

Integrating Tripartite Education for Religious Value Internalization among Generation Alpha

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Abstract

This study investigates the collaborative model of Tripartite Education Centers in internalizing religious values among Generation Alpha students at Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo. Employing a qualitative case study approach, data were gathered from the principal, teachers, students, parents, and community leaders. Methods included observation, semi-structured interviews, and documentation. Data were analyzed using Miles and Huberman's interactive model, with validity ensured through source and technique triangulation. The findings demonstrate that value internalization is constructed through a synergistic three-domain collaboration. The madrasah fosters values through structured habituation and role modeling. Families reinforce this via logbook-based daily worship monitoring supported by digital communication. Meanwhile, the community provides local contextualization through socio-religious events. This study offers a novel hybridized framework by demonstrating how digital communication bridges space and time to ensure value continuity for the digital-native generation.

Keywords: Internalization, Islamic Education, Religious Value

INTRODUCTION

Education, in essence, is not solely directed toward achieving academic success but also toward shaping personality, character, and value systems that guide students in their daily lives. In the context of Islamic education, this dimension becomes even more crucial, as its objective is not only to develop intellectual capacity but also to nurture the heart, guide behavior, and foster religious awareness reflected in attitudes and actions. Therefore, religious value education holds a strategic position in forming individuals who are faithful, morally grounded, and capable of fulfilling their social responsibilities in a balanced manner. In contemporary education, the orientation toward character formation has also strengthened, as education is understood as a process of value enculturation involving learning experiences, habituation, and the students social environment, rather than merely the verbal transmission of knowledge (Hidayat et al., 2021; Muhtar & Dallyono, 2020).

The urgency of religious value education becomes more evident when associated with the characteristics of Generation Alpha students. This generation grows up in a digital era marked by early technological exposure, rapid informatifon flow, fast social change, and increasingly complex interaction patterns. These conditions influence learning styles, ways of thinking, habits, and even behavioral orientations. On one hand, technological advancement offers significant opportunities to expand access to learning, on the other hand, it poses serious challenges to value inculcation, particularly when children are exposed to information that is not always aligned with religious values and social norms. Consequently, the formation of religious character for this digital generation can no longer rely on partial, normative, or conventional classroom monologues. It critically demands an integrative, adaptive, and highly contextual strategy to ensure

that Islamic values are not merely absorbed as passive cognitive knowledge but are genuinely internalized and reflected in their daily digital and physical behaviors (Bentri et al., 2025; Suriana, 2019).

From the perspective of Islamic education, the internalization of religious values is a gradual, continuous, and profound process through which values become embedded in habits and individual character. Internalization does not merely mean knowing what is good but also accepting, believing in, internalizing, and practicing it in everyday life. Therefore, religious values should not be taught solely as cognitive knowledge but must be habituated in actions, exemplified by educators, and continuously reinforced in students' life spaces. For madrasah ibtidaiyah students, this process is particularly crucial, as they are in the foundational stage of personality development. At this stage, children are highly receptive to values through repetition, role modeling, environmental atmosphere, and concrete daily experiences. Hence, religious education at the elementary level must be designed as a living habituation process rather than merely a transfer of religious knowledge (Priatmoko et al., 2025).

However, the formation of religious values cannot be entirely assigned to the madrasah as a formal institution. Students do not live solely within the classroom but within three primary environments that collectively shape their personality development: madrasah, family, and community. What is taught in the madrasah may weaken or even lose effectiveness if it is not reinforced at home and supported by the social environment. A lack of continuity among these three environments may result in value contradictions. Students may receive religious habituation at school, but without supervision at home, parental role modeling, and supportive social environments, these values become difficult to implement consistently. In other words, the success of religious education is highly dependent on the continuity of value experiences across students' life environments (Diana et al., 2021; Kibtiyah et al., 2025).

This perspective aligns with the concept of the Tripartite Education Centers, which positions family, school (madrasah), and community as three complementary centers of education (Fanny, 2022). This concept emphasizes that education is not merely the responsibility of formal institutions but a shared responsibility in shaping holistic individuals. Within this framework, the madrasah serves as a structured learning center that instills values through curriculum, habituation, and institutional culture. The family functions as the primary educational environment shaping basic habits, affection, discipline, and role modeling. Meanwhile, the community acts as a social environment that broadens educational experiences through interaction, traditions, social control, and collective life practices. For Generation Alpha students living in fluid digital and social environments, collaboration among these educational centers becomes increasingly relevant, as religious character formation requires consistent messages, practices, and reinforcement across all aspects of life (Jailani et al., 2025).

In practice, the collaborative model of the Tripartite Education Centers can take various forms. In the madrasah, internalization may be implemented through habituation of worship practices such as collective prayers, congregational prayers, memorization of religious texts, greeting culture, and fostering a religious atmosphere reflected in teacher behavior and school life. Teacher role modeling is crucial, as elementary-level students tend to learn through imitation (Rizal & Munip, 2017). Additionally, religious culture can be built through symbols, regulations, routine activities, and value integration in learning processes. In the family environment, collaboration appears in the form of monitoring children's worship, communication between parents and teachers, religious habituation at home, and consistent parenting practices aligned with school values. In the community, internalization is strengthened through student participation in religious activities, involvement in socio-religious traditions, and social support for practices developed at home and school. These forms of collaboration indicate that successful internalization of religious values depends on the continuity among these three educational environments (Wibawa & Awaliah, 2023).

Previous studies have examined the internalization of religious values in educational institutions, the role of families in child education, and the contribution of communities to character formation. Research shows that habituation, role modeling, value integration in learning, and school culture are effective strategies for character building (Acetylena & Zaironi, 2026; Nursobah et al., 2025). Other studies highlight the importance of parental involvement through positive parenting, strengthening religiosity, and educational communication (Sumarsono et al., 2025). Additionally, social environments and local traditions play a significant role in reinforcing moral values through meaningful cultural experiences (Abubakar et al., 2023). Even in digital and virtual learning contexts, character internalization still requires consistent habituation, modeling, and supervision.

However, most existing literature tends to examine these educational domains separately, where studies on madrasahs heavily focus on internal school programs, family studies isolate parenting styles independently, and community research evaluates broader socio-religious traditions without programmatic synchronization (Fanny, 2022; Kibtiyah et al., 2025). This fragmentation creates a notable empirical gap, as there is a profound scarcity of studies exploring the integrated and synchronized synergy of the Tripartite Education Centers specifically designed to address the digital-social complexities faced by Generation Alpha at the madrasah ibtidaiyah level (Jailani et al., 2025; Priatmoko et al., 2025). This study addresses this exact gap by investigating how the three centers of education systematically interact, resolve behavioral discontinuities, and align their values through sosiokultural practices and modern communication channels.

The selection of Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo as the research site is based on its relevance as a socio-educational setting where tripartite educational collaboration can be observed in practice. The madrasah provides a socio-religious context that enables the examination of relationships between institutional religious habituation, family involvement, and community support in shaping students' religious behavior.

Accordingly, this study focuses on how the collaborative model of the Tripartite Education Centers is implemented in internalizing religious values among Generation Alpha students. This includes analyzing the operational roles of the madrasah through structural habituation, the operational functions of the family through digitalized supervision logbooks, and the operational reinforcement of the community through active socio-religious participations.

The objective of this study is to examine and analyze the collaborative model of the Tripartite Education Centers in internalizing religious values among Generation Alpha students. Theoretically, this study contributes to Islamic education scholarship, particularly in understanding religious value internalization through educational synergy. Practically, it provides references for madrasahs, parents, and communities to build more structured, consistent, and contextual religious education collaboration.

METHOD

This study employed a qualitative approach with a single-case study design to intensively and holistically investigate the collaborative practices of the Tripartite Education Centers within its natural setting (Creswell & Poth, 2016). Conducted at Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo, the rigorous fieldwork spanned from January 5, 2026, to March 10, 2026, to capture stable behavioral interactions and environmental routines. Utilizing a purposive sampling strategy to deliberately select information-rich participants who are deeply embedded within the phenomenon (Patton, 2015), the study engaged a total of 14 definitive informants consisting of 1 madrasah principal, 2 classroom teachers, 2 Islamic Religious Education teachers, 6 parents representing the family environment, and 3 prominent community leaders including the head of the school committee and local religious organizers.

Data collection was operationalized using three synchronized techniques consisting of unstructured observations, semi-structured in-depth interviews, and physical documentation reviews (Babchuk, 2017). Observations focused on capturing students' actual participation in routine communal worship and daily school-dismissal interactions, while face-to-face semi-structured interviews reconstructed the 14 informants' personal perspectives, digital coordination experiences, and caregiving adjustments. Concurrently, the documentation technique involved gathering and auditing critical material artifacts, including student daily worship logbooks, historical communication transcripts within the specialized WhatsApp groups, formal madrasah regulations, and school committee administrative minutes.

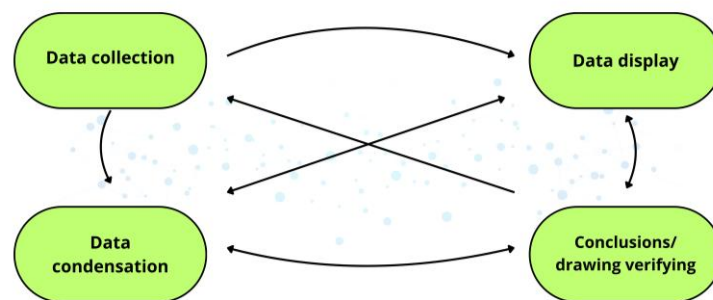


Figure 1. The Interactive Data Analysis Components Model Miles, Huberman, and Saldaña, 2014

The collected qualitative data were systematically processed using the classic interactive analysis model, which cycles continuously through data condensation, data display, and conclusion drawing or verification (Miles, 2014). During data condensation, the extensive field notes and interview audio transcriptions were rigorously selected, focused, and transformed into thematic codes. Next, the data display step was performed by organizing the condensed codes into structured descriptive matrices and conceptual narrative strings to visually map the relationships across the madrasah, family, and community domains before conclusions were verified against empirical field realities.

To guarantee the scientific trustworthiness and rigorous credibility of the qualitative findings, this study implemented strict validation criteria consisting of source triangulation, technique triangulation, and formal member checking. Source triangulation was operationalized by cross-examining the interview claims made by the teachers against the testimonies given by the parents and community leaders, while technique triangulation validated verbal claims against physical evidence found in the student logbooks and direct observational field notes. Furthermore, member checking was formally conducted by returning the summarized interview transcripts to the respective 14 informants to confirm that the documented data accurately mirrored their lived realities and intended meanings, thereby preventing researcher bias and ensuring ethical objectivity.

FINDINGS AND DISCUSSION

The Collaborative Tripartite Education Model in the Madrasah

The findings of this study at Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo indicate that the internalization of religious values among Generation Alpha students is not constructed merely through normative lectures, but rather through a collaborative tri-center education model grounded in the madrasah culture as the primary driving force. In this context, habituation, teacher role modelling, and religious extracurricular activities form a mutually reinforcing educational ecosystem. From the perspective of Islamic education, this model demonstrates that religious values become effective when they are transformed into

lived experiences that are repeatedly practiced, exemplified, and collectively experienced, rather than merely taught as cognitive material. This pattern aligns with the findings of Bali & Susilowati (2019) regarding the transinternalization of values through the construction of religious culture in schools, and is consistent with Syarnubi et al. (2021), who found that character education in madrasahs is effective when integrating formal learning with supplementary spiritual activities.

From the perspective of Islamic education, religious habituation in this madrasah can be understood as a process of *ta'dib* and *tazkiyah*, progressing from the introduction of values to the formation of moral habits. Practices such as congregational *dhuha* and *zuhr* prayers, memorization of short surahs, Asmaul Husna, and mahfuzat, weekly *tahlil* on Fridays, and visits to the graves of community figures prior to Ramadan represent forms of education that integrate worship, morality, etiquette, collective memory, and socio-religious attachment. The operational execution of these routines was clearly articulated by one of the Islamic Religious Education teachers during the fieldwork inquiry:

"We do not merely command the students to pray; we stand in the rows alongside them. When the children observe their classroom teachers consistently joining the rows for Dhuha prayer every single morning, the practice ceases to feel like a forced institutional rule and naturally transforms into an embedded part of their daily behavioral rhythm." (Interview with Teacher AR, February 14, 2026).

This empirical testimony reinforces the argument of Suhartini et al. (2026) who emphasizes that the internalization of Islamic values occurs through sequential stages of value transformation, transaction, and transinternalization, which are activated through repeated religious activities. Therefore, the findings at MI Ma'arif Kemuning Sambit Ponorogo demonstrate that habituation is not merely an administrative routine, but a pedagogical mechanism for embedding values into students' personalities.

Specifically, the practice of congregational *dhuha* and *zuhr* prayers can be interpreted as a strategy for cultivating spiritual discipline and communal awareness. From an educational psychology perspective, regularly performed activities within a social setting strengthen the association between values, emotions, and actions. Primary-level students, who still require strong external structures, are more likely to absorb values when these are embedded in consistent daily rhythms. The memorization of short surahs from Juz Amma, Asmaul Husna, and *mahfuzat* carries broader pedagogical significance beyond mere memorization. In Islamic educational theory, memorization serves as an entry point for fostering affective closeness to sacred texts and their moral messages. At the developmental stage of children, repetition of sounds, phrases, and meanings shapes religious linguistic patterns that later become the basis for reflection and behavior. Surur (2018) shows that tahfiz extracurricular programs not only develop Qur'anic literacy but also instill piety, politeness, humility, and respect for others.

The findings regarding weekly *tahlil* and visits to the graves of community figures before Ramadan reveal another important dimension: the interconnection between religious education and local culture. From an anthropological perspective, value internalization becomes stronger when rooted in symbols, rituals, and traditions embedded in the community. In this context, the madrasah does not separate religious education from cultural roots but instead utilizes local religious culture as a medium of education. Hasanah et al. (2016) show that character education based on local wisdom becomes more integrative, cohesive, and consistent due to the support of schools, families, and communities. To validate this cultural attachment, the madrasah principal noted the following operational baseline:

"The Friday tahlil routine and pre-Ramadan grave visitations are structural bridges designed to help Generation Alpha students connect their textual religious studies with ancestral community values. It instills an early social consciousness regarding spiritual respect and historical continuity." (Interview with Principal KH, February 11, 2026).

This reality proves that a healthy academic-religious culture must be grounded in character, moderation, local wisdom, and national commitment (Chotimah et al., 2022). Therefore, *tahlil* and grave visitation should not be seen as merely ceremonial activities, but as means of transmitting respect for religious scholars, historical awareness, communal spirituality, and the continuity of religious traditions.

Teacher role modelling occupies a central position in this study. Teachers who lead prayers and *istighasah* exemplify that the educator's role extends beyond knowledge transmission to include spiritual guidance and moral modelling. The practices of greeting students after prayer and at dismissal while reciting *shalawat*, along with the institutionalization of the 5S culture (*salam, sapa, senyum, sopan, santun*), reflect the operation of the hidden curriculum in value internalization. From a sociological interaction perspective, small daily repeated actions shape respectful relationships, emotional closeness, and self-regulation. Religious extracurricular activities, such as Qur'an recitation and *habsyi*, expand the space of value internalization from obligatory routines to more expressive, participatory, and enjoyable domains. Syarnubi et al. (2021) describe this as a collaboration between integration and supplementation models, where character values are taught in classrooms and reinforced through additional spiritual activities.

Within the framework of the tri-center education model, the madrasah functions as a node connecting family and community. However, this connection is effective only when school-based practices are reinforced at home and legitimized in the social environment. From the perspective of developmental psychology and the challenges of Generation Alpha, these findings are highly relevant. Generation Alpha grows up in a fast-paced, digital, and visually oriented environment, often characterized by shorter attention spans and reduced face-to-face interactions. In this context, practices such as congregational worship, greeting culture, memorization, and religious arts like *habsyi* serve as practical anchors that cultivate presence, patience, discipline, and self-regulation. The structural alignment of these variables ensures a robust character architecture where the madrasah acts as the central orchestrator that systematically guides students from knowing the good, to loving the good, and ultimately doing the good across all life spaces (Aziz et al., 2023).

Collaborative Tripartite Education Model in the Family Context

The findings of this study indicate that the collaborative tripartite education model within the family domain at Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo is implemented through the monitoring of students daily worship logbooks at home, reinforced by digital communication via WhatsApp groups. These findings suggest that the internalization of religious values among Generation Alpha students can no longer rely solely on in-class instruction and habituation within the madrasah; rather, it requires continuity between school and family through structured systems of supervision, communication, and reinforcement (Haris, 2025). From the perspective of the tripartite education framework, the family is not merely an executor of school directives but serves as the primary arena for religious habituation, determining the continuity of children's religious experiences. Thus, the worship logbook and WhatsApp groups function not only as reporting tools but also as pedagogical instruments that bridge the gap between formal education in the madrasah and religious practices at home. This pattern aligns with the concept of tripartite educational synergy, which emphasizes value continuity, social control, and character formation through collaboration across educational spheres in the digital era (Ernita & Suyato, 2026), and resonates with studies highlighting parental involvement as a key factor in shaping children's religious character (Hidayat et al., 2021; Rasidin et al., 2025).

From the perspective of Islamic education, these findings reaffirm the role of the family as *madrasah ula*—the first and foremost educational institution for children. The daily worship logbook monitored by parents reflects the practice of *ta'wid* (habituation), while intensive communication through WhatsApp groups

demonstrates the functions of *musyarakah* (collaborative engagement) and *murāqabah* (mutual supervision) between teachers and parents. To capture how this synchronization operates daily, one of the fifth-grade parents explained the practical dynamics during the interview sessions:

"The presence of the daily worship logbook forces us as parents to remain highly undisrupted in monitoring our children's prayers and Quranic recitations at home. Every evening, we sign the book, and if there are specific behavioral changes, we immediately send a text message to the teacher's WhatsApp group. It creates a mutual psychological pressure for both the child and us to stay consistent." (Interview with Parent WN, February 19, 2026).

This empirical reality confirms that when parents actively monitor daily acts of worship, what is being constructed is not merely administrative compliance but a structured pattern of habits that can lead to meaningful internalization. This is consistent with Hasanah et al. (2016) and Rouzi et al. (2025), who emphasize that Islamic learning habituation supported by prophetic parenting patterns strengthens value internalization through routine, modeling, and sustained guidance rather than verbal lectures alone.

From a developmental psychology perspective, Generation Alpha grows up in environments closely intertwined with digital technology, rapid information flows, and communication-mediated interactions. In this context, the internalization of religious values requires adaptive strategies that combine physical structures with digital enforcement. The worship logbook provides a concrete and accessible structure for children, while WhatsApp groups enable faster, more responsive, and continuous reinforcement. From the standpoint of Islamic educational psychology, such a model has the potential to foster self-regulation, as children learn to connect their worship practices with monitoring, reflection, and personal responsibility. Regarding this digital integration, one of the classroom teachers shared an important operational insight:

"The WhatsApp group serves as our pedagogical dashboard. We send daily reminders before dawn and evening prayers, and parents reply with simple text confirmations or photos of their children praying. This immediate feedback loop keeps the children highly motivated because they know their efforts are recognized by both their parents and teachers simultaneously." (Interview with Teacher SN, February 22, 2026).

Consequently, as argued by Satriawati et al. (2023), home-based worship monitoring will yield optimal outcomes when conducted within a warm, dialogical, and consistent support system rather than a rigidly controlling or authoritative one.

Nevertheless, these findings must be interpreted critically to avoid over-glorification of the model, as digital media may shift educational orientation toward overly formalistic supervision if worship activities are reduced to checkboxes. There is a potential for reporting bias among parents, unequal digital access, and the risk that children perform worship merely to meet reporting targets rather than developing genuine transcendental awareness. Therefore, as a formative assessment instrument, the collected data must not remain as mere administrative records. Teachers and parents must cooperate to transform digital communication from a tool of basic verification into a platform for deeper reflective dialogue, storytelling of exemplary figures, and understanding the wisdom behind worship. This hybridized model represents a progressive innovation where values are instilled through human interaction and real-life habituation, while logistical coordination is systematically consolidated through communication technology (Hamid et al., 2025).

The Collaborative Tripartite Education Model in the Community

The findings of this study affirm that the collaborative tripartite education model in the internalization of religious values does not stop at the interaction between the madrasah and the family, but finds tangible reinforcement within the community sphere. In the context of the research conducted at

Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo, the community is not merely a social backdrop, but rather a living educational arena where religious values are practiced, observed, repeated, and internalized by students. From the perspective of Islamic religious education, this process operates through three interconnected pathways consisting of social modeling, collective habituation, and participation in religious charitable practices. Therefore, students' involvement in Islamic holiday events at the mosque, the distribution of *zakat al-fitr*, and regular meetings between teachers and parents through the madrasah committee demonstrate the structural continuity between *hablum min Allah* and *hablum min al-nas* (Maemonah, 2024; Pratiwi, 2017).

The first finding regarding students' participation in Islamic holiday activities at the local mosque demonstrates that the mosque holds a significant position as a non-formal educational space supporting the development of students' religious character. Through active participation in events such as Mawlid al-Nabi, Isra and Mi'raj, and Ramadan studies, students do not merely understand religious events conceptually but directly experience a deeply religious atmosphere (Hascan, 2021; Wiyani, 2024). Sociologically, the community surrounding the madrasah functions as a secondary socialization space where children learn by imitating significant figures such as imams, teachers, parents, and community leaders. This collective reinforcement provides a communal dimension that effectively balances the individualistic and screen-dependent tendencies commonly found in Generation Alpha learners (Abdillah & Syafe'i, 2020; Miftakhuddin, 2020; Widodo, 2024).

The second finding regarding the distribution of *zakat al-fitr* to the surrounding community highlights a critical integration of ritual piety and social piety. When students are physically involved in the distribution process, they learn that worship does not end with a vertical relationship with Allah but must generate deep empathy, social concern, and justice toward the surrounding environment (Junaidi et al., 2023). To support this empirical baseline, the Head of the Madrasah Committee highlighted the organic impact of this social practice during the interview:

"We deliberately position the students at the front line during the zakat distribution phase. When these digital-native children hand over the rice directly to the poor and elderly neighbors surrounding our madrasah, they experience a raw emotional breakthrough. They learn about poverty, gratitude, and social responsibility far better than reading any textbook." (Interview with Committee Head TO, February 26, 2026).

This empirical evidence reinforces the understanding that the tripartite education model can be successfully operationalized through structured and repeated socio-religious practices that connect religious teachings directly with social realities (Diantoro, 2018).

The third finding involves regular meetings between teachers and parents through the madrasah committee to align parenting practices at home with the values taught at school. From the perspective of Islamic educational management, these meetings reflect institutional awareness that the internalization of religious values can only succeed when there is environmental consistency between school and domestic parenting patterns. Regular communication forums foster deep trust, shared commitment, and a high accumulation of social capital among stakeholders. Consequently, the community surrounding the madrasah acts as an active value reinforcer, a protective social control mechanism, and an empirical arena that successfully transforms religious values from normative knowledge into long-term socio-religious commitments (Nuning, 2014; Karyanto, 2017).

CONCLUSION

This study concludes that the internalization of religious values among Generation Alpha students at Madrasah Ibtidaiyah Ma'arif Kemuning Sambit Ponorogo is effectively achieved through a collaborative Tripartite Education model that synergistically integrates structured school habituation, physical logbooks

synchronized with parent WhatsApp groups, and active socio-religious participation within the community. Practically, these findings imply that contemporary Islamic elementary institutions handling digital-native generations must abandon isolated pedagogical routines and actively adopt hybridized coordination systems to maintain students' vertical spiritual motivation and horizontal discipline across environments. However, a distinct limitation of this study lies in its single-case qualitative design situated within a dense socio-religious rural setting, meaning the documented collaborative patterns and digital access dynamics may not be directly generalizable to urban or less cohesive secular communities. Future research should therefore utilize multi-case comparisons or mixed-method designs to evaluate the scalability and adaptability of this digitalized tripartite education framework across wider demographic and socio-economic variations.

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