



Internalization of the Values Al-Karimah Ahklaq Education in NU Fatayat Activities Millennial Generation

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ABSTRACT

Fatayat Nahdlatul Ulama (Fatayat NU) is a women's organization affiliated with Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia. As an integral part of NU, Fatayat NU plays a significant role in promoting Islamic teachings, particularly the values of akhlakul karimah (noble character), in a manner that is easily understood and accepted by the community. The organization achieves this not only through educational activities but also by setting moral examples through its leaders. This study employs a qualitative field research approach, utilizing descriptive data obtained from written and verbal expressions of informants as well as observed behaviors within their social context. The research aims to explore how the values of akhlakul karimah education are internalized through Fatayat NU's activities among the millennial generation in Sumber Rejo Village, Kota Gajah District, Central Lampung. The informants consist of the head and members of the Fatayat NU Sumber Rejo branch, along with the head of Sumber Rejo Village. Data were collected through observation, interviews, and documentation. The findings reveal that the internalization of akhlakul karimah values among Fatayat NU members is carried out through various religious and educational activities, including the study of Taysirul Kholaq, regular Yasinan recitations, Qur'an study sessions, quarterly religious gatherings, and manaqiban (commemorations of saints). These activities serve as an effective means to convey Islamic moral teachings to millennial women, enabling them to apply these values in their daily lives.

Keywords: *Internalization of Values, Al-Karimah Moral Education & Fatayat NU*

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INTRODUCTION

The community organizes religious activities with the aim of providing a forum for residents. This activity aims to increase knowledge and understanding of the importance of religious knowledge and noble morals, as well as to preserve existing cultural traditions. However, the reality in society is not what was hoped for, as many cases involve morality and ethics that are inconsistent with Islamic teachings.

Akhlaq al-karimah, meaning noble character or good morals, is the primary foundation of Islamic teachings, encompassing attitudes and behaviors that demonstrate kindness, honesty, patience, sincerity, and compassion. These good morals are not only intended for human relationships with God, but also for relationships among fellow human beings. Therefore, cultivating these morals is a

shared responsibility, shared by individuals, families, communities, and religious institutions.

In society, various activities carried out by religious organizations play a crucial role in instilling the values of akhlaq al-karimah, namely noble and commendable morals. These activities focus not only on enhancing spiritual worship but also on building good character and ethics among their members and the wider community. For example, regular religious study groups held by religious organizations, such as majelis taklim (Islamic study groups), often serve as a means of teaching noble moral values, such as patience, honesty, and the importance of maintaining good relationships with others.

One example of activities carried out by the Nahdlatul Ulama (NU) young women's community, Fatayat NU, is a women's organization part of the largest Islamic organization in Indonesia, Nahdlatul Ulama (NU), which makes NU its parent organization. Thus, Fatayat NU has the same organizational principles as NU, namely adhering more firmly to the doctrine of tolerance, accommodativeness and striving to fight for the tradition of practicing and understanding Islamic teachings that are in accordance with Indonesian culture while still adhering to the Ahlussunnah Waljama`ah ideology. (Nisa et al., 2023)

Fatayat NU is a religious and social organization under the umbrella of Nahdlatul Ulama (NU), one of the leading Islamic associations in Indonesia. Fatayat NU was founded on 7 Rajab 1369H/24 April 1950M in Surabaya and focuses on empowering young Muslim women. Fatayat NU members consist of young women aged 20-45 years old who come from diverse social, economic, and educational backgrounds. The main mission of Fatayat NU is to build good character and morality and increase religious awareness in its members. This organization has various programs and activities, such as leadership training, developing economic independence, religious education, and social activities to help the community. Fatayat NU is also active in advocacy related to existing issues related to women and children. (Adhitia, t.t.)

As an organization with a broad network in various villages, including Sumberrejo, Fatayat NU has a significant influence in shaping the mindset and behavior of the local community. This organization is able to reach various groups, from teenagers and housewives to the community as a whole. Thus, Fatayat NU has the capacity to effectively disseminate the values of noble morals to all levels of village society.

Fatayat NU also provides continuing education through various activities, such as religious studies, skills training, and seminars on good life values. With an inclusive approach, Fatayat NU is able to introduce Islamic teachings on noble morals in a way that is easily understood and accepted by the community, including by providing real examples through its virtuous leaders.

As an organization engaged in social and religious matters, Fatayat NU plays a crucial role in instilling the values of akhlaq al-karimah (noble morals) among its members. Through various activities and programs, Fatayat NU strives to foster and develop the character of Muslim women with noble morals, in accordance with Islamic teachings. Fatayat NU is also actively involved in social issues, such as economic empowerment, education, and health. (Damayanti, 2024a)

METHOD

This research is a field research (*field research*) is a careful and critical examination or study in seeking facts, or diligent principles of investigation to ascertain something

that occurs in the field.(Husein Umar, 2009)The researcher conducted this field research to find out about the Internalization of Ahklaq Al-Karimah Educational Values in Fatayat NU activities (for the millennial generation) in Sumber Rejo Village, Kota Gajah District, Central Lampung.

After conducting field observations, the researcher then explored deeper information through interviews and supported this with documentation. In this study, the researcher used several data collection tools, namely observation, interviews, and documentation. Secondary data sources were taken from books and journals relevant to the research object. Primary data sources were obtained from parties considered knowledgeable about the research object (Danar Nasehuddin and Jamali Sahrodi, 2022). This study utilized triangulation of sources and methodologies to ensure data validity. Three methods were used in the data analysis technique: data reduction, data presentation, and conclusion drawing/verification (Endang Safitri, 2021).

RESEARCH RESULTS AND DISCUSSION

A. Description of Research Location

1. A Brief History of the Establishment of Fatayat NU

The founding of Fatayat NU is inextricably linked to the history of Nahdlatul Ulama (NU), its parent organization, and the history of Indonesia, its homeland. Years of colonialism had left the Indonesian nation in a state of decline. The struggle against backwardness, poverty, ignorance, and the resulting decline of long-standing colonial rule eventually crystallized and gave birth to a new spirit that spread throughout Indonesia, culminating in the National Awakening in 1908.(Damayanti, 2024b)

Islamic boarding schools responded to this spirit by forming various movement organizations, such as Nahdhatul Wathan (Awakening of the Homeland) in 1916, Taswirul Afkar or known as Nahdhatul Fikri (Awakening of Thought) in 1918 which was active in the fields of education, socio-politics, Nahdlatut Tujjar (Awakening of the Merchants) which was used as a basis for improving the economy of the people.

Initially, the rise of religious organizations such as Nahdlatul Ulama (NU) stemmed from an awareness of the decline and oppression they faced at the time. NU, in particular, was driven by the struggle of its students, who fought on the basis of religious values, namely the struggle to defend the nation, or jihad fisabilillah (in the name of God). NU is known as a traditional Muslim organization and has been male since its inception. However, NU leaders have responded progressively to women's issues from the beginning. KH. Wahid Hasyim, the son of KH. Hasyim Asyari, for example, once allowed women to become judges. Women's issues gained even more attention when Kiai Dahlan proposed the establishment of an NU women's organization at the 12th NU Congress in Menes, Banten, on June 11-16, 1938. This congress was crucial because it began to discuss the need for women to have equal rights to receive religious education through NU.(Amalia et al., 2021)

At that time, the congress approved that women could become NU members, but they could only act as listeners and followers, and they were not allowed to sit on the Fatayat NU leadership. At the time of the congress in Banten, women were not yet allowed to vote or express their opinions, and they were limited to listening roles. This situation was understandable because women's roles and rights were not yet widely needed at the time. Men still

dominated the organizational administration and management of Fatayat, as well as its cadres or members.

The peak of the establishment of the Fatayat NU organization was at that time the Nahdlatul Ulama Fatayats Executive Board (PBNU) approved the formation of the Fatayats Central Board of Puteri NUM which was named the Fatayat NU Leadership Council on 26 Rabiul Akhir 1399 or coincided with February 14, 1950. Furthermore, the 18th NU Congress on April 20-May 3, 1950 in Jakarta officially ratified Fatayat NU as one of the autonomous bodies of NU. However, based on the researcher's interview with the source, Fatayat NU stated that it was founded in Surabaya on April 24, 1950, coinciding with 7 Rajab 1371 H.(Sundar, t.t.)

The Fatayat NU Branch of Sumber Rejo, Kota Gajah District, Central Lampung Regency, was founded on April 12, 2012. During the coronavirus outbreak, Fatayat NU Branch Sumber Rejo's activities were temporarily suspended. Existing activities were only reinstated in 2023 with a largely new membership. (Sari, February 19, 2025)

2. Vision and Mission of Fatayat NU

a. Fatayat dreams NOT

Fatayat NU is an autonomous body of NU women that is able to translate Islam as a blessing for women and men by actively participating in realizing an equal and just order of life in the family, society, country, and world.(Fitria et al., 2025)

b. Fatayat NU Mission

Fatayat NU's missions include:

- 1) To become an independent, strong institution that masters information and communication technology.
- 2) To become an institution to be reckoned with at the local, national, regional and global levels
- 3) To be a reference institution for knowledge about Islam and women
- 4) Have a member support system so that they are able to fulfill their rights properly.
- 5) Preparing a cadre of Muslim women leaders at the local, national, regional, and international levels who have a strong Aswaja ideology, good religious and general knowledge, master advocacy skills, and have a high level of concern for community issues.(Normah et al., 2024)

3. Organizational Structure of Fatayat NU Branch of UMBER REJO(structure, 2023)

In running its government, Fatayat NU has the following Fatayat NU management structure:

Head	: Yunita Sari
Deputy Chairman I	: Neneng Nikmatu Nisha
Deputy Chairman II:	Jumrotus Sa`adah
Secretary	: Lina Erviana
Treasurer	: Endang Sulastri
Treasurer's Wail:	Indah Syah

FIELDS

1. Organizational Development and Cadre Development Division

Coordinator : Fifin Fauziah

- Member : Siti Marwiyah
: Hera Wati
- 2. Education and Da'wah**
Coordinator : Siti Aminah
Member : Alfiyatun Nurrohmah
: Lilis Triyanti
- 3. Health and Environment Sector**
Coordinator : Praise Lestari
Member: Rina Lia Tantri
- 4. Advocacy, Law and Politics**
Coordinator : Wiwik Widyanti
Member : Rofiah
- 5. Social Arts & Culture**
Coordinator : Samini
Member : Titin Andriyani
- 6. Economic Field**
Coordinator: Legiyem
Member : Sulamiyah
- 7. Information Media, Research and Development Sector**
Coordinator : Reni Susilo Wati
Member : Aunt Karwati



Figure 1. Photo of Fatayat Members of the Sumber Rejo Branch, Gajah City

B. Description of Research Results

Based on research data collected through interview and observation methods, the values of akhlakul karimah education instilled in the millennial generation of Fatayat NU, Sumber Rejo Village, Gajah City, are carried out through learning the Taysirul Kholaq book.

There are several fundamental religious values that must be instilled in women, especially the millennial generation. Instilling these values is truly the core of religious education, particularly the values of noble character.

These moral values relate to character, behavior, or personality. Morals are a representation of behavior within the soul, giving rise to actions or behaviors that are easily carried out without thought or encouragement because they are already part of one's personality.

To obtain the necessary data, researchers conducted interviews with several informants, one of whom was Siti Aminah, the coordinator of the Da'wah and Member Development Division. During the interview, she explained:

Fatayat NU Sumber Rejo Kota Gajah, as an organization under the auspices of NU, must prioritize Islamic activities to support millennial women in understanding the basics of Islamic teachings. Because formal schooling alone is not enough to provide understanding to women, especially millennials, Fatayat NU holds these activities to support millennial women in understanding and applying the values of akhlaq al-karimah. This includes enabling millennial women to understand and experience the values contained in these activities. The activities carried out at Fatayat NU Sumber Rejo Kota Gajah as a form of internalizing the values of akhlaq al-karimah education include reading the Quran. *taysirul kholaqin* rotation and filled with sermons by local kyai. The books studied are also *Taysirul Khalaq*. (Amen, 2025)

Siti Aminah's statement clearly demonstrates the need to hold Islamic-themed activities at every opportunity. This aims to provide members with an understanding of the fundamentals of Islamic teachings, providing them with guidance in their daily lives. These Islamic activities serve as a platform for millennial women to internalize moral values.

Siti Aminah's statement was reinforced by the statement of Mrs. Fifin Fauziah as the Coordinator for Organizational Development, Education and Cadre Development who explained that:

These Islamic activities provide millennial women with knowledge about the importance of Islamic values. Fatayat NU Sumber Rejo Kota Gajah, an institution under the auspices of NU, is a distinctive feature of these Islamic activities, and they significantly help millennial women understand the fundamentals of Islamic teachings. (Fauziah, 2025)

Ms. Fifin Fauziah's statement above explains that Fatayat NU Sumber Rejo Kota Gajah has organized Islamic activities throughout its activities. This is expected to enable millennial women to understand, learn, and internalize the noble moral values embodied in each activity. This is a distinctive characteristic that distinguishes it from other organizations in general.

Based on the results of observations that have been carried out, that moral values can be seen when members actualize the values of faith and worship in their daily activities. First, morals towards Allah, can be seen when members of the organization are always enthusiastic when istighotsah, yasin and tahlil, in addition to always being grateful when receiving pleasure, can be seen from the reactions of members when receiving good news. Second, morals towards themselves and their families, can be seen during routine, if he gets a call from his parents to immediately come home, then he immediately obeys his parents and immediately says goodbye to go home. Third, morals towards society and muamalat, can be seen when in activities in a place, members always welcome people well and politely. (Rejo, 19 Feb 2025)

To corroborate the statement from the Fatayats Fatayat NU administrator, researchers also interviewed Selvi Safitri, a millennial woman from Fatayat NU Sumber Rejo, Kota Gajah. She explained:

By participating in religious activities organized by Fatayat NU, little by little the understanding of religion began to increase. Some of the activities in Fatayat NU include reciting the book of taysirul khalaq, routine yasinan, manaqiban and sima'an of the Al-Qur'an. Which after the activities will be filled with spiritual water by the local Kyai. (safitri, 19 Feb 2025)

Selvi Safitri's explanation suggests that the religious activities at Fatayat NU Sumber Rejo Kota Gajah have helped members understand their religion more easily. They've also become more aware of their obligations as Muslims.

Rizky Amalia Purtri, also a member of the millennial generation of Fatayat NU, echoed this sentiment. She explained:

The religious activities I participate in at Fatayat NU have had a profound impact on my life. Gradually, I began performing certain religious practices I hadn't done in a long time. I'm grateful that these activities have broadened my religious knowledge, which I personally felt was previously very limited. (Purtri, February 19, 2025)

Based on Rizky Amalia Purtri's statement above, it can be explained that the religious activities at Fatayat NU have made her a better Muslim. She has gradually abandoned her previous habit of abandoning Islamic teachings. She is grateful to have learned more about Islam than before.

Internalization is the appreciation of a value, aimed at fostering a sense of stability and awareness, which is manifested in actions. This internalization process has several stages, including value transformation, value transaction, and transinternalization. The value transformation stage concerns verbal communication about values, the value transaction stage is the stage of value education through communication, while the transinternalization stage goes deeper than just transaction.

Based on observations conducted by researchers at Fatayat NU Sumber Rejo, Kota Gajah, the internalization of Islamic values is fostered through routine activities, and participation is mandatory for millennial women. Although many millennial women live outside the Sumber Rejo area of Kota Gajah, they are highly enthusiastic about participating in these activities.

As data, the following researchers present details of the values of Al-Karimah moral education instilled in Fatayat NU, Sumber Rejo Village, Kota Gajah District, Central Lampung Regency:

a. Study of the book Taisirul Khollaq

This activity takes place biweekly on Fridays. The mu'allim is the organization's mentor, while the students are its members. This activity aims to help members understand morals and apply them in their daily lives, especially in organizational activities.

b. Cultivating a grateful attitude

Gratitude is a habit that all members should practice. According to researchers' observations, members always express gratitude when a plan is approved by the community or when an event runs smoothly.

c. Get used to speaking manners

This activity is always customary when members meet other members or the community. They can position themselves to speak to whomever they're speaking to. When speaking with elders, members speak politely and respectfully, maintaining good manners.

d. Cultivate an attitude of tolerance

Even though members come from the same religion, ethnicity, culture, and race, this tolerance is still very necessary to implement. For example, during meetings, members often have differing opinions, but they respect each other and strive to reconcile these differences amicably.

e. Get used to caring for the environment and society

Environmental awareness practices are implemented after events. Members always clean up the area afterward, ensuring it remains clean and tidy. Social awareness is evident in members' frequent visits to fellow members who are sick or experiencing hardship. This serves as a reminder to always help one another.

The explanation regarding the moral values above which are implemented by Fatayat NU Sumber Rejo Village is in accordance with the results of an interview with the chairman of Fatayat NU, namely:

One of our educational activities involves reciting the moral book Taisirul Kholoq. It's held biweekly, every Friday. Furthermore, they communicate quite well with their peers, and when communicating with their elders, they exhibit good manners and good language. This can be seen during meetings. Initially, they may have strong disagreements, but these can be resolved through positive dialogue. (Sari, February 19, 2025)

Similarly, researchers observed internalizing Islamic values through the study of the Taysirul Kholoq book in the field. This activity is held biweekly on Fridays. The instructor is the organization's mentor, while the students are its members. This activity aims to help members understand morals and apply them in their daily lives, especially in organizational activities. (F. N. observation, February 18, 2025)

Furthermore, according to Mrs. Yunita Sari's statement when interviewed, she explained:

In fact, these Taysirul Kholoq recitation activities are merely supplementary activities and serve to support the members' moral development, as well as a routine. However, I believe that the most important thing is mutual understanding and respect for the manners of speaking with elders within the organization. Accommodate opinions and deliberate first before making decisions. (sari, 19 Feb 2025)

Ms. Yunita Sari's statement explained that the Fatayat administrators at Fatayat NU Sumber Rejo, Kota Gajah, continue to strive to guide and direct millennial women in better understanding Islamic teachings. For example, the Taysirul Kholoq recitation activity is a step taken by the Fatayat administrators to encourage millennial women to draw closer to Allah SWT.

Based on the opinion above, Mrs. Fitriah as the Fatayat administrator added that:

By always maintaining morals in every action, a person will get many good things and most importantly there is a reward that will be obtained.

Actually, with this Taysirul Kholaq book study activity, members' understanding of morals also increases. In addition, they not only study the Quran but also practice it in daily life. (Fitriah, 19 Feb 2025)

Fitriah's statement explained that the important message she wanted to convey was that there is certainly good for every Muslim as long as they maintain good behavior and actions. She advised millennial women not only to study the Taysirul Kholaq text materially but also to practice it in their daily lives.

Based on the results of the interview with Mrs. Fitriah as the Fatayat administrator, it can be explained that:

The position of Fatayat administrator is considered a meeting point responsible for guiding and directing its members to develop noble morals. (Fitriah, February 19, 2025)

Ms. Yunita Sari added:

In terms of character education, he taught the importance of moral education and its practice, which members must learn seriously. This is because morals are something that is of higher value than knowledge. Through providing information on the importance of morals and by getting used to them when in the community, it is hoped that members will become accustomed to existing activities and carry them out sincerely. (Sari, 19 Feb 2025)

The statement from Mrs. Fitriah and Mrs. Yunita Sari explained that Fatayat administrators as educators have a big duty and responsibility in providing life provisions to millennial generation women, especially knowledge about morals.

At the same time, the material and application of morals are prioritized in the daily activities of millennial women. This is because Fatayat administrators believe that morals are a crucial and paramount part of Islamic teachings. Morals are considered the foundation of all academic disciplines.

Based on this mindset, all member activities at Fatayat NU Sumber Rejo Kota Gajah are integrated into a religious program. Furthermore, other important activities, designed to cultivate and build the character of millennial women, serve as the backbone of the successful character education program for members at Fatayat NU Sumber Rejo Kota Gajah.

Internalizing the values of Al-Kharimah morals through religious culture in Fatayat NU Villages is the process of absorbing moral values based on religious culture into the souls of the organization's members. Members with a religious culture will be able to think and behave in all areas based on Islamic faith, which will also be manifested in their daily lives.

Therefore, to direct members' behavior toward positive ones, several stages or steps are required. According to an interview with Ms. Fitriah, one of the Fatayat NU administrators in Sumber Rejo Village, these steps are as follows:

a. Value Transformation Stage

The first step the organization takes is to provide knowledge through routine activities and reading scriptures. By engaging in these activities, members will gain knowledge about morals and apply them to their daily lives.

Based on observations, several activities are carried out at this stage. First, during routine activities. Routine activities are held once a week, where the routine agenda includes a short mauidhah hasanah (religious lecture) from

the instructor, aimed at fostering knowledge and simply reminding people of good things and warning them of bad things. Second, the agenda includes reciting the book *Taisirul Kholaq*. These recitation activities are held every two weeks and aim to shape the members' morals to become better, as well as to enable members to understand good morals towards God and their fellow human beings. (observation, February 2025)

b. Internalization of Values Stage

The second stage is the stage of reciprocal relationships between members and ustadz (Islamic teachers) or those who are more knowledgeable about the subject in question. This stage is carried out through discussions between members of the organization and ustadz during book study sessions. Often during question-and-answer sessions, they ask questions about things they don't yet understand, such as how to deal with friends who misbehave, how to communicate with elders, and so on. Furthermore, during deliberations about an activity, there is also a transactional stage, for example, discussing the location of the activity. When the *Isra' Mi'raj* event was to be held, the members agreed that it would be held at a mosque. Then, there was a rundown of the event, which included singing the Indonesian national anthem inside the mosque. The members immediately asked the expert on the law, thus establishing a transactional or reciprocal process.

c. Transinternalization of Values Stage

The final stage is for members to implement the Islamic Religious Education (PAI) values they have been taught into their lives, particularly during organizational activities. For example, during committee meetings, members cooperate and help each other to ensure the success of the event. Members communicate with their elders in a polite manner to coordinate. Members also practice discipline by attending meetings on time and adhering to organizational regulations. (Observation, February 2025)

As explained by Ms. Fifin Fauziah, Coordinator of Organizational Development, Education, and Cadre Development, she stated that many things are done to foster a sense of responsibility among members in carrying out this obligation, and this applies to all members. Fatayat administrators provide concrete explanations of these obligations. One way to do this is through religious sermons (*tausiah*), where Fatayat administrators illustrate the importance of morals. Primarily, in these sermons, Fatayat administrators illustrate the benefits of always being mindful of one's words and actions, manifesting them through commendable morals. (Fauziah, 2025)

The Fatayat NU work program has been implemented in Sumber Rejo Village, Kota Gajah, where the internalization of the values of *Al-Kharimah* (Islamic moral education) has taken place. This activity serves as a platform for instilling core values of Islamic religious education, such as social activities, socializing, giving alms, and so on.

Field observations indicate that the lectures are consistently held, and each lecture is short, lasting only a few minutes, with the goal of preventing millennial women from getting bored. Before the lecture, a group prayer is led by a Fatayat administrator.

As stated by Ms. Fifin Fauziah, Coordinator of Organizational Development, Education, and Cadre Development, this lecture is a form of appreciation from Fatayat administrators for shaping the character of millennial

women, including advancing the institution through these lectures. This lecture also serves as a way to remind members about religious knowledge, especially morals. This is so that the religious knowledge they learn is not just learned through listening but can be applied in their daily lives. (Fauziah, 2025)

It is clear that with this lecture activity, there are many things that can be conveyed by the Fatayat administrators, especially the head of Fatayat NU, regarding how to provide direction to members regarding how to apply the knowledge they have gained, especially regarding moral material, by providing a lot of direction and advice to members.

Based on the explanation above, it's clear that the activities held at Fatayat NU Sumber Rejo Kota Gajah have numerous benefits and impacts, not only for Fatayat administrators but also for parents and members themselves. Therefore, Fatayat administrators should further enhance their attention to these activities. This can be further developed through coordination with parents.

The values of faith and humility are two distinct yet complementary concepts. This means that a person is declared a believer not only by believing in God but also by encouraging them to speak and act with that faith, leading to humility and humility in their daily attitudes and behavior. Thus, faith and humility become fully integrated within a person, demonstrated through their actions.

To enhance the values of faith and humility within an educational institution, methods and activities must be implemented in the learning process, such as those implemented by Fatayat NU Sumber Rejo, Kota Gajah. This Taysirul Kholaq recitation activity offers numerous valuable lessons for everyone, including millennial women.

This was further clarified by Ms. Fifin Fauziah, who stated that as the Coordinator of Organizational Development, Education, and Cadre Development, she naturally knows the character of each member best. She sometimes doesn't notice changes in their behavior, particularly in terms of politeness. Their politeness has improved significantly, for example, by frequently greeting and acknowledging Fatayat administrators, even though they are not within the Fatayat NU environment. So, one can assess for themselves how their attitudes have gradually improved. These are just a few examples of the changes they have unconsciously experienced. (Fauziah, 2025)



Figure 2. Al-Qur`an recitation activities of Fatayat Branch Sumber



Figure 3. Activities of Al-Barzanji Fatayat Rranting

Rejo, Gajah City.

Sumber Rejo, Gajah City.



Figure 4. Activities of reading the book *Taisirul Kholaq* and *Dzuhur Prayer* in Congregation Fatayat Branch Sumber Rejo Elephant City.

C. Discussion of Research Results

1. Value Transformation Stage

The value transformation stage concerns the verbal communication of values. The value transformation stage is the process by which teachers communicate positive and negative values. At this stage, only verbal communication occurs between the teacher and students. (Junanto et al., 2020)

The Fatayat NU Kota Gajah management implemented the value transformation stage through religious sermons and lectures, followed by inviting millennial members to ask questions, and then answering them. This stage is called the value transformation stage because the management is responsible for delivering the material by transferring knowledge to the millennial generation.

2. Internalization of Values Stage

Education is a conscious and planned effort to create a learning atmosphere and learning process so that millennial generation women actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation and the state.

Every organizational activity carried out by Fatayat NU in Sumber Rejo Village inevitably has consequences or implications for the leader, members, and even the surrounding community, both negative and positive. The internalization of the values of Al-Karimah moral education in fostering religious culture naturally tends to be positive, as these values are good, important, and necessary in everyday life.

Islamic education is a values education, because it emphasizes more on aspects of values, both divine and human values, which are intended to be instilled or developed in millennial generation women so that they can be attached to them and become their personality.

As happened in Fatayat NU Sumber Rejo Kota Gajah, the process of internalizing Islamic values that took place was carried out with various activities that were the main support to obtain results that provided religious experiences that they could practice in their daily lives.

Recognizing the vital importance of Islamic education for its members, it serves as a means of developing the potential of millennial women to become people of faith and devotion to God Almighty and of noble character.

Therefore, Fatayat administrators provide specific understanding and explanations to members regarding the values embodied in the activities carried out at Fatayat NU Sumber Rejo Kota Gajah, namely the study of the book *Taysirul Kholaq*. Where this activity is intended to provide understanding as a reference capital to members to be enthusiastic in instilling Islamic values in themselves. These activities also provide a provision of knowledge that is inherent as knowledge within members.

3. Transinternalization of Values Stage

The transinternalization stage is a much deeper stage than the transactional stage. At this stage, not only verbal communication takes place, but also attitudes, mentality, and personality. Therefore, at this stage, personal communication plays an active role. (Junanto et al., 2020)

The transinternalization stage is the final stage in the internalization process. This stage is where millennials practice the values they have learned in teaching and learning activities. In this stage, the Fatayat NU Kotagajah administrators asked millennials to reiterate what the administrators had conveyed, provided motivation, provided examples of attitudes related to the material, assessed the behavior of participants after internalizing the values of *akhlaqul karimah* education, and emphasized the importance of participants practicing the values they had learned from the speakers/speakers.

The results of the data analysis related to the internalization of the values of *akhlaqul karimah* education in the aspect of developing moral religious values can be concluded that the internalization in the activities has gone through three stages, namely value transformation, value transactions and value transinternalization, with different forms in each stage of internalization that occurs.

D. Research Limitations

During this research, the researcher experienced several limitations as follows:

1. The research results only apply to the subjects studied, namely Fatayat NU Kota Gajah, so they cannot be equated with subjects in other places.
2. In the data collection process, researchers consider the available research time and are limited to internalization of the values of Islamic moral education related to programs in Fatayat NU activities in Sumberrejo Village, Gajah City, Central Lampung.

3. Only describing field data on internalization without measuring the extent to which the understanding and knowledge of millennial women has increased.

CONCLUSION

Based on the data obtained by the researcher which was then analyzed, the researcher concluded that the internalization of the values of akhlakul karimah education in Fatayat NU Sumber Rejo, the material given to millennial generation women is in the form of religious activities which include, studying the holy book. *taysirul kholaq*, routine Yasin recitation, Quran recitation, quarterly religious study groups, and manaqiban. These activities are considered by Fatayat NU administrators to be essential for conveying material to millennial women. It is hoped that these activities will enable millennial women to apply the material they receive in their daily lives.

The internalization of the values of akhlakul karimah education at Fatayat NU Sumber Rejo is very effective in increasing the religious obedience of millennial women, especially in improving their morals. These internalization activities have been running well and have brought about concrete changes in the morals of millennial women for the better. These activities were carried out with the aim of providing understanding as a reference capital for millennial women to be enthusiastic in instilling the values of akhlakul karimah education in themselves. These activities also serve as a provision of knowledge that is inherent as knowledge in millennial women.

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