

**SINJIE: Salam International Journal of Islamic Education**

Vol. 3 No. 1 April 2024

E-ISSN: 2829-6605

Homepage: <https://ejournal.umm.ac.id/index.php/sinjie/index>

DOI: <https://doi.org/10.22219/sinjie.v3i1.32561>

Email: [sinjie.jurnalppspai@umm.ac.id](mailto:sinjie.jurnalppspai@umm.ac.id)

Received:02/03/2024

Revised:30/03/2024

Accepted:25/04/2024

Published: 30/04/2024

## Internalization of Islamic Education Values in Shaping the Morals of Foster Children at Al-Amin Female Orphanage, Kepanjen, Malang

Ujang Tajularipin<sup>1\*</sup>

<sup>1</sup>SMA Muhammadiyah 2 Sumberpucung, Indonesia

\*Corresponding author(s).

E-mail address: [unjangarifin@gmail.com](mailto:unjangarifin@gmail.com)

**Abstract.** This research aimed at classifying the Islamic education values, at Al-Amin Female Orphanage in Kepanjen, Malang. It also aims to explain how these values are implemented within the orphanage. The study employs a research approach with a case study design focusing on Al-Amin Female Orphanage in Kepanjen, Malang. The participants included the head, foster care, and the foster children of the orphanage. The data collection techniques used were interviews, observations, and document analysis. The analysis followed an approach involving data reduction, presentation, and verification. The findings of this study show that the internalized Islamic education values at Al-Amin Female Orphanage in Kepanjen, Malang, include faith (*tawhid*), *shari'ah* (worship), and morals (social). These values significantly impact the development of children through various approaches such as leading by example habituation, lessons (*ibrah*) and parables (*amtsal*), counseling sessions, as well as the use of motivational incentives and deterrent measures (*targhib* and *tarhib*) along with disciplinary methods. This investigation contributes to our understanding of how Islamic education values influence development, within orphanage settings.

**Keywords:** Internalization: Islamic Education Values; Moral Building; Foster Children

## INTRODUCTION

One enduring educational objective, consistently pursued since its inception, is the cultivation of the holistic human persona encompassing both physical and spiritual dimensions. As articulated by Toni Ardi Rafsanjani, the primary aim of national education, as delineated in Law No. 20 of 2003, is to harness students' potential in the direction of cultivating individuals who embody fidelity and devotion to God Almighty, possess noble character, exhibit physical well-being, command knowledge, demonstrate capability, manifest creativity, embrace independence, and evolve into democratic and

responsible citizens (Rafsanjani, 2019). Education transcends mere knowledge transmission; it is a conduit for imparting values, specifically those that shape students' conduct. The focal value in this context is moral virtue, considered essential for the well-being of students both in the present life and the hereafter (Ismatullah, 2019).

Commencing with the pursuit of ideal educational objectives, a societal gap emerges wherein religious values are often disregarded. Evidently, this neglect manifests in a disconcerting decline in moral values among students. The erosion is conspicuous in the diminishing prevalence of noble virtues such as assistance, tolerance, honesty, and truth, supplanted by an unsettling surge in undesirable behaviors like hostility, mutual degradation, and other reprehensible actions. It is imperative for students to conduct themselves in alignment with noble morals, avoiding actions to the contrary (Iskarim, 2016).

Similarly, the orphanage, functioning as an informal educational institution, confronts challenges in realizing its educational objectives. These hurdles include instances of juvenile delinquency within orphanages, characterized by acts of violence against peers and others. These behaviors often stem from emotional struggles and the imperative to maintain self-esteem to avoid social exclusion. Additionally, issues such as truancy, unauthorized departure during class hours, leaving the orphanage without proper permission, breaches of orphanage regulations, offering excuses or falsehoods, and resistance to guidance pose significant obstacles (Buhori & Wahidah, 2017).

Compounding the management complexities in orphanages is the difficulty in producing graduates of high quality, independence, and moral character. Another impediment arises from the dual educational model, integrating regular school education in the afternoon and *Diniyah* education (religious science) in the evening. Furthermore, fundamental hindrances include insufficient mental and psychological development, attributed to inadequate human resources and deficient facilities and infrastructure. Consequently, orphanages often function merely as overnight shelters (Hygiawati, 2013).

Hence, Islamic education assumes a strategic role in mitigating the decline of morality within forthcoming generations. It is anticipated that Islamic education will effectively convey religious values to shape morally upright and conscientious generations. Fundamentally, Islamic education is grounded in robust principles aimed at cultivating noble morals as its ultimate objective. Recognizing the inherent capacity for reason and conscience in humans, Islamic education provides meticulous attention to guide individuals in perpetual learning, comprehension, and social awareness, as articulated by Athiyah Al-Abrasy in Alam, (2016).

Islamic education serves as a remedy for spiritual and moral development, necessitating educational institutions for effective shaping. One such institution is the informal setting of an orphanage, designed to educate underprivileged children in society. Notably, the distinction lies in the contrast between parental care at home, where affection is robust and unbroken, in contrast to the orphanage environment where such conditions may not be fully replicated. Nevertheless, when juxtaposed with the plight of street children, those residing in orphanages undoubtedly experience more favorable circumstances (Taumimiyah, 2017).

The expectation is that orphanages, serving as surrogate families, can foster comprehensive development in children encompassing religious, physical, psychological, and social dimensions. This setting is envisioned to equip foster children with the independence to meet societal demands, delivering both formal and non-formal

education. Within the orphanage, children receive guidance on their devotion to God Almighty, moral growth, and the cultivation of noble character.

In the enactment of the National Education System Law, the orphanage, evolving from its historical role as an informal institution, now embarks on a social mission by transforming into an Islamic educational institution. Muhammadiyah, an Islamic organization, takes a pivotal role in this transformation, concentrating on the development of orphanages into Islamic educational establishments. Diverse models of Islamic education exist within orphanages; some exclusively enroll young children for afternoon schooling and subsequently conduct *Diniyah* classes at night. Additionally, orphanages have evolved into boarding school-based institutions (Haris & Amin, 2020).

The Muhammadiyah Association has extended its efforts to elevate orphanages beyond mere social institutions, transforming them into foundational establishments for developing cadres. Consequently, the orphanage format transcends its conventional role, assuming a more profound identity as a religious education institution. This transition positions orphanages as ideal environments for instilling Islamic educational values, fostering the growth of independent and morally upright foster children. Various models of religious education institutions within orphanages exist, encompassing diverse nomenclatures such as Orphanage and Islamic boarding school, orphanage and *madrrasah diniyah*, and other titles associated with religious orientation (Subardo, 2016).

Al-Amin Female Orphanage is situated among the institutions overseen by the Muhammadiyah Association, specifically under the Muhammadiyah Kepanjen Branch Leadership (PCM Kepanjen). The orphanage model introduced by PCM Kepanjen is marked by its distinctiveness and uniqueness. While orphanages conventionally serve as sanctuaries for underprivileged children lacking parental care or unable to attend school due to diverse circumstances, Al-Amin Female Orphanage sets itself apart by not only offering shelter but also delivering education in Islamic studies. The overarching objective of Al-Amin Female Orphanage extends beyond providing a mere refuge, aiming to foster knowledge and awareness in these children.

In light of the context provided, the primary focus of this study is to delineate the internalized Islamic education values at Al-Amin Female Orphanage in Kepanjen, Malang. Additionally, the study seeks to elucidate how the internalization of Islamic education values contributes to the development of moral principles among foster children within Al-Amin Female Orphanage in Kepanjen, Malang.

## **| METHOD**

This study adopts a qualitative approach utilizing a case study research design, as outlined by Sugiyono (2008). The qualitative methodology is employed to explicate the acquired data, encompassing verbal expressions, documents, and the researcher's observations at Al-Amin Female Orphanage in Kepanjen, Malang, in a comprehensive manner. Consequently, the researcher must equip themselves to investigate, delineate, and analyze the internalization of Islamic education values within Al-Amin Female Orphanage in Kepanjen, Malang. The study's subjects include the orphanage head, *ustadzah*, and female students (*santri*). Employing observation, interviews, and documentation as data collection techniques, the analysis employs an inductive approach, developing hypotheses based on the acquired data. The research transpired at Al-Amin Female Orphanage in Kepanjen, Malang, situated at Jl. Adi Santoso, Ardirejo,

Kepanjen sub-district, Malang, East Java 65163.

## RESULT & DISCUSSION

### Result

1. The Islamic education values internalized at Al-Amin Female Orphanage, Kepanjen, Malang, include:

- a. Vision and Mission

The prioritization of internalizing Islamic education values is evident at Al-Amin Female Orphanage in Kepanjen, Malang, aligning with the institution's documentation which outlines its vision as "Becoming a special educational institution for *hafizah*, producing female students who embody religious and moral virtues and possess entrepreneurial abilities rooted in the values of the Al-Quran and As-sunnah." This commitment is further underscored in the mission statement of Al-Amin Female Orphanage Kepanjen, Malang, explicitly stating the goal of instilling Islamic education values to shape female students with profound religious and moral qualities, ultimately aiming to position *hafizah* as exemplary figures within the community.

In the leader's interview, the emphasis was on observing the condition of foster children and the predominantly Muslimah orphanage under the auspices of the Muhammadiyah association. The leader explicitly stated,

"Instilling Islamic educational values is a commitment of Al-Amin Female Orphanage, as evidenced in its vision. We aim to become a special educational institution for *hafizah*, producing female students who have religious and moral depth and possess entrepreneurial abilities based on the values of the Al-Quran and As-sunnah."

Al-Amin Female Orphanage in Kepanjen, Malang, systematically imparts Islamic education values to foster children, grounded in the orphanage's Islamic foundation. Operating as an Islamic-oriented institution affiliated with the Muhammadiyah Association, the moral development of foster children serves as a fundamental benchmark for the orphanage. Thus, beyond its role in child empowerment, the orphanage concurrently operates as a catalyst for moral development, moral fortification, and the cultivation of social attitudes. The Head of the Orphanage articulated this perspective during the interview as follow:

Al-Amin Female Orphanage in Kepanjen, Malang operates as an Islamic-oriented institution under the supervision of the Social Service Department of the Muhammadiyah Kepanjen Branch (PCM Kepanjen). Since its inception, the orphanage has been steadfast in its dedication to instilling moral values. The primary concern for the orphanage is the integration of Islamic teachings from the Al-Qur'an and As-sunnah into the daily lives of its foster children, fostering a reflection of these teachings in their day-to-day conduct.

- b. Islamic education values

At Al-Amin Female Orphanage in Kepanjen, priority is accorded to the internalization of Islamic education values, as articulated by the Head of the Orphanage during interviews. The values underscored encompass *tawhid*, worship, and morality. According to the Head of the Orphanage,

"The internalization of Islamic education values in this orphanage is a

priority for Al-Amin Female Orphanage. This is done because it is in accordance with the vision of the orphanage, which is to produce graduates of foster children with morals. The Islamic education values internalized are the value of tawhid, worship values and moral values. The value of tawhid and worship is to form a pattern of thought, attitude and behavior in life with the aim of internalizing Godly values. Moral values are the implementation of faith in behavior. This approach is perceived as a means to shape the thought patterns, attitudes, and behaviors of foster children, with the ultimate goal of internalizing virtuous values. The integration of these values is seen as a manifestation of faith in behavior, underscoring the orphanage's commitment to nurturing individuals grounded in Godly principles."

The validation of this assertion was confirmed in an interview with the foster care at the orphanage, who stated,

"In order to shape the morals of foster children in this Orphanage, from foster care, we design activities that lead to the internalization of Islamic education values, namely the value of tawhid, the value of worship, and the value of morals" (Interview with Foster Care). The caregiver underscored the deliberate and purposeful nature of these activities, emphasizing their role in moulding the moral foundation of the foster children.

The orphanage's unwavering dedication to internalizing Islamic education values is underscored by a strategic augmentation of subject matter aimed at fostering moral development. This commitment is evident in subjects such as *Al-Islam*, *Kemuhammadiyah*, and Arabic, as well as the incorporation of moral values into dormitory activities for foster children. The institution integrates the school curriculum with a contemporary *pesantren* curriculum, as articulated by the foster care during the interview:

"The Al-Amin Female Orphanage in Kepanjen, Malang, demonstrates its commitment to the internalization of Islamic education values through learning activities that amalgamate the 2013 curriculum and the modern *pesantren* curriculum. The 2013 curriculum places a greater emphasis on character and morals, while the *pesantren* curriculum enhances moral instruction hours in learning activities. All activities involving foster children at the orphanage are purposefully aligned with the process of internalizing Islamic education values, encompassing religious, moral, and social dimensions."

This dedication is supported by interviews with foster children conducted by the researcher:

"At our orphanage, the religious subjects, namely *Al-Islam*, *Kemuhammadiyah*, and Arabic, cover topics such as al-Quran, *aqidah*, morals, *fiqh*, *tarikh*, *tafsir*, and hadith. Moreover, all 24-hour activities within our orphanage are designed with the explicit objective of instilling Islamic educational values."

## 2. Implementation of Internalization of Islamic Education Values in Shaping Morals at Al-Amin Female Orphanage, Kepanjen, Malang

Moreover, the researchers conducted observational activities at the Al-Amin Female Orphanage in Kepanjen, Malang, providing insights into the ongoing process of internalizing Islamic education values within the institution. This process is facilitated through the delivery of specific subjects and engagement in corresponding activities.

- a. Initially, the internalization of values occurs through the structured presentation of subjects within the classroom setting. Documented evidence from syllabi and lesson schedules reveals that the values of tawhid are instilled through dedicated subjects such as akidah, tawhid, al-Quran, and tafsir. Likewise, worship values are internalized through the study of Fiqh, while moral values find expression in subjects such as mahfudhot. During an interview with the Head of the Orphanage, it was highlighted:

"One of our strategies to imbue religious values in this orphanage is the development of a tailored curriculum, where religious lessons claim a substantial portion, amounting to 15 JP."

This perspective was echoed by the foster caregiver during an interview:

"The religious curriculum at our orphanage is comprehensive, covering subjects such as akidah, morals, tarikh, tafsir, fiqh, hadith, Arabic, mahfudhot, and kemuhammadiyah. All these subjects are systematically taught in the classroom."

This assertion made by the foster caregiver was corroborated by insights gleaned from interviews with several foster children residing in the orphanage:

"Our motivation for enrolling in this institution stems from the dormitory system mirroring a boarding school pattern. The distinctive characteristic of a pesantren, which features numerous subjects, aligns with our educational aspirations, especially in imparting religious values for our future endeavors."

- b. The internalization of Islamic education values among foster children extends beyond the classroom setting to encompass a diverse range of activities. Following structured subjects, the assimilation of values is facilitated through various supportive activities. Activities such as the 5 daily congregational prayers (*berjama'ah*), *rowatib* sunnah prayers, *duha* prayers, *tahajud* prayers, *tahfidz* Al-Qur'an, and the art of reading the Al-Qur'an (*Mujawwadah*) are instrumental in internalizing the values of tawhid and worship. Furthermore, moral and social values find expression through women's activities, daily Arabic and English communication, public speaking, *Hizbul Wathan* scouting, *Tapak Suci* martial arts, archery agility, swimming, adherence to the 5 S culture (*senyum, sapa, salam, sopan, santun*; in English: smile, greeting, salutation, politeness, courtesy), self-reflection before bedtime, and the reading of students' determination and knowledge-seeking manners each morning prior to the commencement of teaching and learning activities. In an interview, the Head of Al-Amin Female Orphanage in Kepanjen, Malang, affirmed:

"The orphanage incorporates routine activities as a deliberate approach to instill Islamic education values, encompassing the 5 daily

congregational prayers (*berjama'ah*), *rowatib* sunnah prayers, *duha* prayers, *tahajud* prayers, *tahfidz* Al-Qura'an, the art of reading the Qur'an (*Mujawwadah*), women's activities, daily Arabic and English communication, public speaking, *Hizbul Wathan* scouting, *Tapak Suci* martial arts, archery agility, swimming, 5 S culture (*senyum, sapa, salam, sopan, santun*; in English: smile, greeting, salutation, politeness, courtesy), self-reflection before bedtime, and the reading of students' determination and knowledge-seeking manners every morning before the initiation of teaching and learning activities."

The process of internalizing Islamic education values within this orphanage is characterized by a gradual and continuous approach, acknowledging that instantaneous completion is unattainable. The institution employs various deliberate efforts, including:

- Continuous socialization and assessment of the orphanage's vision and mission achievements.
- Ongoing review and development of the curriculum, with a focus on seamlessly integrating Islamic education values into both subjects and dormitory activities for foster children.
- Implementation of training sessions for orphanage teachers to foster a shared understanding of the institution's vision and mission.
- Setting exemplary behavior for foster children in alignment with Islamic education values.
- Provision of studies and lectures addressing moral development.
- Enhancement of the quality of congregational prayers, voluntary prayers, women's activities, and entrepreneurial initiatives.

According to statements from the foster caregiver:

"The endeavor to internalize Islamic education values is a continuous and gradual process, involving activities such as persistent socialization, regular assessment of the orphanage's vision and mission achievements, continual review and development of the curriculum, seamless integration of Islamic education values into various subjects and activities, consistent coaching for orphanage teachers to align with the shared vision, continuous exemplification of desired behavior for foster children, provision of moral education studies and lectures, and the ongoing enhancement of the quality of congregational and Sunnah prayers, women's activities, and entrepreneurship."

Following a structured progression in the endeavor to internalize Islamic education values, these values can manifest as a part of an individual's character through two distinct avenues: theoretical understanding and practical application. The theoretical aspect transpires within the classroom environment, enriched by various supporting subjects. In contrast, the practical dimension unfolds beyond the classroom setting, evident in a spectrum of activities within the dormitory. The realization of internalization is facilitated through several effective methods, including exemplary conduct, habituation to virtuous actions, imparting moral proverbs and *ibroh*, providing guidance, implementing sanctions and punishments,

and fostering discipline. Insights gleaned from an interview with the Head of the Orphanage elucidate:

"The successful internalization of Islamic education values hinges on the integration of two pivotal approaches: theory and practice. The theoretical component is cultivated within the classroom setting through dedicated subjects, while the practical dimension unfolds through a diverse array of activities employing various methods. Our strategies encompass setting examples for foster children, habituating virtuous behavior, imparting moral proverbs and *ibroh*, offering guidance, implementing sanctions and punishments, and instilling discipline."

The inculcation of tawhid values, emphasizing faith, is realized through the incorporation of Al-Islam subjects, encompassing *aqidah*, morals, *fiqh*, *tafsir*, hadith, as well as Muhammadiyah and Arabic courses. The promotion of tawhid aims to enhance faith by imparting knowledge, fostering appreciation, and encouraging the practice of Islam. Additionally, the value of worship, synonymous with sharia, is evident in obligatory congregational prayers, *rowatib* sunnah prayers, *duha* prayers, *tahajud* prayers, sunnah fasting, and other related activities. Moral and social values, dictating interactions among orphanage residents, include gestures like sake hand, where hands are kissed in respect to the *ustazah*, pausing in the presence of an *ustazah*, and mutual assistance, with daily activities meticulously documented in a control book. Insights from an interview with an Al-Islam course teacher reveal:

"Daily activities for female students consistently incorporate Islamic education values, with moral creed and religious subjects receiving prominence in teaching and learning. In the dormitory, the cultivation of Islamic education values is methodically recorded in the activity mentoring book, alongside daily monitoring of foster children's worship."

Further details about the internalization of Islamic education values at Al-Amin Female Orphanage are gleaned from the daily worship and morals monitoring control book maintained by foster children. The structured 24-hour daily routine, from waking up to bedtime, is meticulously programmed, with all activities oriented towards internalizing Islamic education values meticulously documented in the foster children's mentoring book. Each night, before retiring, students convene for *muhasabah* (self-evaluation) sessions to reflect on their daily worship and assess their deeds, both virtuous and otherwise. According to one foster child:

"We adhere to the scheduled daily activities, commencing from waking up until bedtime. Our worship routines and deeds, both positive and negative, are diligently recorded in the foster children's daily mentoring book. Each night, before retiring, self-evaluation sessions are held, and reports are submitted to the dormitory management."

## Discussion

Based on the results of observations, interviews and documentation, the researchers obtained the following data:

- a. The Islamic education values internalized at Al-Amin Female Orphanage, Kepanjen, Malang.

The process of internalizing Islamic education values, as described by Munif (2017), entails imbuing individuals with religious and educational



principles to transform their mindset, attitude, and behavior. This transformation is achieved through methods such as training and mentoring, aligning individuals with prescribed standards. In the context of Al-Amin Female Orphanage in Kepanjen, Malang, the researcher observed the internalization of Islamic education values, specifically focusing on the values of tawhid, worship, and morals. The institution employs a dual approach to internalization, involving the presentation of subject matter within the classroom and the engagement of foster children in dormitory activities.

First, the value of tawhid, representing faith, imparts the belief in God Almighty as the sovereign ruler of the universe. It emphasizes the perpetual awareness that individuals are under constant divine scrutiny, necessitating accountability for their actions. Tawhid encompasses faith education, including belief in Allah, angels, messengers, books, the last day, and destiny, ultimately fostering trust in individuals (Siregar et al., 2019). Those embodying tawhid are considered *insan kamil* (perfect humans) or complete humans, as heightened faith correlates with an elevated standing in the eyes of Allah SWT (Frimayanti, 2017). This aligns with the principles of Al-Amin Female Orphanage in Kepanjen, Malang, which, in its mission, aspires to cultivate graduates whose life goals are fundamentally anchored in Allah SWT. The practical instillation of tawhid values occurs within daily learning activities, commencing with prayer. Furthermore, congregational prayers play a crucial role, enhancing faith and devotion to Allah.

Second, the value of *shari'ah* or worship is integral to the principles of Islamic education. *Shari'ah* encompasses the divine rules and laws of Allah SWT governing complete surrender through the *mahdoh* and *goiru mahdoh* worship processes, involving relationships with God, interactions with humans, and the surrounding environment (Rahmawati, 2017). In Islam, the overarching objective of all human activities is self-surrender, yielding entirely to the provisions of Allah to manifest attitudes and behaviours rooted in love for the creator. Worship serves as a motivational force, instilling encouragement, love for life, and aims to attain the pleasure of Allah SWT (Siregar et al., 2019). Taufik, as cited by Khusnun Niyah Rahmawati, underscores that *shari'ah* encapsulates positive values within worship and *mu'amalah*, encompassing aspects such as discipline in worship, social engagement, justice, and responsibility (Rahmawati, 2017). At Al-Amin Female Orphanage in Kepanjen, Malang, the values of worship are systematically integrated into daily activities, meticulously documented in the monitoring book of each foster child. These worship activities include congregational prayers, Quranic recitation, *duha* prayer, *rawatib* prayer, *tahajud* prayer, and sunnah fasting.

Third, moral or social values are paramount in the context of Islamic education. Al-Ghozali, as cited by Suwardi Suwardoyo, defines morals as an inherent aspect that permeates the soul, guiding actions without necessitating conscious consideration (Suwardoyo, 2018)). Simultaneously, social values, according to Munawar as cited by Nasri Kurnialoh, can be cultivated through endeavors to instill moral values, involving self-discipline to avoid reprehensible acts, endorsing commendable deeds, and fortifying relationships in daily social interactions (Kurnialoh, 2015). Within Al-Amin Female Orphanage, moral values hold a pivotal position, analogous to fruit, with faith as the root and *shari'ah* as

the branch. These moral values are seamlessly integrated into everyday life, governing interactions with teachers, fostering camaraderie among foster children, instilling a sense of brotherhood and friendship, and promoting principles of equality, fairness, kindness, humility, and more. This aligns with the concept of *insaniyah* values in Islamic teachings advocated by Nurcholis Madjid and quoted by Muhammad Munif, encompassing ideals such as equality, brotherhood, fairness, kindness, generosity, humble frugality, and commitment to precise promises (Munif, 2017).

- b. Implementation of the internalization of Islamic education values in shaping the morals of foster children at the Al-Amin Female Orphanage, Kepanjen, Malang.

The internalization of Islamic education values at Al-Amin Female Orphanage in Kepanjen, Malang, is a deliberate and gradual process, meticulously outlined in an activity program and implemented systematically over time. This sustained approach is essential for fostering a meaningful transformation. Integral to this process is the active engagement and commitment of the orphanage and its institutions. The internalization occurs through a dual methodology, encompassing theoretical instruction within the classroom and practical application through extracurricular activities. Various effective methods, such as exemplification, habituation, *ibrah* and *amtsal* (drawing lessons and examples), counselling, promises and warnings, as well as disciplinary measures, are employed to ensure the comprehensive internalization of Islamic education values (Abdurrahman Nahlawi, 1995; Susanti, 2018).

First, the exemplary method serves as a fundamental approach, entailing the provision of tangible examples to foster children. In the realm of education, this method holds significant importance, as educators garner distinct attention from their charges. Faridi underscores the paramount role of this method, particularly given its applicability to young children, who, in the context of moral development, necessitate role models or actors (Faridi, 2014). Echoing this sentiment, *Ma'arif*, as cited by Muhammad Munif, affirms the historical presence of the exemplary approach in Islamic education during the time of *Rosululloh*. This method assumes particular importance within Islamic education as it introduces virtuous behaviour through modelling, thereby elucidating the authentic form of the value system (Munif, 2017). At the Al-Amin Female Orphanage, teachers actively embody the exemplary method by consistently exhibiting commendable religious behaviour during congregational prayers, *duha* prayers, greetings, and interactions.

Second, the habituation method emerges as a pivotal strategy, particularly crucial for children in the formative stages of moral development. Habituation involves the practical cultivation of desirable behaviours through routine activities, constituting an integral component of educational endeavors. At this orphanage, habituation practices encompass various activities, including acclimating foster children to congregational obligatory prayers, instilling the habit of waking up at night for *tahajud* prayers, promoting consistent recitation of *dhikr*, emphasizing punctuality through a structured activity schedule, fostering the routine reading of the promise of Islamic Students every morning

before entering class, encouraging the observance of voluntary fasting, facilitating the memorization of the Qur'an, fostering a sense of independence, and fostering the habit of daily self-evaluation before bedtime. Al-Ghazali, as quoted by Sabila Rosydi, posits that early habituation of behaviours and passions integrates them into an indivisible aspect of one's personality, exerting a lasting influence on the child's character as they mature (Rosyd, 2013). Faridi further supports this notion, asserting that the habituation method compels children to actively engage in and familiarize themselves with the enactment of experiential activities aligned with Islamic morals, thereby providing material for self-evaluation in the assessment process (Faridi, 2014). At this orphanage, the habituation of worship and morals serves as an evaluative tool at the end of each semester, contributing to the assessment of character and personality.

Third, the method of *ibrah* and *amtsal* emerges as a significant strategy, involving the extraction of lessons (*ibrah*) and parables (*amtsal*) from various exemplary stories in the Al-Quran and Al-Hadith, as well as from phenomena and historical or contemporary events. The intention behind this approach is to provide children with valuable insights and teachings derived from these narratives. An-Nahlawi, as cited by Muhammad Munif, characterizes *ibrah* as the conveyance of the conditions of individuals' souls, allowing visible aspects to be weighed, felt, and discerned, ultimately shaping social behavior (Munif, 2017). Within the orphanage, this method finds application in subjects such as Al-Quran, Al-Hadith, Sirah Nabawiyah, and Tafsir. Its significance lies in its capacity to resonate with foster children by presenting historical events rich in moral and spiritual values. These narratives prove highly effective in the process of Islamic education, prompting children to reflect and adopt attitudes inspired by these stories. In doing so, their cognitive, affective, and psychomotor aspects align with the principles articulated in the Al-Quran, specifically Surah Ali Imran, verse 62.

Fourth, the method of giving advice assumes prominence. According to Rasyid Ridha, as cited by Muhammad Munif, advice (*mauidzah*) is characterized as a counsel encompassing goodness and truth, capable of stirring hearts and motivating individuals to strive continually (Munif, 2017). This method is structured around three key elements, namely delineating actions individuals must undertake, such as observing manners and intentions, and elucidating the repercussions of transgressing prohibitions. The practice of dispensing advice is a common occurrence in the orphanage, with leaders employing the lecture method after the maghrib prayer. The orphanage head consistently imparts counsel regarding the significance of morals, while the women's care department regularly engages in advice sessions during self-evaluation activities. Additionally, teachers and *Ustadzahs* frequently provide guidance at the commencement or conclusion of each subject lesson. The objective of offering advice is to elucidate and exemplify the concepts of good and bad for foster children, recognizing that not all of them may readily grasp these moral distinctions.

Fifthly, the method of providing promises and threats assumes significance. As articulated by An-Nahlawi and cited by Muhammad Munif, giving promises (*targhib*) involves offering assurances in a compelling and

pleasant manner, emphasizing the attainment of benefits, joy, and happiness, as well as the elimination of sins. The objective is to encourage a continuous commitment to obedience in seeking the pleasure of Allah SWT. Conversely, the issuance of threats (*tarhib*) entails warning servants of potential divine punishment for transgressing. The essence lies in maintaining vigilance in every action (Munif, 2017). Sudarto further underscores those promises (*targhib*) function as educational tools, fostering a sense of joy when actions receive appreciation or acknowledgment. This fosters a desire for children to diligently enhance their capabilities and engage in virtuous deeds. In contrast, threats (*tarhib*) represent educational punishments, administered to those who breach the orphanage's disciplinary values (Sudarto, n.d.). At Al-Amin Female Orphanage, this method is regularly employed to recognize the outstanding achievements of foster children across various activities. Notably, their accomplishments are acknowledged through prominent displays of large photographs or presentations in front of the dormitory. Moreover, high-achieving foster children may be rewarded with appropriate gifts. Concerning threat (*tarhib*), violations of orphanage rules are addressed not solely through physical measures, but rather through a gradual process involving advice and elucidation of the infraction.

Sixth, the discipline method emerges as a crucial facet of education, demanding a blend of firmness and sagacity. Firmness, in this context, entails caregivers administering punishment or sanctions tailored to the specific transgressions committed by the foster child. Conversely, wisdom implies the delivery of discipline with an impartial assessment of the transgression, devoid of anger, emotion, or ulterior motives. The core principle is to apply discipline when foster children fail to heed advice and warnings (Munif, 2017). At Al-Amin Female Orphanage, discipline assumes paramount importance, characterized by meticulous planning and measurement. The comprehensive 24-hour activity schedule is meticulously organized and detailed, with each foster child holding an individual discipline book, acknowledged, and signed by their respective parents. Disciplinary enforcement is executed through the oversight of dormitory administrators or senior figures, subject to the supervision of female student foster care.

## | CONCLUSIONS

The Al-Amin Female Orphanage in Kepanjen, Malang, emphasizes the internalization of Islamic education values, encompassing faith (*tawhid*), worship (*shari'ah*), and moral/social values. As an Islamic-based institution affiliated with the Muhammadiyah association, its mission extends beyond childcare to encompass empowerment, moral development, religious guidance, and the cultivation of social attitudes.

The process of instilling Islamic education values at the orphanage involves deliberate efforts, including: 1) continuous socialization and evaluation of the orphanage's vision and mission achievements; 2) consistent review and development of the curriculum, ensuring the integration of Islamic education values into subjects and activities within the dormitory; 3) organizing training sessions for orphanage teachers to

align with the overarching vision and mission; 4) providing ongoing examples for foster children to emulate behavior in accordance with Islamic values; and 5) offering studies and lectures focused on moral development.

Internalizing Islamic education values occurs through a dual approach: theoretical learning within the classroom and practical application through activities outside the classroom. The orphanage employs diverse methods for internalization, including the exemplary method, habituation, drawing lessons (*ibrah*) and parables (*amtsal*), providing advice, offering promises (*targhib*) and threats (*tarhib*), and implementing disciplinary measures. This comprehensive approach ensures a holistic cultivation of Islamic values among the foster children.

## REFERENCES

- Abdurrahman Nahlawi. (1995). *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*. Gema Insani Press.
- Alam, L. (2016). Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus. *Istawa: Jurnal Pendidikan Islam*, 1(1). <https://doi.org/10.24269/ijpi.v1i2.171>
- Buhori, B., & Wahidah, B. (2017). Bahasa Arab dan Peradaban Islam: Telaah atas Sejarah Perkembangan Bahasa Arab dalam Lintas Sejarah Peradaban Islam. *Al-Hikmah*. <https://doi.org/10.24260/al-hikmah.v11i1.822>
- Faridi. (2014). Internalisasi Nilai-Nilai PAI di Sekolah. *Progresioa: Jurnal Pemikiran Dan Pendidikan Islam*.
- Haris, A., & Amin, K. (2020). Model pembelajaran agama Islam berbasis pesantren di Panti Asuhan Al-Ma'wa Sumberpucung Malang. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(1). <https://doi.org/10.32832/tadibuna.v9i1.2940>
- Hygiawati, A. (2013). Pembinaan Keagamaan Anak-anak Panti Asuhan (Studi Deskriptif pada Panti Sosial Asuhan Anak Al Kausar Lembang). *Repository Universitas Pendidikan Indonesia*.
- Iskarim, M. (2016). Dekadensi Moral Di Kalangan Pelajar (Revitalisasi Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa). *Edukasia Islamika: Jurnal Pendidikan Islam*, 1(1). <https://doi.org/10.28918/jei.v1i1.1228>
- Ismatullah, N. H. (2019). Internalisasi Nilai-Nilai Keislaman dalam Membangun Karakter Akhlakul Karimah Siswa. *Tarbiyatul Wa Ta'lim: Jurnal Pendidikan Agama Islam*, 1(1). <https://doi.org/https://ejournal.staisyamsululum.ac.id/index.php/jtt/issue/view/4>
- Kurnialoh, N. (2015). Nilai-Nilai Pendidikan Agama Islam Dalam Serat Sastra Gendhing. *Ibda: Jurnal Kajian Islam Dan Budaya*, 13(1). <https://doi.org/10.24090/ibda.v13i1.496>
- Munif, M. (2017). Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa. *Edureligia: Jurnal Pendidikan Agama Islam*, 1(2). <https://doi.org/10.33650/edureligia.v1i2.49>
- Rafsanjani, T. A. (2019). Internasional Nilai-Nilai Pendidikan Agama Islam Terhadap Perkembangan Anak. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 17(1). <https://journals.ums.ac.id/index.php/tajdida/article/view/10473/5413>
- Rahmawati, K. N. (2017). Internalisasi Nilai-Nilai Agama Islam Dalam Meningkatkan Religiusitas Siswa Melalui Kegiatan Ekstrakurikuler Keagamaan Di Sman 1 Babat

- Lamongan. *Repository UIN Maulana Malik Ibrahim*. <http://etheses.uin-malang.ac.id/10645/>
- Rosyd, S. (2013). Internalisasi Nilai-nilai Agama Islam Melalui Metode Pembiasaan dalam Pembinaan Mental Anak di Panti Asuhan Muhammadiyah Wates Kulon Progo. *Repository UIN Sunan Kalijaga Yogyakarta*. <https://digilib.uin-suka.ac.id/id/eprint/7570/>
- Siregar, J. E., Sinaga, A. I., & Neliwati. (2019). No Title Agama Islam Anak Asuh Di Panti Asuhan Al-Jam'iyatul Washliyah Medan Area. *Attazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora*, 3(1).  
<https://garuda.kemdikbud.go.id/documents/detail/1040034>
- Subardo. (2016). Manajemen Mutu Pendidikan Islam di Panti Asuhan Muhammadiyah Kabupaten Banyumas. *Repository UIN SAIZU Purwokerto*.
- Sugiyono. (2008). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Susanti. (2018). Abdulloh Nasih Ulwan dan Konsep Pendidikan. *Repository UIN Raden Intan Lampung*.
- Suwardoyo, S. (2018). Islam Dalam Mengembangkan Kecerdasan Spiritual Peserta Didik (Studi Kasus Di MTs Sunan Kalijogo Malang). *Repository UIN Maulana Malik Ibrahim*. <http://etheses.uin-malang.ac.id/12339/>
- Taumimiyah, S. F. (2017). Mekanisme Survival Panti Asuhan Di Era Modern ( Studi kasus pada yayasan panti asuhan Assalafiyah Desa Kedung Baruk, Kecamatan Rungkut Surabaya). *Repository Universitas Airlangga*.  
<https://repository.unair.ac.id/70259/>