

The Internalization of Moral Values in Enhancing Students' Awareness of Learning Facility Maintenance at MA Zainul Hafidz At-Taufiq Buwun Mas

Hamdi

UIN Mataram, Indonesia

240401004.mhs@uinmataram.ac.id

Abstract

This study is motivated by the limited empirical research examining the internalization of moral values (*akhlak*) and students' responsibility for maintaining learning facilities in Islamic secondary schools. It aims to identify models and strategies of moral value internalization and to analyze their impact on students' awareness and maintenance behavior at MA Zainul Hafidz At-Taufiq Buwun Mas. The research employs a qualitative descriptive case study design, with data collected through in-depth interviews, observations, and documentation involving the head of the *madrasah*, Islamic education teachers, homeroom teachers, students, and supporting staff, and analyzed using Miles and Huberman's interactive model of data reduction, data display, and conclusion drawing. The findings indicate that moral value internalization is implemented through three interrelated stages: value transformation, value transaction, and value transinternalization, with teacher role modeling and habituation practices emerging as dominant factors in fostering students' moral awareness. These processes contribute to positive behavioral changes, reflected in increased student discipline, responsibility, and voluntary care for learning facilities, and are consistent with moral internalization theory and Social Learning Theory, which emphasize the importance of modeling and sustained practice. The study concludes that effective moral value internalization significantly enhances students' awareness and responsibility toward maintaining learning facilities, thereby enriching the literature on moral and character

education by linking moral internalization to environmental responsibility and providing practical guidance for strengthening value-based programs in *madrasahs* through consistent role modeling and participatory habituation. Future research is encouraged to extend this inquiry to broader institutional contexts and adopt longitudinal designs to capture long-term effects.

Keywords: Moral Values; Character Education; Student Responsibility; Learning Facilities; Islamic Secondary Schools

INTRODUCTION

Moral values (*akhlak values*) constitute a fundamental foundation in shaping human behavior, attitudes, and interactions with others, the environment, and God. These values function as moral standards that guide individuals in distinguishing right from wrong and in acting responsibly within social and educational contexts (Nurjanah et al., 2022). Etymologically, values refer to principles considered important, meaningful, and worthy of serving as life guidelines, functioning as standards believed to be true and used to direct attitudes and behavior (Romlah & Rusdi, 2023). Terminologically, *akhlak* is defined as an ingrained disposition within the human soul that drives spontaneous actions without prolonged deliberation, as moral behavior has become habitual and internalized (Arifuddin et al., 2023). In education, moral values play a crucial role in character formation, fostering responsible, ethical, and environmentally conscious learners.

Internationally and nationally, educational institutions increasingly emphasize character education as a response to moral degradation, declining student responsibility, and weakening awareness of shared educational environments. Moral values are widely acknowledged as a moral compass that guides decision-making and behavior, preventing negative tendencies such as negligence, egoism, and destructive conduct (Firmansyah et al., 2025). Within Islamic educational contexts, moral education is not merely cognitive but encompasses affective and behavioral dimensions, aiming to produce learners who embody values such as responsibility, discipline, honesty, and care for their surroundings. The internalization of moral values is understood as a gradual process through which ethical principles are deeply embedded and become an integral part of an individual's personality (Salsabila et al., 2021).

Scholars argue that effective moral education in schools requires comprehensive and complementary models. These include role modeling by teachers, where educators serve as living examples of moral conduct (Ningsih & Dewi, 2022); habituation through consistent and repetitive moral practices embedded in school routines; value internalization through stages of transformation, transaction, and transinternalization; integrative approaches that embed moral values across all subjects; and participatory-contextual models that actively involve students in real-life moral practices such as social service and environmental programs (Andeslan & Uyun, 2023). Moral values developed in schools encompass devotion to God, personal discipline and responsibility, ethical social interaction, environmental care, and respect for knowledge and learning (Harahap, 2022).

The internalization of moral values begins in the family environment and is reinforced through formal education. When parents consistently model ethical behavior, students are more likely to sustain these values within school settings (Nerita et al., 2023). The outcomes of moral internalization are evident in the formation of trustworthy, disciplined, and responsible individuals who demonstrate integrity in daily life (Jannah, 2021). Spiritually, internalized moral values such as gratitude, patience, sincerity, and reliance on God strengthen students' religious consciousness and position faith as a source of moral resilience (Aprinda, 2020).

Student awareness represents a psychological and emotional state in which learners understand their responsibilities and respond appropriately to norms and values within educational environments (Aprinda, 2020). Increasing student awareness requires consistent value education through both formal instruction and non-formal activities emphasizing honesty, responsibility, discipline, and social concern (Munif, 2017). Active student involvement in school activities, such as communal work, student organizations, extracurricular programs, and environmental initiatives, has been shown to enhance responsibility and environmental awareness (Afrianti, 2021). Conversely, a lack of consistent role modeling by teachers and parents significantly hinders moral internalization, as students tend to imitate observable behavior rather than abstract moral instruction (Andini et al., 2020).

One concrete manifestation of student moral awareness is responsibility for maintaining learning facilities. Facility maintenance refers to systematic efforts to preserve, repair, and ensure that school infrastructure remains functional, safe, and supportive of

effective learning (Putri, 2020). Preventive and routine maintenance plays a vital role in sustaining educational quality by preventing minor damage from escalating into major structural problems (Al-Mahiroh & Suyadi, 2020). Daily cleaning, regular inspections, periodic renovations, and predictive maintenance practices collectively ensure the longevity and functionality of educational facilities (Kholidah et al., 2020; Jufinda, 2023; Ricky et al., 2021). Well-maintained facilities contribute significantly to a safe, comfortable, and character-building learning environment (Pertiwi et al., 2019).

Recent studies emphasize the importance of value-based approaches in enhancing student engagement in maintaining cleanliness, order, and sustainability of learning facilities (Rahman et al., 2023). Research on moral internalization has demonstrated positive impacts on student discipline, politeness, and religious practice through both direct and indirect instructional strategies facilitated by teachers (Rahman et al., 2023). However, these studies predominantly focus on interpersonal behavior and general discipline rather than students' responsibility toward physical learning environments.

At Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas, moral values have been integrated into various educational programs. Nevertheless, empirical observations reveal persistent issues related to students' lack of responsibility and care for school facilities, evidenced by damaged desks, chairs, doors, restrooms, gardens, littering behavior, and reluctance to report facility damage (Laghung, 2023). Similar findings indicate that insufficient student awareness of facility maintenance reflects suboptimal moral internalization, particularly in translating moral knowledge into concrete behavior (Jamaludin et al., 2022). Contributing factors include limited understanding of responsibility values, weak habituation practices, and insufficient control and supervision mechanisms within schools (Yasir & Susilawati, 2021).

Previous studies provide valuable conceptual and methodological foundations for character education. Research by Hasan et al., (2021) explored moral internalization through religious arts activities, emphasizing personal excellence rather than environmental responsibility. Studies focusing on spiritual development through moral values highlighted religious outcomes without addressing responsibility for physical facilities (Ningrum & Suradji, 2021). Research on moral internalization in Islamic Religious Education demonstrated improved moral awareness but acknowledged limitations related to student responsibility and time constraints (Lubis, 2024). Other studies examined character

development through Islamic history learning and thematic instruction at the elementary level, without linking moral values to tangible responsibility for learning facilities or addressing the madrasah aliyah context (Wahdah et al., 2022; Noviannda, & Oviana, 2020). These findings confirm that while moral education research is extensive, the specific relationship between moral value internalization and responsibility for maintaining learning facilities remains underexplored (Hajariah et al., 2022; Sundani et al., 2022).

Therefore, the novelty of this study lies in its focused and integrative examination of the relationship between the internalization of moral values and students' awareness and concrete behavior in maintaining school learning facilities. Unlike previous research that primarily emphasizes cognitive or affective aspects of moral education, this study addresses the gap between moral instruction and its psychomotor implementation in real school contexts. Based on moral value internalization theory, moral education is understood as a gradual process through which values such as responsibility, discipline, and care are transformed from abstract understanding into habitual behavior through sustained practice (Lickona, 1991).

This perspective is reinforced by Social Learning Theory, which highlights the role of modeling and imitation in shaping moral behavior. Teachers and school leaders function as key role models whose consistent demonstration of responsibility toward school facilities influences students' behavior through observation and reinforcement (Bandura, 1977). From a character education standpoint, students' engagement in maintaining learning facilities represents a concrete expression of moral character that integrates cognitive, affective, and behavioral dimensions (Berkowitz & Bier, 2005).

Furthermore, Environmental Responsibility and Educational Ecology Theory positions the school as a dynamic ecosystem in which moral values shape students' sense of ownership and responsibility toward their learning environment. When values of care and responsibility are internalized, facility maintenance becomes a moral obligation rather than a mere technical task (Bronfenbrenner, 1979). By integrating these theoretical perspectives, this study proposes a holistic approach combining role modeling, contextual habituation, and sustainable monitoring to translate abstract moral values into consistent and accountable student behavior, thereby contributing to the development of contextually grounded character education in Islamic secondary schools (Yamin et al., 2022).

Based on these considerations, this study aims to examine in depth the relevant models of moral value internalization within the educational context of Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas, the strategies employed to internalize moral values in fostering students' awareness, and the impact of moral value internalization on shaping students' concrete responsibility toward the maintenance of learning facilities.

METHODS

Research Approach and Design

This study employed a qualitative approach with a descriptive qualitative research design. This approach was selected because the primary focus of the study was to describe and interpret the process of internalizing moral values (*akhlak*) and its implications for students' awareness and behavior in maintaining learning facilities within a natural school setting. Qualitative research enables an in-depth understanding of social phenomena by exploring meanings, experiences, and actions from the participants' perspectives (Ibrahim et al., 2019). Consistent with contemporary qualitative inquiry, this study sought to capture the complexity of moral value internalization as a dynamic and context-bound process rather than a measurable outcome alone (Creswell & Poth, 2023; Merriam & Tisdell, 2024).

Researcher's Presence in the Field

In qualitative research, the researcher serves as the primary instrument of data collection and analysis. Accordingly, the researcher's presence in the field was central to the success of this study. The researcher acted simultaneously as planner, data collector, observer, analyst, and reporter of research findings. This role required not only systematic observation but also active interaction and the establishment of rapport with research participants (Zhafirah et al., 2022).

The researcher was directly involved at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas throughout the research process, from preliminary observation to data collection and verification of findings. The researcher's engagement was active yet non-intrusive, ensuring objectivity while allowing a contextual and authentic understanding of daily school life.

Specifically, the researcher functioned as: (1) an observer, monitoring students' behavior, school interactions, and activities related to moral value internalization and facility

maintenance; (2) an interviewer, conducting in-depth interviews with the head of the madrasah, Islamic education teachers, homeroom teachers, students, and relevant staff; (3) a documenter, collecting institutional documents, archives, and visual records; and (4) a limited participant, occasionally engaging in activities such as communal cleaning programs or OSIM meetings to gain first-hand insight into moral habituation processes. This positioning aligns with recent qualitative methodology emphasizing reflexive and immersive field engagement (Saldana & Omasta, 2024).

Time and Research Setting

The study was conducted from July to November 2025 at Madrasah Aliyah Zainul Hafidz At-Taufiq, located in Dusun Sepi, Buwun Mas Village, Sekotong District, West Lombok. The madrasah is an Islamic secondary education institution under the auspices of a pesantren foundation, with a vision to produce students who excel academically while embodying Islamic character and noble morals. Physically, the madrasah is equipped with classrooms, a teachers' room, a library, a hall, and sports facilities, all of which function as essential learning resources. Students generally come from surrounding communities with diverse socio-economic backgrounds, making the madrasah a convergence point of varied student characteristics unified through moral and disciplinary development. The selection of this research site was based on several considerations: (1) its strong emphasis on moral education, which aligns directly with the research focus; (2) the availability of learning facilities, making students' awareness of facility maintenance a relevant issue; and (3) strong institutional support, including open access for observation, interviews, and documentation.

Data Sources

In qualitative research, data sources play a crucial role in constructing meaning and understanding the studied phenomenon (Grave, 2023). Data in this study were categorized into primary and secondary sources.

Primary data were obtained directly from field interactions through observation and interviews. The primary informants included: (1) the head of the madrasah, who provided strategic insights into institutional policies and moral education programs; (2) the vice principal; (3) five Islamic Education (PAI) teachers responsible for Aqidah Akhlaq, Fiqh, and Qur'an-Hadith instruction, who served as key actors in moral value internalization; (4) three homeroom teachers, who closely monitored students' daily discipline and behavioral

development; (5) fifteen students from grades X, XI, and XII, whose experiences and actions reflected the degree of moral internalization; and (6) cleaning staff and facilities managers, who provided supplementary perspectives on students' facility maintenance behavior.

Secondary data consisted of institutional documents, activity reports, discipline records, and visual documentation, which complemented and validated primary data (Ardiansyah et al., 2023). These materials included vision and mission statements, character education programs, lesson plans, school regulations, records of violations and sanctions, and photographs or videos of routine moral habituation activities.

Data Collection Techniques

Data were collected using three primary techniques: observation, in-depth interviews, and documentation. Observation was conducted to systematically record students' behavior, teacher–student interactions, and the physical condition of learning facilities (Kaban et al., 2020). The observations were unstructured and flexible, with findings recorded in detailed field notes.

In-depth, unstructured interviews were employed to explore participants' perspectives, experiences, and interpretations of moral value internalization and facility maintenance. This format allowed informants to express their views freely while remaining focused on the research objectives. Supporting instruments included audio recorders and interview notes.

Documentation techniques were used to strengthen observational and interview data by examining written, visual, and digital records relevant to moral education and facility maintenance (Ibrahim et al., 2019). These included curriculum documents, school regulations, character education programs, disciplinary reports, and visual evidence of students' activities (Syarifuddin et al., 2021). This triangulated approach reflects current qualitative best practices emphasizing methodological integration (Miles et al., 2020; Tracy, 2020).

Data Analysis Techniques

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing/verification (Suyitno, 2017). Data reduction involved selecting and focusing on essential information related to moral value internalization and students' awareness. Data display was conducted through

narrative descriptions to facilitate interpretation and pattern recognition. Finally, conclusions were drawn through continuous verification, acknowledging that findings in qualitative research remain open to refinement as field insights evolve. This analytical process aligns with contemporary qualitative data analysis frameworks emphasizing iterative interpretation (Miles et al., 2020).

Trustworthiness of Data

To ensure data validity and trustworthiness, this study employed credibility testing through triangulation (Tabaleku, 2023). Source triangulation was conducted by comparing information obtained from teachers, students, and school leaders. Technique triangulation involved cross-checking data from observations, interviews, and documentation, while time triangulation was achieved through repeated observations to ensure consistency. These strategies are consistent with current qualitative research standards that emphasize rigor, transparency, and credibility (Lincoln & Guba, 2021; Creswell & Poth, 2023).

RESULTS

1. Model of Moral Value Internalization in the Educational Context of MA Zainul Hafidz At-Taufiq Buwun Mas

a. Model of Moral Value Internalization

The model of moral value internalization implemented at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas represents a systematic and contextual approach designed to embed moral, spiritual, and social values into students' personalities through both formal and non-formal educational activities. Moral values are not merely transmitted as theoretical knowledge but are intentionally cultivated to become an integral part of students' character and daily conduct. As articulated by the principal, moral internalization is viewed as a strategic educational framework aimed at shaping students into individuals who demonstrate noble character, ethical awareness, and behavior aligned with Islamic teachings (Ahmad Ropii, Principal, MA Zainul Hafidz, personal communication, October 21, 2025).

This model conceptualizes internalization as a continuous and multidimensional process involving cognition, emotion, and action. Students are expected not only to understand moral distinctions intellectually but also to develop emotional awareness and moral sensitivity that guide their behavior in everyday life (Ahmad Khozin Taftazani,

Homeroom Teacher of XII, personal communication, October 17, 2025). Moral education, therefore, progresses from knowing what is good, to practicing goodness, and ultimately to embodying goodness as an intrinsic personal disposition. At this stage, moral conduct no longer depends on external supervision but emerges from internal moral awareness.

The implementation of this model is grounded in two primary foundations. First, Islamic values derived from the Qur'an and Hadith serve as the principal moral reference, emphasizing virtues such as honesty, responsibility, trustworthiness, compassion, and proper conduct toward others. Moral education is thus directed not only toward intellectual achievement but also toward fostering faith, piety, and *akhlak karimah*. Second, the model aligns with value education theories that frame internalization as a staged process consisting of value transformation, value transaction, and value transinternalization.

b. Stages of Moral Value Internalization

1) Value Transformation Stage.

At the initial stage, teachers function as transmitters of moral knowledge, introducing core moral values through classroom instruction, storytelling, and religious learning activities. The primary focus is the development of students' cognitive understanding of the meaning, importance, and rationale behind moral values (Ahmad Hamdi, Vice Principal, personal communication, October 20, 2025). Observations revealed that moral concepts such as honesty, discipline, responsibility, and respect were explicitly integrated into Islamic Education lessons and counseling activities (Observation, October 25, 2025).

2) Value Transaction Stage.

At this stage, students actively engage with moral values through direct interaction with their school environment. Teachers serve not only as instructors but also as role models and facilitators, enabling students to practice moral values through social, religious, and communal activities. Programs such as class duty rosters, congregational prayers, and collective cleaning activities function as experiential learning spaces where students internalize values through repeated practice (Observation, October 25, 2025).

3) Value Transinternalization Stage.

This stage represents the culmination of the internalization process, where moral values become embedded within students' personal belief systems. Students demonstrate moral behavior autonomously, such as maintaining cleanliness without being instructed,

speaking politely, and acting honestly in various situations. At this level, moral conduct reflects stable character traits rather than compliance with external rules (Irfan Hakim, Homeroom Teacher of X, personal communication, October 17, 2025).

c. Forms of Moral Value Internalization Models

The moral internalization process at the madrasah is operationalized through several interrelated models: exemplary modeling (*uswah hasanah*), habituation, integrative instruction, school culture development, and participatory collaboration with parents and the community (Document review, October 6, 2025). Collectively, these models cultivate disciplined behavior, self-regulation, emotional control (*muraqabah*), and intrinsic motivation rooted in spiritual awareness (PAI teacher, personal communication, October 17, 2025).

As a result, the learning environment has undergone a positive transformation. Classrooms are perceived as more peaceful, respectful, and conducive to learning, while students' motivation has shifted from grade-oriented goals to a desire for meaningful and beneficial knowledge (Students, Grade XII, personal communication, October 17, 2025). Students have also become more confident in expressing opinions critically yet responsibly, demonstrating respect for differing perspectives.

d. Changes in Students' Attitudes and Behavior

The internalization of moral values has led to observable changes in students' attitudes and daily behavior. Respectful conduct toward teachers has become a consistent characteristic, extending beyond classroom settings into broader social interactions. Students demonstrate attentiveness, polite communication, and acknowledgment of teachers' efforts as moral obligations rather than formal requirements (Zulhakim, PAI teacher, personal communication, October 20, 2025).

Integrity and honesty (*amanah* and *shiddiq*) have emerged as foundational character traits. Academically, students refrain from cheating, recognizing that dishonest learning undermines the value of knowledge itself. Socially, they demonstrate reliability and accountability, fulfilling responsibilities entrusted to them (Observation, October 25, 2025).

Social empathy and solidarity have also strengthened significantly. Students voluntarily organize assistance for peers experiencing illness or hardship, reflecting a shift from individualistic tendencies toward a strong sense of *ukhuwah* (Ahmad Khozin Taftazani, Homeroom Teacher of XII, personal communication, October 20, 2025). Additionally, self-

discipline and time management skills have improved, enabling students to balance academic responsibilities, religious practices, and personal activities (Students, Grade X, personal communication, October 20, 2025).

e. Levels of Moral Value Internalization

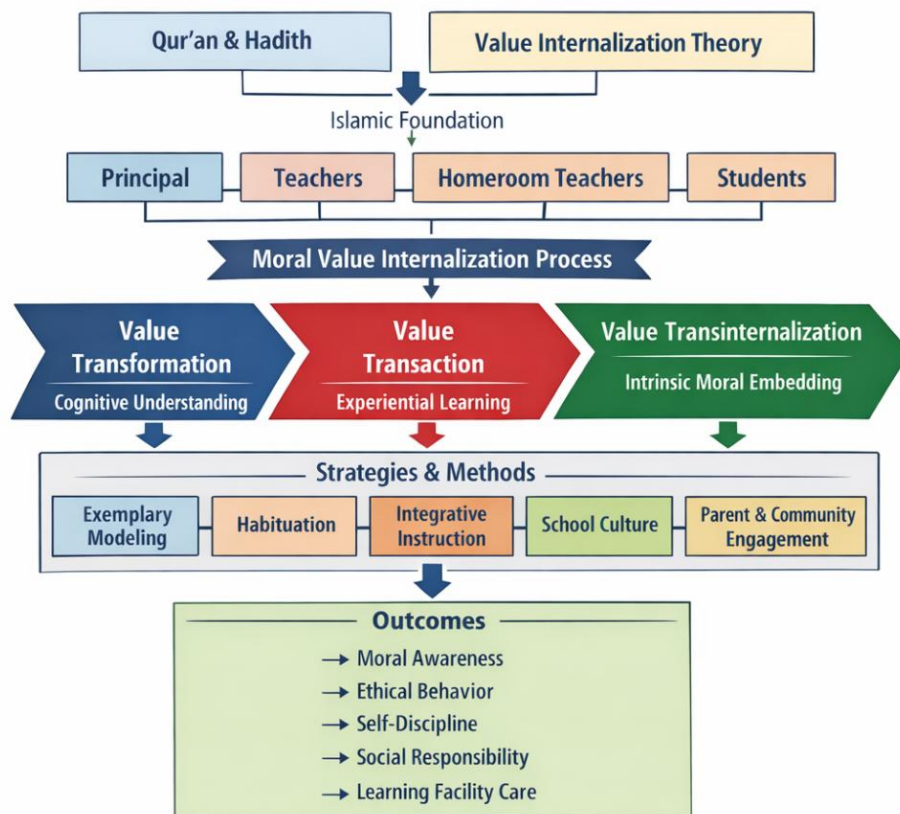
The degree of moral internalization among students varies along a continuum rather than a dichotomous scale. Some students remain at the level of external compliance, adhering to moral norms primarily due to rules and supervision. Others have progressed to the identification stage, where moral behavior is motivated by admiration for role models. A growing proportion of students have reached the internalization stage, in which moral values are deeply embedded and enacted consistently without external pressure (Zaki Satriawan, teacher, personal communication, October 21, 2025).

f. Impact of Moral Value Internalization on Daily Life

Moral internalization has produced substantial impacts on students' internal dispositions and external behaviors. Internally, students exhibit heightened self-awareness, intrinsic motivation for ethical conduct, moral resilience against negative peer influence, and reflective self-evaluation (*muhasabah*) (Zakiyyah El Miskiyyah, teacher, personal communication, October 21, 2025). Externally, these internal changes manifest in respectful social interactions, empathetic responses to others' needs, positive communication patterns, academic integrity, collective responsibility for school facilities, and self-regulated discipline in managing time and obligations (Observation, October 25, 2025; Document review, October 6, 2025).

Overall, the findings indicate that moral value internalization at MA Zainul Hafidz At-Taufiq Buwun Mas functions as a transformative educational process that integrates spiritual awareness, character formation, and responsible behavior within students' everyday lives.

The following is Figure 1, illustrating conceptual diagram of moral value internalization model at MA Zainul Hafidz At-Taufiq Buwun Mas



**Figure 1. Conceptual Diagram of Moral Value Internalization Model
at MA Zainul Hafidz At-Taufiq Buwun Mas**

Figure 1 illustrates a conceptual model of moral value internalization at MA Zainul Hafidz At-Taufiq Buwun Mas, grounded in Islamic teachings derived from the Qur'an and Hadith and supported by value internalization theory. The model portrays moral internalization as a continuous process involving key educational actors—principals, teachers, homeroom teachers, and students—through three interconnected stages: value transformation (cognitive understanding), value transaction (experiential practice), and value transinternalization (intrinsic moral embedding). These stages are operationalized through exemplary modeling, habituation, integrative instruction, school culture development, and collaboration with parents and the community. The model ultimately leads to the formation of moral awareness, ethical behavior, self-discipline, social responsibility, and students' responsibility for maintaining learning facilities.

2. Strategies for Moral Value Internalization in Developing Students' Moral Awareness

The findings demonstrate that the internalization of moral values at MA Zainul Hafidz At-Taufiq Buwun Mas is implemented through a systematic, integrated, and sustainable strategy designed to transform moral concepts into embodied student behavior. Moral internalization is operationalized through coordinated planning, implementation, supervision, and evaluation involving the madrasah leadership, subject teachers, dormitory supervisors, and the pesantren environment. As emphasized by the vice principal, moral character formation is not incidental but the result of a deliberately designed and continuous system that integrates academic instruction, religious practices, and boarding-school life (Vice Principal, MA Zainul Hafidz, personal communication, October 22, 2025).

a. Operational Strategies for Moral Value Internalization

Operational strategies aim to ensure that moral values are not confined to theoretical instruction but become internalized as lived awareness and consistent behavior. These strategies are embedded across curricular, co-curricular, and cultural dimensions of madrasah life.

1) Integration of Moral Values in Classroom Instruction

A primary strategy involves integrating moral values into classroom instruction across disciplines. Teachers intentionally connect subject content with relevant moral and religious values to ensure that learning remains both meaningful and character-oriented. For instance, in Indonesian language classes, teachers emphasize ethical communication and respectful written expression, reinforcing moral conduct through linguistic practice (Zaki Satriawan, Indonesian Language Teacher, personal communication, October 22, 2025).

Similarly, social studies lessons highlight social responsibility and civic awareness, while science instruction contextualizes natural phenomena as manifestations of divine creation, fostering spiritual reflection alongside scientific understanding. Through this approach, teachers function not only as transmitters of knowledge but also as moral guides who subtly and consistently embed ethical values within every learning opportunity. Observational evidence confirms that this contextual integration enables students to internalize moral values cognitively and behaviorally rather than perceiving them as abstract injunctions (Observation, October 25, 2025).

2) Habituation of Positive Moral Behavior

Habituation constitutes a central operational mechanism for moral internalization within the madrasah environment. Daily routines—such as punctual attendance, collective prayers, respectful greetings, congregational worship, Qur’anic recitation, environmental cleanliness, and mutual assistance—form a structured moral ecosystem that reinforces ethical conduct. Students reported that these routines gradually shaped their daily behavior and strengthened their sense of responsibility (Abhariah & Habiburrahman, Grade XI students, personal communication, October 22, 2025).

Observational data further confirm that repeated engagement in morally guided routines fosters stable behavioral patterns. When moral actions become habitual, they evolve into internalized character traits rather than externally enforced obligations (Observation, October 25, 2025). Teachers noted that sustained habituation effectively cultivates enduring moral awareness, discipline, and self-regulation among students (Zulhakim, Teacher, personal communication, October 22, 2025).

3) Role Modeling (Uswah Hasanah)

Consistent moral exemplification (*uswah hasanah*) by teachers and school leaders emerges as a decisive factor in moral internalization. Educators consciously model *akhlakul karimah* through courteous speech, honesty, patience, discipline, and fairness in daily interactions. Interview and document data reveal that students deeply respect and emulate teachers who demonstrate moral integrity and emotional wisdom in both academic and social contexts (Document review, October 6, 2025).

Within the Islamic educational context, role modeling functions as a powerful internalization mechanism, as students are more inclined to imitate observed behavior than to merely follow verbal instruction. This lived example reinforces moral messages delivered in formal instruction.

4) Continuous Guidance and Supervision

Moral development is further reinforced through continuous guidance and supervision involving homeroom teachers, dormitory supervisors, and the madrasah leadership. Monitoring extends beyond academic performance to encompass students’ daily attitudes and behaviors. Moral assessment is formally integrated into students’ academic

reports, signaling the institutional importance of character development (Document review, October 6, 2025).

When moral lapses occur, educators prioritize reflective dialogue rather than punitive sanctions. This dialogical approach encourages students to understand the moral implications of their actions and fosters intrinsic awareness rather than fear-based compliance (Arlan Maulana & Farel Apriaonto Padli, students, personal communication, October 22, 2025).

b. Students' Moral Awareness of Responsibility in the Madrasah Context

Students' moral awareness manifests across multiple dimensions of responsibility. Academic responsibility includes active learning engagement, timely completion of assignments, adherence to academic schedules, and examination preparedness. Social and moral responsibility involves respect for teachers and peers, maintenance of order and cleanliness, and the practice of *ukhuwah Islamiyah* through courteous conduct and cooperation (Ali Mustofa, Teacher, personal communication, October 22, 2025).

Spiritual responsibility occupies a central position, encompassing disciplined participation in congregational worship, religious study, ethical daily conduct, and compliance with Islamic dress codes. Additionally, responsibility toward oneself—such as maintaining physical health, managing time effectively, and developing personal potential—serves as the foundation for all other responsibility domains (Tari Dwinyantari & Nihatul Asma, students, personal communication, October 22, 2025).

c. Spectrum of Students' Moral Awareness

Students' moral awareness operates along a continuum rather than as a uniform condition. At the passive level, students perform obligations primarily due to external pressure, such as fear of sanctions or supervision, without internal understanding of moral purpose. At the conformity level, behavior is shaped by peer influence and group norms rather than personal conviction, rendering moral conduct vulnerable to environmental shifts.

d. Inhibiting Factors in the Development of Moral Awareness

Several internal and external factors hinder the development of full moral awareness. Internally, limited intrinsic motivation and emotional immaturity impede students' capacity to recognize long-term moral consequences. Externally, family environments characterized by overprotection or excessive permissiveness restrict students' independence and

accountability. Peer culture, particularly when tolerant of academic dishonesty or moral violations, undermines moral standards through negative peer pressure (Irfan Hakim, Homeroom Teacher, personal communication, October 20, 2025).

Institutional factors also play a critical role. Disciplinary systems emphasizing punishment without guidance foster compliance rather than awareness, while inconsistent moral exemplification among educators weakens the moral foundation of the school environment (Observation, October 25, 2025).

e. Moral Awareness as the Foundation of Positive Student Behavior

The findings confirm that moral awareness functions as the causal foundation of positive student behavior. Awareness-driven behavior is internally motivated, stable, and sustainable, whereas behavior driven solely by external supervision remains fragile and situational (Ahmad Hamdi, Vice Principal, personal communication, October 22, 2025). Teachers observed that students with strong moral awareness demonstrate proactive responsibility, initiate positive actions, prevent deviant behavior, and maintain ethical conduct even in the absence of supervision (Ahmad Khozin, Teacher, personal communication, October 22, 2025).

Thus, moral awareness not only prevents misconduct but also encourages initiative, empathy, and moral courage—qualities essential for sustainable character formation within Islamic secondary education.

The following is Figure 2 illustrates strategic framework for moral value internalization in developing students' moral awareness at MA Zainul Hafidz At-Taufiq Buwun Mas:

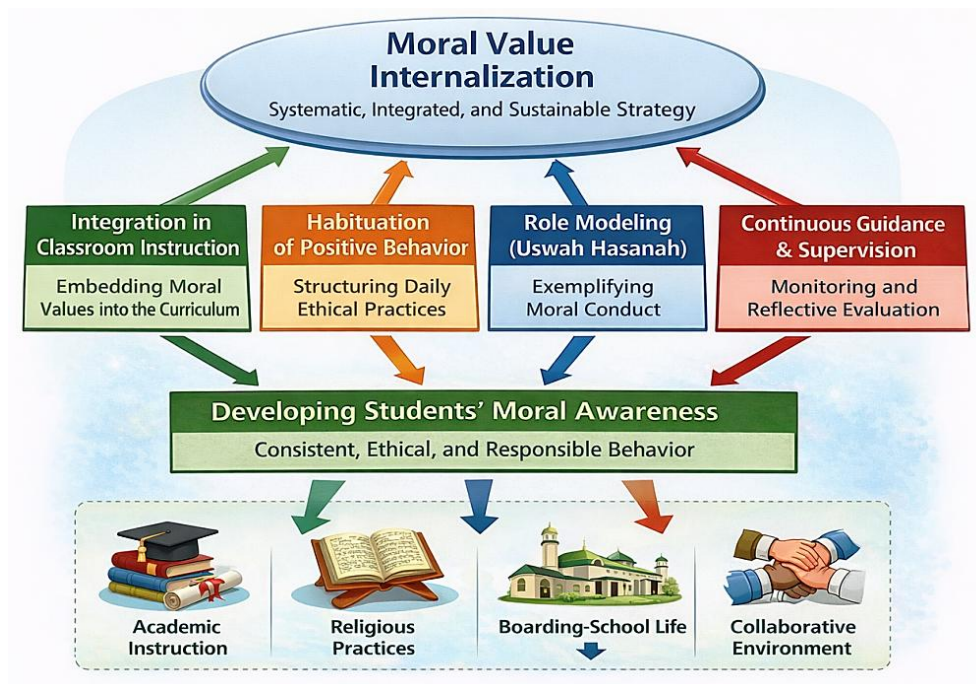


Figure 2. Strategic Framework for Moral Value Internalization in Developing Students' Moral Awareness at MA Zainul Hafidz At-Taufiq Buwun Mas

The figure 2 demonstrates that moral awareness is cultivated through an integrated and sustainable system comprising the integration of moral values in classroom instruction, habituation of positive moral behavior, exemplary role modeling (*uswah hasanah*), and continuous guidance and supervision. These interrelated strategies operate across academic instruction, religious practices, boarding-school life, and collaborative environments, enabling moral values to be transformed from theoretical concepts into consistent, ethical, and responsible student behavior.

3. The Impact of Moral Value Internalization on Students' Awareness of Learning Facility Maintenance

a. The Central Role of Students in Sustaining Learning Facilities

1) Internalization of Amanah (Trust) as the Moral Foundation of Facility Care

The findings indicate that teachers and school leaders consistently frame madrasah facilities—including classrooms, laboratories, dormitories, the prayer hall, and the surrounding environment—as an *amanah* (divine trust) entrusted by Allah SWT and the institution, which must be preserved with full moral responsibility. This understanding is

systematically introduced to students from their initial enrollment through orientation programs and structured character education activities (Ahmad Ropii, Principal, MA Zainul Hafidz, personal communication, October 25, 2025).

The value of *amanah* is not merely transmitted theoretically in Aqidah Akhlak instruction but is operationalized through observable student behavior. Students demonstrate care by using facilities cautiously, returning borrowed equipment promptly, and initiating minor repairs without waiting for explicit teacher directives. Through these practices, students internalize the belief that even small acts of facility care constitute forms of worship and manifestations of faith-based morality (Ali Mustofa, Aqidah Akhlak Teacher, personal communication, October 25, 2025). This internalization process reflects the transformation of abstract moral concepts into lived ethical behavior (Observation, October 25, 2025).

2) Habituation of Responsibility and Discipline through Routine Practices

Beyond the value of *amanah*, responsibility and discipline emerge as core dimensions of moral character development related to facility maintenance. The madrasah institutionalizes daily and periodic habituation activities, including classroom cleaning duties, “Clean Friday” programs, and monthly collective service activities involving all school members. These routines accustom students to punctuality, collaborative task completion, and consistent environmental care within classrooms and school grounds.

Teachers function not merely as supervisors but as moral facilitators who guide these activities pedagogically, ensuring that habituation remains meaningful rather than mechanical. Discipline is therefore measured not only by attendance and orderliness but by students’ sustained commitment to maintaining cleanliness and facility care over time. Observational data confirm that repeated engagement in these routines cultivates stable moral awareness and responsibility toward shared school assets (Observation, October 25, 2025; Document review, October 6, 2025).

b. Forms of Facility Maintenance Activities in the Madrasah

1) Maintenance Based on Timeframe and Functional Purpose

Facility maintenance at MA Zainul Hafidz At-Taufiq Buwun Mas is implemented as a systematic effort to ensure that educational infrastructure remains functional, safe, comfortable, and supportive of learning continuity. From a temporal and functional

perspective, maintenance activities are categorized into preventive, periodic, and corrective forms (Zulhakim, Teacher, personal communication, October 25, 2025).

Preventive or routine maintenance focuses on damage prevention through daily cleaning, classroom organization, and garden care. Periodic maintenance is scheduled weekly, monthly, or per semester and includes inspections, repainting, and equipment servicing. Corrective maintenance is undertaken when damage occurs, such as repairing broken furniture or replacing faulty electrical installations. This tiered approach reflects an anticipatory and responsive asset management system (Observation, October 25, 2025).

2) Maintenance Based on Facility Type and Stakeholder Involvement

Viewed from the type of facility maintained, activities encompass building structures (roofs, floors, walls), educational furniture and teaching aids, supporting infrastructure (yards, drainage systems, fences), technical systems (electricity, water, internet, electronic equipment), and sports and arts facilities. These activities involve multiple stakeholders, including students, teachers, administrative staff, cleaning personnel, technicians, parents, and the school committee (Ahmad Khozi Taftzani, Homeroom Teacher, personal communication, October 25, 2025).

Students, under teacher supervision, are actively engaged in daily cleaning duties and collective service activities. Administrative staff and janitorial personnel manage routine maintenance in shared spaces, while specialized technicians address technical issues. Community participation, particularly from parents and the school committee, is mobilized during large-scale maintenance initiatives. To ensure effectiveness, maintenance activities adhere to principles of sustainability, structured planning, transparent budgeting within the School Work Plan (RKS), orderly administration through inventory records, and prioritization of preventive measures over post-damage repairs (Document review, October 6, 2025).

c. Shared Responsibility for Maintaining Madrasah Facilities

Facility maintenance is conceptualized as a collective responsibility involving multiple internal actors. The principal serves as the primary policy authority, providing strategic direction, supervision, and budget allocation. The vice principal for facilities coordinates planning, organization, and technical execution. Teachers and educational staff oversee facilities within their instructional spaces and cultivate a culture of care among students. Students function as the frontline actors in daily maintenance through cleaning schedules,

service activities, and responsible facility use. Administrative staff and janitors ensure routine cleanliness, while technicians handle specialized technical maintenance when available (Document review, October 6, 2025).

d. School Engagement in Corrective and Emergency Maintenance

1) Corrective Maintenance as a Planned Reactive Strategy

School facility management extends beyond repairing damage to safeguarding educational continuity. Accordingly, the madrasah adopts a dual paradigm: corrective maintenance as a measured strategy and emergency maintenance as a rapid-response capacity (Dita Dwiyantari, Ratna Dewi, & Warni Mukti, Grade XII Students, personal communication, October 25, 2025; Zaki Satriawan, Fiqh Teacher, personal communication, October 24, 2025).

Corrective maintenance is reactive yet systematically planned. It begins with participatory reporting mechanisms that encourage a shared asset-care culture, facilitated through accessible reporting channels, including digital platforms. Reports are then analyzed by the facilities team through a diagnostic process resembling a “facility triage,” assessing damage type, urgency, and underlying causes. Strategic budget planning follows, involving pedagogical justification, cost analysis, and integration into the School Budget Plan (RKAS). Maintenance documentation is subsequently analyzed to identify recurring damage patterns and inform future preventive strategies (Document review, October 6, 2025).

2) Emergency Maintenance and Crisis Response Protocols

Emergency maintenance represents a critical test of institutional preparedness. The madrasah maintains a Facility Emergency Response Team composed of facilities staff, trained teachers, and administrative personnel, equipped with essential contact lists and access to utility control points. Immediate responses prioritize safety through hazard isolation, utility shutdowns, and evacuation procedures. Basic emergency training ensures that more than one individual is capable of executing these actions promptly (Lalu Muh Naam, Facilities Officer, personal communication, October 25, 2025; Observation, October 25, 2025).

e. Teachers' Roles in Cultivating Students' Facility Care Awareness

1) Teachers as Moral Role Models (Uswah Hasanah)

Teachers occupy a strategic role as moral exemplars whose daily conduct profoundly influences student behavior. Consistent practices such as proper waste disposal, furniture arrangement, and proactive reporting of minor damage provide concrete lessons in responsibility and respect for shared assets (Marlini & Bahriyyah, Grade XI–XII Students, personal communication, October 25, 2025).

2) Teachers as Educators Integrating Care Values into Instruction

Teachers integrate facility-care values contextually across subjects. Aqidah Akhlak links cleanliness to faith and moral obligation; Fiqh discusses ethical use of public facilities; science addresses environmental health impacts; and civic education emphasizes rights and responsibilities within the school community (Herdika & Nihatul Asma, Grade X Students, personal communication, October 25, 2025).

3) Teachers as Guides, Motivators, and Program Initiators

Teachers employ positive reinforcement, reflective guidance, and structured programs—such as “Madrasah Cleanliness Officers,” Clean Friday campaigns, class-maintenance competitions, and “Library Ambassadors”—to foster intrinsic motivation. Teachers also act as communicators and partners with school leadership and parents, ensuring value reinforcement across institutional and familial contexts (Habiburrahman & Farel, Grade XI Students, personal communication, October 25, 2025; Irfan Hakim, Homeroom Teacher, personal communication, October 25, 2025).

The following is Figure 3 illustrates the impact of moral value internalization on students' awareness and responsibility for maintaining learning facilities at MA Zainul Hafidz At-Taufiq Buwun Mas:

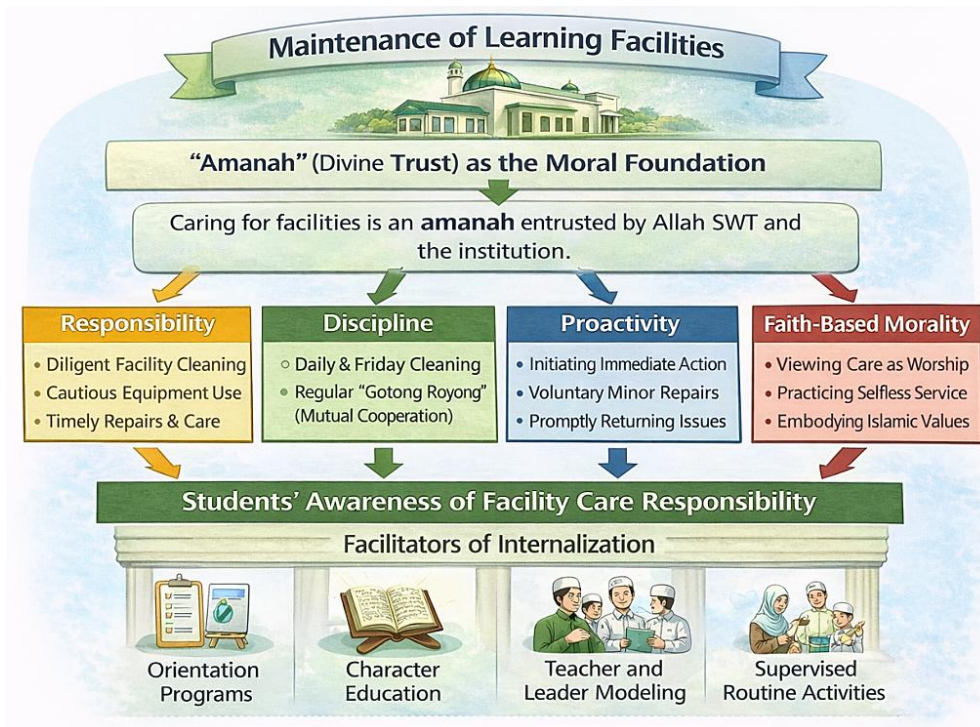


Figure 3. The Impact of Moral Value Internalization on Students’ Awareness and Responsibility for Maintaining Learning Facilities

The figure 3 highlights the internalization of amanah (trust) as the core moral foundation that shapes students’ sense of responsibility and discipline, which is strengthened through habituation programs, routine maintenance activities, and teachers’ exemplary guidance (*uswah hasanah*). Students are positioned as central actors in daily facility care, supported by structured maintenance systems—preventive, periodic, corrective, and emergency—implemented collaboratively by school leaders, teachers, administrative staff, technicians, parents, and the school committee. Through this integrative and value-based approach, moral awareness is transformed into sustainable, collective practices that ensure the functionality, cleanliness, and continuity of learning facilities.

DISCUSSION

1. Results Analysis

a. Models of Moral Value Internalization Relevant to the Educational Context at Madrasah Aliyah Zainul Hafidz At-Taufiq

The findings demonstrate that the model of moral value internalization at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas constitutes a systematic and institutionally structured pattern employed to instill moral, spiritual, and social values through both formal and non-formal educational activities. This model is intentionally designed so that moral values are not merely conveyed at a theoretical level but are deeply embedded within students' personalities and manifested in their daily conduct. Accordingly, the overarching aim of this model is to shape students into individuals who possess noble character, ethical awareness, and behavior aligned with moral teachings and religious values embraced by the institution.

Interview data indicate that the internalization of moral values is understood as a continuous and long-term process involving the integration of cognitive, affective, and behavioral dimensions. Students are not considered sufficiently formed when they merely comprehend moral concepts rationally; rather, they are expected to develop emotional awareness and personal sensitivity toward the importance of moral values in everyday life. This process requires sustained habituation and moral exemplification, enabling students to directly experience and internalize the benefits of moral conduct within their social interactions at school. Moral internalization, therefore, extends beyond moral knowing to include moral action and eventually moral being, whereby ethical values become an inherent part of students' character and guide their thoughts, attitudes, and actions without reliance on external supervision.

The foundational basis of the moral internalization model implemented in this madrasah is firmly rooted in Islamic teachings derived from the Qur'an and Hadith, which articulate universal moral principles such as honesty, responsibility, trustworthiness, compassion, and proper conduct toward others. Within the context of Islamic education, moral instruction is not solely directed toward producing knowledgeable individuals, but also toward forming learners who are faithful, pious, and possess *akhlak karimah* (Heri & Ruswandi, 2022). In addition to its religious grounding, the model aligns with value education theories that conceptualize internalization as a multistage process comprising value

transformation, value transaction, and value transinternalization. These stages illustrate students' progression from initial exposure to moral values toward deep personal internalization and consistent moral practice in daily life (Masrukin et al., 2023).

At the stage of value transformation, teachers function as primary transmitters of moral values by introducing ethical concepts through direct explanation, storytelling, and classroom-based instruction. The primary focus of this stage is to strengthen students' cognitive understanding of moral values, including their meaning, significance, and rational justification. Moral values such as honesty, discipline, politeness, responsibility, and religious commitment are explicitly taught within Islamic Religious Education subjects and guidance and counseling activities, aiming to cultivate students' intellectual awareness of the importance of moral conduct in personal, social, and religious life (Hermanu et al., 2022) .

The value transaction stage reflects a shift from cognitive understanding toward experiential engagement, in which students actively interact with the school environment and begin to practice the moral values they have learned. During this stage, teachers assume the role of moral role models and facilitators, guiding students through concrete moral experiences embedded in daily school life. Students internalize moral values through participation in religious activities, communal work, social service, and student organizations, where moral learning occurs through direct experience, imitation, and reinforcement.

The stage of value transinternalization represents the highest level of moral internalization, wherein moral values become fully integrated into students' personalities and habitual patterns of behavior. At this stage, students demonstrate ethical conduct spontaneously and consistently, without requiring external control or supervision. Observable behaviors include maintaining environmental cleanliness without instruction, communicating respectfully with teachers and peers, and demonstrating honesty across various situations. The primary outcome of this stage is the formation of stable and enduring moral character that students carry into both school life and broader social contexts.

In its practical implementation, the internalization of moral values at this madrasah is manifested through five interconnected models: moral exemplification (*uswah hasanah*), habituation, integrative learning, school culture development, and participatory engagement. The exemplification model positions teachers and school leaders as moral role models whose conduct in speech, discipline, and responsibility provides concrete examples for students. The habituation model is realized through routine activities such as collective prayers,

congregational worship, duty rosters, and greeting practices, which cultivate positive habits through consistent repetition. The integrative model embeds moral values across all subjects, ensuring that ethical reflection permeates the learning process. The school culture model fosters a religious, respectful, and orderly environment that reinforces moral awareness, while the participatory model involves parents and the wider community to strengthen synergy between school, family, and society in character formation.

b. Strategies for Internalizing Moral Values in Students' Awareness at Madrasah Aliyah Zainul Hafidz At-Taufiq

The findings reveal that the strategies for moral value internalization at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas are implemented through a comprehensive, integrated, and sustainable character education system. This strategic approach does not rely solely on the theoretical transmission of moral teachings but ensures that moral values are concretely embedded through lived experiences, intensive social interactions, systematic habituation, and consistent moral exemplification by all members of the educational community. Empirical evidence indicates that the madrasah operationalizes moral internalization through four interrelated components—planning, implementation, supervision, and evaluation—which collectively form a structured and accountable framework for character formation (Mardatillah et al., 2025). These components involve not only subject teachers but also madrasah leaders, dormitory supervisors, and the broader pesantren culture, indicating that moral education is not incidental but deliberately designed, monitored, and reinforced on a daily basis.

Interview findings further confirm that the operational strategies of moral internalization are enacted through a character education system that is both holistic and continuous. Moral values are cultivated through direct experience rather than abstract instruction, allowing students to engage meaningfully with ethical principles in authentic contexts. The madrasah emphasizes experiential learning, positive behavioral habituation, and moral role modeling as central mechanisms for embedding values into students' consciousness. The structured planning of programs, consistent implementation of activities, continuous behavioral supervision, and regular evaluation processes demonstrate that moral internalization is managed as an intentional and measurable educational process, producing tangible outcomes in students' character development.

Students' responsibility within the madrasah context reflects the depth of their moral awareness and internalized values. Responsibility manifests across multiple domains, including academic, social, moral, spiritual, and personal dimensions. Academically, students demonstrate responsibility through active engagement in learning, adherence to schedules, and timely completion of assignments. Socially and morally, responsibility is reflected in respectful interactions with teachers and peers, compliance with institutional norms, maintenance of order, and care for the cleanliness of the madrasah environment. Spiritually, students are guided to perform obligatory and voluntary worship consistently and to embody Islamic values in daily conduct. Responsibility toward the self further complements these dimensions, encompassing time management, health maintenance, and the development of personal potential. This multidimensional responsibility indicates that the madrasah functions as a moral ecosystem that balances knowledge acquisition, ethical conduct, and religious practice.

Interview data from Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas indicate that students' awareness of responsibility emerges through a gradual and multidimensional internalization process. Responsibility is not limited to academic compliance but extends to social ethics, spiritual discipline, and self-regulation. In the academic dimension, students are expected to participate actively in learning activities, comply with academic regulations, and complete evaluations with discipline. Social and moral responsibility is expressed through respectful behavior, politeness, concern for environmental cleanliness, and active participation in maintaining institutional order. The spiritual dimension, which is distinctive to the madrasah context, reinforces responsibility through disciplined worship practices, engagement in religious activities, and consistent application of Islamic values in everyday life. Responsibility toward oneself integrates these dimensions by fostering self-discipline, personal accountability, and autonomous character development.

Despite these positive developments, the findings also identify several inhibiting factors that constrain the growth of students' moral awareness. These obstacles originate from both internal and external sources. Internally, low intrinsic motivation and emotional as well as spiritual immaturity hinder students' ability to perform responsibilities based on self-awareness rather than external pressure. Externally, family environments characterized by overprotective or permissive parenting styles tend to limit students' independence and sense of accountability. Peer environments further contribute through negative social pressure, including the normalization of rule violations and ridicule toward students who

exhibit discipline or religious commitment. Institutional factors also play a role, particularly when disciplinary systems emphasize punishment without adequate moral guidance, or when inconsistencies in educators' moral exemplification undermine the credibility of moral instruction (Martinez & Partin, 2023). These findings underscore that students' moral awareness requires a consistently supportive and educative environment to flourish.

The results further demonstrate that students' moral awareness plays a decisive role in shaping positive behavior within the madrasah. Awareness functions as an internal driving force that underpins consistent and sustainable behavior, distinguishing it from behavior motivated solely by external supervision, rewards, or sanctions. Students who possess academic, social, and spiritual awareness tend to exhibit honesty, discipline, empathy, and religious commitment in their daily lives. Moral awareness also serves as a mechanism of self-regulation, preventing deviant behaviors such as cheating and bullying, while simultaneously encouraging proactive initiatives such as maintaining cleanliness and assisting peers. Interview findings highlight a clear distinction between behavior driven by external control—which is fragile and situational—and behavior rooted in internal awareness, which is stable and enduring. Students with strong moral awareness consistently demonstrate integrity, responsibility, and moral initiative, even in the absence of supervision, confirming that awareness operates as the causal foundation of positive behavior in the madrasah environment.

c. The Impact of Moral Value Internalization on Shaping Students' Awareness of Maintaining Learning Facilities

The findings indicate that students play a fundamental role in maintaining learning facilities, as their active involvement is central to sustaining a conducive educational environment. The internalization of moral values enables students to perceive school facilities as an *amanah* (trust), which fosters a sense of moral and religious responsibility in their use and care. This understanding cultivates cautious and respectful behavior toward classrooms, learning equipment, places of worship, and the broader madrasah environment. Consequently, the maintenance of facilities is no longer viewed as a coercive obligation but as an intrinsic moral duty rooted in ethical and spiritual awareness. Programmed habituation activities—such as daily cleaning duties, weekly “Clean Friday” programs, and routine communal work—function as effective mechanisms for reinforcing discipline, cooperation, and a sense of collective ownership among students. Through direct participation, students

develop social concern and shared responsibility for their learning environment, strengthening collective awareness and mutual accountability (Marzuqi et al., 2023)

Interview data from Madrasah Aliyah Zainul Hafidz At-Taufiq further demonstrate that students' involvement in maintaining learning facilities occupies a central position in the formation of responsibility, trustworthiness, and discipline. Teachers systematically instill the understanding that all madrasah facilities constitute a shared trust that must be preserved as a practical manifestation of faith. This understanding is not transmitted solely through moral instruction but is internalized through daily habituation and consistent role modeling. The internalization process is reflected in observable student behaviors, such as careful use of facilities, returning borrowed equipment according to established rules, and initiating minor repairs without waiting for teacher directives. Such behaviors indicate the emergence of internal awareness and moral autonomy in safeguarding shared interests. Habituation programs, supported by educators' persuasive and educative guidance, reinforce the notion that maintaining learning facilities is not merely an institutional requirement but an act of worship and moral responsibility, contributing simultaneously to infrastructure sustainability and students' religious and social character formation.

The maintenance of learning facilities at the madrasah is implemented as an integrated and systematic process designed to ensure a safe, comfortable, and pedagogically supportive environment. Conceptually, maintenance activities are classified into routine or preventive maintenance, periodic maintenance, and corrective maintenance. Preventive maintenance includes daily cleaning duties and classroom organization, while periodic maintenance encompasses scheduled activities such as repainting and technical servicing. Corrective maintenance is responsive in nature, addressing damage after it occurs, such as repairing broken doors or malfunctioning equipment (Ayusaputri & Musatafa, 2024). Interview findings confirm that these categories are applied comprehensively across all school assets, including buildings, furniture, electrical and water installations, information technology infrastructure, and sports and arts facilities. This holistic scope ensures that the physical environment remains functional and supportive of learning processes.

The effectiveness of facility maintenance is strongly supported by multi-stakeholder collaboration within the madrasah community. Students and teachers participate directly in cleaning duties and communal work, which simultaneously function as character education activities. Administrative and cleaning staff manage daily maintenance routines, while

technicians handle specialized technical issues. The involvement of parents and the school committee in large-scale maintenance initiatives strengthens external support and fosters a shared sense of ownership. Such participatory networks not only extend the lifespan of school assets and improve budget efficiency but also create a physical and psychosocial environment conducive to learning. A well-maintained environment enhances students' concentration, motivation, and respect for shared facilities, thereby directly contributing to the quality of the educational process.

In addressing facility damage, the madrasah adopts two complementary approaches: corrective maintenance and emergency maintenance. Corrective maintenance operates as a structured and planned response to identified damage, following a systematic process that includes participatory reporting, technical verification by the facilities management team, budget planning through the School Activity and Budget Plan (RKAS), and implementation of repairs. This approach emphasizes efficiency, accountability, and documentation, allowing post-repair analysis to inform future preventive strategies. Interview data reveal that such documentation is used to identify recurring issues and improve long-term procurement and maintenance planning.

Emergency maintenance, by contrast, is activated in crisis situations that threaten safety or disrupt school operations. This approach prioritizes rapid response and risk mitigation by temporarily suspending routine bureaucratic procedures. Preparedness is ensured through the formation of trained emergency response teams with access to critical contact information and utilities. Immediate actions include isolating hazards—such as shutting off electricity or restricting access to damaged areas—followed by coordinated communication and temporary repairs. The integration of corrective and emergency maintenance enhances institutional resilience, ensuring continuity of learning while safeguarding the school community.

Teachers emerge as key agents in directing and cultivating students' concern for the maintenance of madrasah facilities. Their role extends beyond academic instruction to encompass character formation, moral guidance, and consistent role modeling. Teachers' daily behaviors—such as maintaining cleanliness, using facilities responsibly, and responding promptly to damage—serve as powerful contextual learning experiences that students observe and emulate. Through intentional integration of facility-care values into classroom instruction, teachers connect these practices to religious teachings, social norms, and

environmental awareness, reinforcing the understanding that maintaining school facilities constitutes both an act of faith and a form of social responsibility (Nisa, 2022).

Moreover, teachers function as mentors and motivators by providing positive reinforcement, routine guidance, and persuasive communication that nurtures students' intrinsic motivation. Appreciation and recognition for students who demonstrate high levels of care reinforce internal awareness rather than fear-based compliance. Teachers also act as initiators and facilitators of habituation programs that actively involve students in facility maintenance, providing meaningful experiential learning opportunities (Herdiansyah et al., 2024). The synergy between teachers, madrasah leadership, parents, and educational staff strengthens a sustainable culture of facility care, embedding it as an integral and enduring element of daily madrasah life.

2. Comparison with Previous Studies

The findings of this study demonstrate a strong alignment with previous research emphasizing the importance of moral value internalization in shaping students' responsibility, discipline, and ethical behavior within educational settings. Consistent with Lickona's (1991) theory of moral internalization, the results confirm that moral values become meaningful and effective when transformed from abstract understanding into habitual and spontaneous actions through continuous practice. Similarly, the role of teachers as moral role models identified in this study reinforces Social Learning Theory, which posits that moral behavior is largely shaped through observation, imitation, and reinforcement (Bandura, 1977). The consistent demonstration of responsibility by teachers and school leaders at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas parallels earlier findings highlighting the significance of exemplary conduct in effective character education (Ningsih & Dewi, 2022).

This study also corroborates character education research asserting that moral development must integrate cognitive, affective, and behavioral dimensions (Berkowitz & Bier, 2005). Students' active participation in maintaining learning facilities reflects the successful translation of moral knowledge and values into observable behavior, supporting prior studies that emphasize the effectiveness of habituation and participatory approaches in moral education (Andeslan & Uyun, 2023; Afrianti, 2021). Furthermore, the ecological perspective adopted in this study resonates with Bronfenbrenner's (1979) Educational

Ecology Theory, which views the school environment as an interactive system shaping students' moral awareness and sense of responsibility.

However, this study extends previous research by focusing specifically on students' responsibility for maintaining physical learning facilities—an aspect often overlooked in prior studies. While earlier research predominantly addressed interpersonal morality, discipline, religious practice, or general environmental awareness (Hasan et al., 2021; Ningrum & Suradji, 2021; Rahman et al., 2023), this study provides empirical evidence linking moral value internalization directly to concrete behaviors related to facility maintenance. In contrast to studies that identified persistent gaps between moral instruction and behavior (Jamaludin et al., 2022; Yasir & Susilawati, 2021), the findings here demonstrate that integrative strategies combining role modeling, habituation, and institutional support can effectively bridge this gap within the madrasah aliyah context.

3. Implications of Findings

The findings of this study contribute both theoretically and practically to the field of moral and character education, particularly within Islamic secondary education. Theoretically, this research strengthens the conceptual understanding of moral value internalization by empirically demonstrating its psychomotor dimension. By linking moral internalization to students' concrete responsibility for maintaining learning facilities, the study advances existing theories of moral education beyond cognitive and affective domains, reinforcing the notion that moral values reach their highest educational significance when manifested in consistent behavior (Lickona, 1991; Berkowitz & Bier, 2005). The integration of Social Learning Theory and Educational Ecology Theory further enriches the theoretical framework by highlighting the interactive role of role models, institutional culture, and physical environment in shaping moral awareness (Bandura, 1977; Bronfenbrenner, 1979).

Practically, the findings offer actionable insights for madrasah leaders, teachers, and policymakers. The demonstrated effectiveness of role modeling, structured habituation programs, and participatory maintenance activities suggests that moral education initiatives should be embedded within daily school routines rather than confined to classroom instruction. The study underscores the importance of positioning facility maintenance as a moral and religious responsibility, thereby fostering students' intrinsic motivation and sense of ownership toward school resources. This approach supports sustainable school management by extending the lifespan of educational facilities while simultaneously

strengthening students' character, responsibility, and environmental awareness. For Islamic educational institutions, the findings reaffirm that moral education rooted in religious values can effectively address contemporary challenges related to student responsibility and school sustainability.

4. Research Limitations

Despite its contributions, this study has several limitations that should be acknowledged. First, the research was conducted within a single madrasah aliyah, which may limit the generalizability of the findings to other educational contexts with different cultural, institutional, or socio-economic characteristics. Second, the study relied primarily on qualitative data derived from interviews, observations, and document analysis, which may be subject to researcher interpretation and potential bias despite efforts to ensure credibility and triangulation. Third, the study did not quantitatively measure the degree of change in students' behavior over time, making it difficult to assess the long-term sustainability of moral internalization outcomes. Additionally, external variables such as family background, peer influence outside school, and broader community norms were not fully controlled, even though they may significantly affect students' moral awareness and behavior (Nerita et al., 2023; Andini et al., 2020).

Future research is therefore encouraged to adopt mixed-methods or longitudinal designs, involve multiple madrasahs, and incorporate quantitative indicators of behavioral change to strengthen the empirical basis of moral internalization studies. Expanding the scope of investigation to include parental and community roles would also provide a more comprehensive understanding of the factors influencing students' responsibility toward maintaining learning facilities.

CONCLUSION

This study concludes that the internalization of moral values plays a pivotal role in strengthening students' awareness and concrete sense of responsibility for maintaining learning facilities at Madrasah Aliyah Zainul Hafidz At-Taufiq Buwun Mas. Moral internalization is shown to function not merely as moral instruction, but as a comprehensive character education process that translates ethical values into consistent and observable behavior. Through integrative strategies—teachers' role modeling, habituation of positive practices, value integration within learning activities, and participatory school programs—

students increasingly develop responsibility, care, and a sense of ownership toward their learning environment. This process unfolds through the stages of value transformation, value transaction, and value transinternalization, culminating in voluntary and sustained actions such as maintaining cleanliness, preventing damage to facilities, and encouraging peers to care for school property. These findings directly address the research objectives by demonstrating that effective moral value internalization can bridge the gap between moral understanding and psychomotor implementation in real school contexts.

At the same time, the study indicates that moral value internalization has not yet reached an optimal level for all students. While most learners display improved awareness and responsibility, a minority still exhibit negligent behavior toward school facilities. This limitation is shaped by contextual and methodological factors, including the focus on a single madrasah, reliance on qualitative data, and limited control over external influences such as family background, peer culture, and exposure to digital media. Inconsistencies in role modeling and the absence of continuous monitoring mechanisms also emerge as challenges that may weaken the sustainability of internalization outcomes.

Building on these findings, future research is recommended to broaden the scope of investigation by involving multiple madrasahs and employing mixed-methods or longitudinal designs to capture behavioral change over time more comprehensively. Subsequent studies should explore structured integration of family and community participation in reinforcing students' moral responsibility, particularly in relation to environmental and facility maintenance. Further examination of institutional supervision systems and the impact of digital culture on moral internalization is also warranted. Collectively, this study contributes to the advancement of moral and character education by demonstrating that holistic and consistent moral value internalization can foster individual character development and support the formation of a sustainable, responsible school culture within Islamic secondary education.

REFERENCES

- Apriyani, H., Yanti, Y., Ajir, I. C., & Anwar, C. (2025). Strategi Manajemen Guru PAI dalam Menghadapi Transformasi Digital: Tantangan dan Sistem Pendidikan Islam di Indonesia. *DIMAR: Jurnal Pendidikan Islam*, 6(2), 183–187. <https://doi.org/10.58577/dimar.v6i2.395>
- Arnaningsih, Y., Nurhayati, A., & Bima. (2025). Strategi Integrasi Pendidikan Agama Islam dengan Teknologi Digital untuk Meningkatkan Pemahaman dan Pengamalan Siswa

- di Sekolah. *SOKO GURU: Jurnal Ilmu Pendidikan*, 5(1), 222–236. <https://doi.org/10.55606/sokoguru.v5i1.5135>
- Azami, T., & Basukiyatno, B. (2022). Adaptasi Guru Pendidikan Agama Islam dalam Digitalisasi Pembelajaran Pasca Pembelajaran Jarak Jauh. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 7(2), 133–150. <https://doi.org/10.24235/tarbawi.v7i2.11630>
- Bahijah, I., & Khumairoh, S. A. (2025). Digital transformation of Islamic education through deep learning in the postmodern era. *Journal of Professional Teacher Education*, 3(1), 46–54. <https://doi.org/10.12928/jprotect.v3i1.1489>
- Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2021). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Dearing, J. W., & Cox, J. G. (2018). Diffusion of innovations theory, principles, and practice. *Health Affairs*, 37(2), 183–190. <https://doi.org/10.1377/hlthaff.2017.1104>
- Faiz, A., Kurniawaty, I., & Hadian, V. A. (2025). Transformasi Digital Pendidikan: Efektivitas Pemanfaatan Platform Digital Pendidikan oleh Guru Sekolah Dasar di Kecamatan Arjawinangun. *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, 6(4), 2876–2886. <https://doi.org/10.38035/jmpis.v6i4.4961>
- Farhatin. (2025). Kesenjangan Akses Pendidikan Digital di Daerah 3T (Tertinggal, Terdepan, dan Terluar). *Maliki Interdisciplinary Journal*, 3(2), 1494–1502. <https://urj.uin-malang.ac.id/index.php/mij/article/download/16179>
- Farisia, H., & Syafi, I. (2024). Professional development on digital literacy for teachers in early childhood education in the digital era. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 360–375. <https://doi.org/10.31538/tijie.v5i3.820>
- Fullan, M. (2016). *The new meaning of educational change* (5th ed.). Teachers College Press.
- Guest, G., MacQueen, K. M., & Namey, E. E. (2023). *Applied thematic analysis* (2nd ed.). SAGE Publications.
- Harahap, A. H. (2025). Strategi Pembelajaran Berbasis Teknologi untuk Guru Pendidikan Agama Islam di Era Digital. *Jurnal Edukatif*, 3(1), 112–118. <https://ejournal.edutechjaya.com/index.php/edukatif/article/view/1301>
- Hargreaves, A., & Fullan, M. (2012). *Professional capital: Transforming teaching in every school*. Teachers College Press.
- Istibana, & Aimah, S. (2025). Digital transformation in Islamic education management: Challenges and opportunities. *Journal of Education Management and Policy*, 1(1), 9–19. <https://doi.org/10.61987/sedu.v1i1.000>
- Izzah, N., Nuraini, S. H., Abyan, S., & Syafi, I. (2025). Tantangan dan Strategi Kompetensi Guru Pendidikan Islam dan Adaptasi Teknologi dalam Penguatan Nilai Spiritual. *DIKSI: Jurnal Kajian Pendidikan dan Sosial*, 6(2), 114–121. <https://doi.org/10.53299/diksi.v6i2.1567>
- Koehler, M. J., Mishra, P., & Cain, W. (2013). What is technological pedagogical content knowledge (TPACK)? *Journal of Education*, 193(3), 13–19. <https://doi.org/10.1177/002205741319300303>

- Maifadillah, R. (2021). Implementasi Pembelajaran PAI pada Masa Pandemi COVID-19: Studi Kasus di SMP N 1 Bukit Sundi. *Jurnal El-Rusyd*, 6(2), 76–89. <https://www.ejournal.stitahlussunnah.ac.id/index.php/el-rusyd/article/view/71>
- Mishra, P., & Koehler, M. J. (2006). Designing instruction with TPACK framework. In *The handbook of technological pedagogical knowledge for educators*. Routledge.
- Mukarromah, A., R. A. H. A., & Manshur, U. (2025). Digital transformation in Islamic religious education: Trend or necessity in the post-pandemic era. *Indonesian Journal of Education and Social Studies*, 4(1), 85–99. <https://doi.org/10.33650/ijess.v4i1.7084>
- Muslim. (2024). Internalizing digital technology in Islamic education: Pedagogical and cultural considerations. *Scaffolding: Journal of Islamic Education*, 6(3), 180–197. <https://doi.org/10.37680/scaffolding.v6i3.6309>
- Nata, A., Rosyada, D., Dinia, M., Rahiem, H., Abdulbosit, R., & Ugli, R. (2024). Digital extension of digital literacy competence for Islamic religious education teachers in the era of digital learning. *Jurnal Pendidikan Agama Islam*, 21(2), 402–420. <https://doi.org/10.14421/jpai.v21i2.9719>
- Nijo, E., Hamzah, N., & Wirawan, R. (2024). Adaptation of islamic religious education learning through digital technology for grade 12 students at SMK Muhamdiyah Sintang. *At Turots: Jurnal Pendidikan Islam*, 6(2), 616–628. <https://doi.org/10.51468/jpi.v6i2.766>
- Rogers, E. M. (2003). *Diffusion of innovations* (5th ed.). Free Press.
- Rusdianti, D., Hakim, L., & Muhibin, N. A. (2025). Strategi Media Pembelajaran PAI dalam Pembelajaran Al-Qur'an Hadits di Era Digital Abad 21. *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam*, 2(3), 180–195. <https://doi.org/10.59841/miftahulilmi.v2i3.174>
- Stiawan, F., Dinata, S., Hafiz, A., et al. (2025). Strategi Guru PAI dalam Menumbuhkan Literasi Al-Qur'an pada Generasi Digital. *PROGRESIF: Jurnal Pendidikan dan Profesi Keguruan*, 4(2), 272–278. <https://doi.org/10.59562/progresif.v4i2.10406>
- Sugiyono. (2022). *Metode Penelitian Kualitatif untuk Penelitian yang Bersifat Eksploratif, Interpretatif, dan Konstruktif*. Alfabeta.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wardani, R. R. W. A. (2025). Dinamika Ekosistem Pendidikan dan Implikasinya terhadap Pendidikan Agama Islam di Lingkungan Sekolah Formal. *Action Research Journal Indonesia (ARJI)*, 7(4), 3199–3213. <https://doi.org/10.61227/arji.v7i4.606>
- Woolfolk, A. (2019). *Educational psychology* (14th ed.). Pearson.
- Yin, R. K. (2021). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- Yunus, M., Supriadi, D., Kurniati, N. S., & Solehudin, D. (2025). Welcoming the Islamic education revolution: Adaptive curriculum in facing the digital era. *Jurnal Eduslamic*, 3(1), 27–36. <https://doi.org/10.59548/jed.v3i1.400>
- Zubaidah. (2023). Peningkatan Kompetensi Guru PAI dalam Menghadapi Revolusi Digital. *Kharismatik: Jurnal Ilmu Pendidikan*, 1(2), 65–77. <https://doi.org/10.70757/kharismatik.v1i2.17>

