

Internalization of Legal, Political, and Economic Values within the Framework of Islamic Civilization in Primary Education

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Abstract: This study analyzes the process of internalizing legal, political, and economic values within the framework of Islamic civilization (tamadun Islam) in primary education in Indonesia, Brunei Darussalam, and Malaysia. Using a literature review method, this study examines scientific literature and educational policies to assess the role of Islamic values in fostering moral awareness and character building among students. The findings show that the internalization of legal values (justice and responsibility), political values (trust, deliberation, and leadership), and economic values (honesty and prosperity) form the basis for shaping insan kamil, or individuals with moral and intellectual balance. This internalization process takes place through formal learning, school culture, and teacher role modeling. Cross-country comparisons show that Brunei and Malaysia implement systematic Sharia-based education policies, while Indonesia implements them contextually through the Merdeka Curriculum. This study emphasizes the importance of strengthening education based on Islamic civilization to encourage a balance between worldly achievements and spiritual development from the primary education level onwards.

Keyword: internalization of values, Islamic civilization, basic education, character, Islam Nusantara.



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Introduction

Education in Islamic civilization plays a fundamental role as a process of transmitting values and shaping well-rounded individuals who reflect a balance between spiritual and rational aspects (Al-Attas, 2019). Legal, political, and economic values in Islam are not merely normative concepts, but practical dimensions that are internalized through education to build a civilized society (*madani*).

In the context of basic education, the process of internalizing values is very important because this phase is a period of character, moral, and life orientation formation in children (Hasan, 2020). At the elementary school age stage, students are in the concrete moral development phase, where they begin to understand the concepts of right and wrong, justice, responsibility, and empathy for others (Piaget, in Santrock, 2021). Values education at this stage not only serves as a transfer of moral knowledge, but also as a habit of behavior and the cultivation of spiritual awareness rooted in Islamic values (Rahmawati & Saefullah, 2022).

Through the process of internalizing values, students are guided to not only know the norms, but also to appreciate and practice them in their daily lives. From an Islamic perspective, this process is in line with the goal of *tazkiyatun nafs* or purification of the soul, which aims to shape individuals with good character and manners as a manifestation of *insan kamil* (Al-Attas, 2018). Therefore, basic education has a strategic role in instilling legal values such as justice and responsibility, political values such as trust and deliberation, and economic values such as honesty and social welfare (Ahmad & Hashim, 2020).

In addition, Mutalib's (2021) research shows that the internalization of values at the basic level must be carried out holistically through three dimensions of learning: cognitive (understanding of value concepts), affective (formation of moral attitudes and emotions), and psychomotor (application of values in real actions). This model is also in line with the contemporary Islamic education approach that emphasizes the integration of knowledge and manners as the basis for the advancement of civilization (Wan Daud, 2019). Thus, the process of internalizing values in primary education is not only a means of moral education, but also a strategy to build a generation with character that is able to balance worldly and spiritual demands in accordance with the principles of Islamic civilization.

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Islamic civilization views law as a means of justice and social order, politics as a mandate and participation, and economics as an instrument of community welfare (Chapra, 2016). These three

values are directly relevant to primary education because they can be used as a foundation for shaping children's characters to be honest, fair, responsible, and socially concerned.

The purpose of this study is to analyze how the process of internalizing legal, political, and economic values in basic education can strengthen students' Islamic character and to compare its implementation in Indonesia, Malaysia, and Brunei Darussalam within the framework of Islamic civilization.

Research Method

This study uses a library research method. The data sources include academic literature from Sinta and Scopus indexed journals, scientific books, and Islamic education policy documents from Indonesia, Malaysia, and Brunei Darussalam. The research stages include: First, literature collection through academic databases (Google Scholar, DOAJ, Sinta). Second, classification of sources based on their relevance to the themes of legal, political, and economic values in Islamic civilization. Third, content analysis to identify patterns and processes of value internalization in the context of basic education. Fourth, cross-country comparison to understand the models of implementation of Islamic values in each education system. In addition, this research was conducted descriptively and analytically using philosophical, sociological, and pedagogical approaches. The descriptive-analytical approach was chosen because it is in line with the nature of library research, which focuses on reviewing literature, the thoughts of prominent figures, and relevant educational policies to understand the process of internalizing values from the perspective of Islamic civilization (Creswell & Poth, 2018). Through descriptive analysis, this study systematically describes the phenomenon of values education at the elementary level based on empirical findings from various academic sources, while analytical analysis is used to interpret the meaning behind the concepts of legal, political, and economic values that are being studied. The approach used is a philosophical approach to explore the conceptual foundations of Islamic civilization as an educational paradigm that unites the dimensions of science and manners. Through this perspective, legal, political, and economic values are understood not merely as social norms, but as manifestations of the principles of monotheism and divine justice that guide human behavior towards worldly and spiritual balance (Al-Attas, 2018; Zarkasyi, 2020). In addition, a sociological approach is used to examine how these values are internalized in the context of basic education, including the role of the school environment, family, and community in shaping students' moral habitus (Berger & Luckmann, 2019; Syamsuddin, 2022). Meanwhile, a pedagogical approach is used to analyze learning strategies, exemplary methods, and habits that can effectively integrate Islamic values into teaching and learning activities (Tilaar, 2020; Hamzah & Mahmud, 2021).

These three approaches complement each other in providing a comprehensive understanding: the philosophical approach provides the ontological and epistemological basis for Islamic civilization values, the sociological approach explains the social and cultural context of education, and the pedagogical approach bridges the concept with classroom practice. Thus, the analysis in this study is not only theoretical but also contextual, enabling it to make a real contribution to the development of an Islamic civilization-based basic education paradigm in Indonesia, Malaysia, and Brunei Darussalam.

Hasil dan Pembahasan

The Concept of Internalization of Values in Islamic Education

Internalization is a process of gradually instilling values through cognitive (understanding), affective (appreciation), and psychomotor (practice) stages (Muslich, 2017). In Islamic education, internalization targets not only behavior, but also the formation of *niyyah* (intention) and spiritual awareness in students. According to Al-Attas (2019), the process of internalizing Islamic values in education cannot be understood merely as teaching or knowledge transfer (*instructional process*), but rather as a comprehensive effort to shape civilized human beings (*insan adabi*). This process, within the framework of Islamic civilization, takes place through three main approaches: *ta'lim*, *tarbiyah*, and *ta'dib*. These three approaches do not stand alone but form an interconnected system in shaping the intellectual, moral, and spiritual balance of students. The first approach, *ta'lim*, focuses on teaching the right knowledge. In this context, knowledge is not merely information, but truth that comes from

revelation and rationality in harmony with divine values (Al-Attas, 2018). At the elementary education level, *ta'lim* emphasizes the importance of guiding students to understand the concepts of Islamic law, politics, and economics in a simple but meaningful way. For example, teachers can introduce the values of justice and responsibility through thematic learning, or introduce the concepts of trust and honesty through collaborative project activities. Thus, *ta'lim* serves as a means of instilling normative knowledge that will later form the basis of ethical thinking for children (Hussin, 2021). The second approach, *tarbiyah*, contains the meaning of moral, *adab*, and character building. In Islam, *tarbiyah* encompasses the process of developing human potential comprehensively, namely physically, intellectually, and spiritually, in order to achieve human perfection. At the elementary education level, *tarbiyah* is realized through the habit of good behavior such as discipline, empathy, responsibility, and respect for teachers and peers (Rahman & Abdullah, 2020). This habit formation is not only formal in the classroom, but is also instilled through extracurricular activities, social interactions, and a religious school culture. Thus, *tarbiyah* becomes a bridge between the knowledge obtained through *ta'lim* and the life experiences that shape students' personalities (Kamarulzaman & Hashim, 2022). The third approach, *ta'dib*, is the core of the Islamic education process because it emphasizes the cultivation of spiritual awareness, morality, and social responsibility. *Ta'dib* not only teaches outward manners, but also inner awareness of humanity's position in the cosmic order and its responsibilities to God, fellow human beings, and nature (Nasr, 2020). In elementary school, *ta'dib* can be realized through reflective activities such as praying together, sharing spiritual experiences, and participating in social activities such as sharing with others. This process fosters awareness that knowledge and behavior must be accompanied by right intentions and high moral orientation (Ibrahim, 2021).

These three approaches, *ta'lim*, *tarbiyah*, and *ta'dib*, form a comprehensive philosophical unity in Islamic civilization. If *ta'lim* provides intellectual direction and *tarbiyah* develops emotional and social dimensions, then *ta'dib* perfects both through spiritual awareness. Thus, the process of internalizing values in basic education does not stop at the transfer of moral knowledge, but also builds existential awareness of the meaning of life and responsibility as caliphs on earth (Al-Attas, 2019; Wan Daud, 2022). This educational model is believed to be capable of producing a generation that is not only academically intelligent but also moral, civilized, and positively contributes to society and global civilization. In elementary schools, these three approaches, *ta'lim*, *tarbiyah*, and *ta'dib*, can be applied through contextual, reflective, and character-building learning strategies. The implementation of these values is not sufficient through cognitive teaching alone, but must be brought to life in the school culture, teacher role models, and value-based project learning activities. One concrete form of this integrative application is through the Pancasila Student Profile Strengthening Project (P5) program, which is currently being developed in the Merdeka Curriculum (Kemdikbudristek, 2022). Through this approach, students are invited to learn from real experiences and connect Islamic values with the context of their daily lives.

Furthermore, the principle of *ta'lim* in the context of P5 can be linked to the dimensions of critical and creative thinking, where students are encouraged to understand Islamic legal, political, and economic values through simple social case studies. For example, project activities on social justice and environmental responsibility can be used as a learning vehicle to understand the principles of *adl* (justice) and *amanah* (responsibility) as part of Islamic legal values (Amin, 2023). This approach is in line with the value of *ta'lim*, which emphasizes a rational understanding of the truth derived from revelation and science. The *tarbiyah* approach correlates with the dimensions of faith, piety to God Almighty, noble character, and mutual cooperation. Through school activities such as group prayers, group work, clean-up activities, or social service, values such as empathy, solidarity, and *amanah* can be instilled in students. Teachers act as *murabbi* who guide students not only to understand goodness but also to accustom themselves to doing good through concrete actions (Rahman & Abdullah, 2020). Thus, *tarbiyah* functions as a process of moral habituation that shapes children's social and spiritual character from an early age. Meanwhile, the *ta'dib* approach is closely related to the dimensions of independence, global diversity, and reflection on oneself and the environment. *Ta'dib* teaches spiritual awareness and social responsibility that encourages students to know their identity, respect differences, and contribute to a multicultural society (Nasr, 2020). In the context of Islam Nusantara, *ta'dib* also

means instilling manners as the foundation of universal virtue, where students are guided to realize that knowledge, faith, and charity are three inseparable elements in life (Zarkasyi, 2021).

More broadly, the application of Islamic values in the eight dimensions of the Pancasila Student Profile and Rahmatan lil 'Alamin, which include (1) faith and devotion to God Almighty, (2) noble character, (3) independence, (4) mutual cooperation, (5) embracing global diversity, (6) critical thinking, (7) creativity, and (8) leadership and social responsibility, can be understood as a modern actualization of the concepts of *ta'lim*, *tarbiyah*, and *ta'dib*. The synergy between the Islamic civilization framework and the national education paradigm makes elementary school not only a place for knowledge transfer, but also an arena for the formation of *insan kamil* who are well-balanced, religious, and contribute to global society (Abdullah & Hidayat, 2024).

In a comparative context, Malaysia and Brunei Darussalam have developed similar approaches through the *Integrated Islamic Education Model (IIEM)* and the *SPN21 Curriculum Framework*, both of which emphasize a balance between mastery of knowledge, morals, and social responsibility (Yusof & Salleh, 2021). Therefore, the integration of Islamic values into the eight dimensions of the student profile in Indonesia can be seen as a strategic step towards the revitalization of Islamic civilization in the modern era. With this approach, basic education is not only oriented towards academic competence, but also towards achieving a balance between the worldly and the spiritual, which is a hallmark of a civilized Islamic civilization.

Legal Values in the Perspective of Islamic Civilization

Legal values in Islam occupy a fundamental position in shaping a just and civilized way of life. Islamic legal principles not only regulate human relations, but also relate them to the dimensions of divinity and morality. The three main values that form the basis of Islamic law are justice ('adl), responsibility (*mas'uliyyah*), and balance (*tawazun*). Justice reflects the equality of rights and obligations of every individual before the law of Allah SWT, responsibility demands moral awareness to act in accordance with the mandate carried, while balance teaches harmony between individual rights and social interests (Al-Attas, 2019). These values form the foundation for the realization of a society that is *adl wa ihsan*, just and benevolent, as the ultimate goal of the Islamic legal system within the framework of a humane *civilization*. In the context of basic education, legal values serve as an important instrument in shaping children's moral and social awareness. The elementary school age is a period when children begin to understand the meaning of rules, discipline, and personal and social responsibility (Hasan, 2020). Through learning activities that instill order, honesty, and respect for the rights of others, schools become a space for internalizing Islamic legal values in daily life. Teachers, as role models, play an important role in exemplifying fair and consistent behavior, such as enforcing rules with compassion, appreciating students' efforts, and providing proportionate educational sanctions. Thus, the process of internalizing legal values does not stop at the cognitive level but continues to become a *moral habitus* that shapes the character of students. According to Al-Qaradawi (2018), Islamic legal education must be rooted in tawhid, because true legal awareness stems from the belief that justice is the nature and command of Allah SWT. Tawhid becomes the ethical basis that guides each individual to act justly, not merely because of social rules, but because of spiritual responsibility to the Creator. With this foundation of tawhid, legal education in elementary schools can be directed to build a transcendental awareness that violations of rules are not only social mistakes, but also a form of deviation from divine values.

In the Indonesian context, legal values are internalized through the dimension of "faith and noble character" in the Pancasila Student Profile, which includes the sub-values of discipline, honesty, responsibility, and trustworthiness (Kemdikbudristek, 2022). This dimension is in line with Islamic legal principles, where obedience to school rules is understood not merely as administrative compliance, but as a form of *worship* and moral responsibility. Through activities such as the Pancasila Student Profile Strengthening Project (P5), schools can integrate Islamic legal values into contextual themes such as "The Voice of Democracy," "Build Your Spirit and Body," or "Sustainable Lifestyle." These projects can be directed at fostering social legal awareness, such as the importance of fairness in decision-making, maintaining environmental cleanliness as a form of shared responsibility, or

respecting differences of opinion politely. Thus, the internalization of Islamic legal values in primary education not only prepares students to become law-abiding citizens, but also shapes individuals who are fair, responsible, and spiritually aware in their every action. This is a concrete step in realizing the ideal of *Islamic civilization* that upholds the law as an instrument of benefit and balance between the worldly and the spiritual aspects.

In Malaysia, Islamic legal education has been systematically developed through the National Islamic Education Curriculum (KPI), which places social justice, community responsibility, and moral integrity at the core of learning (Haron et al., 2019). This curriculum not only emphasizes the cognitive aspect of understanding Islamic law (fiqh), but also the affective and psychomotor dimensions through the habit of behavior that reflects the values of justice and obedience to the law of Allah SWT. In practice, Islamic law learning in Malaysian elementary schools is integrated with subjects such as *Akhlas Islamiah*, *Sirah Nabi*, and *Amalan Ibadah Harian*, which foster students' awareness of their rights and obligations in social life. In addition, co-curricular activities such as the "Budi Bahasa dan Nilai Murni" (Good Manners and Pure Values) and "Sekolah Penyayang" (Caring School) programs also serve as vehicles for instilling values based on compassion, discipline, and social responsibility (Ministry of Education Malaysia, 2020). Malaysia's approach shows that the internalization of Islamic legal values is not only carried out through formal regulations, but also through the cultivation of Islamic values throughout the school ecosystem. Teachers act as *murabbi* who not only deliver material but also instill manners and justice in the teaching and learning process. Thus, Islamic legal education in Malaysia shapes students who are not only normatively obedient but also understand the moral and spiritual meaning behind each rule. This is in line with the idea of *tamadun Islam* which views law as a means of shaping civilized individuals, not merely a mechanism of social control.

Meanwhile, in Brunei Darussalam, the Malay Islamic Beraja (MIB) system is the main philosophical framework in national education, including at the elementary level. MIB contains three main pillars: Malay national identity, Islamic values, and obedience to the king as a symbol of social unity (Salleh & Rahman, 2021). In the context of primary education, Islamic legal values are internalized through religious learning oriented towards understanding Sharia and moral responsibility towards society. The Brunei Darussalam curriculum emphasizes education in faith, worship, and muamalah, with a focus on legal awareness as part of spiritual obedience and devotion to Allah SWT. The implementation of legal values in the MIB system is also reflected in school activities such as the "Character Building through Islamic Values" and "Obeying the Law as Worship" programs, which instill the understanding that obedience to state and school rules is part of worship. With this approach, Brunei has succeeded in combining Islamic legal values with religious nationalism without neglecting the principles of universal justice and social responsibility.

A comparison between Malaysia and Brunei Darussalam shows that both countries have a strong commitment to integrating Islamic law into basic education, but with different emphases. Malaysia emphasizes a pedagogical and curricular approach with a focus on shaping socially just behavior, while Brunei places more emphasis on an ideological and cultural approach through the MIB system, which unites law, religion, and leadership within a single national spiritual framework. For Indonesia, the practices of these two countries can serve as a reflective model for strengthening the Islamic law dimension in the Merdeka Curriculum. The internalization of the values of justice and social responsibility can be strengthened through student profile projects that foster legal and moral awareness based on the values of Islam Nusantara. Thus, legal education in Indonesia is not only oriented towards compliance with rules, but also towards the formation of social justice and spirituality in students as a manifestation of the application of Islamic civilization in the realm of basic education.

These three countries show that Islamic legal education does not stop at the introduction of norms and regulations, but is oriented towards the formation of legal manners, namely moral and spiritual awareness in implementing rules based on divine values. Legal manners emphasize that obedience to the law is not merely the result of external coercion, but arises from an inner understanding that every action has a dimension of accountability before Allah SWT. In this context, Islamic legal education serves to foster personal integrity, a sense of justice, and social awareness from an early age through exemplary behavior, habituation, and reflection on values in everyday life at school.

This approach is in line with the views of Al-Attas (2019) and Al-Qaradawi (2018) that the ultimate goal of Islamic education is to shape adabi individuals, namely civilized people who understand law not only as a system of rules, but also as a path to worldly and spiritual well-being and balance.

Political Values and Leadership in Primary Education

In Islamic civilization, politics is understood not merely as a matter of power or domination, but as a divine mandate to uphold justice ('adl) and benefit (*maslahah*) in social life (Rahman, 2019). This view is rooted in the principle that all forms of leadership are a moral responsibility that must be carried out with honesty, wisdom, and the intention to serve, not to seek personal gain. In the context of education, especially at the elementary level, Islamic political values need to be internalized early on so that students understand the meaning of leadership (*qiyādah*), social responsibility, and participation in decision-making through deliberation. Primary education is the most strategic stage in shaping children's social awareness and leadership because at this stage they begin to learn to interact, organize themselves in simple ways, and understand the concepts of justice and shared rules (Hasanah, 2021). Through learning activities that involve group work, class discussions, or collaborative projects, teachers can instill Islamic political values such as *syura* (deliberation), *amanah* (responsibility), and *ukhuwah* (brotherhood). These values form the basis for the growth of a civilized democratic character, a form of "moral politics" in the Islamic perspective that balances freedom with responsibility.

Al-Ghazali in *Ihya' Ulumuddin* emphasizes that true leadership is not measured by how much power one has, but by how much benefit one provides to the people. Therefore, Islamic political education at the elementary level must be directed towards the formation of character-based leadership, where every child is encouraged to be honest, trustworthy, and able to listen to and respect the opinions of others. In the context of the Merdeka Curriculum in Indonesia, these values are implemented through the dimensions of "mutual cooperation" and "global diversity" in the Pancasila Student Profile, which, when combined with the principles of *Islamic civilization*, can foster a generation of leaders who are fair, moral, and oriented towards social welfare. Political education within the framework of *Islamic civilization* is not a doctrine of power, but rather a process of cultivating values that prepare students to become citizens with integrity, capable of deliberation, and responsible in leading themselves and their environment towards a just and civilized society.

In Indonesia, Islamic political values are internalized contextually through Pancasila and Civic Education (PPKn) lessons and extracurricular activities that encourage deliberation, cooperation, and shared responsibility (Rahmawati & Saefullah, 2022). PPKn learning at the elementary school level not only instills formal concepts about the government system, but also shapes moral awareness about the meaning of fair and democratic leadership. Teachers play an important role as models of Islamic leadership who exemplify the values of trustworthiness, fairness, and wisdom in making decisions in the classroom. Through simple practices such as electing a class president, dividing group tasks, or reflective discussions, students learn to respect others' opinions and understand that fair decisions are born from deliberation. This approach reflects the Islamic value of *syura* (deliberation), which places participation and dialogue as means of achieving mutual benefit. In addition, the Pancasila Student Profile curriculum strengthens the political dimension of Islam through the values of mutual cooperation, global diversity, and independence. These values are in line with the teachings of *Islamic civilization*, which emphasize a balance between individual rights and the interests of society. Thus, political education in Indonesia is not directed at ideologization, but rather at shaping moral leadership that fosters a sense of responsibility, solidarity, and collective awareness.

In Malaysia, the approach to Islamic political education is integrated into the Islamic Studies and Citizenship Education curricula, which are based on Islamic morals (Zainudin & Musa, 2020). The main focus is not on structural political aspects, but on moral and social responsibility as a form of participation in a civilized (madani) society. The Malaysian curriculum places the concepts of *ukhuwah* (brotherhood), *amanah* (responsibility), and *syura* (deliberation) as basic values in citizenship education. Teachers are encouraged to relate lessons to real-life examples in the community, such as mutual assistance activities, social services, or student organizations at school. The "Student Leadership Development" and "Kelab Rakan Muda Islam" programs provide a platform for students to learn to

manage responsibilities, make collective decisions, and internalize Islamic leadership values through direct practice.

The Malaysian approach has a distinctive characteristic, namely moral and spiritual-based political education, where Islamic values are the main foundation for the development of civic awareness. In this context, politics is understood as social worship (*ibadah ijtimaiyyah*), which is a form of devotion to Allah SWT through service to the community and the enforcement of social justice. Meanwhile, in Brunei Darussalam, Islamic political education is delivered through the Malay Islam Beraja (MIB) ideological narrative, which serves as the philosophical and cultural foundation of the state. The MIB system instills the values of loyalty (*wala'*), social responsibility (*mas'uliyah ijtimaiyyah*), and allegiance to a just leader (*ta'at li al-imam al-'adil*) as an integral part of character education from elementary school onwards (Rahman, 2019). The Brunei curriculum teaches that leadership is a mandate and a form of worship, not a means of gaining power. Through religious and civic education, students are taught the importance of obedience to the law, love for the country, and devotion to leaders who uphold Islamic values.

School programs such as "Pelajar Berjiwa MIB" (Students with MIB Spirit) and "Generasi Berdaulat" (Sovereign Generation) serve as a means of forming an Islamic political identity rooted in local culture and universal Islamic teachings. Thus, Brunei's education system not only shapes loyal and disciplined citizens, but also individuals who understand leadership as a form of moral and spiritual responsibility. A comparison of the three countries shows different but complementary approaches. Indonesia emphasizes character-based political education and participatory democracy, Malaysia highlights moral political education based on Islamic morals, while Brunei emphasizes ideological political education based on royal values and Islamic sharia. All three have a common orientation, namely to shape a generation that is civilized, responsible, and aware of the mandate of leadership as part of worshiping Allah SWT. Thus, the internalization of political values in basic education shapes social awareness that leadership is a form of service (*khidmah*) rather than domination of power.

Islamic Economic Values and Student Social Literacy

Nilai Economic values in Islam are rooted in the principles of justice (*'adl*), honesty (*sidq*), responsibility (*amānah*), and social welfare (*falāh*). From an Islamic civilization perspective, economics is not only understood as a material activity to fulfill life's needs, but also as a means of worship and devotion to Allah SWT (Ahmad & Ismail, 2020). Islam views that every form of economic activity must be based on right intentions, fair ethics, and concern for others. This principle is reflected in the prohibition of usury, fraud, and exploitation, as well as the encouragement to uphold social solidarity through zakat, infaq, and sadaqah. Thus, Islamic economic values have a dual orientation: productive in the worldly sense and spiritually oriented in the hereafter. In the context of basic education, Islamic economic values can be internalized through learning that instills financial responsibility, social empathy, and a simple attitude in everyday life. At the elementary school age, children begin to learn about the concepts of ownership, money management, and sharing, making it the ideal time to shape ethical economic awareness (Rahman & Mahmud, 2021).

Programs such as school savings, mini market honesty projects, and social activities such as regular donations not only train children in arithmetic and saving, but also instill the meaning of trust, honesty, and social responsibility. Children learn that wealth is not the goal of life, but rather a trust that must be used for the benefit of oneself and society. Teachers have a central role in instilling Islamic economic values through exemplary behavior and reflection on values in learning activities. For example, teachers can link mathematics lessons to the concepts of almsgiving and zakat, or invite students to reflect on the meaning of balance between personal needs and social concerns. This approach reflects the value of *tawazun* (balance), which is at the core of Islamic economic ethics, whereby individual welfare should not be achieved at the expense of social justice. In addition, the Pancasila Student Profile Project in the Merdeka Curriculum can be integrated with the principles of Islamic civilization through the themes of "Ethical Entrepreneurship" and "Build Your Spirit and Body," which foster a spirit of hard work, responsibility, and mutual cooperation in halal and fair entrepreneurship.

In Malaysia, Islamic economic education has been formalized through the *Entrepreneurial Education* policy in Islamic primary education (Mansor *et al.*, 2019). This program not only trains entrepreneurial skills but also instills halal values, Islamic business ethics, and social responsibility. The *Islamic Entrepreneurship* curriculum in Malaysian elementary schools emphasizes the importance of integrity and honesty in economic activities. Students are taught to value their own efforts (*ikhtiar*), avoid consumptive behavior, and share profits with others. Activities such as halal-based school bazaars, the "Student Cooperative Market" project, and community charity days are concrete means of internalizing Islamic economic values that shape generous, productive, and empathetic attitudes. Meanwhile, in Brunei Darussalam, Islamic economic values are integrated through the Malay Islam Beraja (MIB) based education system, which emphasizes spiritual awareness and social responsibility in wealth management. Primary education in Brunei instills the values of zakat, almsgiving, and waqaf through activities directly connected to the surrounding community, such as the "School Care Program" and "Islamic Charity Day" (Salleh, 2021). Through these activities, students are trained to practice the values of empathy and social solidarity from an early age. The principle of *maslahah* is the basis for every educational economic activity, namely that every form of ownership and economic transaction must contribute to collective welfare.

Both Malaysia and Brunei demonstrate a consistent approach in linking Islamic economics with moral and spiritual character building. Malaysia emphasizes the development of ethical entrepreneurial skills oriented towards social welfare, while Brunei emphasizes the spiritualization of economics through strengthening awareness of zakat and sharing. Indonesia, although more pluralistic, can adopt both approaches through the integration of Islamic economic values in contextual learning projects that shape students to be thrifty, honest, generous, and responsible. Thus, the process of internalizing economic values in basic education not only builds Islamic financial literacy but also shapes economic morality that is fair and worship-oriented. Economics in the perspective of Islamic civilization is not merely a lesson about numbers and transactions, but character education that balances the worldly and spiritual dimensions. Through basic education, the younger generation is prepared to become productive, moral individuals who are able to manage resources responsibly in order to achieve *falah*, or complete happiness and prosperity in this world and the hereafter.

Comparative Analysis Between Countries

Cross-country comparative analysis aims to understand how Islamic legal, political, and economic values are implemented in the basic education systems of Indonesia, Malaysia, and Brunei Darussalam. These three countries have strong Islamic civilizational roots, but exhibit different characteristics in their approaches to curriculum, pedagogical strategies, and the values instilled in students. Through this comparison, best practices in Islamic civilization-based education can be identified that are relevant to strengthening the character, spirituality, and social skills of students at the basic level. The results of the comparative analysis are shown in Table 5.1 below.

Aspect	Indonesia	Malaysia	Brunei Darussalam
Internalization Model	Contextual through the Merdeka Curriculum	Systematic through Islamic Education National	Traditional MIB-based
Teacher Role	Exemplary behavior and habit formation	Moral-ethical guidance	Educators of Islamic values and loyalty
Policy	Integration of Islamic values into student profiles	Supported by national sharia institutions	Focused on MIB philosophy
Value Focus	Tolerance, social justice	Ethics, responsibility	Trustworthiness, loyalty, justice

Source: Data managed by researchers

This analysis shows that the internalization of Islamic values in the three countries confirms the close relationship between education and civilization. Indonesia is still in the integration stage, Malaysia is in the institutionalization stage, while Brunei has reached the stage of consolidating values in the national system.

Conclusion

This study concludes that the internalization of legal, political, and economic values within the framework of Islamic civilization is an important foundation in shaping the character and spiritual awareness of elementary school students. Islamic civilization places education as a means of shaping well-rounded individuals who are balanced between the worldly and the spiritual. Indonesia, Brunei Darussalam, and Malaysia demonstrate different practices in applying these values, but they share the same goal: to build a civilized, just, and responsible generation. Therefore, basic education needs to strengthen strategies for internalizing values through role modeling, Islamic school culture, and project-based learning that instills the meanings of justice, trustworthiness, and prosperity. Further research can be directed towards developing a model of Islamic civilization-based learning that is contextual to the culture of the archipelago, so that Islamic legal, political, and economic values can shape the profile of students with the character of *rahmatan lil 'alamin*.

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