

Internalizing Islamic Values in a Multicultural Context: A Case Study of Identity Preservation among Indonesian Migrant Children in Malaysia

Arfi Putri Maharani^{1*}, Tamrin Fathoni¹, Miftaku Ni'amah¹, Neng Daris Salamah Elmi Putri Sibron²

¹Institut Agama Islam Sunan Giri Ponorogo, Indonesia

²Eotvos Lorand University, Hungary

*Correspondence: ✉ arfiputri5758@gmail.com

<https://doi.org/10.51214/biis.v5i1.1876>

ABSTRACT

Islamic Religious Education plays a crucial role in preserving the religious identity of Indonesian migrant children who grow up in multicultural environments with limited access to formal education. This study aims to detail the process of internalizing Islamic values to shape the Muslim identity of Indonesian migrant children at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) in Malaysia. Grounded in a constructivist perspective, this research emphasizes the subjective experiences and social interactions of migrant children as they navigate the internalization of Islamic educational values within a multicultural context. Utilizing a qualitative approach and a case study method, data were collected through semi-structured interviews with teachers, students, and learning center managers, alongside participatory observations. The findings reveal that the internalization of Islamic values is achieved through the integration of formal curricula and non-formal activities, such as daily worship practices and character-building exercises. This process unfolds through three systematic stages: value transformation, value transaction, and value trans-internalization, which collectively promote discipline, honesty, and responsibility among students. This research underscores the significance of non-formal educational institutions as vital havens for moral guidance and identity preservation for marginalized children living abroad. The results offer practical insights for similar educational providers seeking to enhance faith-based character development amidst the complexities of cultural diversity.

ARTICLE INFO

Article History

Received: 23-03-2026

Revised: 10-05-2026

Accepted: 17-06-2026

Keywords:

Islamic Values;

Migrant Children;

Multicultural Environments;

Muslim Personality.

© 2026 Arfi Putri Maharani, Tamrin Fathoni, Miftaku Ni'amah, Neng Daris Salamah Elmi Putri Sibron



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

A. INTRODUCTION

Education is a fundamental right of every child, regardless of social, economic, or citizenship status.¹ This principle also applies to the children of Indonesian migrant workers living in Malaysia. However, in reality, these children often face various administrative and structural barriers that limit their access to education. Research has shown that migrant children are particularly vulnerable to educational exclusion due to the lack of legal documentation and unclear citizenship status.² In the Malaysian context, barriers to educational access for non-citizen children are further influenced by educational regulations, school-related costs, and limited recognition of their educational rights, resulting in many

¹ Sarah Dryden-Peterson, "Refugee Education: The Crossroads of Globalization," *Educational Researcher* 45, no. 9 (2016), pp. 473–82, <https://doi.org/10.3102/0013189X16683398>.

² Eliane Rubinstein-Avila, "Immigrant and Refugee Students across 'Receiving' Nations: To What Extent Can Educators Rely on PISA for Answers?," *The Clearing House: A Journal of Educational Strategies, Issues and Ideas* 89, no. 3 (2016), pp. 79–84, <https://doi.org/10.1080/00098655.2016.1168350>.

migrant children relying on alternative and non-formal educational institutions.³ Consequently, limited access to education may negatively affect children's social, moral, and spiritual development, as they are deprived of opportunities to receive continuous and quality

In this milieu, the role of Islamic Religious Education (IRE) is paramount in cultivating Muslim identities characterized by faith, piety, and ethical conduct. IRE transcends mere dissemination of religious knowledge; its primary objective is to shape learners' attitudes and behaviors in alignment with Islamic tenets.⁴ Thus, the framework of religious education must extend beyond cognitive emphasis, necessitating the integration of affective and psychomotor dimensions within the educational paradigm to ensure that Islamic precepts are comprehended and enacted in daily life.⁵ The principles of faith, sharia, and ethics play a pivotal role in moral development, fostering a congruity between knowledge and action.⁶

The urgency of this study arises from the condition of Indonesian migrant children who are adapting within a multicultural environment in Malaysia, where cultural and social adaptation processes significantly influence their identity formation and psychosocial development.⁷ Cultural differences, social interactions, and limited parental supervision in the context of cross-border migration have been shown to contribute to changes in adaptation patterns and identity among migrant children.⁸ In this context, the internalization of Islamic educational values becomes highly important, as it can strengthen spiritual resilience, shape adaptive behavior, and support the development of character and self-control in children within diverse social environments.⁹

This study employs Muhaimin's theory of value internalization as the analytical framework, which elucidates the stages of value transformation, value transactions, and transinternalization. Additionally, Bandura's social learning theory underpins an understanding of how students internalize religious values through mechanisms of observation, imitation, habituation, and interaction with educators and peers within their learning environments.

Several studies in the last ten years such as Ulum and Koesdyantho highlighted that the habit of reading the Qur'an contributes to the development of students' discipline, responsibility, and religious attitudes.¹⁰ While both studies underscore the role of habituation in character formation, they predominantly focus on the formal education environment in Indonesia and do not address the internalization of values among migrant children in multicultural contexts.

Novanshah's research outlines the internalization of values in Islamic Religious Education learning as occurring through stages of value transformation, value transactions,

³ Tharani Loganathan et al., "Barriers and Facilitators to Education Access for Marginalised Non-Citizen Children in Malaysia: A Qualitative Study," *PloS One* 18, no. 6 (2023), pp. 67-93, <https://doi.org/10.1371/journal.pone.0286793>.

⁴ Ahmad Sukandar, Ahmad Tafsir, and Mohamad Adam Rusmana, "Manajemen Pendidikan Akhlak Siswa SD Negeri Cingcin 02 Soreang," *Jurnal Sosial Teknologi* 2, no. 8 (2022), pp. 691-99, <https://doi.org/10.59188/jurnalsostech.v2i8.400>.

⁵ Fitri Nurpita et al., "Internalization of Islamic Values in Islamic Education Learning," *Psikologi Prima* 8, no. 2 (2025), pp. 326-31, <https://doi.org/10.34012/psychoprime.v8i2.7738>.

⁶ A Biantoro, OF, & Rahmatullah, "Internalization of Islamic Religious Education Values in Moral Development of Students in Madrasah. 3 no. 1, (2025), p. 56, <https://doi.org/10.38073/pelita.v2i2.3019>.

⁷ Azlizan Mat Enh et al., "Life Experiences and Cultural Adaptation among Migrant Workers in Malaysia," *Comparative Migration Studies* 12, no. 1 (2024), p. 1, <https://doi.org/10.1186/s40878-023-00360-1>.

⁸ Loganathan et al., "Barriers and Facilitators to Education Access for Marginalised Non-Citizen Children in Malaysia: A Qualitative Study", p. 42, [Google](https://doi.org/10.1371/journal.pone.0286793).

⁹ Ikbar Robbani and Pipit Mulyah, "Islamic Religious Education for Children of Indonesian Migrant Workers: Adaptive Strategies at the Indonesian School Guidance Center in Kuala Lumpur, Malaysia," *Jurnal Pendidikan Agama Islam Al-Thariqah* 11, no. 1 (2026), pp. 94-103, [https://doi.org/10.25299/althariqah.2026.vol11\(1\).27034](https://doi.org/10.25299/althariqah.2026.vol11(1).27034).

¹⁰ Sitta Hafida'Ulum and A R Koesdyantho, "Internalisasi Nilai Pendidikan Karakter melalui Pembiasaan Membaca Alquran," *Jurnal Sinektik* 1, no. 2 (2018), pp. 221-37, <https://doi.org/10.33061/js.v1i2.2805>.

and transinternalization, facilitated by habituation, example, and school culture.¹¹ Furthermore, Untung et al. emphasized that teacher exemplification and the habituation of religious activities significantly influence students' character development through processes of observation and imitation, as described in Bandura's social learning theory.¹² Nonetheless, these studies have not specifically investigated the psychopedagogical mechanisms involved in internalizing values for Indonesian migrant children in non-formal educational institutions abroad.

There is a research gap regarding the process of internalizing Islamic Religious Education values among Indonesian migrant children in the context of non-formal education and multicultural environments. Previous studies show that education for migrant children is strongly influenced by structural limitations, legal status, and diverse social environments, which in turn affect their character formation and identity development.¹³ In addition, studies conducted in the context of *Sanggar Bimbingan* indicate that non-formal education serves as an important space for value internalization through habituation, social interaction, and structured religious activities.¹⁴ From a theoretical perspective, this process can be explained through Bandura's social learning theory, which emphasizes that religious behavior is formed through observation, imitation, and modeling within a real social environment.¹⁵

Previous studies over the last decade have contributed significantly to understanding the educational patterns of migrant children. However, existing literature has primarily focused on practical learning methods such as prayer and reading habits.¹⁶ The role of non-formal institutions as alternative learning spaces, and the challenges related to accessibility and the protection of educational rights.¹⁷ Despite these contributions, there is limited research addressing the psycho-pedagogical mechanisms for transferring values into consistent character traits. Prior literature has not extensively employed systematic stages of transformation, transaction, and transinternalization as analytical frameworks, particularly within the unique context of institutions operating in multicultural environments in Malaysia.

The existence of the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) serves not only as a site for fulfilling the right to learn but also as a means to uphold religious identity for marginalized children who may risk losing their moral foundations due to inadequate parental supervision and external cultural influences. By addressing this gap, the study aims to describe how the values of Islamic Religious Education can be gradually internalized through Muhaimin's theory to develop a consistent Muslim identity.¹⁸ Muhaimin's theory delineates the stages of value transformation, value transactions, and transinternalization, while Bandura's social learning theory focuses on observation, imitation, and habituation in behavior shaping. The integration of these theories aims to elucidate how

¹¹ Diky Novanshah, "Internalisasi Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Educatio Fkip Unma* 8, no. 3 (2022), pp. 1058–64, <https://doi.org/10.31949/educatio.v8i3.2814>.

¹² Syamsul Hadi Untung et al., "Internalisasi Nilai-Nilai Islami Dalam Pendidikan Karakter Di Era Disrupsi Digital," *Jurnal Pendidikan Agama Islam* 4, no. 2 (2025), pp. 136–45, <https://doi.org/10.52434/jpai.v4i2>.

¹³ Neneng Heryati, Chandra Wijaya, and Lina Miftahul Jannah, "The Dynamic Governance for Basic Education Access of Indonesian Migrant Workers' Children in Malaysia," *Jurnal Cakrawala Pendidikan* 45, no. 1 (2026), p. 76, <https://doi.org/10.21831/cp.v45i1.91176>.

¹⁴ Nurhafid Ishari, Berly Wijayanti, and Alvin Dian Pramuja, "Pedagogical Strategies and Value Internalization in Migrant Education: A Comparative Study of Instructional Frameworks in Indonesia and Malaysia," *Assyfa Learning Journal* 4, no. 1 (2026), pp. 33–50, <https://doi.org/10.61650/alj.v4i1.714>.

¹⁵ D W Nangle et al., *Practitioner's Guide to Empirically Based Measures of Social Skills*, ABCT Clinical Assessment Series (Springer New York, 2009), p. 84, <https://doi.org/10.1007/978-1-4419-0609-0>.

¹⁶ Nurkholis Nurkholis, "Pendidikan Dalam Upaya Memajukan Teknologi," *Jurnal Kependidikan IAIN Purwokerto* 1, no. 1 (2013), pp. 24–44, <https://doi.org/10.24090/jk.v1i1.530>.

¹⁷ Budi Sulistya Handoyo and Reza Triarda, "Problematika Pendidikan Di Perbatasan: Studi Kasus Pendidikan Dasar Bagi Anak Pekerja Migran Indonesia (PMI) Di Negara Bahagian Sarawak, Malaysia," *Jurnal Transformasi Global* 7, no. 2 (2020), pp. 201–13, <https://doi.org/10.21776/ub.jtg.2020.007.02.2>.

¹⁸ M A Muhaimin, *Paradigma Pendidikan Islam* (PT Remaja Rosdakarya, 2020), p. 47, [Google](https://www.google.com).

migrant children understand, practice, and internalize Islamic values within their social environments.¹⁹

The study is designed to investigate the process of internalizing the values of Islamic Religious Education in shaping the Muslim identity of Indonesian migrant children at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) in Malaysia. Additionally, it will assess the impact of this internalization on the formation of students' Muslim personalities. The research questions include: 1. How is the process of internalizing Islamic Religious Education values in Indonesian migrant children at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)? and 2. What is the impact of internalizing Islamic Religious Education values on the formation of students' Muslim personalities?

B. METHODS

This study employs qualitative research with a phenomenological approach to gain an in-depth understanding of how individuals internalize the values of Islamic Religious Education. The phenomenological approach is utilized to explore the meaning of individual conscious experiences directly. Additionally, a qualitative descriptive method is applied to systematically describe the phenomenon through narrative accounts, providing a comprehensive understanding of the formation of Muslim identities among migrant children in a multicultural setting. The research was conducted at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) in Malaysia, a non-formal educational institution for Indonesian migrant children under the auspices of the Indonesian Embassy in Kuala Lumpur.

This approach is chosen to understand the subjective experiences of informants concerning the internalization of religious values in their daily lives. According to Creswell, phenomenological research aims to explore the meanings of individual life experiences related to a particular phenomenon through direct interaction with participants. This approach is pertinent as the research focuses not only on observable behaviors but also on the meanings, awareness, and religious experiences of Indonesian migrant students in Malaysia.²⁰ The methodology allows for a deeper understanding of the process by which students' religious character is formed in a non-formal educational context. Hence, phenomenological research is selected to provide a comprehensive explanation of the social realities and religious experiences of the students.

The researchers serve as the primary instrument in the data collection process, aiming to understand the dynamics of learning and religious practices occurring in the center.²¹ The data comprises primary information gathered through observation, semi-structured interviews, and documentation. Observations were conducted during learning and religious activities at the Sungai Mulia 5 Gombak Learning Center, including congregational prayers, Qur'an readings, and interactions between teachers and students. This observational data captures aspects of religious behavior, habituation processes, and the dynamics of value internalization within the learning environment. Furthermore, semi-structured interviews were conducted with teachers, center managers, students, and parent representatives to gather detailed information regarding their experiences and perspectives on the internalization of Islamic Religious Education values. The flexibility of the semi-structured interview technique facilitates in-depth exploration based on the conditions observed in the field. Documentation was also included to support the research data, encompassing activity

¹⁹ Albert Bandura and Richard H Walters, *Social Learning Theory*, vol. 1 (Prentice-hall Englewood Cliffs, NJ, 1977), p. 65, [Google](#).

²⁰ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2017), p. 32, [Google](#).

²¹ S Adiwijaya et al., *Buku Ajar Metode Penelitian Kualitatif* (PT. Sonpedia Publishing Indonesia, 2024), p. 87, [Google](#).

records, learning schedules, photographs, and administrative documents related to the educational and religious activities.²²

Informants for this study were purposefully selected based on their active participation in the center's learning and religious activities. A total of eight informants participated, consisting of managers, teachers, and students. Details of the informants are presented in Table 1.

Table 1. List of Informants

No.	Initial	Role of Informant	Total
1	SR	Head of Learning Center	1
2	THE	Islamic Education Teacher	1
3	FN	Volunteer Teacher	1
4	MR	Student	1
5	ON	Student	1
6	RF	Student	1
7	DS	Student	1
8	HL	Parent/Community Representative	1

The selection of informants was conducted using the purposive sampling technique, which involves choosing research subjects based on specific criteria relevant to the study's objectives. Informants were selected due to their experience, involvement, and understanding related to the process of internalizing the values of Islamic Religious Education at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*). Teachers and managers were chosen for their active roles in implementing learning activities and developing students' character, while students were selected as the primary subjects in the value internalization process. The inclusion of parents or community representatives aimed to gather additional perspectives on students' religious behavior changes within their social context. The purposive sampling technique is intended to yield relevant and in-depth data aligned with the research focus.²³

Secondary data was collected from supporting documents such as activity records, learning schedules, and photo documentation to supplement field findings. Data analysis utilized an interactive analysis model that occurs continuously from data collection to the research's final stage. The analysis process involved data condensation through coding, data presentation in descriptive narrative form, and drawing conclusions to address the research questions. The research was structured into systematic stages, including the pre-field stage, data collection, data analysis, and drawing conclusions. During the pre-field stage, initial observations were made, and research informants were selected based on the study's focus. Data collection encompassed observation, interviews, and documentation, conducted repeatedly to ensure in-depth and valid data.

Data analysis was performed using the Miles, Huberman, and Saldaña interactive analysis model, which included data condensation, data presentation, and conclusion verification.²⁴ These stages occurred continuously throughout the research, allowing for a comprehensive and systematic understanding of the phenomenon of value internalization.

To ensure the validity and credibility of the findings, data validity testing techniques were applied, including source triangulation, methodological triangulation, and time triangulation. Member checks were conducted to verify that the data interpretation aligns with the informants' intentions.²⁵ These methods aim to uphold the consistency, credibility,

²² Komang Ayu Henny Achjar et al., *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus* (PT. Sonpedia Publishing Indonesia, 2023), pp. 76-78 [Google](#).

²³ Sugiyono, S., *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2023), [Google](#).

²⁴ Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (Sage, 2014), p. 49, [Google](#).

²⁵ Sugiyono, S., *Metode Penelitian Kualitatif, Kauntitatif Dan R & D* (Bandung; Alfabeta, 2023), p. 65, [Google](#).

and validity of the data, ensuring that research results can be scientifically justified. Triangulation involved comparing observations, interviews, and documentation to ensure data consistency. Additionally, source triangulation compared information from teachers, students, managers, and parents to increase objectivity and credibility. This approach is essential in qualitative research to reduce researcher subjectivity and enhance the validity of findings. Consequently, the results of the research are expected to possess a high level of validity and be scientifically accountable.

C. RESULTS AND DISCUSSION

1. The Process of Internalizing Islamic Religious Education Values in Shaping Muslim Personality

Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) is a non-formal educational institution aimed at addressing limited access to education for Indonesian migrant children in Malaysia. The center is managed by learning center heads, teachers, and volunteers who support educational activities. The majority of students come from Indonesian migrant worker families with middle-to-lower socioeconomic backgrounds, where parents often work in the informal sector, including as domestic workers, laborers, and construction workers. This often results in limited educational support at home, positioning the center as not only a learning environment but also as a social space that promotes a sense of security, community, and character development for these children.

The center offers religious learning activities and has a student organization designed to cultivate leadership, responsibility, and active participation among students. Through these initiatives, children learn religious values while also developing social and leadership skills. Consequently, the center plays a significant role in shaping the religious identity and personality of Indonesian migrant children.

Challenges faced by the center include limited educational resources, the long working hours of migrant parents, inconsistent student attendance, and the influence of a diverse multicultural environment that may contrast with the Islamic values taught at the center. The research conducted in Gombak, Malaysia, illustrates an area characterized by a mix of cultural and religious communities, including Malay, Chinese, Indian, and Indonesian migrant groups. Indonesian migrant children frequently interact with various cultural values, languages, and religious practices, which impact their social experiences and identity development. The prevalence of informal sector employment among migrant families limits access to education and reduces parental supervision, presenting both social and moral challenges for migrant children. In this context, the Sungai Mulia 5 Gombak learning center serves a critical function in reinforcing religious identity and character formation.

Findings indicate that Islamic education values are internalized through religious practices, teacher modeling, and daily social interactions within the learning environment. Teachers guide students in activities such as congregational prayers, Qur'an readings, religious discussions, and moral teachings. One teacher noted the importance of reminding students about prayer, discipline, and respect, particularly since many students spend significant time outside their family environments. Students also report positive changes in behavior and spirituality resulting from these activities, with one stating increased confidence in leading prayers and reading the Qur'an due to the support received in the center.

Based on the interview results, the process of internalizing Islamic educational values was carried out through religious habituation, teachers' role modeling, and daily social interactions within the learning environment. Teachers continuously guided students through activities such as congregational prayers, Qur'an recitation, religious discussions, and moral habituation, according to RI, an Islamic Education teacher at the Sanggar.

The teacher stated that, *"We continuously remind students about prayer, discipline, and respect, as many of them spend more time outside their family environment. Through these activities, students also experience positive behavioral and spiritual changes"*.²⁶

This statement indicates that the internalization of Islamic educational values is achieved through continuous guidance, exemplary conduct, and religious practices that foster students' moral and spiritual development. In addition, based on interviews with students, it was found that participation in religious activities contributed positively to their confidence and spiritual development. One student stated, *"I became more confident in leading prayers and reciting the Qur'an because the teacher always guided and motivated us during the activities at the Sanggar"*.²⁷

Furthermore, documentation data revealed that students regularly participated in congregational worship activities, particularly the Dhuha prayer, which was conducted under the guidance of teachers and attended enthusiastically by the students. This finding supports the interview results, indicating that religious habituation activities play an important role in fostering students' confidence and strengthening their religious character.

Behavioral changes reflecting internalized values extend to students' conduct outside of the formal learning setting. According to the head of the center, some students continue to exhibit Islamic manners beyond the learning center, such as polite greetings and respectful behavior. These observations suggest that the values imparted in the center gradually embed themselves in students' daily behaviors and social practices. Supporting factors for this internalization process include consistent role modeling by teachers, habitual religious practices, positive peer interactions, and a conducive learning environment. The engagement of teachers and volunteers is noted to strengthen the emotional connection of students to religious activities. However, challenges such as limited facilities, long working hours for parents, inconsistent attendance, and external multicultural influences may hinder this process.

The process of internalizing values begins with the value transformation stage, which is the initial stage in which teachers verbally convey Islamic teachings to students. Based on the interview results, one teacher explained:

The strategies include role modeling, habituation, and advice. Teachers must serve as examples through their attitudes and behavior. We also encourage students to perform prayers on time, recite prayers, greet their friends, and help one another. When minor conflicts occur, we invite them to reflect on the relevant Islamic values. In addition, we frequently use stories of the Prophets and case-based discussions to help students better understand the meaning and application of these values in their daily lives.²⁸

At this stage, religious values are primarily cognitive, relating to the understanding of Islamic teachings. Students acquire foundational knowledge of faith, worship, and ethics through the learning center's educational activities. Value transformation is facilitated through activities that include learning about faith, basic fiqh, and morals. Teachers also assist students with Qur'an reading, memorization of daily prayers, and explanations of moral values pertinent to everyday life. Routine practices, such as reciting prayers before and after lessons, and discussions about discipline and etiquette, also contribute to this transformative process.

²⁶ Interview with RI (Islamic Education Teacher at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 15 August 2025.

²⁷ Interview with FR (Student at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 18 August, 2025.

²⁸ Interview with RI, (Islamic Education Teacher at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 15 August 2025.

Table 2. Internalized Islamic Religious Education Values

No.	Value Type	Value Forms
1	Values of Faith	The habit of daily prayers, the commemoration of Islamic holidays, and the Dzuhur cult.
2	Sharia Values	congregational prayers, obedience to orders, and memorization of surahs.
3	Moral Values	Shaking hands, being polite to the elderly, and gathering.

The application of value distribution is realized through a series of routine activities aimed at fostering emotional closeness and intellectual understanding. For instance, cult activities following the zuhur prayer and the recitation of the Qur'an facilitate both knowledge transfer and provide a space for teachers to offer moral guidance relevant to the lives of migrant children. Additionally, consistent practices, such as the habit of shaking hands upon arrival and departure and implementing congregational prayers, serve as key mechanisms for translating theoretical concepts into practical understandings of discipline and manners in Islam. This introduction of values forms a foundation for students to comprehend their roles as Muslim individuals within a heterogeneous environment.

The observation results indicate that the process of value internalization does not occur solely through the delivery of instructional materials but also through habituation in daily life. Simple yet consistently practiced activities, such as shaking hands upon arrival and departure and performing congregational prayers, serve as important means of instilling discipline, respect for others, and Islamic manners among students.

The process of internalizing values progresses towards a stage of value transaction, characterized by a two-way interaction between teachers and students. At this stage, values are not only imparted theoretically but are also enacted through a variety of activities conducted in the learning environment. The interactions demonstrated during learning activities indicate that students actively participate in religious practices, such as congregational prayers, reading the Qur'an, and taking turns in reciting cults, rather than merely absorbing material passively. Teachers function as mentors, providing guidance, modeling behavior, and offering advice when students encounter difficulties. This process suggests that the values of faith, sharia, and morals are understood not solely as knowledge but also as behavioral guidelines, with students showing changes in attitudes, including improved discipline in worship, politeness in communication, and respect for teachers and peers.

The process further develops into the stage of transinternalization of values, wherein the Islamic values learned and practiced begin to be integrated into the students' personalities. At this stage, religious behavior emerges from internal awareness and personal belief rather than external encouragement or supervision. Evidence from the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) illustrates this transinternalization, as the learned values become evident in students' mental attitudes and spontaneous actions. The interview results with one of the students at the learning center revealed the following, "I have learned how to behave politely, respect others, and control my temper. As a result, I can make friends with Malaysian children without any problems".²⁹

Field data indicates that the success of this transinternalization stage is significantly affected by the consistent examples (*uswah hasanah*) displayed by the administrators and teachers. Given that many migrant children lack authority figures at home due to their parents' extensive working hours, teachers serve as behavioral role models. This ongoing process of imitation results in the values of honesty, disciplined worship, and courtesy

²⁹ Interview with FR, (Student at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 18 August 2025.

transforming into lasting characteristics. For instance, it has been observed that students continue to practice Islamic manners and maintain respectful speech even in settings outside the formal supervision of the learning center.

Theoretical analysis suggests that this achievement signifies a transition into the realm of moral action or autonomous moral action. Within the framework of Islamic education, this represents the manifestation of the morality of al-karimah embedded in the individual. The successful transinternalization within this non-formal environment demonstrates that limitations in facilities do not obstruct the development of a robust Muslim personality, provided that the educational ecosystem effectively engages the deeper affective aspects of the students. This serves as a foundation for migrant children to uphold a strong moral framework when navigating a diverse and complex external environment.

2. The Impact of Internalizing Islamic Religious Education Values in the Formation of Muslim Personality

The process of internalizing the values of Islamic Religious Education at the Sungai Mulia Gombak Learning Center (*Sanggar Bimbingan*) affects the formation of students' Muslim identities. Observations, interviews, and documentation during the research indicate changes in students' attitudes and behaviors that reflect Islamic values in daily life. These changes include patterns in worship habits, manners, discipline, responsibility, and participation in religious activities.

Observational data show that students have begun to regularly carry out congregational prayers, read prayers before and after study sessions, and engage in consistent Qur'an reading activities. Initially, some students required reminders to participate in worship, but over time, they began to join these activities voluntarily. Teachers reported an increase in student diligence regarding worship, with some students even adopting timely prayer practices at home, suggesting an influence of the learning center's activities on their worship habits outside the learning environment.

Additionally, shifts in students' daily attitudes and behaviors have been noted. Students are increasingly prone to greet one another, shake hands with teachers, speak politely, and show respect towards teachers and peers. Teachers' consistent reinforcement of these behaviors has contributed to their development into habits. Interviews with several parents indicate observable changes in children's behavior at home, including increased obedience to parents, assistance with chores, and the reduction of inappropriate speech among peers.

These findings indicate that the moral values (*akhlāq*) instilled in the learning center have begun to be reflected in the students' social behavior. This is further supported by the informant's statement, "*The students have become more polite in their speech, show greater respect toward their teachers, greet others with Islamic salutations when meeting them, and demonstrate mutual respect among their peers*".³⁰

In addition, one of the students stated that the habituation activities implemented at the learning center had brought positive changes to his behavior, as reflected in the following interview excerpt, "*I feel that I have become more diligent in worship, more respectful toward my parents and teachers, and more responsible in carrying out my duties and responsibilities*".³¹

Routine activities at the learning center contribute to fostering students' discipline and responsibility. Observational findings indicate that students are becoming more punctual, participating orderly in activities, and completing assignments as instructed by teachers. Practices such as prayer memorization, picket schedules, and group assignments encourage students to take responsibility for their individual tasks. Educators emphasize the importance

³⁰ Interview with RI, (Islamic Education Teacher at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 15 August 2025.

³¹ Interview with FR, (Student at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 18 August 2025.

of ongoing habituation to instill the value of discipline in students' daily lives, This impact is further supported by the interview with HL, a parent of one of the students, who stated, *"Yes, there has been a noticeable change. My child has become more disciplined in performing prayers, more polite, and often reminds us when we forget to pray. He is also more diligent in reciting the Qur'an and is not easily angered"*.³²

Furthermore, Findings from Documentation have shown an increase in confidence regarding religious activities. Those who were previously hesitant to take the floor now lead prayers, recite the Qur'an, call to prayer, and deliver simple sermons. Teachers facilitate this growth by allowing students to take turns speaking in front of their peers. Some students have stated that frequent involvement in these activities, coupled with support from teachers and classmates, has bolstered their confidence.

The internalization of values within the learning center also promotes the development of social skills among students. Many students have begun to practice mutual assistance, respect for peers, and maintaining appropriate conduct in the learning environment. Educators not only deliver religious content but also serve as role models, making it easier for students to emulate positive behaviors. Consequently, activities at the Sungai Mulia Gombak Learning Center (*Sanggar Bimbingan*) contribute to both the acquisition of religious knowledge and the development of character and constructive habits among students in their daily lives.

The significant role of the learning center in shaping students' attitudes is further supported by the informant's statement, *"We are busy working, so the learning center helps our children continue learning Islamic teachings and developing good moral character. We feel that it provides them with a positive environment for learning and social interaction"*.³³

Overall, the findings from documentation and interviews indicate that the internalization of Islamic Religious Education values at Sungai Mulia 5 Learning Center, Gombak, contributes to the development of students' Muslim personalities, as reflected in their growing religiosity, good moral conduct, discipline, honesty, and sense of responsibility. These aspects serve as indicators that the Islamic values taught at the learning center have begun to be manifested in the students' daily behavior, both within the learning center environment and in their social interactions.

3. Analysis of Islamic Value Internalization Among Indonesian Migrant Children in Malaysia

This analysis examines the findings through the lens of Muhaimin's theory of value internalization and Bandura's social learning theory, aiming to elucidate the mechanisms through which Islamic educational values are internalized among Indonesian migrant children in Malaysia. Muhaimin posits that value internalization occurs in a three-stage process comprising value transformation, transactions, and transinternalization.³⁴ In contrast, Bandura underscores the significance of observational learning, imitation, modeling, and habituation in behavioral development. This dual perspective situates the internalization of Islamic values as a multifaceted process that involves not only cognitive learning but also social behaviors shaped by environmental interactions and lived experiences.

The study reveals that the internalization process of Islamic Religious Education at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) plays a crucial role in personality development. The religious activities conducted within the center serve as a

³² Interview with HL, (Student's Parent at Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 18 August 2025.

³³ Interview with THE, (Head of Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*)), 18 September 2025.

³⁴ Muhaimin, *Paradigma Pendidikan Islam*, p. 86, [Google](#).

conduit for instilling faith, adherence to sharia, and moral ethics, facilitating students' comprehension of religious tenets alongside their practical application in everyday life.

Furthermore, the research corroborates the findings of Ulum and Koesdyantho, which demonstrate that regular engagement with the Qur'an cultivates principles of discipline, responsibility, etiquette, and religiosity among students.³⁵ Their study indicates that consistent participation in religious activities solidifies the development of positive behavioral patterns. This research similarly identifies that the practice of congregational prayers, religious study sessions, and Qur'anic recitations exemplifies a consistent routine that fosters religious behavior through habituation. Thus, the process of habituation emerges as an effective strategy for the internalization of Islamic Religious Educational values, ensuring that these values extend beyond cognitive apprehension and become ingrained character traits.

The findings align with the principles of character education articulated by Lickona, which emphasize the interplay between moral knowledge, emotional engagement, and moral action.³⁶ In the framework of this study, the religious activities serve as a medium for habituation, facilitating the internalization of religious values in the students' daily conduct. The findings of this study hold significant relevance to the research conducted by Untung et al., which posits that the exemplary conduct of teachers (*uswah hasanah*) serves as a primary strategy for the internalization of Islamic values within character education frameworks. The study elucidates that students are inclined to replicate the religious behaviors exhibited by educators and their proximal environment, facilitated through observational learning and social habituation processes. In this context, educators and supervisors not only impart religious content but also embody models of religious behavior, thus becoming direct exemplars for their students. This dynamic reinforces Bandura's social learning theory, which posits that individual behavior is shaped through social interactions and the imitation of perceived positive role models. Consequently, the efficacy of value internalization is heavily contingent upon the consistency of teachers' exemplification in their everyday lives.

Additionally, the internalization of religious values can be contextualized through Bandura's social learning theory, which emphasizes that individuals acquire knowledge and behavior through observation, imitation, and the habituation processes within their social milieu.³⁷ During learning center activities, students receive not only theoretical explanations of religious content from supervisors but also engage in the imitation of religious conduct demonstrated by both educators and peers. From an Islamic educational perspective, the internalization of values aligns with the processes of *ta'lim*, *tarbiyah*, and *ta'dib*, all of which aim to cultivate individuals of noble character. Al-Attas asserts that Islamic education transcends mere knowledge transfer, encompassing the development of moral character and personality in accordance with Islamic values. Activities such as Qur'anic recitation, spiritual gatherings (cults), and the establishment of prayer habits within the learning center are crucial methods for shaping the religious character of students.³⁸

The examination of internalizing Islamic Religious Education values at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) reveals a profound correlation between religious value education and the formation of student identities. The findings indicate that religious activities within the learning center serve as vital mechanisms for instilling faith, Sharia adherence, and moral values. This phenomenon illustrates that the embedding of

³⁵ Hafida'Ulum and Koesdyantho, "Internalisasi Nilai Pendidikan Karakter Melalui Pembiasaan Membaca Alquran." pp. 221–37, <https://doi.org/10.33061/js.v1i2.2805>.

³⁶ T Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009), p. 101, [Google](#)

³⁷ Bandura and Walters, *Social Learning Theory*, p. 89, [Google](#)

³⁸ M N Al-Attas and Muslim Youth Movement of Malaysia, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Muslim Youth Movement of Malaysia (ABIM), 1980), p. 90, [Google](#)

religious values extends beyond cognitive knowledge to manifest as habitual behaviors among students. These insights align with Western character education theories that emphasize the significance of experiential learning and habituation in behavioral formation. The synthesis of Western educational theory, Indonesian pedagogical thought, and Islamic educational concepts indicates that the internalization of religious values necessitates synergistic interactions among knowledge, experience, and exemplary behavior.

These findings are strongly supported Trisnantari research which emphasizes that religious value internalization is effectively achieved through structured habituation practices, including repeated worship activities and sustained moral guidance, which significantly contribute to students' character development and behavioral consistency.³⁹ Furthermore, this aligns with character education theories that highlight the integration of moral knowledge, moral feeling, and moral action in shaping ethical behavior.

The stage of value transformation represents the foundational process of instilling religious values through the dissemination of Islamic educational materials to students. Here, educators provide foundational explanations regarding faith, worship, and moral conduct through straightforward learning activities and consistent habituation within the learning center environment. This approach corresponds with cognitive theories in Western education, which position comprehension as the preliminary phase of behavioral development. Moreover, from the standpoint of Indonesian educational philosophy, this process resonates with the value education paradigm that accentuates the role of instruction in cultivating social and moral norms. Islamic educational discourse regards this initial stage as a ta'lim process, prioritizing the transmission of knowledge as the cornerstone for moral development.

This finding aligns with Novanshah's research, which indicates that the internalization of values in Islamic Religious Education occurs through stages of value transformation, value transactions, and transinternalization, realized through habituation, examples, and school culture.⁴⁰ The findings suggest that the success of value internalization is influenced not only by the material delivery but also by the consistency of the educational environment in fostering students' religious culture. In this study's context, regular religious activities within the learning center exemplify a systematic and continuous value transformation process. Consequently, the instillation of religious values extends beyond mere understanding to include the development of students' religious behaviors. Muhaimin's internalization theory appears relevant to the religious education processes for Indonesian migrant children in Malaysia.

From Muhaimin's perspective, the initial transfer of Islamic values occurs from teacher to student through oral explanations and religious guidance. This introduction of knowledge serves as a moral foundation that gradually shapes students' religious awareness and understanding. In addition, Bandura's theory posits that students not only intellectually absorb religious material but also observe the attitudes and behaviors exhibited by teachers during religious activities. These findings are consistent with previous research that emphasizes the significance of teachers as role models and the impact of repeated religious habituation on enhancing students' moral awareness and religious identity in a multicultural educational context.

Activities such as cult gatherings, Qur'an reading, and prayer practices illustrate concrete examples of value transformation within the learning center environment. These activities provide a practical religious learning space that encompasses theoretical knowledge

³⁹ Hikmah Eva Trisnantari et al., "Internalizing Religious Values through Habituation: Strengthening Students' Character in the Digital Era," *Al-Hayat: Journal of Islamic Education* 10, no. 2 (2026), pp. 305-22, <https://orcid.org/0009-0007-4877-7600>.

⁴⁰ Novanshah, "Internalisasi Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam", pp. 1058-64, <https://doi.org/10.31949/educatio.v8i3.2814>.

while facilitating the introduction of worship practices in daily life. In Western educational theory, this practice aligns with John Dewey's concept of learning by doing, which emphasizes that learning becomes more meaningful when learners are directly engaged in real-life experiences. Thus, knowledge is not only acquired theoretically but also through direct experiential learning.⁴¹ Indonesian educational thought also recognizes habituation as a key element in character formation among students, as reflected in Ki Hajar Dewantara's philosophy, which emphasizes the importance of exemplary behavior and habituation through the concept of *ing ngarso sung tulodo*, where educators serve as role models that are then followed by students through repeated activities.⁴² Within the framework of Islamic education, these worship activities function as a means of *tazkiyatun nafs*, namely the process of purifying and developing the soul. Thus, religious values are not only understood cognitively but are also internalized in students' daily behavior.

The value transaction stage highlights the active interaction between teachers and students during religious learning activities. Students engage in various practices, such as congregational prayers, Qur'an recitations, and contributing to cults. This interaction reflects constructivist theory in Western education, which underscores the active role of learners in assimilating values. Indonesian educational philosophy also points to the importance of teacher-student interaction in shaping social attitudes. In the Islamic education framework, interaction is viewed as a *tarbiyah* process that enhances religious awareness through teacher guidance.

The interactions between teachers and students during congregational prayers, Qur'an readings, and cult activities illustrate the transactional process described by Muhaimin, where values are not only transmitted but also enacted through social engagement. Bandura's perspective suggests that students cultivate religious behaviors through observational learning, imitating role models in their surroundings. The active participation of students in religious endeavors reinforces the internalization process as they learn through direct experience and social reinforcement. Similar insights have been identified in previous research on Islamic character education, which indicates that a participatory learning environment significantly impacts students' behavior and moral discipline.

The observed changes in student behavior during the grade transaction stage highlight the emergence of religious attitudes within their everyday lives. There is a marked increase in discipline regarding worship, courteous communication, and mutual respect among peers. From a Western sociological perspective, these behavioral modifications can be elucidated through the lens of social learning theory, which posits that individuals acquire behaviors by imitating their social environments. Similarly, Indonesian educational paradigms underscore the critical role that the educational milieu plays in character development. In the realm of Islamic education, teachers are regarded as moral exemplars, providing ethical guidance to their students.

The process of value transinternalization represents an important phase in which religious principles become embedded in students' personalities, and religious behavior emerges organically from personal belief rather than mere compliance with teachers' instructions. In Western psychological theory, this phenomenon is explained through Gordon W. Allport's concept of internalization, which states that external values can be transformed into intrinsic values within the individual.⁴³ In Indonesian educational thought, this aligns

⁴¹ J Dewey, *Experience And Education* (Free Press, 1938), pp. 78-92, [Google](#).

⁴² Devie Agustin Ramazhana and Dya Qurotul A'yun, "Analisis Konsep Pendidikan Ki Hajar Dewantara Dalam Perspektif Pendidikan Karakter Siswa," *Jurnal Keguruan Dan Ilmu Pendidikan (JKIP)* 2, no. 2 (2024), pp. 44-53, <https://doi.org/10.61116/jkip.v2i2.331>.

⁴³ K Deaux and M Snyder, *The Oxford Handbook of Personality and Social Psychology*, Oxford Library of Psychology (Oxford University Press, USA, 2012), pp. 90-101, <https://doi.org/10.1093/oxfordhb/9780195398991.001.0001>.

with E. Mulyasa's concept of character education, which emphasizes that educational effectiveness is reflected in behaviors that have become habitual and are performed autonomously without supervision.⁴⁴ Meanwhile, in Islamic educational perspective, this condition is understood as the stage of *akhlāq* according to Al-Gazālī, who describes that goodness deeply rooted in the soul will produce spontaneous and consistent behavior.

During the transinternalization stage, Islamic values are internalized into students' consciousness and manifest in their daily actions. As articulated by Muhaimin, this stage is characterized by the practice of values arising not from external enforcement but from an intrinsic moral awareness.⁴⁵ Consistent with Bandura's social learning theory, repeated engagement in religious practices and consistent modeling by educators foster the development of behavioral habits that are integrated into students' identities. Such findings corroborate previous research indicating that sustained habituation within a supportive educational framework is instrumental in achieving lasting character development among students.

Additionally, the study's findings reveal an increased awareness of worship practices among students within the learning center context. The inclination to engage in congregation prayers, study the Qur'an, and memorize prayers signifies a significant shift in religious attitudes. According to Western educational theories, the habituation of religious activities serves to establish enduring behavioral patterns. Indonesian educational philosophies assert that positive habitual practices within the educational context contribute to overall character formation. Islamic educational perspectives regard worship as a crucial mechanism for spiritual growth and the cultivation of a Muslim identity.

These findings are in line with Al-Gazālī's view, which states that *akhlāq* (morality) is a quality deeply embedded in the soul, enabling a person to perform good deeds spontaneously without external pressure or deliberate reasoning.⁴⁶ In the context of this study, consistent habituation through religious activities and teachers' role modeling contributes to the formation of behaviors that reflect Islamic values. Thus, the internalization process not only produces religious understanding but also shapes character as an integral part of students' personality.

The results of this study underscore the significant role that Sungai Mulia 5 Learning Center plays in nurturing the character of Indonesian migrant children. The learning center transcends its function as a mere educational space, emerging instead as a foundational environment for fostering students' religious identities. The synthesis of Western education theories, Indonesian educational thought, and Islamic educational principles highlights that the internalization of religious values necessitates a triad of learning, habituation, and role modeling—each element enhancing the process of Islamic identity formation.

Furthermore, the outcomes indicate that the success of the value internalization process is intrinsically linked to the consistency of a supportive learning environment. Elements such as a religious learning center environment, dynamic interactions between teachers and students, and ongoing habituation are critical in reinforcing the value instillation process. This highlights that the internalization of values is influenced not solely by instructional methods but also by the broader educational ecosystem cultivated within the learning center.

As a non-formal educational institution, the learning center provides flexibility in implementing religious value instruction. This approach is characterized by contextual, communicative strategies that resonate with students' daily lives. Such conditions enable students to comprehend and appreciate the religious values imparted more effectively. In this framework, participatory and experiential learning emerges as a pivotal element in enhancing the internalization of values.

⁴⁴ H E Mulyasa, *Manajemen Pendidikan Karakter* (Bumi Aksara, 2022), p. 90, [Google](#)

⁴⁵ Muhaimin, *Paradigma Pendidikan Islam*, p. 87, [Google](#).

⁴⁶ Al-ghazali, *Mutiara Ihya Ulumuddin* (PT Mizan Pustaka, 2014), p. 78, [Google](#).

Research by Nurwahidah and Jamilah indicates that participatory learning in Islamic Religious Education offers students greater opportunities to understand and apply religious values in their daily lives.⁴⁷ The participatory approach enables students to take on active roles in the learning process, leading to a more in-depth and contextual understanding of values. In this context, students' engagement in congregational prayers, religious study sessions, and reading the Qur'an illustrates that active participation is crucial for internalizing these values. Direct religious experiences appear to enhance the formation of Islamic behavior among students. Therefore, the participatory learning approach may serve as an effective strategy for instilling Islamic Religious Education values in Indonesian migrant children.

The role of teachers as mentors and role models is essential for the successful internalization of values. Teachers are not only responsible for delivering content but also for providing real-life examples through their behavior. This modeling is significant, as students tend to imitate observed actions. Consequently, the quality of a teacher's personality and the consistency of their behavior may significantly impact character development in students.

Bilmakruf highlights that a strong emotional connection between teachers and students is necessary for the effective internalization of Islamic Religious Education values, allowing these moral values to be embedded in students' personalities.⁴⁸ This close relationship facilitates a learning process that encompasses both knowledge transfer and the development of students' spiritual and moral awareness. The study indicates that the rapport between teachers and students fosters intensive interaction, thus aiding students in accepting and emulating the religious behaviors demonstrated by teachers.

The active involvement of students in various religious activities demonstrates that an effective learning process encourages direct participation. Activities such as cults, congregational prayers, and Qur'an reading not only enhance students' religious skills but also cultivate a sense of responsibility and confidence. This suggests that the internalization of values is more effective when students engage actively in their learning experiences.

The study further reveals that the internalization of values occurs gradually and over an extended period. Not all students exhibit immediate behavioral changes; however, through consistent habituation, values can be progressively instilled. Thus, the internalization of values is a dynamic and ongoing process rather than an instantaneous acquisition. The background of students as migrant children influences the process of internalizing values. Living in a foreign environment characterized by diverse cultures and social values necessitates the reinforcement of religious identity from an early age. In this context, the Learning Center (*Sanggar Bimbingan*) serves as a critical space for coaching that aims to strengthen Islamic values, acting as a moral support system for students navigating a heterogeneous environment.

Research indicates that humanistic and persuasive learning approaches may be more effective in instilling values compared to purely instructional methods. Teachers are observed to adopt communicative, attentive, and motivational strategies, contributing to a comfortable learning atmosphere that encourages students to accept and embody religious values. Moreover, the repetition of religious activities is identified as a significant factor in the successful internalization of values. Regularly conducted activities, such as group prayers, Qur'an readings, and congregational events help establish behavioral patterns that can evolve into habitual practices. From an educational psychology standpoint, consistent repetition strengthens habit formation, integrating the taught values into the individual's character.

⁴⁷ Nurwahidah Nurwahidah and Eva Syarifatul Jamilah, "Internalisasi Nilai-Nilai Merdeka Belajar Dalam Pembelajaran Pendidikan Agama Islam," *Heutagogia: Journal of Islamic Education* 2, no. 1 (2022), pp. 83-101, <https://doi.org/10.14421/hjie.2022.21-06>.

⁴⁸ Rusni Bilmakruf, "Internalisasi Dan Karakterisasi Nilai-Nilai Pendidikan Agama Islam Melalui Tarekat Di Pondok Pesantren Darul Falah". *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 2, no. 1 (2017), pp. 29-38, <https://doi.org/10.37216/tarbawi.v2i1.139>.

Additionally, the internalization of values has implications beyond the religious domain; it also affects social aspects. Observable changes in attitudes—such as increased mutual respect, concern for peers, and enhanced cooperation—suggest that religious values contribute to the development of positive social character. This underscores the broader contributions of religious education in fostering a holistic personality.

Supporting research by Yaqinah and Jazilurrahman affirms that the internalization of Islamic values is integral to shaping students' holistic characters, encompassing religious, social, tolerant, nationalistic, and respectful dimensions.⁴⁹ The findings indicate that Islamic education addresses not only personal piety but also social character development, facilitating harmonious community relationships. Changes in students' behavior, marked by greater care, politeness, and respect towards peers, provide evidence of comprehensive character development. This demonstrates the wide-ranging impact of internalizing religious values on the personality formation of Indonesian migrant students. Consequently, religious education at the center plays a key role in fostering students' holistic character.

The discussion highlights that the internalization of Islamic Religious Education values encompasses not only aspects of worship but also the development of students' social, emotional, and spiritual characters. This process is dependent on environmental support, examples set by teachers, and consistent habituation to ensure that the values imparted are effectively internalized. In conclusion, the process of internalizing Islamic Religious Education values at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) occurs comprehensively through the integration of learning, habituation, exemplification, and a supportive environment. These four components are interconnected, forming an effective educational system aimed at cultivating Muslim character in students.

D. CONCLUSION

The research concludes that the internalization of Islamic Religious Education values at the Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*) occurs systematically through formal learning and non-formal practices. This process imparts faith, worship, morals, and social values that students apply in their daily lives. Interview results indicate positive behavior changes, such as increased discipline in worship and greater appreciation for cultural differences. Despite challenges like limited facilities and external cultural influences, the internalization process remains effective, highlighting its importance in shaping the Muslim identities of Indonesian migrant children. The study recommends that the Learning Center (*Sanggar Bimbingan*) continue to develop sustainable and innovative programs for value internalization. Teachers should diversify participatory learning methods, and parental involvement should be strengthened through Islamic parenting initiatives. Support from the Indonesian government is essential to enhance educational facilities and educator welfare. Additionally, improving digital literacy aligned with Islamic values is crucial to counter foreign cultural influences. While this research provides valuable insights, it has limitations, including its focus solely on one learning center, a limited number of informants, and a short research timeframe, which may affect the generalizability of the findings. Future studies should explore broader factors affecting Islamic value internalization in multicultural settings.

E. DECLARATIONS

1. Author Contribution

Arfi Putri Maharani: Conceptualization, methodology, data collection, formal analysis, writing the original draft, data visualization, and reviewing and editing the manuscript.

⁴⁹ Ainil Yaqinah, "Internalisasi Nilai-Nilai Keislaman Terhadap Pembentukan Karakter Holistik Siswa," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025), pp. 230–44, <https://doi.org/10.23969/jp.v10i02.27524>.

Tamrin Fathoni: Validation, supervision, reviewing and editing the manuscript, and providing substantial input to the development of the manuscript. **Miftaku Ni'amah:** Assisted in the data analysis process and interpretation of the research findings. **Neng Daris Salamah Elmi Putri Sibron:** Approved the final version of the manuscript for publication.

2. Funding Statement

This research received no external funding from government agencies, private institutions, or other organizations.

3. Conflict of Interest

The authors declare no conflict of interest.

4. Declaration of AI Use

ChatGPT was used in a limited capacity to assist with language refinement, manuscript editing, and the initial identification of relevant references during the manuscript preparation process. All scientific aspects of the study, including the selection and verification of references, academic integrity, data analysis, interpretation of findings, and the final content of the manuscript, remain entirely the responsibility of the authors.

5. Additional Information

This study was conducted with permission from Sungai Mulia 5 Gombak Learning Center (*Sanggar Bimbingan*). Informed consent was obtained from all participants prior to their participation in the study.

REFERENCES

- Achjar, Komang Ayu Henny, Muhamad Rusliyadi, A Zaenurrosyid, Nini Apriani Rumata, Iin Nirwana, and Ayuliamita Abadi. *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus*. PT. Sonpedia Publishing Indonesia, 2023. [Google](#)
- Adiwijaya, S, A T Harefa, S Isnaini, S Raehana, B Mardikawati, R D Laksono, S Saktisyahputra, R Purnamasari, W S Ningrum, and M Mayasari. *Buku Ajar Metode Penelitian Kualitatif*. PT. Sonpedia Publishing Indonesia, 2024. [Google](#)
- Al-Attas, M N, and Muslim Youth Movement of Malaysia. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Muslim Youth Movement of Malaysia (ABIM), 1980. [Google](#)
- Al-ghazali. *Mutiara Ihya Ulumuddin*. PT Mizan Pustaka, 2014. [Google](#)
- Bandura, Albert, and Richard H Walters. *Social Learning Theory*. Vol. 1. Prentice-hall Englewood Cliffs, NJ, 1977. [Google](#).
- Biantoro, OF, & Rahmatullah, A. "Internalization of Islamic Religious Education Values in Moral Development of Students in Madrasah. 3 (1), 1-17," 2025. <https://doi.org/10.38073/pelita.v2i2.3019>.
- Bilmakruf, Rusni. "Internalisasi Dan Karakterisasi Nilai-Nilai Pendidikan Agama Islam Melalui Tarekat Di Pondok Pesantren Darul Falah. Doc." *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 2, no. 1 (2017): 29-38. <https://doi.org/10.37216/tarbawi.v2i1.139>.
- Creswell, J W, and C N Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage Publications, 2017. [Google](#).
- Deaux, K, and M Snyder. *The Oxford Handbook of Personality and Social Psychology*. Oxford Library of Psychology. Oxford University Press, USA, 2012. <https://doi.org/10.1093/oxfordhb/9780195398991.001.0001>.
- Dewey, J. *Experience And Education*. Free Press, 1938. [Google](#).
- Dryden-Peterson, Sarah. "Refugee Education: The Crossroads of Globalization." *Educational*

- Researcher* 45, no. 9 (2016): 473–82. <https://doi.org/10.3102/0013189X16683398>.
- Enh, Azlizan Mat, Andika Wahab, Arina Anis Azlan, Kartini Aboo Talib, Andi Muhammad Tri Sakti, and Fazal Mohamed Mohamed Sultan. "Life Experiences and Cultural Adaptation among Migrant Workers in Malaysia." *Comparative Migration Studies* 12, no. 1 (2024): 1. <https://doi.org/10.1186/s40878-023-00360-1>.
- Hafida'Ulum, Sitta, and A R Koesdyantho. "Internalisasi Nilai Pendidikan Karakter Melalui Pembiasaan Membaca Alquran." *Jurnal Sinektik* 1, no. 2 (2018): 221–37. <https://doi.org/10.33061/js.v1i2.2805>.
- Handoyo, Budi Sulistya, and Reza Triarda. "Problematisasi Pendidikan Di Perbatasan: Studi Kasus Pendidikan Dasar Bagi Anak Pekerja Migran Indonesia (PMI) Di Negara Bahagian Sarawak, Malaysia." *Jurnal Transformasi Global* 7, no. 2 (2020): 201–13. <https://doi.org/10.21776/ub.jtg.2020.007.02.2>.
- Heryati, Neneng, Chandra Wijaya, and Lina Miftahul Jannah. "The Dynamic Governance for Basic Education Access of Indonesian Migrant Workers' Children in Malaysia." *Jurnal Cakrawala Pendidikan* 45, no. 1 (2026). <https://doi.org/10.21831/cp.v45i1.91176>.
- Ishari, Nurhafid, Berly Wijayanti, and Alvin Dian Pramuja. "Pedagogical Strategies and Value Internalization in Migrant Education: A Comparative Study of Instructional Frameworks in Indonesia and Malaysia." *Assyfa Learning Journal* 4, no. 1 (2026): 33–50. <https://doi.org/10.61650/alj.v4i1.714>.
- Lickona, T. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Random House Publishing Group, 2009. [Google](#)
- Loganathan, Tharani, Zhen Ling Ong, Fikri Hassan, Zhie X Chan, and Hazreen Abdul Majid. "Barriers and Facilitators to Education Access for Marginalised Non-Citizen Children in Malaysia: A Qualitative Study." *PloS One* 18, no. 6 (2023): 67-93. <https://doi.org/https://doi.org/10.1371/journal.pone.0286793>.
- Miles, Matthew B, A Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis*. sage, 2014. [Google](#).
- Muhaimin, M A. *Paradigma Pendidikan Islam*. PT Remaja Rosdakarya, 2020. [Google](#).
- Mulyasa, H E. *Manajemen Pendidikan Karakter*. Bumi Aksara, 2022. [Google](#)
- Nangle, D W, D J Hansen, C A Erdley, and P J Norton. *Practitioner's Guide to Empirically Based Measures of Social Skills*. ABCT Clinical Assessment Series. Springer New York, 2009. <https://doi.org/10.1007/978-1-4419-0609-0>
- Novanshah, Diky. "Internalisasi Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam." *Jurnal Educatio Fkip Unma* 8, no. 3 (2022): 1058–64. <https://doi.org/10.31949/educatio.v8i3.2814>.
- Nurkholis, Nurkholis. "Pendidikan Dalam Upaya Memajukan Teknologi." *Jurnal Kependidikan IAIN Purwokerto* 1, no. 1 (2013): 24–44. <https://doi.org/10.24090/jk.v1i1.530>.
- Nurpita, Fitri, Mely Cahyani, Ayumi Tampubolon, and Salmainsi Yeli. "Internalization of Islamic Values in Islamic Education Learning." *Psikologi Prima* 8, no. 2 (2025): 326–31. <https://doi.org/10.34012/psychoprime.v8i2.7738>.
- Nurwahidah, Nurwahidah, and Eva Syarifatul Jamilah. "Internalisasi Nilai-Nilai Merdeka Belajar Dalam Pembelajaran Pendidikan Agama Islam." *Heutagogia: Journal of Islamic Education* 2, no. 1 (2022): 83–101. <https://doi.org/10.14421/hjie.2022.21-06>.
- Ramazhana, Devie Agustin, and Dya Qurotul A'yun. "Analisis Konsep Pendidikan Ki Hajar Dewantara Dalam Perspektif Pendidikan Karakter Siswa." *Jurnal Keguruan Dan Ilmu Pendidikan (JKIP)* 2, no. 2 (2024): 44–53. <https://doi.org/10.61116/jkip.v2i2.331>.
- Robbani, Ikbar, and Pipit Mulyah. "Islamic Religious Education for Children of Indonesian Migrant Workers: Adaptive Strategies at the Indonesian School Guidance Center in Kuala Lumpur, Malaysia." *Jurnal Pendidikan Agama Islam Al-Thariqah* 11, no. 1 (2026): 94–103. [https://doi.org/10.25299/al-thariqah.2026.vol11\(1\).27034](https://doi.org/10.25299/al-thariqah.2026.vol11(1).27034).
- Rubinstein-Avila, Eliane. "Immigrant and Refugee Students across 'Receiving' Nations: To

- What Extent Can Educators Rely on PISA for Answers?" *The Clearing House: A Journal of Educational Strategies, Issues and Ideas* 89, no. 3 (2016): 79–84. <https://doi.org/10.1080/00098655.2016.1168350>.
- Sugiyono, S. *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D*, Bandung: Alfabeta, 2023. [Google](#).
- Sukandar, Ahmad, Ahmad Tafsir, and Mohamad Adam Rusmana. "Manajemen Pendidikan Akhlak Siswa SD Negeri Cingcin 02 Soreang." *Jurnal Sosial Teknologi* 2, no. 8 (2022): 691–99. <https://doi.org/10.59188/jurnalsostech.v2i8.400>.
- Trisnantari, Hikmah Eva, Prim Masrokan Mutohar, Moch Rikza Alkhubra Abdul Jabbar, and R Ahmad Ismail. "Internalizing Religious Values through Habituation: Strengthening Students' Character in the Digital Era." *Al-Hayat: Journal of Islamic Education* 10, no. 2 (2026): 305–22. <https://doi.org/10.35723/ajie.v10i2.284>.
- Untung, Syamsul Hadi, Moh Isom Muddin, Aqdi Rofiq Asnawi, Farales Sindy, and Lutfiatul Khasanah. "Internalisasi Nilai-Nilai Islami Dalam Pendidikan Karakter Di Era Disrupsi Digital." *Jurnal Pendidikan Agama Islam* 4, no. 2 (2025): 136–45. <https://doi.org/10.52434/jpai.v4i2>.
- Yaqinah, Ainil. "Internalisasi Nilai-Nilai Keislaman Terhadap Pembentukan Karakter Holistik Siswa." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025): 230–44. <https://doi.org/10.23969/jp.v10i02.27524>.