

INTERNALIZATION OF THE VALUES OF RELIGIOUS CHARACTER IN LEARNING ACTIVITIES AS AN EFFORT OF CHARACTERISTICS ISLAMIC MANNERS

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ABSTRACT

This research is motivated by the phenomenon of the progress of the times that change the way of life and human interaction, with the help of current technology it is easier to violate the norms of society and religion. Therefore, it is necessary to fortify oneself with religious character values. This study uses a type of library research research, namely research conducted through data collection and scientific writing that aims to solve a problem. The results of the study indicate that the internalized religious character values are the Illahiyyah values (related to God) and the Insaniyyah values (related to humans). The steps used consist of three stages, namely the value transformation stage, the value transaction stage, and the value transinternalization stage. The method used is a direct and indirect method, through separate subjects and integrated into all subjects, through activities outside the subject, namely habituation or self-development, through example (uswah hasanah), through advice and pay attention as well as reward and punishment methods.

Keywords: internalization, religious character values, and Islamic adab.

INTRODUCTION

Adab in Islam cannot be separated from the daily activities of a Muslim starting from waking up to going back to sleep. We know that the difference

between man and animals is reason or science¹. But the higher level of science is adab or morals. Because no matter how much knowledge without being accompanied by good adab will be able to make humans behave like animals. Civilized people are certainly knowledgeable, people with knowledge are not necessarily civilized." Imam Malik Rahimahullah once said to a young Quraysh, "Learn adab before learning a science." Why do scholars prioritize studying adab? As Yusufbin Al-Husayn said, "By studying adab, you will be easy to understand knowledge."

So far there is a presumption that the task of teaching Islamic adab-adab is the responsibility of Islamic Religious Education (PAI) teachers, when in fact this is the joint responsibility of all teachers even principals, deputy principals, TU staff including security guards and cleaning services (school guards) must play a role in teaching Islamic adab-adab to learners².

To familiarize Islamic adab-adab, the value of religious character (religious) needs to be internalized in every learning activity of PAI field of study and general field of study, so that all teachers have an important role in teaching Islamic adab-adab. This article seeks to provide thought based on library research studies on islamic habituation efforts through the value of internalized religious character in learning activities.

The root of all evil and evil actions, evil actions, lies in the loss of character. Strong character is clothing fundamentals that give the human population the ability to a life filled with goodness and virtue, free from violence and immoral acts. Character is a foothold of knowledge and skills³.

Knowledge without the correct personality foundation is misleading, and skills without self-awareness would be devastating. The character will form motivation, which is formed by methods and processes that dignified. Character is not just an outward appearance, but revealing implicitly hidden things. Good character includes understanding, concern and action based on ethical values, and covers the cognitive, emotional, and behavioral aspects of moral life. In human formation, according to Sudewo, the role of character does not can be put aside, in fact it is actually this character that puts someone's good or bad. The position of the character is not a companion competence, but becomes the basis, spirit, or soul. Further, without character, self-improvement of competence can run wild, run without rule sign. According to the Ministry of National Education that "Character is the character, character, character, or a person's personality in the form of the

¹ Ummu Kalsum Yunus and Kurnia Dewi, "Streategi Guru Akidah Akhlak Dalam Menanamkan Karakter Islami Peserta Didik MTs. GUPPI Samata Gowa," *Jurnal Isnfirasi Pendidikan* VII, no. 1 (2018): 93.

² Titin Nurhidayati, "Inovasi Pembelajaran PAI Berbasis Multiple Intelligences," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2015): 23–56.

³ Ali Miftakhu Rosyad, "Urgensi Inovasi Pembelajaran Islam Dalam PAI," *Al-Afkar, Journal for Islamic Studies* 2, no. 1 (2019): 64–86, <https://doi.org/10.5281/zenodo.3553865>.

results of internalization various virtues that are believed and used as a basis for ways of looking, thinking, behaving, and acting

Character from the Islamic point of view, there is no scientific discipline that separate from Islamic ethics. And the importance of the comparison between reason and revelation in determining moral values is open to debate. In Islam has three main values, namely morality, adab, and example The education unit has actually been developing and implementing character-building values through operational programs respective educational units⁴. This is a precondition of education character in the education unit which is currently being strengthened with 18 values from the results of the Curriculum Center empirical study. In order to more strengthening the implementation of character education 18 values have been identified sourced from religion, Pancasila, culture, and educational purposes national level, namely: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love the Land Water, Rewarding Achievement, Friendly/Communicative, Peace-loving, Passionate Reading, Environmental Care, Social Care, and Responsibility⁵.

Character education is everything a teacher does, which able to influence the character of students. Teachers help shape student character. This includes exemplary how teachers behave, the way the teacher speaks or conveys the material, how the teacher is tolerant, and various other related matters. Character education should be given to formal education, especially TK/RA, SD/MI, SMP/MTs, SMA/MA, SMK, MAK and Universities through learning and extracurricular activities, the creation of an educational unit culture, and habituation. Character education works:

1. Develop the basic potential to be kind, think well, and well behaved.
2. Strengthen and build the behavior of a multicultural nation.
3. Improving the nation's civilization that is competitive in world relations.

Character education through extracurricular, extracurricular activities is an educational activity outside of subjects and counseling services to assist the development of students according to their needs, their potential, talents, and interests through activities specifically organized by educators and or education personnel who capable and competent in school. The vision of extracurricular activities is the development of potential, talent, and interest optimally. In addition, also for the growth of independence and the happiness of students that are useful for themselves, their families, and public. There are two missions of extracurricular activities. First, provide a number of activities that can be selected by students in accordance with the their needs, potential, talents and interests. Second, organize

⁴ Rosidah Rosidah, Akil Akil, and Taufik Mustofa, "Pengaruh Penerapan Model Pembelajaran Number Head Together (NHT) Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Aqidah Akhlak MI Al-Wasthiyah Kotabaru Karawang," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 2 (2020): 287–90.

⁵ Ali Miftakhu Rosyad, "Implementasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Muhammadiyah Se-Kabupaten Indramayu. Al-Afkar," *Journal for Islamic Studies* 4 (n.d.).

activities that provide opportunities for students to express themselves freely through independent activities and/or group.

There are 4 types of characters that have been known and implemented in educational process. Here are the four types of characters:

1. Character education based on religious values, which is the truth revelation of God (moral conservation).
2. Character education based on cultural values, among others in the form of character character, Pancasila, literary appreciation, and the example of historical figures and the nation's leaders (environmental conservation).
3. Environmental-based character education (environmental conservation).
4. Character education based on self-potential; namely personal attitude, the result of the process awareness of self-potential learning directed at improving quality of education (humanist conservation).

The internalization of character values in schools can be implemented through: various ways. One way is through activities extracurricular. In every school there are various forms of activities extracurricular, the school provides a vehicle to hone talents and interest for its students and of the many forms of extracurricular, Hadroh extracurricular is an option to instill values character for students.

RESEARCH METHODS

This research uses a type of library research that is research conducted through data collection and scientific papers that aim to solve a problem. Basically, the study of literature belongs to the category of qualitative research because there is an interest in interpretation and finding the meaning of written texts. Literature research directs its research to the study and search of ideas and the characteristics of thought and on sources of literature such as manuscripts, written works and so on. Thus, to research the habituation efforts of Islamic adab-adab through the value of internalized religious character in this learning activity is analyzed using written sources from relevant writings.

RESULTS AND DISCUSSION

Internalization of The Value of Religious Character in Learning

Religious is a obedient attitude and behavior in carrying out the teachings of the religion he embraces, tolerant of the implementation of worship of other religions, and lives in harmony with followers of other religions. Religion is the perception and implementation of religious teachings in everyday life. The internalization in the Great Dictionary of Indonesian (KBBI) is interpreted as imagination, deep mastery that takes place through coaching, guidance, counseling, management, and so on. Internalization is a process of deep imagination, mastery of the value of religious character combined with the values of education as a whole whose goals can reflect a good personality or character in learners. The value of religious character can be internalized in all learning activities so that all teachers both teachers in PAI and teachers of general studies fields have the same responsibility.

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1. Divine Values

The value of Illahiyyah is a value related to Allah or *hablumminallah*. This Divine value can be instilled to learners in joint do'a activities before learning. In the recitation of prayer there are values of religious character such as *Faith, Islam* and *ihsan*. At the time of praying all children must follow the rules that have been determined, ranging from the sitting position, hand position and eye view. In the do'a there is also the value of tawakkal. In addition, a teacher when delivering learning materials does not forget to say thoyyibah sentences such as Alhamdulillah when getting happiness, God willing when promising Subhanallah, Maa Shaa Allah when witnessing the awesome, Astaghfirullah when making mistakes and others. In these thoyyibah sentences there are religious character values such as gratitude (thanking Allah, mahabbah (loving Allah), khouf (fear of Allah's punishment), roja (hope of Allah's love) and others.

b. Human Value

Insaniyyah value is the value associated with fellow human beings or *hablumminannaas*. To instill human values at the time of learning, the teacher gives advice related to good character or behavior such as politeness, manners, honesty, patience, diligent, mutual help and others, reinforced again by conveying the propositions of the Qur'an, hadith or qoul ulama. In addition to giving advice, teachers also provide examples of how to behave well such as exemplifying to be grateful when getting help from others, saying the word ma'af if you make mistakes intentionally or unintentionally, saying the word please when asking for help to others.

Internalization Measures

Character education requires a process or stage systematically and gradually, in accordance with the growth and development phase of learners. Character is developed through the stages of knowledge (knowing), implementation (acting), and habit (habit). So the character is not limited to knowledge alone, a person who has knowledge of goodness is not necessarily able to act according to what he knows if not trained to do the good. Getting used to Islamic adab-adab is currently

needed. Seeing the condidsi of children today is very concerning, especially along with the rapid development of technology, which has a major impact on the development of children. The events of juvenile delinquency today are increasing, ranging from cases of fights, still fighting, bullying each other with friends, pregnant out of wedlock, then there are also those who have been involved in drug cases even to murder cases. This is because one of them lacks their understanding of adab and morals.

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In the process of internalizing character values according to Muhaimin there are several stages including:

1. Value Transformation Stage

At this stage the teacher simply informs the values of good character and not good to the learners through verbal communication..

2. Value Transaction Stage

Namely the stage of value education by way of two-way communication or interaction between learners with teachers that are reciprocal interactions. If at the stage of communication transformation is still in one-way form, namely active teachers but in this transaction teachers and learners alike have an active nature in this stage the teacher not only provides information between good and bad values but rather in the form of examples of practice and learners are asked to give the same response, namely receiving and practicing character values.

3. Value Transinternization Stage

This stage is much deeper than just a transaction. In this stage the teacher's appearance in front of the student is no longer his physical figure, but his mental attitude (personality) as well as the student responds to the teacher not only his movements or physical appearance, but his mental attitude and personality. Therefore it can be said that in transinternization this is communication and personality that each is actively involved then the process of trasninternization ranging from simple to complex, namely starting from:

- a) Listening(*Receiving*) is the activity of participants to be willing to accept the stimulus in the form of new values developed in affective attitudes.
- b. *Responding* is the willingness of participants to respond to the values they receive and reach the stage that has the satisfaction to respond to those values.
- c. Giving Value(*Valueing*) is a continuation of the activity of responding to the value of being a student able to give new meaning to the values that arise with the kroteria of values that are believed to be true.
- d. Organizing Values(*Organization Of Value*) is the activity of participants to regulate the enactment of the value system that he believes to be the truth in

the practice of his own personality so that he has a different value system from others.

- e. *Characterization By A Value Or Value Complexis* by familiarizing the true values that are believed and organized in the practice of personality so that the value has become a character or personality that can no longer be separated from the character.

The methods that can be applied in the framework of internalization of religious values in schools are as follows:

1. Direct and Indirect Methods.

Direct method means done directly by providing materials that contain religious value from the source. Meanwhile, the indirect method is through stories that contain religious values in the hope that the wisdom can be taken by students.

2. Through Its Own Subjects and Integrated Into All Subjects. Through its own subjects, such as Religious Education and Citizenship Education (PKn). Meanwhile, integrated into all subjects means through all existing subjects, such as maths, IPA, Indonesian and others.

3. Through Activities Outside the Subjects, Namely Through Habituation-Habituation or Self-Development. The point is through all activities outside of learning commonly called extracurricular activities in the form of habituation-habituation of noble moral values contained in it, such as through imtaq activities, Tadarus Al-Quran, and Solat Jamaah.

4. Through the Method of Exemplary (*Uswah Hasanah*).

Keteladanan is played by the principal, teachers, and employees of the school. The example at home is played by both parents of students or other people who are older. Meanwhile, transparency in society is played by community leaders from the lowest to the highest.

5. Through Advice and Attention.

Teachers and parents should always give special advice and attention to students or their children in the framework of character training. This method is also very helpful in motivating students to have a commitment to religious rules or values that must be applied.

6. Reward and Punishment Methods.

The reward method is the giving of gifts as a stimulant to students or children to be motivated to do or behave nobly, while the punishment method is the provision of sanctions as a deterrent effect for learners or children so as not to dare to do evil (bad behavior) or violate applicable rules.

C. The Cultivation of Islamic Adab-adab

Getting used to Islamic adab-adab is currently needed. Seeing the condidsi of children today is very concerning, especially along with the rapid development of technology, which has a major impact on the development of children. The events of juvenile delinquency today are increasing, ranging from cases of fights, still fighting, bullying each other with friends, pregnant out of wedlock, then there are also those who have been involved in drug cases even to murder cases. This is

because one of them lacks their understanding of adab and morals. Therefore, the efforts to habituate Islamic adab-adab is the right way to instill religious values to learners so that later it will further strengthen their bulwark from the negative impact of the development of science and technology. The habituation of Islamic adab includes:

Adab hangs out with older ones, such as grandparents, fathers, older brothers, upperclassmen. The way to get along with them is:

1. Giving greetings
2. Shake hands when meeting him
3. Speak politely
4. Don't offend him
5. Listen to his advice
6. Do good to him
7. Be willing to help him as much as we can, if he needs our help
- b. Adab hangs out with younger ones, such as younger siblings, younger siblings at school, smaller playmates. The way to get along with them is:

1. Our speech must be polite
2. Give her affection
3. Do what we say
4. Set a good example
5. Advice well if he does wrong
6. Help if he encounters difficulties
7. Be patient if he is strong on his will
- c. Adab hangs out with peers, i.e. one-class friends or playmates. The way to get along with them is:

1. Giving greetings
2. Shake hands when meeting him
3. Forgive him when he does wrong
4. Do good to him, for example helping and helping him
5. Respect and respect each other
- d. Adab speaks, namely:
 1. Speak honestly not lie
 2. All talk must be good
 3. Stay away from vile words (rude or dirty), denounce, curse
 4. Avoid ghibah (gossiping) and complain
 5. Avoid calling each other bad titles
 6. Speaking should be clear and easy to understand
 7. Avoiding saying the wrong thing
 8. Stay away from heated debates
- e. Adab eats and drinks, namely:
 1. Wash your hands before eating
 2. Sit well

لَا يَشْرَبِينَ أَحَدٌ وَنُكْمٌ قَائِمًا

"Do not let any of you drink while standing." (HR. Muslim,

Riyadushshalihin hadith no. 112)

3. Read bismillah and do'a

اللَّهُمَّ بَارِكْ لَنَا فِي مَارَزِّ قَتْنَا وَفَنَاءِ عَذَابِ النَّارِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(HR. Abu Dawud, book of Al-Adzkaar An-Nawawy page 205)

4. Using the right hand

يَا غُلَامُ سَمِّ اللَّهَ كُلَّ يَمِينِكَ وَكُلَّ مِمَّا يَلِينِكَ

"O little boy, read bismillah, eat with your right hand and start with the one nearest to you." (HR. Bukhari-Muslim, Riyadhushshalihin hadith no. 103).

5. Take the nearest one

6. Not blowing food or drinks

7. Together to be more blessed

8. Not excessive

9. Leave no food on the plate

10. Not denouncing food

11. Read the do'a after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

"All praise to Allah who has fed and drank to us and who made us Muslims." (HR. Abu Daud no. 332, Ibn Majah no. 3274 and kitab Al-Adzkar An-Nawawi page 212)

12. Cleaning cutlery

13. Wash your hands

f. Adab when it rains, namely:

1. Praying when the rain begins to fall

اللَّهُمَّ صَيِّبْنَا رَوْعًا

"O Allah, bring down to us the rain." (HR. Bukhari 1032).

2. Not to reproach the rain

3. Praying when you hear lightning

4. Take blessings from the rain

5. Multiply do'a and istighfar

g. Adab sleeps, namely:

1. Adab before going to bed

Trying to go to bed early

-ablution before going to bed

-witir prayer

-wagging bedding

Sleeping on your side on the right side

-muhasabah

-read do'a and wirid

Sleeping adequately and not overdoing it

2. Adab wakes up

Trying to get up before dawn

-Dhikr and reciting prayer, ablution then praying

- when waking up it is recommended to make the bed, wash both palms first

before ablution

(Fiqh class 6 MPP Al-Irsyad)

h. Adab defecation, namely:

1. Shut yourself up and stay away from humans when urinating
2. Keep his clothes from getting unclean
3. Undress after entering the toilet and closing the toilet door
4. Reading the do'a entering the toilet
5. Put the left foot first when entering the toilet and put the right foot first when coming out of the toilet
6. Read the do'a out of the toilet

(Fiqh class 6 MPP Al-Irsyad)

i. There is communication on social media, namely:

1. Start and end with a do'a
2. Be intended for God or for good
3. Not addicted often online
4. Do not neglect worship or obligations
5. Not to spend time resting the body
6. Selective in choosing friends
7. Keep an eye on speech, speech or writing
8. Be smart, beware of internet criminals

(Ar-Rasyad class 6 chapter morals)

CONCLUSION

From the discussion of the research results that the authors describe in The thesis entitled Internalization of Islamic Religious Education values in shaping the character of students can be concluded as follows :

1. values of religious education Islam that is able to develop the character of students according to with the teachings of Islam. The characters developed are Spiritual, teamwork, diligent and work hard, harmonious, and disciplined.
2. The strategy of internalizing Islamic religious education carried out by students is through example, habituation, direction, and motivation by creating games that contain education. With fun activities will be with it is easy to internalize students so that they can instill character as expected and intended. The strategies carried out by school principals to support the scouting program is to provide facilities that sufficient, making policies, and monitoring and evaluation.
3. The results of the process of internalizing the values of Islamic religious education in shaping the character of students experience a slight deviation such as there are still students who lack discipline in attending school, attending class, or in performing prayers. The contributing factor is the lack of examples from those around him and also because of the use of poorly directed technology.

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