

Conceptual Analysis of the Internalization of Moral Values in Islamic Religious Education through a Humanistic Approach

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Abstract	
<p>The development of an increasingly dynamic era requires the world of education, including Islamic Religious Education, to continue to adapt to a change in learning paradigm that is more contextual, relevant, and humanitarian-oriented. Education is no longer only understood as a process of knowledge transfer, but as a space for the development of the potential of the student as a whole, both intellectually, emotionally and spiritually. Qualitative research using a library research approach, data analysis is carried out using the content analysis method, which aims to decipher, interpret, and provide a deep understanding of the content of the text that has been collected. The application of humanistic theory in the learning of Islamic Religious Education can strengthen the affective and spiritual dimensions of students, so that they not only understand religious teachings cognitively, but also internalize their values in real life. Thus, the learning of Islamic Religious Education based on a humanistic approach is expected to be able to give birth to a generation that has faith, morals, and is able to face the challenges of the times wisely. Humanistic learning theory emphasizes that the learning process must be human-centered both as a subject and an object of education by making human values the main foundation. An education system that is oriented to this approach emphasizes the importance of developing human dignity, sanity in thinking, and the ability to make choices based on beliefs and values that are believed. Education based on humanistic values is able to produce a generation of Muslims with noble character, integration can also hold responsibility in people's lives.</p>	<p>Keywords: Internalization of Values; Islamic Religious Education; Humanistic Approach.</p>
Abstrak	
<p>Perkembangan zaman yang semakin dinamis menuntut dunia pendidikan termasuk Pendidikan Agama Islam untuk terus beradaptasi dengan perubahan paradigma pembelajaran yang lebih kontekstual, relevan, dan berorientasi pada kemanusiaan. Pendidikan tidak lagi hanya difahami sebagai proses transfer ilmu, melainkan sebagai ruang pengembangan potensi peresta didik</p>	<p>Kata Kunci: Internalisasi Nilai; Pendidikan Agama Islam; Pendekatan</p>

<p>secara utuh baik intelektual, emosional maupun spiritual. Penelitian kualitatif dengan menggunakan pendekatan kepustakaan (library research), analisis data dilakukan dengan menggunakan metode content analysis (analisis isi), yang bertujuan untuk menguraikan, menafsirkan, serta memberikan pemahaman mandalam terhadap isi teks yang telah dikumpulkan. Penerapan teori humanistik dalam pembelajaran Pendidikan Agama Islam dapat memperkuat dimensi afektif dan spiritual peserta didik, sehingga mereka tidak hanya memahami ajaran agama secara kognitif, tetapi juga menginternalisasi nilai-nilainya dalam kehidupan nyata. Dengan demikian pembelajaran Pendidikan Agama Islam yang berlandaskan pendekatan humanistik diharapkan mampu melahirkan generasi yang beriman, berakhlak, dan mampu menghadapi tantangan zaman secara bijaksana. Teori pembelajaran humanistik menegaskan bahwa proses belajar harus berpusat pada manusia baik sebagai subjek maupun objek pendidikan dengan menjadikan nilai-nilai kemanusiaan sebagai landasan utama. Sistem pendidikan yang berorientasi pada pendekatan ini menekankan pentingnya pengembangan martabat manusia, kebebasan dalam berpikir, serta kemampuan untuk membuat pilihan berdasarkan keyakinan dan nilai yang diyakini. Pendidikan yang berlandaskan nilai-nilai humanistik mampu mencetak generasi muslim berakhlak mulia, berintegritas juga dapat memegang tanggung jawab dalam kehidupan masyarakat.</p>	<p>Humanistik.</p>
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1. Introduction

Almost every year, the government continues to strive to improve the learning system in Indonesia through curriculum changes or the launch of new educational programs. However, these efforts are often caught up in administrative problems. The focus of curriculum development is more directed towards technical and procedural aspects, while the essence of education is neglected. In fact, the rapid development of the times has a great impact on the way humans think, behave, and interact which is included in the world of education. In the midst of the flow of globalization and rapid technological advancement, new challenges have arisen in maintaining the moral values and morals of young people. It is in this context that Islamic Religious Education has an important role that is not only a means of transferring religious knowledge, but also as a process of forming personality and character based on moral values (Nurwahidah & Jamilah, 2022, pp. 85–86).

Education has an important role as a means to instill in oneself and society the importance of values. Through the process of education, a person is guided to develop into a civilized person and have a complete human consciousness. The concept of human in this case shows that education functions to raise the status of human beings to be able to live with good morals, uphold dignity, have a strong character, and adhere to the values they believe in. In other words, education is not just a process of knowledge transfer, but also an effort to form a complete

personality to balance between intellectual, moral, and spiritual aspects (Sukitman, 2016, p. 85). Islamic religious education taught in schools has a very important role in building intellectual, moral, and spiritual in shaping the attitudes and morals of students. As a subject of learning oriented towards fostering moral values and spirituality, Islamic religious education not only functions as a means of transferring religious knowledge, but also as a process of forming a personality that is faithful, moral, and civilized.

In the fast-paced and competitive dynamics of modern life, education is no longer only understood as a process of knowledge transfer, but also as a means of shaping human character and personality. The phenomenon of declining morality, weakening of social empathy, and the emergence of intolerant behavior among students are real challenges for the world of education, including Islamic religious education. In the midst of the growing currents of rationalization and digitalization, the educational process often emphasizes the cognitive aspects more than the affective and spiritual. As a result, moral values that should be the soul of Islamic education have not been fully internalized in students. This is where the need arises to present a more humane approach that touches the human side of students such as a humanistic approach.

This view is in line with the basic meaning of humanistic education, namely human-oriented education as the main subject. In the context of Islam, the education system has since its inception been built on the foundation of human values, in harmony with the essence of Islam as a religion that upholds the principles of humanity. Islam focuses its educational direction on the development of human potential as a whole. However, the reality of the implementation of education in schools often still does not reflect this spirit. The learning process tends to be undemocratic and does not fully provide space for students to express their imagination and develop creativity from their own point of view. In fact, critical thinking skills and creativity are important capital for students to face the challenges of modern life and become adaptive and competitive individuals in the future (Amalia & Munawir, 2021, p. 185).

The humanistic approach in education places students as subjects of learning who have potential, feelings, and personal values that need to be respected. This principle is in line with Islamic teachings that glorify humans as the best of creation (*ahsani taqwim*) and emphasise the importance of *akhlak* as the core of faith. Through a humanistic approach, religious education becomes not only a space for understanding religious teachings normatively, but also a process of forming moral and spiritual awareness that lives within learners.

In addition, a study entitled *Implementation of Islamic Religious Education Based on Love: A Humanistic Qualitative Approach*, written by Opik Taupik Kurahman, et al. Through a qualitative approach and phenomenological study that highlights the meaning of love as a social, affective, and spiritual force that can strengthen the relationship between teachers and students. The study explains that the conceptual model called *Spiritual Loving Pedagogy*, which is the integration of love and pedagogical affection with Islamic theological values, places love as the main energy in shaping students' character and spiritual awareness. (Kurahman et al., 2025, pp. 26–42). While this study has a different

focus, it still departs from the humanistic paradigm in Islamic education. This study attempts to conceptually analyse the process of internalising moral values in Islamic Religious Education by focusing on a humanistic approach. In the research conducted by Sri Haningsih entitled *Model of Internalisation of Islamic Religious Education Values and Morals*, emphasis is placed on practical application in the learning process, highlighting the role of teachers, the curriculum, and the integration of the cognitive, affective, and psychomotor domains (Haningsih, 2022, pp. 94–100). The difference with this study lies in the conceptual aspect, where the main focus is on theoretical and conceptual analysis of how moral values are internalised in Islamic religious education using a humanistic approach. Furthermore, research entitled *The Development of Humanistic Theory in Aqidah Akhlak Education as a Foundation for Strengthening Islamic Character*, written by Muhamad Amier and Syukri, shows that humanistic theory can strengthen Islamic character education by placing students as active subjects who are responsible for their learning process. (Ali & Syukri, 2025). In contrast, this study focuses on a conceptual analysis of how moral values can be internalised in Islamic religious education.

2. Methods

This type of research uses qualitative methods with a library research approach. In the data collection process, the researcher's study focused on primary data from relevant literature sources such as articles, books and secondary data from literature related to the subject matter of this article. Meanwhile, data analysis was carried out using content analysis, which aims to describe, interpret, and provide an in-depth understanding of the content of the collected texts. Through this approach, the data obtained was analysed systematically to produce comprehensive and meaningful conclusions in line with the focus of the study.

3. Result and Discussion

Internalisation of Moral Values in Islamic Religious Education

Values in human life not only serve as guidelines for behaviour and actions within society, but also as a benchmark for assessing the rightness or wrongness of social behaviour. When a phenomenon arises that conflicts with the prevailing value system, the action is considered a deviation from the commonly accepted norms and is likely to be rejected by the wider community

Islam teaches that the value system is not only oriented towards ritual and spiritual aspects, but also encompasses all dimensions of human life. These values can be understood through three fundamental relationships:

- a. The Relationship between Humans and Allah (Hablun minallah)
This aspect reflects the spiritual dimension and human submission to divine will and rules. Obedience in this relationship is the basis for inner peace and tranquillity
- b. The Relationship between people (Hablun minannas)

The importance of social ethics, justice, mutual respect, and solidarity in community life. Imbalances in these relationships can trigger social conflict and the loss of social harmony within the community.

- c. The Relationship between and nature (Hablun minal 'alam)
Di Here, it is emphasised that humans, as stewards of the earth, have a responsibility to maintain the balance of the ecosystem and the continuity of life (Rafsanjani et al., 2025, p. 511).

Islamic values not only serve as moral guidelines, but also as a system that shapes the entire order of human life. The three fundamental values, namely spiritual, social, and ecological, are in fact the main pillars in shaping the noble character of students. Islamic education that emphasises the integration of these three values not only produces individuals who are intellectually intelligent, but also have character, empathy, and moral responsibility towards others and nature.

Then, in the process of internalising moral values in education, there are three stages that must be carried out in a continuous manner, namely:

- a. Value Transformation
At this stage, educators act as conveyors of information about moral values, both positive and negative. Communication is two-way, with educators conveying certain moral teachings or principles, such as explaining that lying is wrong. The aim is for students to recognise and understand the difference between behaviour that is in line with values and behaviour that is contrary to them.
- b. Value Transaction
This stage is marked by two-way communication between educators and students. The interaction is reciprocal and participatory. Educators not only explain good and bad values, but also set real examples through their attitudes and behaviour, which students are then encouraged to respond to and demonstrate and practise in their daily lives.
- c. Transinternalitation of Values
This stage represents a deeper level of values than the previous two stages. In this process, educators transfer not only knowledge or outwardly visible moral behaviour, but also shape students' personalities and inner attitudes. Educators' personalities become role models that influence students through moral exemplarity, integrity and sincerity (Muhaimin, 2008, p. 301).

When linked to the humanistic approach in Islamic education, these three stages are in line with the view that the educational process must humanise people (humanising education). Education should not only be oriented towards mastery of material or memorisation of values, but more towards the formation of a whole person, encompassing various aspects such as spiritual, emotional and social.

The Application of a Humanistic Approach in the Internalisation of Morals

The term humanism became known in the 19th century. In German, the term Humanismus refers to a form of education that places the classical works of the Greeks and Romans at the centre of learning, which first came into use in 1808. Meanwhile, in English, the term humanism first appeared in writing by Samuel Coleridge Taylor in 1812. At that time, the term was used to describe a religious theology (Iwan, 2023, p. 44). In general, humanism focuses on the development of human personality and potential. This approach emphasises how humans build themselves to do positive and beneficial things.

In the process of developing and shaping students, educational institutions play a strategic role in sustainable development. The function of education in schools is not limited to academic achievement alone, but also serves as a systematic means of shaping the behaviour and personality of students towards maturity. Through the educational process, cultural values can be passed on to the younger generation either directly or through continuous learning. This process not only includes the internalisation of knowledge obtained through formal channels, but also involves informal education that plays a role in the mental, moral, and character development of students in accordance with the expectations of parents and society.

Through education, cultural values and Islamic teachings can be transmitted to the younger generation on an ongoing basis, both through formal learning activities and through habituation in the educational environment. This process includes the internalisation of values, the instilling of knowledge, and the formation of character in line with the objectives of Islamic education, which is to create people who are knowledgeable, faithful, and noble in character.

Islamic education based on humanistic theory should ideally be designed to facilitate the comprehensive and optimal development of students' potential. As social beings, humans inherently have a need to develop. Therefore, the learning process should not only focus on cognitive aspects, but also nurture students' affective and psychomotor aspects. In this context, teachers play a role not only as educators, but also as facilitators who provide students with the freedom to express themselves, be creative, and develop themselves in accordance with their potential (Ali & Syukri, 2025, p. 138).

Humanism emphasises universal human values such as compassion, kindness, justice, empathy, humility, wisdom and so on. These values form the core of every religion. In Islam, the Qur'an and Sunnah are the main sources of guidance for Muslims in shaping their daily attitudes and behaviour (Hafizatul et al., 2024, p. 200). This view sees that religion not only regulates human relations with God, but also serves as a source of inspiration to spread goodness and create prosperity for others. In the humanistic context put forward by Abdurrahman Mas'ud, common sense is understood as the human ability to think rationally, objectively, and responsibly based on religious values (Rachman et al., 2023, p. 311). In this view, common sense is not considered to be contrary to religion, but rather a means of understanding religious teachings in a more profound and contextual manner. By using common sense, humans are able to translate religious values into concrete actions that bring benefits. Through a

humanistic approach, education is expected to humanise humans by opening up space for students to explore, develop, and realise their best potential, both intellectually and spiritually.

The implications of humanistic learning on the character building of students can be seen in the growth of a better and more civilised personality in accordance with Islamic teachings. Through this approach, Islamic values are not only understood by students in a theoretical way, but can also be practised in real life. Polite behaviour, mutual love among fellow students, respect for teachers and parents, and the ability to express creativity are the tangible results of humanistic learning. Thus, the application of this approach can encourage changes in student behaviour towards a more positive and noble character.

Challenges and Relevance of the Humanistic Approach

The relevance of humanistic theory can be understood in terms of realising character education through Islamic principles that are in line with its teachings. This theory emphasises the holistic development of students intellectually, emotionally and spiritually, which is in harmony with the Islamic concept of *fitrah*, namely the belief that every human being has the potential for goodness that needs to be developed in a focused manner. A learning approach that places students at the centre of the learning process is in line with Islamic values. Islam teaches that each person has unique characteristics and potential, all of which should be respected. Humanistic theory focuses on the development of emotional and social aspects in line with the main objective of Islamic education, which is to shape individuals with noble character (Zamzami & Putri, 2024, p. 317).

In the context of education, humanistic theory views teachers as facilitators who encourage students to discover their own meaning and potential. This is because teachers act as guides towards moral and spiritual maturity (Insani, 2019, p. 211). In addition, humanistic theory emphasises meaningful learning, whereby knowledge is not only studied but also applied for the benefit of life.

The challenges in implementing Islamic character education in the modern era cannot be separated from the forces of globalisation and developments in information technology. Both of these have a major influence on the way young people think, behave and interact, especially students, who often have the potential to stray from Islamic moral and spiritual values (Muis et al., 2024, p. 7174).

However, various studies point to adaptive and innovative approaches in conveying Islamic values as an effective solution. By utilising digital media and interactive learning methods designed in accordance with Islamic principles, character education can be delivered in a way that is more relevant and appealing to the modern generation (Hasmiza, 2025, p. 177). This approach not only helps students understand Islamic values, but also fosters awareness to apply them in daily life in a contextual manner that produces various meanings of goodness.

The results of the evaluation of the implementation of the Islamic character education programme show that the success of shaping students' character is greatly influenced by the continuity and consistency of the educational process. A

continuous approach not only strengthens the internalisation of Islamic values but also fosters moral awareness that naturally grows in students. When Islamic values are instilled continuously through contextual learning experiences both in school and outside the classroom, the character-building process does not stop at the cognitive level, but becomes part of the students' personality and lifestyle. Thus, Islamic character education with a humanistic approach that is carried out consistently has long-term transformative power in shaping a generation that is not only knowledgeable but also moral and has integrity in facing the challenges of the times (Citraningsih, 2024, pp. 24–35).

4. Conclusion

Islamic education essentially plays a role in shaping the whole personality of a human being. Through this process, individuals with good character, discipline, and ethics are born, which ultimately contributes to the creation of a harmonious and civilised society. In this context, the humanistic approach offers a view that places humans as unique beings with potential that can be developed towards perfection as human beings.

Humanistic learning theory asserts that the learning process must be centred on humans as both subjects and objects of education, with human values as the main foundation. An education system oriented towards this approach emphasises the importance of developing human dignity, freedom of thought, and the ability to make choices based on one's beliefs and values. From the perspective of Islamic moral education, humanistic learning theory has significant relevance. This approach not only helps students understand moral values, but also fosters awareness to practise them in real life. Thus, education based on humanistic values is able to produce a generation of Muslims with noble character, who are integrated and able to take responsibility in society.

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