INTERNALIZING STUDENTS' MORAL VALUES THROUGH ISMUBA LEARNING IN THE MODERNIZATION ERA

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Abstract

This study focuses on the internalization of moral values among students in facing the challenges of modernization, such as moral degradation and youth relations. This study uses qualitative methods. The data analysis techniques in this study are data presentation, data discussion, and conclusion drawing. The results of this study identify four key aspects, namely: 1) Pre-learning planning for students is very important to determine the aspects of learning that will be implemented in the classroom, 2) The implementation of ISMUBA learning based on moral knowing and feeling will focus more on students' moral education, 3) Teachers' exemplary behavior as role models for students because good activities must be exemplified first, and 4) Learning projects/training students' skills through learning outside the classroom trains students to face daily challenges and fosters moral action. The main challenges in moral internalization include a lack of teacher role models, a lack of supervision of outside classroom activities, and external factors due to the influence of social media. Therefore, this study recommends cooperation among educators, namely schools, teachers, and families, to strengthen the effective moral internalization of students.

Keywords : *ISMUBA, Internalization, Moral values*.

1. INTRODUCTION

The goal of ISMUBA learning has been aimed at creating students to be faithful, have noble traits, and have Islamic character, but in reality, indications of moral degradation are still found, which can't be distinguished from institutional evaluation, especially at the junior high school level (Handayani & Wasith Achadi, 2022).

The current modernization phenomenon is characterized by the weakening of spiritual, social, and ethical values in daily life, such as promiscuity, lack of respect for teachers and parents, and weakening of the spirit of worship (Yasin & Rahmadian, 2024). In the context of this research, Islamic Religious Education, especially through ISMUBA (Islam, ke-Muhammadiyahan, dan Bahasa Arab) learning at the junior high school level, is the hope as the spearhead in shaping the character and morals of adolescents (Hardian et al., 2023).

At SMP Muhammadiyah 1 Sidoarjo, as an Islamic educational institution under the auspices of Muhammadiyah, a work program has been designed in advance through the ISMUBA Curriculum which includes character formation, understanding of Islamic teachings, and Arabic language skills. However, the results of initial observations show that there are several things that have not been optimally carried out in the implementation of the defender. The internalization of values through daily activities is still not optimal, the social culture of students still shows indications of moral degradation, and the level of students' understanding of ISMUBA subjects is still low.

ISMUBA is an acronym for Al-Islam, Kemuhammadiyahan, and Arabic as part of the special curriculum in Muhammadiyah schools, including at the junior high school level, aiming to strengthen the Islamic identity and Muhammadiyah of students. The ISMUBA curriculum integrates Islamic teachings in three main aspects: First, Al-Islam: Learning the basics of Islam, including aqidah, worship, and morals.Second, Muhammadiyah: Understanding the history, ideology, and charity of Muhammadiyah. Third, Arabic: As a means to understand Islamic postulates through Arabic sources (Facatle & Widodo, 2024).

ISMUBA was born as a response to the need to integrate Muhammadiyah-based Islamic education more systematically in the school curriculum. At first, religious education in Muhammadiyah schools was only in the form of ordinary religious lessons. However, along with the development of the times and external challenges as well as the need to strengthen Islamic character, the Dikdasmen Council and the Curriculum Development Institute of Muhammadiyah Central Government developed the ISMUBA curriculum as a local content that is recognized in the national education system (Riska & Widodo, 2023). Learning is structured in the curriculum according to progressive Islamic values and the educational principles of Muhammadiyah based on the Qur'an and Sunnah.

SMP Muhammadiyah 1 Sidoarjo, as part of the Muhammadiyah Group Organization (AUM), certainly has ideological and cultural responsibilities to implement the objectives of ISMUBA learning, and SMP Musasi provides benefits as an AUM, the academic objectives harmony with the educational goals of Muhammadiyah (Mundofi, 2024), including consistently offering more dynamic changes in accordance with institutional a structured institutional management system, and an increasing institutional role in the community.

Competency standards or graduate outcomes in ISMUBA learning at the junior high school (SMP) level serve as key indicators of the success of the educational process, which is not only oriented towards mastery of material, but also towards the formation of the character and personality of students. In the context of Islamic education, these standards are designed to ensure that ISMUBA learning is able to internalize the values of faith, piety, and good character in an integrated manner in the lives of students. The dimension of attitude becomes the main foundation that emphasizes the formation of religious character, honesty, and moral responsibility in accordance with the psychological development of students and relevant to the family, school, community, and wider social environment (Wisty, 2019).

In addition to the attitude dimension, the ISMUBA competency standards also include the dimensions of knowledge and skills as an integral part of the holistic education process. The knowledge dimension requires students to be able to relate Islamic insights and the Arabic language to developments in science, technology, arts, and humanities in the context of real life. Meanwhile, the skill dimension is directed at developing the ability to think and act creatively, critically, independently, collaboratively, and communicatively through various learning approaches. Thus, the ISMUBA competency standards not only target cognitive achievement but also encourage students to become adaptive, productive, and moral individuals in facing social and moral challenges in the contemporary era (Sijabat et al., 2023).

The moral values theory proposed by Thomas Lickona provides a strong conceptual foundation for character education studies, including in the context of Islamic education. Lickona views character education as a deliberate and systematic effort to instill universal virtues that are objectively good for both individuals and society. Character is not only understood as a personal attribute, but as a set of moral values that shape the whole quality of a human being, so that individuals are able to contribute positively to their social environment. This view is in line with the objectives of Islamic education, which emphasizes the formation of people who are faithful, noble, and beneficial to others (Suprapto, 2020).

Furthermore, Lickona formulates three main components in character education, namely moral knowing, moral feeling, and moral action. Moral knowing emphasizes the importance of students' understanding of moral values as the basis of ethical awareness, while moral feeling relates to the emotional appreciation of these values, including the ability to distinguish between good and bad and the growth of moral commitment. Moral action is the tangible manifestation of moral knowledge and feelings in the form of behavior consistent with virtuous values. These three components are interrelated and form a comprehensive framework in the process of internalizing moral values, making them relevant for use as an analytical tool in assessing the effectiveness of ISMUBA learning in shaping student character (Mainuddin et al., 2023).

Based on previous studies, research was found: First, Mustajada et al. (2024) found that the development and implementation of the ISMUBA Curriculum at this school were carried out through adaptation to the Merdeka Curriculum. ISMUBA teachers develop the teaching and learning process that not only emphasizes cognitive aspects but also integrates Islamic values through a contextual learning approach. Although the implementation generally runs well, challenges were found in students' comprehension and engagement with the values being taught.

Second, Faturrahman (2024) in his research and the results of his research demonstrate that the ISMUBA curriculum was designed holistically by Muhammadiyah with an emphasis on moral values, technological ethics, and socio-emotional skills. The implementation strategy of this curriculum involves collaboration between parents, teachers, and the community to mold students as agents of change with Islamic character. The evaluation of its success is reflected in positive changes in students' attitudes, character, and a boost their academic achievement.

Several programs have been implemented in Muhammadiyah schools, including SMP Muhammadiyah 1 Sidoarjo. However, the internalisation of moral values in daily life has not shown optimal outcomes. This is reflected in a poor understanding of ISMUBA material among students, the fragility of Islamic social culture, and the lack of consistency in applying religious values outside the classroom. In the context of permissive and secular modernisation, religious education through the ISMUBA curriculum faces significant challenges for developing students' character. Previous research has shown a deficiency in direct learning that can facilitate the moral internalisation of students, making this study important to fill that gap and show the real practices of curriculum implementation as well as the moral challenges in Muhammadiyah schools today.

The research question in this study stems from the urgency of strengthening students' moral values amid the increasingly apparent phenomenon of moral degradation in the context of formal education. ISMUBA learning, as a distinctive feature of Muhammadiyah education, is seen not only as a vehicle for transferring Islamic knowledge but also as a strategic instrument in the process of internalizing moral values and character in students. Therefore, this study focuses on how moral values are internalized through ISMUBA learning at SMP Muhammadiyah 1 Sidoarjo, covering the aspects of planning, implementation, and evaluation of learning. In addition, this study also examines various challenges faced in the implementation of ISMUBA learning, both from internal school factors and external factors, such as the influence of the social environment and digital media, which have the potential to affect the effectiveness of student moral formation. Analysis of these two aspects is expected to provide academic arguments regarding the need to strengthen and innovate ISMUBA learning so that it remains relevant and responsive to the moral dynamics of students in the contemporary era.

2. RESEARCH METHOD

This research uses a qualitative approach aimed at comprehensively understanding the meaning, experiences, and dynamics of the implementation of the ISMUBA Curriculum in internalizing students' moral values, as well as identifying the modernization issues encountered in the process. Data collection techniques include in-depth interviews to explore the views and experiences of informants, participatory observation to directly observe the learning process and student behavior, as well as document studies on the curriculum content, syllabus, and work programs (Sugiyono, 2020). This approach allows researchers to obtain a comprehensive, in-depth, and contextual picture of the implementation of the ISMUBA Curriculum in facing the challenges of moral modernization in the environment of SMP Muhammadiyah 1 Sidoarjo.

3. RESULT AND DISCUSSION

Results

Aspect	Fied Research	Analysis (Lickona Theory)	Challenges	Solution
Planning of ISMUBA Learning	Referring to the ISMUBA curriculum of the Muhammadiyah. Integrated with the purpose of Islamic character building.	**Moral Knowing** – Teacher explained the concept of moral values in the Islamic Studies subject (Honesty, Discipline, Courtesy) theoretically.	If the focus is on the material, then students are likely to feel bored.	Integration of technology in learning, case studies, and character-based videos for learning
The Learning Process	The ISMUBA teacher delivers the material using interactive methods, Q&A, discussions, Problem and Project Based Learning.	**Moral Knowing & Feeling** – Growing students' awareness and empathy through shahabah stories (SKI), implementing volunteering, and learning to empathize with friends.	Not as relevant and minimally related to the social life of teenagers outside the school environment	Increase case studies and humanitarian projects both in and out of the classroom.
The Role Model Teacher & School Environment	Teachers are considered suitable role models, but there is a lack of awareness	**Moral Feeling & Action** – Students learn through observation and habituation.	Not all teachers give consistent examples; the significant impact of technology and the social	The habituation of school teachers as moral figures and routine programs

	among teachers as their parents.		environment outside of school.	(Dhuha prayer, greetings, collaborative discussions, and joint projects).
Implementation of Values Outside of the Classroom	Independent Projects, parent communication programs, and extracurricular activities such as the IPM, Hizbul Wathan, and Tapak Suci	**Moral Action** – Implementation of moral values through students' actual actions.	Lack of control and intensive guidance regarding behavior outside the classroom.	Mentor-based guidance and training, strengthening the role of classroom instructors as character constructs and the role of parents as primary educators.

Discussion

1. Planning of ISMUBA Learning

The planning of ISMUBA learning at Muhammadiyah 1 Sidoarjo Junior High School has been guided by the Muhammadiyah PP curriculum, which developing the formation of Islamic character. According to Weni's research (Kurniawati, 2021), planning must be prepared to facilitate students in learning by focussing on values such as honesty, discipline, and politeness, especially in the subjects of Al-Islam and Aqidah Akhlak. It is in line with the first component of Lickona's theory, called moral knowing, where students understand the concept of moral values through the teaching materials.

However, continuing to dominant cognitive-based approach indicates a lack of application of other approaches. The challenge is that students rarely delve deeply into the values being taught because they are not directly related to their daily lives. The solution is that the use of digital media and real case studies can be implemented so that moral values become more concrete and applicable for students.

Based on these points, ISMUBA learning planning at Musasi Junior High School has a strong normative foundation in building students' Islamic character, but still needs to be strengthened in terms of deep internalization of values. The dominance of the cognitive approach shows that moral values are positioned more as normative knowledge than as moral awareness that lives in students' experiences. This condition has the potential to cause a gap

between understanding values and daily behavioral practices, so that the character building process is not yet fully optimal. Therefore, ISMUBA learning planning needs to be directed towards the systematic integration of affective and contextual strategies so that moral values are not only understood but also internalized and manifested in students' real actions, in line with the stages of moral value internalization within the framework of character education.

2. Learning Process

Interactive methods are used by ISMUBA teachers including discussions, QnA, and also problem-based learning and project-based learning to teach moral values. Students are invited to analyse the stories of the Prophet's companions in Islamic Cultural History (SKI), participate in social activities, and improve their empathy towards others. This is the moral feeling phase according to Lickona—namely developing moral sensitivity, empathy, and a sense of responsibility among students towards the values they've learn.

Yulianto's research on the internalisation of moral values and character can be developed through learning and habituation (Yulianto & Huda, 2023). However, the learning has not yet fully touched on aspects of students' lives outside of school and does not seem realistic. To address this, the recommended strategy is to increase moral case studies that are close to the daily lives of teens (such as bullying, social media ethics, teenage interactions) and real social-humanitarian projects both inside and outside the classroom.

Based on this description, the ISMUBA learning process in the classroom shows concrete efforts to shift moral values learning from mere conceptual understanding to emotional appreciation by students. The application of interactive and problem-based methods reflects consistency with the moral feeling stage in Lickona's theory, because students are not only invited to understand moral values, but also to feel them through collaborative and reflective learning experiences. However, the effectiveness of this process is highly dependent on the teacher's ability to relate the material to the social realities faced by students. When the learning context is not fully relevant to the dynamics of adolescent life, the internalization of values has the potential to become less meaningful. Therefore, strengthening the authentic context through case studies and social projects needs to be designed in a sustainable manner so that ISMUBA learning can shape students' empathy, responsibility, and moral awareness in a more profound and applicable way.

3. Role Model by Teachers dan Parents

The exemplary behaviour of teachers has an important role in the process of value internalisation. However, there are still problems and it is not yet optimal. In fact, students learn more from what they see than from what they hear. In this context, moral feeling through the affective influence of exemplary behaviour remains an important value that must be learnt. Unfortunately, external pressures from digital technology and teen promiscuity decrease the influence of schools as moral environments.

Manaf (2022), in his research, outlined the importance of collaboration in character education, including the exemplary role of teachers and parents. The solution is to strengthen the role of teachers as role models through teacher training, and by implementing moral

habituation programs such as joint dhuha prayers, greetings, community service activities, and discussion forums between students and teachers.

Based on this explanation, the exemplary behavior of teachers and the school environment can be understood as key factors in the successful internalization of moral values by students. Inconsistencies in teacher behavior have the potential to weaken the moral learning process, because the values taught verbally are not in line with the actual practices observed by students. From Lickona's theoretical perspective, this inconsistency can hinder the formation of moral feelings and moral actions in a sustainable manner, especially when external influences such as digital technology and social interactions provide conflicting alternative values. Therefore, strengthening the role of teachers as role models needs to be positioned as an institutional strategy, not merely an individual responsibility, through continuous training and the creation of a school culture that consistently instills moral values in daily practices. Thus, the school environment can once again function as a social space conducive to the authentic habit formation of students' moral behavior.

4. Implementation of values beyond of school

Moral is not only learnt in the classroom, but must also be lived outside the classroom. The school has implemented several beneficial programs such as individual assignments, interactive discussions, and unique Muhammadiyah extracurriculars like Hizbul Wathan, Tapak Suci, and IPM. These serve as concrete platforms for students to actualise moral values in the core actions of moral action.

The problem is that internalisation is not yet fully strong in the area of individual behaviour. An effective solution that can be applied is in accordance with Sukino's (Sukino, 2023) research, which highlights the importance of contextual learning outside the classroom, not just textual learning in the classroom. In addition, synergy with parents as the main teachers at home also needs to be strengthened through communication forums and character evaluations (M. I. Faturrahman, 2022).

The implementation of moral values outside the classroom confirms that the character education process cannot be limited to formal learning spaces alone, but must be integrated into the entire school ecosystem. Supporting programs and extracurricular activities are strategic tools for actualizing the moral action stage, as they provide a real space for students to practice moral values in an authentic social context. However, weak supervision and structured guidance have the potential to hinder the consistency of students' moral behavior, so that the values that have been learned are not fully internalized in a sustainable manner. Therefore, a more organized mentoring system and strengthened collaboration between schools and parents are needed so that character building outside the classroom runs harmoniously and continuously, so that moral values do not only become discourse, but truly shape students' daily behavior.

4. CONCLUSION

Based on the results and discussion of the study, it can be concluded that ISMUBA learning at SMP Muhammadiyah 1 Sidoarjo has a strong conceptual and structural foundation

in its efforts to internalize moral values in students. The process of planning, implementing classroom learning, teacher role modeling, and implementing values outside the classroom are consistent with the stages of character education in Thomas Lickona's theory, namely moral knowing, moral feeling, and moral action. This confirms that ISMUBA is not only oriented towards mastery of Islamic material but is also directed towards holistic Islamic character building.

However, the effectiveness of moral value internalization still faces a number of challenges, particularly the dominance of cognitive approaches, limitations in contextual learning, and inconsistencies in role modeling and guidance outside the classroom. External factors such as the influence of digital technology and social environments also weaken the reach of moral education in schools. This condition shows a gap between students' understanding of values and the actualization of their behavior, thus requiring the strengthening of pedagogical strategies and a more integrative and sustainable educational ecosystem.

Based on these findings, it is recommended that Muhammadiyah schools and education policy makers strengthen the implementation of ISMUBA learning through the systematic integration of cognitive, affective, and contextual approaches, increase the capacity of teachers as moral role models through continuous training, and strengthen the character building system outside the classroom based on mentoring and collaboration with parents. This policy is expected to make ISMUBA a model of character education that is adaptive, applicable, and relevant to the moral challenges faced by students in the contemporary era.

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