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## INTERNALIZATION OF ISLAMIC EDUCATIONAL VALUES IN SIRANGKAP QUR'ANIC VILLAGE: A CASE STUDY

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**ABSTRACTS**

**Background:** This study is grounded in the importance of Islamic education in shaping community character and the need to understand how Qur'anic values are internalized within a religious community that consistently upholds them in daily life. **Purpose:** The research aims to analyze the process of internalizing Islamic educational values in the Qur'anic Village of Sirangkap, Mandailing Natal, through five interconnected stages: value transformation, value transaction, transinternalization, social integration of values, and value formalization. **Method:** Employing a qualitative phenomenological approach, data were collected through in-depth interviews, participant observation, and document analysis, and examined using Muhamimin's theory of value internalization, Bandura's social learning theory, Piaget-Kohlberg's moral development theory, Vygotsky's sociocultural theory, and Durkheim's concept of social integration. **Result:** The findings reveal that Islamic values are internalized through five interconnected stages: value transformation, value transaction, transinternalization, social integration, and value formalization. This process is sustained through parental and religious role modeling, educational interactions in schools and community spaces, collective religious habituation, strong social cohesion based on ukhuwah, and the institutionalization of values within village regulations and religious institutions. As a result, Islamic values evolve from external norms into intrinsic motivations that shape individual behavior and collective identity. **Conclusion:** This study demonstrates that the Sirangkap model offers a sustainable community-based framework for Islamic value education, which can inform similar initiatives in other rural or socially vulnerable communities seeking to strengthen moral character and social resilience through Islamic education.

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## A. INTRODUCTION

The strategic role of Islamic education in shaping individuals of noble character has become increasingly crucial in the midst of rapidly evolving global challenges. Contemporary societies face complex moral and social issues—ranging from the erosion of ethical values, the weakening of communal responsibility, the decline of social control, to the growing influence of materialistic and hedonistic lifestyles. These challenges underscore the need for an educational paradigm that transcends cognitive development and places equal emphasis on spiritual, emotional, and social formation. Islamic education, with its holistic character-building orientation, offers a comprehensive framework for addressing the moral crisis of modernity. Numerous studies affirm that successful Islamic education is not solely constructed through formal institutions or structured curricula; rather, it is profoundly shaped by social environments that consistently cultivate and embody religious values in daily life (Fauzi and Hosna, 2022; Munif, 2019). This observation highlights the importance of investigating how Islamic values are internalized within community-based religious environments—particularly in settings identified as Qur'anic Villages.

The concept of a Qur'anic Village emerges from the aspiration to create a socially and spiritually nurturing environment in which Qur'anic teachings guide both individual behavior and communal life. Such villages aim to foster a moral ecosystem rooted in Islamic ethics, expressed through routine Qur'an recitation, communal worship, strong social control, and the regulation of cultural practices considered inconsistent with Islamic moral standards. Kampung Al-Qur'an in Sirangkap Village, located in Panyabungan Timur, Mandailing Natal, North Sumatra, represents a distinctive manifestation of this model. Unlike Qur'anic villages established in suburban or urban areas with relatively easy access to formal educational institutions and external social influences, Sirangkap is geographically remote, situated in mountainous terrain with limited accessibility. This geographical isolation has significant implications for educational practices, as the community relies heavily on internal family structures, local religious institutions, and communal learning traditions as the primary means of transmitting and sustaining Islamic values. Its proximity to two of North Sumatra's largest cannabis-producing regions further creates a paradoxical context in which strong religious commitment coexists with surrounding social vulnerability. Despite these challenges, Sirangkap has developed a resilient religious identity characterized by disciplined communal worship and a strong adherence to Qur'anic values, making it a critical case for examining how Islamic educational values are internalized and maintained within socially and geographically challenging environments.

Religious traditions in Sirangkap have been maintained across generations, forming a lived culture that integrates Qur'anic teachings into the rhythms of everyday life. Routine Qur'an recitation after Subh and Maghrib prayers, the absence of non-Islamic entertainment during wedding ceremonies, the preservation of social etiquette, and the high presence of hafiz and hafizah exemplify the community's deeply rooted religious identity. Within this cultural framework, parents, religious leaders, and community elders play significant roles in reinforcing Islamic values, using guidance, modeling, and social expectations to shape individual and collective behavior. Muhamimin's theory of value internalization—which includes the stages of value transformation, value transaction, and transinternalization—provides a relevant analytical lens for understanding how these values move from being externally

transmitted to becoming intrinsic motivations that guide behavior. In Sirangkap, Islamic values are not merely taught as abstract norms; they are embodied, enacted, and reinforced through role modeling, social participation, and collective religious experience.

From the perspective of modern educational theories, the phenomenon in Sirangkap is particularly significant. Bandura's Social Learning Theory highlights how individuals learn by observing and modeling the behavior of influential figures—precisely reflected in the strong exemplary roles of parents, ustaz, and community leaders. Piaget's and Kohlberg's theories of moral development enrich this analysis by explaining how children evolve from external compliance driven by parental or community expectations to autonomous moral reasoning rooted in internal principles. Durkheim's concept of collective consciousness further demonstrates how communal religious rituals produce shared moral identity and reinforce social cohesion. Vygotsky's sociocultural theory also provides insight into how social interaction mediates the internalization of cultural and religious values. The intersection of classical Islamic educational concepts with modern psychological and sociological theories provides a robust framework for understanding how Sirangkap has cultivated a cohesive religious community.

Previous studies have extensively discussed value internalization across various Islamic educational contexts. Research within formal school settings, such as Santoso (2022) and Fauzi (2021), illustrates that effective value internalization requires a combination of modeling, reinforcement, and collaborative school culture. These studies collectively demonstrate that value internalization thrives in environments where moral norms are supported by social structures and lived practices (Santoso, 2022; Fauzi, 2021). Studies in community-based Islamic environments—such as religious villages or Islamic residential communities—have also gained scholarly attention. Purnomo (2024), for instance, reveals that environmental religiosity significantly influences moral behavior in communities where religious identity is actively cultivated (Purnomo, 2024). However, the existing literature has largely focused on urban or semi-urban settings where access to formal education, religious institutions, and external social resources is relatively stable. There remains a notable lack of in-depth qualitative research that explores how Islamic educational values are internalized in geographically isolated and rural Qur'anic villages, where communities rely predominantly on internal cultural systems, intergenerational traditions, and communal religious practices for value transmission. This gap is particularly significant because such settings provide a unique context for examining the resilience, continuity, and adaptability of Islamic values in the absence of strong external institutional support, a dimension that has not been sufficiently addressed in previous studies.

Moreover, the unique environmental risk factors surrounding Sirangkap—particularly its adjacency to cannabis-producing regions—add an important dimension to the study. The community's ability to maintain strong religious values despite exposure to potentially harmful influences raises critical questions about the mechanisms of value resilience, social control, and communal identity. Existing literature does not address how Islamic educational values are internalized in settings where communities must actively resist external pressures, nor how traditional moral systems adapt to ensure value continuity in such contexts. This study therefore fills an essential gap by providing an in-depth examination of the internalization process in a

remote Qur'anic Village that demonstrates both value resilience and adaptive religious culture.

Given these considerations, this study aims to analyze the internalization of Islamic educational values through the synergistic roles of family, religious institutions, and community structures in the Qur'anic Village of Sirangkap. By examining community practices through both classical Islamic educational theories and contemporary interdisciplinary frameworks, this study contributes to a deeper understanding of how Islamic values are sustained, negotiated, and institutionalized within culturally cohesive and geographically isolated environments. Furthermore, the findings are expected to provide conceptual and practical insights that may inform the development of community-based Islamic education models in other rural or marginalized Muslim communities facing similar social and structural challenges.

## B. METHOD

This study employed a qualitative research design with a case study approach to explore the process of Islamic value internalization within the Qur'anic Village of Sirangkap. A phenomenological orientation was integrated into the case study to capture the lived experiences, meanings, and patterns of behavior embedded in the social and religious practices of the community. This approach is particularly appropriate for understanding how Islamic values are transmitted, practiced, and internalized organically within a traditional Muslim society, where values are shaped not only through formal instruction but also through social interactions, cultural norms, and communal rituals (Raharjdo, 2024).

The research was conducted in Sirangkap Village, located in Panyabungan Timur, Mandailing Natal, North Sumatra. The village is widely known as a Qur'anic Village due to its strong commitment to Qur'anic traditions and religious discipline, demonstrated through routine Qur'an recitation, congregational worship, and the application of Islamic norms in daily life. Its remote geographical location, mountainous surroundings, and proximity to two major cannabis-producing regions provide a distinctive environmental and sociological context. These conditions make Sirangkap an important case for examining how Islamic values are internalized and preserved despite exposure to potentially disruptive external influences.

The primary data for this study were obtained from 10 participants consisting of community members, religious leaders, parents, Qur'an teachers (ustadz and ustadzah), and village officials. A purposive sampling technique was used to select participants who were knowledgeable, experienced, and actively involved in religious and community practices. This sampling strategy ensured the inclusion of diverse perspectives representing generational, gender, and institutional roles within the community. Secondary data consisted of village documents, community regulations, records of religious activities, historical narratives, and previous studies related to Islamic education, value internalization, and community-based religious movements. These documents served to contextualize the field data and provide additional evidence for triangulation.

Data collection was carried out through three primary techniques. First, in-depth interviews were conducted using semi-structured interview guides, enabling participants to describe their experiences and interpretations openly while allowing the researcher to explore emerging themes in depth. Interviews focused on practices of

value transmission, models of religious leadership, family roles, community norms, and mechanisms of value reinforcement. Second, participant observation was used to capture naturally occurring behaviors and social interactions by observing daily religious practices, communal activities, learning environments, and informal gatherings. This technique allowed the researcher to understand values as lived, relational, and embodied practices rather than abstract concepts. Third, document analysis was employed to examine formal and informal documents such as village regulations, religious event schedules, Qur'an learning programs, and community agreements, providing information about institutionalized mechanisms that support or reinforce value internalization.

The data were analyzed using Miles and Huberman's interactive model, which consists of three interrelated stages: data reduction, data display, and conclusion drawing and verification. Data reduction involved a systematic coding process in which interview transcripts, observation notes, and documents were first subjected to open coding to identify meaningful units related to the internalization of Islamic values. These initial codes were then grouped through a combination of deductive coding—guided by the theoretical framework of value transformation, value transaction, transinternalization, social integration, and value formalization—and inductive coding that emerged from recurring patterns in the field data. Data display was conducted by organizing the coded data into thematic matrices and narrative descriptions to facilitate comparison across participants and data sources. The final themes were refined through iterative analysis, constant comparison, and triangulation of interviews, observations, and documents. Conclusion drawing and verification were carried out continuously by linking empirical patterns with theoretical propositions, supported by member checking and reflexive analysis to ensure the credibility and trustworthiness of the findings.

Ethical considerations were applied at every stage of the research. Participants were informed about the purpose of the study, their voluntary involvement, and their right to withdraw at any time. Informed consent was obtained prior to interviews and observations. To ensure confidentiality, pseudonyms were used and sensitive information was anonymized. Cultural and religious norms of the community were respected during fieldwork, particularly during observations of religious rituals and community meetings.

## C. RESULT AND DISCUSSION

This section presents the core findings of the study and provides a comprehensive discussion by linking empirical data with relevant theoretical perspectives. The results illustrate how Islamic educational values are internalized within the social, cultural, and spiritual life of the Qur'anic Village of Sirangkap. Each finding is analyzed in relation to established theories in Islamic education, developmental psychology, sociology, and value internalization, allowing for a deeper understanding of the mechanisms through which these values are transmitted, practiced, and institutionalized across generations. Through this integrated analysis, the section demonstrates not only *what* occurs within the community but also *why* and *how* these processes contribute to the development of a coherent Qur'anic-based social system.

## **Islamic Education Values Internalization in the Qur'anic Village of Sirangkap**

The findings reveal that Islamic educational values in the Qur'anic Village of Sirangkap have been deeply rooted in the community's social, cultural, and religious life long before the village was formally recognized as a "Qur'anic Village." Unlike many Qur'anic villages developed in urban or semi-urban settings through institutional programs, the internalization of Islamic values in Sirangkap evolved organically within a geographically isolated rural context. These values have been consistently practiced across generations and are reflected in daily routines, social interactions, community norms, and institutional structures. This indicates that strong value internalization can emerge not only from formal educational interventions but also from long-standing communal traditions sustained through collective commitment and social cohesion.

Interviews with village leaders, educators, religious figures, and community members consistently indicate that Islamic values have been integrated into the life of the community for decades. According to the Village Head, Islamic values are not merely taught verbally but have become habitual practices embedded since earlier generations. This statement is supported by the village head's wife, who emphasized that Islamic teachings shape the way people interact, work, educate their children, and participate in communal activities.

A similar account was provided by the traditional leader, who stated that the cultural and religious practices present today have existed since his childhood, with only minor adjustments related to modernization. A local teacher confirmed that while the village has experienced certain improvements, the core values and cultural identity remain unchanged. A religious scholar further noted that although the village population consists largely of farmers, parents place a high priority on Islamic education and are willing to make sacrifices to ensure their children receive proper religious and formal education—even outside the region or abroad.

Testimony from an academic originating from the village also strengthened these findings. She described the longstanding commitment of the community to Islamic learning and the strong religious ethos that underpins their pursuit of education. These accounts collectively demonstrate that the Islamic character of the village is not a recent development but an inherited tradition that shapes the community's identity.

Field data indicate that the internalization of Islamic educational values operates through a five-stage continuum: value transformation, value transaction, value transinternalization, social integration of values, and value formalization. Each stage contributes to embedding Islamic values into both individual behavior and communal culture.

The first stage is characterized by strong role modeling from religious leaders, teachers, parents, and respected community members. Respondents consistently highlighted that children and youth learn by observing daily behavior—such as praying on time, participating in communal worship, showing respect, and adhering to Islamic etiquette. Community members described role modeling as the foundation of character formation, stressing that children remember and imitate what they see rather than what they are told. Parents, teachers, and religious leaders regard exemplary conduct as the most powerful method for instilling Islamic values.

The second stage involves continuous teaching, advising, and communication of Islamic principles within families, schools, and community settings. According to

multiple respondents, value transmission begins with small, repeated actions, such as encouraging children to pray in congregation, recite the Qur'an, speak politely, and practice honesty. Parents play a central role through consistent guidance and repetition of moral reminders. Teachers strengthen these values at school through daily routines such as dua recitations, duha prayers, Qur'an reading, and demonstrations of discipline and courtesy. Religious leaders further reinforce values through sermons, study circles, and communal religious activities.

The third stage involves repetitive practices that gradually shape attitudes and character. Respondents noted that the internalization of values such as discipline, responsibility, respect, honesty, and mutual care emerges naturally through daily habits. Families initiate these routines, schools reinforce them, and community activities sustain them. Children develop moral awareness through habitual participation in prayer, Qur'an recitation, and social interactions governed by Islamic principles. Teachers and religious figures emphasized that habituation is central to the development of lasting moral consciousness.

Findings show that Islamic values are further strengthened through communal activities and social structures. These include gotong royong (collective work), religious study circles, tahsin-tahfidz programs, and routine mosque activities. The Village Head and community leaders described how mutual assistance, compassion, and social solidarity form an integral part of daily life. Women's groups contribute through religious gatherings, charity events, and social support initiatives. Community members emphasized that frequent religious gatherings cultivate strong bonds, shared responsibility, and cooperative behavior.

The final stage involves embedding Islamic values in formal rules, local regulations, educational programs, and institutional policies. Interviews indicate the presence of both written and unwritten rules—such as restrictions on women going out at night without necessity, prohibition of non-mahram interactions, and expectations for participation in community religious programs. Schools and religious institutions implement structured activities such as tahfidz classes, mandatory tadarus, congregational prayers, and Qur'an memorization targets. These formalized mechanisms ensure that Islamic values are preserved, supervised, and transmitted systematically across generations.

Overall, the data show that the internalization of Islamic educational values in Sirangkap occurs through a comprehensive and continuous process spanning family, school, and community settings. Islamic values are manifested not only in individual behavior but also in collective norms, social interactions, and institutional frameworks. The community's long-standing religious traditions, combined with consistent reinforcement and formalized systems, have resulted in a cohesive Qur'anic cultural identity that shapes all aspects of daily life.

### **Theoretical Interpretation of Islamic Value Internalization in Sirangkap**

Field data indicate that the internalization of Islamic educational values in Sirangkap operates through a five-stage continuum: value transformation, value transaction, transinternalization, social integration of values, and value formalization. This process unfolds within a context marked by geographical isolation, limited access to external educational resources, and exposure to surrounding social risks. Rather than weakening value transmission, these conditions have strengthened the community's

reliance on internal cultural mechanisms—family-based education, religious leadership, and collective rituals—as primary channels for sustaining Islamic values. Each stage contributes to embedding these values deeply into both individual behavior and communal culture, forming a resilient system of moral continuity. The five stages found in the field—value transformation, value transaction, transinternalization, social integration, and value formalization—confirm and enrich the model proposed by Muhamimin (2004) while illustrating how Islamic values become living practices embedded in both personal and communal life (Muhamimin, 2012).

## **1. Value Transformation: The Central Role of Exemplary Conduct (Usrah Hasanah)**

The first stage—value transformation—is dominated by the role of exemplary conduct from parents, teachers, ustaz, and community leaders. The data show that children's earliest experiences with Islamic values occur through observing consistent religious behavior within their families. This finding strongly supports Bandura's Social Learning Theory, which asserts that modeling and observational learning are the most effective mechanisms for transmitting moral behavior (Mu'min *et al.*, 2025). Likewise, Freud's theory of identification explains how children internalize moral authority by imitating figures they respect (Vieira and Feldens, 2021).

Muhamimin's conceptualization of value transformation as the initial transfer of values through modeling and guidance is clearly reflected in the Sirangkap context (Muhamimin, 2012). Prior studies by Nurjanatim Muslimah *et al.* (2024) and Muchamad Rifki *et al.* similarly confirm that moral formation in Islamic communities is grounded in sustained modeling accompanied by routine practices such as congregational prayer, Qur'anic recitation, and collective religious rituals (Muslimah, Surana and Rachmah, 2024; Rifki *et al.*, 2022).

However, unlike some secular contexts where modeling alone may suffice, the data indicate that in Sirangkap, role modeling becomes effective only when supported by a reinforcing social environment consisting of family, school, and community. This resonates with Vygotsky's sociocultural theory, which posits that external activities—such as praying together, studying, or working communally—gradually become internalized mental functions (Wu, Chen and Huang, 2025). Piaget's developmental stages of moral reasoning also offer explanatory power: children's initial heteronomous obedience to authority eventually develops into autonomous moral understanding as they mature (Dewi, 2022).

In Sirangkap, the stability of the religious culture across generations further supports Durkheim's thesis that collective rituals reproduce moral solidarity and preserve shared values over time. Mead's concept of the generalized other also helps explain how individuals internalize community expectations until they become part of their identity (Mead, 2015). This theoretical synthesis shows that value transformation in Sirangkap embodies an integrated system where religious modeling operates simultaneously at emotional, cognitive, and social levels.

## **2. Value Transaction: Dialogical Exchange of Values in Social and Educational Settings**

The second stage—value transaction—occurs through active interaction among family members, educators, religious leaders, and community members. The findings show that value exchange takes place informally in daily interactions and formally in religious gatherings, educational activities, and communal meetings. This aligns with

Kluckhohn's notion that values are transmitted vertically (across generations) and horizontally (through peer and community interaction) (Kluckhohn and Kelly, 1945).

Mead's symbolic interactionism further explains how shared meanings emerge and are renegotiated during social encounters (Kreyenfeld and Trappe, 2020). Muhamimin's theory that Islamic values are internalized through dialogical educational processes is evident in the way parents, teachers, and elders in Sirangkap embed moral messages in everyday conversations and activities (Muhamimin, 2012). This perspective is reinforced by studies from Bali (2019) and Suhartini (2016), which emphasize the importance of habitual social engagement in strengthening religious behavior (Bali and Susilowati, 2019; Suhartini, 2016).

In family contexts, value exchange occurs through affectionate communication combined with habitual religious practices. Bandura's observational learning is relevant here, as children imitate the emotional tone and moral messages conveyed by parents (Bandura, 1977). In schools, value transaction is further institutionalized through collective practices such as Qur'an literacy programs, dhuha prayers, and moral reflection, consistent with Lickona's and Kohlberg's theories that emphasize dialogical moral reasoning and guided reflection (Hidayat, 2020).

Social rituals like gotong royong and communal recitations function as experiential learning laboratories, consistent with Vygotsky's social mediation theory, where moral insights arise from collective participation. Habermas' concept of communicative action is also visible in Sirangkap's culture of moral dialogue, as community members continuously negotiate shared ethical norms through consensus-based communication (Darling-Hammond, 2000).

Taken together, these theoretical perspectives confirm that value transaction in Sirangkap is not only transmission but co-construction—values are taught, negotiated, practiced, and reaffirmed through sustained interpersonal engagement.

### **3. Transinternalization: The Emergence of Mature Moral and Spiritual Consciousness**

The third stage—transinternalization—marks the internal transformation of external norms into intrinsic motivation and religious identity. The data indicate that Sirangkap residents perform religious activities sincerely and consistently, not merely due to social expectations but because these practices have become internal needs and sources of spiritual fulfillment. This stage is particularly significant given the community's exposure to external challenges, including modernization pressures and its proximity to regions associated with social vulnerability. Despite these influences, residents demonstrate moral resilience by maintaining religious discipline and ethical conduct, suggesting that deeply internalized values function as internal controls that guide behavior even in the absence of direct supervision. This resilience reflects a mature form of moral consciousness in which Islamic values operate as self-regulating principles rather than imposed norms.

This phenomenon is consistent with Muhamimin's concept of transinternalization as a stage of deep spiritual awareness (Mashluchah, Faisol and Azizah, 2023). Deci and Ryan's Self-Determination Theory provides a strong theoretical fit: external regulation gradually transforms into integrated regulation when individuals perceive religious values as personally meaningful (Nisa Nur *et al.*, 2025). Similarly, Kohlberg's post-conventional stage describes individuals acting on internalized moral principles rather than external expectations (Mu'min *et al.*, 2025).

Islamic concepts of *ikhlas* and *tazkiyah* offer theological parallels to this psychological process. Moreover, studies by Suriadi (2019) and Hasan Mukmin (2025) support the view that religious internalization reaches maturity when value practice is driven by spiritual insight rather than external control (Suriadi, 2018; Mukmin, 2025).

The data also suggest a collective dimension to transinternalization: the community exhibits moral maturity by maintaining Islamic values even when engaging with modern influences. Berger and Luckmann's theory of social construction explains this as a process of re-internalization, in which individuals' internalized values regenerate the social structures that originally shaped them (Berger and Luckmann, 1991). Bourdieu's concept of *habitus* further clarifies how repeated practices such as Qur'anic recitation, communal prayer, and cooperation become embodied dispositions that guide behavior automatically yet meaningfully (Zada *et al.*, 2022).

In essence, transinternalization in Sirangkap is both personal and communal, forming a religious culture where moral behavior is both spiritually motivated and socially reinforced.

#### **4. Social Integration of Values: Cohesion Through Shared Moral Order**

The fourth stage—social integration—demonstrates how Islamic values shape the social order of Sirangkap through strong cohesion, peaceful interaction, and effective informal conflict resolution. Geographical isolation presents challenges such as limited access to formal educational infrastructure and economic dependency on agriculture; however, the community responds by intensifying collective religious and social activities. Regular communal worship, *gotong royong*, study circles, and mutual assistance function as strategies to strengthen social bonds and reinforce shared moral norms. These practices reduce social deviance, enhance mutual supervision, and foster a sense of collective responsibility, enabling the community to maintain social stability despite structural limitations and external pressures (Firmando, 2021).

The findings also align with Mead's symbolic interactionism, as social meanings are continuously recreated through daily interactions (Iskandarsyah Siregar, 2022), and with Putnam's concept of social capital, which emphasizes trust, reciprocity, and cooperation as the foundation of strong communities (Rosyadi *et al.*, 2024).

The role of schools and religious institutions in reinforcing social cohesion reflects the functionalist perspective: institutions maintain value continuity across generations. Leadership patterns in Sirangkap further illustrate Weber's charismatic authority, where leaders influence through moral example rather than coercion (Sebyar and Azizah, 2024). This corresponds with the Islamic concept of *uswah hasanah* and Muhaimin's emphasis on participatory leadership in value education.

Taken together, the data show that social integration in Sirangkap is a dynamic equilibrium between tradition and modernity. Values are neither rigid nor diluted; instead, they serve as ethical filters guiding communal adaptation to social change.

#### **5. Value Formalization: Institutionalization of Islamic Norms in Policy and Governance**

The final stage—value formalization—manifests in institutional structures, village regulations, and governance systems that explicitly reference Islamic values. This aligns with Berger and Luckmann's model of institutionalization, wherein internalized beliefs become objective social structures through formal norms and policies (Ali *et al.*, 2021). The findings demonstrate that Islamic values guide village governance,

community programs, and educational initiatives, which is consistent with the Islamic concept of *syumuliyatul Islam* that extends ethical principles across societal domains.

Parsons's pattern-maintenance function explains how institutions preserve normative continuity (Coser, 1957), while Al-Faruqi's framework of moral governance supports the integration of Islamic ethics into public policy. The community's non-coercive moral supervision resonates with Foucault's idea of internalized discipline but diverges from coercive models: in Sirangkap, moral governance is rooted in communal persuasion (*hisbah*) rather than punitive control. This represents an ideal form of community-based moral regulation.

Formalization also strengthens legal-administrative legitimacy through village regulations that codify Islamic norms. Bourdieu's theory of cultural reproduction helps explain how these formal structures ensure intergenerational continuity of moral culture. Overall, value formalization in Sirangkap marks the culmination of the internalization process: Islamic values are not only practiced and believed but also institutionalized, making them the ethical foundation of communal governance and social life.

Taken together, these findings demonstrate that the internalization of Islamic educational values in Sirangkap is not only comprehensive but also contextually adaptive. The Sirangkap experience illustrates how a rural and geographically isolated Qur'anic Village can develop a sustainable value system through strong family involvement, religious leadership, and community-based social regulation. While the findings are rooted in a specific local context, they offer transferable insights for other rural or isolated Muslim communities facing similar structural constraints. This case thus contributes empirically to the broader discourse on Islamic value internalization by highlighting the role of community resilience, internal cultural resources, and adaptive religious practices in sustaining moral education beyond formal institutional settings.

## CONCLUSION

This study demonstrates that the internalization of Islamic educational values in the Qur'anic Village of Sirangkap constitutes a comprehensive and multi-layered process that shapes both individual character and communal life. The five interconnected stages—value transformation, value transaction, transinternalization, social integration, and value formalization—reflect a dynamic progression from externally transmitted norms to deeply internalized moral consciousness and institutionalized social practices. These stages are sustained through the synergistic interaction of family, educational institutions, religious leadership, and community structures, forming a resilient ecosystem in which Islamic values are continuously learned, practiced, negotiated, and preserved.

The findings both confirm and extend Muhammin's theory of Islamic value internalization and align with major educational, psychological, and sociological frameworks, including Social Learning Theory, Self-Determination Theory, sociocultural learning, symbolic interactionism, and structural functionalism. Collectively, these perspectives demonstrate that value internalization becomes effective and enduring when supported by consistent role modeling, dialogical interaction, habitual religious practice, and strong communal reinforcement. Importantly, this study shows that Sirangkap has successfully cultivated a religious

culture in which Islamic values guide not only personal behavior but also collective identity, social relations, and local governance. The institutionalization of Islamic principles within village regulations and community programs highlights that religious values can function as the ethical foundation of a cohesive, adaptive, and socially resilient rural society, particularly when moral supervision operates through persuasive and participatory mechanisms rather than coercive control.

Beyond its theoretical contribution, this study offers practical implications for other rural or geographically isolated Muslim communities and policymakers seeking to strengthen Islamic value education. The Sirangkap model suggests that empowering families, strengthening community-based religious institutions, and formalizing shared moral values within local governance structures can effectively sustain Islamic education even in contexts with limited external resources. Future research is encouraged to examine the long-term social impacts of value internalization on issues such as youth resilience, social deviance prevention, and intergenerational value transmission, as well as to conduct comparative studies across different Qur'anic villages to further assess the transferability and adaptability of this model in diverse sociocultural settings.

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**Author contributions:** All authors contributed substantially to the development of this article. Martina Ayu Wulandari conducted the fieldwork, collected the data, carried out the initial analysis, and drafted the manuscript. Agus Maimun supervised the research process, provided theoretical guidance, and contributed to the refinement of the analytical framework. Akhmad Nurul Kawakip reviewed the methodological design, validated the findings, and provided critical revisions to strengthen the academic quality of the manuscript. All authors read, reviewed, and approved the final version of the article.

**Data availability:** The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to considerations of participant privacy and the cultural sensitivities of the research setting, some qualitative data (such as interview transcripts) cannot be publicly shared but may be accessed in anonymized form with appropriate justification.

**Disclaimer:** The views and interpretations presented in this article are solely those of the authors and do not necessarily reflect the official policies, positions, or opinions of the affiliated institutions. Any errors or omissions are the responsibility of the authors.

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