



THE INTERNALIZATION OF CHARACTER VALUES THROUGH “PENCERAHAN QALBU”

Muh. Akmal Shafar¹, Amrah Kasim², Muzakkir³, & Syamsuddin⁴

^{1,2,3,4}Postgraduate Program of Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: muhakmalshafar@gmail.com

ABSTRACT

This study aims to analyze the process of character value internalization through the *Pencerahan Qalbu* program, an approach that integrates religious activities with formal education to shape students' personalities. This research employs a qualitative methodology with a field research approach to explore data in depth. Data collection methods include observation, interviews, and documentation. The collected data is analyzed descriptively and qualitatively to provide a comprehensive understanding of the character value internalization process within this program. The findings indicate that character value internalization in the *Pencerahan Qalbu* program is implemented through three primary approaches: role modeling, habituation, and continuous guidance. Role modeling is demonstrated by mentors and lecturers who exemplify positive values for students. Habituation is reinforced through routine practices such as *dhikr*, *tahajjud* prayer, *taubah* prayer, and *tilawah* al-Qur'an (Qur'an recitation), which are embedded in daily activities. Continuous guidance is provided through formal learning, integrating religious teachings and moral values into the curriculum. This program fosters the development of nine core character values: trustworthiness, honesty, patience, modesty, fairness, humility, courage, self-contentment, and self-control. Students not only comprehend these values theoretically but also apply them in their daily lives. The study concludes that integrating religious approaches with formal education is essential for holistic character development. The *Pencerahan Qalbu* program serves as a model for character education that effectively incorporates spiritual values into the academic setting.

Keywords: Character value internalization; “*Pencerahan Qalbu*”; character education

1. INTRODUCTION

Character education remains a critical topic of discussion, as it continues to pose a significant challenge in Indonesia. Education, as a means of addressing this issue, faces considerable obstacles, carrying the immense responsibility of resolving these concerns. However, empirical evidence suggests that educational institutions, both public and private,

have yet to establish themselves as strong pillars in combating moral degradation, particularly among students and university learners. Character education is one of the fundamental missions of Prophet Muhammad's (peace be upon him) apostleship to humanity. This is evident in a hadith narrated by Abu Hurairah (may Allah be pleased with him) in Musnad Imam Ahmad:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Translation:

"From Abu Hurairah, he said: The Messenger of Allah (peace be upon him) said, 'I was only sent to perfect good character.'"

This hadith underscores that character education is not a novel concept but rather a core mission of Prophet Muhammad's (peace be upon him) Prophethood. It emphasizes the necessity of implementing character education across all sectors of society, particularly within educational institutions. Formally, character education has been integrated into Indonesia's national education framework. This is articulated in the National Education System Law (Sistem Pendidikan Nasional, SISDIKNAS) No. 20 of 2003, Article 3:

"National education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the life of the nation. It aims to develop students' potential to become individuals who are faithful, devoted to God Almighty, of noble character, healthy, knowledgeable, competent, creative, independent, and responsible democratic citizens."

A closer examination of this legal framework reveals that character education is central to the national education agenda. In other words, the essence of education lies in fostering individuals with strong character, which is manifested in spiritual and religious maturity, reflected in learners' behavior. Furthermore, it seeks to cultivate individuals with *akhlaq karimah* (noble character), demonstrated in their social and community interactions.

The formal foundation for character education is also outlined in the Regulation of the Minister of Education and Culture of the Republic of Indonesia (Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia, PERMENDIKBUD RI) No. 20 of 2018 concerning the Strengthening of Character Education in Formal Education Units. The regulation states that:

"Strengthening character education is an educational movement under the responsibility of educational institutions to reinforce students' character through the harmonization of the heart, emotions, thoughts, and physical actions, involving collaboration among educational institutions, families, and communities as part of the National Movement for Mental Revolution (Gerakan Nasional Revolusi Mental, GNRM)."

These legal foundations emphasize that character education should be implemented across all sectors of society, including families, schools, and communities. Character education serves as an effort to develop individuals holistically, guiding them from their natural dispositions toward a more refined and civilized character. One initiative aimed at fostering character education, particularly among university students, is the *Pencerahan Qalbu* (Enlightenment of the Heart) program. This program serves as a flagship initiative of Universitas Muslim Indonesia (UMI) in student development, integrating intellectual enlightenment with spiritual education. Conducted over one month for newly admitted students, *Pencerahan Qalbu* has been a pioneering effort in nurturing students' spiritual growth at UMI. The program

includes activities such as congregational prayers, Qur'anic recitation (*wirid*), and collective dhikr (remembrance of God), which take place at the Pesantren (Islamic boarding school) Padanglampe. These practices aim to purify students' souls and cultivate spiritual awareness, fostering a sense of moral and ethical responsibility.

The program adopts a holistic approach, integrating intellectual enlightenment through formal education and spiritual enlightenment through practical religious activities. Student development within *Pencerahan Qalbu* is structured around three core educational paradigms: intellectual intelligence, moral intelligence, and spiritual intelligence. These components are synergized within a comprehensive framework, wherein intellectual intelligence is cultivated through formal academic learning, while moral and spiritual intelligence is nurtured at Pesantren Padanglampe through religious practices. This approach aligns with the broader objective of character formation, emphasizing the development of *akhlaq karimah* (noble character) (Fattah et al., 2021).

A study conducted by Zelfia (2014) on the methods employed at Pesantren Darul Mukhlisin Padanglampe to enhance students' religious behavior at Universitas Muslim Indonesia revealed that participation in the program led to notable behavioral improvements. Respondents acknowledged experiencing changes in both the quantity and quality of their religious practices, although the extent of these changes varied among individuals. The study assessed behavioral transformations by comparing students' religious engagement before and after attending the *Pencerahan Qalbu* program. The observed changes were categorized into three dimensions of religious behavior: avoidance of sinful acts, adherence to obligatory worship, and engagement in additional Islamic practices and etiquettes (*adab*). The findings indicated that the *Pencerahan Qalbu* program at Pesantren Darul Mukhlisin of UMI Padanglampe had a positive impact on students' religious behavior.

However, while Zelfia's research primarily focused on the influence of the program on students' religious behavior, the *Pencerahan Qalbu* initiative is designed to instill a broader spectrum of character values. Specifically, the program aims to internalize nine key character values: trustworthiness (*amanah*), truthfulness (*kebenaran*), patience (*sabar*), modesty (*malu*), justice (keadilan), humility (tawadhu), courage (saja'ah), contentment (qana'ah), and self-control (*pengendalian nafsu*). Therefore, this study seeks to examine in greater depth the process of internalizing these character values through the *Pencerahan Qalbu* program conducted at Pesantren Darul Mukhlisin Padanglampe for university students.

2. METHODS

This study employed a qualitative research approach. According to Lexy J. Moleong, qualitative research aimed to understand phenomena experienced by research subjects – such as behaviors, perceptions, motivations, and actions – holistically and descriptively through words and language within a specific natural context while adhering to scientific methods (Moleong, 2008). Data for this study were collected using three primary methods: observation, interviews, and documentation. The observation method used in this study involved participatory and overt observation. Participatory observation required the researcher to directly engage in the daily

activities of the subjects under study or serve as a data source. Through this approach, the researcher observed participants' actions, listened to their conversations, and took part in their activities. Participatory observation was further categorized into four types: passive participation, moderate participation, active participation, and complete participation. In this study, the researcher conducted observations on the internalization of character values, focusing on teaching and learning activities in the classroom, mentorship sessions in the mosque, and other informal activities.

The study also employed semi-structured interviews, in which key questions related to the research focus were prepared in advance. This approach allowed for flexibility in exploring participants' responses while ensuring alignment with the study's objectives. Semi-structured interviews enabled researchers to obtain in-depth insights while maintaining consistency across different participants. Additionally, documentation served as an important source of data. Documents provided records of past events and could take the form of written texts, images, or significant works produced by individuals. Written documents included diaries, life histories, narratives, biographies, regulations, and policies. The credibility of observations and interviews was enhanced when supported by relevant documentary evidence related to the research subject.

The data processing and analysis technique in this study followed the Miles and Huberman model, which consisted of three key stages: data reduction, data display, and conclusion drawing (Sugiyono, 2021). Data reduction involved selecting, focusing, simplifying, and transforming raw data obtained from observations, interviews, and documentation. Data display referred to the organization of data into structured formats such as narratives, charts, or tables to facilitate analysis and interpretation. Conclusion drawing was the process of synthesizing findings to derive meaningful interpretations and explanations based on the analyzed data. This systematic approach ensured that the research findings were well-structured, credible, and contributed to a comprehensive understanding of the internalization of character values.

The data collected in the field were often extensive and required meticulous and thorough recording. As the researcher spent more time in the field, the complexity and volume of the data increased. To manage this, the researcher summarized, selected, and focused on essential aspects while identifying key themes and patterns. By reducing the data, a clearer picture of the findings emerged, making it easier to conduct further analysis and retrieve relevant information when needed. Once the data were reduced, they were then displayed in various formats, including short descriptions, diagrams, charts, and category relationships. In qualitative research, narrative text was the most commonly used format for presenting data. Displaying the data in a structured manner allowed the researcher to recognize emerging patterns and relationships, facilitating a deeper understanding of the study's findings. This process also enabled the researcher to plan subsequent analysis and make informed decisions based on the presented information.

The final step in qualitative data analysis was drawing conclusions and verifying findings. Initially, conclusions were tentative and subject to change if subsequent data collection did not provide sufficient supporting evidence. However, if they were consistently validated through

further research, they became well-established findings. These conclusions ultimately addressed the research questions formulated at the beginning of the study. To ensure the validity of the data, credibility tests were conducted using techniques such as extended observation, triangulation, and member checking. These measures strengthened the reliability and trustworthiness of the research findings, ensuring that the conclusions drawn accurately reflected the studied phenomena.

3. FINDINGS AND DISCUSSION

Character Education

Character education is deeply rooted in the understanding of character itself. The term "character" originates from the Greek word *charassein*, meaning "to engrave," which signifies the creation of a distinct pattern. Similarly, in English, the word "character" stems from the same root, carrying connotations of carving, writing, or inscribing. This linguistic origin highlights the idea that character is something deeply embedded and imprinted within an individual, influencing their thoughts, attitudes, and behaviors. Simon Philips, as cited by Mu'in, defines character as a collection of values that shape a system, which ultimately serves as the foundation for an individual's way of thinking, acting, and interacting with others (Mu'in, 2011). From this perspective, character is not simply a set of personal attributes but a structured framework that governs moral and ethical conduct, guiding individuals in making decisions and responding to various situations in life.

According to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), as cited in the book *Pendidikan Karakter di Era Milenial* (Character Education in the Millennial Era), character is defined as a set of distinctive traits possessed by an individual that differentiates them from others. This definition implies that character is not only inherent but also forms a unique identity that influences how a person behaves in different contexts. Additionally, character is described as a pattern of behavior that defines how an individual interacts with others in various social settings, including family, community, and the broader national and global environment (Suprayitno & Wahyudi, 2020). This perspective emphasizes that character is not an isolated attribute but a dynamic and evolving quality that is shaped by personal experiences, cultural influences, and social interactions. Imam Al-Ghazali, as quoted by Adi Suprayitno in *Pendidikan Karakter di Era Milenial*, provides a philosophical and moral perspective on character, describing it as an ingrained trait within the soul that naturally manifests in a person's actions without requiring deliberate thought or external motivation. According to Al-Ghazali, true character is reflected in spontaneous behavior, meaning that when an individual consistently exhibits good traits without being prompted, those qualities have become an integral part of their moral being. Furthermore, he defines character as a combination of mental disposition, morality, and virtues that shape the essence of an individual or a group (Suprayitno & Wahyudi, 2020). This understanding reinforces the idea that character is not just about behavior but about the internal moral compass that dictates a person's ethical stance and way of life.

From the various definitions and perspectives outlined above, it can be concluded that character is a deeply embedded set of values that not only distinguishes individuals from one

another but also serves as a guiding principle in their lives. Character is both personal and social, meaning that while it shapes an individual's self-identity, it also has significant implications for how they engage with others. Since character is inherently ingrained, it operates at a subconscious level, influencing a person's actions without requiring constant rationalization. This spontaneous and habitual nature of character is what makes it a crucial aspect of human development and social cohesion. Building upon this foundational understanding of character, the discussion naturally extends to the concept of character education, which aims to instill, nurture, and reinforce these values in individuals. In general, character education refers to the process of systematically cultivating cultural and national values within learners, enabling them to adopt these values as personal attributes and integrate them into their daily lives. It seeks to shape individuals who are not only knowledgeable and skilled but also morally upright, responsible, and socially conscious. Character education is designed to develop individuals who embody religious values, national pride, productivity, creativity, and ethical conduct, equipping them with the moral strength to contribute positively to society (Sukatin & Al-Faruq, 2020).

Ratna Megawangi offers a practical perspective on character education, defining it as an educational approach that teaches children to make wise decisions and apply them in their everyday lives. According to Megawangi, character education goes beyond theoretical moral teachings and focuses on practical implementation, where individuals actively engage in ethical reasoning, problem-solving, and moral decision-making. The goal is to empower individuals to develop a strong sense of personal responsibility and to make choices that benefit both themselves and their communities (Megawangi, 2004). This perspective highlights the role of education not just in knowledge transmission but in shaping ethical and socially responsible individuals. Imam Al-Ghazali, as quoted in the book *Pengembangan Pendidikan Karakter* (Developing Character Education) by Pupuh Faturrohman, approaches character education from a moral and spiritual standpoint. He asserts that the ultimate objective of character education is to refine the soul and cultivate morality so that individuals can steer clear of disgraceful traits and instead engage in commendable deeds. Al-Ghazali emphasizes the importance of moral training from an early age, arguing that childhood is the most critical period for shaping ethical values and ingraining positive character traits. He advocates for a holistic approach to character education, where moral instruction is integrated with spiritual development, personal discipline, and social responsibility (Faturrohman et al., 2017).

From the various definitions and perspectives provided by scholars, it is evident that character education plays a fundamental role in shaping individuals into morally upright and socially responsible members of society. It is not merely about teaching ethics in classrooms but about creating an environment that nurtures and reinforces good character through everyday experiences, interactions, and reflections. Character education must be embedded in both formal and informal learning contexts, including schools, families, and communities, to ensure that individuals develop a well-rounded and deeply internalized sense of morality. Moreover, character education is a lifelong process, meaning that it does not end with childhood or formal schooling but continues throughout a person's life. As individuals encounter new experiences, challenges, and social interactions, they refine and reinforce their moral beliefs and ethical behaviors. Therefore, effective character education must be dynamic, adaptable, and responsive to the evolving needs of individuals and society. It should encourage continuous self-reflection,

ethical reasoning, and moral growth, ensuring that individuals remain committed to upholding values of integrity, responsibility, respect, and empathy in all aspects of their lives.

The Implementation of the Pencerahan Qalbu Program

The Pencerahan Qalbu program at Pesantren Darul Mukhlisin Padanglampe is implemented through various structured activities, which include both academic and pesantren-based components. The Pencerahan Qalbu program integrates formal classroom instruction with traditional pesantren-based learning. Students enrolled in the program attend structured academic lectures from 9:00 AM until ten minutes before the Zuhr prayer. The curriculum primarily focuses on religious studies, covering subjects such as *aqidah* (Islamic creed), *sharia* (Islamic law), *akhlaq* (morality), Quranic translation, and Quranic interpretation. The *aqidah* course introduces fundamental Islamic theological concepts aimed at strengthening students' faith. *Sharia* instruction focuses on Islamic legal principles and practices, including the pillars of Islam, worship rituals, and other aspects of religious life. *Akhlaq* emphasizes ethical conduct, guiding students in their relationship with Allah and their interactions with others in accordance with Islamic teachings. The courses on Quranic translation and interpretation develop students' understanding of the meanings of Quranic verses, incorporating scholarly exegeses (*tafsir*). Additionally, practical lessons on worship practices and the *Asmaul Husna* (the 99 Names of Allah) form an integral part of the curriculum (Abdullah, 2023). The instructional methodology in the Pencerahan Qalbu program follows the *halaqah* system, where students and instructors sit on the floor in a U-shape, utilizing small desks for note-taking. Male students are required to wear traditional Islamic attire, consisting of a *baju koko* (a type of tunic), *sarong*, and a cap.

The Pencerahan Qalbu program adopts a traditional pesantren model, requiring students to reside in the pesantren for one month to undergo structured spiritual training and mentorship. Consequently, pesantren activities constitute a fundamental component of the program, with the mosque serving as the primary setting for most religious engagements. One of the core activities in the program is congregational prayers. Unlike general educational institutions, pesantren require all five daily prayers to be performed in congregation at the mosque. Additionally, students and instructors regularly engage in supplementary prayers, such as *sunnah rawatib*, *sunnah tasbih*, and *tahajjud*, which are observed throughout the program. Another significant practice is *dhikr* and recitations. *Dhikr* (remembrance of Allah) and *wirid* are integral components of the program and are conducted collectively after each of the five daily prayers under the guidance of an assigned mentor. There are two types of *dhikr* emphasized in the program: general *dhikr*, recited after prayers, and specialized *dhikr*, unique to Pencerahan Qalbu, performed at dawn and sunset. According to Abdullah (2023), these include *dhikr takhalli*, *tahalli*, and *tajalli*, which involve *istighfar* (seeking forgiveness), *tahlil* (proclaiming the oneness of God), and *shalawat* (prayers upon the Prophet Muhammad). Quranic recitation is another essential aspect of the program. Quranic recitation sessions take place after each obligatory prayer, with specific *surahs* assigned for recitation at designated times: *Surah Al-Waqiah* after Fajr, *Surah An-Naba* after Zuhr, *Surah Ar-Rahman* after Asr, *Surah Yasin* after Maghrib, and *Surah Al-Mulk* after Isha. This structured approach aims to familiarize students with these *surahs*, encouraging them to maintain the habit of daily recitation even after completing the program.

In addition to recitation, the program emphasizes memorization of short surahs. Students are required to memorize selected short surahs (from Surah An-Nas to Surah Ad-Duha) in groups under the supervision of a lecturer. This activity is conducted after the Fajr prayer. Furthermore, the memorization of essential supplications (duas) is carried out after the Asr prayer. The primary objective of this activity is to equip students with the ability to lead prayers in their communities and develop foundational skills in teaching Quranic recitation to future generations. In the third week of the program, students participate in practical worship sessions focusing on *khushyuk* (focused prayer) and *tawbah* (repentance prayer). These sessions aim to cultivate mindfulness and sincerity in prayer. *Khushyuk* refers to a state of deep reverence and submission to Allah, fostering spiritual tranquility and enhancing concentration in prayer. This practice helps students develop a more meaningful and profound connection to their acts of worship. Another unique aspect of the program is communal meals, which serve as an opportunity to reinforce discipline, unity, and humility. Students share meals using a single tray (*nampan*), with each tray serving a group of five students. Meals are provided in classrooms, where a class mentor oversees the dining process. This practice fosters a strong sense of community, as no student eats alone. Additionally, all meals begin and end with collective supplications, reinforcing the program's emphasis on spiritual reflection and gratitude. Importantly, lecturers also participate in communal meals alongside students, further strengthening the sense of togetherness within the *pesantren* environment.

Internalization of Character Values through Pencerahan Qalbu

Values are the ideas or principles held by an individual or group about what is deemed good, true, beautiful, and wise, making them valuable and worthy to serve as guidance for attitudes and actions. While humans are born with the potential to possess values, these values are not innate but develop alongside their consciousness, shaped by what they consider good, true, beautiful, and worthy. Consequently, the awareness of values must continually be sought, as humans are obligated to discover values to become good, truthful, wise, and virtuous beings. Internalization, on the other hand, refers to the process of bringing external values into one's internal realm, whether individually or institutionally. Thus, the internalization of values means acknowledging external values as essential to be possessed by individuals (Hakam & Encep Syarif Nurdin, 2016). From the researcher's perspective, the internalization of values in character education extends beyond merely recognizing external values. It involves a deep comprehension of good values, ensuring they do not only become intrinsic traits but are also manifested as behaviors in daily life.

The character education within the *Pencerahan Qalbu* program at the Darul Mukhlisin Student *Pesantren* in Padanglampa emphasizes *tazkiyatun nafs* (purification of the soul), achieved through *mujahadah* (striving against desires) and *riyadah* (habit-forming practices). The essential aspect to understand in *mujahadah* and *riyadah* is the issue of desires (*nafs*). The struggle is not to suppress desires entirely but to manage them under the control of reason and following Shariah values. Desires are not eradicated, as they are created to benefit human life—hunger sustains survival, and sexual desire ensures the continuation of humanity. *Mujahadah* thus aims to moderate the use of desires, placing them between excess and deficiency. According to Al-Ghazali, the goal of *mujahadah* is to educate, manage, and optimize spiritual capacities effectively and proportionally. The heart (*qalb*) should be the regulator, while desires

must submit to its control (Sodiq, 2018). Through spiritual exercises, deviations of the soul can be realigned proportionally, cultivating balanced character traits devoid of extremes. This is the desired personality in Islam—such as generosity, which lies between extravagance and stinginess. Teachers play a vital role in shaping students' souls by eliminating bad morals and cultivating good habits. Even minor tolerances for bad behaviors can mislead students, making them believe negative traits are acceptable. Therefore, teachers must eradicate every root of immorality within students to facilitate the development of desired virtuous characters (Sodiq, 2018). The *Pencerahan Qalbu* program guides students to engage in *mujahadah* from the beginning. Most students are unaccustomed to the program's activities, requiring effort and persistence. The key to *mujahadah* is awareness—students are first made aware that their presence in the program is to receive spiritual guidance and character development. In this phase, students are gently compelled to participate in the program's structured activities.

The processes of *mujahadah* and *riyadah* are implemented through various planned activities designed to build students' character. The internalization of character values in the program is carried out through three interconnected models: role modeling, habituation, and continuous mentoring. The concept of role modeling has been exemplified by Allah through the appointment of Prophet Muhammad (PBUH) as the ultimate role model for Muslims across all eras and regions. Similarly, educators must embody exemplary behaviors as students naturally imitate their actions. As the saying goes, "If a teacher urinates standing, students will urinate running." Role modeling is a primary strategy for embedding noble values into students. The better the teacher exemplifies these values, the easier it becomes to internalize them in students (Majid & Dian Andayani, 2017).

Role modeling in education is an effective method for shaping character, soul, and social sensitivity. Educators act as living examples, inspiring students to emulate noble values through observation and interaction. Even if students are inherently inclined toward goodness, they still need tangible examples of moral behaviors to fully grasp and implement ethical principles (Ulwan, 2020). The *Pencerahan Qalbu* program emphasizes role modeling in its internalization process. This is evident in the active participation of lecturers and leaders in all program activities. For instance, during *tahajjud* prayer sessions, lecturers personally wake students for prayer. They arrive at the mosque before the students and wait for their arrival. This role modeling extends to communal meals, where lecturers and even directors join students, eating together from shared trays (one tray for five people) and starting and ending the meals with communal prayers. This shared practice reinforces solidarity and humility.

The Quran promotes habituation as an educational method to instill good traits and behaviors effortlessly. Through gradual habituation, individuals adopt virtues naturally, minimizing resistance and effort. For instance, Islam recommends teaching children to pray at seven years of age and permitting disciplinary measures if they neglect it by ten. Humans are born with an innate disposition towards monotheism and virtuous qualities. Hence, habituation and education significantly influence their growth into individuals with unwavering faith, noble morals, and sound ethics. The *Pencerahan Qalbu* program integrates habituation into its character education approach. Activities are conducted consistently over a month, with unwavering commitment from all stakeholders. While challenging initially, the structured repetition of activities fosters habit formation, transforming behaviors into character. For

instance, communal prayers cultivate discipline, while communal meals nurture qana'ah (contentment), humility, and mutual respect. Continuous mentoring involves systematic and ongoing assistance from mentors, guiding mentees toward self-awareness, self-direction, and self-actualization for optimal development and environmental adaptation. Effective mentoring combines explanation, dialogue, feedback, and corrective measures to influence behavior positively. The Pencerahan Qalbu program incorporates continuous mentoring by assigning lecturers to oversee students' activities for 30 days. From waking students for prayer to supervising communal meals, lecturers actively participate in every activity, providing consistent guidance.

The internalization of character values in the Pencerahan Qalbu program follows three stages: value transformation, value transaction, and value trans-internalization. In value transformation, students receive knowledge and understanding of good and bad values through formal lectures and group discussions, fostering awareness and critical reflection on moral values. Value transaction involves a two-way dialogue between educators and students, focusing on practical demonstrations of moral behaviors. Students actively engage, inquire, and commit to practicing good values in daily life. Value trans-internalization emphasizes role modeling and habituation, allowing students to observe and emulate good values through lived examples provided by educators. Continuous practice solidifies these values across cognitive, affective, and psychomotor domains. Through structured prayer, guided practices, and active participation from educators, the Pencerahan Qalbu program successfully internalizes character values, equipping students with discipline, spiritual integrity, and exemplary behavior for lifelong application.

4. CONCLUSION

The findings above highlight that the internalization of character values through Pencerahan Qalbu is implemented through two main activities: formal lectures and pesantren-based activities. Formal lectures provide students with a foundational understanding of moral values by engaging them in discussions, reflections, and structured lessons on ethical principles. Meanwhile, pesantren-based activities serve as practical platforms for students to experience and embody these values in their daily interactions, fostering a deep-rooted commitment to moral and spiritual development. The process of internalizing character values is carried out through three interconnected approaches: exemplary modeling, habitual practices, and continuous guidance. Exemplary modeling plays a crucial role, as students naturally imitate the behaviors and attitudes of their teachers and mentors. When educators consistently display positive character traits such as discipline, sincerity, humility, and respect, students are more likely to internalize and adopt these values in their own lives. The presence of role models who actively participate in daily activities, such as communal prayers, shared meals, and acts of service, reinforces the importance of ethical behavior and spiritual discipline.

Habitual practices further strengthen the internalization process by encouraging repeated engagement in structured moral behaviors. Through consistent routines, students develop discipline and self-awareness, transforming ethical actions into ingrained habits. Activities such as attending congregational prayers, engaging in spiritual purification practices, and

participating in communal living experiences foster a strong sense of responsibility and accountability. Over time, these repetitive practices create a natural inclination toward good behavior, making moral values an inseparable part of students' identities. Continuous guidance is another vital component that ensures students receive ongoing support and supervision throughout the internalization process. Through structured mentoring, educators provide students with feedback, encouragement, and corrective measures to help them refine their character. By actively engaging in students' daily activities, mentors help bridge the gap between theoretical knowledge and practical application, ensuring that students do not merely understand moral values but also apply them consistently. This guidance fosters an environment where students feel supported in their journey toward self-improvement and character development.

The internalization of character values within Pencerahan Qalbu follows a structured process that includes three stages: value transformation, value transaction, and value trans-internalization. In the value transformation stage, students are introduced to moral concepts through direct teaching, discussions, and reflection, helping them recognize the importance of ethical behavior. The value transaction stage facilitates deeper engagement, allowing students to interact with their mentors, ask questions, and witness moral values being demonstrated in real-life contexts. Finally, the value trans-internalization stage solidifies these values through lived experiences, where students observe and embody ethical principles in their everyday actions. By integrating these approaches and stages, the Pencerahan Qalbu program successfully cultivates strong moral character, discipline, and spiritual awareness in students. The structured combination of theoretical knowledge, practical application, and continuous mentorship ensures that character values are not only understood but also deeply ingrained in students' lives. Ultimately, the program contributes to the development of individuals who uphold ethical integrity, demonstrate social responsibility, and possess a strong sense of spiritual consciousness, equipping them with the moral foundation necessary to navigate the complexities of life with wisdom and virtue.

REFERENCES

- Abdullah, S. (2023). *Implementasi manajemen kurikulum pembinaan karakter mahasiswa UMI Makassar melalui kepesantrenan di Darul Mukhlisin Padang Lampe*. Pascasarjana UIN Alauddin Makassar.
- Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Asd Al-Syaibani. (2001). *Musnad Al-Imam Ahmad Bin Hanbal*(Vol. 20). Muassasah al-Risalah.
- Fattah, M. H., Irwanto, M. Z., & Samad, M. I. (2021). *Perjalanan panjang dari Padang Lampe: Merekonstruksi karakter*. Penerbit UMI.
- Faturrohman, P., Suryana, A. A., & Fatriani, F. (2017). *Pengembangan pendidikan karakter*. Refika Aditama.
- Hakam, K. A., & Nurdin, E. S. (2016). *Metode internalisasi nilai-nilai untuk memodifikasi perilaku berkarakter*. Maulana Media Grafika.
- Majid, A., & Andayani, D. (2017). *Pendidikan karakter perspektif Islam*. PT. Remaja Rosdakarya.

- Megawangi, R. (2004). *Pendidikan karakter: Solusi tepat untuk membangun bangsa*. Indonesia Heritage Foundation.
- Moleong, L. J. (2008). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Mu'in, F. (2011). *Pendidikan karakter: Kontribusi teoritik dan praktek*. Ar-Ruzz Media.
- Sodiq, A. (2018). *Prophetic character building (Tema pokok pendidikan akhlak menurut al-Ghazali)*. Kencana.
- Sugiyono. (2021). *Metode penelitian pendidikan (Kuantitatif, kualitatif, kombinasi, R&D, dan penelitian pendidikan)*. Alfabeta.
- Sukatin, & Al-Faruq, M. S. S. (2020). *Pendidikan karakter*. Penerbit DEPUBLISH.
- Suprayitno, A., & Wahyudi, W. (2020). *Pendidikan karakter di era milenial*. Penerbit DEPUBLISH.
- Ulwan, A. N. (2020). *Tarbiyatul aulad (Pendidikan anak dalam Islam)*. KHATULISTIWA Press.
- Zelfia. (2014). *Metode pesantren Darul Mukhlisin Padang Lampe dalam pembinaan perilaku keagamaan mahasiswa Universitas Muslim Indonesia*. Pascasarjana UIN Alauddin Makassar.