

Internalizing Taqwa in Islamic Religious Education

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ABSTRACT

Islamic Religious Education (IRE) faces a persistent challenge in bridging the gap between normative religious knowledge and its internalization into students' lived moral and spiritual practices. Although *taqwa* is frequently emphasized as a central objective of Islamic education, it is often treated as a doctrinal concept rather than as an internalized ethical orientation. This study aims to reconstruct the conceptual and pedagogical foundations of *taqwa* through a textual–conceptual analysis of *An-Naṣā'ih ad-Dīmiyyah* by Abdullah bin Alawi al-Haddad and to examine its relevance for Islamic Religious Education. Employing a qualitative library research design with thematic content analysis, the study analyzes key passages related to moral discipline, spiritual awareness, and ethical conduct. The findings indicate that *taqwa* functions as the core foundation of Islamic moral education, integrating belief, intention, and behavior within a framework of inner divine consciousness. The text portrays *taqwa* as an internalized value cultivated through moral exhortation, reflective remembrance, and gradual self-discipline rather than external compliance. These mechanisms highlight the affective and spiritual dimensions of Islamic pedagogy and align with the broader objectives of holistic character formation. The study contributes theoretically by deepening the conceptual understanding of *taqwa*, pedagogically by clarifying its internalization process, and academically by bridging classical Islamic ethical thought with contemporary educational discourse.

Keywords: Classical Islamic Thought, Islamic Religious Education, Moral Education, Taqwa, Value Internalization.

INTRODUCTION

Islamic Religious Education (IRE) or in Bahasa Indonesia Pendidikan Agama Islam (PAI) plays a pivotal role in shaping not only students' cognitive understanding of religious doctrines but also their moral character and spiritual consciousness.¹ In contemporary educational settings, however, Islamic education often faces a persistent challenge: the gap between normative religious knowledge and its internalization into students' daily attitudes

¹ Nur Hanifansyah et al., "RELIGIOUS DRAMA CONTROVERSY: The Impact of Bidaah on Islamic Pedagogy and Media Literacy," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (2025): 314, <https://doi.org/10.30821/miqot.v49i2.1407>.

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and behaviors.² While curricula frequently emphasize doctrinal mastery and ritual correctness, the deeper cultivation of *taqwa* as an internalized ethical and spiritual orientation remains insufficiently addressed. This condition has raised concerns regarding the effectiveness of Islamic Religious Education in nurturing holistic religious personalities rather than merely producing learners with surface-level religious literacy.

In addition, contemporary curriculum frameworks in Islamic Religious Education increasingly emphasize the achievement of religious moderation, encouraging students to develop tolerance, social responsibility, and constructive engagement within diverse communities.³ While such learning outcomes are significant, their sustainability depends on the internal cultivation of foundational spiritual values. Without a deeply internalized sense of *taqwa*, moderation risks remaining a behavioral expectation rather than an enduring moral disposition grounded in divine consciousness.

At a broader level, modern Islamic education operates within increasingly complex social contexts characterized by moral pluralism, digital distractions, and instrumental approaches to learning. These conditions tend to reduce religious education to formal compliance, leaving limited space for the internal transformation that lies at the heart of Islamic pedagogy. As a result, *taqwa* is often taught as an abstract theological concept rather than as a lived value system that governs intention, behavior, and ethical decision-making. This gap between conceptual understanding and internalized practice constitutes a critical pedagogical problem that demands scholarly attention.

In broader educational discourse, the question of value internalization has become central to debates on moral and character education.⁴ Contemporary scholars argue that effective moral education must move beyond cognitive transmission toward the cultivation of internal moral consciousness,⁵ ethical self-regulation,⁶ and reflective agency. Research in character education and spiritual pedagogy emphasizes that sustainable moral behavior emerges not primarily from external enforcement,⁷ but from deeply internalized value systems that shape intention and self-governance. Within this framework, religious education is increasingly examined not only as doctrinal instruction but as a formative process that integrates affective, spiritual, and ethical dimensions of learning.⁸ However, while global discussions on moral education highlight internal moral awareness and character formation, limited attention has been given to how classical Islamic ethical concepts particularly *taqwa* can contribute to this discourse in a conceptually systematic manner. This gap underscores

² Andie Kusuma Brata et al., "Role of Schools in Spiritual Education and the Formation of Children's Islamic Character," *Buana Gender: Jurnal Studi Gender Dan Anak* 10, no. 2 (2025): 1–18, <https://doi.org/10.22515/bg.v10i2.12552>.

³ M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024): 2302308, <https://doi.org/10.1080/2331186X.2024.2302308>.

⁴ Miftahuddin Miftahuddin et al., "Islamic Character Education Model: An in-Depth Analysis for Islamic Boarding School," *Jurnal Cakrawala Pendidikan* 43, no. 2 (2024): 370–80, <https://doi.org/10.21831/cp.v43i2.66516>.

⁵ Larry Nucci, "Moral Education with a Purpose," *Research in Human Development* 22, nos. 2–3 (2025): 208–19, <https://doi.org/10.1080/15427609.2025.2594928>.

⁶ Aida Mokhtar, "The Television Advertising Framework in Malaysia and The Salience of Ideals for Malay Muslims and Malaysians: A Framing Perspective for Nation Building," *Jurnal Komunikasi: Malaysian Journal of Communication* 34, no. 3 (2018), <http://ejournal.ukm.my/mjc/article/view/22930>.

⁷ Subiyantoro et al., "Integrating Religious Dimensions and Humanistic Education to Enhance Student Personality: A Case Study in Indonesian Madrasas," *Multidisciplinary Science Journal* 8, no. 3 (2025): 2026208, <https://doi.org/10.31893/multiscience.2026208>.

⁸ Nurti Budiyananti et al., "Impact of the ULA Al- Ilm Model on Six Domains of Student Learning Outcomes in Islamic Religious Education," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 113–24, <https://doi.org/10.15575/jpi.v10i1.33225>.

the need to reposition *taqwa* within contemporary educational theory as a structured model of value internalization grounded in a theocentric moral epistemology.

Recent studies on *taqwa* have predominantly approached the concept from psychological and empirical perspectives. Hidayat et al. found that *taqwa* significantly influences patience among Muslim university students, demonstrating its role as an internal regulator of emotional resilience.⁹ Similarly, Wijaya reported that *taqwa* positively contributes to emotional intelligence, empathy, and emotional control.¹⁰ In another study, Hidayat et al. developed a Muslim Piety Scale identifying dimensions such as anger control, forgiveness, repentance, and generosity, further operationalizing *taqwa* within measurable psychological constructs.¹¹ While these studies confirm the affective and behavioral impact of *taqwa*, they largely remain within quantitative and psychological frameworks without grounding the concept in classical Islamic ethical literature. From the educational perspective, Aripin et al. emphasized the need to reformulate Islamic Religious Education (IRE) in response to modern challenges, highlighting the importance of strengthening spiritual and sufistic dimensions.¹² Nugroho et al. examined the instillation of religious values through Tahfidz programs in pesantren, showing how structured religious activities shape character formation.¹³ Tambak et al. discussed the integration of Islamic values in higher education within a Malay intellectual context.¹⁴ However, these educational studies discuss religious values in general terms and do not specifically analyze *taqwa* as a systematically internalized core value derived from classical Islamic texts.

Based on this review, a clear research gap emerges. Contemporary studies either measure *taqwa* empirically or address Islamic education at a macro-institutional level, but rarely reconstruct the conceptual and pedagogical foundations of *taqwa* through authoritative classical works. There remains limited integration between classical Islamic scholarship and modern Islamic Religious Education discourse, particularly regarding how *taqwa* is normatively articulated and internalized as an educational objective. This study addresses that gap by conducting a textual–conceptual analysis of *An-Naṣā’ih ad-Diniyyah* by Abdullah bin Alawi al-Haddad, reconstructing the ethical framework of *taqwa* and identifying its pedagogical mechanisms of internalization. The state of the art of this research lies in bridging classical Islamic ethical thought with contemporary educational discourse, positioning *taqwa* not merely as a measurable psychological variable but as a foundational spiritual value shaping intention, behavior, and moral consciousness. Accordingly, this study contributes theoretically by deepening the conceptual understanding of *taqwa*, pedagogically

⁹ Ahmad Hidayat et al., “Influence of Taqwa (Piety) and Amal Saleh (Good Deeds) on Patience Among Muslim Students at an Islamic Campus,” *International Journal of Islamic Thought and Humanities* 3, no. 1 (2024): 89–105, <https://doi.org/10.54298/ijth.v3i1.188>.

¹⁰ Ida Suryani Wijaya et al., “The Role of Piety (Taqwa) and Gratitude (Syukur) in Islam on Human Emotional Intelligence,” *Pharos Journal of Theology*, no. 105(2) (March 2024), <https://doi.org/10.46222/pharosjot.105.24>.

¹¹ Ahmad Hidayat et al., “THE CONCEPT OF MUSLIM’S TAQWA AND ISLAMIC PSYCHOLOGY MEASUREMENT,” *Psikoislamedia: Jurnal Psikologi* 9, no. 2 (2024): 228–42, <https://doi.org/10.22373/psikoislamedia.v9i2.23045>.

¹² Syamsul Aripin et al., “Effectiveness and Reformulation of Islamic Religious Education in Schools in the Modern Era,” *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025): 215–34, <https://doi.org/10.14421/jpai.v22i1.7432>.

¹³ Agung Nugroho et al., “Instilling Religious Values Through The Tahfidzul Qur’an Program Activities (A Study At Pondok Pesantren Tri Bhakti At-Taqwa Rama Pujja, East Lampung Regency),” *Jurnal Iqra’: Kajian Ilmu Pendidikan* 6, no. 2 (2021): 272–85.

¹⁴ Syahraini Tambak et al., “SHAPING ISLAMIC HIGHER EDUCATION IN RIAU’S MALAY CONTEXT IN THE THOUGHT OF HAJI ZAINI KUNIN,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 1 (2025): 1, <https://doi.org/10.30821/miqot.v49i1.1336>.

by clarifying its internalization process within Islamic Religious Education, and academically by reconnecting classical Islamic texts with current educational research trends.

This study addresses this gap by focusing on the internalization of *taqwa* as articulated in *An-Naṣā'ih ad-Dīniyyah* and examining its relevance for Islamic Religious Education. The central research questions guiding this study are: (1) How is *taqwa* conceptualized in *An-Naṣā'ih ad-Dīniyyah*? (2) What educational values and pedagogical principles related to *taqwa* can be identified in the text? (3) How can these values contribute to the development of Islamic Religious Education oriented toward internal moral and spiritual transformation?

The scope of this study is limited to a textual and conceptual analysis of *An-Naṣā'ih ad-Dīniyyah*, with particular attention to sections addressing *taqwa*, moral discipline, and spiritual awareness. It does not seek to evaluate classroom implementation empirically, nor does it compare al-Haddad's thought with other classical scholars in detail. These limitations are intentional, as the study aims to provide a focused theoretical foundation that may inform future empirical and comparative research.

The significance of this research lies in its contribution to the discourse on value-based Islamic education. By foregrounding *taqwa* as an internalized value rather than a merely doctrinal concept, this study offers an alternative framework for understanding the objectives of Islamic Religious Education. It also contributes to the reintegration of classical Islamic scholarship into contemporary educational theory, demonstrating how traditional texts can inform modern pedagogical concerns. Ultimately, this research seeks to enrich Islamic Religious Education by reaffirming *taqwa* as a central educational goal and by providing conceptual tools for its meaningful internalization within educational practice.

METHOD

This study employs a qualitative research design grounded in library research with a textual–conceptual analysis approach.¹⁵ The primary objective of this method is to systematically examine the concept of *taqwa* and its internalization as articulated in classical Islamic literature, and to interpret its relevance for Islamic Religious Education. A qualitative design is considered appropriate because the study focuses on meanings, values, and educational principles embedded within religious texts rather than on measurable behavioral outcomes.

The theoretical framework of this research draws upon classical Islamic educational thought, particularly the concept of *taqwa* as a comprehensive spiritual–ethical orientation encompassing obedience, moral discipline, and inner consciousness of God. Conceptually, *taqwa* is understood not merely as a theological doctrine but as an educational value that shapes intention (*niyyah*), behavior (*amal*), and moral responsibility. This perspective is supported by Islamic educational theory that emphasizes internal moral formation, character education, and spiritual development as core objectives of Islamic Religious Education.

The focus of this study is the book *An-Naṣā'ih ad-Dīniyyah*, authored by Abdullah bin Alawi al-Haddad, which serves as the primary unit of analysis. This text was selected because it explicitly addresses religious advice, ethical discipline, and spiritual cultivation using accessible language intended for broad audiences. The book represents a significant classical source that bridges normative Islamic teachings and practical moral guidance, making it particularly relevant for educational analysis. The study does not involve a physical research location, as it is text-based; instead, the “site” of analysis is the textual corpus of *An-Naṣā'ih ad-Dīniyyah* itself.

¹⁵ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2020).

This research adopts a qualitative document-based design, utilizing both primary and secondary data sources. The primary data consist of the Arabic text of *An-Naṣā'ih ad-Dīniyyah*, particularly sections discussing *taqwa*, moral discipline, obedience, and spiritual awareness. Secondary data include scholarly books, peer-reviewed journal articles, and academic studies related to Islamic education, *taqwa*, character education, and spiritual pedagogy. These secondary sources are used to contextualize the findings and to position the study within existing scholarly discourse.

Data collection was conducted through systematic reading and documentation of relevant textual passages. The researcher identified key concepts, statements, and thematic patterns related to *taqwa* and its educational implications. These excerpts were then categorized based on recurring themes such as moral self-regulation, obedience to divine commands, ethical conduct, and spiritual consciousness. Supporting literature from contemporary Islamic education studies was collected to strengthen theoretical interpretation and comparative discussion.

Data analysis followed a thematic content analysis procedure. First, the text was examined to identify explicit and implicit references to *taqwa*. Second, these references were coded into thematic categories reflecting educational values and pedagogical orientations. Third, the identified themes were interpreted within the framework of Islamic Religious Education to determine their relevance for value internalization and character formation. Finally, the findings were synthesized to formulate coherent arguments regarding the role of *taqwa* as an internalized educational value rather than a purely doctrinal concept.

Through this methodological approach, the study ensures analytical rigor, conceptual clarity, and consistency between data, analysis, and research objectives. The method enables a structured interpretation of classical Islamic texts while maintaining relevance to contemporary educational discourse.

RESULTS AND DISCUSSION

The analysis of *An-Naṣā'ih ad-Dīniyyah* reveals that *taqwa* occupies a central position as both a spiritual foundation and an educational objective. The text does not present *taqwa* merely as an abstract theological concept, but rather as a comprehensive value system that governs intention, behavior, and moral awareness. Based on thematic content analysis, the findings are organized into four main themes that illustrate how *taqwa* is conceptualized and internalized.

Taqwa as the Core Foundation of Islamic Moral Education

The first major finding indicates that *taqwa* is consistently framed as the root of all moral and spiritual virtues. The text emphasizes that obedience to God and avoidance of moral transgression constitute the essence of human excellence, positioning *taqwa* as the primary criterion for honor and success. Rather than linking human dignity to lineage, wealth, or social status, *taqwa* is presented as the sole measure of worth before God. This perspective establishes *taqwa* as the foundational axis of Islamic moral education, from which all other virtues emerge.¹⁶

In educational terms, this finding suggests that Islamic Religious Education should prioritize *taqwa* as a core learning outcome, not as a supplementary ethical topic. The text

¹⁶ Sarwadi Sarwadi and Nur Raihan, "REINFORCING ISLAMIC MORAL VALUES THROUGH CONTEMPORARY PESANTREN EDUCATION: A PATHWAY TO CHARACTER DEVELOPMENT," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 04 (2025), <https://doi.org/10.30868/ei.v14i04.9041>; Manal Hendawi et al., "The Development of Islamic Education Curriculum from the Quranic Perspective," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 2 (2024): 93–123, <https://doi.org/10.7401/hms52091>.

frames *taqwa* as a comprehensive orientation that integrates belief, conduct, and moral accountability, thereby forming the basis for holistic character development.

Taqwa as an Internalized Value Rather Than External Compliance

A second key finding highlights that *taqwa* is portrayed as an internal state of consciousness rather than mere outward conformity to religious rules. The text repeatedly stresses inner awareness of God, sincerity of intention, and continuous self-regulation as essential dimensions of *taqwa*. External acts of worship and moral behavior are considered meaningful only when they stem from inner devotion and conscious obedience.¹⁷

This emphasis on inwardness reflects an educational process centered on internalization rather than enforcement. The text implies that genuine religious education must cultivate internal moral awareness, enabling individuals to regulate their actions even in the absence of external supervision. Consequently, *taqwa* functions as an internal moral compass that guides ethical decision-making across diverse life situations.

Pedagogical Mechanisms for Internalizing Taqwa

The analysis also identifies specific pedagogical mechanisms through which *taqwa* is internalized. These include continuous moral exhortation (*naṣṭḥah*), remembrance of divine accountability, reflection on divine promises and warnings, and gradual moral discipline. The text employs accessible language, repetitive reminders, and practical illustrations to facilitate understanding and emotional engagement.

Importantly, the pedagogical style emphasizes gradual moral cultivation rather than instant moral perfection. *Taqwa* is presented as a lifelong educational process that requires consistent guidance, reflection, and self-correction. This finding underscores the role of affective and reflective dimensions in Islamic education, complementing cognitive instruction.

Educational Outcomes of Taqwa Internalization

The final theme concerns the educational outcomes associated with internalized *taqwa*. The text links *taqwa* to a range of outcomes, including moral resilience, ethical clarity, emotional stability, and spiritual well-being. Individuals who internalize *taqwa* are depicted as possessing the ability to distinguish right from wrong, maintain ethical consistency, and respond constructively to moral challenges.

From an educational perspective, these outcomes align with the broader objectives of Islamic Religious Education, particularly the formation of morally responsible and spiritually conscious individuals. The findings indicate that *taqwa* functions as a unifying value that integrates spiritual awareness with ethical conduct, producing learners who embody Islamic values in both personal and social contexts.¹⁸

The findings of this study reaffirm that *taqwa*, as articulated in *An-Naṣṭā'ih ad-Dīniyyah* by Abdullah bin Alawi al-Haddad, functions not merely as a theological doctrine but as a

¹⁷ Hariati et al., "Worship Beyond Ritual: The Role of Ibadah in Shaping Ethical and Spiritual Life in Islam," *Masterpiece* 2, no. 1 (2026): 47–54, <https://doi.org/10.65246/mjssi.v21.492>; Muh Nur Fajri R et al., "The Pattern of Education on Aqidah, Worship, The Morals of the Santri Tassbeh Baitul Qur'an Islamic Boarding School, Pinrang Regency," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 6, no. 2 (2024): 288~300-288~300, <https://doi.org/10.56338/ijhess.v6i2.3930>.

¹⁸ Sri Sunarti and Bujang Rahman, "ISLAMIC EDUCATION MANAGEMENT IN AXIOLOGICAL STUDIES: THE INTEGRATION OF SCIENTIFIC AND MORAL VALUES IN LEARNING," *Wawasan: Jurnal Kediklitan Balai Diklat Keagamaan Jakarta* 6, no. 1 (2025): 55–67, <https://doi.org/10.53800/a0bvsw05>; Juwairiyah Juwairiyah and Zainuddin Fanani, "Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era," *AL-WIJDÂN Journal of Islamic Education Studies* 10, no. 1 (2025): 113–30, <https://doi.org/10.58788/alwijdn.v10i1.6215>; Nur Hidayat et al., "Al-Ghazali's Thought in Islamic Education Philosophy: Its Relevance for Basic Education," *At Turots: Jurnal Pendidikan Islam*, December 25, 2025, 1382–94, <https://doi.org/10.51468/jpi.v7i2.1180>.

comprehensive moral–spiritual orientation that integrates belief, intention, and behavior. This reconstruction aligns partially with contemporary empirical studies that position *taqwa* as a determinant of psychological resilience and emotional regulation. For instance, Hidayat et al. demonstrate that *taqwa* significantly influences patience among Muslim university students, framing it as an internal regulator of emotional endurance. Similarly, Wijaya et al. associate *taqwa* with emotional intelligence, empathy, and self-control. While these studies successfully operationalize *taqwa* into measurable psychological constructs, they tend to treat it as an outcome variable rather than as a pedagogically constructed value. In contrast, the present study shifts the focus from measurement to formation, arguing that *taqwa* is not merely a trait to be assessed but a moral orientation cultivated through systematic ethical guidance and reflective discipline.

This distinction becomes particularly important when examining the internalization process. Hidayat, Fikri, and Krisma develop a Muslim Piety Scale that quantifies dimensions such as forgiveness, anger control, and generosity. Although their work contributes to the psychometric clarity of *taqwa*, it does not sufficiently address the epistemological roots of these virtues in classical Islamic pedagogy. The current study fills this gap by tracing these virtues back to their normative articulation in classical ethical literature, demonstrating that the measurable psychological dimensions identified in modern research are deeply embedded in traditional moral exhortation. In this sense, the present research complements empirical studies by providing the conceptual foundation upon which such measurements rest.

From an educational perspective, the findings resonate with Aripin et al., who call for the reformulation of Islamic Religious Education (IRE) in response to modern challenges, emphasizing the strengthening of spiritual dimensions within formal curricula. However, while their study highlights the need for reform at a structural level, it does not specify which core value should function as the organizing principle of such reform. The present research proposes *taqwa* as that foundational principle. By demonstrating that *taqwa* integrates moral discipline, spiritual awareness, and ethical accountability, this study provides a clearer normative anchor for curricular transformation.¹⁹

Similarly, Nugroho et al. show how structured religious activities, particularly *tahfidz* programs in pesantren, contribute to character formation. Their findings emphasize the role of routine religious practice in shaping discipline and moral responsibility. The current study extends this insight by clarifying the internal mechanism underlying such practices. Rather than viewing structured activities as ends in themselves, it argues that their pedagogical effectiveness depends on whether they cultivate internalized divine consciousness. In this framework, ritual repetition becomes meaningful only when it strengthens the internal moral compass described in classical literature.

The discussion also intersects with broader scholarship on religious moderation and value-based education. Mukhibat et al. emphasize the development of religious moderation curricula in higher education, arguing that tolerance and social responsibility must be cultivated systematically. However, without an internal spiritual foundation, moderation risks becoming a behavioral norm detached from transcendent consciousness. The present study contends that *taqwa* functions as the inner stabilizing force that ensures moderation is not

¹⁹ Muhammad Fadhil Hadziq and Muhammad Aqil Abror, “Analysis of Character Education Values in Minhājul Muta‘allim by Imam Al-Ghazali,” *Al-Munawwarah: Journal of Islamic Education* 1, no. 2 (2025): 123–40, <https://doi.org/10.38073/almunawwarah.v1i2.3454>; Muhammad Fadhil Hadziq and Narul Hasyim Muzadi, “The Renewal of Islamic Thought in the Middle East and South Asia and Its Influence on the Independence of Islamic Countries,” *Adabuna: Jurnal Pendidikan Dan Pemikiran* 4, no. 2 (2025): 85–106, <https://doi.org/10.38073/adabuna.v4i2.2582>.

merely performative but ethically grounded. In this way, *taqwa* bridges individual spiritual formation and social ethical responsibility.

Moreover, the conceptualization of *taqwa* as internal moral awareness parallels contemporary theories of character education that emphasize internal moral reasoning rather than external compliance. Although this study is rooted in Islamic classical thought, its findings indirectly resonate with global character education discourse, particularly the emphasis on moral autonomy and self-regulation. The internalization mechanisms identified—moral exhortation, reflective remembrance, gradual discipline—mirror pedagogical strategies discussed in modern educational psychology, yet they are grounded in a theocentric framework. This demonstrates that classical Islamic pedagogy offers a spiritually anchored model of character education that remains relevant in contemporary contexts marked by moral pluralism and instrumental learning.

Finally, by situating *taqwa* within classical ethical discourse and connecting it to contemporary educational concerns, this study advances the conversation beyond both purely theological exposition and purely empirical measurement. It shows that classical Islamic texts are not merely historical artifacts but living pedagogical resources capable of informing current debates on moral education. In doing so, the research bridges the gap between classical scholarship and modern Islamic Religious Education, offering a theoretically grounded yet pedagogically applicable framework for value internalization. Rather than treating *taqwa* as an abstract moral slogan, this study repositions it as the central organizing principle of Islamic moral formation, capable of addressing both individual spiritual development and broader societal ethical challenges.

CONCLUSION

This study demonstrates that *taqwa*, as articulated in *An-Naṣā'ih ad-Dīniyyah*, constitutes a comprehensive spiritual–ethical framework that transcends its common treatment as a merely doctrinal or theological concept. Through textual–conceptual analysis, the findings reveal that *taqwa* functions as the foundational axis of Islamic moral education, shaping intention, behavior, and moral consciousness. The text positions *taqwa* not as external conformity to religious rules, but as an internalized awareness of divine accountability that guides ethical self-regulation and sustained moral discipline.

The analysis further identifies specific pedagogical mechanisms embedded in the text, including moral exhortation (*naṣīḥah*), reflective remembrance of divine promises and warnings, and gradual cultivation of self-discipline. These mechanisms highlight that the internalization of *taqwa* is a lifelong educational process that integrates cognitive understanding with affective and spiritual transformation. Consequently, *taqwa* emerges as a unifying value that links belief, ethical conduct, and emotional resilience, producing morally responsible and spiritually conscious individuals.

In relation to Islamic Religious Education, this study affirms that strengthening the internal dimension of *taqwa* is essential to addressing the contemporary gap between normative religious knowledge and lived ethical practice. While modern research has empirically measured the psychological effects of *taqwa*, this study contributes by reconstructing its classical ethical foundations and clarifying its pedagogical relevance. By bridging classical Islamic scholarship with contemporary educational discourse, the research repositions *taqwa* as a central educational objective rather than a peripheral moral theme.

Nevertheless, this study is limited to textual analysis and does not empirically evaluate classroom implementation. Future research may explore how the conceptual framework of *taqwa* identified in this study can be operationalized within curriculum design, teaching strategies, and assessment models in Islamic educational institutions. Despite these

limitations, the present study enriches the discourse on value-based Islamic education by reaffirming *taqwa* as the core foundation for holistic moral and spiritual formation in Islamic Religious Education.

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