



Internalization of Social Awareness Values in Islamic Religious Education Learning

Muhammad Ma'ruf¹, Muhammad Thoif², Izzatul Laili³

Universitas Yapis Papua Kota Jayapura, Indonesia¹²³

muhmaruf760@gmail.com¹, thoif.papua@gmail.com², izzabiyun@gmail.com³

Abstract: This study aims to analyze the strategy of internalizing social awareness values in Islamic Religious Education (PAI) learning at Mandala Trikora Private High School in Jayapura City in a multicultural school context. The method used is a qualitative approach with a case study type. Data were collected through observation, interviews with PAI teachers and students, and documentation. Data analysis used the Miles and Huberman model through reduction, presentation, and conclusion, with validity testing through triangulation of sources and methods. The results show that internalization of social awareness values occurs through three stages, namely value transformation, value transactions, and value internalization. This process is supported by the integration of contextual learning materials, the use of collaborative methods, interactive media, social behavior habits, and teacher role models. As a result, students not only understand the values of social awareness cognitively, but are also able to internalize and implement them in real behaviors such as empathy, tolerance, cooperation, and mutual assistance. However, there are obstacles in the form of environmental influences, social media, and lack of family support. Overall, PAI learning is effective as a means of internalizing values in shaping students' social character holistically.

Keyword: internalization of values, social awareness, Islamic Religious Education.

Abstrak: Penelitian ini bertujuan untuk menganalisis strategi internalisasi nilai kepedulian sosial dalam pembelajaran Pendidikan Agama Islam (PAI) di SMA Swasta Mandala Trikora Kota Jayapura dalam konteks sekolah multikultural. Metode yang digunakan adalah pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara dengan guru PAI dan peserta didik, serta dokumentasi. Analisis data menggunakan model Miles dan Huberman melalui reduksi, penyajian, dan penarikan kesimpulan, dengan uji keabsahan melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa internalisasi nilai kepedulian sosial berlangsung melalui tiga tahap, yaitu transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Proses ini didukung oleh integrasi materi pembelajaran yang kontekstual, penggunaan metode kolaboratif, media interaktif, pembiasaan perilaku sosial, serta keteladanan guru. Dampaknya, peserta didik tidak hanya memahami nilai kepedulian sosial secara kognitif, tetapi juga mampu menghayati dan mengimplementasikannya dalam bentuk perilaku nyata seperti empati, toleransi, kerja sama, dan saling membantu. Meskipun demikian, terdapat hambatan berupa pengaruh lingkungan, media sosial, dan kurangnya dukungan keluarga. Secara keseluruhan, pembelajaran PAI efektif sebagai sarana internalisasi nilai dalam membentuk karakter sosial peserta didik secara holistik.

Kata kunci : internalisasi nilai, kepedulian sosial, PAI.

Corresponding Author:

Muhammad Ma'ruf

Universitas Yapis Papua, Kota Jayapura; muhmaruf760@gmail.com

Introduction

Social change in the era of globalization and digitalization demands that education not only focus on academic achievement, but also on the formation of students' social character (Azizah, Jariah, et al., 2023; Ya'cub et al., 2026). Education essentially functions not only as a process of *knowledge transfer*, but also as a process of internalization of *values* that aims to shape the human personality as a whole. This is in line with the mandate of Law Number 20 of 2003 concerning the National Education System, which emphasizes that education is directed at developing the potential of students to become people who are faithful, pious, and have noble character. In this context, the moral and social dimensions are integral parts that cannot be separated from the educational process. Therefore, Islamic Religious Education (PAI) has a strategic role as a primary instrument in instilling Islamic values that are not only normative, but also applicable in the social life of students (Wasiaturrahma et al., 2020)

As a *moral force* in the educational environment, Islamic Religious Education (PAI) is expected to bridge normative teachings with the social realities of students. Values such as social awareness, empathy, responsibility, and solidarity are essential components of Islamic teachings that must be internalized in concrete behavior, particularly in the dimension of *hablum minannas* (Asy'arie & Mulyadi, 2023; Dewi et al., 2024; Hasan et al., 2025). However, the process of internalizing these values cannot occur instantly but requires a systematic, contextual, and sustainable educational approach. Research shows that character formation in students will only be effective if it involves the integration of cognitive, affective, and psychomotor aspects through meaningful learning experiences (Wasiaturrahma et al., 2020)

Recent research reinforces the importance of a comprehensive approach to values education. (Wasiaturrahma et al., 2020) shows that technology-based educational interventions will be more effective if supported by the active involvement of the social environment, such as family and school. Similarly, (Wasiaturrahma et al., 2020) found that structured educational programs can significantly influence changes in student behavior. This finding suggests that systematically and contextually designed education has significant potential to shape students' social behavior. Therefore, Islamic Religious Education (PAI) learning needs to be developed not only as a process of knowledge transfer but also as a process of internalizing values applicable in everyday life.

On the other hand, the development of digital technology in the Society 5.0 era presents new challenges in shaping the social character of adolescents. The high

intensity of gadget use has given rise to the phenomenon of *nomophobia*, namely the dependence on digital devices that impacts the decline in the quality of social interactions and increases individualistic tendencies (Wasiaturrahma et al., 2020). This condition is exacerbated by low digital literacy and weak self-regulation of students in utilizing technology (Wasiaturrahma et al., 2020). As a result, students tend to focus more on entertainment than self-development and meaningful social interactions.

The implication of this phenomenon is the weakening of social values in students. Social interactions, which should be a learning space for empathy and solidarity, are experiencing a decline in quality. However, from an Islamic perspective, the values of brotherhood and mutual respect are fundamental principles in building a harmonious social life (Wasiaturrahma et al., 2020). The imbalance between technological development and the strengthening of values has the potential to produce a generation that is digitally savvy but weak in social and moral sensitivity.

From a modern educational perspective, schools play a strategic role in addressing these issues by creating an inclusive and supportive learning environment. The concept of *school connectedness* emphasizes the importance of positive relationships between students, teachers, and the school environment in fostering social-emotional bonds (Wasiaturrahma et al., 2020). Research shows that strong school connectedness can improve students' psychological well-being, self-confidence, and social awareness, while also acting as a protective factor against various psychosocial problems (Wasiaturrahma et al., 2020). The urgency of strengthening social awareness values is increasingly relevant in the context of a multicultural society such as Jayapura City, Papua, characterized by ethnic, religious, and cultural diversity. This situation demands students to possess social adaptability, tolerance, and sensitivity to differences. However, research shows that there is still a tendency towards exclusivism and low social empathy among students, which has the potential to trigger intolerance (Wasiaturrahma et al., 2020).

However, the reality of learning shows that Islamic Religious Education still tends to be oriented towards cognitive aspects, such as mastery of material and memorization of the text, so it does not touch the affective and psychomotor dimensions of students (Wasiaturrahma et al., 2020). This condition has an impact on the emergence of a gap between the understanding of religious values and their implementation in everyday social life. Values such as social concern, empathy, and responsibility have not been fully realized in the actual behavior of students (Wasiaturrahma et al., 2020). Empirical findings at SMAS Mandala Trikora Jayapura City show a mismatch between learning objectives and the reality of student behavior, where there is still a tendency for exclusivism in social interactions, low concern for others, and an orientation towards a materialistic lifestyle. This indicates

that the values taught have not been fully internalized in the personalities of students.

Based on this description, there is a fundamental gap between the dominance of cognitive-oriented Islamic Religious Education learning and the low implementation of social awareness values in student behavior. This condition indicates that the process of internalizing values has not yet reached the internalization stage, so that the values learned remain at the level of knowledge. This indicates a lack of research that specifically examines strategies for internalizing social awareness values in the context of multicultural public schools empirically. Therefore, research is needed that in-depth examines contextual and practice-based learning strategies to effectively internalize social awareness values in students.

Previous studies have consistently demonstrated the importance of value internalization in Islamic Religious Education (PAI) for fostering students' religious character and social awareness. Research by (Wasiaturrahma et al., 2020) emphasized that the internalization of religious values and social awareness can be done through structured religious activities, such as habituation of worship and school-based social activities. In line with that, (Wasiaturrahma et al., 2020) showed that integrated value-based learning can improve students' religious understanding, although it is still dominated by cognitive aspects. Meanwhile, (Wasiaturrahma et al., 2020) emphasized that the internalization of values requires a gradual process involving the integration of cognitive, affective, and psychomotor aspects through meaningful learning experiences, and (Wasiaturrahma et al., 2020) highlighted the importance of integrating multicultural values in forming attitudes of tolerance and social awareness.

Despite these contributions, previous studies exhibit several important limitations. First, most of them were conducted in religious-based schools or relatively homogeneous educational settings, limiting the applicability of their findings to multicultural public schools. Second, they primarily focus on evaluating religious programs or character education activities rather than explaining how the internalization process transforms religious knowledge into students' actual social behaviour. Third, the influence of digital technology and its impact on students' social interactions has rarely been incorporated into existing value internalization models. Consequently, there remains limited empirical understanding of how social awareness values are internalized contextually within multicultural public-school environments facing contemporary digital challenges.

Based on these conditions, there is a research gap in understanding how the strategy of internalizing social care values is implemented contextually in Islamic Religious Education learning in a heterogeneous public school environment. Therefore, this study offers novelty by examining the strategy of internalizing social care values in Islamic Religious Education learning at SMAS Mandala Trikora,

Jayapura City, with a focus on real-world practices involving the role of teachers, the learning process, and students' social interactions.

To address these gaps, this study offers a conceptual and contextual contribution by analysing the internalization of social awareness values through the stages of value transformation, value transaction, and internalization in Islamic Religious Education learning. Unlike previous studies that mainly examined religious habituation or character education programmes, this research explains how teachers systematically integrate Islamic values into classroom instruction, students' multicultural social interactions, and digital-era challenges within a public-school setting. Conducted at SMAS Mandala Trikora Jayapura, this study extends existing value internalization models by demonstrating how contextual pedagogical practices can foster students' social awareness in a multicultural environment, thereby providing a broader understanding of value internalization beyond religious-based educational institutions.

The urgency of this research lies in the importance of bridging the gap between students' cognitive and social behavior. Internalization of values cannot occur instantly, but rather through a gradual process that includes value transformation, value transactions, and internalization. Without appropriate learning strategies, social care values will be difficult to implement in students' real lives.

Based on the description, this study aims to analyze the strategy of internalizing social care values in Islamic Religious Education learning at SMAS Mandala Trikora, Jayapura City, so that it is expected to contribute to the development of a more contextual, adaptive, and oriented Islamic Religious Education learning model that is oriented towards the formation of students' social character in a multicultural environment.

Methods

This study employed a qualitative case study design to obtain an in-depth understanding of the process of internalizing social awareness values in Islamic Religious Education (PAI) learning at SMAS Mandala Trikora, Jayapura City. A qualitative case study was selected because the research aimed to explore social phenomena within their natural setting and to understand the interactions among teachers, students, and the school environment in fostering social awareness values. SMAS Mandala Trikora was purposively selected as the research site because it is a multicultural public senior high school with students from diverse religious and cultural backgrounds, making it an appropriate context for examining the implementation of social awareness value internalization in Islamic Religious Education (Wasiaturrahma et al., 2020).

Participants were selected using purposive sampling based on their direct involvement in Islamic Religious Education learning and character development (Wasiaturrahma et al., 2020). The interview participants consisted of Islamic

Religious Education teachers, who provided information regarding lesson planning and instructional strategies; the school principal, who explained school policies related to character education; and student representatives, who shared their subjective experiences of receiving and practicing social awareness values in everyday school life. Throughout the research process, the researcher served as the primary research instrument (*human instrument*) (Wasiaturrahma et al., 2020)

Data were collected over a three month period, from March to May 2026, through passive participant observation, semi-structured interviews, and document analysis. Classroom observations focused on the implementation of Islamic Religious Education learning, students' social interactions, and school culture related to the internalization of social awareness values (Wasiaturrahma et al., 2020) Semi-structured interviews were conducted to explore teachers' instructional strategies, students' learning experiences, and school policies supporting character development. Documentary data included lesson plans, teaching modules, curriculum documents, school programmes, and other institutional records related to character education, which were used to support and triangulate the findings obtained from observations and interviews (Wasiaturrahma et al., 2020)

Data analysis followed the interactive model of Miles and Huberman, consisting of data condensation, data display, and conclusion drawing and verification. During the data condensation stage, interview transcripts, observation notes, and documentary evidence were reviewed repeatedly and coded according to the research focus (Wasiaturrahma et al., 2020) Similar codes were then grouped into analytical categories and subsequently developed into broader themes representing teachers' strategies, the process of internalizing social awareness values, and the supporting and inhibiting factors influencing their implementation. The emerging themes were interpreted continuously by comparing evidence across observations, interviews, and documentation until consistent and credible findings were achieved (Wasiaturrahma et al., 2020)

To ensure the trustworthiness of the findings, this study employed source triangulation and method triangulation by comparing information obtained from teachers, the school principal, students, observations, interviews, and documentary evidence. In addition, member checking was conducted to confirm the accuracy of the researcher's interpretations with the key informants, while prolonged engagement in the research setting enabled a deeper understanding of the school context and enhanced the credibility and consistency of the research findings.

Results And Discussion

Results

This research was conducted at Mandala Trikora Senior High School in Jayapura City, an A-accredited private school with 397 students in the 2025/2026 academic year with an almost balanced religious composition, namely 49.6%

Muslim and 48.1% Protestant Christian. This pluralistic condition makes the school representative for observing the internalization of Islamic social care values, especially *ukhuwah basyariyah* and *ta'awun* in grade X students who represent Generation Z with a tendency to depend on gadgets (nomophobia) and a flexing culture that risks eroding their social empathy. Data were obtained through participatory observation of the learning process and in-depth interviews with Islamic Religious Education (PAI) teachers and grade X students.

The Process of Internalizing Social Concern Values in Islamic Religious Education Learning

The findings from observations, interviews, and document analysis indicate that the internalization of social awareness values in Islamic Religious Education (PAI) learning was implemented through three stages: value transformation, value transaction, and value internalization. During the value transformation stage, teachers introduced learning materials emphasizing equality before Allah SWT and explained that social awareness encompasses empathy, respect for others, and sensitivity toward the needs and feelings of others.

During the value transaction stage, teachers implemented interactive learning methods based on students' learning needs and learning styles identified through diagnostic assessment. These methods included group discussions, peer tutoring, the jigsaw and learning cell models, interactive learning media, inspirational videos, and technology-based educational games. Observation findings showed that these learning activities provided opportunities for students to collaborate, exchange knowledge, assist classmates, and respect different opinions during classroom learning.

The findings further revealed that the internalization process was reinforced through daily school practices, including greetings, polite behaviour, communication ethics, congregational prayers, charity activities, and the introduction of the concepts of *hablum minallah* and *hablum minannas*. Teachers also demonstrated caring attitudes, empathy, patience, and respectful behaviour during their daily interactions with students. For students requiring additional support, teachers provided individual guidance using a persuasive approach. The development of students' social attitudes was monitored through classroom observations, self-assessment, peer assessment, and communication with parents.

Interview findings indicated that students described their experiences of internalizing social awareness values through three stages: understanding, experiencing, and practicing. At the understanding stage, students associated social awareness with empathy, caring for others, honesty, and respect regardless of religious or cultural background. During the experiencing stage, students described the school environment as encouraging interaction, cooperation, and mutual acceptance among peers. At the practicing stage, students reported helping

classmates experiencing learning difficulties, providing emotional support, respecting friends' religious practices, and resolving conflicts through discussion and deliberation.

The findings also identified several challenges affecting the internalization process. These included students' attendance, the influence of the social environment outside school, limited parental supervision, social media exposure, and differences in students' personal characteristics. Teachers addressed these challenges through individual guidance, continuous communication with parents, and the reinforcement of religious and social values during classroom learning. Students also reported attempting to use social media more selectively and to apply religious values in their daily interactions.

Table 1. Process of Internalizing Social Concern Values in Islamic Religious Education Learning at Mandala Trikora High School, Jayapura City

Internalization Stage	Observation Findings	Teacher Interview Findings	Student Interview Findings
Value Transformation	The teacher delivers material that links Islamic teachings with the values of mutual assistance, respect for others, and human equality.	Teachers instill the value of social concern through Islamic Religious Education (PAI) material based on the Qur'an and Hadith and emphasize that social concern is part of faith.	Students understand that social care is not only about helping others, but also about appreciating, protecting the feelings of, and respecting others.
Value Transaction	Teachers use group discussions, peer tutoring, teamwork, and interactive media that encourage social interaction.	Teachers apply discussion, jigsaw, peer tutoring, and collaborative learning methods so that students experience firsthand the practice of social care.	Students actively work together in groups, help friends learn, respect other people's opinions, and show tolerance for differences.
Internalization of Values	Teachers become role models through friendly, caring attitudes, respect	Teachers instill values through role models, habituation, individual approaches, and	Students begin to apply the values of social care in their daily lives out of their own

	students, and continuous character awareness, not provide personal strengthening. out of fear of guidance. punishment.
Value	Students are Teachers build a Students are
Habituatation	accustomed to school culture that accustomed to saying greetings, supports social greeting each being polite, awareness through other, helping maintaining religious and social friends, communication activities. respecting ethics, and teachers, and participating in maintaining good congregational relationships with prayers. each other.
Evaluation of Values	Teachers observe Teachers use Students reflect student behavior observation, self- on their social inside and outside assessment, and peer behavior and try the classroom and assessment to to improve their provide direction if measure the shortcomings inappropriate development of behavior is found. students' social attitudes.
Obstacle	Some students are Obstacles come from The influence of still less consistent the social social media, a in showing a caring environment, low sense of prestige, attitude and tend student attendance, lack of discipline, to be passive in lack of family and self-consistency are social interactions. communication, and challenges in the influence of implementing the technology. values of social care.
Internalization Results	There are visible Teachers assess that Students changes in student the values of social demonstrate behavior, who are concern are starting behaviors of more caring, to be embedded in helping friends, respectful of students' attitudes interfaith others, and able to and behavior. tolerance, work together. empathy, and

Source: Data Processed by Researchers (2026)

Based on the research results, the process of internalizing social awareness values in Islamic Religious Education (PAI) learning at Mandala Trihora Senior High School in Jayapura City occurs through the stages of value transformation, value transaction, and value internalization. This process is carried out through the integration of PAI materials, collaborative learning methods, social behavior habits, and teacher role models.

The Role of Islamic Religious Education Teachers in Internalizing Social Awareness Values to Students

The findings from observations, interviews, and document analysis indicate that Islamic Religious Education (PAI) teachers performed several roles in the process of internalizing social awareness values, including planning, learning implementation, role modelling, habituation, guidance, and evaluation. During the planning stage, teachers integrated social awareness values into instructional documents, such as teaching modules and Learning Objectives (ATP). Prior to instruction, teachers conducted diagnostic assessments of students' learning needs, learning styles, and backgrounds to support contextual learning.

During the implementation stage, teachers began classroom activities by greeting students, creating a conducive learning atmosphere, and providing equal attention to all students regardless of their backgrounds. Teachers facilitated positive social interaction through collaborative learning methods, including group discussions, peer tutoring, the jigsaw model, interactive learning media, and technology-based educational games. Observation findings showed that these learning activities encouraged students to collaborate, exchange ideas, assist classmates, and share responsibility during group tasks.

The findings also showed that teachers demonstrated social awareness values through their daily interactions with students. Teachers modelled politeness, empathy, mutual respect, and caring attitudes while reinforcing these values through routine school activities, such as congregational prayers, charity programmes, greetings, and communication ethics. In addition, teachers provided individual guidance for students requiring additional support and introduced the concepts of *hablum minallah* and *hablum minannas*, emphasizing equality before God and the importance of maintaining harmonious social relationships by avoiding behaviours such as gossip, envy (*hasad*), showing off (*riya'*), arrogance, and excessive behaviour (*israf*).

Regarding evaluation, the findings indicate that teachers assessed not only students' cognitive achievement but also their social attitudes through classroom observations, self-assessment, and peer assessment. These evaluation practices were

complemented by communication and collaboration with parents to monitor students' behavioural development. Interview findings further revealed that students perceived classroom learning as encouraging empathy, respect for others regardless of their backgrounds, tolerance toward religious differences, the application of religious values in everyday social life, and responsible use of digital media.

The findings also identified several challenges encountered during the internalization process. These included the influence of students' social environments, social media exposure, limited parental supervision, and differences in students' individual characteristics. To address these challenges, teachers implemented individual guidance, strengthened communication with parents, and continuously reinforced social and religious values during classroom learning and school activities.

Discussion

The process of internalizing social concern values in Islamic Religious Education (PAI) learning at Mandala Trikora High School

Based on interviews and observations, the process of internalizing social awareness values in Islamic Religious Education (PAI) learning at Mandala Trikora Senior High School, Jayapura City, demonstrates a systematic and continuous pattern of character education that integrates cognitive, affective, and behavioural dimensions. The findings indicate that students not only understand the concept of social awareness but also gradually develop empathetic attitudes and apply these values in their daily interactions.

The findings support (Wasiaturrahma et al., 2020) concept of value internalization, which consists of three interconnected stages: value transformation, value transaction, and value internalization. During the value transformation stage, teachers linked Islamic teachings with students' everyday social experiences, enabling students to understand empathy, mutual respect, and responsibility as integral parts of Islamic values. At the value transaction stage, collaborative learning activities, including group discussions, peer tutoring, and the jigsaw model, provided opportunities for students to construct social awareness through interaction and shared learning experiences. Finally, at the value internalization stage, these values were reinforced through teacher role modelling, religious habituation, and continuous guidance, allowing students to demonstrate social awareness in their daily behaviour.

These findings are consistent with (Wasiaturrahma et al., 2020) who reported that the internalization of religious values becomes more effective when learning is connected to students' real-life experiences. However, while their study primarily emphasized contextual learning as the main strategy, the present study demonstrates that value internalization is strengthened through the simultaneous

integration of contextual learning, collaborative learning, teacher role modelling, religious habituation, and continuous guidance. Therefore, this study extends Muhaimin's framework by showing that the stages of value transformation, value transaction, and value internalization do not function as separate or sequential instructional stages but operate as interconnected pedagogical processes within multicultural public schools.

The findings are also consistent with (Wasiaturrahma et al., 2020) social constructivist theory, which emphasizes social interaction as the foundation of learning. Similarly, (Wasiaturrahma et al., 2020) found that cooperative learning improves students' empathy, collaboration, and prosocial behaviour through active interaction. However, the present study indicates that collaborative interaction alone is insufficient to internalize social awareness values. Instead, collaborative learning becomes more meaningful when integrated with Islamic values, teacher guidance, and continuous religious habituation. Consequently, this study extends the application of social constructivism by demonstrating that social interaction functions not only as a mechanism for cognitive development but also as a medium for moral and character formation within Islamic Religious Education.

Furthermore, the findings support (Wasiaturrahma et al., 2020) social learning theory, which explains that behaviour develops through observation and imitation of significant role models. Teachers consistently demonstrated empathy, fairness, respect, and caring attitudes, which were reflected in students' social behaviour. These findings are consistent with (Wasiaturrahma et al., 2020) who reported that teacher role modelling significantly influences students' empathy and social responsibility. Nevertheless, the present study demonstrates that role modelling alone does not fully explain the internalization of social awareness values. Teacher modelling becomes more meaningful when reinforced by continuous guidance, collaborative learning experiences, and religious habituation. Therefore, this study refines Bandura's theory by demonstrating that observational learning should be supported by systematic pedagogical and religious practices to foster sustainable character development.

The findings also correspond with (Wasiaturrahma et al., 2020) framework of character education, which consists of moral knowing, moral feeling, and moral action. Students first understood the meaning of social awareness, then developed empathy through classroom interaction and religious activities, and finally demonstrated these values by helping classmates, respecting religious differences, and resolving conflicts peacefully. These findings are supported by (Wasiaturrahma et al., 2020) who argued that effective character education requires the integration of cognitive, affective, and behavioural dimensions. However, this study further demonstrates that the transition from moral understanding to moral action is facilitated through the integration of Islamic Religious Education, multicultural

interaction, teacher role modelling, and continuous habituation. Thus, the findings provide a broader explanation of how character education operates in multicultural public schools by integrating religious instruction, social experience, and behavioural reinforcement (Wasiaturrahma et al., 2020).

The study also identified several factors influencing the internalization of social awareness values, including students' social environments, limited parental support, and social media exposure. These findings reinforce (Wasiaturrahma et al., 2020) who emphasized that effective character education depends on collaboration among schools, families, and communities. However, the present study further identifies social media as an important contextual factor influencing students' social awareness in multicultural public schools. This finding suggests that value internalization strategies should incorporate digital literacy alongside collaboration among schools, families, and communities to strengthen students' critical awareness when engaging with digital environments.

Conceptually, this study contributes to the literature on value internalization by demonstrating that the internalization of social awareness values in multicultural public schools is achieved through the continuous interaction of five complementary pedagogical components: contextual Islamic learning, collaborative learning, teacher role modelling, religious habituation, and continuous guidance. Rather than functioning as independent strategies, these components reinforce one another throughout the stages of value transformation, value transaction, and value internalization. Unlike previous studies that primarily emphasized contextual learning, teacher role modelling, or religious habituation as separate approaches, this study proposes an integrated framework that combines pedagogical, religious, social, and contextual dimensions. Consequently, the novelty of this study lies not only in its multicultural research setting but also in its conceptual contribution to explaining how social awareness values are internalized through an integrated pedagogical process within multicultural public schools.

The role of Islamic Religious Education teachers in internalizing the values of social concern to students at Mandala Trikora High School, Jayapura City

Based on the results of observations and interviews, the findings indicate that Islamic Religious Education (PAI) teachers perform multiple roles in internalizing social awareness values among students at Mandala Trikora Senior High School, Jayapura City. These roles encompass lesson planning, classroom implementation, role modelling, religious habituation, individual guidance, and continuous evaluation. The findings demonstrate that value internalization is carried out not only through the delivery of religious knowledge but also through students' direct experiences and daily social interactions within the school environment.

The findings show that teachers integrate social awareness values into both lesson planning and classroom implementation by connecting Islamic teachings

with students' everyday social experiences. This approach enables students to understand social awareness not only as a religious concept but also as a value that guides their daily interactions. These findings are consistent with Lickona (Wasiaturrahma et al., 2020) who argued that effective character education should integrate moral knowing, moral feeling, and moral action. Likewise, previous studies have shown that character education becomes more meaningful when moral values are linked to authentic learning experiences. However, the present study demonstrates that the integration of contextual learning alone is insufficient. The findings indicate that contextual learning becomes more effective when it is continuously reinforced through teacher guidance, collaborative learning, and religious habituation. Therefore, this study extends Lickona's framework by showing that the development of moral understanding, moral awareness, and moral behaviour occurs through the interaction of multiple pedagogical strategies rather than through classroom instruction alone.

The findings further reveal that collaborative learning methods, including group discussions, peer tutoring, and teamwork, provide opportunities for students to practice cooperation, mutual respect, and shared responsibility during classroom activities. These findings support (Wasiaturrahma et al., 2020) cooperative learning theory, which emphasizes that positive social interaction within learning groups promotes empathy and prosocial behaviour. Similarly, (Wasiaturrahma et al., 2020) reported that collaborative learning enhances students' social awareness through direct participation in shared learning experiences. However, the present study demonstrates that collaborative learning contributes more effectively to value internalization when combined with Islamic values, teacher facilitation, and continuous reflection (Ainiyah et al., 2025; Azizah et al., 2024; Azizah, Hasan, et al., 2023). This finding extends the application of cooperative learning theory by highlighting that collaborative activities function not only as instructional strategies but also as mechanisms for strengthening students' moral and social character within Islamic Religious Education.

Teacher role modelling also emerged as a central element in the internalization process. The findings indicate that teachers consistently demonstrated empathy, fairness, respect, and caring attitudes during classroom and school activities, providing behavioural examples for students. These findings are consistent with Bandura's social learning theory and the study by (Wasiaturrahma et al., 2020) which emphasized that individuals develop behaviour through observation and imitation of significant role models. Nevertheless, the present study indicates that teacher role modelling alone does not fully explain the internalization of social awareness values. Instead, modelling becomes more meaningful when reinforced through continuous guidance, collaborative classroom experiences, and religious habituation. Therefore, this study refines Bandura's social learning theory by demonstrating that

observational learning requires systematic pedagogical reinforcement to produce sustainable character development.

The findings also indicate that religious habituation, including congregational prayer, charity activities, greetings, and respectful communication, provides students with regular opportunities to practice social awareness values in everyday school life. These findings support Al-Ghazali's perspective, which emphasizes that moral values are formed through continuous habituation rather than through theoretical instruction alone. However, the present study further demonstrates that religious habituation is most effective when integrated with contextual learning, teacher role modelling, and collaborative interaction. Thus, the findings suggest that habituation functions not merely as a repetitive activity but as part of an integrated pedagogical process that strengthens students' internalization of social awareness values.

Regarding individual guidance, the findings indicate that teachers adopted persuasive and personalized approaches for students experiencing difficulties in social interaction. These findings are consistent with (Wasiaturrahma et al., 2020) who argued that individualized guidance enhances the effectiveness of value internalization by addressing students' diverse characteristics and needs. However, the present study further demonstrates that individualized guidance contributes more effectively when integrated with classroom learning, teacher role modelling, and religious habituation, thereby creating continuity between individual support and the broader school environment.

The evaluation process also reflects the comprehensive role of teachers in value internalization. Teachers assessed not only students' cognitive achievement but also their social attitudes and behaviours through classroom observation, daily interactions, self-assessment, and peer assessment. These findings support the concept of authentic assessment, which emphasizes evaluating attitudes and behaviour alongside academic achievement. The present study further indicates that continuous evaluation enables teachers to monitor students' behavioural development while providing opportunities for timely guidance and reinforcement of social awareness values.

The findings further identify several challenges influencing the internalization process, including students' social environments, social media exposure, and limited parental support. These findings are consistent with (Wasiaturrahma et al., 2020) who reported that external environments significantly influence students' character development. However, this study additionally demonstrates that social media has become a major contextual factor affecting the internalization of social awareness values in multicultural public schools. Therefore, effective value internalization requires not only collaboration among schools, families, and communities but also

the integration of digital literacy to strengthen students' critical awareness in responding to digital environments.

Conceptually, this study contributes to the literature on value internalization by demonstrating that the role of Islamic Religious Education teachers extends beyond classroom instruction or teacher role modelling alone. The findings suggest that teachers function as integrators who connect contextual learning, collaborative learning, role modelling, religious habituation, individualized guidance, and continuous evaluation into a unified pedagogical process. Unlike previous studies that examined these strategies separately, this study proposes that their continuous interaction forms a comprehensive framework for internalizing social awareness values in multicultural public schools. Consequently, the novelty of this study lies not only in its multicultural research context but also in its conceptual contribution to understanding the multidimensional role of Islamic Religious Education teachers in the internalization of social awareness values

Conclusion

This study demonstrates that the internalization of social awareness values in Islamic Religious Education (PAI) at Mandala Trikora Senior High School, Jayapura City, is implemented through the interconnected stages of value transformation, value transaction, and value internalization, supported by contextual learning, collaborative learning, teacher role modelling, religious habituation, continuous guidance, and authentic assessment. This process enables students not only to develop a cognitive understanding of social awareness values but also to demonstrate empathy, tolerance, cooperation, mutual assistance, and responsibility in their daily lives. Theoretically, this study extends Muhaimin's value internalization model by demonstrating that these three stages operate as an integrated and continuous pedagogical process rather than as separate instructional stages. It also enriches the application of social constructivism, social learning theory, and character education by highlighting the integration of pedagogical, religious, and social dimensions within multicultural public schools. Practically, the findings emphasize the importance of strengthening collaboration among teachers, schools, families, and communities, as well as integrating digital literacy into Islamic Religious Education to enhance students' character development.

This study is limited by its focus on a single multicultural public school using a qualitative case study approach, making the findings context-specific and limiting their transferability to other educational settings. In addition, the findings were influenced by the school's particular social, cultural, and institutional characteristics. Future research is recommended to validate and refine the proposed value internalization framework through comparative studies across different educational settings and longitudinal research examining the sustainability of students' social awareness development. The use of **mixed-methods** approaches is also

recommended to provide more comprehensive empirical evidence regarding the effectiveness and applicability of the proposed framework.

Reference

- Abdurakhman, A., Albar, N., Fasih, FF, & Hafiz, M. (2025). Analysis of the implementation of the Independent Curriculum in Islamic Religious Education learning at Cikeas Nature School. *EduInovasi Journal of Basic Educational Studies*, 5 (2), 621–632. <https://doi.org/10.47467/edu.v5i2.6861>
- Al-Ghazali. (2004). *Ihya Ulumuddin* (Translation). Darul Kutub
- Alfarisy, Shofwatunnida Julia, and Iswandi, " Application of Character Education Values in Islamic Religious Education Learning in Schools," *Jurnal Multidisciplinary Indonesian Center*, 2.2 (2025), pp. 1503–09, doi:10.62567/micjo.v2i2.660.
- Ainiyah, Q., Mirrota, D. D., & Khasanah, M. (2025). Religious Moderation: A Model for Internalizing Inclusive Islamic Values in Student Education. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v14i1.2031>
- Asy'arie, B. F., & Mulyadi, M. (2023). Analisis Problematika PAI Dan Solusinya Dalam Menghadapi Era Globalisasi Dan Era Industri 4.0. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(3), Article 3. <https://doi.org/10.54437/irsyaduna.v3i3.1310>
- Azizah, M., Hasan, M. S., & Jamaludin, J. (2023). Nilai-Nilai Pendidikan Akhlak Dalam Pembagian Waris (Kajian QS. An Nisa' Ayat 11 dan 12). *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 12(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v12i1.866>
- Azizah, M., Hasan, M. S., & Syaie, A. N. K. (2024). Ta'lim Muta'allim: Solutions for Forming the Ta'dzim Attitude of Generation Z Students towards Teachers. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1334>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), Article 1. <https://doi.org/10.59373/ngaos.v1i1.2>
- Amin, MN, Nashihin, M., & Nursikin, M. (2024). Improving students' religious character through internalizing values in religious and social activities. *Madinah: Journal of Islamic Studies*, 11(2), 295–312. <https://doi.org/10.58518/madinah.v11i2.2950>
- Arminah, Arminah, and Romelah Romelah, "Internalization of Islamic Values for Generation Z Amidst the Current of Globalization," *Arini Journal of Scientific and Innovative Work of Teachers*, 2.2 (2025), pp. 349–66, doi:10.71153/arini.v2i2.442
- Apandini, CR, & Andriani, A. (2023). *The Implementation of Character Education through Habituation Method at SD Negeri 3 Tlahab Lor Purbalingga . Proceedings*

- of the 2nd International Conference on Social Sciences (ICONES) .
<https://doi.org/10.4108/eai.22-7-2023.2335395> .
- Aziza, Nur, Ermis Suryana, and Zulhijra. (2025). "Islamic Religious Education in the Formation of Moral and Religious Values," *Academia Open*.10.1, doi:10.21070/acopen.10.2025.11210
- Azwar, W., Ardilansari, D., Mayasari, D., Winata, A., Isnaini, I., & Rejeki, S. (2023). Formation of Students' Moral Character through the Habituation Approach. *National Seminar on Paedagoria* , 3, 358–364 .
- Badri, LS, & Malik, AA (2024). Implementation of Islamic education values in building students' religious character through an affective approach based on the Qur'an. *Journal of Islamic Religious Education*, 21 (1), 217–233.
<https://doi.org/10.14421/jpai.v21i1.7260> .
- Bandura, A. (1977). Social learning theory. Prentice Hall.
- Berkowitz, M. W., & Bier, M. C. (2005). What works in character education: A research-driven guide for educators. Character Education Partnership.
- Creswell, John W. (2016). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* . Yogyakarta: Pustaka Pelaja.
- Dewi, S., Zamroni, M. A., & Leksono, A. A. (2024). Penanaman Sikap Moderasi Beragama Pada Siswa Sekolah Dasar Melalui Pembelajaran PAI. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 4(1), Article 1.
<https://doi.org/10.54437/irsyaduna.v4i1.1558>
- Fadli, MR (2021). *Understanding qualitative research method design* . Humanika: Scientific Study of General Courses, 21(1), 33–54
- Garwood, J.D. (2024). Character Education to Address Elementary Students' Emotional and Behavioral Development: A Quasi-Experimental Study. *International Journal of Education* , 15(1).
<https://doi.org/10.5296/ije.v15i1.20742> .
- Hidayat, A. (2021). Internalization of social values through religious habituation in schools. *Journal of Islamic Religious Education*, 18(2), 145–160.
- Hasan, M. S., Sintasari, B., & Mujahidin, M. (2025). Integration of Spiritual and Cognitive Dimensions in Hadith Learning Jala'ul Afkar. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 5(1), Article 1.
<https://doi.org/10.54437/irsyaduna.v5i1.2049>
- Irianto, P. (2024). Civic education on acts of intolerance in a vocational high school in Jayapura, Papua. *Humanities* , 15(2), 131–139.
<https://doi.org/10.21512/humaniora.v15i2.12433>
- Jayadi, K., Abduh, A., & Basri, M. (2022). Meta-analysis of multicultural education paradigm in Indonesia. *Heliyon*, 8(1).
<https://doi.org/10.1016/j.heliyon.2022.e08828>

- John W. Creswell. (2016). *Qualitative Inquiry & Research Design + Mixed Methods Research* .
- Karwadi, & Indrawan, D. (2023). Strategies of Islamic religious education teachers in instilling character values in elementary madrasah students. *Jurnal Cakrawala Pendas* , 9(2), 242–249. <https://doi.org/10.31949/jcp.v9i2.4731>
- Karwadi, and Deni Indrawan, "Islamic Religious Education Teachers' Strategies in Instilling Character Values in Elementary Madrasah Students," *Jurnal Cakrawala Pendas*, 9.2 (2023), pp. 242–49, doi:10.31949/jcp.v9i2.4731
- Khoir, M., Saiban, K., & Mustofa. (2023). Implementation of Islamic religious education (PAI) in the formation of religious character and social concern. *Edu-Religia: Journal of Religion and Learning*, 6(1), 23–32. <https://doi.org/10.52166/edu-religia.v6i1.4138>
- Lickona, T. (2012). *Educating for character: How our schools can teach respect and responsibility* . Bantam Books.
- Lickona, T. (2013). *Educating for Character: How Our Schools Can Teach Respect and Responsibility* . Bantam Books.
- Moleong, Lexy J., *Qualitative Research Methodology* . Bandung: Remaja Rosdakarya, 2017
- Muhaimin. (2012). *Paradigm of Islamic education: Efforts to make Islamic religious education in schools more effective*. Rosdakarya Youth.
- Naing, C., et al. (2023). Enablers and barriers in community engagement for dengue control in the Indo-Pacific region: A systematic review. *BMC Public Health*, 23(1), 1924. <https://doi.org/10.1186/s12889-023-16845-8>
- Nia Do, ATP, Sugiarto, Rahmawati, D., & Huda, SA (2025). *The Shifting Narrative of Character Education in Catholic Schools (2010–2025): A Systematic Literature Review Based on the Lickona Framework* . *Journal of Educational Sciences*, 10(3), 988–1004. <https://doi.org/10.31258/jes.10.3.p.988-1004> .
- Panuntun, S., et al. (2025). Implementation of deep learning strategies in Islamic religious education to instill Islamic values. *At-Turots: Journal of Islamic Education*, 110–123. <https://doi.org/10.51468/jpi.v7i1.842>
- Putri, D., & Nurhayati, S. (2022). The influence of the environment and social media on student character. *Journal of Character Education* , 12(1), 45–58.
- Raniti, M., Rakesh, D., Patton, G. C., & Sawyer, S. M. (2022). The role of school connectedness in the prevention of youth depression and anxiety: A systematic review with youth consultation. *BMC Public Health*, 22(1), 2152. <https://doi.org/10.1186/s12889-022-14364-6>
- Rasimin, et al. (2024). Multidimensional challenges in ICT-based learning in Indonesian social science education: A systematic literature review. *Heliyon*, 10(7), e28706. <https://doi.org/10.1016/j.heliyon.2024.e28706>

- Rukin. (2025). *Qualitative research methodology* . Ahmar Cendekia Indonesia Foundation.
- Shofwan, AM, et al. (2025). Islamic religious education in shaping a generation with noble morals. *Al Ilmu*, 2(1), 39–46. <https://doi.org/10.62872/c630qb20>
- Slavin, R.E. (2015). *Cooperative Learning: Theory, Research, and Practice* . Allyn & Bacon.
- Solehati, T., Hermayanti, Y., Hazmi, H. B., Trisyani, M., Yusuf, M., & Kosasih, C. E. (2025). Empowering children through a mobile application for sexual abuse prevention: The supporting roles of parents and teachers in a cluster-randomized controlled trial in Indonesia. *Journal of Multidisciplinary Healthcare*, 18, 6343–6360. <https://doi.org/10.2147/JMDH.S530036>
- Sugiyono. (2020). *Metode penelitian kuantitatif, kualitatif dan R&D*. Alfabeta.
- Tuco, K. G., et al. (2023). Prevalence of nomophobia among university students: A systematic review and meta-analysis. *Healthcare Informatics Research*, 29(1), 40–53. <https://doi.org/10.4258/hir.2023.29.1.40>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* . Harvard University Press.
- Wasiaturrahma, Ajija, S. R., Sukmana, R., Sari, T. N., & Hudaifah, A. (2020). Heliyon Breadth and depth outreach of Islamic cooperatives: Do size , non-performing fi nance , and grant matter? *Heliyon*, 6(July), e04472. <https://doi.org/10.1016/j.heliyon.2020.e04472>
- Ya'cub, M., Hasan, M. S., Azizah, M., Putri, N. D., & Dingpanoh, A. (2026). Teaching Students Morals to Teachers in the Digital Age: Analysis of the Impact of Gadgets and Social Media. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 4(1), 1–9. <https://doi.org/10.59373/ngaos.v4i1.274>
- Wafa, A., Faruq, U., Rois, M., & Ridwan. (2025). Interactive and contextual Islamic Education learning model: A strategy for building student character. *Journal of Islamic Studies* , 6(1), 27-36 . <https://doi.org/10.32478/eawvpd33>