

The Implementation of Islamic Education Values in Strengthening Adolescent Identity

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Submitted: 15-06-2026

Revised: 09-10-2026

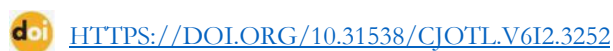
Accepted: 11-10-2026

ABSTRACT This study aims to analyze the implementation of Islamic Education values in strengthening adolescent identity at madrasah. The study used a qualitative approach with a field research design conducted at MTs Negeri 2 Banggai Laut. Data were obtained through observation, semi-structured interviews, and documentation, involving 50 informants, including the head of the madrasah, the deputy head of the madrasah, Islamic Religious Education teachers, subject teachers or homeroom teachers, students, and parents. Data analysis used data condensation, data display, and conclusion drawing and verification, with source and technique triangulation to ensure data validity. The results show that students' identity issues include doubt in recognizing their interests and potential, uncertainty about their future direction, the influence of peers and social media, variation in discipline and responsibility, and uneven self-confidence. The implementation of the values of *'aqidah* (faith), *'ibadah* (worship), *akhlak* (moral conduct), and *amr bi al-ma'ruf naby 'an al-munkar* (enjoining good and forbidding wrong) was carried out through learning, habituation, teachers' exemplary conduct, school regulations, educative advice and reprimand, social activities, and parental involvement. This series of practices strengthened students' awareness of Muslim identity, religiosity, discipline, responsibility, courtesy, and positive habits. The findings affirm that Islamic Education functions as an ecosystem of value internalization that unfolds gradually and contextually.

Keywords: *Islamic Education, Adolescent Identity, Value Internalization, Madrasah, Students*

ABSTRAK Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Pendidikan Islam dalam memperkuat identitas remaja di madrasah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan yang dilaksanakan di MTs Negeri 2 Banggai Laut. Data diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi dengan melibatkan 50 informan, yaitu kepala madrasah, wakil kepala madrasah, guru Pendidikan Agama Islam, guru mata pelajaran/wali kelas, peserta didik, dan orang tua. Analisis data dilakukan melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan, dengan triangulasi sumber dan teknik untuk memastikan keabsahan data. Hasil penelitian menunjukkan bahwa persoalan identitas peserta didik tampak dalam keraguan dalam mengenali minat dan potensi diri, ketidakpastian arah masa depan, pengaruh teman sebaya dan media sosial, variasi kedisiplinan dan tanggung jawab, serta kepercayaan diri yang belum merata. Implementasi nilai *'aqidah* (akidah), *'ibadah* (ibadah), *akhlak* (akhlak), dan *amr bi al-ma'ruf naby 'an al-munkar* (amar makruf nahi mungkar) dilakukan melalui pembelajaran, pembiasaan, keteladanan guru, tata tertib, nasihat dan teguran edukatif, kegiatan sosial, serta keterlibatan orang tua. Rangkaian tersebut berkontribusi pada penguatan kesadaran identitas Muslim, religiusitas, kedisiplinan, tanggung jawab, kesopanan, serta kebiasaan positif peserta didik. Temuan menegaskan bahwa Pendidikan Islam berfungsi sebagai ekosistem internalisasi nilai yang berlangsung secara bertahap dan kontekstual.

Kata Kunci: *Pendidikan Islam; Identitas Remaja; Internalisasi Nilai; Madrasah; Peserta Didik.*



INTRODUCTION

Globalization and the development of digital technology have transformed the social environment in which adolescents build their identity. Social media, popular culture, and an unlimited flow of information expand adolescents' opportunities to express themselves and interact with others, while also exposing them to a wide range of values and lifestyles. These changes can influence the way adolescents view themselves, their social environment, and the values that guide their behavior. Research shows that digitalization has affected patterns of interaction, behavior, and educational culture, making the development of character and moral values increasingly important (Sriartha et al., 2024). Another study also shows that intensive use of digital technology can influence adolescents' attitudes, use of time, and patterns of social interaction (Ningsih et al., 2024). Digital development therefore needs to be understood not merely as technological change, but also as an important context in the formation of adolescent identity.

Identity is one of adolescence's main developmental tasks. Erikson placed this period within the stage of identity versus role confusion, in which individuals strive to understand who they are, what values they hold, and what role they wish to play in life. A healthily developing identity is marked by a sense of continuity and coherence about the self across situations and over time (Branje et al., 2021). Conversely, identity confusion arises when individuals experience uncertainty or inconsistency in understanding themselves and determining the direction of their lives. In later developments of identity theory, this process is linked to exploration of and commitment to identity choices (Potterton et al., 2022). In this study, identity crisis is therefore understood as a condition in which adolescents experience confusion or instability in understanding themselves, determining their values, and committing to their roles and life direction.

In educational settings, identity issues can show up in various student behaviors and experiences. Identity confusion may be associated with low discipline, weak responsibility, inconsistent religious practice, low self-confidence, and difficulty taking a stance under social pressure. Peer relationships are also an important part of identity development, since adolescents build their self-understanding through interaction and social recognition (Branje, 2022). At the same time, digital media broadens the space for social comparison and self-image formation. Research on adolescents in the digital era shows that social change, social media, and environmental pressure can increase the complexity of identity formation (Mustafa et al., 2025). Issues of discipline, religiosity, self-confidence, peer influence, and digital behavior therefore need to be understood as contextual factors that can shape identity formation, rather than as a single indicator of identity crisis.

Islamic Education occupies a strategic position in providing value orientation for adolescent identity formation. It does not merely transmit religious knowledge; it also internalizes values that guide how students understand themselves and conduct their social lives. The value of *'aqidah* provides the foundation of belief and spiritual orientation, *'ibadah* builds consistency and discipline, while *akhlāq* directs behavior in relation to oneself and others. The value of *amr bi al-ma'rūf naby 'an al-munkar* also provides moral orientation so that students hold responsibility toward goodness in social life. Recent research shows that religious education in madrasah can contribute to the development of moral identity, self-control, and moral resilience through value internalization (Muslimah et al., 2025). The values of Islamic Education can thus serve as an orientation that helps adolescents build religious, moral, and social identity.

Several previous studies have shown a relationship between Islamic Education and adolescent identity formation. Aqillah (2024) Shows that Islamic spiritual guidance can help Muslim adolescents understand their religious identity through spiritual strengthening and moral values. Bagaskara et al., (2025) Position Islamic Education as a strategy for addressing the identity crisis of Muslim adolescents caused by globalization, foreign culture, and social media. Firdaus et al. (2025) Likewise, show that Islamic Education helps strengthen adolescents' religious identity and spiritual resilience amid social and cultural pressure. Other research shows that Islamic Education in madrasah contributes to character formation through the internalization of moral values and the development of moral identity (Muslimah et al., 2025). Meanwhile, empirical research in the pesantren setting shows that habituation, exemplary conduct, and community reinforcement serve as important mechanisms in shaping the Muslim identity of adolescent students (Gustami & Baihaqi, 2026). These findings indicate that Islamic Education is strongly linked to identity formation, yet the mechanisms of its implementation in the madrasah context still require deeper examination.

Previous research has tended to view Islamic Education through the lens of instruction, spiritual guidance, character education, or specific interventions. This focus has shown the importance of religious values in shaping adolescent character and identity. However, it has not fully explained how various Islamic values are implemented in an integrated way within the madrasah education ecosystem. In fact, identity formation unfolds through everyday experience involving learning, habituation, teacher' exemplary conduct, social interaction, religious activities, and institutional rules. Research on madrasah culture also shows that a value-based educational environment can shape students' discipline, responsibility, independence, and character (Adi et al., 2024). Likewise, research on the internalization of Islamic Religious Education values found that exemplary conduct, spiritual habituation, value-based learning, and reflection can serve as mechanisms for instilling values in students' lives (Djuaini, 2025). Therefore, a research gap remains in how Islamic Education values are implemented in an integrated way through the madrasah ecosystem and how this process contributes to strengthening adolescent identity.

This context emerged from a preliminary study at MT's Negeri 2 Banggai Laut. Initial observations revealed several challenges in students' identity formation, such as a lack of discipline, low self-confidence, inconsistent worship, the influence of mobile phone use, and the need for sustained character development. These conditions show that students' identity formation takes place within an environment shaped by religious, social, educational, and digital factors. Madrasah occupies a strategic position because Islamic values are conveyed not only through Islamic Religious Education instruction but also through habituation, teachers' exemplary conduct, religious activities, regulations, and social interaction. MT's Negeri 2 Banggai Laut therefore serves as the empirical setting for examining how Islamic Education values are implemented in strengthening adolescent identity.

Based on the description above, this study aims to analyze how Islamic Education values are implemented to strengthen adolescent identity. It specifically addresses three questions: (1) what forms of identity challenges are experienced by students during adolescence; (2) how teachers and the madrasah implement the values of Islamic Education; and (3) how the implementation of these values contributes to the formation and strengthening of students' identity. This study is expected to make an empirical contribution to the study of Islamic Education by explaining the relationship between values, educational practice, and adolescent identity formation. It thus not only describes Islamic education practice in a single madrasah, but also offers an understanding of value-based educational mechanisms for addressing the challenges of adolescent identity formation.

METHOD

This study used a qualitative approach with a field research design. The qualitative approach was chosen because the research aimed to gain an in-depth understanding of the practices, experiences, and social processes that unfold in a natural setting, specifically the implementation of Islamic Education values in strengthening adolescent identity. In qualitative research, understanding of a phenomenon is obtained through direct interaction with data sources and through interpretation of the meanings that emerge from experiences and social practices in the field (Creswell & Poth, 2023; Moleong, 2022). The study was conducted at MTs Negeri 2 Banggai Laut, located on Jl. Keramat II, Dodung Village, Banggai District, Banggai Laut Regency, from 15 January to 16 February 2026.

Data sources consisted of primary and secondary data. Primary data were obtained from 50 informants purposively selected based on their involvement, experience, and knowledge of the education process and student development. Informants included the head of madrasah, the deputy head of madrasah, teachers of Islamic Religious Education, teachers of other subjects, students, and other informants relevant to the research focus. Purposive selection of informants allowed the researcher to obtain information from parties with direct experience and knowledge of the phenomenon under study (Campbell et al., 2020; Gill, 2020). Secondary data were obtained from relevant madrasah documents and records, such as the madrasah profile, vision and mission, student development programs, regulations, learning materials, reports on religious activities, and documentation of madrasah activities.

Data were collected through semi-structured interviews, direct observation, and documentation. Semi-structured interviews were conducted with purposively selected informants to gather information on the three main focuses of the study, namely the forms of identity confusion experienced by students, the implementation of the values of *'aqidah*, *'ibadah*, *akhlāq*, *amr bi al-ma'rūf naby 'an al-munkar*, and students' experiences in the process of guidance and identity strengthening at the madrasah. Interviews with the head of the madrasah and the deputy head focused on policies and student development programs. In contrast, interviews with teachers focused on strategies for implementing Islamic Education values and the student guidance process. Interviews with students focused on their learning experiences, religious habituation, social interaction, and identity formation. The use of semi-structured interviews allowed the researcher to use a question guide while also providing room to explore information that emerged during the interview process (Creswell & Poth, 2023; Moleong, 2022).

The researcher observed learning activities, religious habituation, teacher-student interaction, and social-religious activities within the madrasah environment. Observation was directed at identifying how the values of *'aqidah*, *'ibadah*, *akhlāq*, and *amr bi al-ma'rūf naby 'an al-munkar* were manifested in students' daily behavior. In addition, the observation covered aspects related to students' identity, such as discipline, responsibility, self-confidence, religiosity, and social interaction. Documentation complemented the interview and observation data through policy documents, madrasah programs, activity records, and records of educational and religious activities. The use of multiple data collection techniques allowed the researcher to gain an understanding of the phenomenon from various sources and contexts, thereby strengthening the interpretation of the research findings (Creswell & Poth, 2023; Sugiyono, 2023).

Data analysis was carried out interactively through the stages of data condensation, data display, and conclusion drawing and verification (Miles et al., 2013). In the condensation stage, data from interviews, observations, and documentation were sorted, coded, and grouped according to the research focus. The categories of analysis included forms of students' identity confusion, the implementation of the values of *'aqidah*, *'ibadah*, *akhlāq*, and *amr bi al-ma'rūf naby 'an al-munkar*, and the contribution of this implementation to the strengthening of students' identity. The categorized data were then presented thematically in narrative form to identify

patterns, relationships, and tendencies across findings. Conclusions were then drawn gradually and verified by comparing sources and data collection techniques.

The validity of the data was strengthened through source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from the head of the madrasah, the deputy head, teachers, students, and supporting informants. Technique triangulation was carried out by comparing data obtained through interviews, observation, and documentation. Triangulation was used to check the consistency of information across sources and techniques so that interpretation of the findings did not rely on a single data source alone (Moleong, 2022; Sugiyono, 2023). The data analysis and verification process was repeated throughout the study to ensure the findings had an adequate empirical basis.

RESULT AND DISCUSSION

Result

Forms of Students' Identity Confusion

Interview results show that students at MTs Negeri 2 Banggai Laut are in an identity recognition and formation process that is not yet fully stable. The head of the madrasah explained that seventh-grade students are generally still in the adaptation stage, eighth-grade students are beginning to explore their interests and abilities, while ninth-grade students are beginning to consider their choice of further schooling. Confusion mainly arises when students must choose activities that suit their interests and talents or decide about further education. The Islamic Religious Education teacher also found that friends easily influenced students who were still uncertain about recognizing their own potential and not yet consistent in their choices.

Interviews with students reinforced these findings. Some students said they did not yet fully know their interests and talents, and their aspirations sometimes still changed. One student described herself as a person who was 'still learning', because she was sometimes diligent and sometimes lazy, and admitted a wish to become more disciplined and to dare to speak up. Students also revealed that their friends' opinions could influence how they viewed their own appearance and abilities. Identity confusion is thus related not only to choosing future aspirations, but also to recognizing one's abilities, character, and position within the social environment.

The moral dimension is evident in students' discipline, responsibility, and relationships with teachers and peers. The head of madrasah reported that some students were still often late, not always tidy in wearing their attributes, and sometimes negligent in submitting assignments. The Islamic Religious Education teacher likewise observed varied conditions: some students were already disciplined, while others still needed reminders. Observations showed that most students behaved politely toward teachers, though excessive joking, insufficient attention to classroom cleanliness, and untidiness in arranging belongings remained. In terms of responsibility, some students carried out classroom duties, learning tasks, and religious activities, while others delayed tasks, were negligent, or relied on their friends.

Identity confusion also appears in the religious dimension. Religious activities at the madrasah run routinely, but students' engagement is not yet fully grounded in internal awareness. Observation showed that dhuha prayer and congregational zuhur prayer were carried out on schedule; some students arrived early, while others still needed reminders. *Tadarus*, or Qur'anic reading, was also conducted with teacher supervision. The same pattern appeared in other religious activities: some students participated out of personal awareness, while others participated because of madrasah rules.

In the emotional dimension, some students showed hesitation and a lack of confidence, particularly when required to ask questions, answer questions, read the Qur'an, give presentations, or perform in front of the class. The head of the madrasah explained that some students had the ability but chose to remain silent for fear of being wrong or laughed at by their friends. Students admitted feeling afraid of failure and lacking confidence when performing in front of the class. Observations also showed differences in courage: some students could ask questions, answer, and give presentations, while others remained silent and feared making mistakes.

Beyond internal factors, the social environment and digital media also influenced identity formation. The head of madrasah and the deputy head noted that gadget and social media use made students adopt trends, speech styles, and certain behaviors more quickly, and encouraged a tendency to compare themselves with others. Students also admitted that social media sometimes influenced the way they thought, dressed, and spoke, particularly through emerging trends. These findings show that students' identity formation unfolds through interactions among the madrasah environment, family, peers, and the digital environment.

Table 1. Forms of Students' Identity Confusion

Dimension	Field Findings	Guidance Needs
Self-identity	Students have not yet fully recognized their interests, talents, abilities, and aspirations; some are still uncertain in making choices.	Guidance in self-recognition and the development of personal potential
Moral identity	Discipline and responsibility are not yet consistent; some students still lack orderliness and need reminders.	Strengthening of moral conduct through habituation, exemplary conduct, and supervision
Religious identity	Consistency in worship and religious activities varies; some students participate because of rules.	Strengthening of value internalization so that habits develop into awareness
Social-emotional identity	Lack of confidence, fear of being wrong, fear of failure, and susceptibility to peer influence.	Personal mentoring, positive reinforcement, and a supportive social environment
Digital identity	Ease of following trends and communication styles from social media, and comparing oneself with others.	Strengthening the ability to select and filter digital environmental influence

Implementation of Islamic Education Values within the Madrasah Ecosystem

The research results show that Islamic Education values are implemented not only through Islamic Religious Education instruction, but through a guidance ecosystem involving madrasah policy, habituation, exemplary teacher conduct, regulations, religious activities, and parental involvement. The head of the madrasah said the guidance program includes dhuha prayer, congregational zuhur prayer, *tadarus*, brief religious talks (*kultum*), regulations, and exemplary teacher conduct. These programs are carried out in daily, weekly, and annual activities, including Religious Fridays, commemorations of major Islamic holidays, Ramadan pesantren, and religious study sessions.

At the implementation level, religious activities are carried out on a scheduled basis with attendance records and teacher supervision. Teachers and homeroom teachers oversee activities through duty rosters and activity reports. Students who do not take part in religious activities are not simply punished, but are guided through reprimand, coaching, and gradual mentoring.

This pattern shows that regulations serve as an educational instrument to build discipline, responsibility, and moral conduct, rather than merely a mechanism for imposing sanctions.

The value of *'aqidah* is implemented through learning about *tawhid* (the oneness of God), collective prayer, sermons, and efforts to connect worship with awareness of God. Observation showed that students exchanged greetings, prayed before studying, and recited the *basmalah* at the beginning of activities. Some students could explain the meaning of the pillars of faith, while others were still memorizing. These findings show that the implementation of *'aqidah* values is already present in the madrasah's daily routine, but the aspect of understanding meaning still requires strengthening so that the value of faith does not stop at memorization and ritual.

The value of *'ibadah* is mainly realized through congregational dhuha and zuhur prayer, tadarus, Qur'anic recitation, voluntary fasting, memorization, and other religious activities. Observation showed that congregational prayer took place on schedule, while *tadarus* was conducted with teacher supervision. Students revealed that congregational prayer made them feel calmer and more aware of their religious obligations. Some students even said that the habit of praying and reading the Qur'an they learned at the madrasah had begun to be practiced at home.

The value of *akhlāq* is implemented through greetings, courtesy, respect for teachers, cleanliness, queuing, compliance with regulations, and anti-bullying habituation. Teachers also serve as behavioral models through punctuality, speech, honesty, fairness, and everyday attitude. Observation results showed that most students displayed polite behavior toward teachers, although some behaviors still needed improvement, such as excessive joking, insufficient attention to cleanliness, and untidy arrangement of belongings. Thus, *akhlāq* is implemented through a combination of example, habituation, correction, and supervision.

The value of *amr bi al-ma'ruf naby 'an al-munkar* is realized through invitations to goodness, advice, educative reprimand, social activities, student organizations, and concern for peers. Teachers not only reprimand students who commit violations, but strive to deliver reprimands in a good manner and provide repeated mentoring. Observations showed that some students had begun reminding one another about breaking the rules, although others still felt reluctant to speak up. This indicates that a culture of mutual reminding is beginning to develop, though it has not yet become an evenly shared habit.

This implementation is also supported by Islamic Religious Education instruction linked to issues in adolescent life, such as peer relations, social media, honesty, and responsibility. Teachers used videos, stories, and contextual examples to help students understand the consequences of good and bad behavior. When students committed violations, teachers offered personal advice, corrective reprimands, and mentoring; when necessary, the homeroom teacher and parents provided guidance. Islamic Education at the madrasah thus takes place not only through delivering material, but also by reinforcing behavior in daily life.

Table 2. Pattern of Islamic Education Value Implementation

Value	Form of Implementation	Guidance Mechanism	Contribution to Identity
<i>Aqidah</i>	Learning <i>tauhid</i> , prayer, sermons, reflection on the meaning of worship	Teaching and value reflection	Helps students understand themselves as Muslims
<i>Ibadah</i>	Dhuha prayer, congregational zuhur prayer, <i>tadarus</i> , Qur'an reading, voluntary fasting	Habituation, mentoring, and supervision	Strengthens religiosity and discipline
<i>Akhlāq</i>	Greetings, courtesy, respect for teachers, cleanliness, regulations	Exemplary conduct, habituation, and educative reprimand	Strengthens responsibility and social behavior
<i>Amr bi al-Ma'ruf Nahy 'an al-Munkar</i>	Advice, reprimand, concern for peers, social activities	Social reinforcement and behavior control	Encourages the ability to choose and maintain behavior consistent with Islamic values

Mechanism of Identity Strengthening through Value Internalization

The research findings show that students' identity strengthens not simply because they participate in religious activities. This process unfolds through several interrelated mechanisms, namely habituation, exemplary conduct, reinforcement, reflection, and mentoring. The head of madrasah explicitly mentioned habituation, exemplary conduct, reinforcement, and reflection as processes that allow religious activities to influence students' behavior. The Islamic Religious Education teacher likewise affirmed that identity strengthening takes place through value internalization, habituation, and exemplary conduct.

First, habituation serves as the main mechanism for turning religious values into repeated behavior. Congregational prayer, *tadarus*, greetings, and religious activities are carried out routinely, giving students repeated opportunities to practice religious values. Observation showed that some students even arrived early to attend prayer, while others still needed reminders. This difference shows that internalization occurs at varying levels: some have moved toward awareness, while others still depend on the madrasah's structure and rules.

Second, teachers' exemplary conduct bridges the values being taught and the behavior being displayed. Teachers set examples through punctuality, worship, speech, cleanliness, honesty, and their attitude toward students. Students confirmed that the teachers' example was one of the things that most helped them become better individuals. These findings show that identity formation unfolds not only through what teachers say, but also through what students see and experience in everyday interactions.

Third, reinforcement and educative reprimand serve as a corrective mechanism for behavior not yet aligned with Islamic values. Teachers provide personal advice, educative reprimand, and repeated mentoring. Regulations also aim to build discipline, responsibility, and moral conduct, rather than merely impose punishment. This pattern shows that behavior control within the madrasah focuses on building awareness, although observation results indicate that students' consistency still needs strengthening.

Contribution of Islamic Education Value Implementation to Identity Strengthening

Interview and observation results show a tendency toward strengthening in several aspects of students' identity following the madrasah's guidance process. The head of the

madrasah stated that students had become more orderly, accustomed to worship, and more responsible. The Islamic Religious Education teacher likewise observed that students better understood their identity as Muslims. In contrast, other subject teachers and homeroom teachers saw changes mainly in attitude, discipline, courtesy, and responsibility. However, informants also affirmed that these changes had not yet been evenly distributed across all students.

In the religious aspect, students reported becoming more aware of their obligation to worship and feeling calmer after congregational prayer. Some also brought the habit of praying and reading the Qur'an home. This indicates that habituation at the madrasah is beginning to extend beyond the school context and carry over into the family environment, although it is not yet fully consistent. Parents also confirmed that their children had begun to develop the habit of praying, reading the Qur'an, and maintaining courtesy at home.

In the moral and social aspect, students showed more polite, orderly, and responsible attitudes, along with greater respect for others. Other subject teachers and homeroom teachers observed students becoming more polite and orderly after the guidance process. Observations also showed that teacher-student relationships were good and respectful, and that cooperation had begun to emerge among students, although friendship groups and minor conflicts still existed. Moral and social identity strengthening is thus beginning to appear, but still requires guidance on positive communication and anti-bullying.

In terms of discipline, observations showed that most students arrived on time and wore complete attire, although some were still late, left the classroom without permission, or committed minor violations. The head of madrasah and the deputy head also noted positive changes in discipline but said consistency remained a challenge. Habituation to worship and regulations thus appears to contribute to the formation of disciplined behavior, though the internalization process has not yet fully produced independence in all students.

In terms of self-confidence, the results were more limited. Some students had begun to dare to ask questions, answer, and give presentations, while others remained afraid of being wrong and lacked confidence. One student admitted becoming 'a little more confident' after the guidance process. This finding shows that identity strengthening through Islamic Education does not automatically resolve student' emotional issues. This aspect requires additional strategies, such as gradual practice, positive reinforcement, and personal mentoring.

Overall, the research findings show that Islamic Education contributes to identity strengthening through a gradual process. Values taught through instruction take concrete form through habituation, are strengthened through teacher exemplary conduct, are controlled through regulations and educative reprimand, and are then extended through parental support and the social environment. This process helps students develop religious awareness, discipline, responsibility, social attitude, and an understanding of their identity as Muslims. However, identity strengthening has not been uniform, since it remains influenced by individual consistency, the peer environment, social media, and family support.

Table 3. Contribution of Islamic Education Value Implementation to Identity Strengthening

Identity Aspect	Indication of Change	Contributing Mechanism	Condition
Religious	Awareness and habits of worship are increasing; some bring the habit home	Habituation and mentoring	Tending to strengthen, but not yet consistent
Moral	More polite, orderly, respectful of teachers, and responsible	Exemplary conduct, habituation, and educative reprimand	Tending to be positive
Discipline	Punctuality and rule compliance improving in most students	Habituation of worship and regulations	Positive but not yet even
Social	Greater respect for teachers and peers; a culture of mutual reminding beginning to emerge	Exemplary conduct and social reinforcement	Beginning to develop
Self-confidence	Some beginning to dare to speak and perform	Positive reinforcement and learning experience	Still requires mentoring

Discussion

The Dynamics of Adolescent Identity within the Context of Social and Digital Change

The research findings show that the identity issues faced by students at MTs Negeri 2 Banggai Laut are dynamic and multidimensional. These issues include difficulty recognizing interests and talents, uncertainty about choosing activities or further schooling, changing aspirations, peer influence, and uneven self-confidence. The head of the madrasah and the Islamic Religious Education teacher noted that some students still felt confused about choosing activities and their future direction. In contrast, students admitted they were still unsure of their interests and talents and felt afraid of failure when required to perform in front of the class.

These findings can be understood from the perspective of adolescent identity development. Branje (2022) explains that one of the main developmental tasks of adolescence is to build a coherent identity. Identity development does not unfold linearly; it forms through daily experience, interpersonal relationships, transitional events, and individual reflection. The doubt students showed in recognizing their potential and determining their future direction in this study does not necessarily indicate a failure of identity formation; rather, it shows that their identity is still developing. This view is also consistent with Branje et al. (2021), who affirm that adolescent identity development unfolds through the interaction between individuals' internal processes and their surrounding relational context.

The social and digital context further complicates this process. Students in this study admitted that their peers could influence how they viewed their appearance and abilities, while social media influenced the way they thought, dressed, spoke, and followed trends. The head of madrasah's statement reinforced these findings that gadget use made some students follow trends more quickly and compare themselves with others.

This shows that adolescent identity formation no longer takes place solely within the family and school environment, but also in digital spaces. Sriartha et al. (2024) This shows that social change resulting from technological development affects school culture and requires character education that not only instills moral values, but also builds social and emotional

competence for interacting ethically in digital space. Findings from Ningsih et al. (2024) likewise show that digital technology can influence adolescents' attitudes and interaction patterns. Strengthening students' identity through Islamic Education therefore needs to consider the digital environment as part of the context of identity formation, rather than as an external factor entirely separate from the educational process.

Islamic Education Values as a Framework for Identity Formation

In facing these dynamics, Islamic Education at MTs Negeri 2 Banggai Laut functions not merely as the transmission of religious knowledge, but also as a value framework that helps students understand themselves and guide their behavior. The implementation of the value of *'aqidah* is carried out through learning *tauhid*, prayer, sermons, and efforts to connect worship with an understanding of God. The value of *'ibadah* is realized through congregational prayer, *tadarus*, voluntary fasting, memorization, and the habituation of reading the Qur'an. The value of *akhlāq* is applied through greetings, courtesy, cleanliness, respect for teachers, queuing, and preventing bullying. The principle of *amr bi al-ma'ruf nahy 'an al-munkar* is realized through advice, educative reprimand, social activities, student organizations, and concern for peers.

These four values have distinct but interrelated functions in identity formation. *'Aqdah* provides the foundation for who students are in relation to God and the values that guide their lives. *Ibadah* turns belief into repeated practice, thereby building discipline and consistency. *Akhlāq* guides students in building relationships with teachers and peers, while *amr bi al-ma'ruf nahy 'an al-munkar* extends value orientation from self-control toward concern for others' behavior. The identity built through Islamic Education thus does not stop at a symbolic religious identity, but is directed toward a unity of belief, practice, behavior, and social relations.

This finding reinforces the study by Muslimah et al. (2025) This shows that Islamic Religious Education in madrasah can contribute to adolescent character formation through the internalization of moral values, the development of moral identity, the strengthening of self-control, and moral resilience in the face of global influence. Ramadhani et al. (2024) Likewise, it affirms that character and identity formation in Islamic Education needs to integrate cognitive, affective, and psychomotor dimensions. The difference is that this study provides an empirical picture of how these principles are realized in the everyday life of the madrasah through instruction, habituation, exemplary conduct, rules, and mentoring.

Habituation and Exemplary Conduct as Mechanisms of Value Internalization

One important finding of this study is that identity strengthening does not take place solely through Islamic Religious Education instruction in the classroom. Islamic values are internalized through a madrasah ecosystem that includes religious habituation, teacher exemplary conduct, regulations, advice, educative reprimand, social activities, and communication with parents. The head of the madrasah mentioned *dhuha* prayer, congregational *zuhur* prayer, *tadarus*, *kultum*, Religious Friday activities, commemorations of major Islamic holidays, Ramadan *pesantren*, and religious study sessions as part of value guidance. Regulations are also used not merely as an instrument of punishment, but to train discipline, responsibility, and moral conduct.

Observation results show that this habituation has become part of the madrasah's daily activity. *Dhuha* and congregational *zuhur* prayer take place on schedule, while *tadarus* is conducted with teacher supervision. However, student consistency still varies; some arrive early, while others still need reminders. The same pattern appears in moral conduct and discipline: most students display positive behavior, though some still engage in excessive joking, insufficient attention to cleanliness, tardiness, leaving the classroom without permission, or delaying tasks.

These findings are important because they show that habituation is not automatically equivalent to internalization. A value can be practiced routinely because of a rule, yet not necessarily become fully internalized as personal awareness. This is reflected in the finding that some students participate in religious activities out of awareness, while madrasah rules still drive others. The success of Islamic Education thus cannot be measured merely by program implementation, but also by the extent to which students begin to practice these values without depending on external supervision.

This finding aligns with Djuaini (2025), who shows that students internalize Islamic Religious Education values through a combination of contextual exemplary conduct, spiritual habituation, reflective dialogue, experience-based learning, and individual counseling. That study also shows the importance of collaboration among school, family, and community in sustaining value internalization. Research by Adi et al. (2024) likewise shows that madrasah culture integrated with Islamic Religious Education instruction can develop students' discipline, responsibility, creativity, and independence.

This study thus shows that the madrasah functions not merely as a site for transferring religious knowledge, but as a social space in which religious values are practiced, observed, repeated, corrected, and gradually negotiated into students' behavior.

Teachers as Figures of Exemplary Conduct and Agents of Identity Strengthening

The research findings also show that teachers play an important role in value internalization. Islamic Religious Education teachers act not only as deliverers of material, but also as mentors, role models, motivators, and providers of reinforcement. Teachers set examples through punctuality, worship, speech, and everyday behavior. When students make mistakes, teachers tend to use educative reprimands, personal advice, and repeated mentoring.

This role is important because adolescent identity develops through relationships and social experience. Branje (2022) places interpersonal relationships and daily experience as an important context in identity development. In this study, teachers serve as figures who provide concrete models of how Islamic values are applied in everyday behavior. Students thus do not merely receive concepts about discipline, courtesy, responsibility, or worship, but see how these values are embodied by figures who interact directly with them.

Students' experiences reinforce these findings. They mentioned habituation and the teachers' example as the things that most helped them become better individuals. Students also recalled times when teachers reminded them to pray kindly, and connected these experiences to changes in their worship habits. This finding shows that exemplary conduct is an important mechanism because it translates abstract values into observable, imitable behavior.

This finding is consistent with (Bahijah & Mulyana, 2025), who view exemplary conduct and the integration of Islamic values into digital contexts and daily life as an important strategy for strengthening students' religious character and spiritual understanding. Teacher exemplary conduct in this study can thus be understood not merely as a teaching method, but as a social mechanism that bridges normative values with students' lived experience.

Identity Strengthening through the Integration of Madrasah, Family, and Social Environment

The contribution of Islamic Education value implementation to identity strengthening is evident in students' increasing awareness of their identity as Muslims, discipline, courtesy, responsibility, and the emergence of religious habits carried into the home environment. The Islamic Religious Education teacher noted that students had come to understand their identity as Muslims better. In contrast, students themselves said madrasah activities made them more

aware of maintaining worship, more disciplined, more polite, and beginning to bring the habits of prayer and Qur'an reading home.

Confirmation from parents reinforces these findings. Parents observed their children becoming more polite and understanding of rules, more disciplined and responsible, and beginning to bring the habits of prayer, Qur'an reading, and courtesy home. Nevertheless, parents also stated that their children's worship habits sometimes still required reminders and that their children's self-confidence still needed encouragement.

These findings show that identity strengthening does not stop once students take part in madrasah activities. Identity becomes more meaningful when the values learned at school begin to be carried into the family environment. This is consistent with Branje (2022), who affirms that adolescent identity development is embedded in quality family and peer relationships. Djuaini (2025) Likewise, emphasizes the importance of collaboration between school, family, and community in sustaining the internalization of values.

However, the research findings also show that this process is not yet fully consistent. The Islamic Religious Education teacher noted that most students changed, but not evenly. The external environment, social media, family support, and student consistency can strengthen or weaken internalization. This shows that religious identity cannot be shaped solely by the intensity of school programs. It results from an ongoing process of interaction among individuals, the madrasah, family, peers, and the digital environment.

The Contribution of This Study to the Strengthening of Adolescent Identity

Based on these findings, this study shows that implementing Islamic Education values strengthens adolescent identity through a gradual process of internalization. This process can be understood through a sequence of value introduction, habituation, exemplary conduct, reinforcement and correction, reflective experience, family support, and the subsequent application of values in daily life. This pattern explains why identity strengthening cannot be achieved simply by adding religious material, but requires an educational environment that allows students to experience and practice values repeatedly.

These findings also extend previous research. Studies by Aqillah (2024), Bagaskara et al. (2025), and Firdaus et al. (2025) have conceptually affirmed that Islamic Education or spiritual guidance can serve as a strategy in addressing the identity crisis of adolescents. However, these studies mainly relied on a literature-based approach. This study makes an empirical contribution by showing how these values are applied in madrasah life and the mechanisms through which identity strengthening unfolds.

On the other hand, research by Gustami and Baihaqi (2026) shows that the internalization of Islamic teaching through habituation, exemplary conduct, and community reinforcement can shape the identity of adolescent pesantren students. This study's findings share similarities in this internalization mechanism but occur in a different context, as they take place within a madrasah rather than a pesantren environment. This study also shows that identity strengthening does not unfold uniformly and still contends with the influence of social media, peers, the outside environment, and varying degrees of family support.

The main contribution of this study, then, is not merely to show that Islamic Education is important for adolescent identity formation, but to demonstrate that identity strengthening unfolds through a value internalization ecosystem. This ecosystem connects religious instruction with worship practices, teachers' exemplary conduct, regulations, behavior guidance, social interaction, and family involvement. In this context, the success of Islamic Education is better understood as a gradual, contextual process of identity strengthening, rather than an instant or uniform change across all students.

These findings also carry practical implications for madrasah. Islamic Education programs need to focus not only on implementing religious activities, but on improving the quality of internalization. Since some students still participate in activities because of rules and others still need reminders, madrasah need to strengthen reflective approaches, contextualized learning on adolescent issues, individual mentoring, digital literacy reinforcement, and more sustained communication with parents. In this way, Islamic values do not remain merely institutional knowledge and routine, but develop into an awareness that guides students in making choices, managing social influence, and living out their Islamic identity in daily life.

CONCLUSION

This study shows that adolescent identity strengthening at MTs Negeri 2 Banggai Laut takes place within the context of students' identities, which are still developing and not yet fully stable. The issues found include difficulty recognizing one's interests and potential, uncertainty about future direction, the influence of peers and social media, variation in discipline and responsibility, and uneven self-confidence. The implementation of Islamic Education values through *'aqidah*, *'ibadah*, *akhlāq*, and *amr bi al-ma'ruf nahy 'an al-munkar* was carried out not only through classroom instruction, but also through religious habituation, teacher exemplary conduct, regulations, advice and educative reprimand, social activities, and parental involvement. The findings show that these practices increased students' awareness as Muslims, discipline, responsibility, religiosity, courtesy, and positive habits, some of which have begun to carry over into the family environment. However, this process unfolds gradually and has not yet been evenly distributed across all students.

This study affirms that Islamic Education within the madrasah context cannot be understood merely as a process of transferring religious knowledge, but as an ecosystem of value internalization that connects knowledge, practice, exemplary conduct, habituation, reinforcement, and students' social experience. Adolescent identity strengthens when Islamic values are not only understood cognitively but also experienced and practiced repeatedly in daily life. This study thus provides an empirical contribution to the study of Islamic Education by revealing the mechanism of identity strengthening through the integration of religious instruction, madrasah culture, teacher exemplary conduct, behavior guidance, and family support. These findings also show that religious identity strengthening must be developed contextually, taking into account the social and digital environment that shapes adolescents' identity experiences.

This study has several limitations. *First*, it was conducted at a single madrasah using a qualitative approach. Hence, the findings are more appropriately understood as a contextual portrait and are not intended to be statistically generalized to all madrasah. *Second*, this study identified identity strengthening mainly through interviews, observation, and documentation within the context of madrasah life; therefore, it does not capture the longitudinal development of students' identity after they leave the school environment. *Third*, this study did not explore students' experiences in digital spaces in depth, even though social media and peer environments were found to influence the consistency of value internalization. Future research could therefore employ a longitudinal design or a multi-site study, and explore more deeply the interaction between Islamic Education, family, peers, and the digital environment in adolescent identity development.

ACKNOWLEDGMENT

The authors thank MTs Negeri 2 Banggai Laut, the head of the madrasah, Islamic Religious Education teachers, students, and all parties who contributed to the data collection process and the preparation of this article. The authors also extend their appreciation to their

academic supervisors and affiliated institution for their academic support throughout the completion of this manuscript.

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