

## Literature Review: Internalization of Noble Moral Values in Islamic Religious Education Learning in Secondary Schools in the Era of Globalization

Afifah Qurrota A'yun<sup>1\*</sup>, Elvi Khairani<sup>2</sup>, Nabilla Resti Aprilia<sup>3</sup>, Nurul Aulia Rahmi<sup>4</sup>, Raudatul Jannah<sup>5</sup>

Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta

[afifahq96@email.com](mailto:afifahq96@email.com), [khairanielvi7@gmail.com](mailto:khairanielvi7@gmail.com), [nabillara0402@gmail.com](mailto:nabillara0402@gmail.com),

[aularahmi1234@gmail.com](mailto:aularahmi1234@gmail.com), [raudhatuljannah0520@gmail.com](mailto:raudhatuljannah0520@gmail.com)

\*Corresponding author

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**Abstract:** This literature review aims to map internalization strategies for noble moral values in Islamic Religious Education (IRE) learning; identify supporting and inhibiting factors; analyze conceptual gaps in existing literature to formulate a more comprehensive synthesized framework. Data were collected through library research with content analysis of scientific journals and relevant academic documents. Findings indicate that noble moral value internalization strategies include teacher role-modeling, habituation of religious activities, value integration into the curriculum, and school-family collaboration. Supporting factors include teacher competence, religious school culture, adequate facilities, and student motivation; inhibiting factors include globalization influences, uncontrolled digital media, and low parental involvement. This review contributes an integrated conceptual framework to guide future empirical research and IRE curriculum development.

**Abstrak:** Kajian literatur ini bertujuan untuk memetakan strategi internalisasi nilai akhlak mulia dalam pembelajaran Pendidikan Agama Islam (PAI); mengidentifikasi faktor pendukung dan penghambat pelaksanaannya; menganalisis kesenjangan konseptual dalam literatur yang ada guna merumuskan kerangka sintesis yang lebih komprehensif. Pengumpulan data dilakukan melalui studi kepustakaan dengan analisis isi terhadap jurnal ilmiah dan dokumen akademik yang relevan. Hasil kajian menunjukkan bahwa strategi internalisasi nilai akhlak mulia dapat dilakukan melalui keteladanan guru, pembiasaan kegiatan religius, integrasi nilai dalam kurikulum, dan kolaborasi sekolah-keluarga. Faktor pendukung meliputi kompetensi guru, budaya sekolah religius, sarana-prasarana memadai, dan motivasi siswa. Sedangkan faktor penghambat mencakup pengaruh globalisasi, media digital tidak terkontrol, dan rendahnya keterlibatan orang tua. Kontribusi kajian ini berupa kerangka konseptual terpadu yang dapat menjadi acuan bagi penelitian empiris dan pengembangan kurikulum PAI ke depan.



## INTRODUCTION

Education is the primary pillar for shaping students' character. Teachers and schools must work in synergy to build positive character through planned and comprehensive learning processes. Within the context of Islamic education, Islamic Religious Education (PAI) holds a central role in internalizing noble moral values as a firm moral foundation. Noble morality (*akhlak mulia*) provides the essential basis for shaping a person's behavior and attitudes in accordance with religious teachings and prevailing social norms (Majid, A., & Andayani, 2022; Nata, 2020).

Amid rapid globalization and digitalization, PAI teachers face increasingly complex challenges in maintaining students' morality and character. PAI teachers are not merely responsible for delivering religious material; they must also serve as living role models (*uswah hasanah*) and guides in helping students internalize Islamic values into their real lives. Conventional one-way instructional approaches are no longer sufficient; adaptive and innovative strategies are required, including the effective use of digital media and the strengthening of dialogic communication between teachers and students (Furqon, 2024; Ula, W. F., & Khusnia, 2025).

Globalization not only broadens access to information and knowledge but also introduces cultural influences that may erode the moral values of young generations if not counterbalanced with strong character education. According to Abuddin Nata, Islamic Religious Education is a conscious and planned effort to guide, direct, and nurture students so that they develop a fully integrated personality in accordance with Islamic values (Nata, 2020). Therefore, PAI instruction must be designed with effective and innovative approaches to facilitate optimal internalization of noble moral values (Anggraeni, P., & Ali, 2024; Mutia, R., Putri, N., Nulhakim, A., Nasution, H. J., & Saputra, 2023).

Several previous studies have addressed aspects of value internalization in PAI instruction. However, the majority of these studies focused narrowly on a single strategy—such as only teacher role-modeling or only religious habituation—within a specific school context, yielding partial and less representative findings (Abdul Hamid, 2016; Munif, 2017; Sofanudin, 2025). A notable gap identified in the literature is the absence of studies that integratively synthesize diverse internalization strategies while simultaneously considering three critical dimensions: (1) globalization and digital technology challenges, (2) the role of school-family collaboration, and (3) relevance across both junior and senior secondary school levels. This literature review is positioned to address that gap.

Against this backdrop, the present literature review aims to: (1) map and synthesize diverse strategies for internalizing noble moral values in PAI instruction at the secondary school level; (2) identify supporting and inhibiting factors in the implementation of these strategies; and (3) formulate an integrative conceptual framework as a reference for future empirical research and PAI curriculum development. Accordingly, this review is expected to make a conceptual contribution to the body of Islamic educational literature in Indonesia, particularly by addressing the challenges of the globalization era.

## **METHOD**

This study employs a qualitative approach using library research methodology (studi kepustakaan). This method was selected because the research objective is to map, analyze, and synthesize findings from existing literature rather than to collect primary field data (Zainuddin, M., & Hasan, 2021). A library research approach enables the construction of a comprehensive conceptual framework grounded in accumulated, academically verified knowledge.

Secondary data sources used include: (1) indexed scientific journals (Sinta, Scopus, and Google Scholar) published between 2015 and 2025; (2) academic textbooks in the fields of Islamic education and character education; and (3) relevant scientific articles, research reports, and curriculum documents. Inclusion criteria encompass topical relevance to noble moral value internalization in PAI, availability of full text, and identifiability of authors and publication year. Sources with unverifiable data or unclear authorship were excluded from analysis.

Data collection was conducted through systematic searches of Google Scholar, Garuda Kemdikbud, and SINTA databases using the following keywords: 'nilai PAI internalisasi', 'akhlak mulia pembelajaran Islam', 'strategi PAI sekolah menengah', and 'Islamic character education globalization'. Data analysis used content analysis techniques implemented in three stages: (1) data reduction—selecting information relevant to the review's focus; (2) data presentation—organizing information into thematic categories (internalization concepts, types of moral values, PAI learning strategies, supporting/inhibiting factors, and globalization challenges); and (3) conclusion drawing—formulating conceptual findings and identifying existing literature gaps.

## **RESULT AND DISCUSSION**

### **Result**

#### **Concept of Noble Moral Value Internalization in PAI Learning**

Internalization, as defined in the Indonesian Dictionary (Depdikbud, 2007, p. 36), refers to deep appreciation, understanding, and mastery achieved through nurturing and guidance. In the context of Islamic education, value internalization is not merely a cognitive transfer of knowledge but a gradual process of embedding values until they become an inseparable part of students' personalities (Abdul Hamid, 2016; Munif, 2017).

Noble morality (akhlak mulia), according to Abuddin Nata is a condition of the soul that spontaneously generates praiseworthy behavior in accordance with shari'a teachings, such as honesty, trustworthiness, justice, humility (tawadhu'), patience, and respect for others (Nata, 2020, p. 45). This concept aligns with Al-Ghazali's perspective,, as elaborated by Zainuddin and Hasan (2021: 72), in which morality is a stable inner condition enabling a person to perform good deeds spontaneously without external deliberation or coercion.

Internalization strategy in PAI learning is defined as a conceptual design that outlines the general pattern of teacher actions to achieve learning objectives, encompassing the selection of methods, approaches, media, and instructional steps to

holistically embed moral values (Furqon, 2024; Sofanudin, 2025). Thus, value internalization in PAI does not stand alone but is integrated throughout all components of instructional design.

### **Types of Noble Values and Morality in PAI Learning**

Based on the synthesis of the reviewed literature, noble moral values that need to be internalized in PAI learning can be grouped into four main dimensions (Majid, A., & Andayani, 2022, pp. 64–71; Nata, 2020, pp. 45–52). This grouping reflects a concentric structure of moral relationships in Islam: beginning with the vertical relationship toward Allah, followed by horizontal relationships with oneself and fellow human beings, and extending to responsibility for the natural environment.

#### **1. Morality toward Allah**

This dimension encompasses worship awareness, sincerity, submission, and sustained gratitude. Values in this group focus on inner attitudes that motivate a person to honor Allah's commands genuinely rather than due to external pressure. In PAI learning, this morality is cultivated through worship content and spiritual habituation activities (Kusnandar, A., Rahman, S., & Siti, 2022). Sutrisno (2022) emphasizes that the spiritual dimension in PAI—encompassing consciousness of Allah's presence (*muraqabah*) and reverential awe (*khauf*)—constitutes the foundation sustaining all other moral dimensions.

#### **2. Morality toward Fellow Human Beings**

Social relationships constitute one of the most tangible indicators of successful moral development. Values cultivated here include honesty, empathy, justice, trustworthiness, and courteous conduct in social interactions. In adolescence, these values largely determine how students build relationships and resolve everyday conflicts (Anggraeni, P., & Ali, 2024; Hidayat & Nurfadilah, 2023). Anggraeni and Ali (2024) found that students receiving PAI instruction emphasizing social morality demonstrated significant increases in prosocial behaviors—including concern for peers experiencing difficulty and the ability to resolve disagreements peacefully.

#### **3. Morality toward Oneself**

Each individual bears moral responsibility for themselves, including guarding the heart from reprehensible traits, controlling desires, maintaining physical health, and building positive habits. Ibn Miskawayh's perspective, analyzed by Rifqi (2022: 101) affirms that morality is formed when intellect, emotion, and carnal desire are in harmonious balance. Imbalance in any of these elements—such as the dominance of desire without rational control—is the root of various immoral behaviors commonly encountered in adolescence.

#### **4. Morality toward the Environment**

The human relationship with nature is part of Islamic moral responsibility. Maintaining cleanliness, caring for the school environment, and treating nature responsibly are extensions of gratitude and trustworthiness values. In a globalization era replete with environmental issues, this moral dimension is increasingly relevant for PAI curriculum (Arifudin, 2023, p. 58; Rahmawati, E., & Nurhadi, 2023).

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From a modern character education perspective, Lickona—as cited by Majid, A., and Andayani (2022: 64) categorizes values into three groups: moral values (right and wrong principles), personal values (integrity, honesty, discipline), and social values (care, tolerance, cooperation). (2023: 58) adds that relevant noble moral values in the global era must include self-regulation and cross-cultural empathy, given that students now interact in digital spaces that transcend geographic boundaries. Isman Fauzi et al. (2023) reinforce this view by asserting that 21st-century generations require a moral framework grounded not only in classical texts but also responsive to the continually evolving social and technological landscape.

### **Strategies for Internalizing Noble Moral Values in PAI Learning**

Based on a synthesis of reviewed literature sources, four primary strategies for internalizing noble moral values in PAI learning at the secondary school level were identified:

#### **1. Teacher Role-Modeling**

Role modeling is the most fundamental strategy for internalizing moral values. Teachers who consistently demonstrate courteous, disciplined, honest, and integrity-oriented behavior in their daily conduct can directly and sustainably influence students' character formation (Elis Ayu Islamia, Muhammad Fahmi, 2023; Lailatul Mufidah, 2023). Rosa et al. (2024) found that PAI teacher role-modeling has a greater impact than lecture methods alone in embedding moral values in students, a finding that is equally relevant at the secondary school level. Mutia et al. (2023) add that PAI teachers with a strong character education orientation—not merely pedagogical competence—are better able to provide authentic and consistent role modeling across all contexts of interaction with students.

#### **2. Habituation of Religious**

Habituation of religious activities such as congregational Duha prayers, Quranic recitation before lessons, communal supplications, istighasah, and regular infaq has been found to strengthen internalization of students' spiritual and moral values. Kusnandar, A., Rahman, S., & Siti (2022) explain that programmed and regular religious activities can foster religious awareness and gradually strengthen moral character. Habituation functions as a bridge between knowing the good (cognitive) and doing the good (behavioral) in real life, consistent with Aristotle's principle that moral virtue is formed through habit, not merely through knowledge. Abdul Wahid Zaini et al. (2023) note that schools successfully internalizing moral values in students generally have structured, scheduled religious habituation programs that actively involve all school community members—not just students.

#### **3. Value Integration in Curriculum and Learning**

Moral value internalization cannot stand alone as a separate subject but must be integrated throughout curriculum design and the entire learning process. Indarti and Didik Efendi (2023) demonstrate that systematic internalization processes include: competency attainment analysis, selection of appropriate instructional models and media, consistent implementation, and continuous evaluation. Rahmawati, E., dan

Nurhadi (2023) add that integrating moral values with contemporary issues—such as tolerance, environmental concerns, and digital ethics—makes PAI learning more meaningful and relevant for students.

#### 4. School-Family Collaboration

Family constitutes the primary and foundational environment for value cultivation. Consistency between values taught at school and those applied at home accelerates the internalization process of noble morality (Nadia Putri, 2023). Abdul et al. (2022) identify that effective internalization requires the synergy of three components: (1) human resources (teachers and parents), (2) a conducive environment (school and home culture), and (3) behavioral consistency (reinforcement between school and family). This collaboration becomes increasingly crucial given that globalization and digital media influences often undermine values taught in school, making family support indispensable to the internalization process.

### Discussion

#### **The Relationship between Values and Noble Morals in Islamic Education Learning in Secondary Schools in the Era of Globalization**

Globalization is a process of international integration characterized by the global spread of science, technology, economics, culture, and communication, resulting in increasingly blurred boundaries between countries. This process creates interconnectedness and interdependence among nations across various aspects of life and enables faster, broader mobility of people, goods, services, and information across the globe. The era of globalization is a period marked by rapid, intensive globalization, connecting various aspects of global life through advances in technology and communication. During this period, interaction between nations has become increasingly easier, creating new opportunities and challenges that impact global economic, social, cultural, and educational systems.

Types of globalization can be classified into several forms, namely:

1. Economic globalization includes the expansion of international markets, increased foreign investment, and economic interconnectedness between countries.
2. Cultural globalization, the spread of cultural elements across countries, for example, the influence of South Korean popular culture in Indonesia.
3. Globalization of science and technology (IPTEK) reflects the acceleration of technological development and global access to knowledge.
4. Globalization of communications and transportation is characterized by the ease of interaction and mobility between countries, thanks to technological advances.

In Islamic Religious Education (PAI) learning, values are not only conveyed theoretically but also applied through teacher role models and the practice of worship, thereby fostering noble morals. The relationship between values and noble morals in Islamic Religious Education (PAI) learning is very close. Values are the basic foundation embedded in PAI learning, which forms the basis for developing noble attitudes and behavior. The faith, morality, and social values taught in PAI serve as a source of internalization for fostering students' noble morals. By internalizing these values,

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students can develop behaviors consistent with Islamic teachings, such as honesty, politeness, wisdom, and social awareness.

### **Analysis of Supporting and Inhibiting Factors**

#### **1. Supporting Factors**

Literature consistently identifies four primary factors supporting the success of noble moral value internalization in PAI learning: (1) the competence and integrity of PAI teachers as behavioral models, not merely religious information conveyors. Teachers with a strong and consistent religious personality whose words and actions are congruent organically become the most effective value internalization agents (Elis Ayu Islamia et al., 2023; Mutia et al., 2023); (2) religious and conducive school culture, including the habituation of 4S principles (smile, greet, acknowledge, respect) as noted by (Abdul et al., 2022) as a daily rhythm that reinforces the moral identity of school community members; (3) adequate facilities for religious activities, representative prayer rooms, well-stocked Islamic libraries, and sports facilities supporting healthy lifestyle habits as part of morality toward oneself; and (4) students' spiritual motivation that drives voluntary value internalization (Syahdan, M., & Yusuf, 2024; Yulianto, 2022). This finding reinforces the argument that internalization success depends not solely on classroom instructional methods, but on the educational ecosystem as a whole—encompassing teachers, the institution, and students in a synergistic relationship.

#### **2. Inhibiting Factors**

Factors inhibiting moral value internalization identified in the reviewed literature include: (1) globalization and uncontrolled social media influences that can erode students' moral sensitivity (Hidayat & Nurfadilah, 2023; Isman Fauzi, Suhirman, 2023); (2) low parental involvement in reinforcing values at home, identified as the primary obstacle by Muhammad Rifki Rafiuddin and Hasan Basri (2023); (3) insufficient intrinsic motivation among students to practice moral values; and (4) limited competence of some PAI teachers in designing innovative and contextual instruction (Anggraeni, P., & Ali, 2024; Mutia, R., Putri, N., Nulhakim, A., Nasution, H. J., & Saputra, 2023). Notably, inhibiting factors originating outside the school—digital media and low family engagement—are cited more frequently than internal barriers, indicating that PAI learning cannot stand alone without broader ecosystem support.

### **Cross-Strategy Synthesis: Toward an Integrated Internalization Model**

When the four strategies identified in the Results—teacher role-modeling, religious habituation, curriculum integration, and school-family collaboration—are analyzed collectively within a holistic framework, a complementary pattern emerges that forms a coherent and sustainable value internalization cycle. Teacher role-modeling provides a direct behavioral model observable and imitable by students in both formal and informal daily interactions; religious habituation transforms value knowledge into real, repeated action that gradually shapes moral habit; curriculum integration ensures moral values remain embedded within a broader academic context connected to relevant contemporary issues; while family collaboration extends the reach of internalization

beyond school walls so that instilled values receive consistent reinforcement throughout students' daily lives (Efendi, 2023; Munif, 2017; Nadia Putri, 2023).

This four-strategy synthesis yields an integrated internalization model that can be visualized as a cycle with four interconnected nodes. The first node is value knowledge (knowing), built through systematic curriculum integration. The second node is value appreciation (feeling), cultivated through authentic teacher role-modeling and meaningful religious habituation. The third node is value practice (acting), reinforced through consistency between school and family environments. The fourth node is value reflection (reflecting), in which students actively evaluate and integrate practiced values into their continually developing moral identity. This cyclical model differs fundamentally from conventional linear approaches that primarily emphasize knowledge transfer, as it recognizes that value internalization is a dynamic process requiring continuous interaction among all four nodes.

This synthesis reveals that prior studies focusing on a single strategy tend to yield partial recommendations. Field studies by Elis Ayu Islamia et al. (2023) and Rosa et al. (2024), for example, focus solely on role-modeling without examining how it interacts with habituation and family collaboration. Similarly, Kusnandar et al. (2022), who focus on religious habituation, have not integrated the digital technology dimension that increasingly shapes student behavior outside school. The integrative framework developed in this review seeks to close that gap by presenting all four strategies as a mutually reinforcing, unified model.

### **Literature Gaps and This Review's Contribution**

Based on a comprehensive content analysis of the reviewed sources, three primary gaps in the existing literature were identified. The first gap is strategy fragmentation: most studies focus on a single internalization strategy in isolation, without examining the organic interconnections and synergies between strategies. It has produced a body of literature that is rich in its own right but, in its totality, analogous to studies that examine only one face of a mountain without ever viewing it from above. The second gap is the absence of a digital dimension: digital globalization dimensions and constructive use of technology for moral value internalization have not been explicitly integrated into PAI literature review frameworks, despite students spending the majority of their time in digital spaces. The third gap is limited cross-level comparison: studies systematically comparing supporting and inhibiting internalization factors between junior (SMP) and senior (SMA) secondary school levels are very scarce, leading to recommendations that are often insensitive to differences in psychological and moral developmental stages between early and middle adolescents.

This literature review contributes to filling these three gaps in three ways. First, through integrative synthesis that produces an integrated internalization model connecting four strategies in a coherent cyclical framework. Second, through explicit articulation of digital globalization as both a challenge context and an opportunity for innovative PAI learning, where technology is viewed not only as a moral threat but also as a potential medium for moral value reinforcement when used wisely and with

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guidance. Third, through the identification of cross-level factors—those consistently relevant at both SMP and SMA levels—and level-specific factors requiring differentiated approaches. This conceptual framework can serve as a reference for: (a) PAI teachers in designing comprehensive and contextual instructional strategies; (b) school principals and policymakers in building a school culture that systemically supports value internalization; and (c) researchers planning empirical field studies to directly test the effectiveness of individual strategies or their combinations in various secondary school contexts in Indonesia.

### **CONCLUSION**

This literature review has mapped and synthesized strategies for internalizing noble moral values in Islamic Religious Education (PAI) learning in secondary schools during the era of globalization. Globalization and digital technological development present real and complex moral challenges for students—ranging from exposure to negative content on social media to the erosion of cultural and spiritual identity—making PAI instruction an indispensable strategic force in shaping the character of Indonesia's younger generation.

Based on synthesis from literature sources meeting inclusion criteria, this review identifies four primary noble moral value internalization strategies that are mutually complementary: (1) teacher role-modeling (*uswah hasanah*) as a direct behavioral model that can be observed and imitated; (2) programmed and consistent habituation of religious activities (*ta'wid*) as a bridge between value knowledge and real-world practice; (3) holistic integration of moral values into curriculum design and instructional methods across all subject areas; and (4) synergistic school-family collaboration as a guarantor of value consistency across all contexts of students' lives. Values requiring internalization span four concentric moral dimensions: toward Allah, the spiritual foundation; toward oneself, personal responsibility; toward fellow human beings, social manifestation; and toward the environment, cosmic stewardship.

Supporting factors for successful internalization include PAI teachers' competence and integrity, a religious and conducive school culture, adequate facilities for religious activities, and students' spiritually grounded internal motivation. Conversely, primary inhibiting factors include globalization, uncontrolled digital media influences directly competing with school-taught values, low parental involvement in home value reinforcement, insufficient student intrinsic motivation, and limited pedagogical innovation capacity among some PAI teachers.

The novel contribution of this review lies in three achievements: first, an integrative synthesis connecting four strategies in a single holistic value internalization cycle model—from knowing, feeling, and acting, to reflecting; second, explicit articulation of digital globalization as both a contextual challenge and a potential opportunity to be proactively addressed through innovative PAI instruction; and third, identification of literature gaps that can direct future empirical research agendas. As a library research study, this review cannot directly claim strategy effectiveness, as no primary field data were collected. Accordingly, future research using experimental quantitative, qualitative

fieldwork, or mixed-methods approaches is strongly recommended to empirically test the integrated internalization model formulated in this review across diverse secondary school contexts in Indonesia.

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