

# INTERNALIZATION OF ISLAMIC VALUES IN AN URBAN MUSLIM SOCIETY: A CASE STUDY OF DIGITAL LEARNING AT MUHAMMADIYAH UNIVERSITIES IN YOGYAKARTA

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Internalization Of Islamic Values in An Urban Muslim Society: A Case Study of Digital Learning at Muhammadiyah Universities in Yogyakarta Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

## Abstract

As the majority religion, Islam in Indonesia is not directly proportional to Islamic values which should be displayed in the form of daily behaviour. Therefore, internalizing Islamic values, especially in the learning process in higher education, is of paramount important. Internalization of Islamic values is an aspect that is often overlooked in learning discussions, particularly in online learning. The issues raised in online learning discussions are more about methods and approaches in the learning process and very rarely to touch on the value aspect. In the context of Muhammadiyah higher education (PTM), instilling Islamic values as the core of its character education is a challenge for lecturers and students. In particular, those who live in urban areas which are full of challenges. This study explores challenges in internalizing Islamic values in digital learning at Muhammadiyah affiliated universities. Class observations and semi-structured interviews were conducted with 15 lecturers at three Muhammadiyah affiliated universities in Yogyakarta to garner an understanding of the internalization process and the challenges faced in this process. Data analysis was carried out using thematic analysis from Braun and Clarke. This study delineates that the process of internalizing Islamic values in the universities was still limited to the level of transformation and value transactions and has not yet touched on trans-internalization of values. This is because there are four main challenges faced, namely technical, pedagogical, psychological and semantic challenges. The implications and factors related to these four challenges are discussed in more depth in this paper.

**Keywords:** Character Education; Islamic Values; Urban Society; Value Internalisation.

## A. Introduction

The dramatic change in the educational paradigm towards digital education as a result of the COVID-19 pandemic which attacked the world in early 2020 (L. Mishra et

al., 2020; Oyedotun, 2020) has caused many problems in the world of education, including the Muhammadiyah educational institution which consists of 3,334 schools and 162 universities throughout Indonesia (dikdasmenppmuhammadiyah.org & stikeslhoksumawe.ac.id). From several studies, the main problem with online/hybrid learning in developing countries like Indonesia is intermittent internet network connections (Aditya & Suprayitno, 2021; Hussein et al., 2020; L. Mishra et al., 2020). The internet is a necessity in online learning and it greatly influences student's learning achievement, which (Patricia Aguilera-Hermida, 2020) mentioned as accessibility in perceived behavioural control. (Patricia Aguilera-Hermida 2020) in her study also discovers another problem in online learning which is an unsupportive environment for learning. It causes students to have difficulty concentrating while studying, lack of assistance from teachers, a large workload, stress, family financial problems due to the pandemic, and lack of motivation. Finding similar problems, Hussein et al., (Hussein et al., 2020) revealed that apart from a large workload, internet connection, and an unsupportive environment, they found that a lack of support from classmates also caused not optimal student learning achievement. Further (Mishra et al., 2020), found that online learning causes a digital divide among students. He also linked it to context culture, that female students find it more difficult to concentrate on studying because they have to do house works.

The previous studies indicate that educational researchers still focus much of their studies on solving problems related to increasing students' academic competence. And, it has neglected the field of character education in digital learning. On the other hand, online learning can erode students' social and moral abilities. Large-scale social restrictions during the Covid-19 outbreak also indirectly limit interactions between lecturers and students and students and students. (Coman et al., 2020) revealed that online learning causes social problems and reduces students' social abilities because of limited interaction between them. Students will feel isolated because there are no peers or the presence of lecturers. This can lead to the decreasing students' social skills. (Sumardi & Rispawati, 2020) point out that online learning has a negative impact on student morals such as being dishonest, irresponsible, and becoming lazy individuals. Many students manipulate assignments, plagiarize when completing assignments, and admit that they tend to be lazy about studying because they are not supervised. Thus, more attention is required to be put on the implementation of digital learning process in higher education, especially at Muhammadiyah affiliated universities (PTM) because it can potentially weaken the values of Al-Islam and Muhammadiyah (AIK) education as the core of Muhammadiyah Education.

(Nihayati & Ponandi, 2020) in their study at a Muhammadiyah universities, described that the internalization of the Islamic values in learning was carried out through three stages, namely the value transformation stage, the value transaction stage, and the value trans-internalization stage. More thoroughly, they describe these three stages into several techniques, including modelling, habituating, building discipline, and motivating. (Tamam et al., 2017) in a similar study provides examples of the form of modelling in internalization. It was carried out by Muhammadiyah teachers by providing examples of *akhlakul karimah* attitudes such as respecting elders, shaking hands, and showing good attitudes to others in the scope of activities both at school and in everyday life. In another example, habituating are also presented to internalize Islamic values such as reciting the Quran before lectures, smiling, greeting and *Salam*. However, in the context of online or blended learning in the current post-pandemic situation, is it possible that the internalization of the Islamic values in character building for Muhammadiyah tertiary students in digital learning context can

be consistently implemented?

The presence of Muhammadiyah affiliated universities, where the majority of which grow and develop in urban areas, is an Urban Muslim Society phenomenon that is interesting to study (Zuhdi et al., 2021). It cannot be denied that Muhammadiyah higher education has produced thousands of quality human resources in both the fields of science and religion. Students who study at Muhammadiyah affiliated universities are not only trained with mastery in the field of science, but also in the religious field. Islamic values (AIK) is the spearhead in instilling and forming civilized students who are ready to enter society. Internalizing Islamic values (AIK) in students is pivotal in Muhammadiyah education (Zuhdi et al., 2021). Moreover, Muslim students who live in urban areas during their study have faced cultural acculturation which can erode Islamic values and eastern culture. Cultural acculturation is the meeting of two different cultures which then gives rise to a new culture (Waryono et al., 2021). To this sense, the internalization of the Islamic values (AIK), especially in the online learning, is pivotal to encounter the challenges of Muslim students in urban areas. Thus, internalizing Islamic values in learning is required to improve the formation of character or morals of students in the Muhammadiyah universities environment (Nihayati & Ponandi, 2020). This study is to analyse the experiences of Muhammadiyah affiliated universities lecturers in internalizing the Islamic values (AIK) as part of character building in online learning.

## **B. Methods**

### **Research Design**

The design of this study is in the scope of phenomenology as it aims to understand lecturers' experiences in a phenomenon to provide practical solutions or policies related to this phenomenon (J. C. Creswell, 2007). Due to the need for a comprehensive understanding of the challenges in internalizing the Islamic values (AIK) values in digital learning, this design can help provide an in-depth understanding of a phenomenon experienced by several individuals, in this case Muhammadiyah university lecturers. The data were gathered from individuals who directly experienced this phenomenon. Purposive sampling was employed in this study and the research samples were determined to reflect the aims and objectives of the research (Percy et al., 2015). Therefore, the sample size in the research was fifteen lecturers from three Muhammadiyah affiliated universities to gain an understanding of their experiences in internalising Islamic values (AIK) (J. W. Creswell & Poth, 2017). (Polkinghorne, 1989) recommends interviews of five to twenty-five participants in phenomenological research. He added that the data in this research type of research is data from in-depth interviews and can be repeated to reach the data saturation.

### **Source of information and participant selection**

The sources of information for this research were 15 lecturers from three Muhammadiyah and Aisyiyah affiliated universities in Yogyakarta. The selection of these three universities was based on a consideration that these three Muhammadiyah universities belong to the three of biggest Muhammadiyah affiliated universities that have become samples for other Muhammadiyah universities in Indonesia. Another consideration is that Yogyakarta is the city where the embryo of Muhammadiyah education was founded in 1912. Finally, by taking the samples from these different universities, it can provide a more comprehensive understanding of the phenomenon experienced by the lecturers in internalizing Islamic values (AIK) in digital learning within Muhammadiyah affiliated universities.

The inclusion criteria for participants were 1) active lecturers at Muhammadiyah affiliated universities in Yogyakarta with experience in teaching online or remotely, 2) Lecturers who teach face-to-face were excluded from the participant criteria because they may not fully experience online and distance learning. The demographic data from the participants is depicted in the table below:

Table 1. The participant demographic profile

No	Participant	Age group	Years of service at PTMA	University	Faculty/Major
1	P1	40 - 49	1 - 5 years	UAD	Humanities (Religion)
2	P2	30 - 39	11 - 15 years	UNISA	Humanities (Religion)
3	P3	30 - 39	11 - 15 years	UNISA	Humanities (Language)
4	P4	30 - 39	6 - 10 years	UNISA	Humanities (Language)
5	P5	30 - 39	6 - 10 years	UNISA	Humanities (Language)
6	P6	30 - 39	6 - 10 years	UNISA	Science (Biotechnology)
7	P7	30 - 39	6 - 10 years	UMY	Science (Information Technology)
8	P8	30 - 39	6 - 10 years	UNISA	Humanities (Religion)
9	P9	30 - 39	6 - 10 years	UMY	Humanities (Language)
10	P10	30 - 39	6 - 10 years	UAD	Humanities (Language)
11	P11	30 - 39	6 - 10 years	UNISA	Social (Psychology)
12	P12	40 - 49	6 - 10 years	UMY	Science (Information technology)
13	P13	30 - 39	6 - 10 years	UAD	Science (Pharmacy)
14	P14	40 - 49	6 - 10 years	UMY	Social (Accounting)
15	P15	30 - 39	6 - 10 years	UAD	Social

### Procedure of Data Collection

Research institutions at each university were chosen as the entry gate to introduce this research to the heads of study programs and lecturers by using flyers or short digital messages containing a brief summary of the aims and objectives of this research. When potential participants were willing to participate, they were asked to provide a contact number where they could be contacted and the researcher would contact them directly. After the list of potential participants was obtained, researcher 1 or 2 contacted them by phones or text messages. Researcher 1 or 2 then created appointment schedules to meet in person or online with the participant, according to the participant's convenience for carrying out the interview. Semi-structured interviews were employed to explore the challenges experienced by lecturers in internalizing AIK values in digital learning.

Researcher 1 or 2 then asked permission to attend one of participant's classes to make observations. All forms of activities related to the lecturer's experience in learning activities are systematically documented starting from preparation, implementation and evaluation of the learning process including the situation and what the lecturer feels in the learning process. Documentation was in the form of activity process notes, photos, and documentation of learning activities both synchronous and asynchronous.

### Research instruments

In qualitative research, the researcher is the main instrument in this research. Thus, the researchers, in this case, documented all activities in detail in the research

process. It was not only related to data from interviews and observations but also the situation and feelings of the lecturers during the interview process, attitudes and environmental conditions in which the lecturer carried out the learning process, and artifacts that could help researchers understand the experienced phenomena. An interview guide to assist in the process of extracting data from participants is directed through the following questions:

Table 2. Interview Guideline

Interview Guideline
1. What is your current teaching and learning process like?
2. How is the internalisation of the Islamic values (AIK) conducted in your institution and your class?
3. Tell us about your experience in the process of internalizing AIK values in your current course learning process through online learning.
4. What challenges do you face in internalizing AIK values?
5. How is the process of modelling, motivating, habituating and developing discipline carried out through digital learning to internalize the Islamic value?

### Data analysis

Data from interviews were transcribed verbatim and analysed thematically using method from (Braun & Clarke, 2008). The steps of this method begin with familiarization or introduction to the data. Data familiarization was carried out by reading transcripts and notes repeatedly to recognize the data. The researcher then identified significant statements. Identified statements were the ones having correlation with teachers' experiences in digital learning. After the statements were obtained, the researcher then formulated the meaning of the prominent statements. Next, the themes that emerge from the statement were grouped into clusters. From the emerging themes, a complete and in-depth description was developed regarding lecturers' experiences in digital learning. The complete description that has been constructed is then reduced to a concise statement to capture the main points. Researchers then make final validation. In the analysis process, verification is carried out through validation from fellow researchers and feedback from participants for the findings of this research. Meanwhile, data from observation is used to complete and convince researchers in making complete descriptions regarding teacher experiences and caution in research.

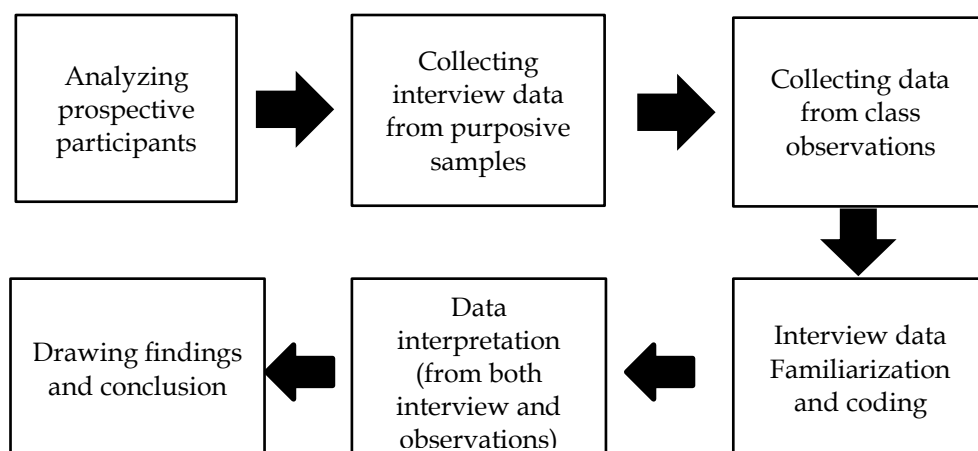


Figure 1. Research flow

### C. Findings and Discussion

#### 1. Findings

From the observation and interview data that has been analyzed, the emerging themes were included into three clusters to clarify the presentation of research findings. Each cluster represents three research questions. The study found that the participants described various understandings of the Islamic values (AIK) perceived required to be internalized in digital learning. Meanwhile, the study also discovered the internalization process carried out by participants was in the level of motivating and had not yet entered in the modelling level. Regardless previous results, four challenges faced by the Muhammadiyah affiliated universities lecturers were identified in the process of internalizing the Islamic values (AIK) in digital learning. The summary results can be seen in the table below:

Table 3. Analysis Themes

Cluster	Theme	Participant remarks
Process of internalizing the Islamic values (AIK)	Motivating	<i>"Actually, I just provide motivation as they are university students..."</i>
	Habituating	<i>"Internalization can start with making habit, such as habit for reciting the Qur'an..."</i>
Challenges in internalizing Islamic values (AIK)	Technical	<i>"Yes, there are lots of challenges, both technically and enthusiastically too..."</i>
	Pedagogical	<i>"When we're in the classroom, we can freely teaching by drawing pictures like arrows, but here (online) it's limited, right?..."</i>
	Psychological	<i>"Actually we're not confident. We realize that our background are not from Islamic studies...."</i>
	Semantic	<i>"If we talk about internalisation, it means the whole Islamic religious understanding possessed by students..."</i>

#### Process of internalising the Islamic value

The process of the Islamic value internalization in digital learning at the Muhammadiyah affiliated universities discovered in this research is in the level of value-transformation and value-transaction and has not yet touched on the level of value-transinternalization (Nihayati & Ponandi, 2020). These findings were interpreted from the two techniques used by participants in the process of internalizing the Islamic values (AIK). The techniques currently used by the lecturers in the internalisation process are motivating and habituating (Kamal, 2017). Other techniques such as discipline building and modelling are not identified in the learning process through digital media.

Motivating (Nihayati & Ponandi, 2020) is the technique most widely used by lecturers in the process of internalizing AIK values at Muhammadiyah Aisyiyah

affiliated universities. Motivating is carried out by providing lectures, advice and discussions during synchronous and asynchronous learning. This activity was shown when learning in one of the observed classes conducted via Zoom platform, the lecturer gave advice to students and provided moral messages through his lecture. When a student did not turn on their camera in zoom room, the lecturer advised the student to turning on her camera as it is considered a part of ethics and politeness in learning to respect the lecturer. On another case, a lecturer also reminded students verbally that they should do their assignments honestly as honesty is an important value for a Muslim. Strengthening this conclusion, in several interviews two lecturers conveyed:

*"I always try to remind my students that one of the polite things in what eee.. an online meeting is to open the camera.... I always quipped in my class that one of the etiquettes when we have an online meeting in my opinion is 'open cam' because in a formal class you meet with your lecturer, now you guys meet me 'open your cam'" (Resp 2)*

*"... I only motivate students, so I just advise students to always be fair, because what you sow will definitely be reaped so it's only limited to the ability to motivate or tell... With the existence of aqidah with good morals, we have to practice the value.. what is it... the value of honesty as a foundation of their studies or their lives" (Resp 7)*

*"Actually, it was just a matter of providing motivation as they are adult students, I didn't really have to, eh, the issue of honesty is actually an adult's issue, they should have known that, sir. So, I don't really need to act like "you must be lying, ya, you must be lying about this", no I don't do that. So, I just give motivation then they do it." (Resp 5)*

Not only limited to the values of honesty and politeness, motivating is also a technique to internalise other values such as persistency and manners in appearance and others. In the synchronous learning process, the participants often inserted motivations to internalize the values in students such as politeness in dressing and to provide illustrations and stories to internalize the value of persistency. Two participants said:

*"I ask both men and women, but especially women, please dress as fashionably as you like, the important thing is that it doesn't shape your private parts, that's not allowed..." (Resp 15)*

*"We immediately reprimanded those photos of taking off the hijab, and then the post was deleted, so that's what students need to constantly remind students about. Because morals in dressing must be maintained..." (Resp 15)*

*"...then instill the value of never giving up through advice or through motivational explanations" (Resp 4)*

Meanwhile, habituating (Kamal, 2017) is carried out through routine activities in the learning process such as praying at the beginning and end of learning, reading several verses with the meaning of the Qur'an after praying at the beginning of learning and supporting activities outside of learning. In learning observations, almost all lecturers carried out similar pre-learning activities, namely starting by praying together and reciting several verses in the Qur'an. This activity seems to have become a culture and routine at the Muhammadiyah affiliated universities. What makes it a little different is the way the lecturer facilitates this activity. Some lecturers immediately led prayer at the beginning of the lecture, or invited students to pray together and some asked one of their students to lead the prayer. However, when it comes to Qur'an recitation, during observations we did not find any lecturers who took the lead in

reading the verses of the Qur'an. All lecturers in this study asked one of the students in the online class to recite the Qur'an or asked the students to recite together. Besides that, not all lecturers carried out Al-Quran recitation activity. In the interviews, several lecturers explained about the habits made in cultivating the value of worship,

*"If religiosity is clear, start with prayer and end with prayer. That's part of the values that students also convey through this habituation training if we adhere to behavioristic theory, right..."* (Resp 8)

*"...the most standard is the one that is most frequent and applies in all classes, but in my study program, that is reciting the Qur'an first, eee, what is the name of that option, usually reciting the Quran first, eee, it can be technically various but various, you can read together or one of the students reads or one of you please, please memorize it and so on..."* (Resp 15)

*"Internalization can start with habituation, so habit like reciting the Quran is habituation to the spirit... the spirit of reciting the Quran, if the context is this, yes, habituation or perhaps it is more towards worship, because in our broader sense, reciting the Quran is not just reading or just a formality of getting used to it, but to worship."* (Resp 12)

*"On my campus. So, internalization is also not strong yet. Maybe in some Muhammadiyah campuses the internal values are different, but in Papua they are also different, even though they are sometimes considered the spearhead, but in practice. I don't think it's the same and maybe we will still find something else"* (Resp 1)

A study reveals that values will be effectively internalized through modeling. (Kamal, 2017) in his study concluded that instilling values can be done through providing examples or modelling. In the context of his study on internalising Islamic value in schools, values will be effectively internalized through modelling such as teachers giving examples in behaviour and showing behaviour that can reflect the values they want to teach.

## 2. Discussion

### Challenges in internalising Islamic values

There are four challenges experienced by the participants in the process of internalizing the Islamic values (AIK) in learning:

#### Technical

Technical challenges are always a problem in online learning, especially in the context with inadequate infrastructure for an online environment (Bedenlier et al., 2021; Nikolopoulou, 2022). In this research, internet signals also appear to be one of the challenges in internalizing the Islamic values (AIK) in digital learning. The lecturers complained that in the synchronous online learning process, many students did not participate in learning as they should. For example, students turned off the camera and did not respond actively to stimuli from the lecturer because the internet signal is weak or problematic. Three lecturers lamented:

*"Yes, there are many challenges, from technical, then from spirit, that's what it's called, then what's called Iqra's behavior ..."* (Resp 1)

*"...Also, even though we agreed at the beginning to make it more effective and interactive, 50% of them still want it to be off cam and the reason is a signal like that but I don't know whether it's honest or not. It's always a signal from the internet..."* (Resp 5)

*"..Sometimes it won't turn on because there are a lot of signal problems, so maybe what this actually is, we can't evaluate it directly ...."* (Resp 6)



Although this factor is not a direct factor that impacts the internalization process, this challenge has quite an impact on the teacher's pedagogical realm. The process of internalizing values in the educational context will not be separated from the way or method of conveying values in the learning process (Halstead, 2007). Thus, hampering the learning process in class is also considered to have an impact on the process of internalizing these values. "...When we're in the classroom, we can freely teaching by drawing pictures like arrows, but here (online) it's limited, right?...so this is really a challenge. Moreover we have to integrate the value..." (Resp 6)

Value transformation and value transaction involve interaction processes between lecturers and students (Kamal, 2017). Thus, signal barriers can disrupt the interaction process between lecturers and students and this has the potential to hamper the internalization of the Islamic value. A lecturer even said that due to signal problems, classes were only carried out via WhatsApp asynchronously, there was no internalization of value in that learning.

### **Pedagogical**

The Islamic values (AIK) in the context of Muhammadiyah education are internalized in the learning process so that the pedagogical abilities of lecturers or instructors greatly influence the success of the process of internalizing these values to students. This study found that lecturers experienced difficulties in carrying out learning activities within the frame of online media. They said that online media could not facilitate the learning process that they usually carry out in face-to-face meetings with students. A lecturer said.

*"With our knowledge, it is very difficult to provide understanding. When in class we can teach by drawing pictures like with arrows. Here (online) it's limited, for example, if we have quite advanced tools, maybe we can draw directly here, but we're still limited, so it has to be like that, which is really a challenge. Even more, we need to integrate that (values)." (Resp 6)*

*"Yes, the downside of online courses is that we cannot provide psychomotor skills or values cultivation because they are more strange in nature, yes, very cognitive. Students read this book. Students listen to my lectures." (Resp 2)*

A lecturer also pointed out that they experienced difficulties to monitor the students that they were in the process of intaking the values such as praying and reading the Quran at the start of learning. They said that they could not ensure that all students carried out prayer and *tadarus* activities because only one student led the activity in the online space while the lecturer could not monitor other students in carrying out these activities due to the limitation of view in the platform. "...to pray with *tadarus*, the problem there is actually you can't be sure whether the student is really studying or not, right? only one person sends a voice." (Resp 5)

In this context, teachers' pedagogical abilities in online learning still need to be improved. This study believe the current technological advances allow various pedagogical innovations for teachers if they have willingness to explore them for self-development (Kleimola & Leppisaari, 2022). Knowledge in the use of technology integrated with pedagogical and content knowledge in learning will enable many innovations and successes in learning, including contextualizing the instillation of values through learning (P. Mishra et al., 2009; P. Mishra & Koehler, 2006; P. Mishra & Warr, 2021).

This study also found that lecturers seemed to experience conflicting pedagogical beliefs. Several lecturers expressed their distrust and inability towards online learning. They opined that they are more comfortable if learning is carried out face-to-face. They

believe that online learning makes it difficult for them to convey learning and even to integrate the Islamic values. Two lecturers said:

*"...For example, if you're offline, if you meet in person, it would be easier to explain it, otherwise it's not just this material, isn't it? ...Without Islamic value is already difficult. With it, it's even harder and explaining lesson is hard already..."* (Resp 15)

*"... We can't meet directly with students, even though I prefer to do it myself. What's it called self-communication, so a personal approach, okay self-approach"* (Resp 5)

*"Even offline, the problems are piling up even more online, especially in the issue of jihad (study)." (Resp 1)*

*"...Actually, we, sir, are not confident. Yes, because we are aware that our background is not Islamic studies, when we study religion, yes, we learn it in elementary school, middle school, high school, maybe in college too, a little bit, right? ..."*(Resp 3)

*"... Of course the challenge is that not all students are enthusiastic...when there is motivation, then yes, when it also feels like something is missing... Why is face to face important, there are blessings. Okay, if online we can listen to YouTube, we can listen to our Zoom I can listen to this knowledge and that knowledge, but is it a blessing or not? I think the whole concept of past scholars was that they always wanted to meet the teacher so they could get sanad..."* (Resp 8)

This study identifies that there is resistance from lecturers in the process of changing the form of learning from the culture or learning routines that they have carried out. Face-to-face learning routines seem to make lecturers reluctant to switch to online learning models (Setyosari, 2015). (Ertmer, 2005) said that the teacher's comfort zone in face-to-face learning is another challenge in online learning, especially related to the teacher's pedagogical beliefs. Similarly, in the process of student acceptance of the use of online learning models (Drew & Mann, 2018; Sumardi & Risprawati, 2020), this also shows that the integration of technology in education and learning scenarios is not just a *tabula rasa* (Foulger et al., 2022). However, they are integrated into a social system in a complex learning environment where not only students, lecturers also have anxieties, desires and hopes that must be taken into account by education administrators.

### Psychological

Beside challenges related to the technical process of learning, this study also found that "trust issues" are another challenge faced by lecturers in the process of internalizing the Islamic values (AIK) through learning. The online learning process means that lecturers cannot control and ensure that students carry out learning activities and the process to internalize the values. The participants mentioned repeatedly that they doubted students' honesty in carrying out assignments and could not make sure whether students were carrying out learning activities or not. Two lecturers state:

*"But if it's online, we don't know whether they are actually doing it or not. What's important is the value, maybe around 70 or so. So I can't be sure unless, for example, what is assessed is small, but if it's cognitive like a quiz like that, maybe I can't see that it's actually the result of one's own abilities."* (Resp 5)

*"The reason is intermittent signal but I don't know if it's honest or not. Always is a signal. Signal from the internet..."* (Resp 4)

Honesty is one of the values that should be internalized in the learning process. However, this research found that student honesty is considered a challenge in the learning process. The participant compared that offline learning is more likely to maintain student honesty than online learning. A lecturer said: "... in the digital learning process maybe honesty, sir. Student's honesty is different from the previous offline classes when, for example, taking quizzes which were supposed to be done individually" (Resp 5)

From the above phenomenon, the researcher concluded that "trust issues" are one of the things that make the learning process and internalization of these values not optimal. Participant's distrust of students during online learning can have an impact on the learning process and student learning behaviour. (Sutcliffe & Noble, 2022) said that trust creates a positive atmosphere in the classroom and student learning behaviour. It supports the "information elaboration process" or the process of elaborating information which is important in the learning process and character development. He explained: "...trust facilitates this process by shaping the quality of the social relationships within which information elaboration takes place. The greater the degree of trust, the more extensive the elaboration, and hence the stronger and more complete the community of practice will become." (Sutcliffe & Noble, 2022)

He also emphasized that in online learning, tutors should increase interaction, build trust, foster openness and open opportunities for collaboration in a "community of practice". So, giving trust to students is also part of building honesty or instilling values itself.

### Semantic

Finally, this study found that the lecturers have a heterogenous understanding of the concept of the Islamic values (AIK) and of what values need to be internalized. Most of the lecturers in this research view that the values of Al Islam and Muhammadiyah emphasize more on values in the context of practical worship. This value is interpreted more about students' knowledge on how to worship according to Muhammadiyah's perspective and obedience in carrying it out. Several lecturers emphasized that students at Muhammadiyah Aisyiyah universities must have a Muhammadiyah perspective and have knowledge of practical ways of worship according to the guidance of Muhammadiyah *tarjih*. Two lecturers emphasized:

*"...yang pertama kalau bahasanya adalah itu lebih mungkin berkaitan dengan urusan ibadah. Bagaimana mahasiswa itu minimal bisa beribadah sesuai dengan paham Muhammadiyah ..... Ataupun mungkin kalau berkaitan dengan Akidah ya aqidahnya adalah Islam murni ya.... The first is that it is more likely to be related to matters of worship. How students can at least be able to worship in accordance with Muhammadiyah ideology... Or maybe if it is related to the Aqidah, the aqidah is pure Islam, right..."* (Resp 2)

*"...If possible, all students should know what correct worship is like and what is deviant worship."* (Resp 3)

Not only limited to perspective and knowledge about the procedures for worship, this value is also perceived by them as how familiar students with several forms of worship carried out in the learning process. In relation to learning activities, most of the lecturers in this study accustomed students to praying at the beginning and end of learning and reciting the Qur'an at the beginning of learning.

*"... I started by saying the prayer. So, after the prayer then we continued by reciting short surah"* (Resp 4)

*"... Personally, as a lecturer in Muhammadiyah affiliated universities, it's simple, Mr. David. We hope our students can add their memorization of surah (in the*

*Quran) and then understand what the students have memorized and this is done periodically.” (Resp 7)*

However, some lecturers have quite different views about the Islamic values (AIK) and what should be implemented. Some define the values that must be applied as moral values or morals and manners. “... *The most important thing for students in studying is moral values when studying with teachers and lecturers” (Resp 1)*

Another lecturer explained that the Islamic values that need to be internalized are the integration between Islam and science. More specifically, this value is more about how to integrate verses or divine revelations in the context of the science being studied.

*“...In my opinion, the most important thing that needs to be internalized is that when he (student) learns, he realizes that this is part of worship, one of which is to connect at least verses, which is the easiest, for example, the name of an atom with the surah Al Zalzalah, yes, it is the size of a seed or this is the size of a balloon, that is how it is..” (Resp 6)*

From the various views regarding the concept of the Islamic values (AIK), this study concludes that the concept of the Islamic values (AIK) itself has been a semantic challenge for the lecturers. As stated by (Halstead, 2007), abstract concepts are rarely understood identically in different cultures and contexts. In other words, value is an abstract concept that has the potential to be understood differently by individuals and their understanding is greatly influenced by religious knowledge, culture, experience and other characteristics. This causes the internalized values to be different and can cause confusion for students.

Besides, the Islamic living guidelines for campus residents (PHIWM) which are derived from the Islamic living guidelines for Muhammadiyah members seem not to have a clear concept regarding the practical implementation of these values on campus social activities. This causes lecturers to have difficulty explaining the concept of the values to students and determining what values are internalized in the learning process. Thus, agreement on the clear concept of the Islamic values (AIK) and what values are internalized is pivotal to avoid semantic confusion. It might enable lecturers and students to understand the values and implement the values more easily.

### **Challenges of Urban Muslim Students**

Character education is an aspect that is often overlooked in online learning discussions in urban Muslim society. The issues that are often raised in online learning research discussions are more about methods and approaches in the learning process and very rarely touch on value education. In the context of Muhammadiyah affiliated universities, internalizing the Islamic values (AIK) as the core in character education is a challenge for lecturers and students. This study reveals that the current value internalization process is still limited to the level of value transformation and transactions and has not yet touched on value trans-internalization. The process that is often carried out is to provide motivation through lectures and to familiarise students with activities to internalise the Islamic values (AIK) through the formation of habits and routines. Modelling has not been seen to be carried out in the process of internalising the Islamic values (AIK) in the Muhammadiyah universities environment.

Besides, this study discovers four main challenges in the process of internalizing the Islamic values (AIK) in online learning at Muhammadiyah affiliated universities, i.e. technical challenge, pedagogical challenge, psychological challenge and semantic challenge. Technical challenge such as internet signals and technological facilities mean that the value internalisation process cannot be implemented optimally in learning as

the transaction of the values is disrupted. On the other hand, the lecturer's pedagogical competence in utilizing technology in the online teaching process is another homework that must be solved in this type learning model. Additionally, the lecturer's affective side towards technology made the internalisation not optimal. Moreover, the abstract concepts of the Islamic values result different interpretation among the lecturers that lead to students' confusion as the value receivers.

The four challenges above greatly influence the process of how Islamic values are internalized and constructed by students. Transformation and value transactions involve interaction processes between lecturers and students (Kamal, 2017). Therefore, technical challenges such as internet access problems and unstable signals can hinder the interaction process in internalising the value. In the learning process, two-way interaction between lecturers and students is very important to enable negotiations in value construction to occur (Nihayati & Ponandi, 2020). Besides, a lack of knowledge in the use of technology integrated with teaching methods and content in learning will hamper the internalisation of the values (Foulger et al., 2022; P. Mishra et al., 2009; P. Mishra & Warr, 2021; Muhaimin et al., 2019). Because, values are knowledge and attitudes that are transferred through a learning process.

Trust issues also play a role in hampering the process of internalizing values, which creates a negative atmosphere in the classroom and influences student learning behavior (Sutcliffe & Noble, 2022). Thus, the lecturers need to understand that cultivating good character start with building trust in students in the learning process. Finally, the lecturers' various and different interpretation about the concept of the Islamic values (AIK) in Muhammadiyah higher education will lead to student's confusion in understanding the values they need to internalize. Therefore, there is a need to formulate an agreement on the concept of the values (AIK) that is holistic and easy to understand by all academics at Muhammadiyah affiliated universities.

This research recommends the need to formulate a clear concept of the Islamic values (AIK) to facilitate the doctriation of these values to students at Muhammadiyah affiliated universities and guidelines for the internalization process that need to be disseminated to the lecturers. Thus, further research can explore the Islamic value concept constructions and the principles and strategies of value internalisation. Finally, the answers to the following questions are worth to consider. Whether values are taught or internalized? And what is an effective process for implementing one of these value transfer methods?

#### **D. Conclusion**

Equipping students with religious knowledge is very important. Because students are potential human resources who function as agents of change who will occupy important and influential positions in society in the future. Religion teaches fundamental moral values. With a good understanding and practice of religion, it is hoped that students can become superior and Islamic human resources. Therefore, the internalization of Islamic values, especially in the online learning process in higher education cannot be ignored. However, the internalization of Islamic values is still often overlooked in learning discussions particularly in online learning. So far, the themes that are often raised in online learning research discussions are more about methods and approaches in the learning process and very rarely touch on the value aspect. As a representative of the Urban Muslim Society, the presence of Muhammadiyah universities and its human resources still face many challenges that must be resolved immediately. Especially related to the internalization of Islamic

values. Due to the fact, the process of internalizing Islamic values is currently still limited to the level of transformation and value transactions and has not yet touched on the trans-internalization of values. Therefore, the four discovered challenges in the value internalisation process need to be addressed in the future research agenda.

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David Sulistiawan Aditya contributed to design and develop the introduction, methods, data collection and analysis process, and concluding findings within the field of online learning. M. Nurdin Zuhdi contributed to the introduction, data analysis, theme determination, and conclusion sections related to the field of Islamic science.

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