



## Internalizing Indonesian Values in the Digital Era: A Qualitative Study of Guidance and Counseling Students at an Islamic University

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ARTICLE INFO	ABSTRACT
<p><b>Artikel History:</b> Received: 01 December 2025 Revised: 18 January 2026 Published: 30 January 2026</p> <p><b>Keywords:</b> Values education; Indonesian values; Value internalization; BKPI students; Digital era.</p>	<p><b>Background:</b> Values education is essential for shaping individuals with character and national identity, yet Islamic universities face growing challenges in internalizing Indonesian values amid students' increasing exposure to global influences and digital media. <b>Objective:</b> This study aims to describe the forms and practices of internalizing Indonesian values among BKPI students at UIN Raden Intan Lampung, identify supporting and inhibiting factors, and formulate strengthening strategies, guided by three research questions: (1) How are Indonesian values internalized? (2) What are the supporting and inhibiting factors? (3) What strategies can strengthen values education? <b>Method:</b> A descriptive qualitative approach was employed with 10 purposively selected BKPI students (semesters 5 and 7) and 2 academic advisors. Data were collected over four months through semi-structured interviews, participatory observation, and documentation, analyzed using Miles and Huberman's interactive model, with trustworthiness ensured through triangulation and member checking. <b>Results:</b> Internalization occurs through academic, social, and religious activities across five value dimensions: religiosity (9/10), humanity (8/10), unity (8/10), democracy (7/10), and social justice (7/10). Supporting factors include lecturers' role modeling, inclusive campus culture, and value-oriented activities, while inhibiting factors comprise social media influence (6/10), lack of structured reflection, and suboptimal curriculum integration. Three strategies were formulated: curriculum integration, digital media optimization, and sustainable mentoring. <b>Conclusion:</b> The findings align with Bandura's social learning theory and support Bronfenbrenner's ecological systems theory. Limitations include single-institution focus and small sample size (n=10), limiting generalizability. This research contributes conceptually to values education in Islamic higher education, reinforcing BKPI students' roles as agents of religious, nationalist, and humanistic values.</p>



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## INTRODUCTION

Values education is a crucial process in shaping individuals with character, culture, and personality in accordance with the nation's noble values. In the context of modern life, rife with social change and technological advancement, values education plays a strategic role in maintaining the balance between intellectual progress and moral maturity. A great nation is measured not only by its economic and scientific progress, but also by the stability of the values that underpin the behavior of its citizens (Arofad, Laynufaria Almas, Mushofihin, & Widiyanti Putri, 2020). Higher education institutions, as the continuation and culmination of the formal education process, have a role and responsibility to optimize character building based on the nation's philosophy, namely Pancasila. In the contemporary era, religious higher education institutions face the challenge of producing graduates who are not only intellectually competent but also possess strong moral and ethical foundations.

Religious universities, such as the Raden Intan State Islamic University (UIN) Lampung, play a crucial role in internalizing Indonesian values in the younger generation, particularly university students. Students in the Islamic Education Guidance and Counseling Study Program (BKPI) are not only prospective educators or counselors but also agents of social change, playing a role in instilling moral, religious, and national values in society (Kurniawan, 2021). The strategic positioning of BKPI students as future counselors and educators places them at the forefront of value transmission, as they are trained to guide others in navigating moral and ethical challenges. Therefore, the learning process in the BKPI study program is not only oriented towards mastering counseling theory, but also towards developing a personality with character, empathy, and a social spirit (Fauzia, 2022). Research indicates that Islamic universities emphasize character development and work ethics rooted in spiritual values through programs such as religious mentoring and value-based leadership training, reinforcing the importance of integrating values education across the curriculum.

In the context of globalization and the digital era, national identity faces complex challenges. The rapid flow of information through social media, popular culture, and global culture often has diverse influences on the mindsets and behaviors of the younger generation (Hasyim, 2020). The phenomena of individualism, pragmatism, and moral degradation pose real challenges for higher education institutions in upholding Indonesian values (Toharudin, 2018). In this study, "Indonesian values" are operationally defined as the core principles of Pancasila (belief in God, humanity, unity, democracy, and social justice) as well as Islamic values that have been indigenized into Indonesian culture, such as tolerance, mutual cooperation (*gotong royong*), deliberative consensus (*musyawarah*), and integrity. On the other hand, digital developments also open up opportunities to creatively instill national values through digital learning media, virtual community activities, and value-based learning. The internalization of Pancasila values in higher education is integrated with the *tri-dharma* of higher education, encompassing fundamental, instrumental, and practical values crystallized into five basic character values: religion, nationalism, independence, mutual cooperation, and integrity.

BKPI study program students are strategically positioned to serve as role models for internalizing values within the campus community. Through academic activities such as lectures, group guidance, field practice, and social activities such as mentoring, community service, and student organizations, students in the BKPI study program can develop the values of religiosity, tolerance, mutual cooperation, integrity, and social responsibility (Arofad et al., 2020; Kurniawan, 2021). These values are not only part of Islamic ethics but also a concrete manifestation of the values of Pancasila and the spirit of nationalism (Toharudin, 2018; Fauzia, 2022). The cultivation of values such as integrity and responsibility has become increasingly emphasized in Indonesian

higher education, with institutions actively strengthening character through religious moderation activities and integrated academic systems .

However, the process of internalizing values does not always run smoothly. Several inhibiting factors such as a lack of reflective student awareness, a lack of character development based on real experiences, and the negative influence of digital media can hinder the formation of Indonesian character on campus. While previous studies have discussed values education in Islamic higher education (Fauzia, 2022; Kurniawan, 2021) or challenges in the digital era (Hasyim, 2020; Toharudin, 2018), few have specifically examined how Indonesian values are internalized by BKPI students through holistic academic, social, and religious activities. Furthermore, research on concrete strategies for strengthening values education that integrate digital media while maintaining reflective character development remains limited. Therefore, this research is important to describe how Indonesian values are understood, internalized, and practiced by BKPI students, as well as the factors that support and hinder this process in the context of plural and digital campus life (Hasyim, 2020).

This research also seeks to provide a conceptual contribution to the development of campus community-based values education, by making students not only objects of learning, but also subjects who carry values for the academic community and the wider community (Fauzia, 2022; Kurniawan, 2021). Departing from this background, the formulation of the problem in this research is: (1) What is the form of internalization of Indonesian values among students of the BKPI Study Program at UIN Raden Intan Lampung?; (2) What factors support and hinder the process of internalization of Indonesian values in the campus environment?; (3) What is the strategy for strengthening values education that is relevant to the context of the BKPI campus community in the digital era?

This research is based on the following assumptions: (1) Indonesian values are essential for maintaining national identity amidst globalization; (2) Islamic higher education institutions, particularly BKPI programs, have a strategic role in internalizing these values; and (3) the digital era presents both challenges and opportunities for values education, requiring adaptive strategies that balance technological integration with reflective character development. Theoretically, this research is expected to contribute to the development of studies on values education and character education in the context of Islamic higher education, especially those related to the role of students as agents of value carriers in the campus community. This study is delimited to the BKPI program at UIN Raden Intan Lampung and focuses on active students in semesters 5 and 7, as these students have experienced substantial academic and social activities on campus. Findings may not be directly generalizable to other programs or universities. Practically, the research results can be useful for students as reflection material to strengthen Indonesian character and increase moral awareness in academic and social life. For lecturers and the BKPI Study Program, it serves as a basis for planning a values-based curriculum integrated with academic and non-academic activities. It also serves as a reference for educational institutions and the community in developing a campus culture that is characterized by religiousness and nationalism amidst the challenges of globalization and digitalization.

## **METHOD**

This research uses a descriptive qualitative approach. This qualitative approach was chosen because it aims to gain a deeper understanding of the meaning and process of internalization of Indonesian values among students in the Islamic Education Guidance and Counseling Study Program (BKPI) at UIN Raden Intan Lampung. In this context, the researcher seeks to understand how Indonesian values are internalized through the academic, social, and spiritual activities of

BKPI students in a holistic and contextual manner. This research was conducted at the State Islamic University (UIN) Raden Intan Lampung, specifically in the Islamic Education Guidance and Counseling Study Program (BKPI). This location was chosen intentionally because the BKPI study program has a strong educational orientation towards moral and national character development, in line with the values of Pancasila and moderate Islam developed by UIN.

### **Participants and Sampling Technique**

The research subjects consisted of 10 active BKPI students in their 5th and 7th semesters, as well as two academic advisors directly involved in the student character development process. Subjects were selected using a purposive sampling technique, which selects participants based on specific considerations relevant to the research objectives. The criteria for selecting student participants included: (1) active students in semesters 5 or 7 of the BKPI program; (2) actively involved in at least two organizational or social activities on campus; (3) willing to participate through informed consent. The criteria for selecting academic advisors included: (1) academic advisors of BKPI students; (2) having at least 3 years of mentoring experience; (3) involved in student character development activities. The number of 10 students was determined based on the principle of data saturation, where data collection was stopped when no new themes or information emerged from additional interviews. The saturation process was achieved after interviews with the 8th student, and two additional interviews were conducted for confirmation.

### **Data Collection Techniques**

The data collection technique used included in-depth semi-structured interviews with students and lecturers to explore their understanding, experiences, and perspectives on the process of internalizing Indonesian values on campus. This technique allows researchers to explore the subjective meanings felt by participants (Creswell, 2014). The semi-structured interview guide consisted of 15 main questions covering five dimensions of values (religiosity, humanity, unity, democracy, and social justice) as well as supporting and inhibiting factors. Data was also obtained through observations of BKPI students' academic, social, and religious activities on campus, such as mentoring, community service, scientific discussions, and guidance and counseling practices. According to Spradley (1980), participant observation allows researchers to understand the behaviors and cultural symbols that emerge within the social context of the research. The researcher acted as a participant as observer, where the researcher participated in some student activities (such as mentoring and scientific discussions) while maintaining an analytical distance. The observation sheet covered four aspects: (1) student social interaction, (2) participation in religious activities, (3) involvement in organizations, (4) application of values in daily life. Furthermore, documentation was collected, which served as a data source in the form of written materials such as Semester Learning Plans (RPS), student activity guidelines, activity photos, and student reflection notes. According to Bowen (2009), documents serve as complementary data sources that can strengthen findings from interviews and observations. Documents collected included: (1) Semester Learning Plans (RPS) that integrate Indonesian values; (2) student activity guidelines (mentoring, BKPI Mengabdi); (3) photos of social and religious activities; (4) student reflective notes from mentoring activities; (5) meeting minutes of BKPI student organization meetings. These three data collection techniques align with the opinion of (Moleong, 2019).

### **Data Analysis**

Data analysis in this study used the interactive model of Miles and Huberman (1994), which consists of three main stages: (1) Data reduction through the process of selecting, focusing, and simplifying raw data obtained from the field to align with the research focus. Data reduction was carried out by selecting and sorting interview transcripts based on the five value dimensions. Thematic coding used an inductive approach, where codes emerged from the data (e.g., 'joint prayer before class', 'community service', 'deliberation in organizations'). (2) Data presentation, where data is displayed in descriptive narrative form, tables, or matrices to facilitate researchers in interpreting

meaning (Miles, Huberman, & Saldaña, 2014). Data were presented in thematic matrices to facilitate comparison across participants. (3) Continuous drawing of conclusions and verification to ensure that the analysis results truly reflect the phenomena occurring in the field (Creswell & Poth, 2018). Thus, the analysis process is carried out cyclically and reflectively until the main themes regarding the internalization of Indonesian values by BKPI students are obtained.

### Validity and Trustworthiness

To test the validity of the data, Denzin (1978) explains that triangulation is an important strategy in qualitative research to verify the consistency of findings through comparisons of various data sources: (1) Source Triangulation: carried out by comparing information from students, lecturers, and activity documents. For example, students' statements about involvement in social activities were verified with photo documentation and committee notes. (2) Member Check: carried out by confirming interview results and researcher interpretations with sources to avoid errors in interpretation (Lincoln & Guba, 1985). Member check was conducted by sending interview summaries to participants via WhatsApp, requesting confirmation and correction within one week. Two participants provided additional clarification. Furthermore, researchers maintained the credibility and dependability of the data by conducting regular field reflections, recording detailed observations, and transparently documenting the entire research process (Miles et al., 2014).

### Ethical Considerations

This study received ethical clearance from the faculty and institutional permission from UIN Raden Intan Lampung. All participants provided written informed consent after being explained the purpose, procedures, and their right to withdraw at any time without consequences. Participant identities were kept confidential by using codes (M1-M10 for students, D1-D2 for lecturers) in data reporting. Data were used only for research purposes and stored securely.

### Limitations of the Method

This study has several methodological limitations: (1) generalization is limited to the context of BKPI UIN Raden Intan Lampung; (2) the potential for social desirability bias where participants may tend to report behavior consistent with expected values; (3) researcher subjectivity in data interpretation, which was minimized through triangulation and ongoing reflection; (4) the small sample size (10 students, 2 lecturers) means the findings cannot be generalized statistically, although rich in contextual depth.

## RESULT AND DISCUSSION

### Result

#### 1. Forms and Practices of Internalizing Indonesian Values

The results of the study indicate that BKPI students understand and apply Indonesian values across five main dimensions: religiosity, humanity, unity, democracy, and social justice (Arofad et al., 2020). These five dimensions do not stand alone but are interconnected in both academic and social activities.

**Table 1.** Summary of Value Dimensions, Internalization Activities, and Evidence Quotes

No	Value Dimension	Frequency (n=10)	Internalization Activities	Example Quote (Code)
1.	Religiosity	9 students	Joint prayer, thematic interpretation studies, congregational prayers	"Lecturers often relate counseling material to Islamic values such as sincerity, patience, and responsibility." (M3)
2.	Humanity	8 students	BKPI Mengabdi, social service, empathy group guidance	"We learned to understand that counseling is not just theory, but the concrete act of sincerely helping

No	Value Dimension	Frequency (n=10)	Internalization Activities	Example Quote (Code)
3.	Unity	8 students	Independent Learning Mentoring, character outbound, cross-generation collaboration	others." (M5) "Differences in background are not obstacles, but rather rich opportunities for mutual learning." (M2)
4.	Democracy	7 students	HIMA meetings, scientific discussions, participatory learning	"We encourage BKPI students to have the courage to express their opinions and ideas, while still respecting the views of others." (D1)
5.	Social Justice	7 students	BKPI Fair, fair task division, anti-discrimination	"We learn not to discriminate against our friends. Everyone has the same rights and roles in the team." (M8)

### 1) Religious Values

Religious values form the moral foundation for all BKPI student activities. Based on interviews, the majority of students stated that activities such as religious mentoring, thematic interpretation studies, and congregational prayers on campus are the primary means of developing spiritual attitudes. As one student explained:

*"We usually open classes with prayer and value reflection. Lecturers often relate counseling material to Islamic values such as sincerity, patience, and responsibility." (M3, interview, 15 September 2024)*

This finding indicates that religious values are internalized through the integration of academic learning and spiritual experiences. Furthermore, spiritually-based counseling activities help students view the counseling profession as a form of worship and humanitarian service (Darajat, 2019).

### 2) Humanitarian Values

Humanitarian values are reflected in social activities such as "BKPI Mengabdikan" (BKPI Serving) at orphanages, natural disaster relief activities, and group guidance on empathy and social awareness. Students stated that these activities train their ability to understand others' feelings and enhance empathy. One student shared:

*"We learned to understand that counseling is not just theory, but also the concrete act of sincerely helping others." (M5, interview, 20 September 2024)*

### 3) Value of Unity

The value of unity is manifested in collaboration between students across grades and organizations. Programs such as "Independent Learning Mentoring" and "National Reflective Class" strengthen solidarity and mutual cooperation among students from various regional backgrounds. A lecturer explained:

*"We are taught that differences in background are not obstacles, but rather rich opportunities for mutual learning." (D1, interview, 10 October 2024)*

Activities such as character outbound activities, leadership training, and cross-study program collaboration demonstrate that the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity) is alive and well on campus.

### 4) Democratic Values

Democratic values emerge through students' active participation in academic forums and student organizations. In the BKPI Student Association (HIMA) meetings, for example, each member is given the opportunity to express their opinions openly, and decisions are made through deliberation and consensus. The supervisor explained:

*"We encourage BKPI students to have the courage to express their opinions and ideas, while still respecting the views of others."* (D1, interview, 10 October 2024)

Democratic values are also evident in the classroom, where lecturers implement student-centered learning methods that encourage student participation and critical reflection.

### **5) Social Justice Values**

Social justice values are evident in students' inclusive attitudes toward differences in gender, ethnicity, and social status. In group activities, students divide tasks fairly and reject discrimination. This aligns with the statement:

*"We learn not to discriminate against our friends. Everyone has the same rights and roles in the team."* (M8, interview, 15 October 2024)

Furthermore, activities such as the "BKPI Fair," which showcases cross-regional works, demonstrate respect for cultural diversity as a manifestation of cultural justice.

## **2. Factors Supporting and Inhibiting Internalization of Values**

### **1) Supporting Factors**

Factors supporting the internalization of Indonesian values among BKPI students include the exemplary behavior of BKPI lecturers, who serve as role models in discipline, empathy, and social responsibility. Students consider the lecturers' polite and open behavior to be concrete examples for the application of Indonesian values. Furthermore, the religious and inclusive campus culture is also a supporting factor. UIN Raden Intan's religious yet open environment fosters values learning (Fauzia, 2022). Value-Based Student Activities, including mentoring, community service, and student associations (HIMA), encourage students to apply Indonesian values in practice (Rohmat & Saputra, 2022). As one student noted:

*"When we see our lecturers consistently demonstrating honesty, empathy, and patience, it inspires us to do the same in our own interactions."* (M1, interview, 18 September 2024)

### **2) Inhibiting Factors**

On the other hand, factors such as the influence of social media and individualism can hinder the internalization of Indonesian values within the student community. Some students acknowledge a tendency to become preoccupied with the digital world, resulting in reduced social interaction. This phenomenon hinders the development of empathy and togetherness (Hasyim, 2020). One student admitted:

*"Sometimes I spend more time scrolling through social media than talking to my friends. This makes me less aware of what's happening around me."* (M6, interview, 22 September 2024)

Another inhibiting factor is the lack of reflection on the meaning of their activities. The values acquired tend to be cognitive in nature, lacking an affective dimension and psychomotor skills (Toharudin, 2018). Students often participate in activities without engaging in deep reflection on how these activities connect to their personal values and character development. Finally, the limitations of structured character development include the fact that not all BKPI courses explicitly integrate aspects of values education in their lesson plans (RPS), resulting in incidental character strengthening.

## **3. Strategies for Strengthening Values Education in the Digital Era**

Based on the findings, researchers formulated three strategies for strengthening the internalization of Indonesian values within the BKPI:

**1) Integrating Values Curriculum into Learning.** Each course should include indicators of Indonesian character, such as empathy, justice, and social responsibility. Lecturers can develop value-based learning based on student social projects (Rohmat & Saputra, 2022).

**2) Optimizing Digital Media as a Space for Values Education.** Utilizing platforms such as Instagram, Padlet, and podcasts can be used to disseminate inspirational content about religiosity, nationalism, and mutual cooperation.

**3) Continuous Values Mentoring and Reflection Program.** This is a value reflection activity conducted at the end of each semester to encourage students to introspect on their moral development and national character (Subagyo, 2020).

## **DISCUSSION**

### **1. Interpretation of Findings on Value Internalization**

The results of this study indicate that the internalization of Indonesian values among BKPI students occurs through social interactions, lecturer role models, and meaningful learning experiences across five main dimensions: religiosity, humanity, unity, democracy, and social justice (Arofad et al., 2020). These findings confirm that the internalization process is not merely a cognitive exercise but a holistic integration of values through academic, social, and religious activities.

#### **1) Religious Values**

The finding that 9 out of 10 students identified religious mentoring and spiritual activities as primary means of developing spiritual attitudes confirms the centrality of religious values in shaping BKPI students' moral foundation. This aligns with Arifin's (2021) view that religiosity in Islamic education serves as a source of morality and orientation for social action. Furthermore, spiritually-based counseling activities help students view the counseling profession as a form of worship and humanitarian service (Darajat, 2019).

In the framework of Bronfenbrenner's ecological systems theory (1979), this process occurs at the microsystem level, where students' direct interactions with lecturers (as role models) and peers (through shared religious activities) shape value internalization. Tabrani ZA et al. (2024) similarly found that Islamic universities emphasize character development rooted in spiritual values through programs such as religious mentoring and value-based leadership training, reinforcing the importance of integrating values education across the curriculum.

**Contradictory finding:** However, two students acknowledged that they sometimes found religious activities monotonous and less relevant to current digital challenges. This indicates the need for innovation in delivering religious values, for example through interactive digital content, as also suggested by Setiawan (2025) who emphasized the importance of developing *Rahmatan lil 'Alamin*-based Islamic religious education that is adaptive to contemporary contexts.

#### **2) Humanitarian Values**

The finding that 8 out of 10 students identified social activities such as "BKPI Mengabdi" as key to developing empathy reinforces Corey's (2021) theory, which asserts that empathy and unconditional positive regard are the foundations of humanity in counseling practice. The involvement of students in humanitarian activities also contributes to their understanding of social justice and collective responsibility, which aligns with the broader goals of Pancasila character education (Tabrani ZA et al., 2024). This suggests that experiential learning through community engagement is essential for developing humanitarian values that go beyond theoretical understanding.

#### **3) Value of Unity**

The finding that 8 out of 10 students demonstrated the value of unity through cross-grade collaboration aligns with Kaelan's (2013) view that the value of unity in education serves to maintain social cohesion amidst the nation's plurality. The cultivation of unity values is consistent with the findings of Tabrani ZA et al. (2024), who emphasized that Pancasila values in higher education are crystallized into five basic character values: religion, nationalism, independence, mutual cooperation, and integrity, which collectively reinforce national unity. The practical

manifestation of unity through programs such as "Independent Learning Mentoring" and "National Reflective Class" demonstrates how abstract values are translated into concrete behaviors.

#### **4) Democratic Values**

The finding that 7 out of 10 students demonstrated democratic values through participation in academic forums and student organizations aligns with the Islamic concept of shura (deliberation), which emphasizes equality and justice in decision-making (Subagyo, 2020). This finding supports Setiawan's (2025) argument that Islamic higher education institutions must develop pedagogical approaches that foster critical thinking and democratic participation while remaining grounded in Islamic ethical principles. The implementation of student-centered learning methods that encourage participation and critical reflection further reinforces the internalization of democratic values.

#### **5) Social Justice Values**

The finding that 7 out of 10 students demonstrated inclusive attitudes toward differences in gender, ethnicity, and social status confirms the importance of social justice values in shaping BKPI students' character. These values align with the principles of Pancasila and Islamic teachings on 'adl (justice) as the basis for harmonious social interaction (Zubaedi, 2011). The internalization of social justice values through activities such as the "BKPI Fair" demonstrates respect for cultural diversity as a manifestation of cultural justice. This supports the broader goal of producing graduates who are not only competent professionals but also socially responsible citizens (Tabrani ZA et al., 2024).

## **2. Interpretation of Supporting and Inhibiting Factors**

The identification of supporting factors-lecturers' role modeling, inclusive campus culture, and value-oriented student activities-confirms the importance of social learning in value internalization. This aligns with Bandura's (1986) social learning theory, which posits that behavior and values are learned through observation, imitation, and modeling. In the BKPI context, lecturers serve as "more knowledgeable others" (MKOs) who model values that students then internalize through observation and practice.

The identification of inhibiting factors-social media influence, lack of structured reflection, and suboptimal curriculum integration-highlights the challenges that must be addressed to strengthen values education. The finding that some students acknowledge a tendency to become preoccupied with the digital world, resulting in reduced social interaction, confirms Hasyim's (2020) observation that media sosial can encourage individualism and reduce the intensity of direct social interaction essential for developing empathy and togetherness.

The lack of reflection on the meaning of activities, where values acquired tend to be cognitive in nature lacking affective and psychomotor dimensions (Toharudin, 2018), suggests that current practices may not be sufficient to foster deep value internalization. The fact that not all BKPI courses explicitly integrate aspects of values education in their lesson plans indicates the need for more systematic curriculum design. This finding is consistent with Setiawan (2025), who noted that the integration of character education across the curriculum in Islamic higher education is often inconsistent and depends heavily on individual lecturers' commitment.

## **3. Theoretical Integration**

The results of this study support Bandura's (1986) social learning theory, which states that values and behaviors are learned through observation, imitation, and modeling. Furthermore, based on Bronfenbrenner's (1979) social ecology theory, the formation of students' Indonesian values is influenced by a multi-level environment: family, campus, student organizations, and national culture. The UIN Raden Intan campus acts as a microsystem that harmoniously connects Islamic spiritual influences and national values. The interaction between these levels—microsystem (direct classroom interactions), mesosystem (connections between academic and non-academic activities),

and macrosystem (national cultural values)—creates a supportive environment for value internalization.

Tabrani ZA et al. (2024) similarly found that the internalization of Pancasila values in higher education is integrated with the tri-dharma of higher education, encompassing fundamental, instrumental, and practical values crystallized into five basic character values: religion, nationalism, independence, mutual cooperation, and integrity. These findings support previous research (Fauzia, 2022; Arofad et al., 2020) that religious universities play a strategic role in integrating Islamic and Indonesian values in the digital era. The cultivation of values such as integrity and responsibility has become increasingly emphasized in Indonesian higher education, with institutions actively strengthening character through religious moderation activities and integrated academic systems.

Thus, values development is not only a cognitive aspect, but also a continuous social, emotional, and moral process that requires intentional design and consistent reinforcement across all aspects of campus life.

#### **4. Strategies for Strengthening Values Education**

The three strategies formulated—curriculum integration, digital media optimization, and continuous mentoring programs—are directly derived from the identified challenges. The strategy of integrating values into the curriculum directly addresses the limitation of incidental character strengthening by embedding values indicators into course design, making the internalization of Indonesian values a planned and systematic process rather than an incidental outcome. This is consistent with Tabrani ZA et al. (2024), who emphasized that Pancasila values should be integrated across the curriculum through the tri-dharma of higher education.

The strategy of optimizing digital media as a platform for values education, while seemingly paradoxical given that social media was identified as an inhibiting factor, focuses on using digital platforms to complement rather than replace direct interaction. This balanced approach aligns with Setiawan's (2025) recommendation that Islamic higher education institutions should adapt their values education strategies to the digital age while maintaining core principles of reflective character development.

The strategy of continuous values mentoring and reflection programs addresses the identified gap in reflective practice, providing students with structured opportunities to connect their activities with personal values and character development. Regular reflection also helps students recognize the practical application of Indonesian values in their daily lives, bridging the gap between cognitive understanding and affective commitment (Subagyo, 2020).

#### **5. Contradictory and Conflicting Findings**

It is important to acknowledge that not all students experienced the internalization process uniformly. Two students reported feeling that values-based activities were sometimes performed superficially without deep personal engagement. One student noted:

*"Sometimes I feel like we just do the activities without really thinking about why we're doing them."* (M9, interview, 25 October 2024)

This finding suggests that while the structures for value internalization exist, the depth and quality of engagement vary among students. This underscores the need for more intentional reflective practices and personalized approaches to values education, as also recommended by Setiawan (2025) who emphasized the importance of developing Islamic religious education that is responsive to individual student needs.

#### **6. Limitations of the Study**

This study has several limitations. First, the focus on one study program (BKPI) at one university (UIN Raden Intan Lampung) limits the generalizability of findings to other contexts.

Second, the limited number of participants (10 students, 2 lecturers) means that the findings cannot be generalized statistically, although they are rich in contextual depth. Third, the potential for social desirability bias should be acknowledged, where participants may tend to report behaviors consistent with expected values. Fourth, this study is cross-sectional (single point in time), so it cannot measure changes or development of value internalization over the long term. Future research is recommended to address these limitations by conducting longitudinal studies and expanding the scope to multiple study programs and universities.

## 7. Practical Implications

**1) For BKPI Lecturers:** The findings highlight the importance of role modeling in value internalization. Lecturers should explicitly integrate Indonesian values into each course through relevant case studies, modeling behavior, and reflective discussions. As Bandura's social learning theory suggests, students learn values through observation and imitation, making lecturers' consistent demonstration of values crucial.

**2) For the BKPI Study Program:** A mentoring activity guide oriented toward value reflection, not just academic aspects, needs to be developed. Activities such as "BKPI Mengabdi" need to be made an annual mandatory program with structured reflection components, ensuring that participation in these activities is accompanied by meaningful personal engagement with the values they represent.

**3) For the University:** UIN Raden Intan can develop a special digital platform for character education (e.g., an Indonesian values portal with interactive content) that complements direct interaction and provides resources for reflective practice.

**4) For Future Researchers:** Longitudinal studies (3-4 years) are recommended to measure changes in value internalization from the beginning to the end of the semester, as well as comparative studies across study programs.

## 8. Take-Home Message

This study demonstrates that the internalization of Indonesian values in Islamic higher education is not merely a slogan, but an integrated practice in academic, social, and spiritual life. The effectiveness of this process depends on the synergy between lecturer role modeling, supportive campus culture, and structured opportunities for reflection. With the right strategies, BKPI students can become agents of change who carry religious, nationalist, and humanistic values in the digital era. Values education in Islamic higher education requires a balance between role modeling, experience, and reflection—not merely knowledge transfer. As one lecturer reflected:

*"The goal is not just to teach values, but to help students embody them in their daily lives. That's where the real impact happens."* (D2, interview, 5 November 2024)

## CONCLUSION

Based on the results of research conducted on values education in the campus community of the Islamic Education Guidance and Counseling Study Program (BKPI) at UIN Raden Intan Lampung, it can be concluded that the process of internalizing Indonesian values occurs through three main channels: academic activities, social interactions, and religious practices. These three channels are interconnected and form a comprehensive values education system on campus. Indonesian values such as religiosity, mutual cooperation, tolerance, democracy, and integrity are the main foundations in shaping student character. Academic activities oriented towards strengthening morals and ethics, social interactions that foster empathy and a sense of togetherness, and religious activities that instilling spiritual values all contribute to building national awareness among BKPI students. However, this study also identified several obstacles, such as limited time

for reflection during learning, the influence of social media, which reduces the intensity of direct social interaction, and the lack of comprehensive character development within the curriculum. However, in general, the direction of BKPI student character development has shown positive progress toward strengthening Indonesian values, which aligns with the vision of UIN Raden Intan Lampung as a religious, superior, and competitive campus.

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