

Internalization of Islamic Social Etiquette Values in Forming Religious Social Ethics of Students at SMP 45 Gerbo

Moch. Abdulloh Faqih^{1*}, Achmad Yusuf², Wiwin Fachrudin Yusuf³

Yudharta University of Pasuruan^{*1, 2, 3}

^{*1}email: abdullohfaqih651@gmail.com

²email: achysf@yudharta.ac.id

³email: maswiwinfachrudin@yudharta.ac.id

Abstract: This study aims to describe the internalization of Islamic social etiquette values in forming students' social religious ethics at SMP 45 Gerbo. The background of this study is based on the phenomenon of declining social ethical attitudes among adolescents, so that systematic efforts are needed through strengthening Islamic values. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The data sources were obtained from Islamic Religious Education teachers, students, and various supporting documents at SMP 45 Gerbo. The results of the study indicate that the internalization of Islamic social etiquette values at SMP 45 Gerbo is reflected through the values of obedience in worship, discipline, honesty, respect for teachers and parents, brotherhood and cooperation, tolerance, and guarding the tongue. The internalization strategies used include role models, habituation, giving advice, and implementing educative punishments (tsawab). Internalization of these values strengthens the formation of students' social religious ethics in everyday life in the school environment.

Keywords: Value Internalization; Islamic Social Manners; Religious Social Ethics; Character Education.

Abstract: Penelitian ini bertujuan untuk mendeskripsikan internalisasi nilai adab bergaul Islami dalam membentuk etika sosial religius siswa di SMP 45 Gerbo. Latar belakang penelitian ini didasari oleh fenomena menurunnya sikap etika sosial di kalangan remaja, sehingga diperlukan upaya sistematis melalui penguatan nilai-nilai Islami. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Adapun sumber data diperoleh dari guru

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Pendidikan Agama Islam, siswa, serta berbagai dokumen pendukung di SMP 45 Gerbo. Hasil penelitian menunjukkan bahwa internalisasi nilai adab bergaul Islami di SMP 45 Gerbo tercermin melalui nilai-nilai ketaatan dalam beribadah, kedisiplinan, kejujuran, penghormatan kepada guru dan orang tua, persaudaraan dan kerja sama, toleransi, serta menjaga lisan. Strategi internalisasi yang digunakan meliputi keteladanan, pembiasaan, pemberian nasihat, dan penerapan hukuman (tsawab) yang bersifat edukatif. Internalisasi nilai-nilai tersebut memperkuat pembentukan etika sosial religius siswa dalam kehidupan sehari-hari di lingkungan sekolah

Keywords: Internalisasi Nilai; Adab Bergaul Islami; Etika Sosial Religius; Pendidikan Karakter.

A. Introduction

Character education is currently a major concern in the world of national education. One important aspect of character is the strengthening of Islamic social etiquette values. This value is not only a pillar in building polite social interactions, but also a form of practicing a Muslim's faith in everyday life (Al-Ghazali, 2003) . Islam views social etiquette as a real manifestation of noble morals, where a person is required to guard his tongue, respect others, be honest, tolerant, and prioritize the value of brotherhood in his social interactions (Ghazali, 2014) .

National education in Indonesia, as stated in Law Number 20 of 2003 concerning the National Education System, aims to develop the potential of students to become people who are faithful, pious and have noble morals. (Sisdiknas, 2003) . However, reality shows a moral crisis among the younger generation, such as increasing cases of bullying, intolerance, lack of respect for teachers and parents, and weak social awareness in the school environment. This phenomenon emphasizes the urgency of internalizing Islamic social etiquette values as the main foundation in forming students' social and religious character.

SMP 45 Garbo as one of the formal educational institutions pays great attention to the development of student character, especially through the application of Islamic social etiquette values. The values emphasized include obedience in worship, discipline,

honesty, respect for teachers and parents, brotherhood and cooperation, tolerance, guarding the tongue, and social concern. The implementation of these values is not only aimed at forming religious character, but also to develop students' social ethics so that they are able to interact politely in community life.

Previous studies have discussed the internalization of Islamic values, but most of them focus on the environment of Islamic boarding schools or religious-based institutions. For example, research conducted by (Intan Nur Aini, Robingun Suyud El-Syam, & Nur Farida, 2024) examined the internalization of social ethical values in a boarding school environment based on this Qur'an. On the other hand, Dedih Surana examined the model of internalization of Islamic values through Daniyar programs in Islamic boarding school-based junior high schools (Surana, 2020) . Meanwhile, research by (Malik, Lubis, Imran, Devina, & Islamiyah, 2024) focused on the internalization of karakul Karima values at the madrasah Aliyah level. However, there are still few studies that specifically discuss the application of Islamic social etiquette values in a public school environment (non-Islamic boarding school) such as SMP 45 Garbo, which has a more heterogeneous student background both in terms of religious and socio-cultural understanding. This research gap shows the need for deeper study regarding how the strategy of internalizing Islamic social etiquette values can be implemented effectively in public schools. In particular, how these values are able to form students' social religious ethics that can be felt in daily interactions, both in the school environment and in society.

The focus of this study is (1) What are the values of Islamic social etiquette that are internalized in forming students' social religious ethics at SMP 45 Gerbo? (2) How is the strategy for internalizing Islamic social etiquette values applied at SMP 45 Gerbo? This study aims to: (1) Identify the values of Islamic social etiquette that are applied to students at SMP 45 Gerbo; (2) Describe the strategy for internalizing Islamic social etiquette values in forming students' social religious ethics at SMP 45 Gerbo. The urgency of this study lies in two aspects. Academically, this study contributes to enriching the study of character education based on Islamic values in the context of public schools. Practically, the results of this study serve as a reference for Islamic

Religious Education teachers and schools in developing character development methods that are more contextual and relevant to the challenges of the times. Thus, the internalization of Islamic social etiquette is not only a theory, but truly becomes a living character that is inherent in every student.

B. Methods

This study uses a qualitative approach with a naturalistic descriptive type (Creswell & Poth, 2018; Sugiyono, 2020). This approach was chosen because it aims to understand, reveal, and describe the process of internalizing Islamic social etiquette values in forming students' social religious ethics at SMP 45 Gerbo in depth and contextually. Naturalistic qualitative research seeks to capture social reality as it is, without manipulation, and is carried out in a natural setting as emphasized by Creswell that qualitative research focuses on describing social phenomena in real life (Moleong, 2018).

The research subjects were determined using purposive sampling technique, namely selecting informants who were considered to have in-depth knowledge about the implementation of internalization of Islamic social etiquette values in schools. The informants consisted of Islamic Religious Education (PAI) teachers, principals, homeroom teachers, students, and student staff. In addition to purposive sampling, snowball sampling technique was used to dig up further information from key informants until saturated data was achieved.

Data collection techniques in this study include: participant observation, in-depth interviews, and documentation studies. Observations were conducted to directly observe students' behavior in everyday life, while interviews were used to gather information from various parties related to the implementation of social etiquette values. Documentation studies were obtained from school documents such as student work programs, records of religious activities, photos of religious activities, and student rules of conduct.

Data analysis in this study uses an interactive model from Miles and Huberman, which includes three stages, namely data reduction, data presentation, and drawing conclusions/verification (Herdiansyah, 2010). Data reduction is done by sorting

important data that is in accordance with the focus of the research, data presentation is done in the form of descriptive narratives, and conclusions are drawn after verification of all collected data (Matthew B. Miles, A. Michael Huberman, 2016).

To ensure the validity of the data, source triangulation and method triangulation techniques were used. Source triangulation was done by comparing data obtained from teachers, students, and documentation, while method triangulation was done by comparing the results of interviews, observations, and documentation to see the consistency of the information. This technique is used to increase the credibility, dependability, and confirmability of the research (Matthew B. Miles, A. Michael Huberman, 2016).

C. Results and Discussion

1. Islamic Social Etiquette Values Internalized in Forming Religious Social Ethics of Students at SMP 45 Gerbo

Education plays an important role in shaping the character and morals of students, especially in terms of Islamic manners. SMP 45 Gerbo as an Islamic educational institution strives to internalize the values of social ethics based on Islamic teachings to students so that they can interact well, respect others, and avoid negative behavior in everyday life. The concept of manners in Islam requires humans to maintain politeness, respect others, and establish good social relationships based on the guidance of the Qur'an and Hadith. Allah SWT says in QS. Al-Hujurat verse 11 :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who believe, let not a people make fun of another people (because) it may be that they (those who are made fun of) are better than those (who make fun of) and do not let women (make fun of) other women (because) it may be that the women (who are made fun of) are better than the women (who make fun). Don't criticize each other or

call each other with bad names. The worst calling is (the calling of) being wicked after believing. Those who do not repent are the wrongdoers (Ministry of Religion, 2020) .

This verse emphasizes that in socializing, every individual must respect others, not criticize or belittle others, and maintain ethics in speaking and behaving . Therefore, SMP 45 Gerbo instills Islamic social etiquette values to students as part of forming their Islamic character.

Based on the results of observations, interviews, and documentation , it was found that the values of Islamic social etiquette at SMP 45 Gerbo include several main aspects, namely:

a. Obedience in Worship

The value of obedience in worship is a major aspect in the internalization of Islamic social etiquette applied at SMP 45 Gerbo. This obedience is reflected in the enthusiasm and active participation of students in carrying out various religious activities that have been programmed by the school. Based on the results of observations , it was found that students are required to attend Dzuhur prayers in congregation at the school prayer room every day, and are given the opportunity to perform Dhuha prayers before school hours begin. In addition, students also routinely participate in Al-Qur'an tadarus activities every morning , which aims to accustom them to reading and understanding the holy book.

Based on the results of an interview with one of the PAI teachers, he explained:

"We always teach students that prayer is the main obligation of a Muslim. Therefore, the school facilitates them to perform congregational prayers, both Dzuhur and Dhuha. In addition, students are also encouraged to increase sunnah worship such as reading the Qur'an and praying before and after learning." (Nurul Huda, Islamic Religious Education Teacher. Interview, February 5, 2025)

individual awareness attitude in worship shows that the internalization of the value of obedience in worship does not only occur in the school environment, but is also carried over into the daily lives of students. School documentation also shows the existence of religious activities such as the commemoration of Islamic holidays , such as the commemoration of the Prophet's Birthday, Isra' Mi'raj, and Muharram , which are followed by all students with enthusiasm and awareness .

This confirms that the formation of obedience in worship is not only limited to the practice of obligatory worship , but also involves spiritual guidance through religious commemoration and learning Islamic values .

Obedience in worship is part of the religious values that have been initiated by the Ministry of National Education , which states that the attitude and behavior of being obedient in carrying out the teachings of the religion that one adheres to, being tolerant of carrying out the worship of other religions, and living in harmony with adherents of other religions. (Putry, 2019) . Furthermore, Mustari explained that religious values are a person's character in their relationship with God, which is reflected in thoughts, words and actions based on religious teachings (Mustari, 2011) .

According to Asmani, religious character education does not only emphasize the implementation of worship , but also includes the values of jihad, amanah, sincerity, morals, discipline, and exemplary behavior in daily life (Asmani, 2011) . So, the implementation of Islamic social etiquette and the value of obedience in worship at SMP 45 Gerbo not only forms students' worship habits, but also instills a deeper spiritual awareness , so that they can grow into individuals with Islamic morals, discipline, and good social ethics.

b. Discipline

The process of internalization of students at SMP 45 Gerbo, the value of discipline reflects compliance with the rules, regularity in carrying out responsibilities, and sincerity in participating in academic and non-academic activities. Discipline is not only limited to academic aspects, but also includes students' social behavior in interacting with teachers, peers, and the school environment.

Based on the interview results above, student discipline is seen in various aspects of school life, especially in terms of punctuality in attending class, participating in congregational prayer activities, and compliance with school regulations. In addition, observations conducted in the school environment show

that the school implements various strategies to instill the value of discipline. One form of implementation is by getting students used to participating in routine activities, such as morning tadarus before starting lessons and performing Dhuha prayers regularly. This habituation aims to instill an attitude of responsibility and discipline in carrying out worship and daily activities.

Discipline in the context of Islamic education is not just compliance with the rules, but also part of the internalization of Islamic values that shape a person's morals and character. Discipline education based on Islamic values aims to instill good habits consistently so that they become part of a person's personality (Surana, 2020). Discipline is a reflection of Islamic character values that must be taught from an early age. A good disciplined attitude will form individuals who are responsible, respect time, and have a commitment to carrying out their obligations.

Therefore, the discipline values applied in SMP 45 Gerbo are not only limited to compliance with school rules, but are also part of an effort to form a strong Islamic character. The implementation of habituation strategies, supervision from teachers, and a supportive school environment are the main factors in internalizing discipline values for students.

c. Honesty

Honesty is one of the main values in Islamic social etiquette that needs to be instilled in students from an early age. Honesty not only reflects a person's integrity, but also becomes the basis for building harmonious and trusting social relationships. In Islam, honesty has a high position, as Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe, fear Allah and stay with the truthful people."

(Ministry of Religion, 2020)

Based on the results of interviews with Islamic Religious Education (PAI) teachers at SMP 45 Gerbo, the value of honesty is taught through various

approaches, including in the teaching and learning process, social interactions, and worship activities. One of the teachers stated:

"We always instill the value of honesty in students, both in academic and non-academic activities. For example, during tests or exams, we always remind them not to cheat. In addition, in social interactions, we also emphasize the importance of being honest with friends and teachers so that relationships remain harmonious and there is no suspicion of each other." (Nurul Huda, Islamic Religious Education Teacher. Interview, February 5, 2025)

Observation results at the school also show that the school has implemented various strategies in instilling honesty. One of the implementations is by providing real examples from teachers in being honest, so that students can emulate this behavior. In addition, the school also has a policy to provide appreciation to students who demonstrate honesty in various aspects, such as returning items that are not theirs, reporting mistakes made, and not cheating on exams.

According to Al-Ghazali, honesty is part of the noble morals that every Muslim must have. He divides honesty into several aspects, namely: (1) Honesty in Words , namely telling the truth and not lying in any situation. (2) Honesty in Actions , namely not pretending or showing an attitude that is different from reality. (3) Honesty in Intentions , namely worshiping Allah with sincere intentions without any elements of *riya'* (showing off) (A. Yusuf, Sholikhudin, & Syah, 2023) .

In addition, honesty is part of the main values that must be formed in students, because honesty is the foundation of a person's ethical and moral behavior. The internalization process that instills the value of honesty from an early age will help students to become individuals who can be trusted and are responsible in social life (Intan Nur Aini et al., 2024) . In this case, schools have an important role in building a culture of honesty in the educational environment. Through teacher role models, motivation, and a learning system that emphasizes moral values, students will get used to speaking and acting honestly in everyday life.

The value of honesty in Islamic social etiquette applied in SMP 45 Gerbo is not only oriented towards individual behavior, but also forms a healthy and harmonious social environment. Through an exemplary approach, habituation, and appreciation, the school strives to make honesty a part of the students' character that is inherent in their daily lives.

d. Respect for Teachers and Parents

Respect for teachers and parents is a major part of Islamic teachings, especially in the realm of Islamic social etiquette. This value is highly emphasized in Islamic-based character education because teachers and parents are central figures in the education process, both formal and non-formal. In practice, at SMP 45 Gerbo, this value of respect has become an important part of the formation of students' social and religious ethics.

Based on the results of interviews with Islamic Religious Education teachers at SMP 45 Gerbo, respect for teachers is instilled through role models and habits. One of the teachers stated that,

" Our students are taught to always greet, kiss the teacher's hand, and listen carefully when the teacher explains the lesson. This does not only apply in the classroom, but also outside of formal learning activities " (Nurul Huda, Islamic Religious Education Teacher. *Interview*, February 5, 2025)

Observation results also show that students actively show respect for teachers, such as standing when the teacher enters the classroom, and showing politeness in speaking. Respect is also reflected in the attitude of not arguing with the teacher's orders, and following the advice given. Meanwhile, respect for parents is instilled through religious activities and moral education that emphasizes the importance of *birrul walidain* (doing good to both parents).

Al-Ghazali in his work *Ihya' Ulumuddin* emphasized that a student's manners towards his teacher are the main basis in seeking knowledge. Al-Ghazali stated that students must honor their teachers as they honor their parents. In fact,

he said that the honor of a teacher is higher than that of parents, because parents are the cause of physical existence, while teachers are the cause of the existence of reason and faith (Al-Ghazali, 2003) . Forms of respect include: not speaking when the teacher is speaking, sitting politely in front of the teacher, not walking in front of the teacher, and not mentioning the teacher's name directly if it is not an emergency. (Ghazali, 2014) .

In line with that, Intan explained that respect for teachers and parents is part of Islamic character values that originate from the social ethics of Muslim society. She stated that in Islamic education, teachers have a high position because they are intermediaries of knowledge and instillers of moral values in students. Therefore, character education must make respect for teachers and parents a fundamental value in the formation of students' personalities (Intan Nur Aini et al., 2024) .

Furthermore, ethical education that emphasizes respect for teachers and parents will not only shape individuals with noble character, but also improve the quality of interpersonal relationships in the educational and family environment. In practice, this value can be developed through strengthening the affective values of Islamic spirituality, such as love, respect, and gratitude towards teachers and parents (Faisal Abdullah, 2020) .

So, in SMP 45 Gerbo, the value of respect for teachers and parents is not only instilled through cognitive teaching, but also through affective and psychomotor approaches in students' daily lives. The attitude of respecting teachers and parents is one indicator of the success of internalizing Islamic social etiquette values that support the formation of social religious ethics among students.

e. Brotherhood and Cooperation

The values of brotherhood and cooperation are important aspects in forming a harmonious social environment, especially in the school environment. In the context of Islamic etiquette, brotherhood does not only mean an emotional bond

between individuals, but is also a religious command that reflects Islamic brotherhood. Cooperation, on the other hand, is a real manifestation of Islamic social attitudes, where each individual helps each other in goodness and piety.

Based on the results of observations at SMP 45 Gerbo, the values of brotherhood and cooperation are clearly visible in interactions between students. The students demonstrate an attitude of helping each other, for example in study group activities, class community service, and religious activities. In the implementation of the Blessed Friday program or joint tadarus activities, students appear enthusiastic about sharing tasks, such as reciting prayers together, distributing food, and cleaning the classroom and school mosque. The Islamic Religious Education teacher said that cooperation in goodness continues to be emphasized through a habituation and exemplary approach, as well as through Islamic moral lessons that include exemplary stories from the Prophet Muhammad SAW and his companions. This is reinforced by the results of an interview with the homeroom teacher who stated,

"We continue to encourage students to help each other, even if it's just a small thing. We give examples, we invite them, so that it becomes a habit " (Andre, Homeroom Teacher 8. Interview, February 5, 2025)

Theoretically, the concept of brotherhood in social etiquette is also strongly emphasized by Al-Ghazali. In *Ihya' Ulumuddin*, he explains that one of the rights of a friend is to treat his friend as he treats himself. According to Al-Ghazali, the essence of brotherhood is uniting hearts in love for the sake of Allah, and giving rise to a sense of mutual care and selflessness in social relationships. In fact, he reminds us that one of the signs of sincerity in brotherhood is helping a friend before he asks for help, and keeping his brother's disgrace like guarding one's own honor (A. Yusuf et al., 2023) .

In the realm of contemporary Islamic education, Hasan Langgulung stated that brotherhood and cooperation are part of the development of Islamic social personality which is derived from the teachings of the Qur'an and Sunnah. He emphasized that students need to be trained to build harmonious and collaborative

relationships as part of the process of socializing Islamic values in real life (Muvid & Abdullah, 2020) .

In addition, Yusuf Qardhawi in *Adab Al-Muslim* emphasized that Islam highly emphasizes brotherhood and cooperation in matters of goodness. He stated that collective charity in education and social is a pillar in forming a civil society, and this must start early in the school and family environment (Fitrah & Hamka, 2022) .

From the various theories and practices, it can be concluded that the values of brotherhood and cooperation at SMP 45 Gerbo have been internalized through an educational and practical approach that is in line with Islamic teachings. This value is an important foundation in creating a conducive school climate, full of tolerance, and avoiding division or conflict between students. Strengthening this value is not only through teaching in the classroom, but also demonstrated in the daily lives of students in interacting, working together, and building solidarity.

f. Tolerance

Tolerance is an integral part of Islamic social etiquette that reflects an attitude of mutual respect, respect for differences, and maintaining harmony in social relations. At SMP 45 Gerbo, this value is not only taught theoretically in Islamic Religious Education learning, but is also applied in students' daily lives. The implementation of the value of tolerance is evident in the interactions of students from various social and economic backgrounds, as well as in the habit of respecting differences of opinion and differences in character between friends.

Based on the results of observations conducted by researchers, students of SMP 45 Gerbo showed an attitude of mutual respect, such as not teasing friends who have different learning styles, not imposing their will in group work, and being accustomed to asking permission and greeting teachers and friends politely. During religious activities, students were also seen respecting their friends who were carrying out worship, by maintaining silence and not making noise.

In Imam Al-Ghazali's view, tolerance is part of noble morals in socializing. In *Ihya' Ulumuddin*, he emphasized the importance of "*sabr*" (patience) and "*hilm*" (gentle attitude) as the foundation in establishing social relations. Al-Ghazali said that someone who has good manners will not easily judge others, but rather prefer to understand and forgive. He emphasized that differences are a test of a person's morals in maintaining brotherhood (A. Yusuf et al., 2023) .

This view is in line with the idea of Abuddin Nata who stated that tolerance in Islam is a form of respect for the rights of other individuals who are different, both in religion, social, and culture. He emphasized that tolerance must be built on the basis of understanding and sincerity, not merely coercion (E. Yusuf & Nata, 2023) . On the other hand, Syed Naquib al-Attas in *the Prolegomena to the Metaphysics of Islam* emphasized that one of the characteristics of civilized humans (*insan adabi*) is the ability to accept differences without losing principles. This means that tolerance is an expression of mature intellectuality and spirituality (Al-Attas, 2019) .

From these practices and theories, it can be concluded that the tolerance values that develop at SMP 45 Gerbo are the result of a combination of habituation, teacher role models, and the continuous instillation of Islamic moral values. This value is very important in forming a young generation that is inclusive, civilized, and able to live side by side in a pluralistic society (A. Yusuf, 2019; A. Yusuf, Hasyim, & Kirom, 2024) . The application of tolerance values in this school not only creates a conducive learning atmosphere, but also forms the character of students who are ready to be part of a pluralistic society while still adhering to Islamic values.

g. Guarding the Tongue

Guarding the tongue is one of the main pillars in Islamic teachings, especially in the context of social etiquette. In the social life of students at SMP 45 Gerbo, this value has a significant role in forming a harmonious, polite, and ethical social atmosphere. The results of observations and interviews show that

Islamic Religious Education teachers consistently remind students not to say rude things, mock, or spread gossip in the school environment. One of the teachers stated that:

"We teach students to respect each other in speaking. If someone says something rude, we immediately reprimand them and provide an understanding of the importance of guarding one's tongue." (Lintang, Teacher. Interview, February 5, 2025)

This statement is supported by the results of documentation of daily habituation activities in the classroom, where teachers always start lessons by reminding people of the importance of speaking nicely or being quiet.

Imam Al-Ghazali in his monumental work *Ihya' Ulumuddin* emphasized that the tongue is a small part of the body, but has great potential to bring good or bad. He wrote that: *"Most of a person's sins come from his tongue."* According to him, a civilized believer must be able to restrain his tongue from saying things that are hurtful, misleading, or damaging to relationships between people (Al-Ghazali, 2003) . Therefore, guarding the tongue is included in the main morals that reflect the perfection of a person's faith.

Furthermore, Ibn Miskawaih's theory in *Tahdzib al-Akhlaq* states that speaking ethics is part of the perfection of reason and moral wisdom. He taught that guarded speech will create healthy social relationships and prevent hostility or conflict between individuals (Ibn Miskawaih, 1329) . In the context of modern education, this theory is relevant to be applied in character building for students in schools (Hasyim, 2020; Nurdyansyah et al., 2022) .

At SMP 45 Gerbo, strengthening the value of guarding the tongue is done through a habituation and role model approach. Teachers provide examples in the use of polite and non-abusive language to students, and appreciate students who are able to speak well. In addition, Islamic Religious Education lessons also include material on manners towards others, including manners of speaking in everyday interactions, which are used as discussion material with students.

The value of guarding the tongue that is instilled is an important strategy in building a civilized and religious school culture. By strengthening this value,

students are expected to not only behave well individually, but also be able to create a friendly, comfortable, and respectful social environment, as aspired to in the vision and mission of schools based on Islamic values.

2. Strategy of Islamic Social Etiquette Values Implemented at SMP 45 Gerbo

Strategy can be understood as a particular method or approach that is designed and implemented to achieve predetermined goals effectively and efficiently (Creswell & Poth, 2018; Reigeluth & Carr-Chellman, 2009) . In the context of internalizing Islamic social etiquette values in the learning process at school, strategy is an important element that must be carefully designed by teachers. Without a focused and structured strategy, the goal of education to shape students' Islamic character will be difficult to achieve optimally.

In line with the findings of the data in the field, it is known that the strategies implemented at SMP 45 Gerbo in instilling Islamic social etiquette values include several approaches, such as role models, habituation, giving advice, and implementing educational punishment (tsawab). All of these strategies are implemented in an integrative manner by Islamic Religious Education teachers in learning activities and in the daily lives of students in the school environment, as an effort to shape students' personalities who are not only religiously obedient, but also polite in social interactions.

a. Exemplary

One of the most effective strategies in internalizing Islamic social etiquette values at SMP 45 Gerbo is the exemplary approach (*uswah hasanah*). This strategy is carried out by providing real examples of civilized behavior by teachers, especially Islamic Religious Education teachers, who consistently demonstrate polite, honest, disciplined, and respectful attitudes towards students. This exemplary behavior becomes a *direct model* that is imitated by students in their social interactions at school (Damayanti, Safiudin, & Warliana, 2024) .

Based on the results of interviews with Islamic Religious Education teachers, it is known that teachers try to display Islamic manners in everyday life,

such as greeting students first, paying attention to how to dress, how to speak, and how to respect others. An Islamic Religious Education teacher stated:

"We realize that children learn not only from what we say, but from how we act. So we try to demonstrate Islamic behavior directly in everyday life at school." (Nurul Huda, Islamic Religious Education Teacher. *Interview*, February 5, 2025)

Researchers' observations in the school environment also show that students tend to imitate their teachers' behavior. Students who often witness teachers greeting or helping other friends will be encouraged to do the same in their social interactions. This strategy is in line with Thomas Lickona's opinion that character is formed through three stages, namely *moral knowing* , *moral feeling* , and *moral action* , where the teacher's example is part of the process of forming *moral feeling* - namely emotional and empathetic encouragement that directs students to act with good manners (Lickona, 2004) .

In Islam itself, role models are a highly recommended educational method. Al-Ghazali in his work *Ihya Ulumuddin* stated that a teacher must be an example in morals, worship, and manners so that the knowledge he teaches can be absorbed and bear fruit in his students (Al-Ghazali, 2003) . In fact, the Prophet Muhammad SAW was sent as a good example, as Allah SWT says in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا ۝٢١

"Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much." (Ministry of Religion, 2020)

Based on the theory and practice, the role model strategy not only functions as a method of conveying values, but also as a means of transforming moral values into real behavior . This is very relevant in Islamic character education (Mubarok, 2016; Nurdyansyah et al., 2022; Ranam, Muslim, & Priyono, 2021) , because students tend to learn by imitation (copying) from authority figures around them. Role modelling is a key strategy in internalizing Islamic social

etiquette, because it combines cognitive (knowledge), affective (feelings), and psychomotor (actions) aspects naturally through daily interactions between teachers and students in the SMP 45 Gerbo environment.

b. Habituation

The habituation strategy is one of the effective methods in character education, including in internalizing the values of Islamic social etiquette. At SMP 45 Gerbo, this strategy is implemented through routine activities that are arranged continuously. Islamic Religious Education teachers actively encourage students to get used to being polite, respecting each other, and maintaining manners in socializing. This habituation practice is evident in students' habits of greeting teachers and friends, queuing orderly, maintaining classroom cleanliness, and attending dhuha prayers and tadarus before learning begins (Sanjaya, 2020) .

Based on the researcher's observation results, students in grades VII to IX have shown positive developments in terms of Islamic manners. For example, almost all students are accustomed to greeting and kissing the teacher's hand before entering the classroom. The results of an interview with one of the PAI teachers stated:

" We emphasize habits from small things. Like praying before studying, bowing your head when the teacher passes by, and greeting politely. This is not just a routine, but a practice of manners that will later become character." (Interview, PAI Teacher SMP 45 Gerbo, 2025)

This strategy is strengthened by Imam Al-Ghazali's view that morals do not emerge spontaneously, but rather the result of consistent, repeated practice (*ta'dib*) until it becomes a permanent character in a person. By doing good deeds continuously, a person will form habits that are rooted in his soul and become part of him (Intan Nur Aini et al., 2024) .

In the perspective of educational psychology, the *Behaviorism theory* developed by BF Skinner also supports habituation as a way to shape behavior. Skinner explained that behavior that is consistently reinforced will become a habit, especially when given positive reinforcement such as praise or awards

(Slife & Williams, 2014) . Furthermore, Thomas Lickona in the framework of character education emphasizes the importance of habituating moral values through repeated and consistent practice in a supportive school environment (Lickona, 2004; Marzuki & Yusuf, 2019; A. Yusuf et al., 2023) . An environment that consistently applies good rules and habits will foster students who have strong character and good social ethics (Lickona, 1991) .

So, the habituation of internalizing Islamic social etiquette at SMP 45 Gerbo is not just a routine, but part of a character education strategy based on Islamic values and reinforced by modern educational theories. This strategy has shown its effectiveness in instilling values such as discipline, politeness, and respect in students' social interactions in the school environment.

c. Advice

Advice is one of the most essential approaches in education, including Islamic manners in forming social ethics in the school environment. At SMP 45 Gerbo, this strategy is an inseparable part of the practice of learning and coaching students, both formally in the classroom and informally outside of class hours. Islamic Religious Education (PAI) teachers routinely convey moral messages and Islamic advice related to manners in socializing, the importance of honesty, respect for teachers and parents, and guarding the tongue in daily interactions.

The observation results show that advice is delivered in various forms, such as short sermons before the lesson begins, inserting moral values into the lesson material, and personal dialogue between teachers and students when deviant behavior is found. In an interview with one of the Islamic Religious Education teachers, it was conveyed that:

"Advice is like dripping water. It doesn't immediately form a stone, but if it continues to be delivered, it will gradually sink in and leave a mark. Students who used to be difficult to manage are now starting to change because we never get tired of advising them in a kind and loving way." (Nurul Huda, Islamic Religious Education Teacher. Interview, February 5, 2025)

This advice strategy is in line with the ta'dib approach in Islamic education.

According to Al-Ghazali , adab is not only instilled through theory (Damayanti et

al., 2024; Fahrudin, Maskuri, & Busri, 2021; Yao, Buchanan, Chang, Powell-Brown, & Pecina, 2009) , but also through practice accompanied by continuous guidance and advice (Ali & Ikrimah Aziz Zamakhsyari, 2018; Eva & Nur, 2020) . In *Ihya' Ulumuddin* , he emphasized that advice is one of the main means of directing the human heart and mind towards goodness, and keeping away from reprehensible behavior, especially in social interactions (A. Yusuf et al., 2023) .

This approach is also strengthened by Paulo Freire's view in the theory of transformative education. According to Freire, dialogic communication between teachers and students can encourage critical awareness and self-transformation. Advice delivered in a dialogic and humanistic manner is not just ordering, but guiding students to understand social values reflectively. (Oliver, 2019) .

In addition, in the educational psychology approach, Carl Rogers emphasized the importance of unconditional *positive regard* in the interaction between educators and students. This advice strategy wrapped in affection and appreciation provides space for students to receive moral messages more openly and touch their affective dimensions (Restian, 2020) .

At SMP 45 Gerbo, the results of documentation of school activities show that there is a “Pagi Bermakna” program that is carried out every day, where teachers take turns giving advice on noble morals, the importance of mutual respect, and avoiding *bullying behavior* among friends. This activity is an effective forum for inserting Islamic social etiquette values that are packaged in the form of short but meaningful messages. The advice strategy at SMP 45 Gerbo is not only a verbal routine, but is a conscious and structured effort to shape the character of students who are polite, responsible, and able to maintain etiquette in their social lives. This strategy proves that Islamic social etiquette education requires an approach from the heart, not just the mind.

d. Punishment (*Tsawab*)

In Islamic education, punishment strategies are not only interpreted as a form of penalty or sanction, but as a means of moral learning and character

building. At SMP 45 Gerbo, the implementation of this strategy emphasizes the aspects of coaching and awareness, not just providing a deterrent effect. Punishments are given proportionally and educatively while still considering the principles of compassion and justice in education.

Observation results show that the forms of punishment applied by schools include verbal warnings, memorization tasks, cleaning the school environment, and calling parents if serious violations occur. The main purpose of giving this punishment is for students to realize their mistakes and not repeat actions that violate norms or manners in social interaction. (Ujud Supriaji, 2021) . For example, when a student is involved in a dispute or speaks rudely to his friend, the teacher will provide direction and assign the student to make a written reflection on the importance of guarding one's tongue and maintaining social harmony. In an interview, one of the teachers stated:

"We don't want to punish students just to scare them. But we want them to realize that every action has consequences. And our punishments are based on educational values, not just physical punishment" (Ernawati, BK Teacher. Interview, February 5, 2025)

This strategy has a strong foundation in classical Islamic educational theory. Imam Al-Ghazali in his work *Ayyuhal Walad* emphasized that punishment can be a means of education if it is carried out fairly and does not cause hatred in the child's heart. Punishment serves to improve, not to humiliate. In this context, manners cannot be upheld without responsible discipline (Beno, Silen, & Yanti, 2022) .

In addition, in the behaviorist theory by BF Skinner , reinforcement and punishment are important tools in shaping behavior. However, Skinner emphasized that punishment is effective when accompanied by positive direction so that individuals know what should be done, not just what to avoid (Slife & Williams, 2014) . Therefore, at SMP 45 Gerbo, the punishment strategy is accompanied by moral guidance and discussion, so that students do not feel pressured, but learn from their mistakes.

In the documentation of school activities, it is recorded that there is a “Positive Behavior Guidance” program implemented by the Guidance and Counseling (BK) teacher, which is aimed at students who break the rules. Through this program, students are assisted to reflect on their behavior, recognize its impact on others, and develop a self-improvement plan. This shows that punishment is not applied in an authoritarian manner, but rather as a strategy for internalizing values with a humanistic approach.

So, the punishment strategy at SMP 45 Gerbo is one of the efforts to build students' social ethical awareness through discipline based on Islamic values. This approach not only creates order, but also strengthens students' character in understanding the responsibilities and social consequences of each behavior.

D. Conclusion

Based on the results of the study on the Internalization of Islamic Social Etiquette Values in Forming Religious Social Ethics of Students at SMP 45 Gerbo, it can be concluded that the internalization of Islamic social etiquette values is reflected in various student behaviors that demonstrate religious social ethics. These values include obedience in worship, discipline, honesty, respect for teachers and parents, brotherhood and cooperation, tolerance, and guarding one's tongue. Students demonstrate active participation in religious activities, discipline in carrying out school rules, honesty in speech and actions, respect for teachers and parents, and building an attitude of tolerance and guarding one's speech in daily interactions. These values are in line with the concept of Islamic social etiquette according to Imam Al-Ghazali who emphasizes the importance of noble morals in building harmonious social relationships based on Islamic law.

The strategies used in internalizing Islamic social etiquette values at SMP 45 Gerbo include role models, habituation, advice, and punishment (tsawab). Islamic Religious Education teachers provide real examples of behavior, accustom students to applying Islamic etiquette values in everyday life, provide constructive advice, and apply educational sanctions as an effort to shape students' characters more optimally. This strategy refers to the Islamic value-based character education approach that

emphasizes the importance of forming morals through real practice and habituation, as emphasized in the theory of character education by Al-Ghazali.

This study shows that through the implementation of consistent internalization strategies, SMP 45 Gerbo is able to form students who not only understand the values of social etiquette conceptually, but are also able to implement them in everyday life. This finding strengthens the importance of Islamic etiquette education as a foundation in forming students' social religious ethics in the midst of the development of an era full of challenges.

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