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The Internalization of the Character Values of Faṭānah, Sidīq, Tablīgh, and Amânah in the 11th-Grade Islamic Religious and Character Education Textbook at SMAN 4 South Tangerang

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Abstract

This study aims to analyze the content of the character values of faṭānah, sidīq, tablīgh, and amânah in the 11th-Grade Islamic Religious and Character Education textbook under the Merdeka Curriculum, the process of character internalization, as well as the factors that support and hinder the internalization of character values at SMAN 4 South Tangerang. This study employs a qualitative approach, combining literature review and field research. Data were collected through observation, interviews, and documentation, then analyzed using content analysis and the interactive model (Miles, Huberman, & Saldaña). The object of this study was the 11th-Grade Islamic Religious and Character Education textbook, while the research subjects were Islamic Religious Education teachers and the 11th-grade students at SMAN 4 South Tangerang. The research results show that the character values of faṭānah,, sidīq, tablīgh, and amânah are present in text excerpts and illustrations, with varying frequencies of occurrence in each chapter. The internalization of the character values of faṭānah, sidīq, tablīgh, and amânah in the 11th-Grade Islamic Education (PAI) classes at SMAN 4 South Tangerang is carried out through a series of lessons, active student engagement in learning, and the cultivation of positive behaviors within the school environment. The factors supporting and hindering the internalization of the character values of faṭānah, Ṣidīq, tablīgh, and amânah are interrelated. The role of teachers and diverse teaching methods can strengthen the understanding and application of these values, while

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differences in student personalities, peer influence, and a lack of synergy between teachers and parents serve as inhibiting factors in the process of internalizing these character values.

Keywords: Internalization, Faṭānah, Ṣidīq, Tablīgh, Amânah, Islamic Religious Education, Textbooks, Character Education, SMAN 4 South Tangerang.

INTRODUCTION

The development of digital technology in the 21st century has ushered in a phenomenon known as the era of disruption that is, fundamental changes in social, economic, cultural, and educational structures resulting from the emergence of technologies that replace old methods with new, fully digital ones. The world of education has become one of the sectors most affected. The era of digital disruption brings progress and offers various benefits in life. However, this progress if not grounded in strong character, particularly Islamic character can pose new challenges for society, especially for students. At an age when students are still in the process of self-discovery and character development, they are highly vulnerable to negative influences if they do not use technology wisely (Untung et al., 2025). A study conducted by Oktaviana et al. at Madrasah Aliyah Al-Islamiyyah in Ciomas, Banten, shows that cyberbullying, the spread of negative content, and online gaming addiction are some of the issues that require attention in the guidance of adolescents in the digital age (Oktaviana et al., 2025). The rapid advancement of digital technology requires students to develop the ability to filter information and uphold Islamic values so that they are not influenced by content that conflicts with character values. This situation underscores the importance of strengthening religious character as part of character education, which shapes students' behavior in accordance with religious and moral values. (Yudi & Maryam, 2023).

In this context, Islamic education plays a vital role because it is grounded in a set of values derived from Islamic teachings that guide the development of students' knowledge, attitudes, and behavior. Islamic education does not merely focus on imparting religious knowledge; it also guides students to internalize and practice Islamic values in their daily lives (Roqib, 2016). One of the key foundations in shaping students' character is the example set by the Prophet Muhammad, peace be upon him, as reflected in his essential qualities: ṣidīq, amânah, tablīgh, and faṭānah. These four qualities represent noble values that can serve as a guide in fostering honesty, responsibility, communication skills, as well as intelligence and wisdom in students. As stated in Allah's revelation in Surah Al-Ahzab, verse 21, which means, "Indeed, in the Messenger of Allah, peace be upon him,

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there is truly a good example for you for those who hope for Allah's mercy and the Day of Judgment, and who frequently remember Allah." These four qualities hold significance relevant to the needs of students' character development. Ṣidīq reflects the values of honesty, truthfulness, consistency, resilience, courage, and steadfastness in both words and deeds. Amânah pertains to being trustworthy, not lying, being responsible, and conveying what ought to be conveyed. Tablīgh reflects the ability to convey the truth, communicate effectively, and be generous toward others. Meanwhile, faṭānah signifies intelligence and the ability to use knowledge wisely (Rahayu, 2021).

These values need to be embodied in the learning process so that they are not merely understood as concepts but can also be applied by students. One avenue that can be used to introduce and develop these values is through Islamic Religious Education and Character Education. Through Islamic Religious Education and Character Education, students not only learn Islamic concepts and teachings but also have the opportunity to understand the meaning of these values, discuss their application, and relate them to their daily life experiences. Thus, Islamic Religious Education and Character Education can serve as a bridge between normative Islamic values and students' real lives. In this process, Islamic Religious Education and Character Education textbooks play a crucial role because they are among the learning resources used in the educational process. These textbooks not only contain academic content but also incorporate values, behavioral examples, illustrations, activities, questions, and reflections that can shape how students understand a particular value. Several previous studies have shown that Islamic Religious and Character Education textbook contribute to strengthening students' character values. In her study, Fatkhatul Mar'ah explained that Islamic Religious and Character Education textbook contain many character values and prophetic values. Research by Fanani and Istikomah indicates that Islamic Religious and Character Education textbook at the high school level can serve as a medium for integrating Islamic values and character development through instructional content. The study also demonstrates that an analysis of Islamic Religious and Character Education textbook can be conducted not only in terms of curriculum alignment but also in terms of how moral and religious values are presented within the texts. (Fanani & Istikomah, 2025). Thus, this study can examine how a religious value is transformed into an educational message that students can understand.

The values contained in the instructional materials still require a learning process so that they can be understood, internalized, and applied. It is at this stage that teachers play a crucial role as the link between the content of the textbook and the students' learning experiences.

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Teachers can explain the meaning of these values, provide examples, relate them to the students' lives, offer opportunities to put them into practice, and foster good habits throughout the learning process. Research on the internalization of Islamic Religious Education (PAI) in schools also shows that the character-building process does not end with the transmission of knowledge but requires a process of internalization and the development of habits in students' daily lives (Feriansyah et al., 2025).

Thus, there are two interrelated aspects in this study. First, how the values of faṭānah, ṣidīq, tablīgh, and amânah are represented in the 11th-Grade Islamic Religious and Character Education textbook. Second, how these values are internalized through the learning process and what factors support or hinder this internalization process. SMAN 4 South Tangerang was selected as the research site to gain firsthand insight into how the values of faṭānah, ṣidīq, tablīgh, and amânah as presented in the 11th-Grade Islamic Religious and Character Education textbook are internalized during the learning process. This study is expected to contribute to the effective internalization of character education values, provide solutions to the challenges faced, and enrich the body of knowledge and practices in character education and Islamic religious education at SMAN 4 South Tangerang.

LITERATURE REVIEW

Internalization Of Values

According to the KBBI, internalization refers to the deep understanding of a teaching, doctrine, or value, such that it becomes a conviction and awareness of the truth of that doctrine or value, which is then reflected in one's attitudes and behavior. Internalization is a systematic and profound process through which a particular value becomes an integral part of a person's being, thereby shaping their behavior (Badan Pengembangan dan Pembinaan Bahasa (Pusat Bahasa), 2008). According to Kalidnjermih, internalization is the process by which individuals learn and come to accept and identify with the social values and norms that govern a society's behavior. Kalidjernih believes that a person's character depends on the situations they face (Freddy K. Kalidjernih, 2010). According to Reber, as cited by Mulyana, internalization is defined as the integration of values within a person, or, in psychological terms, the alignment of established beliefs, values, attitudes, practices, and rules with a person's sense of self. Meanwhile, Ihsan defines internalization as the effort made to instill values into a person's soul so that those values become part of who they are (Panjalu et al., 2022).

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Stages And Strategies For The Internalization Of Values

The process of internalizing values in education occurs gradually. Muhaimin explains that the internalization of values consists of three stages: value transformation, value transaction, and trans-internalization. These three stages describe the progression of the process, from the introduction of values to their internalization and manifestation in students' behavior.

1. The initial stage in the process of value internalization is called the value transformation stage. At this stage, teachers or educators convey concepts of good and bad values to students verbally or through one-way communication. This stage is crucial as a foundational step for students to become aware of the values that they will later internalize further in their lives and personalities. The value transformation process involves learning activities that emphasize conveying value concepts through lectures, informal discussions, or group review of the material, so that students can fully understand the meaning and content of the values being taught.
2. The second stage in the process of value internalization is called value transactions. At this stage, the process of value internalization takes place through two-way, interactive communication, resulting in interaction. At this stage, teachers not only convey information about good and bad values but also influence students' values so that they become engaged in practicing those values and serve as role models (modeling), and students are asked to respond in kind that is, to accept and practice those values.
3. The final stage in the process of value internalization is called trans-internalization. Trans-internalization of values is the process of internalizing values not only through verbal communication but also through the personal example set by teachers—through conditioning and habituation to encourage behavior consistent with the expected values. This process trains students to understand values in the context of their own experiences, to put those values into practice in their daily lives, and to have the opportunity to develop the habit of applying those values. (Drs. Muhaimin, MA et al., 2012).

The internalization of values in education does not happen instantly; rather, it requires a gradual and ongoing process. Two relevant strategies in this process are setting a good example and fostering habits. Setting an example involves providing concrete examples of behavior that aligns with the values being taught. In Islamic education, educators' behavior can serve as a model for students to observe and emulate. Meanwhile, habit formation is achieved through continuous practice and repetition of behaviors so that the taught values become ingrained habits in daily

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life. In this study, the strategies of modeling and habit formation play a crucial role in examining how the values of faṭānah, sidīq, tablīgh, and amânah are not only conveyed through the content in the Islamic religious education and character education textbook but are also embodied in the learning process. Thus, textbooks can serve as a source for introducing these values, while teachers and learning activities become integral to the process of internalizing and applying them. (Munif, 2017).

Character Values Faṭānah, Ṣidīq, Tablīgh, Amânah

The concepts of faṭānah, sidīq, tablīgh, and amânah are the cornerstones of character development in the school environment. These values encompass sharp thinking, reliability, integrity, honesty, and proficiency in organization and communication. All of these principles serve as a strong foundation for nurturing students who are not only academically outstanding but also possess noble character that positively influences those around them. The noble character and moral conduct of the Prophet Muhammad (peace be upon him) serve as a highly relevant model of exemplary behavior for today's youth (Beni Saputra, 2023).

1. Faṭānah : The first key trait of a prophet is faṭānah, which means being intelligent, wise, possessing the ability to understand deeply, and being prudent. Faṭānah fosters a deep understanding of knowledge. A student who strives to understand something thoroughly and deeply will become a critical and innovative problem-solver (Eni Setyowati, 2019).
2. Sidīq : Wahbah al-Zuhayli explains that al-shidq requires honesty in speech, sincerity in action, and consistency in upholding these qualities under all circumstances. Those who possess these qualities will be counted among the righteous and will earn Allah's pleasure (Wahbah Al-Zuhayli, 1998).
3. Tablīgh : In Arabic, "tabligh" means to convey or communicate something. The Prophet Muhammad (peace be upon him) was the ultimate role model, who consistently conveyed Allah's message to his followers with patience and in an exemplary manner. His goal was not merely to convey teachings, but also to guide humanity to do good, avoid evil, and draw closer to Allah swt (Repolinda et al., 2025). Students who embody the spirit of tabligh will become effective communicators, capable of conveying ideas, concepts, and messages clearly to others (Fitri et al., 2024).
4. Amânah : In al-Munawwir's dictionary, it is stated that the meaning of "amânah" is all of Allah's commands to His servants (Fauzi & Hamidah, 2021). According to Abdurrahman As-Sa'idi, an amânah refers to matters entrusted to a person that must be fulfilled. In upholding

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an amânah, the person entrusted with it must also avoid any possibility of neglecting it, whether intentionally or unintentionally (Nur 'Aisyah Albantany, 2016). A student who is trustworthy will become a reliable individual in carrying out their duties, thereby creating an environment filled with a sense of security (Fitri et al., 2024).

Islamic Religious And Character Education Textbook

According to the National Center for Competency-Based Training, a textbook is any form of material used to assist teachers in conducting the learning process in the classroom; such materials may be either written or unwritten (Ilmiawan & Arif, 2018). In addition, some define textbooks as printed learning aids used to help educators improve their competencies (Farida, 2018). According to Regulation of the Minister of National Education No. 11 of 2005, it is stipulated that textbooks must be used by teachers and students as a reference in the teaching and learning process (Rahmawati, 2017). The purpose of Islamic Religious Education textbooks is to provide students with the knowledge they need to recognize, understand, and practice Islamic teachings in their daily lives. In addition to serving as a source of knowledge, Islamic Religious Education textbooks also function as a means of fostering character and moral development in students (Mahmudi, 2019).

METHOD

This study employs a descriptive qualitative approach, utilizing literature review and field research as its research methods. The data sources used were the book Islamic Religious and Character Education for Grade 11 Merdeka Curriculum by Abd. Rahman and Hery Nugroho, published by the Book Center of the Agency for Standards, Curriculum, and Educational Assessment under the Ministry of Education, Culture, Research, and Technology in 2023, as well as representatives of Islamic Religious Education teachers and The 11th-grade students at SMAN 4 South Tangerang. Data collection techniques included observation, interviews, and documentation. The focus of this study was to analyze the character values of faṭānah, sidīq, tablīgh, and amânah as presented in the Islamic religious education and character education textbook for 11th grade high school students; to examine the process of internalizing the values of faṭānah, Ṣidīq, Tablīgh, and Amânah in Islamic Religious Education (PAI) instruction for 11th-grade students at SMAN 4 South Tangerang, and what the supporting and inhibiting factors are in the process of internalizing the values of faṭānah, sidīq, tablīgh, and amânah in PAI instruction at SMAN 4 South Tangerang.

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This research procedure was carried out in several stages. The first stage was research preparation, which included problem identification, a literature review, determining the research focus, and developing data collection instruments. The second stage involved data collection through document analysis of the 11th-grade Islamic Religious and Character Education textbooks, interviews with Islamic Religious Education teachers and 11th-grade students, and observation of the learning process at SMAN 4 South Tangerang. The document analysis focused on the character values of faṭānah, sidīq, tablīgh, and amânah, while the interviews and observations were used to examine the process of internalizing these values in the learning process, as well as the supporting and inhibiting factors in that process. The third stage was data analysis, which included data condensation, data presentation, and the drawing and verification of conclusions. Data validity was examined through source and technique triangulation by comparing the results of the document analysis, interviews, and observations. The final stage is the preparation of a report based on the research findings to explain the character values contained in the textbook, the process of their internalization in the learning process at SMAN 4 South Tangerang, and the factors that support and hinder this internalization process.

RESULTS AND DISCUSSION

The following are the results of an analysis of the character values of faṭānah, sidīq, tablīgh, and amânah found in the text and illustrations of the 11th-grade Islamic religious and character education textbook textbook under the Merdeka Curriculum, based on the indicators for the character values of faṭānah, Ṣidīq, Tablīgh, and Amânah :

Faṭānah

The character value of faṭānah in the 11th-grade Islamic religious education and character education textbook is found in a text excerpt in Chapter 1, under the theme “Fostering Critical Thinking and a Love for Science and Technology,” in the “Islamic Perspective” section. The following text excerpt illustrates the character value of faṭānah :

“Surah Al-Baqarah/2:30 describes a dialogue between the angels, Prophet Adam, and Allah SWT regarding the selection of humankind as vicegerents on Earth, due to the superior knowledge possessed by Adam. Before any decision is made, everything must first be discussed. Then, it is determined which arguments and ideas are the most reasonable and sound to serve as the basis for decision-making.”(Abd. Rahman & Hery Nugroho, 2021/H.13).

This material explains Surah Al-Baqarah, verse 30, regarding the dialogue between Allah

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SWT, the angels, and Prophet Adam (peace be upon him) about the creation of humankind as vicegerents on Earth. Based on these findings, the character trait of faṭānah is represented through the indicators of intelligence and wisdom. Intelligence is reflected in the emphasis on the importance of knowledge and the ability to think critically to understand an issue. Meanwhile, wisdom is evident in the explanation regarding the need to consider various arguments and perspectives before making a decision. In the context of character education, the value of faṭānah guides students to use their reason and knowledge appropriately when facing a problem. Students are expected not to rush into making decisions but rather to be able to weigh relevant information and opinions before making a choice.

Ṣidīq

The character trait of sidīq in the 11th-grade Islamic religious and character education textbook is found in a text excerpt in Chapter 2, under the theme "Evidence of Faith (Keeping Promises, Being Grateful for Blessings, Guarding One's Speech, Concealing Others' Flaws)," in the section on Islamic insights. The following text excerpt represents the character value of sidīq:

"The following are some Islamic guidelines regarding speech, including: Avoiding the habit of lying and speaking in a way that serves no purpose; avoiding false, obscene, and vulgar speech; and refraining from speaking lies or falsehoods"(Abd. Rahman & Hery Nugroho, 2021/H.50).

The material contains several Islamic guidelines regarding speech, including refraining from lying, avoiding baseless and unproductive conversations, and refraining from uttering false or fabricated statements. Based on the analysis, this material embodies the character value of ṣidīq through the indicator of speaking truthfully. This is evident in the explicit prohibition against lying and making false statements presented in the material. These prohibitions emphasize the importance of consistency between words and the truth, as well as avoiding statements that could mislead others. Thus, this material conveys a character education message encouraging students to develop the habit of conveying information honestly, both in everyday communication and within the school environment.

Tablīgh

The character values of tablīgh in the 11th-grade Islamic religious and character education textbook are found in the illustration in Chapter 4, titled "Spreading Islam with Courtesy and Peace through Da'wah, Sermons, and Tablīgh," in the reflection section on page 102. The following illustration represents the character values of tablīgh:

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Picture 1. Give young people the opportunity to get involved in dakwah

Based on the analysis, the image shows a young man preaching to a group of people. The image embodies the character values of tablīgh, as demonstrated by the indicators of conveying accurate information and encouraging good deeds. This is evident from the illustration, which depicts a person delivering a message to a group of people, as well as the caption that encourages the younger generation to participate in preaching activities. Thus, this illustration conveys a character education message intended to help students convey accurate information, communicate effectively, and encourage others to engage in positive actions.

Amânah

The character value of trustworthiness in the 11th-grade Islamic religious and character education textbook is illustrated in Chapter 6, titled "Strengthening Harmony through Tolerance and Preserving Human Life," in the "tadabbur" section on page 178. The following illustration depicts the character value of trustworthiness:



Picture 2. The students provided assistance to orphaned children

Based on the analysis, the illustration depicts the character value of amānah through the indicator of being responsible for one's duties. This value is reflected in the students' involvement in social activities as a form of caring for others. Providing assistance to children in orphanages demonstrates concrete actions to fulfill social responsibilities and address the needs of others.

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Thus, amanah in this illustration can be interpreted as a willingness to fulfill responsibilities through actions that benefit the social environment. In the context of character education, this illustration conveys to students that responsibility is not limited to the fulfillment of personal or academic duties but also encompasses care for and contributions to others. Therefore, this illustration carries the message that the value of amānah can be realized through the tangible practice of social responsibility.

Overall, the results of the analysis of Chapters 1 through 10 show that the Islamic religious and character education textbook for 11th-grade high school under the Merdeka Curriculum contain the character values of faṭānah, sidīq, tablīgh, and amânah in text excerpts and illustrations. The frequency of the character values faṭānah, tablīgh, and amânah is higher than that of the character value sidīq. The character value faṭānah appears in chapters related to knowledge, critical thinking, civilization, and the use of reason, while the character value sidīq appears in

The Process Of Implementing The Character Values Of Fathonah, Sidiq, Tablig, And Amanah In Islamic Religious Education At Sman 4 South Tangerang

The process of internalizing values in education is an effort to instill normative values that shape individual behavior in accordance with educational goals. This internalization involves not merely a cognitive understanding of values, but also integrating those values into the students' minds and behavior so that they become part of their character (Dr. Saifullah Idris, S. Ag., M. Ag., 2017). According to Kama Abdul Hakam and Encep Syarief, the process of internalizing values typically begins with conveying information about the values to be internalized to students. In this initial stage, these values are conveyed verbally so that students can recognize and understand them cognitively. Subsequently, this process continues until these values become an integral part of the students' personalities, so that they are no longer merely known but are truly ingrained and shape the character or nature of the individual (Kama Abdul Hakam & Encep Syarief Nurdin, 2016).

Based on observations and an interview with Achmad Fiqri Qureshi, S.Pd.I., an 11th-grade Islamic Religious Education teacher, students' initial understanding of the character values of Faṭānah, Ṣidīq, Tablīgh, and Amânah was established through lessons on the obligatory attributes of the Prophet in previous grades. To help students better understand the moral values presented in the textbook and apply them in their daily lives, teachers must explain clearly and provide concrete examples to students regarding the moral values of Faṭānah, Ṣidīq, Tablīgh, and Amânah.

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The following is an excerpt from an interview with Achmad Fiqri Qureshi, S.Pd.I., an 11th-grade Islamic Religious Education teacher at SMAN 4 South Tangerang:

"*The students already have a good understanding of the meanings of the character values Faṭānah, Ṣidīq, Tablīgh, and Amânah, which I have taught in previous lessons. In the 11th-grade Islamic Education textbook, these values Faṭānah, Ṣidīq, Tablīgh, and Amânah are not explicitly mentioned in the chapter titles. These values are embedded in each text excerpt, so it is the teacher's responsibility to explain them to the students so that they can understand them. Without the teacher's explanation and concrete examples, students may have difficulty understanding the meaning of these values in each text excerpt*" (Fiqri, personal communication, June 6, 2026).

The internalization of the character values of faṭānah, sidīq, tablīgh, and amânah is carried out through the delivery of instructional material, students' active involvement in learning, and the cultivation of these behaviors within the school environment. This process is not only oriented toward conceptual understanding but is also directed toward the application of these character values in daily life. The following is an excerpt from an interview with Achmad Fiqri Qureshi, S.Pd.I., an 11th-grade Islamic Religious Education teacher at SMAN 4 South Tangerang:

"*To instill character values in my students, I deliver classroom instruction, relate character values to real-life examples from their surroundings, facilitate discussions among students, and assign practical classroom assignments. In addition, I use the method of leading by example, encourage positive habits through daily activities, assign project-based tasks, and organize school-wide events to commemorate major Islamic holidays, among other approaches*"(Fiqri, personal communication, June 6, 2026). These findings were analyzed using Muhaimin's three-stage model of value internalization: value transformation, value transaction, and value transinternalization. (Drs. Muhaimin, MA et al., 2012).

First, the stage of value transformation. At this stage, the teacher provides students with an initial understanding of the meaning and importance of the values of faṭānah, sidīq, tablīgh, and amānah through explanations of the material, concrete examples, and connections to the example set by the Prophet Muhammad (peace be upon him). This instruction aims to help students recognize the value of Faṭānah as intelligence in thinking and decision-making, Amānah as a sense of responsibility, Ṣiddīq as honesty, and Tablīgh as the ability to convey truth and goodness. Based on the teacher's explanation, theoretical understanding serves as a crucial foundation before students are guided to apply these values. Thus, the transformation stage serves to build students' foundational knowledge regarding the character traits of faṭānah, sidīq, tablīgh, and amânah.

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Second, the value-transaction stage. Internalization at this stage occurs through two-way interaction between teachers and students during learning activities. Teachers not only present the material but also engage students through discussions, question and answer sessions, hands-on practice, and project assignments. These activities provide students with opportunities to respond to the material, express their opinions, and put the values they have learned into practice. Furthermore, the implementation of projects and collaborative activities encourages students to apply the values of faṭānah, sidīq, tablīgh, and amânah in more realistic learning situations. These findings indicate that learning interactions serve as a means to connect conceptual understanding with students' experiences.

Third, the stage of trans-internalization of values. At this stage, internalization focuses on shaping attitudes through role modeling, habit formation, and sustained practice. Based on the interview results, teachers strive to reinforce the values of faṭānah, sidīq, tablīgh, and amānah not only through classroom instruction but also through interdisciplinary projects, celebrations of major Islamic holidays (PHBI), and extracurricular activities. These various activities provide opportunities for students to develop behaviors consistent with the character values they are learning. The value of faṭānah focuses on the habit of thinking wisely; amānah on responsibility in carrying out tasks; siddīq on honesty; and Tablīgh on the responsible dissemination of information and goodness.

Overall, the research findings indicate that the internalization of the character values of faṭānah, sidīq, tablīgh, and amânah in Grade 11 Islamic Education (PAI) classes at SMAN 4 South Tangerang is carried out through a series of lessons, active student engagement in learning, and the cultivation of positive behaviors within the school environment. These three stages are interrelated in supporting students' character education. Value transformation provides a foundation for understanding; value transactions create opportunities for student engagement; and transinternalization directs these values toward the formation of attitudes and behaviors. Thus, Islamic Education (PAI) serves as a means of instilling character values that not only emphasize religious knowledge but also encourage their application in daily life.

FACTORS THAT SUPPORT AND HINDER THE INTERNALIZATION OF THE CHARACTER VALUES OF FATHONAH, SIDIQ, TABLIG, AND AMANAH IN ISLAMIC RELIGIOUS EDUCATION AT SMAN 4 SOUTH TANGERANG

Based on interviews with the 11th-grade Islamic Religious Education teacher, Achmad Fiqri Qureshi, S.Pd.I., and several 11th-grade student representatives, there are a number of factors

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that influence the process of internalizing the character values of Faṭānah, Ṣidīq, Tablīgh, and Amânah. These factors relate to the teacher's role, student engagement, teaching methods, the school environment, and the availability of facilities and infrastructure. These factors indicate that character internalization depends not only on the material presented but also on the learning process and an environment that supports the application of these values in daily life.

"*In my opinion, the first and most important factors that facilitate the process of internalizing character values are the teacher's role in continuously providing students with understanding, setting a good example, and instilling character values through consistent practice; the use of diverse teaching methods (group discussions, practical assignments, collaborative projects, exemplary role models, habit formation, and inspirational stories) to keep students engaged, the organization of extracurricular activities, cross-curricular projects, and activities commemorating major Islamic holidays at school as a means to externally internalize character values*." (Fiqri, personal communication, June 6, 2026).

The most important factor supporting the internalization of the values of Faṭānah, Ṣidīq, Tablīgh, and Amânah is the teacher's role in providing understanding, setting an example, and offering students opportunities to understand and practice the character values of Faṭānah, Ṣidīq, Tablīgh, and Amânah. The use of varied teaching methods, such as group discussions, practical assignments, collaborative projects, modeling, habit formation, and inspirational stories, can help connect the material to students' experiences. In addition, activities commemorating major Islamic holidays (PHBI), extracurricular activities, and cross-subject collaboration have the potential to reinforce the internalization of the character values of Faṭānah, Ṣidīq, Tablīgh, and Amânah within the school environment. Through these activities, the value of Faṭānah can be developed through critical thinking and decision-making exercises; Ṣiddīq through the practice of honesty; Tablīgh through responsible communication; and Amānah through the fulfillment of duties and responsibilities.

Meanwhile, the inhibiting factors stem from several aspects. Based on interviews with representatives of 11th-grade students, there are several factors that hinder the process of internalizing character values.

"*In our opinion, not all students are yet able to put these character values into practice. This is because not all students are easily persuaded to do good deeds or remain consistent in doing so. Sometimes, as teenagers, our attitudes are still unstable; our moods fluctuate easily; we lack focus during class; we tend to lose motivation to study; and we're influenced by negative peer groups and family environments that don't pay enough attention to these students.*"(Siswa Kelas

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XI, personal communication, June 6, 2026).

First, the diverse characteristics of students result in the internalization process proceeding at varying levels of acceptance and practice. Due to adolescents' volatile attitudes, lack of focus in learning, and tendency to lose motivation easily, they often struggle to maintain the values taught at school. Second, a social environment that does not fully support positive behavior can make it difficult for students to uphold the values taught at school. This situation indicates that character development requires consistent environmental support, both in and out of school. Third, there is a lack of synergy between teachers and parents. Character education cannot be left entirely to the school; rather, it requires the active role of parents to nurture and continue this development process within the family environment. Based on these findings, the factors supporting and hindering the internalization of the values of Faṭānah, Ṣidīq, Tablīgh, and Amânah are interrelated. The role of teachers and diverse teaching methods can strengthen students' understanding and application of these values, whereas differences in student personalities, peer influence, and a lack of synergy between teachers and parents act as barriers to the internalization of these character values. Thus, the internalization of the values of Faṭānah, Ṣidīq, Tablīgh, and Amânah requires consistent learning, exemplary behavior from teachers, the cultivation of positive habits, and support from families, schools, and the surrounding community.

CONCLUSION

Based on the research findings and discussion above, it can be concluded that the Islamic religious and character education textbook for 11th-grade high school under the Merdeka Curriculum, published by the Book Center of the Agency for Educational Standards, Curriculum, and Assessment under the Ministry of Education, Culture, Research, and Technology, contain the character values of faṭānah, sidīq, tablīgh, and amânah in text excerpts and illustrations. The frequency of the character values faṭānah, tablīgh, and amânah is higher than that of the character value sidīq. The internalization of the character values faṭānah, sidīq, tablīgh, and amânah in Grade 11 PAI instruction at SMAN 4 South Tangerang is carried out through a series of material presentations, active student engagement in learning, and the cultivation of behaviors within the school environment. These three stages are interrelated in supporting students' character education. Value transformation provides a foundation for understanding; value transaction creates opportunities for student engagement; and value internalization directs these values toward the formation of attitudes and behaviors. The supporting and inhibiting factors in the internalization of the values of faṭānah, Ṣidīq, tablīgh, and amânah are interrelated. The role of

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teachers and diverse teaching methods can strengthen the understanding and application of these values, whereas differences in student character, peer influence, and a lack of synergy between teachers and parents serve as factors that hinder the internalization of these character values. Thus, the internalization of the values of Faṭānah, Ṣidīq, Tablīgh, and Amânah requires consistent learning, exemplary behavior from teachers, behavioral development, as well as support from families, schools, and the surrounding community. These efforts must be directed so that the character values of Faṭānah, Ṣidīq, Tablīgh, and Amânah are not merely theoretical knowledge, but can be applied by students in their daily lives.

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