



Internalization of Islamic Values and Self-Confidence Development among Santri: A Case Study at Madrasah Diniyah Mambaul Hisan Kediri

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Abstract

Internalization of Islamic values has commonly been studied in relation to religious commitment, moral character, and students' behavioral formation. However, limited attention has been given to how the internalization of Islamic values is related to learners' psychological development, particularly self-confidence among santri. This study aims to explore the process of Islamic value internalization and its contribution to the development of self-confidence among santri at Madrasah Diniyah Mambaul Hisan Kediri. Employing a qualitative case study approach, data were collected through observation, in-depth interviews, and documentation involving the head of the madrasah, ustaz/ustazah, and santri. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by source and method triangulation to ensure data credibility. The findings indicate that Islamic values are internalized through three interconnected processes: learning, habituation, and teacher role modeling. These processes are strengthened by teacher guidance, family support, peer interaction, and the religious culture of the madrasah. Meanwhile, barriers include inconsistent habituation between family and madrasah environments, shyness, fear of making mistakes, and limited willingness to participate actively. The development of self-confidence among santri is reflected in their increased willingness to communicate, perform in public, interact socially, and trust their own abilities. This study contributes to Islamic education research by expanding the understanding of value internalization beyond religious and moral formation toward the psychological development of learners.

Keywords: *Islamic value internalization, self-confidence development, santri, madrasah diniyah, Islamic education*



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1. Introduction

Islamic education plays a strategic role in developing learners who not only understand religious teachings cognitively but are also able to internalize Islamic values in their attitudes, behaviors, and everyday social interactions (Harmita et al., 2022; Sobri, 2021). From the perspective of Islamic education, the educational process is intended to develop intellectual, spiritual, moral, and social dimensions in a balanced manner (Purwanto et al., 2019; Rahmawati et al., 2021). Therefore, Islamic education should not be understood merely as a process of transmitting religious knowledge, but also as an educational experience that shapes learners' character, responsibility, independence, and capacity to engage confidently within their social environments (Efendi & Fitriani, 2023).

Beyond religious and moral formation, Islamic education also provides learning experiences that may influence learners' psychological development. One important aspect that needs to be developed through Islamic education is self-confidence (Dzul et al., 2023; Javeed & Othman, 2023). Self-confidence is reflected in learners' willingness to express opinions, ask questions, make decisions, participate in learning activities, and demonstrate their abilities in social settings (Alfaiz et al., 2021; Hidayah et al., 2021). Learners with greater self-confidence tend to participate more actively, remain open to learning experiences, and cope more effectively with academic and social challenges (Jiang et al., 2022). Therefore, understanding how educational experiences contribute to self-confidence development is an important dimension within Islamic education research.

Madrasah Diniyah Mambaul Hisan Kediri provides an important context for examining this phenomenon because Islamic values are embedded within daily educational practices, including religious learning, habituation of worship, moral guidance, teacher role modeling, and social activities involving santri (students). Preliminary observations indicated that although these value-based educational practices had become part of the madrasah culture, santri demonstrated varying levels of self-confidence. Some santri actively expressed opinions, participated in religious activities, and adapted well within social interactions, while others remained hesitant, feared making mistakes, and participated less actively in learning activities.

These differences suggest that the internalization of Islamic values does not automatically result in identical levels of self-confidence among santri. Rather, value internalization represents a contextual and experiential process influenced by educational guidance, learning environments, teacher role modeling, institutional culture, social interactions, and individual characteristics. Therefore, examining how Islamic values are internalized and how this process relates to santri's self-confidence requires attention to the everyday educational experiences through which values are learned, practiced, and embodied.



Previous studies have generally examined Islamic value internalization in relation to character formation, religiosity, discipline, morality, and social responsibility. However, limited research has explored how Islamic value internalization is connected with the psychological development of santri, particularly the development of self-confidence within madrasah diniyah contexts. Furthermore, existing studies have often examined Islamic educational institutions at a broader institutional level, while the everyday processes through which values are internalized through learning, habituation, teacher modeling, and social experiences remain insufficiently explored. This gap indicates the need to understand Islamic value internalization not only as a mechanism of religious character formation but also as an educational process that may support learners' psychological development.

This study contributes to Islamic education research by examining value internalization beyond its traditional emphasis on religious and moral formation. Specifically, this study explores how Islamic values are internalized through learning, habituation, teacher role modeling, and institutional culture, and how these processes are associated with the development of self-confidence among santri. By focusing on the everyday educational experiences within a madrasah diniyah context, this study provides a deeper understanding of the relationship between Islamic value formation and learners' psychological development.

Based on this background, this study aims to explore the process of Islamic value internalization at Madrasah Diniyah Mambaul Hisan Kediri, identify the supporting and inhibiting factors involved in this process, and examine how such internalization relates to the development of santri's self-confidence. Theoretically, this study contributes to Islamic education literature by expanding discussions of value internalization toward learners' psychological development. Practically, the findings may provide insights for madrasah administrators, ustaz, and Islamic educational institutions in designing educational practices that promote religiosity, character formation, confidence, and learner participation.

2. Literature Review

2.1. Internalization of Islamic Values in Islamic Education

The internalization of Islamic values is a process through which religious values are instilled so that they are not only understood cognitively but also internalized and reflected in learners' attitudes and behavior. In Islamic education, this process is associated with the development of the dimensions of aqidah, worship, and akhlak as practiced in everyday life (Ansori, 2022; Firdaus et al., 2021; Hadi, 2020). Thus, value internalization does not end with the transmission of religious knowledge but leads to the development of awareness and behavior consistent with Islamic values.



Islamic education essentially integrates the intellectual, spiritual, moral, and social development of learners. Sahin (2018) emphasizes that Islamic education needs to connect religious understanding with the realities of life so that the values being learned do not remain at the level of knowledge alone. This perspective is consistent with Memon (2011), who views Islamic education as a process that not only develops mastery of religious knowledge but also shapes personality through the integration of intellectual, spiritual, and moral dimensions. In this context, educational experience becomes important because it provides learners with opportunities to apply the values they have understood.

The process of internalization also occurs gradually. Arminah & Romelah (2025) show that the internalization of Islamic values may involve stages of knowledge, understanding, internalization, and practice, through which the values learned gradually become part of learners' character. This perspective is related to Lickona (1997) view that character education should not focus solely on moral knowing but should also involve moral feeling and moral action. Although developed within the framework of character education, this concept helps explain that values become part of the individual when knowledge about those values is accompanied by internal appreciation and repeated practice.

Within Islamic educational settings, repeated practice is particularly important because it enables learners to experience values directly. Therefore, learning, habituation, role modeling, and social experience can be understood as complementary processes in the internalization of values. Internalization is thus not merely a process of accepting religious teachings, but a transformation through which values move from something that is known to something that is internalized and manifested in everyday life.

2.2. Self-Confidence and Self-Efficacy in the Educational Process

Self-confidence is an important psychological aspect that supports learners' engagement in the educational process. It is reflected in their willingness to express opinions, ask questions, make decisions, participate in learning activities, interact within their social environment, and demonstrate their abilities (Alfaiz et al., 2021; Hidayah et al., 2021). Learners with greater self-confidence tend to be more open to learning experiences and better prepared to face academic and social challenges (Jiang et al., 2022)

One theoretical perspective that can help explain the development of individuals' beliefs in their own capabilities is self-efficacy theory. Bandura (1977) defines self-efficacy as an individual's belief in their ability to organize and carry out the actions required to achieve particular outcomes. Beliefs about one's capabilities can influence how individuals think, act, respond to challenges, and maintain their engagement in particular activities. In educational contexts, such beliefs are also associated with motivation, active participation, and the ability to achieve learning goals (Salamiah et al., 2021; Sari & Arjanggi, 2020)



One important source of self-efficacy is mastery experience, which refers to experiences in which individuals successfully perform or complete a task. Successful experiences can strengthen the belief that individuals are capable of dealing with similar tasks in the future. In educational settings, opportunities to try, practice, take responsibility, speak in front of others, and complete assigned activities can provide experiences that support the development of confidence in one's capabilities.

However, self-efficacy in this study is not treated as a concept identical to self-confidence. Self-confidence has a broader meaning in relation to how santri perceive and express their abilities, whereas self-efficacy is used as a theoretical perspective to help explain how successful experiences and beliefs about one's ability to perform particular actions may contribute to the development of self-confidence. Therefore, the primary focus of this study remains the development of self-confidence among santri.

2.3. Educational Environment in Value Internalization within Madrasah and Pesantren Contexts

Value internalization does not take place separately from learners' social environments. The educational process develops through learners' interactions with teachers, families, peers, institutional culture, and various experiences encountered in everyday life. Tan (2011) emphasizes that Islamic education should provide space for reflection, experience, and internal appreciation so that education does not remain limited to the normative transmission of religious teachings. Therefore, the educational environment plays an important role in providing experiences through which values can be understood, practiced, and reinforced repeatedly.

These characteristics are particularly evident in madrasah and pesantren settings. Huda et al. (2017) highlight the importance of the pesantren environment in educational development, while Lukens-Bull (2010) explains that Islamic educational institutions in Indonesia integrate academic, religious, and social dimensions. In such environments, education does not occur only through formal learning activities but also through interpersonal relationships between educators and learners, the habituation of religious practices, institutional culture, and learners' involvement in various social activities.

The relationship between environment and individual development can be further understood through Bronfenbrenner (1979) ecological theory of human development. This theory views individual development as a process shaped by interactions among different environmental systems. Immediate environments such as family, school, teachers, and peers form the microsystem, which interacts directly with the individual, while the relationships among these environments form the mesosystem. In the context of madrasah diniyah, the relationship between family and madrasah is particularly important because consistency or differences in habituation across these two environments may influence the educational experiences of santri.

This ecological perspective helps explain that successful value internalization does not depend solely on classroom learning. Teachers can provide role modeling and



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reinforcement, the madrasah culture can offer repeated experiences of values, peers shape the social environment of interaction, and families may either strengthen or introduce patterns of habituation that differ from those practiced in the madrasah. Thus, value internalization can be understood as an educational process that develops through interaction between individuals and the various environments surrounding them.

Based on these perspectives, this study views the internalization of Islamic values as a process involving the interrelationship among value understanding, experience, habituation, role modeling, and the social environment. This process is then analyzed in relation to the development of self-confidence among santri at Madrasah Diniyah Mambaul Hisan Kediri. The self-efficacy perspective is used to help explain the development of beliefs in one's own capabilities, while the ecological perspective is used to examine the interactions among the madrasah, family, teachers, peers, and individual characteristics of santri.

3. Research Method

3.1. Research Design and Data Sources

This study employed a qualitative approach with a case study design. The approach was selected to obtain an in-depth understanding of the process of Islamic value internalization in the development of self-confidence among santri at Madrasah Diniyah Mambaul Hisan Kediri. A case study design was used because the research focused on a single educational institution examined intensively within its real-life context. The research site was selected purposively based on the presence of active religious educational activities and variations in the levels of self-confidence displayed by santri across different madrasah activities.

The data consisted of information concerning the process of Islamic value internalization, the factors supporting and inhibiting this process, and its impact on the development of self-confidence among santri. The primary data sources were the head of the madrasah, ustaz/ustazah, and santri who were directly involved in the educational process at Madrasah Diniyah Mambaul Hisan Kediri. Informants were selected purposively based on their involvement in and knowledge of learning activities, habituation, role modeling, and the behavioral development of santri within the madrasah environment.

In addition to data obtained from informants, the study used supporting documents related to madrasah activities, including the institutional profile, activity schedules, and other records relevant to the research focus. The use of multiple data sources was intended to provide a more comprehensive understanding of the process of Islamic value internalization and the development of self-confidence among santri.



3.2. Data Collection, Analysis, and Data Credibility

Data were collected through observation, in-depth interviews, and documentation. Observation was used to obtain direct information regarding the internalization of Islamic values through learning activities, habituation, and everyday interactions within the madrasah environment. Observation also enabled direct examination of how Islamic values were practiced in various educational activities and how santri participated in those activities.

In-depth interviews were conducted with the head of the madrasah, ustaz/ustazah, and santri to explore their experiences, views, and understanding of the process of Islamic value internalization and the development of self-confidence among santri. The interviews were also used to obtain information concerning factors that supported or inhibited the internalization process. Documentation was used as supporting data to complement the findings from observations and interviews through institutional profiles, activity schedules, and other records related to educational activities at the madrasah.

Data were analyzed using the interactive analysis model developed by Miles et al. (2014), which consists of data reduction, data display, and conclusion drawing and verification. Data reduction was carried out by selecting and focusing on information related to the research objectives, namely the process of Islamic value internalization, supporting and inhibiting factors, and its impact on the development of self-confidence among santri. The reduced data were then systematically organized to identify patterns and relationships among the findings. Conclusions were subsequently drawn from the patterns emerging from the data and continuously verified throughout the analysis process.

Data credibility was maintained through source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from the head of the madrasah, ustaz/ustazah, and santri, while method triangulation involved comparing data obtained through observation, interviews, and documentation. This process was used to assess the consistency of information across different sources and data collection methods, thereby strengthening the credibility of the research findings.

4. Result

The findings are presented according to three main research focuses: the process of Islamic value internalization, the supporting and inhibiting factors in this process, and the impact of Islamic value internalization on the development of self-confidence among santri at Madrasah Diniyah Mambaul Hisan Kediri.



4.1. The Process of Islamic Value Internalization at Madrasah Diniyah Mambaul Hisan Kediri

The findings show that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri takes place through three main mechanisms: learning, habituation, and role modeling. These mechanisms operate continuously through educational activities and the everyday lives of santri within the madrasah environment.

Through learning, Islamic values are introduced through fiqh, Arabic, and the study of religious texts. Learning is not directed solely toward mastery of religious knowledge but is also connected to everyday practices. Bu Nisfu Laily explained, "The material begins with cleanliness and najis, followed by wudu and prayer. After that, the santri learn maknani through Taqrib." This statement indicates that religious instruction begins with matters closely related to the daily practices of santri, including cleanliness, worship, and religious obligations.

In addition to classroom content, value internalization also takes place through activities that directly involve santri. Reading religious texts in front of the class, muhadatsah, oral examinations, and discussions provide opportunities for santri to participate actively in learning while developing courage, responsibility, and independence.

The next mechanism is habituation. Repeated activities include congregational prayer, Qur'an memorization, murajaah, tahsin, voluntary fasting, and the use of respectful language. These practices are related not only to worship but also to the social behavior of santri. One santri explained, "When speaking to someone older, we have to use appropriate language." This finding reflects the habituation of politeness and respect for older people in everyday interactions.

Teacher role modeling constitutes another important mechanism in the internalization process. The head of the madrasah explained, "First, the material is delivered; second, an example is provided." In practice, the delivery of religious material is followed by behavioral examples demonstrated by teachers in everyday educational life. Santri therefore do not merely receive explanations of Islamic values but also observe how these values are practiced through the behavior of educators within the madrasah.

Overall, the findings indicate that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan takes place through the interrelationship of learning, habituation, and role modeling. Learning provides an understanding of values, habituation offers repeated opportunities to practice them, and role modeling provides concrete examples of how those values are applied in everyday life.

4.2. Supporting and Inhibiting Factors in the Internalization of Islamic Values at Madrasah Diniyah Mambaul Hisan Kediri

The findings show that the process of Islamic value internalization is influenced by factors related to both the educational environment and the individual conditions of



santri. These factors include the role of teachers, family, peers, madrasah culture, and the psychological conditions of santri.

Teachers emerge as one of the main supporting factors because they interact directly with santri in everyday educational activities. The head of the madrasah stated that one of the factors supporting the internalization process is “the role of teachers who teach and provide examples every day.” This finding indicates that teachers contribute not only through teaching activities but also through guidance, motivation, and behavioral examples.

Family also plays an important role in the process. Based on the interview, Ibu Ulfa stated, “Caregivers and parents entrust the children’s education to the teachers.” Family trust in the educational process provides teachers with space to guide santri. However, educational practices in the madrasah and habituation at home are not always consistent.

Differences in patterns of habituation between the madrasah and the family constitute one of the inhibiting factors identified in the study. The head of the madrasah explained, “When santri return to their families, if the family allows different practices, the guidance has to be repeated.” This finding indicates that values and habits developed within the madrasah require consistent reinforcement when santri return to their family environment.

In addition to environmental factors, barriers also arise from the psychological conditions of santri. Shyness, fear of making mistakes, and limited willingness to ask questions may restrict their participation in learning activities. One santri stated, “Sometimes I do not understand from the beginning, but I end up not asking because I am afraid.” This statement shows that fear may lead santri to hold back even when they experience difficulties in understanding the lesson.

Peers and madrasah culture also emerge as part of the environment supporting value internalization. Interactions among santri take place alongside religious and educational activities that are routinely conducted within the madrasah. Therefore, the internalization of values occurs not only through teacher–santri relationships but also within the broader social and educational culture surrounding the everyday lives of santri.

4.3. The Impact of Islamic Value Internalization on the Development of Santri Self-Confidence

The findings show that the internalization of Islamic values is not only associated with the development of religious behavior but is also accompanied by the development of self-confidence among santri. This development is reflected in greater willingness to speak, perform in public, interact socially, and trust their own abilities.

Various madrasah activities provide opportunities for santri to participate and perform directly. Activities such as muhadharah, reading religious texts, memorization, competitions, and organizational activities place santri in situations that require them to



speak, demonstrate their abilities, or undertake particular responsibilities. These experiences occur repeatedly throughout the educational process in the madrasah.

The involvement of santri in these activities indicates that self-confidence is not developed only through activities explicitly intended to train public speaking. Learning activities, memorization, religious practices, and the fulfillment of responsibilities also provide opportunities for santri to try, participate, and demonstrate their abilities.

The findings further show that repeated participation in such activities is associated with reduced fear and stronger confidence in the ability to complete assigned tasks. This development is reflected in the willingness of santri to speak, perform, interact with others, and participate in various activities within the madrasah environment.

Thus, the development of self-confidence among santri occurs alongside their experiences of learning, habituation, religious practices, and social activities in the madrasah. In this context, the internalization of Islamic values is reflected not only in religious practices and behavior but also in the development of courage and confidence in one's own abilities.

5. Discussion

5.1. The Process of Islamic Value Internalization at Madrasah Diniyah Mambaul Hisan Kediri

The findings show that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri takes place through the integration of three main mechanisms: learning, habituation, and role modeling. These mechanisms do not operate separately but complement one another in a continuous process through which Islamic values move from the level of knowledge toward internal appreciation and everyday practice among santri. This finding indicates that Islamic value internalization should not be understood merely as the transmission of religious knowledge, but as a transformative educational process in which values gradually become part of learners' identity through meaningful experiences, repeated practices, and social interactions. This interpretation is consistent with Sahin (2018), who emphasizes that Islamic education needs to connect religious understanding with lived experiences so that values are not limited to conceptual knowledge but become reflected in learners' attitudes and actions.

Learning constitutes an important stage in introducing Islamic values and developing santri's understanding of these values. Fiqh, Arabic, and religious text studies not only contribute to religious knowledge but also function as educational spaces where santri learn responsibility, discipline, and ethical awareness in daily life. This finding is consistent with Memon (2011), who explains that Islamic education involves not only the mastery of religious knowledge but also personality development through the integration of intellectual, spiritual, and moral dimensions. Therefore, learning activities in madrasah diniyah serve a dual function: they transmit Islamic knowledge while simultaneously



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providing opportunities for santri to develop confidence through participation, communication, and active engagement in learning experiences.

However, understanding religious material alone is not sufficient to transform Islamic values into everyday behavior. Values require continuous practice so that they become meaningful experiences for learners. Habituation in the context of madrasah diniyah is therefore not merely behavioral repetition, but a process through which santri gradually develop awareness, responsibility, and attachment toward Islamic values. This finding supports Huda et al. (2017), who highlight the importance of pesantren and Islamic educational environments in shaping learners through integrated religious, social, and cultural experiences.

The internalization process is also evident in activities commonly practiced in madrasah and pesantren settings, such as lalaran nadham, muhadatsah, and muhadharah. These activities do not serve only to develop the academic or religious abilities of santri. They also provide direct experiences through which santri practice discipline, responsibility, courage, independence, and the ability to interact with others. Value internalization, therefore, does not always occur through the explicit delivery of moral messages but may also develop through santri involvement in educational activities that allow them to experience and practice values directly.

Teacher role modeling complements the processes of learning and habituation because santri experience Islamic values not only through formal instruction but also through observing how educators practice these values in everyday interactions. Teachers therefore function not only as transmitters of knowledge but also as moral models whose attitudes and behaviors influence learners' understanding of appropriate conduct. This finding is related to Wahid and Benny Prasetya. Wahid & Benny Prasetya (2024) highlight the importance of role modeling by educators and caregivers in the character development of santri. In this study, role modeling is not limited to teacher behavior during formal learning activities but is also reflected in guidance, mentoring, and everyday interactions between teachers and santri.

The findings show that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri is influenced by factors arising from both the educational environment and the individual conditions of santri. Supporting factors include teachers, family, peers, and madrasah culture, while inhibiting factors are related to inconsistencies between educational environments and psychological barriers experienced by santri. This finding suggests that value internalization is not an isolated educational process occurring only within classrooms, but rather an ecological process shaped by continuous interactions between learners and their surrounding environments.

The findings show that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri is influenced by factors arising from both the educational environment and the individual conditions of santri. Supporting factors include teachers, family, peers, and madrasah culture, while inhibiting factors are related to inconsistencies between educational environments and psychological barriers experienced by santri.



This finding suggests that value internalization is not an isolated educational process occurring only within classrooms, but rather an ecological process shaped by continuous interactions between learners and their surrounding environments.

At a broader level, the findings support Sahin (2018) view that Islamic education needs to move beyond the normative transmission of religious teachings toward a process of developing awareness that enables learners to understand, internalize, and apply values in real-life situations. In the context of Madrasah Diniyah Mambaul Hisan Kediri, this process occurs through the interrelationship among knowledge, experience, habituation, role modeling, and the social life of santri.

Thus, the process of Islamic value internalization at Madrasah Diniyah Mambaul Hisan Kediri can be understood as an interconnected educational sequence. Learning provides a foundation for understanding values, habituation creates repeated opportunities to practice them, and role modeling provides concrete examples of how those values are applied. The integration of these three mechanisms is an important finding because it shows how Islamic values gradually move from knowledge toward internal appreciation and everyday practice among santri.

5.2. Supporting and Inhibiting Factors in the Internalization of Islamic Values at Madrasah Diniyah Mambaul Hisan Kediri

The findings show that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri is influenced by factors arising from both the educational environment and the individual conditions of santri. Supporting factors include teachers, family, peers, and madrasah culture, while inhibiting factors are primarily related to inconsistencies in habituation between the family and madrasah environments and to psychological conditions such as shyness, fear of making mistakes, and limited willingness to ask questions. These findings indicate that successful value internalization is determined not only by the learning process but also by the environments in which santri experience everyday life.

Teachers constitute one of the main supporting factors because of their intensive interaction with santri. Their role is not limited to delivering instructional material but also includes guidance, motivation, supervision, and role modeling. This indicates that teachers function as a link between formally taught values and the concrete experiences of santri. This finding is related to Darling-Hammond et al. (2017), who emphasize the importance of the quality of relationships between educators and learners in supporting learner development.

In addition to teachers, families play an important role in maintaining the values and habits developed within the madrasah. Value internalization becomes stronger when habits practiced at the madrasah receive consistent reinforcement within the family environment. Conversely, when santri encounter different patterns of habituation at home, values that have been developed in the madrasah require further reinforcement.



This indicates that successful internalization requires continuity between educational and family environments.

This relationship can be explained through Bronfenbrenner (1979) ecological theory of human development. From this perspective, individual development is influenced by interactions between individuals and their immediate environments. Teachers, family, peers, and the madrasah constitute environments that are directly connected to the everyday lives of santri. Meanwhile, the relationship between family and madrasah can be understood as part of the mesosystem, referring to the connection between two immediate environments that both influence individual development. Bronfenbrenner's framework is therefore used in this study to explain the interrelationship among supporting and inhibiting factors rather than as a separate research focus.

Madrasah culture is also an important supporting factor. Religious activities conducted routinely create an environment in which santri repeatedly engage with Islamic values. Institutional culture therefore functions not merely as the setting in which education takes place but also as a source of experiences that reinforce the internalization process. The more consistently santri encounter values through everyday activities, the greater the possibility that these values will become part of their habitual behavior.

Peers also provide support through interactions among santri in educational and religious activities. Such interactions may serve as sources of motivation and reinforcement for habits developed within the madrasah. This finding indicates that value internalization does not take place only vertically through teacher-santri relationships but also horizontally through interactions among santri.

On the other hand, inhibiting factors also arise from the individual conditions of santri. Shyness, fear of making mistakes, limited willingness to ask questions, and low confidence in one's own abilities may restrict participation in learning activities. When santri choose not to ask questions, express opinions, or attempt a task because they are afraid of making mistakes, their opportunities to gain broader educational experiences become more limited.

These findings show that supporting and inhibiting factors do not operate independently. Teachers who provide role models, families that reinforce values, a religious madrasah culture, and peer interactions may work together to strengthen the internalization process. In contrast, inconsistencies between madrasah and family habituation, together with psychological barriers within individual santri, may reduce the effectiveness of this process.

Thus, the supporting and inhibiting factors in Islamic value internalization at Madrasah Diniyah Mambaul Hisan Kediri demonstrate that internalization is shaped by interactions between individual and environmental factors. The ecological perspective helps explain these relationships, while the primary focus of the findings remains on the roles of teachers, family, peers, madrasah culture, and the psychological conditions of santri in either supporting or inhibiting the internalization process.



5.3. The Impact of Islamic Value Internalization on the Development of Santri Self-Confidence

The findings show that the internalization of Islamic values is associated with the development of self-confidence among santri at Madrasah Diniyah Mambaul Hisan Kediri. The identified impact is reflected in greater willingness to speak, perform in public, interact socially, and develop confidence in one's own abilities. These findings indicate that religious education is associated not only with the formation of religious and moral character but also with the psychological development of santri.

This development occurs through various educational experiences encountered by santri during their participation in madrasah activities. Activities such as muhadatsah, reading religious texts, muhadharah, memorization, competitions, and other madrasah activities provide santri with opportunities to try, practice, perform, and take responsibility. Such experiences create opportunities for santri to recognize their own abilities through direct participation.

The relationship between these experiences and the development of confidence in one's abilities can be understood through Bandura (1977) self-efficacy perspective. Bandura explains that individuals' beliefs in their capabilities can develop through successful experiences, or mastery experiences. When individuals have opportunities to attempt a task, complete it, and experience success, these experiences may strengthen their belief in their ability to deal with subsequent tasks.

In this study, self-efficacy is not treated as equivalent to self-confidence. Self-confidence remains the primary focus of the study, while self-efficacy is used as a theoretical perspective to help explain one mechanism through which self-confidence may develop. Experiences of completing tasks, performing in front of others, taking responsibility, and participating in activities provide a foundation for santri to become increasingly confident in their own abilities.

Muhadatsah and muhadharah, for example, provide opportunities for santri to speak and perform in front of others. These practices are also commonly found in pesantren education and support the development of language abilities and other skills among santri (Yuliani, 2022). Meanwhile, extracurricular and co-curricular activities provide opportunities for santri to develop independence and greater involvement in the educational process (Syarifah et al., 2023). Such experiences enable santri to develop courage through repeated participation.

However, the development of self-confidence does not occur only through activities explicitly designed to improve speaking or public performance skills. Congregational prayer, memorization recitation, murajaah, lalaran nadham, and the habituation of discipline also provide experiences that cultivate responsibility, independence, and confidence in one's own abilities. This indicates that self-confidence may develop as an indirect outcome of the consistent internalization of Islamic values.



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This finding is important because previous studies of value internalization have tended to emphasize akhlak, religiosity, and moral character as the main outcomes of value education. The present study shows that value internalization is also associated with the psychological development of santri, particularly self-confidence. Values such as discipline, responsibility, courage, cooperation, and respect for others do not function only as behavioral guidelines; through educational experience, they may also help santri develop stronger confidence in their own abilities.

This finding is related to Arthur (2017) view that character education requires an environment that provides role models, experiences, and opportunities to practice values. In the context of this study, santri do not become more self-confident merely because they receive advice about courage. Rather, self-confidence develops through repeated experiences that place them in situations where they have to try, take responsibility, interact with others, and demonstrate their abilities.

A religious and supportive madrasah environment further strengthens this process. Positive relationships between teachers and santri, peer support, and a madrasah culture that provides opportunities for participation create space for santri to try and learn from experience. Such conditions are important because self-confidence is not developed only through knowledge of how an individual should behave, but also through real experiences of carrying out activities and responsibilities.

Thus, the impact of Islamic value internalization on the development of santri self-confidence occurs through repeated and interconnected educational experiences. Learning provides an understanding of values, habituation creates opportunities to practice them, participatory activities provide experiences of attempting and completing tasks, and environmental support helps santri maintain their engagement.

This finding broadens the understanding of the outcomes of Islamic value internalization. Internalization is associated not only with changes in religious and moral dimensions but may also contribute to the psychological development of santri. In the context of Madrasah Diniyah Mambaul Hisan Kediri, the development of self-confidence is reflected in the interrelationship among value internalization, participation in various activities, social engagement, and support from the educational environment. Islamic education can therefore be understood not only as a process of developing santri who understand and practice religious values but also as a process that provides educational experiences that support the development of courage and confidence in their own abilities.

6. Conclusion

This study shows that the internalization of Islamic values at Madrasah Diniyah Mambaul Hisan Kediri takes place through the integration of learning, habituation, and role modeling. Learning provides a foundation for understanding Islamic values, habituation creates opportunities for santri to practice these values repeatedly, while role



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modeling provides concrete examples of how the values are applied in everyday life. The integration of these three mechanisms enables Islamic values to be understood not merely as religious knowledge but also to be internalized and reflected in the attitudes and behavior of santri.

Factors supporting the internalization of Islamic values include the role of teachers, family support, peer interaction, and the religious culture of the madrasah. In contrast, the internalization process may be inhibited by inconsistencies in habituation between the family and madrasah environments, as well as by individual conditions of santri, particularly shyness, fear of making mistakes, and limited willingness to ask questions. These findings indicate that successful value internalization depends not only on the learning process but also on the interrelationship among the madrasah environment, family, peers, and the psychological conditions of santri.

The internalization of Islamic values is also associated with the development of self-confidence among santri. This impact is reflected in greater willingness to speak, perform in public, interact socially, and develop confidence in their own abilities. Such development does not arise only from activities that directly train courage, such as muhadharah, but also from repeated educational experiences, including learning, memorization, habituation of religious practices, the fulfillment of responsibilities, and participation in various madrasah activities. This indicates that self-confidence may develop as an indirect outcome of the consistent internalization of Islamic values.

Theoretically, this study broadens the understanding of Islamic value internalization, which has often been associated primarily with the development of religious and moral character, by demonstrating its relationship with the psychological development of santri, particularly self-confidence. Practically, the findings emphasize the importance of integrating value-based learning, habituation, role modeling, participatory experiences, and continuity of guidance between the madrasah and family environments. Islamic education can therefore be understood not only as a process of developing santri who understand and practice religious values, but also as an educational process that provides experiences supporting the development of courage and confidence in their own abilities.



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