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Ramadan Da'wah Service as a Medium for Internalizing Social and Spiritual Values in Students at MAN Temanggung

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ABSTRACT

This study aims to describe the form, implementation, and meaning of internalizing social and spiritual values through Ramadan missionary activities at MAN Temanggung. Using a descriptive qualitative approach, data were collected through interviews, observations, and documentation with triangulation of sources to ensure validity. The results show that Ramadan missionary activities are an effective means of instilling values of empathy, social responsibility, and religious awareness in students through direct experience and spiritual reflection. The process of internalizing values takes place contextually through social interaction, active participation, and the habit of religious activities. Conceptually, these activities strengthen the integration between Islamic religious education and social learning, while practically providing direction for madrasahs to develop sustainable social experience-based religious guidance programs. This research contributes to enriching the study of contextual Islamic education that combines spiritual, social, and moral aspects into a unified value learning system.

Keywords: *Islamic Education, Ramadan Da'wah Service, Internalization of Values, Religious Character, Social Learning*

INTRODUCTION

In the context of 21st century education, the issue of shaping students' social and spiritual character has become a major urgency for educational institutions, especially in



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Indonesia, which is facing a moral crisis and declining social sensitivity among teenagers. Phenomena such as individualism, consumptive behavior, and weak social empathy among students show that education is not enough to simply transfer knowledge, but must also internalize social and spiritual values in the real lives of students (El-Yunusi, et al., 2025). This effort is in line with the national education goal that emphasizes the development of people who are faithful, pious, and have noble character. However, various studies show that formal learning activities are often unable to instill these values effectively due to the lack of a real social context in educational practices (Fitriyah, et al., 2024).

Specifically, in madrasahs, including MAN Temanggung, the challenge of internalizing social and spiritual values is increasingly complex because students are in their critical teenage years when they are questioning values and authority. Religious activities such as Ramadan missionary work are a potential medium for fostering students' social and spiritual awareness through direct experience in the community. Previous research shows that social action-based religious activities can increase students' empathy, social awareness, and faith because they are actively involved in social service (Nurlistianawati, et al., 2025). However, the implementation of da'wah activities in madrasahs is often ceremonial in nature and has not been conceptualized as a systematic process of learning values (Faiza & Rofi'ah, 2024). Therefore, it is important to examine how Ramadan da'wah activities at MAN Temanggung are organized and interpreted as a process of internalizing students' social and spiritual values.

This article focuses on Ramadan outreach activities as an integrative instrument between religious learning and social experience. Unlike previous studies that highlight the internalization of values through religious habits at school (Arifin, et al., 2024) or faith and morals education (Fitriyah et al., 2024), this paper emphasizes the aspect of direct experience and contextualization of values in the social field. Thus, this article seeks to enrich the study of integration between the dimensions of spirituality and social activities of



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students in madrasahs and in the community, especially during Ramadan, which is rich in values of da'wah and social awareness.

The theory used in this study is based on Berger and Luckmann's (1966) theory of social and spiritual value internalization, which explains that values are formed through the processes of externalization, objectification, and internalization. In the context of Islamic education, this process is reinforced by the concepts of *tazkiyatun nafs* (purification of the soul) and *amar ma'ruf nahi munkar* as the foundation for the formation of students' social-spiritual character. The internalization of values does not only take place through the transfer of knowledge, but also through social interaction and real experiences that reflect religious values (Nurlistianawati, et al., 2025).

The main focus of this study is to comprehensively describe the form and implementation of Ramadan missionary activities, which serve as a forum for the actualization of religious and social values in the madrasah environment. This article also examines how the internalization of social and spiritual values takes place through interaction, participation, and direct experience of students during these activities. In addition, it also seeks to reveal the implications of Ramadan charity activities for the formation of students' religious character, including how these activities can foster empathy, social responsibility, and spiritual awareness. Thus, the purpose of this study is not to quantitatively measure the impact of the activities, but to explore in depth the perceptions, reflections, and value transformations experienced by students throughout the process of the activities.

Ramadan outreach activities are not just routine religious activities, but a process of values education that simultaneously integrates social and spiritual dimensions. Through the direct involvement of students in social activities, such as charity, community service, and outreach in the surrounding environment, a process of deep internalization of values takes place, strengthening their religious character and social awareness. Therefore,



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strengthening programs such as this is an important strategy in developing Islamic education that is contextual, applicable, and socially impactful.

RESEARCH METHOD

This research method uses descriptive qualitative research, as it aims to explore in depth the meaning, experiences, and internalization process of social and spiritual values of students in Ramadan missionary activities at MAN Temanggung. The research subjects consisted of students who actively participated in Ramadan missionary activities, PAI guidance teachers, and the deputy head of the madrasah in charge of student affairs. Students were selected because they directly experience da'wah and social service practices; teachers were selected because they play a role in designing and directing activities; and the deputy head of the madrasah was selected because he has a perspective on character building policies. The location of the research was MAN Temanggung, which routinely carries out da'wah service programs every Ramadan and represents an example of the practice of internalizing values in public madrasahs.

Data was collected through in-depth interviews, observations, and documentation studies. Interviews and observations in qualitative research aim to explore the meaning of experiences from the participants' perspective, while documents are important to complement and strengthen field data (Creswell, 2018). In interviews, informants were selected purposively based on their active involvement in activities and their reflective abilities regarding these experiences (Kamalludin, et al., 2024). Observations were conducted by directly recording students' social interactions and spiritual expressions in the field. This step was important because the internalization of values often emerges through actual practices in a social context (Nurlaili & Basariah, 2021). Documentation was used as administrative and reflective evidence to support data triangulation and verify that the



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activities carried out were in accordance with the school's value internalization program design (Faiza & Rofi'ah, 2024).

To ensure data validity, triangulation methods were used in terms of both data and sources. Source triangulation was carried out by comparing data from various informants (students, PAI guidance counselors, and deputy principals in charge of student affairs), while technique triangulation was carried out by comparing the results of observations, interviews, and documentation (Patton, 2002). All collected data were then analyzed using the interactive model approach introduced by Miles and Huberman, which includes presentation, reduction, and conclusion drawing. The data were reduced by sorting out relevant and important data, then presented in the form of thematic narratives so that they could be analyzed systematically. Finally, conclusions were drawn and verified to ensure that the results were valid and appropriate for the study (Miles & Huberman, 1994).

DISCUSSION

A. Implementation of Ramadan Da'wah Activities

The Ramadan outreach activities at MAN Temanggung are part of a religious development program designed to instill religious and social values among students. This program serves as a means of practical learning for Islamic Education outside the classroom through direct involvement in social and religious activities in the community. The activities include lecture training, free takjil distribution, donations to orphans, Al-Qur'an recitation, religious counseling, and community service to clean mosques and the surrounding environment. These activities embody the Islamic values taught in madrasahs, such as sincerity, mutual cooperation, and social awareness. According to research by Amanda et al. (2024), planned and sustainable religious activities in madrasahs can strengthen students' spiritual culture while increasing their involvement in social activities related to da'wah (Amanda, et al., 2024).



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The first stage of the activity began with a briefing given by Islamic Education teachers and the organizing committee. Students received guidance on the ethics of preaching, social activity management, and religious communication techniques. This briefing process not only provided theory, but also trained students to speak in public and interact with the community. Teachers act as facilitators who instill values of responsibility, sincerity, and spiritual leadership. This experience-based learning approach has proven effective in fostering students' religious awareness because they not only understand religious values cognitively but also experience them emotionally and socially (Fahmi & Rachmawati, 2023).

After the briefing stage, the students participating in the activity were deployed to service locations predetermined by the madrasah. They carried out various da'wah activities, including teaching children to recite the Qur'an, assisting with breaking the fast together, providing brief lectures on Islamic values in everyday life, and other community activities. Each group is accompanied by a supervising teacher who monitors the implementation process to ensure that the activities are carried out in accordance with Islamic educational values. This collaboration between the madrasah, students, and the community is a distinctive feature of the Ramadan outreach activities, as it fosters enriching interactions between learners and their social environment (Rahmah & Supriyadi, 2024).

During the activity, students demonstrated various forms of religious behavior that reflected the results of spiritual learning at the madrasah. They learned to be disciplined with time, maintain good manners, and prioritize empathy towards the social conditions of communities in need of assistance. Field observations show that this activity serves as a means of instilling Islamic values in a tangible way, rather than merely symbolically or ceremonially. The results of Wibowo's (2023) research also support this finding, namely



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that student involvement in Ramadan outreach activities has a positive effect on increasing their sense of spiritual responsibility and social awareness in their daily lives.

After the field activities were completed, the madrasah held a reflection forum attended by all participants and supervising teachers. This forum provided a platform for students of the " " program to share their experiences, discuss challenges, and express their feelings after interacting with the community. Through this reflection process, students were able to realize the meaning of the activities they had undertaken and the connection between the religious knowledge they had learned and real-life practices. Reflecting on experiences is an important stage in the formation of religious character because through this process, students not only carry out religious activities but also consciously interpret and internalize spiritual values (Nurlistianawati, et al., 2025). Thus, the Ramadan outreach activities at MAN Temanggung are not merely a routine program but also a transformative learning medium that integrates cognitive, affective, and psychomotor aspects into a cohesive spiritual experience.

B. The Process of Internalizing Social and Spiritual Values Through Ramadan Da'wah Activities

The process of internalizing social and spiritual values through Ramadan outreach activities at MAN Temanggung takes place naturally through a series of interactions and direct experiences in the field. During these activities, students are not only participants, but also actors who are actively involved in various forms of religious and social service. Through direct involvement in the community, they learn to understand social realities while placing religious values as guidelines for action. This experience shapes students' moral and religious awareness, because every activity, from teaching children to read the Quran, helping residents prepare for breaking the fast, to cleaning mosques or the surrounding environment, is carried out in an atmosphere of worship. Students' active participation in religious social activities becomes an effective space for building spiritual



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awareness through concrete actions based on sincerity and social concern (Rahmah & Supriyadi, 2024).

Social interaction between students and the community is the main medium in the process of internalizing Islamic values. When students engage in dialogue with community members, deliver religious sermons, or participate in social activities, they experience interpersonal learning that fosters empathy and a sense of social responsibility. This interaction strengthens the affective dimension of religious education, because the value of faith is not only understood conceptually, but also practiced in real social relationships. Through this active involvement, students learn to understand that worship is not only ritualistic but also has a deep social meaning, in line with the view that Islamic religious education should be oriented towards the formation of social and moral awareness through contextual experiences (Atin & Maemonah, 2022).

Student participation in these activities creates a space for interaction that simultaneously strengthens their spiritual and social dimensions. Students learn to appreciate differences, develop a sense of responsibility towards their social environment, and cultivate an awareness of the importance of making a real contribution to society. Other studies also confirm that learning processes that emphasize social participation and contextual interaction can strengthen students' spiritual values and character in the madrasah environment (Hanan, et al., 2023). Thus, the social interactions built during Ramadan missionary activities become an effective vehicle for integrating religious and social values in students.

The process of internalizing social values through these activities is also characterized by systematic habituation. Activities such as tadarus, community service, and religious counseling, which are carried out routinely during Ramadan, instill continuous religious and social habits. This habituation becomes part of the madrasah culture that facilitates the internalization of values in the long term, not just as a momentary activity.



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Research on character value internalization strategies confirms that structured habits in schools or madrasahs play an important role in shaping students' character (Islamiati & Jazuli, 2023).

The social experiences of students that developed from missionary activities also resulted in behavioral transformations, namely students becoming more eager to help residents, more humble, and more active in religious activities at madrasahs and in the community. Not only that, students also began to articulate their spiritual values through social activities, such as explaining the importance of zakat, almsgiving, and the spirit of togetherness () in Ramadan studies to classmates or residents. This process confirms that the internalization of spiritual and social values are interrelated and integrated in the concrete experiences of students.

In addition to social interaction, the internalization process also takes place through the active participation of students in each stage of the activity. They are given the responsibility to design, implement, and evaluate activities, from coordinating with the community to reporting the results of activities to the madrasah. This experience instills the values of trustworthiness, discipline, and cooperation, all of which are important aspects of Islamic values-based character education. This is in line with research findings that habit formation and active responsibility of students in religious activities can strengthen the appreciation of spiritual and social values (Tanti & Nursobah, 2023). In other words, participation is not only a form of physical involvement, but also a vessel for inner transformation that produces moral awareness.

Furthermore, reflection is an important part of the process of internalizing values. After the activity ends, students are invited to discuss their experiences, such as: the meaning of giving, how they felt when helping others, and how the activity changed their perspective on society. Through this reflection, students build a connection between their social experiences and their spiritual awareness. This reflective process is part of a



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values-based learning approach that places experience as the main source of moral awareness (Islamiati & Jazuli, 2023). Thus, Ramadan charity activities do not stop at social actions but develop into a reflective and meaningful value learning process.

The entire process shows that the internalization of social and spiritual values at MAN Temanggung takes place naturally, progressively, and contextually. Intensive interaction with the community helps students understand the meaning of *ukhuwah* (brotherhood) and mutual assistance, while active participation fosters a sense of responsibility and reflection strengthens spiritual awareness. These activities are not merely annual routines, but part of character education that integrates faith, knowledge, and charity. Thus, Ramadan da'wah activities are not just ceremonial programs, but a form of authentic and applicable values education. Through these activities, students directly experience Islamic values in real life, reflect on their meaning, and transform them into everyday behavior. The result is the formation of individuals who not only understand religious teachings cognitively but also live them out in tangible social actions.

C. The Implications of Ramadan Da'wah Activities for the Formation of Students' Religious Character

Ramadan outreach activities at MAN Temanggung have broad implications for shaping students' religious character because these activities serve as a tangible means of integrating Islamic values into social life. Through activities such as cleaning places of worship, reciting the Quran together with the community, and providing social assistance, students are trained to practice Islamic teachings in a contextual and practical manner. These experiences foster empathy, responsibility, and concern for others as a manifestation of faith oriented towards concrete actions. This is in line with research findings that state that participatory religious activities can strengthen students' reli-



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gious values because they involve them directly in social activities with spiritual nuances (Nasrudin, et al., 2023).

This activity can strengthen students' religious affective dimension, namely the ability to feel and appreciate Islamic values in the context of social life. When students interact with the community, they not only understand the importance of individual worship such as fasting and prayer, but also learn how these values are manifested in humility, sincerity, and compassion. The internalization of values such as ta'dib, adab, and empathy forms the basis for the formation of a strong religious character. This is in line with research that confirms that the internalization of ta'dib values can shape students' religious character in the modern era because it trains them to think, feel, and act in accordance with spiritual values (Anwar, 2022).

Another implication of this activity can also be seen from the increase in students' discipline and personal responsibility. The structured implementation of activities, such as the tadarus schedule, division of roles, and coordination with the community, fosters awareness of the importance of trustworthiness and consistency in doing good. These values of steadfastness and responsibility form positive habits that continue after Ramadan ends. Similar findings were revealed in a study stating that religious activities at school contribute significantly to the formation of discipline and spiritual habits among students (Lubis, 2022). Thus, Ramadan da'wah activities not only have an impact on increasing spirituality in the short term, but also shape sustainable religious behavior patterns.

Furthermore, this activity has implications for the creation of a religious culture in the madrasah environment. When all madrasah residents are actively involved in religious social activities, an educational ecosystem is formed that combines spiritual, social, and moral aspects. Such an environment becomes an effective means of collectively strengthening students' religious character. Islamic education integrated with



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social activities in the digital age has been proven to strengthen religious character building because it combines spiritual values with a real social context (Kartika, et al., 2023). Thus, Ramadan missionary activities strengthen the synergy between religious education and social practices as the foundation of student character.

In addition to building a religious culture, Ramadan missionary activities also foster reflective spiritual awareness. Students are encouraged to reflect on the fact that their social activities are not merely social activities, but also acts of worship that are rewarded with blessings. This awareness makes them more sensitive to moral and spiritual values in their daily lives. This is in line with the results of Dahlan's (2022) research, which shows that the internalization of religious values through direct experience can deepen spiritual awareness and foster students' social piety (Dahlan, 2022). Thus, Ramadan charity activities not only produce students who are obedient in worship, but also socially-minded and have a complete spiritual awareness.

Overall, Ramadan outreach activities have a profound impact on shaping students' religious character, both cognitively, affectively, and psychomotorically. Through service-based activities, students learn to integrate religious teachings into real actions, reflect on the spiritual meaning of every social activity, and form sustainable positive habits. These activities demonstrate that contextual and participatory religious education plays a major role in shaping a generation that is faithful, virtuous, and caring towards others.

CONCLUSION

This study shows that Ramadan missionary activities at MAN Temanggung are effective in internalizing social and spiritual values in students through direct experience, social interaction, and religious reflection. The research objective to describe the form, implementation, and meaning of value internalization has been achieved with the discovery of increased empathy, social responsibility, and religious awareness in students.



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Conceptually, these results confirm that religious character building is not only through knowledge, but also through real and reflective social experiences. The practical implication is that madrasahs and PAI teachers need to develop sustainable social experience-based religious activities to make them more meaningful. The limitation of this study lies in its narrow scope, so it is recommended that further research involve more madrasahs and a mixed approach to obtain more comprehensive results.

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