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Internalization of Fiqh Values in the Formation of Student Character in MAN Insan Cendekia Serpong, South Tangerang City

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Abstract

Islamic education emphasizes character development alongside religious knowledge; however, values taught in the classroom are not always consistently reflected in students' daily behavior. This qualitative descriptive study examined the internalization of fiqh (Islamic jurisprudence) values, student character formation, and the perceived contribution of fiqh instruction at MAN Insan Cendekia Serpong, South Tangerang City. Data were collected through observations, semi-structured interviews with fiqh and Akidah Akhlak (Islamic creed and ethics) teachers and students, and document analysis. Data analysis involved data reduction, data display, and conclusion drawing, supported by source and methodological triangulation. The findings identified three interconnected stages of value internalization: value transformation, value transaction, and transinternalization. Classroom discussions and religious practices were reinforced through congregational prayers, the school's 5S culture, and structured daily routines within the boarding school environment. Interview responses and observational findings indicated behaviors reflecting religious commitment, discipline, honesty, responsibility, and respect for others. Interpreted through the dimensions of moral knowing, moral feeling, and moral action, these findings suggested that fiqh instruction could contribute to student character formation when supported by teachers' role modeling and consistent opportunities for practical application. Nevertheless, students demonstrated varying levels of behavioral consistency, and the observed character development could not be attributed exclusively to fiqh instruction. The study highlighted the importance of integrating classroom instruction with supervised daily practices while acknowledging the methodological limitations of a descriptive study conducted at a single educational institution.

INTRODUCTION

The internalization of values in Islamic education is essential to student character formation because education encompasses not only cognitive development but also the cultivation of attitudes and behaviors. Yaqinah and Jazilurrahman (2025) explained that Islamic values, such as religiosity, tolerance, and politeness, could be developed through a continuous process of internalization involving habituation, role modeling, and guidance. This suggests that student character formation does not occur instantaneously but develops through structured and repeated experiences within the educational environment.

Similarly, Nuryadi (2023) stated that the internalization of spiritual values in education could foster students' discipline, responsibility, and religious awareness when reinforced through practical activities and consistent habituation, including school-based religious programs. Accordingly, values taught in the classroom may become more meaningful when

students have opportunities to apply them in everyday life. Furthermore, Marlina (2024) emphasized the importance of religious value internalization in shaping students' character in the modern era, particularly in developing individuals who demonstrate not only academic competence but also moral and spiritual integrity.

These findings reinforce the continuing relevance of religious values in character education amid contemporary social changes. Farid and Rugaiyah (2023) explained that the management of character value internalization in schools significantly influenced the effectiveness of student character formation. This process required systematic planning, implementation, and evaluation to ensure that the values taught were meaningfully integrated into students' attitudes and behaviors. Thus, value internalization requires a structured educational strategy rather than merely supplementary activities. Dhomiri and Nursikin (2024) also demonstrated that Islamic educational values could be internalized through extracurricular activities, such as scouting, which provided contextual opportunities to cultivate students' religious and social character. These findings indicate that value internalization extends beyond classroom instruction to encompass various educational experiences within the school environment (Munif, 2025; Nuraini et al., 2025).

Nevertheless, several challenges remain in implementing value internalization effectively. Yaqinah and Jazilurrahman (2025) revealed that the internalization of Islamic values was often hindered by an excessive emphasis on theoretical instruction, with insufficient attention to habituation and the meaningful appreciation of values. Consequently, internalization frequently remained at the level of conceptual understanding rather than developing into consistent behavioral practice. Nuryadi (2023) similarly found that, despite the implementation of various religious activities, not all students demonstrated substantial behavioral changes, as successful internalization depended on continuous habituation and reinforcement. Farid and Rugaiyah (2023) further noted that teachers tended to prioritize subject matter delivery, while strategies involving role modeling, habituation, and character assessment had not been optimally implemented.

These challenges are particularly relevant to fiqh instruction. As a branch of Islamic jurisprudence addressing religious practices and social transactions (muamalah), fiqh has considerable potential to contribute to student character formation. However, fiqh instruction often emphasizes cognitive competencies, such as memorizing legal rulings, without sufficiently integrating their practical application into students' daily lives. Marlina (2024) emphasized that a major challenge in contemporary education was ensuring that religious values were reflected in students' actual behavior rather than remaining confined to theoretical knowledge.

Based on preliminary observations at MAN Insan Cendekia Serpong, South Tangerang City, fiqh instruction was implemented through lectures, discussions, practical demonstrations, and digital learning resources, including instructional videos. The school also implemented habituation programs involving congregational prayers, respectful interactions with teachers, staff, and fellow students, and the 5S culture (Senyum, Salam, Sapa, Sopan, Santun), emphasizing smiling, greetings, courteous interactions, politeness, and respectful conduct. Furthermore, the boarding school system provided opportunities to cultivate discipline, independence, and social responsibility through structured daily routines and continuous interaction. Nevertheless, students demonstrated varying levels of behavioral consistency,

partly reflecting differences in their backgrounds and established habits. Some students remained inconsistent in performing religious obligations, demonstrating appropriate manners, and applying the values acquired through classroom instruction. Teachers also encountered challenges related to differences in students' learning abilities, limitations in supervision, and the use of instructional media beyond formal classroom activities.

Previous studies have established the importance of religious habituation, teacher role modeling, and value-oriented education in student character formation. However, these broader findings do not sufficiently explain how values specifically taught through fiqh instruction are transferred from classroom explanations to practical worship, supervised boarding school routines, and individual behavior. Therefore, the research gap addressed in this study concerns the relationship between the stages of fiqh value internalization and the different educational contexts in which students apply these values, rather than an assumption that character education in boarding schools has not previously been investigated. The urgency of examining this relationship arises from the inconsistencies in students' everyday religious and social practices identified during preliminary observations.

Research on character formation through religious activities has been conducted extensively. Tamimi and Safanah (2025) demonstrated that Islamic Religious Education teachers served as educators, mentors, motivators, role models, and evaluators in cultivating religious values. Through the habituation of congregational Dhuhr prayers, students reportedly demonstrated improvements in discipline, responsibility, and compliance with school regulations. Nevertheless, research specifically examining the internalization of fiqh values within boarding school environments remains insufficiently addressed in the studies reviewed. Accordingly, this study aimed to examine the process of fiqh value internalization in classroom instruction, describe the development and manifestation of students' character, and explore the perceived contribution of fiqh value internalization to student character formation at MAN Insan Cendekia Serpong, South Tangerang City. Theoretically, the study sought to contribute to the understanding of value internalization in Islamic education. Practically, its findings were intended to inform teachers' instructional evaluations, support schools in strengthening character development programs through religious practices and boarding school routines, and provide a reference for future research. Its distinctive analytical focus was the relationship between fiqh-specific classroom instruction and repeated practices within the boarding school environment, without assuming that character formation resulted exclusively from a single academic subject.

Value internalization refers to the process through which socially established values are absorbed and integrated into an individual's consciousness and personality (Berger & Luckmann, 1966). Within Islamic Religious Education, this process can be understood through three stages: value transformation, value transaction, and value transinternalization (Muhaimin, 1996). During value transformation, teachers communicate and explain values to students. During value transaction, values are reinforced through reciprocal interactions between teachers and students. During value transinternalization, these values become increasingly integrated into students' personalities and are reflected in their everyday behavior. Novanshah (2022) emphasized that the internalization of Islamic Religious Education (Pendidikan Agama Islam, PAI) values was a gradual process involving understanding, habituation, reinforcement through role modeling, and the eventual manifestation of values in students' daily conduct.

Misnan et al. (2025) stated that the internalization of Islamic educational values through PAI instruction contributed to the formation of students' religious character by integrating classroom learning with school activities, thereby encouraging behaviors consistent with Islamic principles. Similarly, Putri and Loka (2025) conceptualized Islamic value internalization as a process combining instruction, role modeling, habituation, and environmental influences to cultivate students' spiritual and moral character. School religious culture also served as an important medium for internalizing PAI values (Maghfiroh & Aisyah, 2023), alongside extracurricular activities that provided additional opportunities for practical reinforcement (Nubuuwah et al., 2023). Within the Islamic educational tradition, moral development extends beyond knowledge transmission to include tarbiyah and ta'dib, which emphasize gradual moral cultivation, habituation, and exemplary conduct (uswah hasanah) (Al-Ghazali, 2011).

As a component of PAI, fiqh addresses religious obligations, worship practices, and social transactions (muamalah), providing opportunities to connect religious understanding with students' everyday behavior. Caniago et al. (2025) demonstrated that fiqh instruction could facilitate the internalization of religious moderation values, while Rahmadani and Fadriati (2025) emphasized the integration of social and spiritual values within the fiqh component of PAI instruction. Nurrohmah et al. (2025) developed a reflective pedagogical approach to fiqh based on mindful learning, emphasizing students' experiences and critical reflection as essential elements in the internalization and appreciation of worship-related values.

Student character in this study was examined using Lickona's (2022) framework, which conceptualizes character through three interconnected components: moral knowing, moral feeling, and moral action. These components encompass an individual's understanding of moral values, emotional commitment to those values, and ability to translate them into observable behavior. Relevant indicators of religious character include consistency in worship, discipline, honesty, responsibility, and respectful conduct (Aswidar & Saragih, 2021). Islamic Religious Education has been recognized as an important foundation for cultivating students' religious character (Sumiati et al., 2024; Zahro, 2025). Furthermore, PAI teachers play a central role in guiding students' moral development, particularly in addressing the educational and behavioral challenges associated with the digital era (Haidar & Maulani, 2025; Safiqo & Ghofur, 2025).

Ardiansyah and Kolis (2023) examined the internalization of character education values through PAI instruction, emphasizing the integration of theoretical learning with everyday school activities. Fitriyah and Ulwiyah (2019) investigated how Islamic educational values were internalized among junior high school students, highlighting the importance of translating conceptual understanding into daily practices. Similarly, Ihsan (2023) discussed the integration of PAI values into instructional activities to strengthen both academic understanding and students' religious character. These three studies provided a comparative foundation for examining the relationship between classroom instruction, value internalization, and character formation in the present research.

The novelty of this study lies in its focused examination of fiqh instruction within the boarding school environment through the interconnected stages of value transformation, value transaction, and value transinternalization. This analytical framework enabled the study to distinguish between the values communicated through classroom instruction, the processes through which those values were reinforced through interpersonal interactions and institutional

routines, and the behaviors reported or demonstrated by students. Accordingly, the study sought to examine the internalization of fiqh values, describe students' character-related practices, and interpret the contribution of fiqh instruction within the broader educational environment. Given its qualitative descriptive design, the study focused on participants' experiences, interpretations, and observed behavioral patterns rather than establishing a causal relationship between fiqh instruction and student character formation.

METHOD

This study was conducted at MAN Insan Cendekia Serpong, South Tangerang City, from January to June 2026. The research site was selected based on its relevance to the internalization of fiqh values within Islamic Religious Education. A qualitative descriptive approach was employed to examine the processes, experiences, and meanings associated with the internalization of fiqh values in student character formation. Data were collected in a natural educational setting through observations, interviews, and document analysis, with an emphasis on understanding instructional practices and students' behavioral experiences.

The research data encompassed classroom fiqh instruction, teachers' strategies for internalizing fiqh values, and students' attitudes and behaviors reflecting these values. Primary data were obtained through direct classroom observations and interviews with fiqh teachers, Akidah Akhlak teachers, and students. Secondary data included institutional documents, school profiles, syllabi, lesson plans, instructional records, relevant academic literature, and supporting archival materials. The research informants are presented in Table 1.

Table 1. Research Informant

Yes	Informants	Informant Code	Remarks
1	Fiqh Teacher	G.FKH	Key Informants
2	Teacher of Moral Faith	G.AA	Supporting Informants
3	Students	SW	Supporting Informants
4	Students	SW	Supporting Informants

Source: Not specified in the original manuscript

Data were collected through observations, semi-structured interviews, and document analysis. Observations focused on classroom instruction, teacher–student interactions, and the application of Islamic values in daily activities at school and in the dormitories. Semi-structured interviews were conducted with fiqh teachers as key informants, supported by interviews with Akidah Akhlak teachers and students. Documentation included institutional profiles, curriculum documents, lesson plans, teaching materials, and photographic records of instructional activities, religious practices, morning assemblies, and dormitory routines. A summary of the data collection techniques is presented in Table 2, while the interview instrument framework is presented in Table 3.

Table 2. Data Collection Techniques

Yes	Technique	Data Source	Data Obtained
1	Observations	Students, boarding activities	Implementation of dormitory activities and student behavior
2	Interview	Fiqh teacher, moral faith teacher, student	Information on the internalization of fiqh values and the formation of students' character
3	Documentation	School/boarding documents	Activity schedule, activity photos, other supporting documents

Source: Not specified in the original manuscript

Table 3. Interview Grid

Yes	Informants	Focus	Indicator
1	Fiqh Teacher	Internalization of fiqh values	Value transformation (delivery of fiqh values)
2	Fiqh Teacher	Internalization of fiqh values	Value transactions (interactions, discussions, practices)
3	Fiqh Teacher	Internalization of fiqh values	Transinternalization (habituation and example)
4	Fiqh Teacher	The value of fiqh instilled	The Value of Faithfulness, Discipline, Responsibility, and Honesty
5	Teacher of Moral Faith	Religious character of students	Obedience to worship, discipline, honesty, responsibility, manners
6	Teacher of Moral Faith	The role of internalizing fiqh values	Changes in student behavior
7	Students	Understanding the value of fiqh	Students' understanding of the value of fiqh
8	Students	Internalization experience	Activities that help understand the value of fiqh
9	Students	Habituation	Implementation of worship and compliance with rules
10	Students	Religious character	Discipline, honesty, responsibility, manners
11	Students	The role of internalization	Changes in behavior after participating in activities

Source: Not specified in the original manuscript

Interview questions were developed based on the instrument frameworks for each informant group. Interviews with fiqh teachers explored the processes and strategies used to internalize fiqh values, student participation in classroom and boarding school activities, habituation practices, and the values emphasized during instruction. Interviews with Akidah Akhlak teachers focused on students' religious character, worship practices, compliance with school and dormitory regulations, discipline, honesty, responsibility, interpersonal behavior, and the perceived contribution of fiqh value internalization. Student interviews examined their

understanding and application of fiqh values, participation in religious and dormitory activities, perceived behavioral changes, and the development of discipline, honesty, and responsibility.

Data trustworthiness was assessed through source and methodological triangulation to strengthen the credibility of the findings (Sugiyono, 2019). Source triangulation involved comparing information obtained from fiqh teachers, Akidah Akhlak teachers, students, and institutional documents. Methodological triangulation was conducted by comparing findings from interviews, observations, and document analysis to identify consistencies and discrepancies across data sources.

Data were analyzed using the interactive model proposed by Miles et al. (2014), which involved iterative processes of data condensation, data display, and conclusion drawing and verification throughout the research. The collected data were systematically coded according to the technique, source, research focus, and collection date, as illustrated in Table 4. For example, interview excerpts were identified using the code (Ww/G.FKH/FP.01/24-04-2026). The stages of data analysis are presented in Table 5. The stages of data analysis are presented in Table 5.

Table 4. Data Coding

Yes	Coding Aspects	Description	Code
1	Data Collection Techniques	Interview	WW
		Observations	Obs
		Documentation	Doc
2	Data Source	Fiqh Teacher	G.FKH
		Teacher of Moral Faith	G.AA
		Students	SW
3	Research Focus	Internalization of Fiqh Values in Learning	FP.01
		Student Character Formation	FP.02
		Internalization of Fiqh Values on the Formation of Students' Character	FP.03

Source: Not specified in the original manuscript

Table 5. Stages of Interactive Model Data Analysis

Yes	Stages	Form of Activity
1	Data Collection	Observations, interviews, and documentation in the field
2	Data Reduction	Selection, classification, summarizing, and data concentration on the internalization of fiqh values and the formation of students' character
3	Data Presentation	Narrative descriptions and tables based on the categories of internalization processes, teachers' methods, and student responses and behaviors
4	Conclusion Drawn/Verification	Continuous interpretation of verified data through triangulation

Source: Not specified in the original manuscript

To avoid differences in interpretation, operational definitions and indicators of each research focus are formulated as presented in Table 6.

Table 6. Operational Definition

Focus	Operational Definition	Indicator
Internalization of Fiqh Values	The process of instilling and appreciating the values of Islamic teachings on the law of worship and muamalah so that it is not only understood cognitively, but also practiced	Delivery of fiqh material by teachers; learning methods (examples, habituation, advice); students' understanding of fiqh values
Fiqh Learning Process	A series of teachers' activities in delivering fiqh material in the classroom to instill Islamic values	Learning planning (lesson plans/teaching modules); implementation of classroom learning; teacher-student interaction
Student Character	Attitudes and behaviors that reflect Islamic values as a result of internalizing fiqh values in daily life	Discipline in worship; responsibility; religious behavior; manners

Source: Not specified in the original manuscript

The analytical unit is the documented process of fiqh-value internalization as reflected in lessons, reported experiences, school or dormitory activities, and the character indicators already specified in the manuscript. Accounts from teachers and students are compared with observation and documents where such evidence is presented. The interpretation uses the value-internalization stages and the components of character to organize the material; it should not treat a coding identifier in Table 4 as independent proof that a theme was validated. Because individual student codes are not fully differentiated in the presented informant table, statements attributed to students are interpreted at the level of reported perspectives rather than used to establish a prevalence or an individual developmental trajectory.

RESULTS AND DISCUSSION

Overview of Research Locations

MAN Insan Cendekia Serpong is a leading aliyah madrasah under the auspices of the Ministry of Religion of the Republic of Indonesia that integrates science, technology, and Islamic values. The forerunner of this madrasah began in 1996 through the initiative of Prof. Dr. B.J. Habibie who initiated the establishment of *a magnet school* to gather the best students from various regions. At first this school was managed by BPPT (now BRIN), then in 2000 its management was transferred to the Ministry of Religion. Since its inception, this madrasah has implemented a *boarding school system* so that the development of character, discipline, independence, and habituation of religious values takes place intensively and continuously.

The vision of the madrasah is to realize high-quality human resources who have faith, piety and noble character, master science and technology, think critically and have a global perspective and contribute to the progress of the nation and world civilization. The mission of the madrasah includes preparing future leaders who master science and technology, are resilient, have a global perspective, are innovative, have faith and have strong piety, as well as develop the interests, talents, and potentials of students to achieve national and international

achievements. The madrasah targets include the realization of a strong and Islamic religious life, optimal academic and non-academic achievements, graduates who are proficient in foreign languages, more than 90% of graduates are accepted into quality state and foreign universities, madrasas that are child- and environmentally friendly, and religious moderation madrasas with integrity. A brief profile of madrasas is presented in Table 7.

Table 7. Brief Profile of MAN Insan Cendekia Serpong

Aspects	Remarks
Location	Ciater Village, Serpong District, South Tangerang City, Banten 15310
NPSN/NSM	20623314 / 131136740002
Founding date	June 21, 2001 (Deed of Establishment Number WI/I/PP.00.6/1548/2001)
Head of madrasah	Dr. Hilal Najmi, S.Ag., M.Pd.I.
Accreditation	A (SK BAN-PDM Number 463/BAN-PDM/SK/2025)
Education system	Boarding school (dormitory)
Number of students	Class X: 140; Class XI: 133; Class XII: 143 (7 study groups per level)
Teachers and education staff	53 teachers and 64 education staff
Number of SNPDB registrants	2023: 6.521; 2024: 6.663; 2025: 7.070
Other achievements	Ranked 1st in the 2022 National UTBK; WBK 2021 predicate; graduates are accepted at 13 to 21 top campuses in the world

Source: Not specified in the original manuscript

The madrasah curriculum combines general education and religious education in an integrated manner, accompanied by character development, foreign languages, research, and life skills. Dormitory life is filled with religious activities such as congregational prayers, recitals of the Qur'an, Islamic studies, and moral development under the supervision of dormitory coaches. Supporting facilities include technological classrooms, science laboratories, computer laboratories, language laboratories, libraries that have won national championships, men's and women's dormitories, mosques, sports facilities, and multipurpose buildings. Madrasah also won the best national ranking of UTBK in 2020 to 2022 and the title of Corruption-Free Region (WBK) in 2021. This environment is a context that supports the process of internalizing fiqh values.

Internalization of Fiqh Values in Learning

The results of the study show that the internalization of fiqh values is carried out through three stages. First, the value transformation stage, where the teacher conveys the values of fiqh through learning materials and relates the laws of fiqh to the students' daily lives. Second, the value transaction stage, which is the interaction between teachers and students through discussions, questions and answers, presentations, and worship practices so that students begin to respond and understand the meaning of values. Third, the stage of value transinternalization, namely values that have been understood begin to be applied through habituation, for example,

praying on time, being disciplined, and maintaining good manners. Teachers also use jigsaw methods and digital media such as learning videos and worship practice shows.

The fiqh teacher explained that the internalization of values is carried out through practice that involves students directly: "In grade 10 there is a practice of hajj manasik. What will be the character of the hajj there? Patience, toughness, seriousness" (Ww/G.FKH/FP.01/24-04-2026). The teacher also emphasized, "So not only do they know the law, but how they can carry it out in their daily lives" (Ww/G.FKH/FP.01/24-04-2026). Direct practice is also carried out on food and slaughter materials: "When discussing food and slaughter, they invite them to slaughter. The practice of slaughtering must not mistreat animals" (Ww/G.FKH/FP.01/24-04-2026).

The moral faith teacher said that internalization is carried out through collaboration between teachers and socio-religious activities: "I was invited by Mrs. Nova to collaborate with the orphanage. Children are trained to share and care for others" (Ww/G.AA/FP.01/29-04-2026), and emphasized that "the most important thing is habituation. If it's just theory without being accustomed to, children usually forget quickly" (Ww/G.AA/FP.01/29-04-2026). Students stated, "We don't just memorize, but understand better because it is explained using examples that are easy to understand" and "If practice becomes more understandable, for example when learning the procedures of worship or manasik hajj" (Ww/SW/FP.01/24-04-2026). The results of the observation showed that learning took place actively through discussions and presentations, teachers gave opportunities to ask questions, and provided examples of discipline, manners, and responsibility. The documentation showed the practice of worship, the use of digital media, and religious habituation programs in schools and dormitories.

In dealing with students, teachers use a non-embarrassing approach. For example, when there are students who are not focused because they use laptops for activities outside of learning, the teacher does not reprimand individually, but gives general instructions to all students to close the laptop so that students realize their mistakes without feeling embarrassed in front of their peers. The findings in this focus show that the internalization of fiqh values does not only occur through the delivery of material, but through a gradual process, namely understanding, interaction, and then habituation, which is carried out continuously.

Student Character Formation

The formation of students' character is carried out through learning activities, religious habits, school culture, and the dormitory system. The habituation program includes five congregational prayers, reading prayers before and after learning and before eating in the canteen, 5S culture, and habituation of manners to teachers and fellow students. The fiqh teacher explained, "The character of students is formed from habits. Here they are accustomed to congregational prayer, time discipline, and maintaining good manners" and "Character cannot be formed once or twice, but must continue to be habituated" (Ww/G.FKH/FP.02/24-04-2026).

The moral faith teacher said that there was a change in student behavior: "I think children have changed, from less polite to more polite, from unfriendly to more friendly" (Ww/G.AA/FP.02/29-04-2026). Habituation of manners is also carried out through "magic words": "We must be easy to say thank you, apologize, excuse, ask for help" (Ww/G.AA/FP.02/29-04-2026), accompanied by regular coaching, "Once a month there is a

briefing and coaching so that children maintain their attitudes and behaviors" (Ww/G.AA/FP.02/29-04-2026). Students stated, "In the dormitory we are accustomed to discipline, wake up early, continue to pray in congregation, so it takes a long time to get used to" and "The value of responsibility is harder because we have obligations that must be carried out every day" (Ww/SW/FP.02/24-04-2026).

Observations showed that students followed religious habituation activities regularly, maintained good manners when talking to teachers, and followed school and dormitory rules quite well. Students also reminded each other if a friend committed a violation; if it could not be handled, then it was reported to the teacher. However, character formation is not fully optimal because some students still do not consistently apply religious values, which are influenced by social environment, pre-school habits, and personal awareness. The findings of this focus show that character formation occurs gradually through learning and habituation, and is influenced by the school environment and the teacher's example.

Internalization of Fiqh Values on the Formation of Students' Character

There is a clear relationship between the internalization of fiqh values and the formation of students' character. Understanding of worship forms discipline, understanding of manners forms manners, and understanding of obligations forms responsibility. The fiqh teacher explained, "Worship has responsibility, tolerance, and confidence. In fiqh lessons, manners are also taught" and "If you look at it, for example, children become more respectful of teachers, more orderly, and maintain association" (Ww/G.FKH/FP.03/24-04-2026). Fiqh teachers also stated, "If children understand fiqh well, usually their attitudes also change, so they are more disciplined and know what is right and wrong" (Ww/G.FKH/FP.03/24-04-2026).

The moral faith teacher said, "Learning and habituation affect students' behavior, so they are more accustomed to maintaining attitudes and manners" and "Children learn to care, respect others, and be more aware of the importance of sharing", but reminded that "if for example they are educated today, tomorrow they may forget it, they must be reminded again" (Ww/G.AA/FP.03/29-04-2026). Students stated, "When learning fiqh, we know what to do and how to behave daily" and "Because every day is habituated, we are more used to praying on time and maintaining an attitude" (Ww/SW/FP.03/24-04-2026). Observations show that students who actively follow religious habits tend to be more disciplined in worship and more orderly to rules, while the success of internalization is still influenced by family background, social environment, personal awareness, and habituation consistency. A summary of the research findings is presented in Table 8.

Table 8. Summary of Research Findings

Research Focus	Findings	Form of Activity
Internalization of fiqh values in learning (FP.01)	Gradual: transformation, transaction, and transinternalization of value	Lectures, discussions, presentations, jigsaws, questions and answers, practice of hajj and slaughter, video media, teacher example
Student character formation (FP.02)	Formed gradually through learning and habituation; not yet fully evenly distributed	Congregational prayers, prayers, 5S culture, "magic words", monthly construction, boarding life

Research Focus	Findings	Form of Activity
Internalization of the value of fiqh on character formation (FP.03)	Values that are understood and habituated form discipline, responsibility, manners, and caring behaviors	Routine habituation, social activities to the orphanage, reminding each other in the dormitory

Source: Not specified in the original manuscript

Discussion

Internalization of fiqh values in learning. Inductively, the process of internalizing fiqh values at MAN Insan Cendekia Serpong can be categorized into three stages as stated by Muhaimin (1996). In the transformation stage, students gain basic knowledge about Islamic laws related to worship and muamalah. At the transaction stage, students do not passively receive the material, but are involved in discussions, questions and answers, and worship practices so that values begin to enter the process of meaning. However, at the transinternalization stage, the process is not fully optimal because there are still students who are not consistent in worship discipline, manners, and obedience to rules. This condition shows that even though students' understanding is quite good, the formation of habits still needs strengthening.

Deductively, these findings are in line with Ardiansyah and Kolis (2023) who stated that the internalization of values in PAI learning is not enough only through the delivery of material, but must be supported by habituation that is integrated with daily school activities. Fitriyah and Ulwiyah (2019) also emphasized that the internalization of values does not occur instantaneously, but through habituation, example, and strengthening school culture. Ihsan (2023) shows that the success of internalizing PAI values is greatly influenced by learning methods and the school environment. In the context of this study, the practice of hajj manasik, slaughtering animals, and visits to orphanages shows the integration of cognitive, affective, and psychomotor aspects that foster patience, empathy, responsibility, and moral awareness. These findings are in line with the idea of reflective fiqh pedagogy (Nurrohmah et al., 2025) as well as the integration of social and spiritual values in fiqh learning (Rahmadani & Fadriati, 2025). When students practice animal slaughter or bathing corpses, they not only learn the rituals of worship, but also reflect on the meaning of life, death, empathy, and responsibility.

The success of internalization is also influenced by the teacher's example and communication. The teacher's disciplined, polite, and religious attitude is a real example for students, in accordance with the concept *of uswah hasanah* in Islamic education (Al-Ghazali, 2011), and in line with the role of PAI teachers as educators, guides, motivators, role models, and evaluators (Tamimi & Safanah, 2025). Teachers build dialogical communication, relate adab, responsibility, and honesty materials to the use of social media and adolescent associations, and reprimand persuasively. This contextual and humanist approach helps students understand that fiqh values are relevant outside the classroom. On the other hand, the use of digital devices outside of learning purposes is a challenge in itself, as highlighted in the study of the role of PAI teachers in the digital era (Haidar & Maulani, 2025; Safiqo & Ghofur, 2025).

Character formation of students. Character formation at MAN Insan Cendekia Serpong takes place in an integrated manner between classroom learning and daily activities in schools and dormitories. Inductively, character is not formed instantly: at first students follow the rules

out of obligation, but after repeated habituation, students begin to have the awareness to carry them out without having to be reminded. These findings are in line with Fitriyah and Ulwiyah (2019) regarding the importance of continuous habituation and example, Ihsan (2023) regarding the role of PAI learning in shaping honesty, discipline, and responsibility, and Ardiansyah and Kolis (2023) regarding the integration of learning with school culture. The school's religious culture, such as greetings, joint prayers, and congregational prayers, creates positive social control when the majority of students are used to carrying out religious activities so that other students are encouraged to follow them (Maghfiroh & Aisyah, 2023).

Deductively, this finding is in accordance with the theory of Lickona (2022). *Moral knowing* can be seen from students' understanding of the importance of worship, manners, and behavior according to Islamic teachings. *Moral feeling* can be seen from the awareness of students carrying out worship without always being reminded and the appearance of shame when committing violations. *Moral action* is reflected in the habit of praying in congregation, being polite to teachers, maintaining cleanliness, and being responsible for duties. The character formed is in accordance with the indicators of religious character, namely obedience to worship, discipline, honesty, responsibility, and good manners (Aswidar & Saragih, 2021), and affirms the position of PAI as the foundation for the formation of religious character (Sumiati et al., 2024; Zahro, 2025). The mapping of the three components is presented in Table 9.

Table 9. Mapping of Licona Character Components in Research Findings

Components	Exists in Students
Moral knowing	Understand the importance of worship, manners, school rules, and distinguish between good and bad behavior
Moral feeling	Carrying out worship without always being reminded; feeling ashamed when violating religious rules and values
Moral action	Congregational prayers, being polite to teachers, maintaining cleanliness, being responsible for duties, reminding each other

Source: Not specified in the original manuscript

In addition to religious character, fiqh learning also forms social attitudes such as respecting teachers, respecting friends, cooperation, tolerance, and helping each other. This shows that the internalization of fiqh values not only has an impact on human relationships with Allah, but also on social relations between humans, in line with fiqh learning as a means of internalizing the value of religious moderation (Caniago et al., 2025). In the perspective of Islamic education, character formation takes place through the process *of tarbiyah* which emphasizes gradual coaching and *ta'dib* that emphasizes the formation of adab and morals, so that fiqh learning is not sufficiently oriented to the mastery of the law, but must also form the moral and spiritual awareness of students.

Internalization of fiqh values on character formation. Field data show that students who actively participate in religious learning and habituation tend to be more disciplined, responsible, and polite; for example, students who are accustomed to praying in congregation on time show better discipline. These findings are in line with the internalization theory that values that are understood and habituated continuously will shape individual behavior and

character (Berger & Luckmann, 1966; Novanshah, 2022), and reinforce the view that value internalization is a process that integrates learning, example, habituation, and the environment (Misnan et al., 2025; Putri & Loka, 2025). These findings are also consistent with research that internalizing values through extracurricular activities, such as extracurricular and religious programs, is able to foster religious character (Dhomiri & Nursikin, 2024; Nubuuwah et al., 2023; Nuryadi, 2023). Because character development may also reflect dormitory rules, family practices, peer influence, and other school activities, the evidence supports a perceived contribution of fiqh learning rather than an isolated causal effect.

The success of internalization is influenced by supporting and inhibiting factors as presented in Table 10. The novelty of this research lies in the focus on internalizing fiqh values in the context of boarding school-based schools, where supervision, habituation, and social interaction take place for 24 hours, so that character formation does not only occur in the classroom. This distinguishes this research from other studies that only focus on classroom learning. This research also reveals the gap between the understanding and practice of values as stated by Yaqinah and Jazilurrahman (2025) and Farid and Rugaiyah (2023), which are the main challenges in the formation of students' character.

Table 10. Supporting and Inhibiting Factors for the Internalization of Fiqh Values

Supporting Factors	Inhibiting Factors
Teacher's example in attitude, speech, and behavior	Differences in the background and habits of students from families
Consistent habituation (congregational prayers, prayers, 5S culture, manners)	Differences in students' ability to understand the material
Religious school environment and 24-hour boarding system	Use of digital media outside of learning objectives
Student interaction that reminds each other	Fatigue, activity pressure, and social influences
Persuasive approach and contextual learning	Teachers' limitations in supervising all students

Source: Not specified in the original manuscript

In synthesis, the similarities of this research with Ardiansyah and Kolis (2023) lie in the importance of habituation and integration of values in school activities; with Fitriyah and Ulwiyah (2019) on the internalization process through habituation, example, and school culture; and with Ihsan (2023) on the role of PAI learning in forming religious character. The difference is that this study specifically highlights fiqh learning as the main focus and examines its relationship with character formation in a dormitory environment. Thus, the internalization of fiqh values is a complex and sustainable process that requires the synergy of teachers as facilitators and role models, schools as places of habituation, families as value reinforcements at home, and peers as a supportive social environment. Teachers also need to appreciate positive changes in students, in the form of praise, attention, and moral support, as well as conduct continuous character evaluations that not only focus on cognitive aspects, but also on changes in attitudes and behaviors.

CONCLUSION

The internalization of fiqh values at MAN Insan Cendekia Serpong, South Tangerang City, was implemented through three interconnected stages: value transformation, value transaction, and value transinternalization. Value transformation involved delivering instructional content on worship and muamalah through lectures, discussions, question-and-answer sessions, and practical activities. Value transaction emphasized active teacher–student interactions to strengthen students' understanding and appreciation of religious values, while value transinternalization involved applying these values through consistent habituation in school and dormitory environments. Student character formation was supported by continuous instruction and habituation, reflected in religious commitment, discipline, honesty, responsibility, and respectful conduct. These characteristics were demonstrated through congregational worship, compliance with school regulations, and respectful interactions with teachers and peers. The findings suggested that fiqh instruction contributed to character formation by integrating moral knowing, moral feeling, and moral action, thereby extending beyond knowledge transmission to support students' moral and religious development. However, the internalization process varied among students and required sustained reinforcement through teacher role modeling, habituation, and institutional support.

Based on these findings, teachers are encouraged to adopt varied, contextual, and reflective instructional strategies, integrate digital technology appropriately, reinforce positive behavioral changes, and conduct continuous character assessments. Schools should strengthen the consistency of religious habituation, dormitory supervision, and character development programs while fostering a supportive social environment. Families should collaborate with schools to reinforce religious and moral values beyond the educational setting. Nevertheless, the findings were limited to a single boarding school and did not establish whether students' observed behaviors would persist without institutional supervision. Future research should employ longitudinal and comparative approaches to examine the supporting and inhibiting factors influencing fiqh value internalization across different educational contexts, particularly the consistency of students' character-related behaviors within and beyond supervised school environments.

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CONFLICT OF INTEREST

The author states that there are no conflicts of interest, whether personal, commercial, or financial, that can affect the implementation and results of this study.

AUTHOR'S CONTRIBUTION

Roida Afifah and Muhyiddin Tohir Tamimi contributed to research design, data collection and processing, system development, result analysis, and article manuscript preparation.

GENERATIVE ARTIFICIAL INTELLIGENCE USAGE STATEMENT

In the process of compiling this article, the author uses generative artificial intelligence (AI) as a tool in language refinement, writing structure, and grammar improvement. The use of AI is carried out on a limited basis and remains under the supervision of the author. All data, analysis, interpretation, and scientific substance in this article have been checked and verified by the author. The author is solely responsible for the accuracy, authenticity, and final content of the manuscript.

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