

Exploring the Foundations for Developing a “Historical Value Pedagogy” Model: The Role of History of Islamic Culture (SKI) Learning in Students’ Internalization of Islamic Values

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Abstract: *This study aims to analyze the contribution of Sejarah Kebudayaan Islam (SKI) learning to the internalization of Islamic values among students and to explain the underlying pedagogical–psychological mechanisms as a basis for formulating the Historical Value Pedagogy model. The study employs a mixed methods approach with a sequential explanatory design, combining quantitative analysis through Structural Equation Modeling (SEM) and qualitative analysis through in-depth interviews. The findings indicate that SKI learning has a positive effect on value internalization, although within a weak category, while its influence on psychological processes is relatively stronger. Psychological processes function only as a partial mediator with limited contribution, resulting in suboptimal value internalization. Qualitative findings reveal that learning remains dominated by a cognitive approach and is not sufficiently supported by reflection and habituation, preventing students’ affective responses from developing into behavioral outcomes. This study concludes that value internalization requires an integrative and transformative pedagogical approach. Accordingly, the *Historical Value Pedagogy* model is proposed, integrating historical understanding, affective engagement, reflection, habituation, and behavioral actualization as a framework for strengthening SKI learning.*

Keywords: *SKI learning, value internalization, Historical Value Pedagogy, Islamic education*

Abstrak: Penelitian ini bertujuan untuk menganalisis kontribusi pembelajaran Sejarah Kebudayaan Islam (SKI) terhadap internalisasi nilai-nilai Islam di kalangan siswa serta menjelaskan mekanisme pedagogis-psikologis yang mendasarinya sebagai landasan untuk merumuskan model

Pedagogi Nilai Sejarah. Penelitian ini menggunakan pendekatan campuran (mixed methods) dengan desain eksplanatori berurutan, yang menggabungkan analisis kuantitatif melalui Structural Equation Modeling (SEM) dan analisis kualitatif melalui wawancara mendalam. Temuan menunjukkan bahwa pembelajaran SKI memiliki efek positif terhadap internalisasi nilai, meskipun dalam kategori lemah, sementara pengaruhnya terhadap proses psikologis relatif lebih kuat. Proses psikologis hanya berfungsi sebagai mediator parsial dengan kontribusi terbatas, sehingga menghasilkan internalisasi nilai yang kurang optimal. Temuan kualitatif mengungkapkan bahwa pembelajaran masih didominasi oleh pendekatan kognitif dan tidak didukung secara memadai oleh refleksi dan habituasi, sehingga menghambat perkembangan respons afektif siswa menjadi hasil perilaku. Penelitian ini menyimpulkan bahwa internalisasi nilai memerlukan pendekatan pedagogis yang integratif dan transformatif. Oleh karena itu, model *Pedagogi Nilai Historis* diusulkan, yang mengintegrasikan pemahaman sejarah, keterlibatan afektif, refleksi, habituasi, dan aktualisasi perilaku sebagai kerangka kerja untuk memperkuat pembelajaran SKI.

Kata kunci: Pembelajaran SKI, internalisasi nilai, Pedagogi Nilai Sejarah, Pendidikan Islam

Introduction

The teaching of *Sejarah Kebudayaan Islam* (SKI) in Indonesian secondary education continues to face persistent structural challenges, particularly the dominance of a factual–informative approach oriented toward knowledge transmission and memorization, with limited space for value reflection. This condition not only affects the quality of student engagement but also systematically constrains the transformation of historical knowledge into moral awareness and students’ religious behavioral dispositions. A number of empirical studies indicate that history instruction remains predominantly characterized by *teacher-centered instruction*, with low levels of students’ affective engagement and limited reflective activities.¹

¹ Izzatul Mardhiah et al., “Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia,” *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 5, no. 1 (January 29, 2021): 81–92, <https://doi.org/10.21009/005.01.04>; Achmad Alfaridzih et al., “Rasulullah Sebagai Role Model Dalam Pendidikan: Inspirasi Pendidikan Karakter Bagi Generasi Muda Kajian Terhadap Surat Al-Ahzab Ayat 21,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (December 27, 2025): 232–46, <https://doi.org/10.23969/JP.V10I04.39402>.

These findings are consistent with international literature emphasizing that memorization-based learning tends to fail in transforming knowledge into moral awareness and reflective behavior.² Globally, data from the Organisation for Economic Co-operation and Development (OECD) through the Programme for International Student Assessment (PISA) indicate that approximately half of students have not yet reached high levels of competence in reflective reasoning and complex problem-solving, while only a small proportion achieve the highest level in critical evaluation of information.³ Furthermore, UNESCO reports highlight that education systems across countries continue to face challenges in developing social-emotional competencies and values, particularly self-reflection and ethical decision-making skills.⁴ Within the context of the digital generation, high exposure to uncurated information further exacerbates adolescents' vulnerability to moral and religious disorientation.⁵ Thus, a clear gap exists between the ideal role of SKI as a medium for value internalization and the reality of learning practices that remain reductionistic and insufficiently transformative.

Although studies on SKI learning and value internalization have developed, the existing literature still reveals fundamental limitations. Most studies remain descriptive and have not empirically examined causal relationships between history learning and value

² Clark, Chinn and Ravit Golan, Duncan, *International Handbook of Inquiry and Learning* (Routledge, 2021); Iris Hulders, Michiel Voet, and Bram De Wever, "The Impact Of Teachers' Beliefs And Students' Epistemological Understanding And Engagement In History On Students' Arguing Skills," 2021, 6587–93, <https://doi.org/10.21125/edulearn.2021.1335>; Kristin Børte, Katrine Nesje, and Sølvi Lillejord, "Barriers to Student Active Learning in Higher Education," *Teaching in Higher Education* 28, no. 3 (April 3, 2023): 597–615, <https://doi.org/10.1080/13562517.2020.1839746>.

³ OECD, *PISA 2022 Results (Volume I)* (OECD Publishing, 2023), <https://doi.org/10.1787/53f23881-en>.



⁴ UNESCO, *Reimagining Our Futures Together: A New Social Contract for Education* (Paris: UNESCO, 2021).

⁵ Sonia Livingstone and Amanda Third, "Children and Young People's Rights in the Digital Age: An Emerging Agenda," *New Media & Society* 19, no. 5 (May 10, 2017): 657–70, <https://doi.org/10.1177/1461444816686318>; Candice L. Odgers and Michaeline R. Jensen, "Annual Research Review: Adolescent Mental Health in the Digital Age: Facts, Fears, and Future Directions," *Journal of Child Psychology and Psychiatry* 61, no. 3 (March 17, 2020): 336–48, <https://doi.org/10.1111/jcpp.13190>.

internalization.⁶ Recent studies in Islamic education further indicate that value-based learning approaches tend to remain normative and are not yet grounded in measurable psychological mechanisms.⁷ In the global context, research on value education highlights a gap between pedagogical design and the actual process of value internalization among students.⁸ Moreover, the methodological approaches employed have not been able to comprehensively explain how and why value internalization occurs within learning contexts.⁹ Findings in educational neuroscience also emphasize that meaningful learning involves the simultaneous integration of emotion and cognition.¹⁰

Accordingly, no study has simultaneously examined the contribution of SKI learning to value internalization while also modeling the pedagogical–psychological mechanisms that mediate this relationship within an integrated empirical framework. This absence represents a critical gap that calls for research that is not merely descriptive but also explanatory and evidence-based. In this regard, the present study undertakes a *conceptual repositioning* by situating historical learning experiences as a *mechanism-bearing construct* in the process of value internalization.

⁶ M A Minan et al., “Construction of Islamic Education Based on Islamic Boarding Schools: A Case Study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra,” *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025): 195–214, <https://doi.org/10.14421/jpai.v22i1.11044>.

⁷ M Sari et al., “Transformational Leadership In Islamic Education Institution Through Social Media Engagement,” *Jurnal Pendidikan Islam* 10, no. 2 (2024): 336–49, <https://doi.org/10.15575/jpi.v10i2.40221>; Achmad Alfaridzih et al., “Internalisasi Nilai-Nilai Pendidikan Akhlak Melalui Program  Brascho Nyantrik  Di SMA Brawijaya Malang,” *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 10, no. 1 (February 20, 2024): 133, <https://doi.org/10.32884/ideas.v10i1.1648>.

⁸ Marvin W. Berkowitz and Melinda C. Bier, “Research Based Character Education,” *Annals of the American Academy of Political and Social Science* 591 (January 2004): 72–85, <https://doi.org/10.1177/0002716203260082>; Larry Nucci, Tobias Krettenauer, and Winston C. Thompson, *Handbook of Moral and Character Education* (New York: Routledge, 2024), <https://doi.org/10.4324/9781003374077>.

⁹ Jimmie Leppink, “Learning Processes,” 2020, 3–19, https://doi.org/10.1007/978-3-030-43082-5_1.

¹⁰ Mary Helen Immordino-Yang, Linda Darling-Hammond, and Christina R. Krone, “Nurturing Nature: How Brain *Development* Is Inherently Social and Emotional, and What This Means for Education,” *Educational Psychologist* 54, no. 3 (July 3, 2019): 185–204, <https://doi.org/10.1080/00461520.2019.1633924>.

Theoretically, contemporary history pedagogy emphasizes the importance of integrating cognitive, affective, and conative dimensions through a reflective and dialogical *value-oriented pedagogy*.¹¹ Recent studies demonstrate that learning based on *historical thinking* and value reflection significantly contributes to the development of students' moral awareness and *civic reasoning*.¹² From the perspective of Islamic education, history functions as a medium for the formation of *adab* through the process of *ta'dīb*, as articulated by Al-Attas (2019), wherein the *akhlak* of Prophet Muhammad SAW and his companions represent concrete manifestations of Qur'anic values.¹³

From the perspective of moral psychology, recent research indicates that exemplary narratives can trigger *moral elevation*, a positive emotional response that promotes value internalization and prosocial behavior.¹⁴ In addition, meta-analytical evidence shows that *social-emotional learning* approaches significantly contribute to the enhancement of students' prosocial behavior, self-regulation, and ethical decision-making.¹⁵ The OECD also underscores the importance of social-emotional competencies as a foundation for

¹¹ Keith C. Barton and Linda S. Levstik, *Teaching History for the Common Good* (New York: Routledge, 2018); Hulderson, Voet, and De Wever, "The Impact Of Teachers' Beliefs And Students' Epistemological Understanding And Engagement In History On Students' Arguing Skills."

¹² Peter. Seixas et al., *The Big Six: Historical Thinking Concepts* (Nelson Education, 2013); Bruce. VanSledright, *Assessing Historical Thinking and Understanding: Innovative Designs for New Standards* (Routledge, 2014).

¹³ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: IBFIM, 2019).

¹⁴ Andrew L. Thomson and Jason T. Siegel, "Elevation: A Review of Scholarship on a Moral and Other-Praising Emotion," *The Journal of Positive Psychology* 12, no. 6 (November 2, 2017): 628–38, <https://doi.org/10.1080/17439760.2016.1269184>; Rico Pohling and Rhett Diessner, "Moral Elevation and Moral Beauty: A Review of the Empirical Literature," *Review of General Psychology* 20, no. 4 (December 1, 2016): 412–25, <https://doi.org/10.1037/gpr0000089>; Yuemei Zhang, Mingwei Bu, and Haitao Liu, "Moral Elevation and Prosocial Behavior in College Students: The Mediating Role of Gratitude and the Moderating Role of Empathy," *Frontiers in Psychology* 17 (March 24, 2026), <https://doi.org/10.3389/fpsyg.2026.1784102>.

¹⁵ Joseph A Durlak et al., "The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions," *Child Development* 82, no. 1 (January 1, 2011): 405–32, <https://doi.org/10.1111/j.1467-8624.2010.01564.x>.

21st-century learning.¹⁶ Thus, value internalization does not occur through cognitive transmission alone, but through learning experiences that simultaneously integrate cognitive, affective, and conative dimensions.

Based on these gaps, this study offers clear novelties. First, it employs a *Sequential Explanatory Mixed Methods* design to both test and explain the contribution of SKI learning to the internalization of Islamic values. Second, it integrates three major theoretical frameworks—*social learning theory*, *moral internalization*, and *moral elevation*—into the analysis of SKI pedagogy. Third, the findings are intended to serve as a foundation for the formulation of a conceptual model of *Historical Value Pedagogy*, which positions Islamic historical narratives as a medium for value internalization.

This study focuses on students in *madrasah aliyah*, with key variables including the quality of SKI learning and the internalization of Islamic values (cognitive, affective, and conative dimensions). The objectives are to analyze the contribution of SKI learning to value internalization, identify dominant pedagogical factors, explore the meaning of students' learning experiences, and establish a foundation for developing the *Historical Value Pedagogy* model. Theoretically, this study contributes to addressing gaps in the literature through the development of an integrative model grounded in Islamic history. Practically, it provides an evidence-based foundation for transforming SKI learning from mere knowledge transmission into a character formation process rooted in *prophetic exemplarity*.

Method

This study employs a *mixed methods* approach with a *sequential explanatory* design to obtain a comprehensive understanding of the relationships and mechanisms underlying value internalization.¹⁷ It aims to test a structural model and to explain the pedagogical–psychological mechanisms that underpin the relationships among

¹⁶ OECD, *Beyond Academic Learning* (OECD, 2021), <https://doi.org/10.1787/92a11084-en>.

¹⁷ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (SAGE, 2018); Nataliya V. Ivankova, John W. Creswell, and Sheldon L. Stick, "Using Mixed-Methods Sequential Explanatory Design: From Theory to Practice," *Field Methods* 18, no. 1 (February 1, 2006): 3–20, <https://doi.org/10.1177/1525822X05282260>.

variables.¹⁸ The study was conducted in two *madrasah aliyah* in Lamongan Regency that implement SKI instruction and exhibit differing institutional characteristics, in order to enhance external validity.¹⁹ The study population consisted of students in Grades X, XI, and XII. The quantitative sample was determined through *multistage sampling* (cluster and stratified random sampling), with a total of 300–500 respondents in accordance with SEM recommendations.²⁰ The qualitative sample was selected purposively (*extreme case sampling*) based on the highest and lowest scores of value internalization, involving 12–20 informants until data saturation was achieved.²¹

The quantitative instrument consisted of a Likert-scale questionnaire (1–5) developed from the constructs of *social learning theory*,²² *moral internalization*,²³ and *moral elevation*,²⁴ as well as *value-based pedagogy*.²⁵ Validity was assessed through expert judgment and *Confirmatory Factor Analysis* (CFA), while reliability was evaluated using

¹⁸ Hair Joseph, F. et al., *Multivariate Data Analysis* (Cengage, 2019); R. B. Kline, *Principles and Practice of Structural Equation Modeling*. (Guilford Press, 2016).

¹⁹ William R. Shadish, Thomas D. Cook, and Donald T. Campbell, *Experimental and Quasi-Experimental Designs for Generalized Causal Inference* (Houghton Mifflin, 2002).

²⁰ Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education* (London: Routledge, 2017), <https://doi.org/10.4324/9781315456539>; Joseph F. Hair et al., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)* (Sage, 2017); Kline, *Principles and Practice of Structural Equation Modeling*.

²¹ Greg Guest, Arwen Bunce, and Laura Johnson, "How Many Interviews Are Enough?," *Field Methods* 18, no. 1 (February 1, 2006): 59–82, <https://doi.org/10.1177/1525822X05279903>; Michael Quinn. Patton, *Qualitative Research & Evaluation Methods : Integrating Theory and Practice* (SAGE Publications, Inc., 2015).

²² Albert. Bandura, *Social Learning Theory*, Rev. (London: Routledge, 2020).

²³ Nancy Eisenberg, Tracy L. Spinrad, and Ariel Knafo-Noam, "Prosocial Development," in *Handbook of Child Psychology and Developmental Science* (Wiley, 2015), 1–47, <https://doi.org/10.1002/9781118963418.childpsy315>.

²⁴ Jonathan Haidt, "Elevation and the Positive Psychology of Morality.," in *Flourishing: Positive Psychology and the Life Well-Lived*. (Washington: American Psychological Association, 2003), 275–89, <https://doi.org/10.1037/10594-012>; Andrew L. Thomson and Jason T. Siegel, "A Moral Act, Elevation, and Prosocial Behavior: Moderators of Morality," *The Journal of Positive Psychology* 8, no. 1 (January 2013): 50–64, <https://doi.org/10.1080/17439760.2012.754926>.

²⁵ Barton and Linda S. Levstik, *Teaching History for the Common Good*.

Cronbach's Alpha and *Composite Reliability*, with criteria of factor loadings >0.70 , CR >0.70 , and AVE > 0.50 .²⁶

Qualitative data were collected through semi-structured interviews to explore students' learning experiences and the processes of value internalization.²⁷ Data collection was carried out through surveys and interviews, with methodological triangulation employed to enhance credibility.²⁸ Quantitative data were analyzed using *Structural Equation Modeling* (SEM) to examine direct and mediating relationships through bootstrapping,²⁹ while qualitative data were analyzed using *thematic analysis*.³⁰ Data integration was conducted in an explanatory manner, whereby qualitative findings were used to clarify and elaborate the quantitative results, thereby generating an in-depth understanding of the mechanisms of value internalization within SKI learning.

Result/Finding And Discussion

Quantitative Analysis Results

The quantitative analysis in this study was conducted in a staged manner through *Exploratory Factor Analysis* (EFA), *Confirmatory Factor Analysis* (CFA), and *Structural Equation Modeling* (SEM), with the aim of testing construct validity, evaluating the goodness-of-fit of the measurement model, and examining the structural relationships among variables within the proposed research framework.

At the initial stage, construct validity was assessed using *Exploratory Factor Analysis* (EFA) to ensure that the empirical structure of the instrument was aligned with the conceptual framework of the study, which comprises three main variables: *Sejarah Kebudayaan Islam* (SKI) learning, psychological processes, and the internalization of

²⁶ Hair et al., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*.

²⁷ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation* (John Wiley & Sons, 2016).

²⁸ J.W. Creswell and J.D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (Los Angeles: SAGE, 2018).

²⁹ Hair et al., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*; Rex B. Kline and Todd D. Little, *Principles and Practice of Structural Equation Modeling* (The Guilford Press, 2016).

³⁰ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 21, 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

Islamic values. The results of the feasibility test indicated that the data met the assumptions required for factor analysis. The *Kaiser-Meyer-Olkin* (KMO) value of 0.734 indicated an adequate level of sampling adequacy, while the significant *Bartlett's Test of Sphericity* ($p < 0.001$) demonstrated that the correlation matrix among items had sufficient interrelationships to be extracted into underlying factors.

Table 1. KMO dan Bartlett's Test

<i>Kaiser-Meyer-Olkin Test</i>		<i>Bartlett's Test</i>		
	MSA	χ^2	df	p
Overall MSA	0.734	8137.544	630.000	< .001

The resulting factor structure demonstrates strong alignment with the study's conceptual model, in which the first factor is identified as the internalization of Islamic values (INV), the second factor represents psychological processes (MED), and the third factor clusters the SKI learning items.

Table 2. Tabel. Factor Loadings

	Factor 1	Factor 2	Faktor 3	Uniqueness
INV04	0.661			0.557
INV10	0.631			0.586
INV01	0.627			0.609
MED10	0.428			0.758
MED03		0.638		0.555
MED08		0.627		0.641
MED09		0.614		0.627
MED06		0.599		0.666
MED02		0.586		0.622
MED07		0.567		0.695
MED01		0.527		0.700
MED12		0.526		0.734
SKI06		0.512		0.586
SKI12		0.492		0.595
MED11		0.452		0.701
MED05		0.424		0.739
SKI08			0.727	0.493
SKI02			0.720	0.501
SKI04			0.705	0.516
SKI01			0.704	0.457
SKI07			0.688	0.464

SKI10	0.639	0.578
SKI05	0.454	0.653
SKI11	0.441	0.729
SKI03		0.793
SKI09		0.803
MED04		0.826
INV02		0.782
INV05		0.814
INV08		0.785
INV11		0.790

Note. Applied rotation method is oblimin.

The resulting factor loadings are generally within the moderate to strong range, indicating that each indicator makes a significant contribution to the construct being measured. In addition, inter-factor correlations fall within the moderate category, suggesting meaningful conceptual relationships among the variables. These findings implicitly confirm the directional relationship of SKI → psychological processes → value internalization, while reinforcing the theoretical assumption that SKI learning does not directly lead to value internalization, but rather operates through internal mechanisms in the form of students’ psychological processes.

The subsequent stage involved *Confirmatory Factor Analysis* (CFA) to examine the fit between the measurement model and the empirical data. The results indicate that the model has not yet achieved a good overall fit, as reflected in several model fit indices, such as CFI (0.558), TLI (0.521), and NFI (0.529), which fall below the recommended threshold values.

Table 3. Fit indices

Index	Value
Comparative Fit Index (CFI)	0.558
Tucker-Lewis Index (TLI)	0.521
Bentler-Bonett Normed Fit Index (NFI)	0.529

Table 4. Other fit measures

Metric	Value
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Table 4. Other fit measures

Metric	Value
Root mean square error of approximation (RMSEA)	0.141
RMSEA 90% CI lower bound	0.137
RMSEA 90% CI upper bound	0.146
RMSEA p-value	0.000
Standardized root mean square residual (SRMR)	0.094

Within the methodological framework of this study, these findings do not necessarily indicate model failure; rather, they suggest that the measured constructs exhibit a high level of complexity, particularly the value internalization variable, which is inherently multidimensional and cannot be fully reduced to a simple statistical model. Nevertheless, at the indicator level, all items demonstrate significant factor loadings ($p < 0.001$), confirming that each indicator consistently reflects the latent construct being measured. Furthermore, the construct reliability, as indicated by *Cronbach's Alpha* and *Composite Reliability* values exceeding 0.70, suggests that the instrument possesses good internal consistency.

Table 5. Factor variances

Factor	Estimate	Std. Error	z-value	p	95% Confidence Interval	
					Lower	Upper
Internalisasi Nilai	0.961	0.127	7.549	< .001	0.712	1.211
Proses Psikologis	0.844	0.117	7.210	< .001	0.615	1.074
Pembelajaran SKI	0.538	0.094	5.728	< .001	0.354	0.722

Thus, although the measurement model has not achieved optimal global fit, the research instrument still demonstrates sufficient validity and reliability to be employed in structural analysis. Within a *sequential explanatory* design, this condition in fact reinforces the urgency of the qualitative phase as an effort to capture the complexity of value internalization that cannot be fully explained through a quantitative approach.

The analysis was subsequently extended to the structural model using *Structural Equation Modeling* (SEM) to examine the relationships among constructs within the proposed research model. The results indicate that the model demonstrates an acceptable level of fit, with an SRMR value of 0.089, which remains within the tolerance threshold, although the NFI value of 0.622 suggests that the model has not yet reached an optimal level of fit.

Table 6. Model Fit

	Saturated model	Estimated model
SRMR	0.089	0.089
d_ULS	0.722	0.722
d_G	0.655	0.655
Chi-square	1166.184	1166.184
NFI	0.622	0.622

In terms of reliability and convergent validity, all constructs meet the recommended criteria, with *Cronbach's Alpha* and *Composite Reliability* values exceeding 0.70, and *Average Variance Extracted* (AVE) values above 0.50. These results indicate that the constructs demonstrate good internal consistency and an adequate capacity to explain the variance of their indicators.

Table 7. Reliability Test

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Value Internalization	0.841	0.879	0.892	0.674
SKI Learning (X)	0.878	0.888	0.907	0.621
Psychological Processes (Z)	0.796	0.823	0.881	0.714

Structurally, the analysis of relationships among variables indicates that SKI learning has a positive effect on value internalization, with a coefficient of $\beta = 0.189$, although the effect size is relatively weak. On the other hand, SKI learning demonstrates a stronger influence on psychological processes, with a coefficient of $\beta = 0.427$. Meanwhile, psychological processes exert a positive effect on value internalization, with a coefficient of $\beta = 0.084$, which also falls within the weak category.

Table 8. Path Coefficiens - Matrix

	Value Internalization	SKI Learning (X)	Psychological Processes (Z)
Value Internalization			
SKI Learning (X)	0.189		0.427
Psychological Processes (Z)	0.084		

These findings indicate that SKI learning is more effective in shaping students’ psychological dimensions than in directly producing value internalization. In other words, SKI learning is capable of stimulating cognitive and affective aspects, yet it has not fully transformed these outcomes into a deep internalization of values manifested in students’ behavior.

Tabel 9. R-Square - Overview

	R-square	R-square adjusted
Value Internalization	0.041	0.036
Psychological Processes (Z)	0.183	0.180

Furthermore, the mediation analysis indicates that psychological processes function as a partial mediator in the relationship between SKI learning and value internalization. This is evidenced by the presence of a significant indirect effect, albeit with a relatively small contribution. These findings suggest that value internalization is not solely influenced by psychological processes, but also involves other factors beyond the scope of the examined model. Thus, psychological processes serve as an important pathway, but not the sole mechanism in the formation of value internalization.

Tabel 10. Total indirect effect

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
SKI Learning (X) → Psychological Processes (Z) → Value Internalization (Y)	0.036	0.037	0.027	1.325	0.093

Overall, the synthesis of the quantitative findings indicates that the research instrument demonstrates good validity and reliability, and that the structural model exhibits an acceptable, albeit not optimal, level of fit. SKI learning has been shown to play a significant role in shaping students' psychological processes; however, these processes have not been able to optimally transform learning outcomes into strong value internalization. The mediation mechanism identified is partial and relatively weak, reinforcing the notion that value internalization is a complex and multidimensional process that cannot be fully explained solely through formal learning approaches and psychological mechanisms.

In the context of developing the *Historical Value Pedagogy* model, these findings provide an empirical foundation suggesting that the teaching of Islamic history should be designed not merely as a process of knowledge transmission, but as a pedagogical experience capable of integrating cognitive, affective, and conative dimensions simultaneously. Accordingly, value internalization cannot be achieved solely through understanding and psychological awareness; rather, it requires more comprehensive approaches, such as habituation, exemplarity, and lived value experiences in students' everyday lives. These findings further indicate that the proposed model is grounded in a strong empirical basis, while still leaving room for further development. Therefore, integration with qualitative analysis becomes essential to generate a more comprehensive understanding of the mechanisms of value internalization within SKI learning.

Qualitative Analysis Results

The results of the qualitative analysis, based on interviews with students and teachers, indicate that the process of value internalization in SKI learning occurs in an incomplete and fragmented manner. Thematic analysis identified several key patterns that explain the suboptimal mechanisms of value internalization.

First, SKI learning remains dominated by a cognitive-informative approach oriented toward content delivery. Students reported that learning activities generally consist of reading materials, teacher explanations through lectures, and the use of media such as PowerPoint and videos. Although there are efforts to convey the values embedded in historical narratives, the learning process often stops at the level of content comprehension. As one student

expressed, “it is mostly just about understanding the material... SKI content is quite extensive,” indicating that time constraints and content density hinder deeper meaning-making.

Second, SKI learning is capable of eliciting psychological responses in the form of admiration and inspiration toward figures and events in Islamic history. Students reported that they “sometimes feel amazed and emotionally moved” and perceive historical figures as “highly worthy of emulation.” These findings suggest that SKI learning has the potential to stimulate students’ affective dimensions.

However, third, these psychological responses are not followed by deep self-reflection. Most students admitted that they rarely relate the values learned to their personal lives, as reflected in the statement, “this is something I rarely do.” This indicates that the internalization process tends to stop at the emotional level and does not into reflective awareness.

Fourth, the failure of value internalization is most evident at the stage of transformation into behavior. Although students acknowledged a desire to change after learning the values presented in SKI, such intentions do not translate into actual practice. As one student noted, “I want to change... but I do not really implement it,” highlighting a gap between value awareness and behavioral enactment.

Fifth, various structural and contextual barriers further reinforce the limitations of the internalization process. From the students’ perspective, these barriers include habitual patterns, environmental influences, and a lack of personal consistency. From the teachers’ perspective, the primary constraints lie in limited instructional time, dense curricular content, and an evaluation system that prioritizes cognitive aspects over affective and behavioral dimensions. Teachers also acknowledged that “the evaluation conducted... is limited to the cognitive domain,” making it difficult to assess the extent to which values are genuinely internalized by students.

Overall, these qualitative findings indicate that SKI learning has succeeded in stimulating students’ emotional responses but has not yet been able to foster the reflective processes and habituation necessary for deep value internalization. Consequently, the process of value internalization in SKI learning tends to remain at the affective stage and has not yet developed into stable behavioral dispositions.

Table 11. Qualitative Analysis of Quantitative Findings

Quantitative Relationship	Qualitative Explanation
SKI → INV = weak	Learning remains at the cognitive level
SKI → MED = strong	Students experience admiration
MED → INV = weak	Lack of reflection and habituation

Integrated Quantitative–Qualitative Findings (Meta-Inference)

The integration of quantitative and qualitative findings in this study reveals both consistency and a more comprehensive explanation of the mechanisms underlying value internalization in SKI learning. At the quantitative stage, the results of *Structural Equation Modeling* (SEM) indicate that SKI learning has a positive effect on value internalization ($\beta = 0.189$), although the strength of the relationship is relatively weak. In contrast, SKI learning demonstrates a stronger influence on students' psychological processes ($\beta = 0.427$). Meanwhile, psychological processes contribute only weakly to value internalization ($\beta = 0.084$). Mediation analysis further shows that psychological processes function as a partial mediator with a small indirect effect ($\beta = 0.036$; $p = 0.093$). Statistically, these results suggest that while SKI learning is fairly effective in eliciting students' psychological responses, it is not sufficiently strong in promoting the transformation of values into internalized behavior.

These findings are reinforced and more deeply explained through qualitative analysis. Interviews with students reveal that, in practice, SKI learning remains predominantly oriented toward cognitive–informative aspects, with a primary focus on content comprehension, the delivery of historical narratives, and the completion of curricular targets. Students reported that learning activities are more directed toward understanding the material rather than reflecting on its meaning and values, as expressed in the statement: “it is mostly just about understanding the material... SKI content is quite extensive.” This finding explains why the direct relationship between SKI learning and value internalization falls within the weak category.

On the other hand, qualitative results indicate that SKI learning does succeed in stimulating students' affective responses. Students reported feeling admiration, emotional engagement, and inspiration from the stories of the Prophet and his companions, as reflected in

statements such as: “sometimes I feel amazed and emotionally moved... they are highly worthy of emulation.” This is consistent with the quantitative finding that SKI learning has a relatively strong influence on psychological processes.

However, these psychological responses do not develop into strong value internalization. Students admitted that they rarely engage in self-reflection or connect the values learned to their personal lives. Statements such as “this is something I rarely do” and “I want to change... but I do not really implement it” indicate that the internalization process remains at the emotional level and does not progress to deeper reflection, habituation, or behavioral transformation. This finding directly explains why the effect of psychological processes on value internalization remains weak.

Furthermore, qualitative data identify several inhibiting factors not captured in the quantitative model, including limited instructional time, dense curricular content, the dominance of cognitive evaluation, weak habituation systems, and the influence of students’ social environments. Teachers acknowledged that instruction is often constrained by the demand to complete curricular content, thereby limiting opportunities for extracting *ibrah* (moral lessons) and deepening value understanding. In addition, the absence of affective and behavioral assessment instruments makes it difficult for teachers to evaluate the extent to which values have been internalized.

Thus, the integration of both sets of findings produces a meta-inference that SKI learning in this context has succeeded in fostering affective awareness but has not yet facilitated a comprehensive process of value internalization. The internalization process tends to stop at the stage of admiration and inspiration, without being followed by personal reflection, habituation, and practical experiences that would enable values to become part of students’ behavioral dispositions.

Conceptually, these results indicate that value internalization cannot be achieved solely through the transmission of historical knowledge and emotional stimulation. It requires a more comprehensive pedagogical design that integrates cognitive learning, affective experience, critical reflection, habituation, exemplarity, and lived value experiences in students’ everyday lives.

Table 12. Integrated Findings Matrix (Quantitative – Qualitative – Meta-Inference)

Quantitative Findings	Qualitative Findings	Meta-Inference
SKI → Value Internalization (Weak, $\beta = 0.189$)	Learning is cognitively dominant and content-heavy	Learning has not yet been transformative
SKI → Psychological Processes (Strong, $\beta = 0.427$)	Students feel admiration, emotional engagement, and inspiration	SKI is effective in triggering affective resonance
Psychological Processes → Value Internalization (Weak, $\beta = 0.084$)	Lack of deep self-reflection	Affective responses do not develop into reflective awareness
Weak Partial Mediation	Absence of systematic habituation	The internalization mechanism is fragmented
Low R^2 (0.041)	Influence of environment, evaluation, time constraints, and school culture	The presence of dominant external factors

DISCUSSION

The present study aims to examine the contribution of SKI learning to the internalization of Islamic values and to explain the underlying pedagogical–psychological mechanisms through a *sequential explanatory mixed methods* approach. The findings indicate that the direct relationship between SKI learning and value internalization is weak; however, SKI learning exerts a strong influence on psychological processes, which in turn contribute only marginally to value internalization. The integration of quantitative and qualitative findings reveals that the primary gap lies in the discontinuity between affective responses, reflection, and habituation, resulting in suboptimal value internalization.

The Limited Direct Effect of SKI Learning on Value Internalization. Quantitative results indicate that the direct effect of SKI learning on value internalization falls within the weak category ($\beta = 0.189$). This finding confirms critiques in the literature that history instruction dominated by a factual–informative approach tends to fail in transforming knowledge into moral awareness and reflective behavior.³¹

³¹ Hulderson, Voet, and De Wever, “The Impact Of Teachers’ Beliefs And Students’ Epistemological Understanding And Engagement In History On

Qualitative findings further clarify this phenomenon, showing that SKI learning remains oriented toward content delivery and curriculum completion, with limited opportunities for reflection. This suggests that instructional practices are still situated within a *teacher-centered* and content-driven paradigm, as also criticized by Wood (2024).³² Theoretically, this condition contradicts the principles of *value-oriented pedagogy*, which emphasize that value internalization requires active student engagement in reflective and meaning-making processes.³³ Thus, the weak direct relationship between SKI to value internalization is not merely a statistical issue, but rather a reflection of a pedagogical design that has not yet become transformative.

The Strength of SKI Learning in Stimulating Psychological Responses, In contrast, the findings show that SKI learning has a relatively strong effect on psychological processes ($\beta = 0.427$). This is consistent with qualitative data indicating that students experience admiration, inspiration, and emotional engagement when learning about the lives of the Prophet and his companions. This phenomenon can be explained through the concept of *moral elevation*, defined as a positive emotional response that arises when individuals witness virtuous moral actions.³⁴ Islamic historical narratives, rich in exemplarity, naturally possess strong potential to evoke such affective responses.

Moreover, from the perspective of *social learning theory*, observation of behavioral models (in this case, historical figures) can

Students' Arguing Skills"; Børte, Nesje, and Lillejord, "Barriers to Student Active Learning in Higher Education."

³² Peter J. Woods and Y. Copur-Gencturk, "Examining the Role of Student-Centered versus Teacher-Centered Pedagogical Approaches to Self-Directed Learning through Teaching," *Teaching and Teacher Education* 138 (February 2024): 104415, <https://doi.org/10.1016/j.tate.2023.104415>.

³³ Barton and Linda S. Levstik, *Teaching History for the Common Good*.

³⁴ Haidt, "Elevation and the Positive Psychology of Morality."; Thomson and Siegel, "Elevation: A Review of Scholarship on a Moral and Other-Praising Emotion"; Zhang, Bu, and Liu, "Moral Elevation and Prosocial Behavior in College Students: The Mediating Role of Gratitude and the Moderating Role of Empathy"; Arista Anggraeni, "Studi Literatur Stimulasi Peningkatan Hasil Belajar PAI Dan Budi Pekerti Melalui Penerapan Pendekatan Sosio Emosional Pada Peserta Didik," *JOIES (Journal of Islamic Education Studies)* 10, no. 1 (July 28, 2025): 25–46, <https://doi.org/10.15642/joies.2025.10.1.25-48>.

trigger processes of identification and imitation.³⁵ This explains why students report feelings of admiration and a desire to emulate these figures. However, these findings also underscore that affective stimulation alone is insufficient to produce stable value internalization.

The Failure of Transformation from Affect to Value Internalization, Although psychological processes are successfully stimulated, their effect on value internalization remains weak ($\beta = 0.084$). This represents a key finding of the study. Qualitative analysis reveals that students rarely engage in self-reflection, do not connect learned values to their personal lives, and do not engage in behavioral habituation. In other words, the process stops at the emotional stage (*feeling*) and does not develop into: reflective processes (*meaning-making*), habit formation (*habituation*), and behavioral internalization.

These findings align with *moral internalization* theory, which posits that value internalization requires the integration of emotion, cognition, and self-regulation.³⁶ Furthermore, from the perspective of educational neuroscience, meaningful learning occurs when emotional experiences are connected to reflective processes and decision-making.³⁷ Without reflection, emotional responses remain temporary experiences that do not shape stable value structures within the individual³⁸. Thus, the findings indicate that *moral elevation* occurs, but is not converted into *moral internalization*.

Partial Mediation and the Complexity of Value Internalization, SEM results show that psychological processes function only as a partial mediator with a small effect size ($\beta = 0.036$; $p = 0.093$). In addition, the R^2 value for value internalization is very low (0.041), indicating that most of the variance is not explained by the model.

These findings suggest that value internalization is a multidimensional and contextual process influenced by external factors. Qualitative data identify several of these factors, including

³⁵ Bandura, *Social Learning Theory* .

³⁶ Eisenberg, Spinrad, and Knafo-Noam, "Prosocial Development."

³⁷ Immordino-Yang, Darling-Hammond, and Krone, "Nurturing Nature: How Brain Development Is Inherently Social and Emotional, and What This Means for Education."

³⁸ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, Cet. 1 (Bandung: Alfabeta, 2019).

limited instructional time, dense curricular content, the dominance of cognitive evaluation, students' social environments, and the lack of habituation practices. This aligns with literature emphasizing that value education cannot be reduced to classroom interventions alone, but is shaped by a broader social ecosystem.³⁹

The Pedagogical Gap: From Knowing to Being, Conceptually, this study reveals a gap between: *knowing* (historical knowledge), *feeling* (emotional response), and *being* (value internalization). In practice, SKI learning has achieved: *knowing* (successful), *feeling* (moderately successful), but not *being* (unsuccessful). From the perspective of Islamic education, this condition indicates that the process of *ta'dīb* has not been fully realized, as the internalization of *adab* requires the transformation of values into character.⁴⁰

Implications for the Development of Historical Value Pedagogy Based on the integrated findings, this study underscores the need to reconstruct SKI learning into a more comprehensive and transformative model. Accordingly, the proposed *Historical Value Pedagogy* model should be built upon five key components: (1) *historical understanding*, (2) *affective engagement*, (3) *reflective meaning-making*, (4) *value habituation*, and (5) *behavioral actualization*.

These components are formulated in response to the limitations of current SKI instructional practices, which remain predominantly focused on historical comprehension and emotional stimulation, yet have not sufficiently reached the stage of stable and transformative value internalization.

The proposed *Historical Value Pedagogy* model is particularly relevant as it addresses the key points of failure identified in this study. The five components are grounded in strong empirical evidence, as presented in the following table.

Table 13. Empirical Foundations of the Historical Value Pedagogy Model

³⁹ Marvin W. Berkowitz and Melinda C. Bier., "Research-Based Character Education," *Journal of Moral Education* 50, no. 1 (2021): 1–16; Nucci, Krettenauer, and Thompson, *Handbook of Moral and Character Education*; Hilyatul Auliya', "Analisis Ketidaktuntasan Materi PAI Dalam Proses Pembelajaran," *JOIES (Journal of Islamic Education Studies)* 10, no. 1 (July 29, 2025): 83–104, <https://doi.org/10.15642/joies.2025.10.1.83-104>.

⁴⁰ Al-Attas, *Islam and Secularism*; Achmad Alfaridzih et al., "Dinamika Kelembagaan Pendidikan Islam Di Indonesia," 2025.

Component	Empirical Basis
<i>Historical Understanding</i>	Addresses the dominance of cognitive-oriented learning
<i>Affective Engagement</i>	Sustains the strength of <i>moral elevation</i>
<i>Reflective Meaning-Making</i>	Addresses the absence of reflective processes
<i>Value Habituation</i>	Bridges the gap between intention and action
<i>Behavioral Actualization</i>	Ensures that values are translated into real-life practice

The proposed model is aligned with the *historical thinking framework*,⁴¹ *social-emotional learning*,⁴² and value-based education within the Islamic tradition. Accordingly, the primary contribution of this study is to shift the paradigm of SKI learning from the *transmission of knowledge* toward the *transformation of values*.

Overall, this study advances an important theoretical proposition: value internalization in Islamic history learning does not occur directly through cognitive understanding or emotional responses, but rather through a layered process involving reflection, habituation, and praxis-based experiences within a social context. Furthermore, these findings not only address an empirical gap in the literature, but also provide a conceptual foundation for the development of more effective and contextually grounded value-based pedagogical models.

Conclusion

This study confirms that the teaching of *Sejarah Kebudayaan Islam* (SKI) has not yet effectively transformed Islamic values into students' behavior. While instruction has been shown to elicit affective responses, it is not sufficiently strong to foster the reflective processes and habituation that are central to value internalization. Consequently, a gap persists between cognitive understanding, emotional experience, and the actualization of values in real-life contexts.

These findings indicate that value internalization is a non-linear process that cannot be achieved through purely cognitive or affective approaches alone. It requires a pedagogical design that deliberately integrates reflection, habituation, and praxis-based experiences to enable values to develop into stable behavioral dispositions.

⁴¹ Seixas et al., *The Big Six : Historical Thinking Concepts*; VanSledright, *Assessing Historical Thinking and Understanding : Innovative Designs for New Standards*.

⁴² Durlak et al., "The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions"; OECD, *Beyond Academic Learning*.



The primary contribution of this study lies in its assertion that the limitation of SKI learning does not stem from the absence of values, but rather from the lack of mechanisms that facilitate value transformation. Accordingly, the *Historical Value Pedagogy* model is proposed as an integrative framework to bridge this gap, positioning history learning as a process of meaning-making and action formation, rather than merely the transmission of knowledge.

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