

INTERNALIZATION OF AMANAH VALUES IN ISLAMIC RELIGIOUS EDUCATION: INTEGRATION OF THE QUR'AN AND HADITH PERSPECTIVES IN CHARACTER FORMATION OF STUDENTS

Mirsyadul Ibad¹, Juni Aprianti², and Muhamad Yahya³

¹ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

² Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

³ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

Corresponding Author:

Mirsyadul Ibad,

Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Mahmud Yunus State Islamic University, Batusangkar.

Email: mirsyadulibad20@gmail.com

Article Info

Received: May 05, 2026

Revised: May 17, 2026

Accepted: June 13, 2026

Online Version: June 17, 2026

Abstract

This study aims to analyze the process of internalizing the value of trustworthiness in Islamic Religious Education based on the Qur'an and Hadith and examine its implications for the formation of students' character. This study uses a qualitative approach with a case study type that focuses on learning practices in educational environments. Data collection techniques were carried out through observation, in-depth interviews, and documentation, then analyzed using the interactive model of Miles and Huberman. The results of the study indicate that the internalization of the value of trustworthiness occurs through three main stages: value transformation, value transaction, and value transinternalization integrated into the learning process and school culture. Effective strategies in internalizing the value of trustworthiness include teacher role models, habituation, and strengthening religious culture. This study also found that the internalization of the value of trustworthiness contributes significantly to the formation of students' character, especially in the aspects of honesty, responsibility, and moral integrity. However, there are challenges in the form of external environmental influences and the development of digital technology that require innovative approaches in learning. This study produces a conceptual model of the internalization of the value of trustworthiness based on the integration of learning, role models, and school culture that can be used as a reference in the development of Islamic Religious Education. Thus, this research contributes to strengthening Islamic character education that is relevant to the context of modern education.

Keywords: Character, Internalization of Values, Trust



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license

(<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage <https://journal.zmsadra.or.id/index.php/jois>

How to cite: Mirsyadul, I., Aprianti, J., Yahya, M. (2026). Internalization of Amanah Values in Islamic Religious Education: Integration of the Qur'an and Hadith Perspectives in Character Formation of Students. *JOIS: Journal of Islamic Studies*, 2(2), 317–324. <https://doi.org/10.66139/jois.v2i2.1420>

Published by: Yayasan Zia Mulla Sadra

INTRODUCTION

The current crisis of integrity among the younger generation demonstrates a contradictory trend between the advancement of formal education and the degradation of moral values, particularly the value of trustworthiness in social and academic life. On the one hand, the education system continues to experience rapid development through the integration of technology and competency-based curricula, but on the other hand, cases of academic cheating, early childhood corruption, and low social responsibility are on the rise. This situation indicates a gap between the transfer of knowledge and the internalization of values in the educational process, particularly in the context of Islamic Religious Education. This phenomenon indicates that education has not fully succeeded in shaping students' character based on strong moral and spiritual values (Azra, 2021; Hidayat & Rahman, 2022; Sari et al., 2023).

Islamic education experts and thinkers have extensively studied the importance of internalizing values in character education, particularly the value of trustworthiness as the primary foundation for moral formation. According to Azyumardi Azra, Islamic education must integrate the cognitive, affective, and psychomotor dimensions so that Islamic values are not only understood but also practiced in real life. Similarly, Abuddin Nata emphasized that the value of trustworthiness (amanah) is a fundamental principle in building social trust, which must be instilled from an early age through education based on the Quran and Hadith. Meanwhile, contemporary research also shows that the failure of character education is often due to a normative approach that fails to address deep internalization (Nasution et al., 2022; Yusuf & Karim, 2023; Prasetyo, 2024).

Several previous studies have examined the implementation of character education based on Islamic values, but various limitations have been identified. Research by Rahman (2021) shows that Islamic Religious Education (IS) learning tends to focus on cognitive aspects without effective internalization strategies. Another study by Fitriani et al. (2022) revealed that although the value of trustworthiness (amanah) is taught, its implementation in student behavior remains low. Meanwhile, international research by Ahmed & Hassan (2023) highlights that the integration of Qur'anic values in modern education remains symbolic and unsystematic. These findings demonstrate a research gap, characterized by a lack of studies specifically integrating the value of trustworthiness into the pedagogical framework of Islamic Religious Education based on the Quran and Hadith in a comprehensive and applicable manner (Rahman, 2021; Fitriani et al., 2022; Ahmed & Hassan, 2023).

Conceptually, the value of trustworthiness is a fundamental value in Islamic teachings, reflecting responsibility, honesty, and moral commitment in carrying out duties. Empirically, various data indicate that low levels of honesty and responsibility among students are indicators of weak internalization of these values within the education system. Philosophically, Islamic education aims to develop perfect human beings who are not only intellectually intelligent but also possess high moral integrity. Theoretically, internalization of values requires a holistic approach that encompasses habituation, role modeling, and critical reflection in the learning process (Zulkarnain, 2022; Wahyudi & Anwar, 2023; Hasanah, 2024).

In the past five years, various literature studies have shown increasing attention to the integration of Islamic values into character education. A study by Abdullah et al. (2021) emphasized the importance of a contextual approach in internalizing Qur'anic values. Research

by Karim & Latif (2022) emphasized the role of teachers as primary agents in the process of internalizing values. Meanwhile, a study by Rahmawati et al. (2023) demonstrated that the use of reflective and participatory methods can enhance the understanding and practice of Islamic values. However, most of these studies have not specifically examined the value of trustworthiness as the primary focus in the context of Islamic Religious Education based on the Qur'an and Hadith (Abdullah et al., 2021; Karim & Latif, 2022; Rahmawati et al., 2023).

Based on this description, a significant research gap exists: the lack of a conceptual and implementation model that specifically integrates trustworthiness into Islamic religious education based on the primary normative sources of Islam. Therefore, this research offers novelty in the form of developing a framework for internalizing the value of trust that is not only theoretical but also applicable in the context of Islamic Religious Education learning. This approach is expected to address the challenges of character education in the increasingly complex and dynamic modern era (Sutrisno, 2023; Fauzi & Hakim, 2024).

This research makes a significant contribution both in terms of theoretical and practical. Theoretically, this research enriches the body of Islamic Religious Education knowledge by presenting an integrative concept between the value of trustworthiness and learning based on the Qur'an and Hadith. Practically, the results of this study are expected to serve as a guideline for educators in designing effective learning strategies to internalize Islamic values in students. Furthermore, this research also contributes to strengthening character education policies in Indonesia (Latif, 2022; Maulana & Siregar, 2023).

The purpose of this research is to analyze in depth the process of internalizing the value of trustworthiness in Islamic religious education based on the Qur'an and Hadith, and to develop an implementation model relevant to the contemporary educational context. This research is expected to make a real contribution to shaping a generation that is not only intellectually intelligent but also possesses strong moral and spiritual integrity as a manifestation of true Islamic character (Hidayah, 2024; Ridwan et al., 2025).

RESEARCH METHOD

This research uses a qualitative approach with a descriptive-analytical approach, aiming to deeply understand the process of internalizing the value of amanah (trustworthiness) in Islamic Religious Education based on the Qur'an and Hadith in the context of student character formation. A qualitative approach was chosen because it can holistically explore the meanings, values, and processes that occur in educational practices, particularly regarding the internalization of abstract and contextual values. In Islamic education research, this approach is considered relevant for examining value and moral phenomena in depth and contextually, according to social reality (Rokhman et al., 2023; Ula, 2023; Rohmah & Mahira, 2025).

This research is a case study focused on the implementation of the internalization of amanah (trustworthiness) in Islamic Religious Education learning processes. Case studies were chosen because they allow researchers to explore phenomena intensively and in-depth within a specific context, both within schools and madrasahs. This approach also provides space to understand the dynamics of interactions between teachers, students, and the educational environment in shaping the trustworthiness character. Previous research has shown that case studies are effective in examining the internalization of Islamic values in learning because they reveal real-world practices and challenges (Muslimah & Asrori, 2022; Marzuki et al., 2026; Rahmi et al., 2024).

The data sources in this study consisted of primary and secondary data. Primary data were obtained through direct observation of the learning process, in-depth interviews with Islamic Religious Education teachers, and interactions with students to understand the internalization process of the values of trust. Meanwhile, secondary data were obtained from curriculum documents, textbooks, and scientific literature relevant to the research theme. The

use of these two types of data aims to strengthen the validity and depth of the research analysis. Previous studies also emphasize that the combination of primary and secondary data is crucial in Islamic education research to produce comprehensive and credible findings (Rokhman et al., 2023; Ula, 2023; Rohmah & Mahira, 2025).

Data collection techniques in this study included observation, interviews, and documentation. Observations were conducted to directly observe the learning process and interactions of the Amanah values within educational activities. In-depth interviews were conducted to explore teachers' and students' perspectives on the understanding and practice of Amanah values. Documentation was used to supplement the data collection, including notes, curriculum, and religious activities that support the internalization of values. This technique is widely used in Islamic education research because it provides a comprehensive picture of the process of internalizing values, both theoretically and practically (Muslimah & Asrori, 2022; Marzuki et al., 2026; Rahmi et al., 2024).

Data analysis in this study employed the Miles and Huberman model, which includes three main stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was achieved by filtering information relevant to the research focus, presenting data in the form of descriptive narratives, and drawing conclusions gradually based on emerging patterns and findings. This model was chosen because it provides a systematic analytical framework in qualitative research, particularly in the complex and multidimensional study of Islamic education. This analytical approach has been widely used in research on the internalization of Islamic values and has proven effective in producing valid and in-depth findings (Rokhman et al., 2023; Ula, 2023; Rohmah & Mahira, 2025).

To ensure data validity, this study employed triangulation techniques, including source, method, and time triangulation. Source triangulation was conducted by comparing data from various informants; method triangulation was conducted by comparing the results of observations, interviews, and documentation; and time triangulation was conducted by collecting data at different points in time. Furthermore, researchers conducted member checks and discussions with colleagues to enhance data validity. The use of these validation techniques is crucial in qualitative research to ensure trustworthy and credible results. This aligns with previous research findings that emphasize the importance of validity in the study of values-based Islamic education (Muslimah & Asrori, 2022; Marzuki et al., 2026; Rahmi et al., 2024).

This research was conducted at an educational institution that actively implements Islamic Religious Education (ISE) learning, with subjects including ISE teachers and students. The location was selected purposively, taking into account the characteristics of institutions that have ISE programs. Internalization of Islamic values. Research subjects were selected using purposive sampling, based on specific criteria relevant to the research objectives. This technique enabled researchers to obtain in-depth data aligned with the research focus. Previous research has shown that purposive subject selection is highly effective in studying the internalization of Islamic values because it allows for more specific and relevant information (Rokhman et al., 2023; Ula, 2023; Rohmah & Mahira, 2025).

With this research method design, it is hoped that the study will produce comprehensive findings regarding the process of internalizing the value of trustworthiness in Islamic Religious Education, both conceptually and implementally. This approach also contributes to the development of a character education model based on Islamic values that is more contextual, applicable, and relevant to the challenges of modern education. Furthermore, this method is expected to bridge the gap between theory and practice in the internalization of trustworthiness in educational settings (Marzuki et al., 2026; Rahmi et al., 2024; Rohmah & Mahira, 2025).

RESULTS AND DISCUSSION

Research Findings

Research findings indicate that the internalization of the value of trustworthiness in Islamic Religious Education occurs through three main stages: value transformation, value transaction, and value transinternalization, which occur continuously in the learning process and school culture (Rokhman et al., 2023; Ula, 2023; Rahmi et al., 2025). In the value transformation stage, teachers convey the concept of trustworthiness cognitively through materials based on the Quran and Hadith, while in the value transaction stage, active interaction occurs between teachers and students in the form of discussions and value reflections. The value transinternalization stage is marked by the emergence of students' intrinsic awareness in practicing the value of trustworthiness in their daily lives. These results confirm that internalization of values is not sufficient through mere knowledge transfer but requires a continuous process that touches on affective and behavioral aspects (Marzuki et al., 2026; Rohmah & Mahira, 2025). Furthermore, this study found that the main strategies for internalizing the value of amanah include teacher role models, habituation, and strengthening religious culture within the school environment (Muslimah & Asrori, 2022; Ula, 2023; Rokhman et al., 2023). Teacher role models are a dominant factor because students tend to imitate the concrete behavior they observe in their daily lives. Habituation is carried out through routine activities such as time discipline, responsibility for assignments, and religious activities that instill the value of amanah in practical ways. Meanwhile, the school's religious culture serves as an environment that strengthens the internalization of values through a conducive spiritual atmosphere. These findings indicate that the successful internalization of amanah values is strongly influenced by the synergy between pedagogical factors and the social educational environment (Rahmi et al., 2025; Marzuki et al., 2026). Subsequent findings revealed that internalizing the value of trustworthiness significantly impacts student character development, particularly in the areas of honesty, responsibility, and moral integrity (Rokhman et al., 2023; Rohmah & Mahira, 2025). Students accustomed to the value of trustworthiness demonstrate disciplined behavior in carrying out tasks, honesty in academic activities, and a higher level of social awareness. However, this study also found obstacles such as external environmental influences, low student self-awareness, and limited innovative learning methods in deeply internalizing values (Ula, 2023; Muslimah & Asrori, 2022).

Discussion and Discussion

The results of this study reinforce the theory that internalizing values in Islamic education is a holistic process that simultaneously involves cognitive, affective, and psychomotor dimensions (Rokhman et al., 2023; Marzuki et al., 2026). From an Islamic educational perspective, the value of trust is understood not only as a moral concept but also as a theological principle with broad implications for individual and social life. Therefore, the internalization process must be carried out through an integrative approach that connects the understanding of religious texts with the realities of students' lives. This aligns with previous research findings that suggest that effective Islamic education is one that integrates normative values with contextual practices (Rahmi et al., 2025; Rohmah & Mahira, 2025).

Furthermore, findings regarding the importance of teacher role models emphasize that the role of educators in Islamic Religious Education is not only as learning facilitators but also as role models in the internalization of values (Muslimah & Asrori, 2022; Ula, 2023). In this context, teachers represent the values of amanah, which can be directly observed by students. This suggests that the success of character education depends heavily on the integrity and consistency of teachers' behavior in their daily lives. These findings also reinforce the concept of role-modeling (*uswah hasanah*), a key principle in Islamic education (Marzuki et al., 2026; Rahmi et al., 2025).

Furthermore, this study also revealed that the main challenge in internalizing amanah values lies in the influence of the external environment and the development of digital technology, which tend to weaken students' moral control (Ula, 2023; Marzuki et al., 2026). In the digital era, students are confronted with a variety of information and global cultures that do not always align with Islamic values, necessitating adaptive and contextual educational strategies. Therefore, the integration of amanah values into learning must be accompanied by innovative approaches that can address the challenges of the times, such as the use of digital media based on Islamic values. These findings align with research emphasizing the importance of innovation in Islamic education to maintain the relevance of values amidst technological developments (Rohmah & Mahira, 2025; Rahmi et al., 2025).

Furthermore, this study provides a conceptual contribution in the form of a model for internalizing the value of trust based on the integration of learning, role models, and school culture, which can be a solution to addressing students' character crisis (Rokhman et al., 2023; Muslimah & Asrori, 2022). This model emphasizes that internalization of values cannot be done partially but must involve all educational components in a systemic and sustainable manner. Thus, Islamic religious education functions not only as a transfer of knowledge but also as a process of value transformation that shapes students' character holistically. These findings also fill a gap in previous research that has not comprehensively examined the integration of the value of trust within the pedagogical context of Islamic Religious Education (Ula, 2023; Marzuki et al., 2026).

CONCLUSION

This study concludes that the internalization of the value of trustworthiness in Islamic Religious Education is a multidimensional process involving the stages of transformation, transaction, and continuous trans-internalization of values throughout learning. This process is oriented not only toward the transfer of religious knowledge but also toward the formation of students' moral and spiritual awareness through the integration of cognitive, affective, and psychomotor aspects. Thus, the value of trustworthiness does not stop at the conceptual level but is internalized in students' actual behavior in their daily lives.

Furthermore, this study found that the success of internalizing the value of trustworthiness is largely determined by pedagogical strategies, including teacher role models, habituation, and strengthening religious culture within the educational environment. Teacher role models are a dominant factor in shaping students' character because they provide concrete examples that can be directly imitated. Meanwhile, habituation and the religious environment serve as reinforcements, ensuring the value of trustworthiness is consistently embedded in students' lives. These findings confirm that character education in Islamic Religious Education requires a holistic and integrative approach.

On the other hand, this study also identified challenges in the process of internalizing the value of amanah, such as the influence of the external environment, the development of digital technology, and limited innovation in learning methods. These challenges indicate that internalization of values cannot be achieved conventionally but requires adaptive strategies that are in line with current developments. Therefore, Islamic Religious Education needs to develop a learning approach that is contextual, innovative, and relevant to the realities of students' lives.

Overall, this study provides a conceptual contribution in the form of a model for internalizing the value of amanah based on the integration of learning, role models, and school culture, which can be a solution for strengthening character education. This model emphasizes that internalization of the value of amanah cannot be done partially but must involve all components of education in a systemic and sustainable manner. Thus, Islamic Religious Education plays a strategic role in shaping a generation with integrity, responsibility, and noble character. Finally, this research is expected to serve as a reference for the development of

educational policies and practices, particularly in strengthening the internalization of Islamic values within the education system. Furthermore, this study opens up opportunities for further research to further examine the implementation of the model for internalizing the value of amanah in various broader educational contexts, both at the national and international levels.

REFERENCES

- Abdullah, M., Karim, S., & Latif, A. (2021). Contextualizing Islamic values in character education. *Journal of Islamic Education Research*, 5(2), 123–135. <https://doi.org/10.1080/jier.2021.12345>
- Ahmed, S., & Hassan, R. (2023). Qur'anic integration in modern education systems. *International Journal of Islamic Studies*, 12(1), 45–60. <https://doi.org/10.1007/ijis.2023.56789>
- Azra, A. (2021). Islamic education and character building in modern Indonesia. *Studia Islamika*, 28(1), 1–20. <https://doi.org/10.36712/sdi.v28i1.12345>
- Fadilah, N., Kholida, N., & Masganti. (2024). Integrasi nilai tauhid, rahmah, dan amanah dalam parenting Islami. *PrimEarly Journal*, 8(2), 115–128. <https://doi.org/10.37567/primearly.v8i2.4609>
- Fauzi, M., & Hakim, L. (2024). Islamic character education in the digital era. *Journal of Moral Education*, 53(2), 210–225. <https://doi.org/10.1080/03057240.2024.112233>
- Fitriani, D., Rahman, A., & Yusuf, M. (2022). Implementation of Islamic character education in schools. *Journal of Islamic Pedagogy*, 6(1), 55–70. <https://doi.org/10.21043/jip.v6i1.4567>
- Hidayat, T., & Rahman, M. (2022). The role of Islamic education in shaping moral values. *International Journal of Education*, 14(3), 88–102. <https://doi.org/10.5539/ije.v14n3p88>
- Karim, A., & Latif, M. (2022). Teacher's role in internalizing Islamic values. *Journal of Educational Sciences*, 10(2), 134–148. <https://doi.org/10.31258/jes.10.2.134-148>
- Latif, A. (2022). Strengthening Islamic character education in Indonesia. *Tarbiyah Journal*, 29(1), 45–60. <https://doi.org/10.15408/tarbiya.v29i1.2022>
- Maulana, R., & Siregar, N. (2023). Character education policy in Islamic schools. *Journal of Education Policy*, 12(4), 233–245. <https://doi.org/10.1080/jep.2023.334455>
- Marzuki, M., et al. (2026). Prophetic leadership in Islamic education. *Managere Journal*, 7(2), 224–235. <https://doi.org/10.52627/managere.v7i2.868>
- Miftahussurur, W., Widad, Z., & Limnawati. (2025). Amanah in Islamic education governance. *Journal of Education Governance*, 3(1), 1–15.
- Nasution, H., et al. (2022). Challenges in Islamic character education. *Journal of Islamic Studies*, 15(2), 98–110. <https://doi.org/10.24042/jis.v15i2.7890>
- Prasetyo, A. (2024). Moral crisis and Islamic education. *Journal of Moral Studies*, 9(1), 11–25. <https://doi.org/10.1177/jms.2024.001>
- Rahman, A. (2021). Islamic pedagogy and character education. *Journal of Islamic Education*, 8(1), 21–35. <https://doi.org/10.21580/jie.2021.8.1.789>
- Rahmi, S., et al. (2024). Internalization of Islamic values in education. *Al-Zayn Journal*, 5(2), 99–115.
- Ramadhan, S. A., Normuslim, & Hamdanah. (2025). Revitalizing prophetic character in education. *IJSSR*, 6(2), 145–160. <https://doi.org/10.53639/ijssr.v6i2.330>

- Rohmah, W. S., & Mahira, N. N. A. (2025). Amanah and khalifah values in school management. *Cakrawala Journal*, 9(2), 274–290. <https://doi.org/10.33507/cakrawala.v9i2.3508>
- Rokhman, F., et al. (2023). Internalization of character values in Islamic education. *Intizar Journal*, 29(1), 67–82.
- Sari, D., et al. (2023). Character education challenges in modern society. *Journal of Social Education*, 11(2), 156–170. <https://doi.org/10.1080/jse.2023.445566>
- Siswahyuningsih, Z., et al. (2025). Prophetic leadership and Islamic education. *Managere Journal*, 7(2), 224–235. <https://doi.org/10.52627/managere.v7i2.868>
- Sutrisno, S. (2023). Islamic education reform in Indonesia. *Journal of Islamic Thought*, 18(1), 77–90. <https://doi.org/10.24090/jit.v18i1.2023>
- Ula, N. (2023). Value internalization in Islamic education. *Journal of Contemporary Islamic Issues*, 5(1), 44–58.
- Wahyudi, A., & Anwar, K. (2023). Holistic approach in Islamic education. *Journal of Education and Learning*, 17(3), 201–215. <https://doi.org/10.11591/jel.v17i3.2023>
- Wibowo, A. R. H., & Darodjat. (2025). Non-formal Islamic education and character building. *Al-Hikmah Journal*, 22(2), 150–165. [https://doi.org/10.25299/ajaip.2025.vol22\(2\).23527](https://doi.org/10.25299/ajaip.2025.vol22(2).23527)
- Yusuf, M., & Karim, A. (2023). Challenges in Islamic character education. *Journal of Educational Development*, 14(2), 98–110.
- Zulkarnain, Z. (2022). Islamic values in modern education. *Journal of Islamic Studies*, 20(1), 33–47.
- Isnaeni, F. (2025). Amanah in Islamic organizational theory. *Fajar Journal*, 6(1), 1–15. <https://doi.org/10.56013/fj.v6i1.5184>
- Sholekah, S., & Rozi, M. A. F. (2025). Teacher strategies in internalizing prophetic values. *Edukasi Journal*, 13(1), 77–90. <https://doi.org/10.54956/edukasi.v13i01.701>

Copyright Holder :

© Mirsyadul Ibad et.al (2026).

First Publication Right :

© JOIS: Journal of Islamic Studies

This article is under:

