

The Internalization of Moral Values in the Teaching of Adabul ‘Alim wal Muta‘allim among Second-Year MAPK Female Students at Al-Risalah Batetangnga Islamic Boarding School

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Abstract: This study examines the internalization of moral values through the teaching of the book Adabul ‘Alim wal Muta‘allim among second-year MAPK female students at Al-Risalah Batetangnga Female Islamic Boarding School. The study is grounded in the importance of moral education in shaping students’ character amid the decline of moral values among learners. It aims to describe the process of internalizing moral values and to identify the supporting and inhibiting factors in the learning process. This research employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The findings show that the internalization process occurs through value transformation, value transaction, and transinternalization in learning activities, and is strengthened through habituation, exemplary conduct, social interaction, and the religious culture of the pesantren.

Keywords: *Internalization; Moral Values; Islamic Boarding School; Adabul ‘Alim wal Muta‘allim; Learning*

Introduction

Education is a highly important process in shaping the quality of human beings, not only intellectually but also spiritually and morally. From an Islamic perspective, education is not merely directed toward the mastery of knowledge, but also toward the formation of noble character. Moral education is the core of Islamic education because

it aims to shape individuals who are faithful, pious, and whose behavior is in accordance with Islamic teachings.

However, the reality of modern life indicates a decline in moral values among students. A lack of respect for teachers, low discipline, weak responsibility, and declining awareness of proper manners are phenomena frequently found in educational settings. This condition suggests that education has not yet fully succeeded in shaping students' character in a holistic manner. Therefore, deeper efforts are needed to instill moral values through the educational process.

Value internalization is a gradual process of instilling values through understanding, habituation, and practice in everyday life. This process aims to ensure that the values taught are not only understood theoretically, but also internalized and practiced in daily behavior. According to Nurzamsinar et al. (2025), value internalization is a gradual process of value formation through understanding, habituation, and practice in everyday life. This process is essential in shaping students' character, particularly in Islamic education.

In the context of Islamic education, Islamic boarding schools, or pesantren, have a strategic role in shaping students' morals. A pesantren is not only a place for the transfer of knowledge, but also a space for character development through various religious activities and the study of classical Islamic texts. One of the books widely used in moral education is Adabul 'Alim wal Muta'allim by KH. Hasyim Asy'ari. This book contains various moral values, such as sincerity in seeking knowledge, respect for teachers, discipline, earnestness in learning, and maintaining proper etiquette in the learning process.

The teaching of Adabul 'Alim wal Muta'allim is not only intended to help students understand the text cognitively, but also to internalize the values contained in it. In this process, the ustadzah plays an important role as a model in applying moral values among female students. In addition, the religious environment of the pesantren serves as a supporting factor in shaping the character of the female students.

Several previous studies have shown that the internalization of moral values can be carried out through exemplary conduct, habituation, advice, and continuous supervision.

Siti Aisyah (2020) found that the internalization of moral values occurs through the stages of value transformation, value transaction, and transinternalization. Ahmad Fauzi (2021) explained that exemplary conduct and habituation are effective methods for instilling moral values. Meanwhile, Muhammad Rizki (2022) showed that the learning of classical Islamic texts has an important influence on the moral formation of santri within the pesantren environment.

Although many studies have examined the internalization of moral values, research that specifically investigates the internalization of moral values in the teaching of Adabul 'Alim wal Muta'allim among second-year MAPK female students at Al-Risalah Batetangnga Female Islamic Boarding School is still limited. Therefore, this study is important in order to understand how the internalization of moral values takes place through the teaching of the book, as well as the factors that support and hinder the process of moral value internalization among female students.

Based on the above explanation, this study aims to describe the process of internalizing moral values in the teaching of Adabul 'Alim wal Muta'allim among second-year MAPK female students at Al-Risalah Batetangnga Female Islamic Boarding School and to identify the supporting and inhibiting factors in the internalization process.

Research Method

This study employed a qualitative approach with a descriptive research design. The research was conducted at Al-Risalah Batetangnga Female Islamic Boarding School in Polewali Mandar Regency. A qualitative approach was used because this study aims to understand the phenomenon of moral value internalization in depth within the context of teaching Adabul 'Alim wal Muta'allim.

The data sources in this study consisted of primary and secondary data. Primary data were obtained through interviews with the ustadzah who teaches the book and with second-year MAPK female students. Secondary data were obtained from documentation, books, journals, and other sources relevant to the study.

Data were collected through observation, interviews, and documentation. Observation was conducted to directly examine the learning process and the

implementation of moral values within the pesantren environment. Interviews were conducted to obtain in-depth information regarding the process of moral value internalization and its supporting and inhibiting factors. Documentation was used to complement the research data in the form of photographs, notes, and documents related to the teaching of the book.

The data analysis technique consisted of three stages: data reduction, data display, and conclusion drawing. The validity of the data was ensured through source triangulation, technique triangulation, and time triangulation in order to confirm the credibility of the data obtained.

Results and Discussion

The findings show that the internalization of moral values in the teaching of Adabul ‘Alim wal Muta‘allim among second-year MAPK female students at Al-Risalah Batetangnga Female Islamic Boarding School takes place gradually, continuously, and integratively within pesantren life. The internalization process is not carried out only through formal classroom learning, but also through habituation, the exemplary conduct of the ustadzah, social interaction, and the practice of moral values in daily activities. The teaching of the book becomes an important medium for shaping students’ understanding, appreciation, and practice of moral values, particularly manners toward teachers, peers, and the surrounding environment.

In the learning process, the ustadzah uses the bandongan method by reading, translating, and explaining the contents of the book, while the female students listen, take notes, and interpret the material being studied. This method helps students understand the content of the book gradually, while also training discipline, earnestness, and proper etiquette in seeking knowledge. In addition to the bandongan method, learning is also strengthened through group discussions or halaqah after the discussion of a chapter has been completed. Through discussion, the students are trained to express opinions, respect the views of their peers, cooperate, and communicate politely. Thus, moral values are not only understood as theory, but are also practiced directly in the learning process.

The study also found that the use of exemplary stories, daily-life narratives, real facts, and learning media such as videos strengthens the process of moral value internalization. Stories of the Prophet's companions, scholars, and examples of behavior from everyday life help students understand the meaning of morality more concretely and make it easier to remember. Learning media also create a more engaging learning atmosphere, enabling students to become more focused and motivated in participating in the lesson. This approach indicates that moral education becomes more effective when the values taught are connected with the students' real experiences.

In addition to classroom learning, habituation in pesantren life is an important element in the internalization of moral values. Female students are accustomed to greeting the ustadzah respectfully, speaking politely, maintaining proper behavior in the presence of teachers, being disciplined, and building good relationships with peers. Continuous habituation helps moral values become embedded in the students and shapes their character. In this regard, the ustadzah does not merely serve as a teacher, but also as a role model and mentor in shaping the students' behavior.

The supporting factors in the internalization of moral values include a conducive pesantren environment, the exemplary conduct of the ustadzah, the book as a moral and intellectual guide, varied learning methods, and cooperation between the pesantren and students' guardians. The pesantren environment, which emphasizes discipline, politeness, respect for teachers, and good social relationships, becomes an effective space for moral formation. Furthermore, the support of students' guardians reinforces the values taught at the pesantren, allowing moral development to take place consistently between the pesantren and family environments.

The inhibiting factors in the process of internalizing moral values include the influence of the environment outside the pesantren, differences in the students' character, the lack of awareness among some students in consistently applying moral values, and unstable learning motivation. External influence appears when students return home, receive permission to leave, become ill, or are on vacation, which may expose some students to social interactions outside the pesantren. In addition,

differences in learning motivation also affect students' ability to understand and practice the moral values taught.

The discussion of this study affirms that the internalization of moral values through the teaching of Adabul 'Alim wal Muta'allim cannot be achieved merely through the delivery of material. It requires an integration of theory, exemplary conduct, habituation, direct experience, and environmental support. The teaching of the book functions not only as a transfer of knowledge, but also as a process of character formation for female students. Therefore, the success of moral value internalization is strongly determined by the continuity between classroom learning, pesantren culture, the role of the ustadzah, the involvement of students' guardians, and the students' awareness in practicing moral values in everyday life.

Conclusion

Based on the findings, it can be concluded that the internalization of moral values in the teaching of Adabul 'Alim wal Muta'allim among second-year MAPK female students at Al-Risalah Batetangnga Female Islamic Boarding School takes place through a planned, gradual, and continuous process. This process is not only carried out through formal classroom learning, but also through habituation, the exemplary conduct of the ustadzah, discussions, exemplary stories, the use of learning media, and direct practice in daily life within the pesantren environment. Thus, the moral values taught are not only understood theoretically, but are also internalized and practiced by the female students in their daily attitudes and behavior.

The teaching of Adabul 'Alim wal Muta'allim plays an important role in shaping the character of female students, particularly in instilling respect for teachers, politeness, discipline, responsibility, mutual respect, and maintaining good relationships with others. The bandongan method helps students understand the content of the book in depth, while group discussions or halaqah train them to think actively, communicate politely, and respect the opinions of others. Moreover, the habituation of moral conduct in the pesantren environment makes the values learned more deeply embedded and shapes the students' character in a concrete way.

The supporting factors in the internalization of moral values include a conducive pesantren environment, the exemplary conduct of the ustadzah, the book as a moral guide, engaging learning methods, habituation of good behavior, and cooperation between the pesantren and students' guardians. The inhibiting factors include the influence of the environment outside the pesantren, differences in the students' character and level of understanding, the lack of awareness among some students in consistently applying moral values, and unstable learning motivation. Nevertheless, these obstacles can be minimized through strengthened guidance, increased learning motivation, continuous mentoring, and synergy among the pesantren, the ustadzah, students, and parents.

Therefore, the teaching of Adabul 'Alim wal Muta'allim has proven to be an effective medium for instilling moral values among female students. The internalization of moral values will be more successful when the teaching of the book is not only oriented toward material understanding, but is also directed toward attitude formation, habituation of good behavior, and character strengthening in everyday life.

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