Internalization of Islamic Values and Piousness of Daqu Primary School Students Based on Tahfidz and National Curriculum

Hidayatus Sholihah[1*], A. Zaenurrosyid[2]

[1,2] Universitas Islam Sultan Agung, Semarang, Indonesia

Email: hida@unissula.ac.id, zaenurrosyid@unissula.ac.id

Abstract

This study discusses the model of internalizing Islamic values and students' morals through the This study discusses the internalization model of Islamic values and morals of students through the integration of Daqu Method learning in the integrated curriculum at Primary Daqu School at Semarang, Central Java. The Daqu Method, which prioritizes the balance between intellectual, spiritual, and emotional intelligence, is the main approach in shaping the character of students. The research method used is a qualitative approach with a case study at Primary Daqu School. Data collection techniques include observation, in-depth interviews, and documentation. The findings reveal that the internalization of Islamic values and morals is carried out through three main aspects: exemplary-based learning (uswah hasanah), habituation in daily activities, and value integration within subjects. Teachers play a crucial role as primary role models in shaping students' character through compassionate interactions and an Islamic values-based approach. Additionally, a conducive school environment supports the internalization process, such as the culture of tahfiz, congregational prayers, and the implementation of honesty, discipline, and social care values in every school activity. By applying the Daqu Method in the integrated curriculum, students not only acquire academic knowledge but also develop a strong religious understanding and good morals.

Keywords: *Daqu Method, Morals Internalization, Integrated Curriculum, Islamic Education*

Abstrak

Penelitian ini membahas model internalisasi nilai-nilai keislaman dan kesalehan akhlak anak didik melalui integrasi pembelajaran Daqu Method dalam kurikulum terpadu di Primary Daqu School. Daqu Method, yang mengedepankan keseimbangan antara kecerdasan intelektual, spiritual, dan emosional, menjadi pendekatan utama dalam membentuk karakter peserta didik. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan studi kasus di Primary Daqu School Semarang Jawa Tengah. Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai keislaman dan akhlak dilakukan melalui tiga aspek utama, yaitu pembelajaran berbasis keteladanan (uswah hasanah), pembiasaan dalam aktivitas keseharian, serta integrasi nilai dalam mata pelajaran. Guru berperan sebagai model utama dalam membentuk karakter siswa melalui interaksi yang penuh kasih sayang dan pendekatan berbasis nilai-nilai Islam. Selain itu, lingkungan sekolah yang kondusif turut mendukung proses internalisasi, seperti adanya budaya tahfiz, shalat berjamaah, serta penerapan nilai-nilai kejujuran, disiplin, dan kepedulian sosial dalam setiap kegiatan sekolah.

Kata Kunci: Daqu Method, Internalisasi Akhlak, Kurikulum Terpadu, Pendidikan Islam

INTRODUCTION

Education is one of the fundamental aspects in shaping the character and morals of students. In Islam, education is not only oriented towards cognitive aspects but also encompasses the formation of morals and Islamic values that serve as the foundation for daily life. In line with the progress of time, modern education systems demand innovation in teaching methods that can effectively internalize Islamic values in students.

Primary Daqu School is one of the educational institutions that adopts the Daqu Method, a learning approach that emphasizes the integration of general knowledge and Islamic values within a unified curriculum. The Daqu Method prioritizes aspects of tawhid (monotheism), morals, and life skills based on Islamic teachings, aiming to shape students' character with noble morals (akhlakul karimah) while also developing intellectual, emotional, and spiritual intelligence.

However, challenges in internalizing Islamic values in education remain a pressing issue that requires attention. Several factors, such as a curriculum that is not yet fully integrated, less applicable teaching methods, and a lack of synergy between schools, families, and the environment, pose obstacles to the formation of students' Islamic character. Therefore, a systematic and applicable model for internalizing Islamic values is needed to ensure that education based on Islamic values can be effectively implemented. This research aims to analyze the model of internalizing Islamic values and morals in students through the integration of the Daqu Method in the unified curriculum at Primary Daqu School. By understanding how this method is applied and evaluated, it is hoped that an effective learning model for shaping students' Islamic character can be identified.

The implementation of Islamic value-based education in schools is not merely about transferring knowledge but also involves a continuous process of habituation. In the context of the Daqu Method, the internalization of Islamic values is achieved through various approaches, such as teacher role modeling, experiential learning activities, and the reinforcement of spiritual aspects in students' daily lives. This method not only teaches academic material but also instills positive habits aligned with Islamic teachings, such as discipline, responsibility, and care for others.

Moreover, the integration of the Daqu Method into the unified curriculum at Primary Daqu School is designed to create a balance between formal education and character building. The unified curriculum allows students to connect general knowledge with Islamic values holistically, ensuring that their understanding of religion is not separate

from their daily lives. Thus, learning does not only take place in the classroom but is also applied in social interactions, extracurricular activities, and the school's Islamic culture.

Although this model offers various advantages, its implementation certainly faces challenges. One of the main challenges is ensuring that the internalization of Islamic values is effective and consistent across all aspects of learning. Additionally, the involvement of teachers, parents, and the school environment in supporting Islamic value-based learning is a crucial factor in the success of this model. Therefore, this research seeks to explore how the Daqu Method is applied in the unified curriculum and to what extent it is effective in shaping students' Islamic character.

The importance of integrating Islamic values into early childhood education has been recognized as a strategic step in shaping a generation that is not only intelligent but also possesses noble morals. In this context, the Daqu Method offers an innovative solution by harmoniously combining knowledge and Islamic values. The unified curriculum implemented at Primary Daqu School aims to create an educational environment that facilitates the holistic development of students' character, encompassing spiritual, moral, intellectual, and social aspects.

However, despite its comprehensive implementation, the measurement and evaluation of the success of this model for internalizing Islamic values remain limited. Therefore, this research will also examine how the internalization process occurs in daily practice, both through direct teaching methods in the classroom and extracurricular activities that emphasize Islamic values. In this regard, the research will attempt to explore how the effectiveness of the Daqu Method in shaping students' behavior, morals, and Islamic character can be measured through an in-depth qualitative approach, focusing on observations and interviews with various stakeholders, such as teachers, students, and parents.

One important aspect of this research is the role of teachers in implementing this method with full awareness and role modeling. As central figures in education, teachers play a crucial role in guiding students to understand and apply Islamic values in their lives. Additionally, parental involvement is an equally important supporting factor in strengthening character education both at home and in school.

As the pace of societal development accelerates, the challenges of preserving moral and spiritual values become increasingly significant. Therefore, it is crucial to have an educational model that not only emphasizes the transfer of knowledge but also focuses on character building based on Islamic principles. This research is expected to contribute to exploring an educational model that can optimally internalize these values, while also providing useful recommendations for

other Islamic educational institutions seeking to develop a curriculum more integrated with Islamic values.

Through this research, it is hoped that a deeper understanding of strategies for internalizing Islamic values in primary education can be achieved. The findings of this study are also expected to contribute to the development of an Islamic value-based learning model that is not only theoretically effective but also practically applicable in the educational practices of other Islamic schools.

METHOD

This research employs a qualitative approach, involving literature review, references, and interview data (Moleong, 2017). Primary and secondary data are used to form a comprehensive analysis in this research. To collect data, various methods will be employed, including observation, literature review, and interviews with the community and stakeholders in the Semarang region, Central Java. This research focuses on the patterns implemented in internalizing Islamic values and moral piety among students through the unified learning system of the Daqu Method in the integrated curriculum at Primary Daqu School (Bernard, n.d.).

Secondary data sources come from various documents regarding the patterns implemented in internalizing Islamic values and moral piety among students. Other secondary data includes related documents, such as references pertaining to the scope of Islamic values, morals, and the Daqu Method within the integrated curriculum at Primary Daqu School. In this research, data is collected through observation, interviews, and document analysis (Denzin & Lincon, 2011).

The interviews were conducted by visiting the relevant institution several times. As part of the pre-research process, in-depth observations were carried out to gain a direct understanding of the patterns implemented in internalizing Islamic values and moral piety among students within the Integrated Curriculum. The initial interview process was unstructured, aiming to establish a good rapport with the informants first. Follow-up meetings were then conducted through in-depth interviews and further observations during visits to Daqu Semarang (Ibrahim, 2018).

The data is analyzed through several stages, including field data analysis, theoretical analysis, and philosophical analysis. Data related to Islamic values, morals, and the Daqu Method within the integrated curriculum at Primary Daqu School is processed using a descriptive-analytical approach. The interview results are explained and analyzed by considering every dynamic and phenomenon that emerges through the research subjects. To draw conclusions, the next step is to critically and

logically analyze the data after all information has been collected and sorted from documentation, observations, and interviews (Denzin & Lincon, 2011) .

The data analysis model developed by Miles and Huberman is used in this research, which includes the stages of data collection, reduction, presentation, and verification to draw conclusions (Miles, M.B, Huberman, A.M, & Saldana, 2014). The method of data validity checking is conducted to prevent errors in data **analysis**. The term triangulation refers to the process of testing the validity, authenticity, or verification of data by combining various sources or methods as tools for checking or comparing with the collected data (Batubara, 2017) .

RESULT AND DISCUSSION
The Daqu Method, Integrated Curriculum, and Internalization of Students' Moral Piety

Being a righteous person (shalih) is an important initial step in the life of a Muslim, but it is not enough if it is limited to self-improvement alone. Islam teaches its followers not only to be shalih but also to be muslih, individuals who strive to bring goodness and improvement to others and their environment. In the Islamic perspective, being shalih is a great virtue. A shalih person strives to maintain a good relationship with Allah (habluminallah) through diligent worship, noble character, and high piety. However, Islam does not only teach focusing on self-improvement but also emphasizes playing a role in improving and bringing change to others. Therefore, the role of being a muslih is crucial—someone who not only improves themselves but also contributes to the betterment of society and their surroundings.

The One Day One Verse Method is a Quran memorization technique developed by Ustadz Yusuf Mansur since 2008. This method has been tested at PPPA Darul Quran and is now widely implemented in various parts of the world. This approach has the advantage of focusing on only one verse per day, making it easier for children to remember and retain their memorization over a long period without feeling burdened. The memorization process involves absorbing information orally, allowing students to repeat and recall the verses they have learned. Repeated memorization can strengthen a child's memory. Memorizing the Quran is not just about remembering verses but also serves as a means to draw closer to the Quran. By frequently reciting the holy verses, the soul and mind will better absorb their meanings (Ahmad, 2014).

Teachers play a crucial role in guiding the memorization process. They read the verses aloud and then guide the children to repeat the syllables in the verse five times. If a child has not yet memorized the verse,

the repetition is increased to ten times until the verse can be perfectly memorized. Children who have mastered the memorization can recite it in front of the class or while seated, while those who still struggle will continue to receive guidance until they succeed.

This method also involves the active role of parents. Children who have not yet mastered the memorization in class are given assignments to repeat it at home with their parents or Quran teachers. Consistent memorization enhances the children's learning motivation and strengthens the collaboration between teachers, parents, and the community (Fajarini, 2023). The interaction of Indonesian society with the Quran has always been filled with meaningful rituals. From basic activities such as learning to read the Quran, memorizing its sacred verses, to the ever-evolving dynamics of interpretation, all of these contain profound wisdom. The process of learning to recite the Quran in Indonesia has never been confined to a single method, from the early days of Islam's arrival to the present. Various methods such as Baghdadi, Iqro', Qiro'ati, Yanbu'a, and others demonstrate the diversity of approaches in teaching.

Daarul Qur'an Elementary School in Semarang implements various curricula, one of which is the standout daQu method curriculum. This curriculum has been adopted as a distinctive feature of the school to differentiate it from other educational institutions. Its goal is to shape better student character by habituating them to perform obligatory prayers on time and practice sunnah (recommended) acts of worship from an early age. According to the curriculum coordinator, there are three types of curricula implemented at Daarul Qur'an Elementary School. First, the international curriculum known as the Cambridge curriculum, applied to certain subjects such as mathematics, science, and English. Second, the national curriculum, which includes KTSP and the 2013 Curriculum, where grades 3 and 6 use KTSP, while grades 1, 2, 4, and 5 use the 2013 Curriculum.

Third, the daQu method curriculum, which is the school's flagship, as it instills the habit of worship as part of character education for students. This curriculum focuses on discipline in performing obligatory prayers on time and habituating sunnah practices as part of daily life. Each class in this school is limited to a maximum of 20 students to ensure a more optimal and effective learning process. In fact, in the previous academic year, there was a class with only 9 students, but this was not an obstacle. Currently, the school still occupies a rented building with limited facilities, but in the near future, the school will move to a new location on Jl. Dr. Cipto, Semarang. Despite the modest facilities, the enthusiasm for learning remains strong among both students and educators.

The learning process at Daarul Qur'an Elementary School does not only take place in the classroom but also outside the classroom as a strategy to prevent students from feeling bored. Facilities for outdoor learning include small shelters, a clean yard, and a mosque as a learning space. Before the teaching and learning activities begin, all students, educators, and staff are required to perform the Dhuha prayer in congregation. Prior to that, they are also encouraged to recite Quranic chapters such as Al-Waqi'ah and Ar-Rahman together. Specifically on Fridays, after the Dhuha prayer, students participate in morning exercises before returning to the classroom for lessons.

At Daarul Qur'an Elementary School, the curriculum includes general subjects as well as Islamic religious education, taught by specialized teachers. Learning is not limited to theoretical classroom instruction but also involves experiential activities outside the classroom that can be applied in daily life. Students are also required to participate in various weekly, monthly, and semesterly programs as preparation for their future. From an early age, students gain memorable experiences and habits that are not easily forgotten. The daQu Method curriculum focuses on character building through the practice of worship, which also influences other subjects, both general and religious. Key activities in this curriculum include performing obligatory prayers in congregation on time, Night of Faith and Piety Development (MABIT), Dhuha prayers, pre- and post-prayer sunnah prayers (qabliyah and ba'diyah), Quran memorization and reflection (tahsin and tahfidz), charity, sunnah fasting, and teaching and learning activities.

Additionally, values such as communal prayer, sincerity, patience, gratitude, and contentment are instilled in students' daily lives. One of the flagship programs implemented is MABIT, which aims to strengthen students' faith and piety. MABIT activities at Daarul Qur'an Elementary School in Semarang are held twice a year, at the beginning of the odd semester and at the end of the even semester before grade promotion. The activities are conducted separately, with even-numbered grades (grades 2, 4, and 6) participating in the odd semester and odd-numbered grades (grades 1, 3, and 5) participating in the even semester. The schedule is adjusted based on the division of odd and even classes. Besides MABIT, another practice is the Dhuha prayer, performed before the learning process begins. This prayer is held at 7:00 AM when students are still enthusiastic, making it more effective. Before the Dhuha prayer, all students recite the Quran, specifically Surah Al-Waqi'ah and Ar-Rahman, daily. The Dhuha prayer consists of four rak'ahs with two salaams, and the imam is selected from grades 5 and 6 students, rotating weekly according to the class schedule.

At Daarul Qur'an Elementary School, tahsin and tahfidz Quran learning are integral parts of the daQu Method curriculum and are among the flagship subjects. The primary goal of this subject is for students to memorize up to five juz (sections) of the Quran during their six years of study. Students who achieve this target will receive recognition and the opportunity to participate in a joint khatam (completion) ceremony at the central Daarul Qur'an in Tangerang, alongside students from all Daarul Qur'an branches across Indonesia.

The tahsin and tahfidz subjects are conducted daily for approximately 90 minutes (two class periods). Unlike general subjects or Islamic Education (PAI), tahsin and tahfidz do not have lesson plans (RPP) or syllabi because each student's memorization target varies according to their individual abilities. Students who successfully memorize at least four juz or more will be rewarded with a joint khatam ceremony at the central Daarul Qur'an in Tangerang, accompanied by their teachers. Tahsin and tahfidz lessons are provided to all students from grades 1 to 6 and have more allocated class hours compared to other subjects. The memorization target remains set at a minimum of five juz, as per the previously established policy. Overall, the daQu Method curriculum aims to instill optimism in students so they can have a bright future. The principle upheld in this curriculum is "dream, pray, and action," which is the main motto of Daarul Qur'an.

Every child must be encouraged to have big dreams. They should not be limited or made to fear dreaming big, as this can hinder the extraordinary potential they possess. With full support, children can grow into great individuals who contribute to leading the nation and the world. This aligns with the vision of Daarul Qur'an Elementary School, which is to produce a generation of pious leaders with Quranic character and an entrepreneurial spirit, capable of building Islamic civilization in the future (Rahmawati, 2018).

In Grade II, the tahfiz material jumps directly to Juz 1, with the competency standard being that students memorize Juz 1 to Juz 5 with good and fluent (mutqin) recitation. In the second semester, repetition and deepening of the material are carried out to improve memorization fluency. In Grade III, the competency standard is for students to memorize Juz 6 to Juz 10 with good and fluent recitation, with similar repetition and emphasis on fluency in the even semester. In Grade IV, according to the tahfiz syllabus, students are expected to memorize the Quran from Juz 11 to Juz 15 with good and fluent recitation, applicable in both the first and second semesters. The material in the second semester is almost identical to the first, with memorization still focused on Juz 11 to Juz 15.

In Grade V, the memorization material continues to Juz 16 to Juz 20, applicable in both the first and second semesters. In Grade VI, the competency standard is for students to memorize the Quran from Juz 21 to Juz 25 with good and fluent recitation, implemented throughout the academic year. In the first semester, the memorization material includes surahs such as Q.S. al-'Ankabut (29:46) to Q.S. Luqman (31:34), followed by various surahs up to Q.S. al-Shaffaat (37:182). In the second semester, the memorization material covers Q.S. Shaad (38:1) to Q.S. Az-Zumar (39:67), as well as several other surahs up to Q.S. al-Jaatsiyah (45:37). In Grade VII, the competency standard for both semesters is for students to memorize the Quran from Juz 26 to Juz 30 with good and fluent recitation.

Continuing from elementary school, the Tahfiz Daarul Qur'an Islamic Boarding School for junior high school implements a curriculum that includes the school curriculum, the Dirasah Islamiyah curriculum, and the tahfiz curriculum. The integration of these three curricula is the result of ijtihad (scholarly effort) in their development and implementation. This boarding school operates in an educational environment that combines formal and non-formal education. One of the guidebooks used is Qoidah Nurroniyah, published by al-Furqon. This book serves as a learning method for reading the Quran, focusing on tahsin (improving recitation) and Quran memorization. Additionally, there is a daily assessment module called Dalil Sanawi, and the Biro Tahfiz has also developed the Kaidah Daqu (Fauzi & Fata, 2021).

Implementation of Islamic Religious Education (PAI) in Classroom Learning

Islamic Religious Education (PAI) plays a crucial role in shaping the character of the next generation of Muslims, both in general schools and Islamic-based schools. Its primary goal is to instill Islamic values that can be applied in daily life. However, this educational process requires considerable time to achieve the desired results (Paramansyah, et al., 2023).

In the world of education, particularly in Islamic Religious Education (PAI), the challenges are becoming increasingly complex. The formation of noble morals, character building, and the instillation of religious values relevant to daily life are always essential components of PAI. However, traditional teaching methods applied in the PAI curriculum are often less effective in reaching Generation Z students. This is due to a mismatch between conventional methods and the more dynamic learning needs of students, which ultimately reduces their interest in studying Islamic Religious Education (Dewi, et al., 2024).

Islamic Religious Education (PAI) plays a vital role in shaping students' character and supporting their psychological well-being. By teaching spiritual, moral, and ethical values, PAI can serve as an effective means of enhancing the mental health of the younger generation. The principle of balance (mizaan) in Islam emphasizes the importance of maintaining equilibrium in all aspects of life, including mental health. Worship practices such as prayer (shalat), remembrance (dzikir), and reading the Quran can provide peace of mind and reduce stress. Educators in schools also play a key role in the emotional, behavioral, socio-cognitive, and psychological development of children into adulthood (Nasution, et al., 2024).

Islamic Religious Education (PAI) not only aims to transfer religious knowledge but also to build students' spirituality so they are prepared to face moral challenges arising from the influence of social media, pop culture, and globalization. Value-based learning methods, such as integrating digital technology with religious studies, can help Generation Z understand how Islamic values remain relevant in daily life. This approach includes the use of technology-based learning applications, interactive studies, and discussions on modern issues, such as ethics in the digital world and the impact of media on spiritual life. On the other hand, PAI also emphasizes the importance of character education based on the trilogy of education: family, school, and community.

Each generation has different characteristics, which influence the approach to curriculum implementation. Generation Z, known for being highly familiar with technology, quick-thinking, critical, and favoring interactive learning experiences, requires a tailored approach in Islamic Religious Education (PAI). Technology-based approaches are key, utilizing religious learning apps, interactive videos, and e-learning platforms to deliver PAI material. Additionally, the use of social media platforms like Instagram, TikTok, and YouTube to create engaging Islamic educational content is highly effective in reaching this generation.

Finally, process-based measurement and evaluation, self-reflection, and providing constructive feedback will help students continue to grow. The PAI curriculum for Generation Z not only aims to transfer religious knowledge but also to build strong character, tolerance, and the ability to face moral challenges in the era of globalization. With the right approach, PAI can be an effective tool for guiding Generation Z to become individuals with noble character who can contribute positively to society (Rivai et al., 2025).

The implementation of the Islamic Religious Education (PAI) curriculum in elementary schools, including at SD Daqu, plays a crucial role in shaping students' morals. By integrating contextual learning,

strengthening religious extracurricular activities, and involving parents, this curriculum can have a positive impact on the formation of students' character .(Islam et al., 2021). Problem-Based Learning (PBL) encourages students to seek solutions through approaches that involve critical and creative thinking. This approach also emphasizes collaboration, where students work together in groups to solve problems and share knowledge. On the other hand, learning that utilizes digital technology also has characteristics that support learning effectiveness. Collaboration among students is facilitated through discussion forums, webinars, or group projects. Evaluation is conducted using digital-based quizzes or assignments to periodically monitor students' understanding. Immediate feedback is provided through applications or learning management systems (LMS). Then, analysis is carried out by examining student learning data to assess the effectiveness of technology use and make necessary improvements. In the final stage, evaluation and innovation are required to adapt to technological advancements and students' needs (Anida et al., 2023).

Obstacles in implementing the curriculum include the need to complete learning media and infrastructure, provide oral questions or daily assessments, and form study groups. It is hoped that these steps can enhance the effectiveness of learning (Mikraj et al., 2025). Curriculum management itself is the cooperative, comprehensive, systemic, and systematic management of the curriculum, aimed at achieving the curriculum's objectives (Sobriyah, 2025).

In the discussion of moderate Islamic education, which emphasizes individual and social piety in building a harmonious society amidst the diversity of cultures, religions, ethnicities, and languages in Indonesia, the cultivation of moderation values such as compassion, justice, freedom of thought, and respect for differences in the school curriculum can shape the younger generation into tolerant and inclusive individuals. This approach is not only relevant for addressing social conflict challenges but also for promoting constructive interfaith and interethnic dialogue in a multicultural society. The government plays a crucial role in providing policy direction that supports inclusivity and moderation in education, including the development of educational standards, allocation of adequate resources, and oversight of policy implementation at the school level. With strong policies, the integration of moderate Islamic education can be carried out more effectively and sustainably (Saputra, 2024).

The implementation of school culture to enhance students' moderate attitudes includes several steps: 1) The school provides learning services and religious facilities accessible to all members of the school community. 2) The school strengthens inclusive cultural values, mutual

respect, and cooperation among school members. 3) Integrating moderate attitudes into existing school activities and curriculum (Darma, 2025). Integration in the education curriculum is often referred to as the integrative concept, which means combining two or more elements to achieve more effective learning objectives. In the context of Integrated Islamic Education, integration combines general knowledge with Islamic religious education within a single curriculum. Variations in integrated education learning include three main patterns: (1) an integrated curriculum, (2) an integrated day, and (3) integrated learning. In an integrated curriculum, general and religious subjects are structured within the same framework, with room for schools to add specialized subjects to the local content. Religious subjects can be included in the local content and taught on the same day as general subjects, without separating them in the daily schedule. Additionally, religious subject matter can also be taught thematically, linking themes from general subjects with religious teachings derived from the Quran and Hadith.

In Islamic education, the curriculum is an essential element that must be studied. The integration of Quranic lessons with general subjects is carried out through three approaches: (1) an integrated curriculum, where Tahsin and Tahfidz Quran lessons are included as local content within the same curriculum structure as general subjects, (2) an integrated day, where Tahsin and Tahfidz Quran lessons are taught on the same day as general subjects, and (3) integrated learning, where each topic in the subjects is connected to Quranic verses and Hadith (Maliana et al., 2022).

Students now have access to information from social media and the internet, which may not always be accurate and can influence their views on religion. Research by Amma et al. (2021) indicates that many students feel that religious teaching in schools still appears traditional and does not sufficiently consider technological advancements. Therefore, the methods of teaching Islamic Religious Education (PAI) need to adapt to the changing times. The use of various learning resources, such as educational videos, online discussions, and religious learning applications, can serve as alternatives to engage students' interest. Additionally, the concept of "learning by doing" or experiential learning can deepen students' understanding of Islamic teachings (Zahfa et al., 2025).

The Ministry of Religious Affairs of the Republic of Indonesia, particularly the Directorate of Islamic Religious Education, places great importance on character education in shaping a generation of young people with noble morals. One of the policies implemented to strengthen character education is through Presidential Regulation No. 87 of 2017 on Strengthening Character Education. This policy underscores the importance of integrating religious values into the school curriculum,

aiming not only to teach religious material but also to shape students' character based on Islamic teachings. In its implementation, the Directorate of Islamic Religious Education also encourages the development of extracurricular programs that can instill character values.

Integrating character education into the Islamic Religious Education (PAI) curriculum can be achieved through various effective approaches. First, teachers can identify character values within Islamic teachings and connect them with the subject matter (Nurjanah et al., 2024). For example, when teaching about honesty, teachers can provide examples from the history of the Prophet or Hadith that emphasize the importance of being truthful. Second, the implementation of active and participatory learning can encourage students to engage directly in the learning process. This method allows students to discuss and interact, making it easier for them to understand and apply character values (Wahana, Ilmiah, and Vol 2020).

Assessment of students' attitudes and behaviors needs to be conducted systematically to ensure that character education is effectively implemented (Wahyudi, Hariyati, and Mariana 2024). The use of active learning methods allows students to engage directly in the teaching and learning process. By involving students in discussions and practical activities, they can better understand the application of character values in real life. This method not only makes learning more engaging but also strengthens students' understanding of the importance of these values. Assessment of students' attitudes and behaviors must be conducted systematically to ensure that character education is effectively implemented. This assessment should cover aspects of knowledge, attitudes, and character-driven behavior. Recognizing students who demonstrate positive attitudes can encourage others to follow their example. Morality is an essential part of every individual's life, and religious education serves as an effective means of instilling moral values that will shape students' future behavior. Therefore, Islamic Religious Education (PAI) plays a significant role in creating individuals with noble character who can live harmoniously in society.

The success of integrating character education into the PAI curriculum depends on the commitment of all parties—teachers, schools, parents, and the community—to create an environment that supports the development of students' character. In the context of Islamic Religious Education (PAI), its scope encompasses various important aspects that contribute to the formation of students' character. One of these is the teaching of worship, where students are taught the procedures for performing acts of worship such as prayer, fasting, zakat, and Hajj. This learning is not only theoretical but also practical, aiming to enable

students to practice worship in accordance with Islamic teachings. Teachers play a key role in ensuring that students understand and perform worship correctly. The subject of ethics teaches values such as honesty, responsibility, cooperation, respect for parents, and tolerance. This learning aims to help students understand and apply these values in their relationships with family, friends, and society. The early formation of good ethics is a crucial step in creating a generation with noble character (Fauziyah, 2021).

The scope of Islamic Religious Education (PAI) also includes Islamic history and culture. This material provides an understanding of the stories of the prophets, their struggles in spreading Islamic teachings, and the roles of Islamic figures in the history of world civilization. Learning about history is expected to inspire students, foster pride in their religion, and motivate them to emulate the noble qualities of the prophets and Islamic figures. This ensures that worship becomes an integral part of their daily lives, grounded in Islamic values such as respecting differences, helping others, and maintaining Islamic brotherhood (ukhuwah Islamiyah). This learning aims to cultivate students into individuals who care for others and can live harmoniously in a diverse society (Fauziyah, 2021).

In addition, the use of technology in learning is also an important strategy. Teachers can integrate technology such as smartphones and interactive learning applications into the classroom to enhance the quality and effectiveness of learning. Utilizing platforms like Google Classroom to share materials and manage assignments, as well as quiz applications like Kahoot and Google Forms, can make assessments more engaging and enjoyable, encouraging student participation. At the end of each semester, teachers can request feedback from students regarding the learning methods implemented and conduct self-reflection and evaluation of the strategies used to improve future learning (Tinggi et al., 2025). The integration of learning media in Islamic Religious Education (PAI) serves several crucial purposes, including enhancing student engagement in the learning process by presenting more varied and easily understandable content. Additionally, this integration aims to facilitate the understanding of religious concepts, particularly through visualization or simulations that can clarify the material.

Lastly, a comprehensive evaluation should be conducted, encompassing cognitive, affective, and social aspects to provide a holistic picture of students' development, both in terms of intellectual understanding and the internalization of Islamic values (Pendidikan et al., 2025). In this context, technology is utilized in an integrated and effective

manner to enhance the quality of learning (Kemendikbud, 2021). Students are being prepared to face future challenges (Leksono et al., 2025).

Analysis of the Internalization of Moral Values through Worship, Learning, Habituation, and Exemplary Practices

In Islam, morality (akhlak) is always a primary goal in the educational process, as it is considered the foundation of a balanced life and plays a crucial role in the success of other pedagogical aspects. The core principles of morality consist of four elements: *hikmah*, which is the psychological ability to distinguish between right and wrong; *syajaah*, the courage to control emotional aspects while remaining guided by reason; *iffah*, self-restraint against desires and passions in accordance with reason and Islamic law; and *'adl*, the psychological balance in managing emotions and desires with wisdom, whether in restraining or expressing them (Mirnandy, Dwi Evita; Mustofa, 2023)

Islamic religious education, manifested in daily lessons on piety and righteousness at school, appears to have a positive impact on the moral behavior and courtesy of students in their everyday actions (Imelda, 2018). This effort serves as the primary role and function in shaping the moral character of students, supported by the consistency of instilling acts of worship (ubudiyah) in their daily activities, both at home and at school. In Islam, worship is not limited to rituals performed in the mosque but encompasses various aspects of life, including social interactions, economics, and environmental care. By understanding the concept of worship holistically, students will realize that every action they take, whether at home, school, or in their surroundings, is part of their devotion to Allah SWT. The internalization of values and the practice of ubudiyah in the Daqu Method learning at Primary Daqu School in Central Java emphasize the application of worship and its impact on shaping responsible, disciplined, and socially conscious character.

The Daqu Method also teaches moral values as the foundation for shaping students' ethical behavior. The moral values aimed for include teaching the importance of politeness, respect for parents and teachers, and maintaining good relationships with peers and the community. The content of piety values teaches patience, gratitude, and humility. Among the noble Islamic teachings emphasized in this concept are social values such as mutual assistance and care for others. Through this learning, students are encouraged to avoid selfishness and individualism. Students are guided to develop empathy and a strong sense of social solidarity, enabling them to collaborate, share, and help one another (Mina Listiana et al., 2023).

Therefore, the implementation of instilling Islamic and moral values starting from elementary school is aligned with the vision of creating a generation that excels academically while also shaping individuals with noble character rooted in the Quran (Cahyani & Masyithoh, 2023). One of the challenges that has been addressed is the lack of engaging and relevant teaching materials that can compete with the allure of social media, which often captivates students more effectively. Classroom learning is perceived by some children as monotonous repetition, necessitating variety and adequate facilities. Additionally, innovative teaching methods are required to enhance students' interest in striving for positive daily behaviors. Developing more creative and effective strategies remains a challenge for schools and teachers in contextualizing the learning process (Rosyada, 2023).

One contemporary approach that can be applied in internalizing Islamic and pious values through the Daqu Method is the use of technology and digital media as tools to enhance engagement. Interactive applications, educational videos, and games based on religious values are utilized to deliver material in an engaging and enjoyable manner (Tarsan dkk., 2022). The role of teachers in implementing the instillation of Islamic values is acknowledged by the principal of Daqu School as one of the determining factors for the success of learning and its evaluation. Teachers who can serve as role models in applying Islamic values will have a significant impact on students' character. Therefore, teachers' competence in delivering material creatively and inspirationally needs to be continuously improved. Teachers guide students in developing a sense of care for others, engaging them in discussions about the importance of respecting peers from different cultural and religious backgrounds (Soddiq et al., 2025).

Lessons Learned: Daqu Method & the Internalization of Islamic and Pious Moral Values

Maragustam explains that to instill character values and shape a good personality, six main principles of character education must be applied comprehensively and continuously. These six principles include: first, habituation or the cultivation and normalization of good behavior. Second, learning about correct moral values (moral knowing). Third, feeling and loving goodness (moral feeling and loving). Fourth, acting in accordance with good moral values (moral acting). Fifth, moral modeling provided by the surrounding environment. Sixth, repentance or returning to Allah. Character education aims to create individuals with noble morals who can become perfect human beings (insan kamil) in accordance with their roles as servants and vicegerents of Allah on earth.

The exemplary method (uswah hasanah) is a highly effective approach in shaping morals, religious values, and children's social behavior. In practice, teachers serve as role models for students, who tend to imitate the behavior and attitudes displayed by their educators. In the context of Islamic education, students are considered a trust (amanah) that must be guided holistically to ensure their optimal development. Therefore, the exemplary method becomes one of the strategies used to shape students' character by providing real-life examples that they can observe, internalize, and apply in their daily lives.

Although this method is highly effective, its implementation faces several challenges. First, the quality of educators is a key factor, as not all teachers possess sufficient integrity to serve as good role models. Second, negative environmental influences often conflict with Islamic values, as students are more easily influenced by popular figures in the media who do not always reflect Islamic exemplary behavior. Third, the role of families in providing role models is often suboptimal, meaning the examples set in schools do not always receive support from the family environment. Many parents do not fully understand or apply Islamic values in their daily lives (Wardi & Arif, 2023).

One solution to address these challenges is to enhance the competence of educators by providing training that focuses on moral development, strengthening Islamic values, and improving their ability to serve as good role models. The method of gentleness in Islam stands in contrast to anger, which arises from the dominance of impulsive desires (nafsu ammarah). Islam teaches its followers to adopt a gentle approach in education. According to Imam Al-Ghazali, gentleness is the ability to control emotions and restrain anger under the guidance of reason. Training in self-control is one way to help individuals become gentler in social interactions.

The Prophet Muhammad (peace be upon him) provided a clear example of educating with compassion and gentleness. In one instance, a man entered the mosque and urinated, causing the companions to react angrily. However, the Prophet (peace be upon him) calmly instructed them to let the man finish and then gently advised him that mosques are not places for such actions. In another example, during prayer, Mu'awiyah spoke to the Prophet (peace be upon him), who did not scold, hit, or rebuke him. Instead, after the prayer, the Prophet (peace be upon him) gently explained that human speech is not allowed during prayer, and only tasbih (glorification), takbir (praising Allah), and recitation of the Qur'an are permitted.

In his commentary, Imam An-Nawawi (d. 676 AH) explains that this hadith highlights the noble character of the Prophet Muhammad

(peace be upon him), who always prioritized gentleness and empathy in his interactions. This serves as a timeless example for educators and individuals in practicing patience, kindness, and understanding in their approach to teaching and guiding others (Enalya & Husni, 2024). The gentle teaching method plays a crucial role in shaping students' character. When a teacher demonstrates a gentle and compassionate attitude, students feel more comfortable and connected to the teacher, which motivates them to emulate such behavior. Thus, a gentle approach in education helps students build good character and apply Islamic values in their daily lives.

Micro-Level Educational Methods: The experimental method actively involves students in the learning process through experiments, observation of results, and independent conclusion-making. This method encourages students to interact directly with the concepts or theories being studied while honing their critical thinking skills (Nashiroh Dini Amaliya & Nirwana Anas, 2024). In addition to making students more active, the experimental method also enables them to develop various skills that are useful in their lives. This highlights the importance of the experimental method in the educational process (Nur Hayati, 2021).

However, there are several challenges in implementing the experimental method, such as: first, group cooperation that is sometimes ineffective, with some group members tending to be passive. Second, the limited availability of tools and materials required for experiments, which can be a barrier for schools lacking adequate facilities. Third, experiments require more time compared to other teaching methods, as each step demands precision to achieve optimal results. Fourth, the lack of enthusiasm from some students to actively participate in experimental discussions, which can affect the effectiveness of this method in learning.

The method of praise and punishment: the method of praise and punishment, also known as reward and punishment, aims to increase students' motivation in learning by rewarding their efforts, achievements, and positive attitudes. Punishment can be used to quickly correct undesirable behaviors, as long as it is applied wisely. (Hawa, 2024). This method aims to encourage students to be more motivated in learning, reinforce their positive behaviors, and discipline them through educational corrections. It is expected to create a productive and conducive learning environment (Gusmarni & Rahman, 2024). The repetition method: the process of repetition or repeated practice is an essential aspect of learning. This practice involves both mental and motor exercises. Repetition helps strengthen memory and skills, facilitating more effective learning.

Values such as sincerity, discipline, independence, simplicity, and noble character are instilled in students through structured daily activities, guidance from caregivers, and formal as well as extracurricular learning. This approach aims to shape students into disciplined, responsible individuals who are ready to face challenges with wisdom. Internal supporting factors include the disciplined and religious environment of the boarding school and the active role of caregivers. Meanwhile, external support from parents also plays a crucial role. Some internal inhibiting factors include differences in character among students and a lack of motivation from some students, while external inhibiting factors include limited available facilities (Khoiriyah et al., 2023).

In the education system at Primary Daqu School, worship practices are not merely seen as ritual obligations but also as essential tools for internalizing moral values. Each act of worship, such as congregational prayers, fasting, and zakat, is integrated into the curriculum with the aim of teaching students about discipline, responsibility, patience, and care for others. Worship goes beyond spiritual exercise; it becomes a means of instilling moral values in daily life. For example, in congregational prayers, children are taught to respect one another, maintain order, and cooperate in performing worship correctly, ultimately shaping positive character traits within them.

Additionally, in every learning session, the Daqu Method integrates Islamic values that emphasize noble morals. Every subject, whether religious or general, is taught with an approach that prioritizes character development and good morals. Teachers do not only deliver academic material but also emphasize values such as honesty, cooperation, responsibility, and respect for others, all of which are integral to Islamic moral teachings. Habituation is another key element of the Daqu Method, effectively internalizing morals. At Primary Daqu School, moral values are taught not only through theory but also through daily activities. The habituation of good behavior, such as greeting with salutations, expressing gratitude, maintaining cleanliness, and respecting parents or teachers, is consistently practiced in every aspect of school life.

Equally important is the role of teacher role modeling in the process of internalizing moral values. At Primary Daqu School, teachers serve not only as sources of knowledge but also as behavioral models for students. Moral values such as honesty, patience, responsibility, and empathy must be demonstrated by teachers in their daily lives, both inside and outside the classroom. Teachers who exhibit good behavior in their interactions with students, colleagues, and the surrounding community become tangible examples for children to follow. The exemplary behavior demonstrated by teachers in their daily practices reinforces the moral

lessons students receive in class. By observing and emulating their teachers' good behavior, students are more likely to adopt these values in their own lives.

Overall, the model of internalizing moral values at Primary Daqu School through the Daqu Method relies on a comprehensive approach that includes worship practices, classroom learning, habituation, and role modeling. Each of these elements supports the development of students' character based on strong Islamic values. By integrating moral values into every stage of learning and school life, it is hoped that students will grow into individuals who are not only intellectually intelligent but also possess noble character, ready to face future challenges with integrity and a strong sense of responsibility.

CONCLUSION

The model of internalizing Islamic and moral values in students through the integration of the Daqu Method into the integrated curriculum at Primary Daqu School has proven effective in shaping students' character based on Islamic principles. The comprehensive approach, which includes worship practices, classroom learning, habitual good behavior, and teacher role modeling, collectively supports the process of nurturing noble character in children. Through worship practices such as congregational prayers and fasting integrated into the curriculum, students not only learn spiritual aspects but also the moral values embedded within them, such as discipline, responsibility, and care for others. In classroom learning, teaching that prioritizes Islamic moral values transforms every subject into not just a transfer of knowledge but also a means of building students' character. The daily habituation of good behavior through social and school activities, such as greeting with salutations, maintaining cleanliness, and respecting others, also plays a crucial role in reinforcing the internalization of moral values. Additionally, teachers serving as role models who embody moral values in their daily lives enrich students' learning experiences, enabling them to emulate and adopt such good behavior in their own lives.

Overall, the Daqu Method model implemented at Primary Daqu School makes a significant contribution to shaping a young generation that is not only intellectually intelligent but also possesses noble character, ready to face life's challenges with integrity, responsibility, and empathy for others. With this holistic approach, it is hoped that students will grow into individuals who balance knowledge and morality, ultimately creating a positive impact on society and the nation. Through the Daqu Method, the integration of Islamic values into every aspect of school life—whether in worship practices, classroom learning, habituation, or role modeling—

has proven itself as an effective method for creating a learning environment that focuses not only on academic development but also on the formation of students' character. By strengthening the application of moral values in various school activities, both in religious and social contexts, the Daqu Method successfully fosters an atmosphere that supports the growth of individuals with noble character, discipline, and a strong sense of responsibility.

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