

INTERNALIZATION OF ISLAMIC CHARACTER VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT SMP AL-AZHAR MANDIRI PALU

Tintia Alya Sani¹, Nasrul²

^{1, 2} UIN Datokarama Palu, Sulawesi Tengah, Indonesia

¹ tintiaalyasani12@gmail.com, ² nasrulrrazak@gmail.com

Abstract

This study aims to describe the process of internalizing character values in Islamic Religious Education (PAI) learning at SMP Al-Azhar Mandiri Palu. Character education is a fundamental aspect of the national education system, especially in addressing moral and social challenges in the era of globalization. Through PAI learning, schools are expected not only to transfer religious knowledge but also to instill Islamic character values such as discipline, religiosity, and tolerance. This research employs a qualitative descriptive method with a phenomenological approach, in which the researcher acts as the main instrument in collecting data through observation, interviews, and documentation. The research subjects include the principal, vice principal, Islamic Education teachers, and students. The results indicate that the internalization of character values at SMP Al-Azhar Mandiri Palu is carried out through intracurricular, co-curricular, and extracurricular activities. The value of discipline is internalized through practices such as punctual attendance, performing congregational prayers, and adherence to school rules. The religious value is cultivated through activities such as Qur'an recitation, communal prayers, regular worship habits, and teachers serving as role models for students. Meanwhile, the tolerance value is reflected in social interactions among students who respect differences in opinions, ethnicity, and cultural backgrounds. These three values are not only taught theoretically but are also applied contextually and continuously in daily school life.

Keywords: Islamic Religious Education, Value Internalization, Character Education

Abstrak

*Penelitian ini bertujuan untuk mendeskripsikan proses internalisasi nilai-nilai karakter dalam pembelajaran Pendidikan Agama Islam (PAI) di SMP Al-Azhar Mandiri Palu. Pendidikan karakter merupakan aspek fundamental dalam sistem pendidikan nasional, terutama dalam menghadapi tantangan moral dan sosial di era globalisasi. Melalui pembelajaran PAI, sekolah diharapkan tidak hanya mentransfer pengetahuan agama, tetapi juga menanamkan nilai-nilai karakter Islami seperti disiplin, religius, dan toleransi. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan fenomenologis, di mana peneliti berperan sebagai instrumen utama dalam mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Subjek penelitian meliputi kepala sekolah, wakil kepala sekolah, guru PAI, dan peserta didik. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai karakter di SMP Al-Azhar Mandiri Palu dilakukan melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler. Nilai **disiplin** diinternalisasikan melalui pembiasaan kedatangan tepat waktu, pelaksanaan salat berjamaah, dan kepatuhan terhadap tata tertib sekolah. Nilai **religius** ditanamkan melalui kegiatan tadarus, doa bersama, pembiasaan ibadah, serta keteladanan guru yang menjadi panutan bagi siswa. Sementara itu, nilai **toleransi** diwujudkan dalam interaksi sosial antar siswa yang saling menghargai perbedaan pendapat, suku, dan latar belakang budaya. Ketiga nilai ini tidak hanya diajarkan secara teoritis, tetapi diterapkan secara kontekstual dan berkesinambungan dalam kehidupan sekolah sehari-hari.*

Kata kunci: Pendidikan Agama Islam, Internalisasi Nilai, Pendidikan Karakter



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Education plays a crucial role in shaping students' character, enabling them to become individuals who are not only academically intelligent but also possess high morals and noble character. In the context of Islamic education, one of the primary goals is to produce a generation that is faithful, devout, and able to implement Islamic values in their daily lives. Therefore, Islamic Religious Education (PAI) focuses not only on the transfer of religious knowledge but also on the internalization of character values, which form the foundation for developing a Muslim personality with integrity.

Character education is a central issue in Indonesian education today, given the rampant phenomenon of moral decline, juvenile delinquency, and the challenges of globalization that impact the behavior of the younger generation. Schools, as formal educational institutions, play a strategic role in shaping students' character, particularly through the internalization of character values integrated into every aspect of learning, including Islamic Religious Education (PAI).¹

Islamic Religious Education in schools serves not only as a means of transferring religious knowledge, but also as an effective vehicle for instilling character values such as honesty, discipline, responsibility, hard work, environmental awareness, and religiosity. Internalization of character values through Islamic Religious Education (PAI) learning is carried out through various approaches, including teacher role models, fostering habitual worship, integrating values into the curriculum, and creating a religious school environment conducive to character building.²

Al-Azhar Mandiri Junior High School in Palu, as an Islamic-based educational institution, has a responsibility to instill Islamic character values in its students. In the modern era filled with the challenges of globalization and technological development, character building is increasingly important to protect the younger generation from negative influences that can weaken their morals and ethics. The rapid flow of information and exposure to foreign cultures often make students more susceptible to the influence of values that conflict with Islamic teachings.³ Therefore, character education through Islamic Religious Education (PAI) must be carried out systematically and continuously so that students are able to select and apply values that align with Islamic teachings in their lives.

¹ Alivia Fatikatz Zahroh and Muhamad Sidiq Asyhari, "Internalisasi Nilai Pendidikan Agama Islam Melalui Pendidikan Karakter," *Journal on Education* 6, no. 3 (2024): 17101–11.

² Marlina Islamiati and Sulaiman Jazuli, "Strategi Internalisasi Nilai-Nilai Karakter di MTs Negeri 1 Hulu Sungai Selatan," *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 1 (2024): 1–12, <https://doi.org/10.30863/attadib.v5i1.5426>.

³ Hadi Saputra Panggabean et al., "Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Membentuk Kesadaran Peduli Lingkungan Di SMA Ormas Islam Kota Medan," *Jurnal Pendidikan Islam*, 2023, 961–76, <https://doi.org/10.30868/ei.v12i001.7228>.

Recent research at Al Azhar Mandiri Junior High School in Palu shows that character education is strengthened through three main channels: intracurricular, co-curricular, and extracurricular activities. Intracurricular activities integrate character values into every subject, including Islamic Religious Education (PAI), through teacher-designed learning materials. Co-curricular activities support deeper understanding of the material and the internalization of values, while extracurricular activities, such as religious activities, sports, and daily habits, serve as a means of instilling religious values, integrity, responsibility, and independence.⁴

Internalization of character values in Islamic Religious Education learning cannot only be done through theoretical learning in class, but must also be realized in everyday life through various more applicable and contextual approaches.⁵ One of the most effective methods is role modeling, where teachers, school staff, and parents act as role models, demonstrating attitudes and behaviors that reflect Islamic values. Students tend to more easily absorb and emulate character values when they see real-life examples in their daily lives. Therefore, Islamic Religious Education teachers are expected to not only teach religious material but also to set examples of honesty, discipline, responsibility, and caring for others.

Habituation is also key to internalizing character values. Through programs such as congregational prayer at school, reading the Quran before class, sharing with others, and fostering a culture of greeting and good deeds, students will become accustomed to applying Islamic values in their daily lives. This habituation will help them make Islamic character a part of their personality, not just an obligation carried out only in the school environment.

Internalization of character values can also be strengthened through direct practice in daily life. For example, in the aspect of honesty, students are taught not to cheat on exams and to always tell the truth in every situation. In the aspect of responsibility, they are accustomed to completing tasks and responsibilities given to them conscientiously. Meanwhile, in the aspect of social awareness, they can be involved in various social activities, such as visiting orphanages, sharing food with less fortunate friends, or cleaning the school environment together. In this way, character values are not only understood theoretically but also become habits that are ingrained in everyday life.

Besides role models, habituation, and direct practice, reflection also plays a crucial role in character internalization. Students need to be given the opportunity to reflect on their actions and attitudes, and understand the impact of each decision they make. Through class discussions,

⁴ Jihan and Sri Dewi Lisnawaty, "Implementasi Penguatan Pendidikan Karakter di Sekolah Menengah Pertama (SMP) Al Azhar Mandiri Palu," *Al-Tadbir: Jurnal Manajemen Pendidikan* 2, no. 1 (2022).

⁵ A. M. Wibowo, "The Internalization of National Character Values Through Islamic Religious Education at Ex International High School in Pekalongan," *Analisa* 21, no. 02 (2014): 291–303.

daily journals, or reflection sessions after religious activities, they can evaluate themselves and improve their personality qualities over time. Through reflection, students will gain a deeper understanding of the meaning of the Islamic values they live by, rather than simply performing rituals without a deep understanding.⁶

The implementation of internalization of character values through Islamic Religious Education (PAI) learning at Al Azhar Mandiri Middle School, Palu, is highly relevant to today's educational needs, which require students to be not only intellectually intelligent but also possess strong character and noble morals. This aligns with the national policy on Strengthening Character Education (PPK) and the national education goal of developing Indonesians who are faithful, devoted to God Almighty, and possess noble morals.⁷ However, in the process, various challenges are faced, such as a lack of awareness among students in implementing religious values, the negative influence of social media, and a lack of involvement of the surrounding environment in supporting character formation.⁸

Based on this background, this study will discuss the process of internalizing character values in Islamic Religious Education (PAI) learning at Al-Azhar Mandiri Middle School, Palu. By understanding and implementing appropriate methods, it is hoped that schools can be more effective in producing a generation with a balance between intellectual, spiritual, and moral intelligence.

LITERATURE REVIEW

Internalizing character values through Islamic Religious Education (PAI) learning is a crucial aspect in shaping students' character. Various studies have shown that religious education plays a strategic role in instilling religious, moral, and social values in students, which in turn shape their personality and noble character.

According to Okti Khoirunnisa, the internalization of religious character values in the Islamic character development program at Al-Irsyad Islamic Middle School in Cilacap is carried out through extracurricular activities such as tahsin and tahfidz Al-Quran, as well as youth tarbiyah nights. This internalization process focuses not only on cognitive aspects but also affective and

⁶ Siti Khairani et al., "Internalisasi Nilai-Nilai Pendidikan Islam Pada Mata Pelajaran Pendidikan Jasmani Dan Kesehatan Di Madrasah Tsanawiyah Kota Binjai," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 14, no. 1 (2024): 135, <https://doi.org/10.22373/jm.v14i1.23773>.

⁷ Islamiati and Jazuli, "Strategi Internalisasi Nilai-Nilai Karakter di MTs Negeri 1 Hulu Sungai Selatan."

⁸ Elvi Sukriyah et al., "Internalisasi Nilai-Nilai Pendidikan Agama Islam bagi Remaja di Lingkungan Keluarga," *Research and Development Journal of Education* 10, no. 1 (2024): 156, <https://doi.org/10.30998/rdje.v9i2.21104>.

psychomotor aspects, so that students not only understand religious values theoretically but also practice them in their daily lives.⁹

In line with the research of Alivia Fatikatuz Zahroh and Muhamad Sidiq Asyhari, which explains three stages of value internalization in Islamic Religious Education (PAI) learning, namely value transformation, value transaction, and value internalization, this process ultimately results in changes in students' religious attitudes and behaviors as a whole. The value transformation stage is the time when the teacher provides information about good and bad values in the form of verbal communication. Next, in the value transaction stage, a two-way interaction occurs between the teacher and students, where students not only receive information but are also invited to practice the values through real examples provided by the teacher. The final stage, value internalization, includes an active mental and personality response from students so that these values are truly embedded and influence their attitudes and actions.¹⁰

In the context of character education, routine religious activities such as prayer, voluntary fasting, and congregational prayer play a crucial role in strengthening the internalization of religious values and developing noble character. Consistent familiarization with religious values increases students' awareness and understanding of the meaning of these values, not only theoretically but also in real life. This is also supported by the concept of role modeling and habituation as the primary strategy in instilling values, where teachers act as role models, providing concrete examples through daily behavior that reflects religious values.¹¹

This internalization process also requires active reflection from students, such as through class discussions, daily journal writing, or evaluation sessions after religious activities, so that the values taught can be understood more deeply and internalized holistically so that they can become a strong moral and spiritual foundation in the lives of students.

Research conducted by Zulfirman at SMP Negeri 4 Sungai Raya revealed that internalizing character values through Islamic Religious Education (PAI) learning must be systematic and implemented throughout all stages of the learning process, from the introduction, core, and conclusion. The learning activities designed incorporate values such as discipline, tolerance, curiosity, creativity, and responsibility, all of which are integrated into every aspect of the PAI learning process.¹²

⁹ Okhti Khairunnisa, "Internalisasi Nilai-Nilai Pendidikan Karakter Religius dalam Kegiatan Program 'Bina Karakter Islami' di SMP Islam Al-Irsyad Cilacap" (2023).

¹⁰ Zahroh and Asyhari, "Internalisasi Nilai Pendidikan Agama Islam Melalui Pendidikan Karakter."

¹¹ Muhammad Munif, "Strategi Internalisasi Nilai-Nilai PAI dalam Membentuk Karakter Siswa," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017).

¹² Purwaningsih-Rianawati- Kartini, "Internalisasi Nilai-Nilai Karakter Pada Pembelajaran Pendidikan Agama Islam (Pai) Di Smp Negeri 4 Sungai Raya," *Journal of Research and Thought on Islamic Education (JRTIE)* 1, no. 1 (2018): 128–40, <https://doi.org/10.24260/jrtie.v1i1.1071>.

Furthermore, Destatil Maghfiroh and Nur Aisyah emphasized the need for the role of teachers and families in strengthening the internalization of Islamic religious education values through religious culture, so that Islamic character can shape the personality of students who are not only ritually obedient but also behave socially according to religious teachings.¹³

Overall, the literature confirms that internalizing character values through Islamic Religious Education (IS) is an effective approach to shaping students' character, provided it is implemented sustainably and involves various stakeholders within the school and family. A contextual and applicable learning model that incorporates local religious and cultural activities is key to the success of this internalization process in schools.

RESEARCH METHODS

This research uses a qualitative descriptive method. A qualitative approach is used to examine objects in their natural state. In this method, the researcher acts as the primary instrument, while data source sampling is carried out systematically.¹⁴

According to Kirk and Miller in their book *Qualitative Research Methodology*, qualitative research is defined as a tradition in the social sciences that fundamentally relies on observations of humans, both in their environment and in the terminology they use. This approach aims to identify aspects relevant to meaning in various life contexts, including human diversity, actions, beliefs, and interests, with an emphasis on the differences in form that give rise to variations in meaning.¹⁵

Descriptive qualitative research was used to in-depth examine the internalization of character values in Islamic Religious Education learning among students at Al-Azhar Mandiri Middle School in Palu, with the researcher serving as the primary instrument. The approach used was qualitative, phenomenological, and required a holistic approach. This meant the study was conducted holistically, considering the natural context, rather than partially.

According to Sugiyono, a qualitative approach is a research method conducted comprehensively on the subject under study, with the researcher acting as the primary instrument. The results of this research are then presented in narrative or written form, based on the empirical data collected.¹⁶ Therefore, in this study, the researcher believes that this approach is very appropriate to apply. This approach allows the researcher to investigate the problem focus in depth and comprehensively.

¹³ Destatil Maghfiroh and Nur Aisyah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Melalui Budaya Religius," *Global Education Journal* 1, no. 2 (2023): 304–18.

¹⁴ Sugiono, *Metode Penelitian Pendidikan* (Alfabeta, 2014).

¹⁵ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak, 2018).

¹⁶ Anggito and Setiawan, *Metodologi Penelitian Kualitatif*.

Data and data sources are key factors in determining the success of a study. Research cannot be considered scientific if it is not supported by reliable data and sources. Based on its origin, data in research can be divided into two categories: primary data and secondary data. To obtain objective data, the author used various data collection techniques considered to support the smooth running of the study, including interviews, observation, and documentation.¹⁷

The research location is the place where the social situation will be studied. For example, schools, companies, government institutions, streets, homes, markets, and so on.¹⁸ Referring to Sugiyono's opinion above, the location or place for this research will be conducted at Al-Azhar Mandiri Middle School in Palu City. While the subjects in this research are the principal, vice principal for curriculum, vice principal for student affairs, Islamic Religious Education teacher, and students of Al-Azhar Mandiri Middle School Palu.

RESULTS AND DISCUSSIONS

Forms of Character Values Internalized in Islamic Religious Education Learning

Islamic Religious Education (PAI) learning not only aims to transfer religious knowledge but also to instill moral values and character that serve as the foundation for social life. In the context of character education, it is crucial to deeply understand the forms of character values internalized through the PAI learning process. Values such as faith, honesty, responsibility, discipline, tolerance, and compassion are crucial aspects that must be instilled in students.

Al-Azhar School is one of the schools that prioritizes instilling character values in its teaching, particularly in Islamic religious education. According to Alamsyah, an Islamic religious education teacher:

"Every subject, both at school and at the teacher level, always instills character values in students, and this also applies to Islamic Religious Education (PAI), which is one of the subjects that easily incorporates character values" (PAI Teacher, May 5, 2025).

The instilling of character values in subjects is not limited to one subject but is also carried out across several existing subjects. This is in line with the results of an interview conducted with one educator, who stated: This agrees with what was conveyed by Mr. Imam Hadi, an Islamic Religious Education teacher:

"We internalize character values in every subject, because we want the children in our school to excel not only in terms of knowledge but also in terms of character" (PAI Teacher, May 5, 2025).

¹⁷ Ach. Syafiq Fahmi et al., "The Nature of Islamic Religious Education Research Methods," *Maklumat: Journal of Da'wah and Islamic Studies* 3, no. 1 (2025): 24–33, <https://doi.org/10.61166/maklumat.v3i1.46>.

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (CV Alfabeta, 2017).

This statement shows that the internalization of character values is not limited to Islamic Religious Education subjects, but PAI has a central and most dominant role because the teaching material is directly related to moral and moral teachings. The internalization of character values into Islamic Religious Education (PAI) subjects aims to form students who not only understand religious teachings theoretically, but are also able to apply them in everyday life as a reflection of noble character. The main objectives include:

Supporting the above statement, Mrs. Nursia said:

"This internalization aims to develop students who excel in both theory and practice, both at school and in the community. We don't want our students to only understand the theory but not see it in practice." (Vice Principal for Curriculum, July 18, 2025).

The results of field observations show that the forms of internalization of values in Islamic religious education learning can be described as follows:

Discipline

Discipline is an attitude or behavior that demonstrates obedience to applicable rules, regulations, or norms, whether in personal life, school, work, or society in general. Discipline reflects a person's ability to control themselves, obey regulations, and consistently carry out responsibilities. In the school environment, discipline can be interpreted as the attitudes and behavior of students, teachers, and all school members in obeying the rules, regulations, and norms that apply in the school environment. Discipline is an important part of the educational process because it helps create an orderly, safe, and conducive learning atmosphere:

In relation to this, Mr. Alamsyah as a PAI teacher said:

"Discipline is one of the important character traits instilled in students. This is done so that students' attitudes and behavior can comply with existing school regulations" (PAI Teacher, May 5, 2025).

Discipline is seen as a key character trait intentionally instilled in students. The primary goal is to shape their attitudes and behaviors to comply with all school rules and regulations. In line with this, the principal of Al-Azhar Middle School also stated:

"Discipline is an important character trait we intentionally instill in our students. By cultivating discipline from an early age, we hope they will develop into individuals capable of adhering to school rules and regulations. This includes not only arriving on time, but also dressing appropriately, behaving politely, and being responsible for assigned tasks."

(Principal, June 5, 2025)

This statement demonstrates that the school views discipline as a key foundation for developing student character. Efforts to instill discipline are carried out continuously through habituation and monitoring of students' daily behavior within the school environment.

Religious

Religious attitudes, in the context of character values, refer to behaviors that reflect a person's adherence to their religious teachings and demonstrate a good relationship with God and fellow creatures. These attitudes are an essential part of character education because they form the moral and spiritual foundation of a person's life. In practice, religious attitudes are not only reflected in the classroom but can also be seen through habits such as consistently practicing religious practices, speaking honestly, being polite, and demonstrating empathy and concern for others.

Religious values also teach the importance of patience, sincerity, gratitude, and the ability to forgive, all of which are fundamental to developing a noble character. Beyond simply a personal relationship with God, a religious attitude also encourages a person to contribute positively to social life, maintain interfaith harmony, and care for the surrounding environment. Therefore, the integration of religious values into character education not only shapes individuals with good morals but also fosters a harmonious, peaceful, and civilized society.

An interview conducted with Mr. Alamsyah as an Islamic Religious Education teacher, said:

"At Al-Azhar Middle School, we teach religious values not only in religious studies but also in all school activities. For example, we always instill in students the importance of patience and sincerity, especially when facing difficult problems or assignments. We also teach the importance of gratitude for all of God's blessings, and this becomes a reflection in every *tadarus* activity and the habit of daily prayer" (PAI Teacher, June 5, 2025).

The same thing was conveyed by one of the students in class VII A who stated:

"At this school, we are often reminded to be patient and sincere, especially when facing assignments or tests. Sometimes, if I don't understand a lesson, I get angry or give up quickly. But the teachers always tell us to be patient and keep trying, because it's all part of life's trials." (Al-Azhar Middle School student, June 5, 2025)

In the Islamic Religious Education learning process, the instillation of religious values is carried out comprehensively and continuously, not only limited to the delivery of material but also through the formation of attitudes and the instillation of daily behavior. As the central figure in learning, teachers play a crucial role in instilling these values, both directly through teaching and indirectly through role modeling.

Each lesson is always linked to religious values relevant to students' lives. For example, when discussing the stories of the prophets, teachers relate them to the values of patience, steadfast faith, and sincerity in facing life's trials. When presenting material on the pillars of Islam, teachers not only provide conceptual explanations but also instill the importance of performing worship with sincere intentions and gratitude.

Tolerance

The character value of tolerance is one of the important values in character education, referring to a person's attitude and behavior in respecting differences, whether religious, ethnic, cultural, opinion, or customs. This value emphasizes the importance of peaceful coexistence, mutual respect, and not imposing one's will on others. In the context of education, tolerance must be taught and cultivated from an early age so that students grow into open individuals who appreciate diversity and are able to maintain harmony in their social life.

Tolerance also fosters an inclusive learning environment, where every individual feels accepted and valued regardless of their background. Furthermore, tolerance is fundamental to building a democratic, just, and harmonious society, especially in a diverse country like Indonesia. Therefore, this value needs to be internalized not only through formal learning but also through teacher role models, school social activities, and daily interactions between students.

According to Mrs. Yuniarti, the principal of Al Azhar Palu Middle School:

"Tolerance is a crucial part of character education at Al Azhar Middle School, Palu. We recognize that although the majority of students are Muslim, they still live in a culturally diverse society. Therefore, we teach tolerance not only theoretically in lessons, but also through practice and habituation in daily school life," (Principal, June 5, 2025).

Al Azhar Middle School, Palu, places great emphasis on the importance of tolerance as an integral part of its students' character education. Although the majority of students at this school are Muslim, the school fully recognizes that they live in a pluralistic society, where cultural, ethnic, customary, and family background diversity is a part of everyday life. Therefore, teaching the value of tolerance goes beyond concepts or theory in religious studies or civics lessons, but is actively internalized through various concrete activities and consistent practice.

The practice of tolerance is manifested in respectful interactions between students, acceptance of differing opinions, non-discriminatory cooperation on group assignments, and inclusive extracurricular activities. Teachers and other educational staff also serve as role models by demonstrating openness, fairness, and respect for diversity. Through this approach, the school hopes that students will not only understand the theoretical importance of tolerance but also be able

to apply it in their daily lives. The ultimate goal is to develop a generation with open personalities, a peaceful spirit, and the ability to coexist harmoniously in a pluralistic society.

Mr. Alamsyah, as an Islamic Religious Education teacher, said:

"At Al Azhar Middle School in Palu, we strongly encourage the practice of tolerance in various school activities. For example, in interactions between students, we instill habits of mutual respect, non-discrimination, and openness to differences. We also encourage students to accept others' opinions, especially during group discussions or collaborative work on class assignments. There's no such thing as who is right or superior; everyone is given equal space to express their opinions." (PAI Teacher, June 5, 2025)

The practice of tolerance at Al Azhar Middle School in Palu is realized through the instilling of mutual respect and acceptance of differences in various school activities. The school consistently instills values of tolerance not only in formal learning but also in all aspects of school life. In interactions between students, they are taught not to discriminate against their peers based on ethnicity, culture, or social status, and to be open to diverse opinions and perspectives.

Tolerance is a fundamental principle in building healthy communication and relationships among school members. This value is concretely practiced through group work, class discussions, and cross-grade and extracurricular activities, where every student is given equal space to express their opinions and contribute. There is no dominance of opinion or presumption of rightness, but rather mutual listening and respect for each other's perspectives.

According to Abida, a seventh grade student at Al Azhar Palu Middle School:

"Here, we are all taught to respect each other. In every activity, both in and outside of class, we are accustomed to working together without discrimination. For example, during group discussions, everyone is given the opportunity to speak. No one feels they are right or dominant, because the teachers always remind us to listen to each other." (Student at Al-Azhar Middle School, July 8, 2025).

In line with what Abida said, Zahira, a student in class VII B, also said:

"When we work in groups at school, we usually divide the tasks according to our abilities. No one feels superior. We all listen to each other, and if we have different ideas, we usually discuss them. Teachers always say, 'Don't force your opinion; respect all voices.' So we're used to being open and unselfish." (Student at Al Azhar Middle School, July 8, 2025).

Students at Al Azhar Middle School in Palu are accustomed to practicing tolerance in various learning activities, particularly in group work. In every collaboration, tasks are divided fairly and proportionally according to each student's abilities and interests. This creates a harmonious working environment, where no single student feels superior, smarter, or entitled to

dominate the group. Each group member is given space to express their ideas, and differences of opinion are not seen as obstacles but as opportunities to enrich the discussion and their work.

Listening to one another and respecting opinions have become a deeply ingrained part of the learning culture. In this process, students are trained to think critically and openly, while also learning to manage their egos and emotions for the common good. These values of tolerance don't develop instantly, but are reinforced by the role of teachers who consistently instill the importance of respecting every voice. Through guidance, advice, and role models, teachers encourage students to avoid imposing their will and foster awareness of the importance of diversity of thought.

The character value of tolerance is an important foundation in character education at Al Azhar Middle School, Palu. Tolerance is not only taught theoretically in subjects such as Islamic Religious Education, but more than that, it is internalized through practical practices and habits in students' daily lives, both in and outside the classroom. In the classroom, the value of tolerance is evident in group work, discussions, and interactions between students, where each student is given space to express their opinions, listen to each other, and collaborate without discrimination. Teachers actively guide and serve as role models in encouraging the creation of an inclusive, fair, and open learning environment.

Meanwhile, outside the classroom, tolerance is demonstrated in various activities such as flag ceremonies, community service, religious activities, and extracurricular activities. Students are accustomed to working together across backgrounds and are trained to respect differences in culture, opinion, and belief in various activities. The school, through the principal, teachers, and vice principal for student affairs, plays a crucial role in consistently fostering this culture. Discussion.

Discussion

Based on the research results, it was found that Islamic Religious Education (PAI) learning at Al Azhar Middle School consistently internalizes various character values into learning activities and daily school life. The core values identified include discipline, religiosity, and tolerance. Each of these values is not only taught theoretically in the classroom but also instilled through habituation and role modeling in real-life situations.

The value of discipline is evident in students' habits of regularly following activity schedules, such as arriving on time, praying in congregation, and completing religious duties on time. Islamic Religious Education teachers instill discipline not only through instruction but also through role modeling and ongoing supervision. This discipline forms positive habits that influence students' sense of responsibility and independence.

Religious values are the primary foundation of Islamic Religious Education (PAI) learning. Students are accustomed to beginning activities with prayer, performing congregational prayers, and actively participating in school religious activities. Religiosity is also emphasized in students' daily behavior, such as maintaining polite speech, respecting teachers, and maintaining good relationships with others. Internalizing religious values fosters not only ritual piety but also social piety.

Within the context of learning and social interactions within the school environment, the value of tolerance is instilled so that students respect differences of opinion, ethnicity, and background. Islamic Religious Education teachers emphasize the importance of mutual respect and non-imposition of will, especially in religious discussions. This is crucial for developing open, peaceful, and inclusive character in students.

CONCLUSION

Islamic Religious Education (PAI) learning not only aims to transfer religious knowledge but also to instill moral and character values that serve as the foundation for social life. In the context of character education, it is crucial to deeply understand the forms of character values internalized through the PAI learning process. Values such as discipline, religiousness, and tolerance are crucial aspects that must be instilled in students. The internalized values in Islamic religious education learning can be described as follows:

Discipline, The value of discipline is seen through students' habits in following activity schedules regularly, such as arriving on time, praying in congregation, and carrying out religious duties on time. Religious, Students are accustomed to starting activities with prayer, performing congregational prayers, and being active in school religious activities.. Tolerance, The value of tolerance is instilled so that students respect differences in opinion, ethnicity and background.

BIBLIOGRAPHY

- Ach. Syafiq Fahmi, Halimatus Sa'diyah, Intan Dwi Permatasari, and Faiqatul Munawwarah. "The Nature of Islamic Religious Education Research Methods." *Maklumat: Journal of Da'wah and Islamic Studies* 3, no. 1 (2025): 24–33. <https://doi.org/10.61166/maklumat.v3i1.46>.
- Anggito, Albi, and Johan Setiawan. *Metodologi Penelitian Kualitatif*. CV Jejak, 2018.
- Islamiati, Marlina, and Sulaiman Jazuli. "Strategi Internalisasi Nilai-Nilai Karakter di MTs Negeri 1 Hulu Sungai Selatan." *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 1 (2024): 1–12. <https://doi.org/10.30863/attadib.v5i1.5426>.
- Jihan, and Sri Dewi Lisnawaty. "Implementasi Penguatan Pendidikan Karakter di Sekolah Menengah Pertama (SMP) Al Azhar Mandiri Palu." *Al-Tadbir: Jurnal Manajemen Pendidikan* 2, no. 1 (2022).
- Kartini, Purwaningsih-Rianawati-. "Internalisasi Nilai-Nilai Karakter Pada Pembelajaran Pendidikan Agama Islam (Pai) Di Smp Negeri 4 Sungai Raya." *Journal of Research and*

- Thought on Islamic Education (JRTIE)* 1, no. 1 (2018): 128–40. <https://doi.org/10.24260/jrtie.v1i1.1071>.
- Khairani, Siti, Yusnaili Budiyanti, and Sapri Sapri. “Internalisasi Nilai-Nilai Pendidikan Islam Pada Mata Pelajaran Pendidikan Jasmani Dan Kesehatan Di Madrasah Tsanawiyah Kota Binjai.” *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 14, no. 1 (2024): 135. <https://doi.org/10.22373/jm.v14i1.23773>.
- Khairunnisa, Okhti. “Internalisasi Nilai-Nilai Pendidikan Karakter Religius dalam Kegiatan Program ‘Bina Karakter Islami’ di SMP Islam Al-Irsyad Cilacap.” 2023.
- Maghfiroh, Destatil, and Nur Aisyah. “Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Melalui Budaya Religius.” *Global Education Journal* 1, no. 2 (2023): 304–18.
- Munif, Muhammad. “Strategi Internalisasi Nilai-Nilai PAI dalam Membentuk Karakter Siswa.” *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017).
- Panggabean, Hadi Saputra, Hasan Bakti Nasution, and Usiono. “Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Membentuk Kesadaran Peduli Lingkungan Di SMA Ormas Islam Kota Medan.” *Jurnal Pendidikan Islam*, 2023, 961–76. <https://doi.org/10.30868/ei.v12i001.7228>.
- Sugiono. *Metode Penelitian Pendidikan*. Alfabeta, 2014.
- Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R & D*. CV Alfabeta, 2017.
- Sukriyah, Elvi, Sapri Sapri, and Makmur Syukri. “Internalisasi Nilai-Nilai Pendidikan Agama Islam bagi Remaja di Lingkungan Keluarga.” *Research and Development Journal of Education* 10, no. 1 (2024): 156. <https://doi.org/10.30998/rdje.v9i2.21104>.
- Wibowo, A. M. “The Internalization of National Character Values Through Islamic Religious Education at Ex International High School in Pekalongan.” *Analisa* 21, no. 02 (2014): 291–303.
- Zahroh, Alivia Fatikatuz, and Muhamad Sidiq Asyhari. “Internalisasi Nilai Pendidikan Agama Islam Melalui Pendidikan Karakter.” *Journal on Education* 6, no. 3 (2024): 17101–11.