

**INTERNALIZATION OF ISLAMIC VALUES AT SMK NEGERI 8 SURAKARTA****Ridlo Nur Aziz\*, Mohamad Ali**

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**Abstract**

Art schools emphasize creativity and freedom of expression; therefore, they require specific strategies to internalize religious values in order to achieve a balance between art and Islamic morality. This study aims to describe the forms of internalization of Islamic values at SMK Negeri 8 Surakarta and to identify challenges in their implementation. This research employs a qualitative approach using observation and field practice methods. The findings show that the internalization of Islamic values is carried out through religious habituations and activities, such as religious literacy, Qur'anic recitation before Islamic Religious Education lessons, Friday sermon training, Islamic-themed wayang performances, and the habituation of praying for deceased members of the school community. These activities contribute to the development of students' religious character and social awareness, although challenges remain in the form of low student interest and limited participation in Islamic Religious Education.

**Keywords:** Internalization; Islamic values; Art school; Religious character.

**INTRODUCTION**

Education plays an important role in shaping individuals who have faith, piety, and noble character. The educational process is not only oriented toward academic achievement, but also toward the formation of students' character and spiritual values. In the context of Islamic education, religious values serve as the main foundation in all aspects of learning, including in art-based schools such as SMK Negeri 8 Surakarta. Islamic education can be defined as a planned effort to prepare students to understand, believe in, and practice the teachings of Islam (Anggreani dan Ali 2024).

SMK Negeri 8 Surakarta is a school that emerged from the ideas of artists and cultural figures of the Surakarta Palace. Originally named *Sekolah Menengah Karawitan Indonesia* (SMKI), this institution has played an important role in preserving traditional arts such as karawitan (traditional Javanese music), dance, and puppetry. Its students come from diverse cultural backgrounds and varying levels of religiosity. This diversity is a valuable asset, but it also presents challenges in the process of internalizing Islamic religious values so that they can be effectively embedded within students (Priarni, 2019). This school has distinctive characteristics because, on the one hand, it focuses on developing artistic skills, but on the other hand, it must still maintain the moral and religious values of its students (Maidugu, Adamu, & Isah, 2024).

In Islamic tradition, art has never been separated from spiritual values. Islam is a religion that teaches balance between beauty (*jamal*) and goodness (*khair*). Beauty is part of the signs of Allah's greatness and becomes a means for humans to draw closer to Him (Shihab, 1996). Therefore, the development of artistic potential in schools should be directed so that it aligns with Islamic values. Art that emerges from an Islamic educational environment ideally not only displays sensory aesthetics, but also contains ethical and spiritual meaning (Zahra & Shahir, 2022).

The internalization of Islamic religious values in learning at art schools has high urgency. Islamic religious education must be able to internalize cultural and spiritual values into the entire teaching and learning process so that there is no dichotomy between religious knowledge and

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general knowledge (Priarni, 2019). This means that art learning carried out at SMK Negeri 8 Surakarta needs to contain a religious dimension so that the artworks produced are not merely beautiful, but also meaningful as acts of worship. Through this internalization, art can become a subtle and effective means of *da'wah*, as has occurred in the history of the spread of Islam in the Indonesian archipelago (Risa, 2023).

Globalization has brought a major impact on the development of arts and culture. Students can now easily access various forms of art from abroad that are not always in line with Islamic values. Without strengthening religious values, freedom of expression in art can lead to behavior that contradicts moral norms. Islamic religious education in the era of globalization functions as a value filter so that students are able to select positive culture and reject those that conflict with Islamic teachings (Khobir, 2009). Thus, the role of Islamic religious education teachers becomes highly strategic in guiding students in art schools to remain creative without losing their moral direction.

PAI teachers have responsibilities not only as educators, but also as role models (*uswah hasanah*) for students. Through the teacher's religious attitudes and behavior, Islamic values can be internalized naturally by students. Teachers' exemplary conduct becomes the most effective medium in Islamic education because it is able to touch the affective and spiritual aspects of students (Badruddin & Shidiq, 2022). In an art school environment, this role model is important so that students can learn how to create works without departing from Islamic values (Purwowidodo & Zaini, 2024).

In addition to PAI teachers, all elements of the school play an important role in creating a religious culture that supports the internalization of Islamic values. A school culture based on Islamic values can strengthen students' religious character continuously. A supportive school culture includes habituation of worship, Islamic manners, *da'wah*-themed art activities, and a social environment built on mutual respect (Silkyanti, 2019). With such a culture, the internalization of Islamic values is not limited to the classroom, but permeates all school activities (Ok, Al-Farabi, & Firmansyah, 2022).

Strategies for internalizing Islamic values in art learning can be implemented through thematic and contextual approaches. Teachers can relate Islamic teachings to every art topic, for example, the value of gratitude for the beauty of Allah's creation in visual arts, or self-control and politeness in dance. This kind of integrative approach has been proven to increase students' religious awareness because religious values are conveyed through real experiences that are relevant to their field of interest (Tomia, Ahid, & Fauziah, 2025).

In addition to pedagogical approaches, synergy between local values and Islamic values is also important. Traditional Javanese arts, for example, contain philosophies that are largely in line with Islamic teachings such as harmony, balance, and simplicity. Internalization between local culture and Islamic values will enrich learning in art schools while also strengthening the nation's cultural identity. Education based on local culture can become an effective means of instilling religious values in the younger generation (Ibrahim & Sundawa, 2023).

Overall, the internalization of Islamic religious values in learning at SMK Negeri 8 Surakarta is an effort to shape artists with Islamic character. This process not only instills cognitive aspects of religion, but also builds students' moral, spiritual, and social awareness. As mandated in Law Number 20 of 2003 concerning the National Education System, the purpose of education is to develop individuals who have faith, piety, noble character, and responsibility (Undang-Undang, 2003). Therefore, art education in schools must not be separated from the Islamic mission, because true beauty in Islam is beauty that leads to goodness.

By internalizing Islamic values into art learning, SMK Negeri 8 Surakarta can become a model of art education that balances creativity and religiosity. Students are expected not only to become skilled artists in their fields, but also individuals who have faith, ethics, and the ability to present Islamic values in every artwork they create. This is the ideal form of holistic Islamic

education uniting faith, knowledge, and deeds into one complete whole (Azra, 2002). This study aims to describe the forms of internalization of Islamic religious values at SMK Negeri 8 Surakarta.

## RESEARCH METHOD

This study employs a qualitative approach using observation and field practice methods. This approach was chosen because it is able to provide an in-depth and contextual description of the process of internalizing Islamic values at SMK Negeri 8 Surakarta, an art-based school with cultural diversity and students from various religious backgrounds. Observations were conducted directly on classroom learning processes, interactions between teachers and students, as well as religious activities taking place within the school environment. Through these observations, the researcher obtained data regarding the implementation of Islamic values such as honesty, responsibility, and politeness in students' daily lives (Sugiyono, 2020).

In addition, field practice was carried out as a form of the researcher's direct involvement in learning activities and school life in general. Through this involvement, the researcher was able to gain a deeper understanding of the dynamics of internalizing Islamic values, both in terms of teachers' instructional strategies and students' affective responses. The data obtained were then analyzed descriptively by examining patterns found in the field, resulting in a comprehensive understanding of the process of internalizing Islamic values in the context of an art school.

## RESULT AND DISCUSSION

Indonesia, as a country rich in culture, ethnic groups, and religions, faces major challenges in maintaining national unity and building the character of the younger generation amid increasingly complex social dynamics. Among various educational institutions, art schools occupy a unique and strategic position. These institutions not only serve as places to develop skills and foster creativity, but also provide spaces for students to express cultural identity and develop freedom of opinion and expression in a positive way (Dewi, 2021). From the perspective of Islamic education implemented in art schools, art is viewed as an important medium in the process of *tazkiyatun nafs*. Through aesthetic experiences, students are encouraged to enhance spiritual awareness, cultivate sensitivity of the heart, and deepen their relationship with Allah Swt through meaningful beauty (Gunawan & Nasution, 2025).

Moreover, art learning grounded in Islamic values emphasizes the internalization of creativity and morality. Beauty is not only seen from visual or technical aspects, but also from ethical messages, public benefit (*maslahah*), and proper manners (*adab*) in the creative process. Teachers encourage students to produce works that reflect values such as honesty, simplicity, responsibility, respect for cultural diversity, and appreciation of Allah's creations. Through this approach, art becomes a means of character building as well as a way to understand Islamic teachings in a more contextual manner that touches daily life. Ultimately, the internalization of Islamic values in art education not only enriches the learning process, but also reinforces the function of art as a medium for moral development and strengthening the identity of Indonesia's young generation living in diversity.

However, in practice, the internalization of Islamic values in art schools faces various challenges. On the one hand, the world of art is often associated with freedom of expression, modern lifestyles, and flexibility in appearance. On the other hand, Islamic teachings emphasize simplicity, modesty, and self-control. This tension often arises, for example, in the way female students dress, in social interactions among students, and in how art activities themselves are interpreted. If not managed properly, this condition may lead to moral degradation, fading religious identity, and low spiritual commitment among students (Dwi, Dinata, & Pratama, 2024).

Therefore, the internalization of Islamic values in art schools must be carried out holistically and contextually (Astuti, 2010). The process should not rely solely on lectures or memorization, but also through habituation, role modeling, and the integration of Islamic values into artistic activities. To implement a comprehensive process of internalizing Islamic values, SMK Negeri 8 Surakarta

carries out various programs, including religious literacy, Qur'an recitation (*tadarus*), Friday sermon training for Muslim students, puppet performances (*wayang*) linked to Islamic themes, and the habituation of prayers for deceased members of the school community.

### **Religious Literacy**

One of the efforts to internalize Islamic values at SMK Negeri 8 Surakarta is carried out through the habituation of religious activities implemented consistently and in a structured manner. This activity is part of the school culture that is embedded in students' daily lives. Every Wednesday morning, the school organizes a religious literacy program as an effort to build students' religious character. This activity is attended by all students of SMK Negeri 8 Surakarta while still respecting religious diversity. Students are grouped according to their respective religions and also based on their majors, and the activity is guided by teachers.

The program begins with the recitation of prayers, followed by the delivery of religious material. The material is not only presented by teachers but also involves students taking turns. The topics have been arranged and scheduled by the school. This activity is conducted before the teaching and learning process begins, from 07:00 to 07:30. The purpose of this activity is to provide a means for students of SMK Negeri 8 Surakarta to recognize, understand, and apply the knowledge they gain at school, including in the field of religion.

### **Qur'an Recitation (Tadarus Al-Qur'an)**

The habituation of Qur'an recitation (tadarus Al-Qur'an) at SMK Negeri 8 Surakarta is one of the programs carried out before Islamic religious lessons begin. This activity is led by a student on a rotating basis, under the guidance of the Islamic education teacher. The main purpose of this habituation is to eradicate Qur'anic illiteracy, build students' religious character, and foster love for the Qur'an (Daeng 2023). In addition, this activity functions as a medium for internalizing Islamic values, especially in controlling the syahwiyah impulse (desires driven by lust), which is prone to emerge among students.

Beyond being a routine before religious lessons begin, the tadarus activity also fosters a sense of togetherness among students. When students take turns reading, they learn to appreciate their peers' abilities both those who read fluently and those who are still learning. This makes *tadarus* not merely a reading activity, but also a means of strengthening ukhuwah Islamiyah (Islamic brotherhood) at school. The religion teacher also plays an important role in motivating students not only to read, but also to understand the meaning of the Qur'anic verses. In this way, students are encouraged to connect the messages of the Qur'an with real life, making Islamic values easier to internalize into daily behavior (M. Munif, 2025).

### **Friday Sermon (*Khutbah*) Training**

Friday sermon training at SMK Negeri 8 Surakarta is a program designed to improve religious competence as well as the communication skills of Muslim students. This activity is carried out in a structured manner by involving male students from various majors, primarily to train their confidence in public speaking, strengthen their religious understanding, and cultivate a sense of responsibility in carrying out religious duties.

In the process, students are guided by Islamic Religious Education (PAI) teachers in preparing sermon materials that are relevant to adolescents' lives, such as noble character, discipline, social ethics, and responsibility as students. The training is conducted through practicing sermon delivery in classrooms or in the school prayer room (*mushala*). Students who are considered competent are then given the opportunity to serve as *khatib* during the Friday prayer held in the school environment. Through this activity, students not only learn rhetorical techniques and the proper etiquette of delivering sermons, but also instill Islamic values such as honesty, politeness, discipline, and the courage to convey the truth. This program becomes an effective means of shaping the religious personality of art students, who are often associated with freedom

of expression, so that they are able to balance creativity with spiritual responsibility (Popandopulo, Aubakirova, Iskakova, Zhumasheva, & Kozhamzharova, 2025).

### **Islamic-Themed Wayang Performances**

SMK Negeri 8 Surakarta also integrates Islamic values through Islamic-themed wayang performances held by students from the puppetry and karawitan departments. As an art school rooted in Javanese culture, this activity serves as a distinctive medium for character education, because wayang not only presents aesthetic beauty but also conveys moral messages and ethical values.

In practice, wayang stories are often modified to incorporate Islamic moral teachings, such as patience, trustworthiness (*amanah*), simplicity, and self-control. Teachers provide direction so that the plot and dialogue remain aligned with Islamic values without eliminating the identity of local culture. These performances are usually presented during school events or special occasions as a form of cultural preservation as well as strengthening students' religiosity. Through this activity, students are encouraged to understand that art and Islam are not contradictory, but can complement one another as a subtle and effective means of *da'wah*. Thus, Islamic-themed wayang plays an important role in instilling moral values in a contextual and engaging way for art students, who tend to respond more positively to creative approaches (Ding, Xiao, Jiang, & Zhou, 2025).

### **Habituation of Prayers for Deceased Members of the School Community**

Another habituation activity is sending prayers for teachers, staff, and workers of SMK Negeri 8 Surakarta who have passed away. Prayer plays a very important role in human life; therefore, it should be offered at all times, not only when facing difficulties. Physical death indeed marks the end of a person's relationship with worldly life and everything within it. However, those who remain alive can still maintain a connection with those who have passed away through prayers.

This activity is not only a form of respect for educators and school staff who have preceded them, but also serves as a means of instilling spiritual awareness in students. Through prayer, students are taught to continually pray for fellow Muslims and to remember that life in this world is temporary. Values such as sincerity, respect, and social concern are subtly cultivated within students through this activity. In addition, this collective prayer activity strengthens emotional bonds between students, teachers, and the entire school community, as they feel they are part of one large family that prays for one another in goodness. Thus, this simple activity holds deep meaning, both spiritually and socially (Islamic, Supriyono, Ishaq, & Dayati, 2024).

### **Challenges in Internalizing Islamic Values in an Art School**

In implementing *tadarus* Al-Qur'an activities, the process does not always run smoothly, as it still faces various challenges from both internal and external factors related to students. One of the main challenges is the low interest and awareness among some Muslim students regarding the importance of practicing Islamic teachings comprehensively, especially in reading the Qur'an and applying Islamic values in daily life. The *tadarus* activity, for example, is still often seen merely as a formal routine, so not all students participate sincerely. This issue is further exacerbated by differences in Qur'anic reading abilities among students, where some still struggle to recognize Arabic letters (*hijaiyah*) or to apply *tajwid* rules properly (Umar, Fitriyani, Arifin, Mustajib, & Qiptiah, 2024).

The lack of direct supervision from teachers in every classroom also affects the effectiveness of the *tadarus* activity. In addition, external influences such as social media, modern lifestyles, and permissive social relationships present further challenges in deeply instilling Islamic values among students. Therefore, a more personal, innovative, and creative approach is needed from educators, along with continuous support from parents and the surrounding environment, so that *tadarus* and other worship habituation activities can have a positive impact on students' character and

spirituality. The challenges faced are not limited to tadarus activities, but are also evident in aspects of applying Islamic teachings in students' daily lives.

Another challenge faced by SMK Negeri 8 Surakarta in internalizing Islamic values is the low awareness among some Muslim female students in practicing Islamic teachings in a comprehensive manner, particularly in terms of appearance and religious enthusiasm. In this school, there are several Muslim female students who do not wear the hijab. In addition, dressing styles that are less in accordance with Islamic principles of modesty are also often seen, such as wearing short and tight clothing, which does not reflect the values of simplicity and dress ethics taught in Islam. This condition becomes a challenge, especially due to the absence of concrete efforts by the school to routinely remind students about proper Islamic dress ethics. In an art school environment, this issue becomes even more challenging because the world of art tends to provide broad space for freedom in appearance and self-expression.

Another challenge is the low participation and enthusiasm of Muslim students in attending Islamic Religious Education (PAI) lessons. This generally occurs because the number of Muslim students in one class is very small, especially in certain majors where most students are non-Muslim. A quiet classroom atmosphere with minimal interaction makes the learning process feel less dynamic and less engaging. Students often feel unmotivated and do not experience the sense of togetherness that should be formed during the learning process (Pei, Poortman, Schildkamp, & Benes, 2024).

Students' lack of emotional and social involvement in religious classes makes the internalization of Islamic values less optimal. Religious learning eventually becomes merely a formality and fails to touch students' affective and spiritual dimensions. They do not see the relevance between religious material and the world of art that they pursue every day. This situation indicates that teaching Islamic values in an art school needs to be carried out in a more creative manner that aligns with students' world. If it relies only on lectures or ordinary assignments, students will find it difficult to understand and feel its meaning, because they are more accustomed to learning through visual, imaginative, and highly expressive activities (Biantoro & Rahmatullah, 2025).

Therefore, teachers and the school administration need to reconsider methods for internalizing Islamic values that are more suitable for the characteristics of art students for example, by providing space for students to express religious values through artworks, open discussions, close spiritual mentoring, or community activities based on Islamic-themed arts.

### **The Characteristics of Art Schools and Their Implications for Value Internalization**

Art schools possess distinctive characteristics that differentiate them from general educational institutions. The learning process emphasizes creativity, freedom of expression, imagination, and aesthetic exploration (Lukaka, 2023). Students are encouraged to express ideas openly through various artistic media such as music, dance, visual arts, and performance. While this environment supports the development of creative potential, it also presents unique implications for the internalization of religious values. The emphasis on artistic freedom may create a space where moral and spiritual boundaries become less visible if they are not intentionally integrated into the educational process. Therefore, internalizing Islamic values in art schools requires approaches that respect artistic expression while guiding students toward ethical and spiritual awareness (Ashoumi, H, & Hidayatulloh, 2022).

One of the most effective strategies for internalizing Islamic values in educational settings is religious habituation. Routine religious activities, such as religious literacy programs, Qur'anic recitation, collective prayers, and sermon training, play an important role in shaping students' religious character. Through repeated practice, religious values gradually move from cognitive understanding to affective acceptance and behavioral manifestation. In the context of art schools, habituation helps balance students' artistic freedom with moral discipline. However, the success of

this strategy depends on students' active participation, consistency of implementation, and meaningful engagement rather than mere formal compliance (Basori, Zainuri, & Mahendra, 2025).

The integration of Islamic values into artistic activities represents a contextual and culturally relevant approach to value internalization. Artistic expressions such as Islamic-themed wayang performances demonstrate that art can serve as a medium for moral education and da'wah. Through stories, symbols, and performances, students are able to internalize values such as patience, honesty, responsibility, and self-control in a manner that aligns with their artistic interests. This integration helps students perceive Islamic values not as external restrictions, but as intrinsic elements that enrich their creative works. Nevertheless, maintaining this balance requires careful guidance from educators to ensure that artistic innovation remains aligned with Islamic ethical principles (N. I. Sari, Asy'arie, Jamilah, Fitriyah, & Ridho, 2024).

Teachers, particularly Islamic Religious Education (PAI) teachers, play a crucial role in the internalization of Islamic values. Beyond delivering material, teachers act as role models whose attitudes and behavior significantly influence students' moral development. A supportive school culture that promotes respect, discipline, and spiritual awareness further strengthens the internalization process. In art schools with diverse religious backgrounds, building such a culture becomes more complex. The challenge lies in fostering an inclusive environment that respects diversity while still reinforcing Islamic values among Muslim students in a consistent and meaningful way.

Despite various strategies implemented to internalize Islamic values, art schools continue to face significant challenges. Differences in students' religious backgrounds, varying levels of religious awareness, strong influences from modern lifestyles and social media, and the dominant culture of freedom in artistic expression can hinder the effectiveness of value internalization. These conditions often result in low student engagement in religious activities, limited participation in Islamic Religious Education classes, and difficulties in applying Islamic teachings to daily behavior. Understanding these underlying conditions is essential as a foundation for a deeper discussion on the challenges in internalizing Islamic values in art schools, which becomes a critical issue in ensuring that artistic creativity and religious morality develop in harmony (D. Sari, Setiawan, & Prasetya, 2025).

## CONCLUSION

The results of the study show that the internalization of Islamic values at SMK Negeri 8 Surakarta is carried out through habituation and real activities in school life. The forms of internalization can be seen in the implementation of religious literacy every Wednesday, the habituation of Qur'an recitation (*tadarus Al-Qur'an*) before Islamic Religious Education (PAI) lessons, Friday sermon (*khutbah*) training for Muslim students, Islamic-themed wayang performances, as well as the habituation of collective prayers for deceased members of the school community. These activities are not merely ceremonial, but serve as a means of instilling religious values reflected in students' attitudes, such as increased awareness of praying, mutual respect, togetherness, and social concern within the school environment.

However, the study also found several obstacles in the process of internalizing Islamic values, including the low interest of some students in religious activities, differences in levels of awareness in practicing Islamic teachings, and limited participation of Muslim students in Islamic religious education classes. These conditions indicate that the internalization of Islamic values in an art school requires a more creative and contextual approach that suits students' characteristics, as well as strengthening the role of teachers as role models so that Islamic values can truly be internalized and manifested in students' daily behavior.

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