

# Internalization Of Values in The Perspective of Islamic Educational Philosophy

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**Abstract:** Humans as God's creatures are designed to have goals and directions in life that are not created just like that, but duties and responsibilities must be carried out. In the view of education, humans are learning beings and the learning process includes various aspects and values that live and continue to develop until the end of life. Therefore, this article seeks to examine the process of value internalization viewed from the perspective of Islamic education as a whole. Articles written using a qualitative approach with the method of literature study and data analysis are described descriptively. The results of the study explain that the internalization of values can occur with education by the human himself or with assistance from other people as external parties. The stages of value internalization are carried out in three stages: value transformation, value transaction, and transinternalization. As for the values instilled, namely the values of ma'rifatullah, Abdullah, akhlakul karimah towards oneself (gentle, holding back anger, sincere, and competing in goodness), towards the family (birrul walidain, living, etc.), towards others (helping each other, not doing damage that can harm other people, etc.), national character, religious character.

**Keywords:** God, Life, Human, Value.

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## Introduction

In today's modern life, philosophy is defined as a science that seeks the essence of things, attempts to make interpretations of human experiences, and attempts to answer questions that arise in various areas of human life. The answer is a result of basic thinking and is used to solve problems related to aspects of human life, including aspects of education (Nurhuda 2023a).

In principle, the concept of philosophy places a truth based on the ability of human reasoning, which is a benchmark for an event that occurred before and after it. Philosophy plays an important role in the world of education, namely providing a framework of reference in the field of educational philosophy to realize the educational ideals expected by a society or nation (Princess en Nurhuda 2023).

Philosophy of education originates from and rests on the concept of education which has a

position as normative knowledge, which is a scientific discipline that outlines the principles of value that will be used to measure human behavior amid civilization where it is the domain of education and becomes a cultural aspect for distribute living values, preservation, and development of values of behavior norms to students who are inspired by this philosophy (Djamaluddin, 2014)

Islamic education is an effort to educate Islamic teachings and values so that they become one's way of life (views and attitudes to life). However, making Islam a view and attitude of life will have certain implications, both positive and negative because religious education has the potential to lead to tolerance or intolerance, and has the potential to create integration (unity and unity) or disintegration (division) in people's lives.

Internalization is central to personality change which is a critical dimension of the human self which in it has personality meaning to the response

that occurs in the process of forming human character (Nurhuda 2022a). That is, internalization is a deep process of living up to the values obtained by students combined with educational values as a whole whose goal is to integrate into the personality of the students themselves so that they become a character or character for students. Internalization is also central to personality change which is a critical dimension of the human self in which it has a personality meaning to the response that occurs in the process of forming human character.

Indirectly, Islamic education is useful for increasing faith, piety, unity, togetherness, and obedience. Every activity, both inside and outside the classroom, which is carried out should always be integrated with the values of Islamic education so that it can foster and educate students who have good and right characteristics. Every behavior or utterance can be internalized with experience, knowledge, insight, and knowledge that is owned by the values that are trusted and guided by to solve problems or problems faced and can be applied to the values of Islamic education in daily life (Saifullah, 2017).

### Materials and Methods

This article is written using a qualitative approach where according to Neni (2017) and Husaini & Purnomo (2008) qualitative research is a research stage that seeks to understand and produce data in the form of phenomena, behavior, and certain situations based on the researcher's perspective. Specifically, the method used in this article is a literature study, which is a review of books and other references that are relevant to the problem being studied (Sarwono, 2006). The next step is to review the references by describing them in a descriptive way (Nurhuda, Ansori, en Ab 2023).

### Results and Discussion

#### Meaning of Internalization, Values, and Internalization of Values

Value is an overall order consisting of two or more components that mutually influence each other or

work together in a single unit or integration that is unanimous and oriented towards Islamic values. So the emphasis is on the action system. The value system that is used as a frame of reference that becomes a reference for the way Muslims behave externally and spiritually is the value and morality taught by Islam as a revelation from Allah, which was revealed to His messenger Muhammad SAW (Saifullah, 2017). Value is essentially the idea of a person or group about something good, right, beautiful, or wise so that the idea is valuable and of good quality to be used as a guide in behaving and acting (Hakam & Nurdin, 2016).

Etymologically value is a view or in the English vocabulary, namely value. In everyday life, value is valuable, qualified, show quality, and is useful for humans. In philosophy, this term is used to denote an abstract noun which means a value equivalent to meaning or goodness. Several figures define value as follows:

- 1) According to Kartono Kartini and Dali Guno (2003), values are things that are considered important and good. A kind of a person's belief in what should be done (eg honesty, sincerity) or ideals that someone wants to achieve (eg happiness, freedom).
- 2) In the Encyclopedia Britannica, it is stated that: "... the value is determination or quality of an object which involves any sort or appreciation or interest." That is, "Value is a determination, or the quality of an object that involves all kinds of appreciation or interest.
- 3) Mulyana stated that value is a belief in making choices (Zaskiya & Rusdiana, 2014).

From all these definitions, it can be concluded that value is everything related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society.

Etymologically, internalization is a process. In Indonesian, the suffix -ization has a process definition. So that internalization can be defined as a process. In the Big Indonesian Dictionary internalization is defined as appreciation, deepening, and mastery in depth that takes place through coaching, guidance, and so on (KBBI,

2016). So, internalization is the process of making values a part of oneself.

Internalization has existed since humans were born. Internalization appears through communication that occurs in the form of socialization and education. The most important thing in internalization is the cultivation of values that must be attached to the human being himself. The following is the definition of internalization according to the figures as follows:

- 1) According to Chabib Thoha, internalization is a technique in value education whose goal is to have values that are integrated into the personality of students (Thoha, 2006).
- 2) According to Kama Abdul Hakam and Encep Syarief Nurdin, it is defined as the process of presenting something of value that originates from the external world and becomes internal property for individuals and groups (Hakam & Nurdin, 2016).
- 3) According to Mulyana, internalization is the unification of values within a person, or in psychological language is an adjustment of values, attitudes, beliefs, and rules in a person (Ihsan & Ihsan, 2007).

Based on the two explanations above, it can be seen that value internalization means the process of instilling normative values that determine behavior according to the goals of a system. Internalization has the goal of incorporating new values or strengthening values that have been embedded in each individual or group. Values that are internalized can be in the form of national, moral, cultural, religious, and objective values that are believed to be good for a group based on sensory (empirical) evidence. On that basis, internalization is a form of inheriting the values of virtue, good, right, beautiful, and wise which are upheld by the community to create future generations with good character. The process of internalizing values can be carried out through two types of education, namely self-education, and secondly, education through other people (education by another) (Arifin, 2000: 173). In the first type, often referred to as education by discovery, in the second type, humans initially do not know everything about what is inside and

outside of themselves, so they need other people to contribute to carrying out the knowledge process.

### **The Meaning of Philosophy and Islamic Education**

Poedjawijatna stated that the word philosophy comes from an Arabic word that is closely related to a Greek word it originates from a Greek word. The word philosophy in Greek is *philosophia*. The word philosophy in Greek is a compound word consisting of *Philo* and *shopia*: *Philo* means love in a broad sense, that is, wants, and because of that then tries to achieve what it wants: *shopia* means wisdom, which means clever, deep understanding. Based on the origin of the word, philosophy can be interpreted as wanting to achieve intelligence, a love for wisdom (Tafsir, 1997).

Next, about education, it can be seen that education is often interpreted as a human effort to develop a personality by the values in society and culture. In its development, the term education or pedagogic means guidance or help given deliberately by adults to become adults. Furthermore, education is defined as a business carried out by a person or group of other people to become mature or achieve a higher level of life or livelihood in a mental sense (Hasbullah, 2009).

As for the view of the teachings of Islam, Islamic education is an important aspect that should not be forgotten in the educational system in Indonesia because Islamic education also makes a very, very valuable contribution to our world of education. The word education in the etymology of Islamic Education has termed the words *tarbiyah*, *ta'dib*, and *ta'lim*. Prof. Syed Naquin Al-Attas tends to use the word *ta'dib* to refer to the etymology of education because *ta'dib* includes teaching, knowledge, and education which is described in a curriculum that describes human behavior and its essence (Nanu, 2021). It can be understood that Islamic education is an effort made by educators to facilitate the growth of human potential so that the perfection of creation is achieved, namely as an Abdullah who is faithful, knowledgeable, and has morals (Hidayat, 2016). Meanwhile, several Islamic education experts differ on the definition of Islamic education because of its broad scope, for example, according to Muzayin Arifin, Islamic education is

limited to the study of educational systems and processes, both theoretical and practical. Ahmad Tafsir interprets Islamic education as an educational process based on Islamic teachings (Siswanto, 2015). Meanwhile, several Islamic education experts differ on the definition of Islamic education because of its broad scope, for example, according to Muzayin Arifin, Islamic education is limited to the study of educational systems and processes, both theoretical and practical. Ahmad Tafsir interprets Islamic education as an educational process based on Islamic teachings (Siswanto, 2015). Meanwhile, several Islamic education experts differ on the definition of Islamic education because of its broad scope, for example, according to Muzayin Arifin, Islamic education is limited to the study of educational systems and processes, both theoretical and practical. Ahmad Tafsir interprets Islamic education as an educational process based on Islamic teachings (Siswanto, 2015).

According to Sa'id Ismail Ali, Islamic education is a part that characterizes the development of the world of education in Indonesia, cited by Hasan Langgulung (in Abdullah, 2018) comes from the Al-Quran, Al-Sunnah, the words of friends, the benefit of the people, community traditions/customs, and the opinion of experts. Meanwhile, the scope of Islamic education itself includes the process of educating, students, basic and educational goals, education, educational materials, methods, evaluation, educational tools, and the surrounding environment (Azis, 2019).

### **The Linkage between Philosophy and Islamic Education**

If examined further, philosophy and education are two things that cannot be separated, both in terms of process, path, and goals. This is well understood because education is essentially the result of philosophical speculation, especially on the philosophy of value, which is related to the inability of humans to avoid their nature as the self which always craves meaning – equality in process, ethical space, and pragmatic space.

Education for human life becomes an important thing to bring it to a meaningful life. With education, humans will be able to live their lives

properly and correctly. Humans can laugh, cry, talk, and be silent taking the right measurements. This is very different from many uneducated selves (Nurhuda 2023b).

Based on philosophy, education has an interest in building a philosophy of life so that it can be used as a guide in living everyday life. Henceforth, daily life is always in order. So to education, philosophy contributes in the form of a thorough awareness of the origin, existence, and purpose of human life (Nurhuda 2022b).

Without philosophy, education cannot do anything and does not know what to do, on the contrary, without education, philosophy remains in its utopia. Therefore, a teacher must understand and study philosophy, especially educational philosophy. Through educational philosophy, teachers know the nature of education, and education can be developed through a philosophy of ontology, epistemology, and axiology (Gandhi, 2004).

### **Internalization of Values in the Perspective of Islamic Education Philosophy**

The process of internalizing values can be done through two types of education, first, self-education; and second, education through other people (education by another) (M. Arifin, 2000).

In the first type, it is often referred to as education by discovery, meaning the process of going through research activities to discover the nature of everything that is learned, without the help of other people. Self-education is based on natural processes that exist in humans themselves because humans have a natural capacity for independent learning.

Things like this have happened to philosophers and thinkers of ancient times, many of whom became "self-taught". Naturally, they can reveal the secrets of life in the universe, without the help of others. In the process, this type of education arises because of encouragement (stimulation) from instinct or human nature that wants to know about a problem through learning activities. Humans are learning creatures, which are given the ability by God in the form of curiosity (curiosity), and this is a gift from Him that should always be grateful for (Nurhuda 2022c).

In Islamic teachings, many psychological encouragements from God are motivational so that humans use their minds to analyze natural phenomena that God has laid out for the benefit of human life. Thus, self-education or education by self-stimulation is an aspect of human development ability whose motivation comes from God himself. "Think (through research) about God's creation, and don't think about His substance, said the Apostle." (Narrated by Thabrani).

In the second type, humans initially do not know everything about what is inside and outside of themselves, so they need other people to help with the process of knowing activities. In this process stimulation from other people is needed to encourage humans to be able to carry out learning activities. God Himself is the Great Educator who teaches people about everything that is not known with the word (*Allaḏī 'allama bil-qalami*) as the fourth verse of surah Al-Alaq says.

Therefore, the two learning processes mentioned above, in essence, always influence each other, because people who teach others always provide stimulation or motivation so that they actively learn on their own, while encouragement from within also determines their learning activities. When viewed from the process of forming one's personality, the role of self-education combined with education through other people (educators) is to further strengthen the realization of the completeness and integrity of personality patterns, because inner abilities in the form of nature process interactively with outside influences towards the formation mentality that can practice Islamic values and norms.

Internalization is appreciation, deepening, and mastery in depth through coaching, guidance, and so on. Thus internalization is a process of cultivating attitudes in one's self through coaching, guidance, and so on so that the ego has deep control over a value and internalizes it so that it can be reflected in attitudes and behavior according to the expected standards.

So the internalization of values is a deep process of internalizing religious values combined with educational values as a whole whose goal is to unite the personality of students, so that good

character and character are formed. In the internalization process associated with coaching students 3 stages occur as Abdul Hamid (2016) describes as follows:

- 1) Value transformation stage: This stage is a process carried out by educators in informing good and bad values. At this stage, only verbal communication occurs between the teacher and students.
- 2) Value transaction stage: a stage of value education by carrying out two-way communication or reciprocal interaction between students and educators.
- 3) The transinternalization stage is much deeper than the transaction stage. At this stage, it is not only done with verbal communication but also with mental attitude and personality. So at this stage personality communication plays an active role (Muhaimin, 1996).

From the notion of internalization associated with human development, the internalization process must be following developmental tasks. Internalization is central to personality change which is a critical dimension of human self-change in which it has a personality meaning to the response that occurs in the process of forming human character.

In general, in Islamic education, two values are internalized by students, namely divine values and human values. Divine values are vertical values, values that govern the relationship between human beings as His creatures and the ruler of the universe as the Creator. These values are often also referred to as values that talk about the nature of human existence itself in this world as a carrier of trust from the creator to prosper and protect himself and other creatures as creations of Allah SWT. Likewise maintaining a harmonious relationship between one another and with others is a human relationship. For this reason, there are several values that in the view of Islamic education need to be internalized by students.

1. **Values About Human Nature**, the value relating to the position and function of humans on this earth as one of the most perfect creatures of Allah azza waa jalla compared to other creatures. These values include: humans consist

of a spirit and a body; humans as God's servants; man as vicegerent of Allah; humans as noble creatures; humans have individual roles; and humans have personal responsibilities.

2. **Values about the purpose of human life in this world**, the purpose of life is the ultimate goal to be achieved by every human being and student in the context of learning. Thus, the internalization of noble values and universal values to be achieved is the most important thing, such as ma'rifatullah and piety to Allah.
3. **Commendable values (akhlak al-Karimah)**, Abdullah Darraz divides moral values into five types, namely: individual moral values, family moral values, social moral values, national moral values, and religious moral values.
  - a) *Individual moral values* include such as purity of soul (QS. 91: 9; 10; QS. 26: 87-89), guarding oneself (QS. 24: 30-31; QS. 24: 33), mastering lust, maintaining appetite and sex, restrain anger, be true, gentle and humble, be careful in making decisions, stay away from prejudice, be persistent and patient, be a good example, be modest, do good deeds, compete in goodness and sincerity. The values mentioned above are individual values that are mandated to be practiced. Meanwhile, individual values that are forbidden to practice are suicide, lying, nifaq, cheating, redundant, plagiarizing other people's work, arrogance, and others.
  - b) *Moral values in the family* include; First, obligations to parents and children such as: doing good and honoring parents (QS. 4: 36; QS. 18:23-24; and QS. 31:14-15), caring for the lives of children (QS. 4: 151; QS. 17: 31; QS. 81: 8,9,14), giving moral education to children and families in general (QS. 33: 59; QS. 66: 6). Second, the obligations of husband and wife, such as rules regarding marriage such as relationships that are forbidden, permitted, sunnah, and household life such as relationships that are holy and honorable, and also about talaq. Third, obligations towards relatives (QS. 30: 38), wills (QS. 2:180). Fourth, an inheritance includes the rights of the heirs (QS. 4: 7, 12, 32, 117).

- c) *Social moral values* include forbidden things such as killing people, stealing, cheating, giving debts with interest, fraud, false witnesses, and so on. The things that are ordered are such as fulfilling the mandate, keeping promises, giving true testimony, forgiving, and others. Politeness rules include asking permission before entering other people's homes, lowering your voice and greeting when entering, and so on.
- d) *Moral values in the country*, including the relationship between the head of state and the people which includes the obligations of the head of state, to consult with the people (QS. 3: 159). Second, foreign relations include ordinary matters, such as calls for peace, without coercion, without causing hatred, and doing good to neighbors.
- e) *Religious moral values* are the relationship between the servant and his Lord which includes faith in Him, absolute obedience, trust in Him, not giving up on His mercy, fulfilling His promises, and so on.

Of the five types of values above, the most difficult to internalize are individual values and religious values, while the other values, family, social, and state values are not that heavy. Internalization of family values, for example internalizing the values of honesty in students, parents or guardians may play their role to instill honesty in them as long as parents or guardians are consistent and maintain themselves as individuals who are admired by students because they become role models for their children.

The same thing applies to social and state moral values, only here the person or individuals who are responsible for influencing obedience, admiration, and internalization are no longer parents but include a wider range of people, including teachers, youth leaders, political leaders, movement or organization leaders, state leaders, people involved in the entertainment world such as movie stars, singers, musicians, and others. If they can improve the learning process of the younger generation in a better direction, behave well, lead fairly and wisely, then they will become

agents of internalizing Islamic values in society. But if it's the other way around,

### Conclusions

Value internalization means the process of instilling normative values that determine behavior according to the goals of a system. Internalization has the goal of incorporating new values or strengthening values that are already embedded in each individual or group. Based on philosophy, education has an interest in building a philosophy of life so that it can be used as a guide in carrying out everyday life. Without philosophy, education cannot do anything and does not know what to do, on the contrary, without education, philosophy remains in its utopia. The process of internalizing values can be done through two types of education, namely: first, self-education; and second, education through other people (education by another).

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