliance or rote-learning subjects, teachers must integrate active learning models such as moral dilemma resolutions and reflective journaling to stimulate students' critical thinking (*Aql*) and inner sincerity (*Ikhlas*). Continuous self-reflection and authentic moral role-modeling (*Adab*) are also essential to bridging the gap between ritual practices and daily student behavior.
- 2) For Educational Policy Makers: School principals, foundation boards, and curriculum designers should structurally redesign character education frameworks. Policies should move away from quantitative, ritual-based tracking and toward behavior-based, qualitative character development metrics. Furthermore, policy makers must provide systematic training for Islamic Education teachers that balances theological knowledge with contemporary pedagogical and psychological competencies, ensuring a supportive and cohesive school-family moral ecosystem.
- 3) For Further Researchers: Future studies should expand the empirical scope of this framework by conducting longitudinal inquiries to measure the long-term sustainability of reflective value internalization as students transition into higher educational levels. Additionally, comparative studies involving public elementary institutions or diverse cultural settings in non-urban areas would be valuable to test the generalizability and adaptability of the operational matrix developed in this study.

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