

Internalization of *Keputrian* Values through Examinations among Female Students

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Abstract: The internalization of keputrian values constitutes an important aspect of character formation among female students in Islamic boarding schools, encompassing knowledge, attitudes, and practical skills. This study aims to analyze the process of internalizing keputrian values through the keputrian examination among female students at Pondok Modern Darussalam Gontor Putri Campus 1. The study employed a qualitative case study approach guided by Muhaimin's concept of value internalization, which comprises three stages: value transformation, value transaction, and value internalization. Data were collected from June to July 2026 through interviews, observations, and documentation, and were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings show that the internalization process takes place progressively through three interconnected stages. Value transformation occurs through the transmission of knowledge and fundamental principles of keputrian education. Value transaction develops through educational interaction, guidance, role modeling, and direct practice during the examination preparation and implementation. Value transinternalization is reflected in the habituation and application of values across four examination domains: culinary arts, household management, beauty and makeup, and clothing and fashion. The process reveals the integration of practical competencies with the cultivation of discipline, responsibility, independence, cleanliness, precision, and social awareness. A distinctive finding of this study is that the keputrian examination functions not merely as an assessment of practical competencies but as a pedagogical space in which knowledge, practice, habituation, educational interaction, and role modeling are integrated into a continuous process of value internalization. Thus, the examination can be understood descriptively as a structured medium for reinforcing *keputrian* values rather than as evidence of the effectiveness of value internalization.

Kata Kunci:

Internalisasi Nilai
Keputrian
Pesantren
Pendidikan Karakter

Abstrak: Internalisasi nilai-nilai keputrian merupakan bagian penting dalam pembentukan karakter santriwati di lingkungan pesantren yang tidak hanya menekankan aspek kognitif, tetapi juga aspek afektif dan psikomotorik. Salah satu bentuk implementasinya dilakukan melalui kegiatan ujian keputrian yang berfungsi sebagai sarana pembinaan sekaligus evaluasi. Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai keputrian melalui ujian keputrian pada santriwati di Pondok Modern Darussalam Gontor Putri Campus 1. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi nilai keputrian berlangsung secara sistematis melalui ujian praktik yang mencakup empat aspek, yaitu tata boga, tata laksana, tata rias, dan tata busana. Kegiatan tersebut tidak hanya mengukur keterampilan santriwati, tetapi juga menanamkan nilai kedisiplinan, tanggung jawab, kemandirian, serta nilai sosial dan spiritual melalui proses pembiasaan, keteladanan, dan penguatan. Dengan demikian, ujian keputrian memiliki peran strategis sebagai media internalisasi nilai yang efektif karena mampu mengintegrasikan aspek kognitif, afektif, dan psikomotorik dalam pembentukan karakter santriwati secara holistik.



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INTRODUCTION

Islamic education is essentially oriented not only toward the acquisition of knowledge but also toward character formation and students' ability to translate values into attitudes and concrete actions (Rusli & Nurdin, 2022). Studies on character education indicate that character encompasses a set of moral dispositions developed through educational processes, although scholars have not yet reached a single consensus regarding the boundaries and components of character education (McGrath, 2022). In the context of Islamic education, this process is closely related to value internalization, as values must not only be understood but also be manifested through habituation and consistent behavior (Suryana & Maryana, 2023). Studies on the internalization of Islamic educational values also indicate that habituation through religious activities can serve as a mechanism for connecting the understanding of values with their practical application in students' daily lives.

The process occurs through three stages: value transformation, value transaction, and value transinternalization. Value transformation involves the transmission and understanding of values; value transaction takes place through interactions between educators and students; and value transinternalization refers to the process through which values are deeply experienced and ultimately reflected in attitudes and behavior. This perspective positions internalization as a process that moves from knowledge toward experience and habituation, indicating that character formation cannot be separated from an educational environment that consistently incorporates values into everyday practices.

Islamic boarding schools (pesantren) constitute an educational environment that enables such internalization processes to take place continuously, as formal education interacts with institutional culture, habituation, role modeling, and the daily life of students (santri). Research on pesantren culture demonstrates that the values embedded within these institutions shape educational practices and identities, influence the behavior of community members, and become an integral part of identity formation and commitment within the pesantren environment. Given these characteristics, pesantren provide a relevant context for examining how values are not merely taught but also practiced and habituated in everyday life.

One form of education that has developed in female pesantren is keputrian education. In this study, keputrian is understood as a pedagogical and institutional construct developed by the pesantren to provide knowledge, skills, habituation, and character formation relevant to the educational experiences of female santri, rather than as a theological category suggesting that certain values are exclusively possessed by women. This distinction is important because values such as discipline, responsibility, independence, cleanliness, attentiveness, and social concern are fundamentally universal character and Islamic values. Accordingly, the term "keputrian values" in this study refers to the pedagogical context in which these values are internalized through an educational program institutionally designed for female santri.

In the context of this study, culinary arts, household management, beauty and makeup, and clothing and fashion are positioned as practical domains institutionally constructed within the keputrian education program at Pondok Modern Darussalam Gontor Putri Campus 1. These four domains are not treated as normatively exclusive to women but rather as learning contexts for developing female santri's skills and character. This understanding is consistent with studies on character education that emphasize the importance of institutional contexts in determining how values are

translated into educational practices (Nagashima & Gibbs, 2022).

This conceptual position is also important for understanding gender relations in Islamic education. Women's education in Islamic educational institutions cannot be understood solely through a dichotomy between the domestic and public spheres; rather, it must be examined in terms of how educational institutions provide female students with knowledge, skills, social capacities, and opportunities for self-development. In this study, keputrian education is not positioned as a restriction of female santri's roles to domestic work, but as a form of skills-based education developed within a female-only educational environment. Accordingly, this study views keputrian education as an educational practice that must be interpreted contextually based on the institution's objectives, female santri's learning experiences, and the values developed within the program.

Several studies conducted in Indonesia have examined keputrian education and life skills in relation to students' independence and character development. (Niyah & Musdat, 2021) demonstrated that keputrian programs can support the development of life skills and independence among female santri, while (Mukhlison & Arif, 2023) showed that practice-based activities can help santri develop the ability to solve problems independently. These findings indicate that practical activities have pedagogical potential for character development; however, some studies continue to treat life skills, keputrian education, and assessment as separate themes.

International scholarship on authentic assessment provides an important perspective for explaining the function of practical activities in education. (Goodyear et al., 2022) demonstrated that authentic assessment can involve relevant skill demonstrations, the application of concepts, critical thinking and problem-solving abilities, as well as students' involvement in the assessment process. (Fadlillah & Kusaeri, 2024; McArthur, 2023) subsequently identified four important dimensions of authentic assessment: realism, cognitive challenge, evaluative judgment criteria, and feedback. Meanwhile, (Almazroa & Alotaibi, 2023; Mardhiah, 2023) emphasized that authentic assessment should be understood more broadly and should not be equated solely with tasks that resemble those encountered in the workplace.

In the context of Islamic education, studies on authentic assessment also reflect growing attention to assessment approaches that can connect the learning process with students' actual competencies. Through a systematic literature review of 46 articles indexed in Scopus, Sinta 1, and Sinta 2, (Fadlillah & Kusaeri, 2024) found that authentic assessment is a relevant approach for improving the quality of assessment in Islamic education (Fadhli & Prasetyo, 2022; Muadin, 2022). These findings strengthen the argument that assessment in Islamic education should not be limited to measuring knowledge acquisition but can also be directed toward observing the application of knowledge and skills in meaningful situations.

Nevertheless, the concept of authentic assessment has not specifically explained how values are internalized through practice-based evaluative situations. The literature on authentic assessment has primarily addressed task characteristics, competency application, realism, cognitive challenge, assessment criteria, and feedback (Fadlillah & Kusaeri, 2024; Goodyear et al., 2022). In contrast, theories of value internalization explain the process through which values develop from knowledge into internalized understanding and behavior but have not specifically elaborated on how practical assessment activities can serve as spaces for value transformation, transaction, and transinternalization. Thus, a theoretical space exists for bringing together the perspective of value internalization and the pedagogical function of practical

assessment (Muñoz-Losa et al., 2025).

Based on this gap, this study does not claim that the integration of performance assessment and value internalization constitutes a new theory. The contribution of this study lies in extending the application of the concept of value internalization to the context of practical assessment in pesantren, by demonstrating how assessment activities can simultaneously function as spaces for value transformation, transaction, and transinternalization. In other words, this study proposes that practical assessment in the context of pesantren can serve a dual function: measuring performance while simultaneously providing a pedagogical space for the habituation and reinforcement of values.

The keputrian examination at Pondok Modern Darussalam Gontor Putri Campus 1 provides a relevant empirical context for examining this proposition. The four examination domains, culinary arts, household management, beauty and makeup, and clothing and fashion provide practical situations in which female santri can demonstrate their skills while simultaneously experiencing processes of value habituation. The values of discipline, responsibility, independence, cleanliness, attentiveness, and social concern are not positioned in this study as values exclusive to women but as universal character and Islamic values that are contextualized through an educational program for female santri.

Therefore, this study does not aim to measure the effectiveness of the keputrian examination but rather to analyze how the process of value internalization takes place through these activities. Specifically, this study aims to analyze the implementation of the keputrian examination, identify the values that emerge and are developed during the assessment process, and explain the mechanisms of value internalization based on Muhaimin's stages of transformation, transaction, and transinternalization. Theoretically, this study is expected to extend scholarship in Islamic education concerning the relationship between practical assessment, value internalization, and character formation. Practically, the findings may serve as a reference for Islamic educational institutions in developing assessment practices that not only measure skills but also take into account the process of character formation.

METHOD

This study employed a qualitative approach using a case study design to gain an in-depth understanding of the process of internalizing keputrian values through the keputrian examination among female santri at Pondok Modern Darussalam Gontor Putri Campus 1. A case study approach was selected because it enables a phenomenon to be examined contextually and holistically within its real-life setting (Fadli, 2021). The study was conducted at Pondok Modern Darussalam Gontor Putri Campus 1, Mantingan, Ngawi, East Java, during the implementation of the keputrian examination in the 2025/2026 academic year.

The study involved 24 informants, consisting of two heads of the keputrian division, seven female teachers serving as examiners, and 15 female santri participating in the keputrian examination. Informants were selected using purposive sampling based on the following criteria: (1) direct involvement in the implementation of the keputrian examination; (2) relevant experience and knowledge of the examination activities; and (3) the ability to provide information relevant to the research focus. Data were collected between June and July 2026 through three observation sessions, each lasting approximately one hour, and three interview sessions. Data adequacy was

determined based on data saturation, defined as the point at which additional data collection no longer generated substantially new information through comparisons of interview, observation, and documentation data (Fadli, 2021).

Table 1. Informant Codes and Characteristics

Code	Informant Group	Frequency
K1-K2	Heads of the Keputrian Division	2
U1-U7	Female Teacher Examiners	7
S1-S15	Female Santri Participating in the Examination	15
Total		24

The study was conducted after permission had been obtained from the organizers of the keputrian examination. Before data collection, the researcher explained the purpose and procedures of the study to the informants and obtained their consent to participate. The confidentiality of informants' information was maintained throughout the data presentation and reporting processes.

The research focus comprised (1) the implementation of the keputrian examination, (2) the keputrian values internalized through the examination, and (3) the mechanisms of value internalization through the keputrian examination. These three areas served as the basis for developing the research instruments and guided the processes of data collection and analysis.

The researcher served as the primary research instrument (human instrument), while the supporting instruments comprised a semi-structured interview guide, an observation sheet, and a documentation checklist. The interview guide was used to explore information regarding the implementation of the keputrian examination, the values fostered, and the mechanisms of value internalization. The observation sheet was used to examine the implementation of the examination, interactions between examiners and female santri, practical skills, and behaviors reflecting keputrian values. Documentation involved reviewing the curriculum (Ardiansyah et al., 2023) keputrian activity guidelines, examination materials, assessment rubrics, activity photographs, and other documents relevant to the study.

Data were collected through interviews, moderate participant observation, and documentation. Interviews were conducted with all groups of informants to obtain information regarding the implementation of the keputrian examination and the process of value internalization. Observations were conducted directly during the examination without the researcher participating as an examiner, allowing the observed activities to take place naturally. Documentation was used to complement the interview and observation data through various documents related to the implementation of the keputrian examination.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. During the data condensation stage, interview, observation, and documentation data were coded and categorized according to the research focus. Coding was conducted deductively using Muhaimin's concept of value internalization, namely value transformation, value transaction, and value transinternalization, whereas values emerging inductively from the data, such as discipline, responsibility, independence, cleanliness, attentiveness, and social concern, were developed as thematic categories. These categories were then

compared across different informants and data collection techniques to assess their consistency. The data were subsequently presented thematically, and conclusions were drawn based on the patterns identified. The researcher served as the primary instrument in data collection and analysis and recognized that involvement in the institutional context under study could influence the interpretation process. Therefore, interpretations of the findings were based on comparisons of interview, observation, and documentation data to minimize researcher subjectivity.

To ensure data trustworthiness, this study employed source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from the heads of the keputrian division, female teacher examiners, and female santri, ensuring that information regarding the process of value internalization was not based on a single perspective. Technique triangulation was conducted by comparing data obtained through interviews, observations, and documentation. When discrepancies were identified across sources or data collection techniques, the relevant data were re-examined by comparing them with other sources and supporting evidence to assess the consistency of the information and understand the context underlying the differences. The triangulated data were then used as the basis for drawing conclusions. This process strengthened the credibility of the research findings.

RESULTS AND DISCUSSION

The observation findings indicated that the keputrian examination was conducted through practical activities covering four domains: culinary arts, beauty and makeup, clothing and fashion, and household management. Each domain involved different learning stages and assessment components according to the characteristics of the skills being assessed. The assessment did not focus solely on the final practical outcomes but also considered the implementation process, preparedness, punctuality, and the attitudes demonstrated by female santri while completing the assigned tasks.

In the culinary arts component, female santri were assessed not only on the final food products but also on the processes of preparing ingredients, carrying out the practical activities, and demonstrating appropriate attitudes throughout the activity. The observations showed that, before beginning the practical session, female santri prepared the required ingredients and equipment according to the assigned tasks. During the cooking process, they followed the prescribed procedures and maintained the cleanliness of their work areas. Female teacher examiners observed the female santri's work processes and provided guidance when certain steps were not performed appropriately. After the practical activity was completed, the food products were assessed based on their conformity with the assigned tasks. These findings indicate that the practical process constituted an integral part of the assessment, meaning that female *santri's* competencies were not evaluated solely based on the final products.

A similar pattern was observed in the beauty and makeup component. During the examination, female santri performed personal care and makeup practices based on the materials they had previously learned. The observations showed that they prepared the necessary equipment before beginning the practice and followed the personal care and makeup procedures sequentially. Female teacher examiners observed the practical process and provided guidance on aspects that required improvement. One female teacher examiner explained:

"We usually do not look only at the final result. From the initial preparation, how they carry out the task, their neatness, to how they complete the task within the allotted time, we also pay attention to all of these aspects."

This statement reinforces the observation findings that the implementation process constituted an important component of the assessment. The interactions between examiners and female santri during the practical activities also provided opportunities for the students to receive guidance and improve their performance while completing the assigned tasks.

In the clothing and fashion component, the practical activities included skills such as folding clothes, sewing, and fashion design. Based on the observation findings, female santri prepared the necessary practical equipment before carrying out the assigned tasks and then followed each stage of the process according to the materials they had previously learned. Throughout the process, the examiners assessed the accuracy of task execution, the neatness of the results, and the female santri's ability to complete the tasks within the allotted time. Meanwhile, in the household management component, female santri carried out practical activities involving beverage presentation, handicrafts, table setting, and fruit carving. The observation findings showed that the female santri paid attention to the arrangement of equipment, the neatness of the presentation, and the completion of tasks within the allotted time. Both domains demonstrated that the assessment covered the practical process, the final results, and the work attitudes demonstrated throughout the activities.

Findings from the four domains indicate that the keputrian examination exhibited the characteristics of performance assessment, as female santri were assessed through the direct performance of assigned tasks. Data obtained from interviews, observations, and documentation showed that the assessment components were not oriented solely toward the final products but also considered the process, preparedness, work attitudes, and punctuality. Thus, the keputrian examination provided a context for observing female santri's application of knowledge and skills in practical situations.

Internalization of Keputrian Values

The findings indicate that the implementation of the keputrian examination functioned not only as a means of assessing practical skills but also as a medium for the internalization of keputrian values among female santri. Based on interviews, observations, and documentation, the values developed during the examination process included discipline, responsibility, independence, social concern, and spirituality. These values were not merely taught theoretically but were enacted directly in the practical activities undertaken by female santri during the keputrian examination.

Table 2. Keputrian Values Internalized through the Keputrian Examination

No	Identified Value	Indicators in the Data	Evidence from Implementation
1	Discipline	Punctuality, orderliness, and consistency in following practical procedures	Female santri arrived on time and followed the stages of the practical activities
2	Responsibility	Commitment to completing tasks and maintaining the quality of the	Female santri completed their tasks and took responsibility for

No	Identified Value	Indicators in the Data	Evidence from Implementation
		work	the outcomes of their practical work
3	Independence	Ability to prepare for and carry out tasks without excessive dependence on others	Female santri prepared and carried out the practical activities independently
4	Social Concern	Interaction, cooperation, and concern for the surrounding environment	Female santri cooperated with others and maintained appropriate conduct during the practical activities
5	Spirituality	Application of proper conduct (adab) and religious values in carrying out activities	Female santri maintained proper conduct, cleanliness, and order during the practical activities

Source: Processed primary research data (2026)

The data presented in Table 2 show that these five values were identified through behaviors and experiences that emerged during the examination, rather than being determined solely on the basis of a predetermined character education framework. Therefore, the indicators in the table were used as a basis for interpreting the field data, while the determination of whether value internalization had occurred was made by comparing findings from observations, interviews, and documentation. This approach also enabled the study to distinguish between situational compliance with examination procedures and indications of value internalization.

Regarding discipline, punctuality and compliance with procedures were not automatically interpreted as evidence that the value of discipline had been internalized. These behaviors were initially understood as observable forms of compliance during the examination. Based on the observations, female santri arrived according to the scheduled time and prepared the necessary equipment before beginning the practical activities. Some female santri immediately began the practical procedures after receiving instructions, whereas others still waited for guidance from the examiners before proceeding to the next stage.

A female teacher examiner explained:

"We do pay attention to punctuality and how the students follow the examination rules. If someone is still confused, we usually guide her first." (U1)

This finding indicates that compliance with procedures was evident during the examination; however, not all such behaviors could immediately be interpreted as manifestations of internalized discipline. Evidence of internalization became stronger when female santri were able to follow the procedures consciously and independently without continuously relying on guidance from the examiners.

A similar pattern was observed in the values of responsibility and independence. The observations showed that female santri prepared the necessary equipment before the activities began and completed their practical tasks through to the final stage. However, the ability to complete a task did not automatically indicate that all female santri had achieved the same level of independence. In some situations, certain female santri still asked examiners about the practical procedures they needed to follow.

A female teacher examiner explained:

"Some of them are already able to prepare everything independently from the beginning, but others still need to ask questions or receive guidance while carrying out the task." (U2)

This statement indicates variations in levels of independence among the female santri. Some behaviors remained at the stage of habituation and reinforcement through guidance, while other behaviors had begun to be performed more independently. The female santri's accounts also revealed diverse experiences during the examination. One female santri explained:

"Before the examination, I usually prepare the equipment myself so that I will not be in a hurry later. If there is something I do not know how to do, I usually ask the teacher." (S1)

This statement indicates that the examination experience was not limited to compliance with procedures but also involved female santri's efforts to organize their preparation and make decisions when facing difficulties. Thus, female santri were not merely positioned as recipients of values but also as individuals who experienced, responded to, and interpreted the examination activities based on their own experiences.

Regarding social and spiritual values, the observations showed that female santri interacted with their peers and examiners during the practical activities while maintaining proper conduct and order throughout the process. For example, when one female santri experienced difficulty preparing the necessary practical equipment, another female santri provided assistance within the limits permitted during the examination. At the same time, the female santri continued to follow the examiner's regulations to ensure that such assistance did not turn into performing another participant's task.

A female santri explained:

"When a friend has difficulty, we usually help within what is allowed, but if a particular practical task has to be done individually, we do not do it for our friend." (S2)

These data indicate that social values emerged through interaction and concern for peers, while the boundaries imposed on assistance demonstrated an understanding of rules and individual responsibility. Regarding spirituality, the observations showed that female santri maintained proper conduct when interacting with examiners, kept their practical work areas clean, and followed the applicable regulations throughout the activities.

A female santri explained:

"In my opinion, it is not only the practical result that matters; the way we carry out the task must also maintain proper conduct and cleanliness." (S3)

This statement indicates that spiritual values were not only observed through visible behaviors but also through the female santri's understanding of the actions they performed during the practical activities. Nevertheless, these behaviors were not directly interpreted as evidence that spiritual values had been fully internalized by the female santri. Interview and observation data were used to examine the extent to which such behaviors were understood and consciously practiced within the context of the activities.

Thus, a distinction can be made between values established as part of the institution's educational objectives and values that can be identified as undergoing internalization based on field data. Compliance with examination rules indicates behavior that is consistent with particular values, but it is insufficient to conclude that those values have been fully internalized. Internalization becomes more evident when female santri demonstrate an understanding of the values, are able to act independently, and begin to apply those values through habituation. The findings also indicate that the internalization process did not occur uniformly among all female santri.

Analysis of the observation and interview findings indicates that value internalization occurred gradually through practical experience, guidance, interaction, and habituation. Within the framework of value transformation, transaction, and transinternalization, the transformation stage was evident through the provision of knowledge and understanding regarding the skills and procedures that needed to be performed. The transaction stage was reflected in interactions between female santri and examiners, including guidance, role modeling, and direct practice during the examination. Meanwhile, indications of transinternalization could be observed when female santri began to demonstrate greater awareness and the ability to apply values more independently, although the level of attainment varied among individuals.

These findings are consistent with [\(Niyah & Musdat, 2021\)](#), who found that keputrian programs in pesantren are associated with the development of life skills and independence among female santri through practical activities. The similarity between the two studies lies in the use of keputrian activities as spaces for developing skills and character. However, the present study differs in its focus by examining the keputrian examination as an assessment activity that simultaneously provides a space for observing and habituating values through the process, attitudes, and outcomes of practical performance.

The findings also support the study by [\(Mukhlison & Arif, 2023\)](#), which explained that life skills education in pesantren is associated with the development of students' independence through practice-based learning. The similarity lies in the use of practical experiences as part of the process of developing independence. This study extends that discussion by demonstrating that practical experiences also occur within an assessment context, in which female santri receive guidance, perform tasks, receive evaluation, and make improvements during the examination. Thus, practical assessment can be understood as part of an educational experience that provides opportunities for value habituation, although the level of application varies among female santri.

Furthermore, the findings are consistent with [\(Raharjo, 2024\)](#), who demonstrated that life skills education is associated with character development and students' social readiness. The present study extends this perspective by showing that the four keputrian domains culinary arts, household management, beauty and makeup, and clothing and fashion provide practical contexts in which values such as responsibility, independence, discipline, social concern, and proper conduct can be observed during the examination. However, the findings do not treat the emergence of these behaviors as evidence that all values have been fully internalized. Instead, the data reveal variations between female santri who were able to perform tasks independently and those who still required guidance from examiners.

Mechanisms of Value Internalization through the Keputrian Examination and Their Implications

Based on observations, interviews, and documentation, the process of value internalization through the keputrian examination occurred gradually. Values introduced at the beginning of the activities were subsequently reinforced through interactions during practical activities and eventually developed into habits through an ongoing evaluation process.

Table 3. Mechanisms of Value Internalization through the Keputrian Examination

Stage of Internalization	Form of Activity	Outcomes
Value Transformation	Delivery of learning materials, guidance, and explanations of practical standards	Female santri understand the values and objectives of each practical activity
Value Transaction	Interactions between female teachers and female santri during practical activities, role modeling, guidance, and feedback	Female santri begin to apply keputrian values in practical activities
Value Transinternalization	Habituation through repeated practice, reflection, and evaluation	Keputrian values develop into habits and contribute to female santri's character formation

Source: Processed primary research data (2026).

Based on Table 3, the internalization process began at the stage of value transformation, when the female teacher examiners provided explanations regarding learning objectives, examination procedures, and the values expected to be demonstrated during the practical activities. At this stage, female santri gained an understanding of the importance of discipline, responsibility, independence, cooperation, and proper conduct (*adab*) as foundations for carrying out each task.

The next stage was value transaction, which involved interactions between female teacher examiners and female santri during the examination. At this stage, female teachers functioned not only as examiners but also as mentors who provided role modeling, guidance, correction, and reinforcement of the female santri's behavior. Such interactions enabled keputrian values to be not only conceptually understood but also directly practiced in real situations. The observation findings showed that feedback provided during practical activities helped female santri correct mistakes while simultaneously strengthening their understanding of the values being applied.

The subsequent stage, value transinternalization, occurred when female santri habituated behaviors consistent with keputrian values through repeated practical activities. Evaluation conducted after the practical activities did not merely function to measure the level of skill mastery but also served as a means of reflecting on the attitudes and behaviors demonstrated by female santri during the examination. Thus, practical assessment functioned as a form of reinforcement that helped keputrian values develop into habits and ultimately contribute to character formation.

This condition indicates that the assessment indicators used in the keputrian examination functioned not only as evaluation instruments but also as a medium for

behavioral formation. Accordingly, attitudes became an integral part of the learning process, allowing assessment to serve an educational function rather than merely an administrative one. These findings demonstrate that performance assessment does not stop at measuring competencies but can function as a pedagogical mechanism that promotes value internalization through habituation, feedback, and reflection throughout the learning process.

Based on interviews with the female teacher examiners, value internalization occurred through habituation that was repeatedly reinforced at each stage of the examination. Female santri did not merely receive instructions before the practical activities began but also received corrections and feedback throughout the process. The observation findings indicated that behaviors reflecting discipline, responsibility, and independence became increasingly consistent among female santri who had participated in keputrian practical activities several times. These findings suggest that value internalization develops gradually through learning experiences, evaluation, and continuous habituation.

The findings demonstrate that the process of value internalization in the keputrian examination occurred through the stages of value transformation, value transaction, and value transinternalization. This pattern is consistent with [\(Mashluchah et al., 2023\)](#), who found that the internalization of moral education values occurs through the transmission of values, interaction and habituation, and the manifestation of values in behavior. Similar findings were reported by [\(Rahmi, 2024; Umar et al., 2024\)](#) who identified three stages of Islamic religious value internalization: value transformation, value transaction, and value transinternalization. However, the present study demonstrates a different context, as these three stages were identified within a keputrian examination that integrates knowledge, educational interaction, practical skills, and habituation.

The findings also reinforce [\(Mahmudah et al., 2026\)](#), who emphasized the importance of integrating learning, role modeling, and habituation in character formation. Nevertheless, the present study offers a different perspective by demonstrating that practical assessment can also function as a medium for reflection and value reinforcement, thereby allowing the internalization process to occur in a more systematic manner.

Furthermore, the findings reinforce the study by [\(Novita et al., 2026\)](#) concerning the strengthening of character education through character-control management in schools. The similarity between the two studies lies in the importance of an integrated system for developing students' character [\(Dacholfany, 2015; Fajri & Umar, 2024; Zainal, 2022\)](#). The difference, however, is that the present study finds that, within the context of a modern pesantren, character reinforcement occurs through the integration of learning, practical activities, assessment, and habituation within the keputrian examination, resulting in a more comprehensive internalization process.

The findings contribute to the development of Islamic education scholarship, particularly studies concerning value internalization and performance assessment. This

study demonstrates that practice-based assessment functions not only to measure students' competency achievement but also as a pedagogical mechanism that strengthens the process of value internalization. These findings extend the concept of performance assessment, which has commonly been understood primarily as an instrument for assessing practical skills, by demonstrating its potential as a medium for character formation through authentic learning experiences.

From a practical perspective, the findings suggest that the assessment model implemented in the keputrian examination can serve as an alternative for developing character-based assessment systems in pesantren and other Islamic educational institutions. Integrating learning, practical activities, assessment, feedback, and habituation enables educational processes to develop students who possess both competencies and character aligned with Islamic values. This model may also serve as a reference for developing learning assessment policies that place greater emphasis on the balance among cognitive, affective, and psychomotor dimensions.

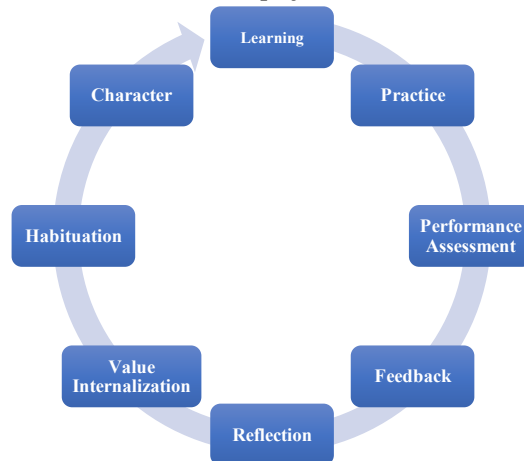


Figure 1. Research Novelty: A Conceptual Model of Value Internalization through Performance Assessment-Based Keputrian Examination

The conceptual model presented in Figure 1 demonstrates that the process of value internalization occurs through an interconnected cycle. Learning provides an initial understanding of keputrian values, which is subsequently reinforced through practical activities, allowing female santri to gain direct learning experiences. Performance assessment then functions not only to assess practical outcomes but also to generate feedback that helps female santri improve both their attitudes and skills. This feedback encourages reflection, enabling the values that have been learned to be increasingly understood and consistently applied. Through repeated habituation, these values gradually develop into character traits that become embedded in the female santri's behavior. Thus, each component of the model supports the others and forms a pedagogical mechanism in which assessment becomes an integral part of the value internalization process.

This conceptual model offers a novel contribution to Islamic education scholarship by positioning practical assessment as a pedagogical mechanism that strengthens value internalization. Accordingly, performance assessment functions not only as an

instrument for assessing learning outcomes but also as a character education strategy that enables Islamic values to develop into behaviors that become embedded in the daily lives of female santri. This contribution distinguishes the present study from previous studies on keputrian education and value internalization in pesantren settings.

CONCLUSION

This study demonstrates that the keputrian examination at Pondok Modern Darussalam Gontor Putri Campus 1 functions not only as a means of assessing practical skills but also as a pedagogical space for value internalization through culinary arts, clothing and fashion, beauty and makeup, and household management activities. The internalization process occurs gradually through value transformation, involving the provision of knowledge and understanding; value transaction, through interaction, guidance, role modeling, and practice with examiners; and indications of value transinternalization, as female santri begin to apply values more consciously and independently. The values of discipline, responsibility, independence, social concern, and spirituality emerged through practical experiences; however, compliance with examination procedures does not automatically indicate that these values have been fully internalized. These findings propose that performance assessment in the context of pesantren can serve as a pedagogical space that connects skills assessment with value internalization through practice, interaction, feedback, and habituation, but does not in itself guarantee character formation. The contribution of this study lies in explaining this mechanism within the context of the keputrian examination. This study was limited to a single research site and to data collected between June and July 2026, and it did not examine the continuity of value application after the examination had ended. Therefore, future research is recommended to employ a longitudinal design and involve diverse Islamic educational contexts to examine the sustainability of value internalization and variations in the process following assessment activities.

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Data Availability Statement: The qualitative data supporting the findings of this study, comprising interview transcripts, observation notes, and documentation records, are available from the corresponding author upon reasonable request, subject to restrictions necessary to protect informant confidentiality.

Informed Consent Statement: Informed consent was obtained from all informants prior to data collection, with institutional permission secured from the pesantren authorities on behalf of participating santri, and all identifying information has been anonymized through informant codes.

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