Internalization Of Islamic Religious Education Values In Social Changes In Puberty Period

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Abstract:

This article aims to describe the internalisation of the values of Islamic religious education in the social changes in puberty period. Adolescence is an important period in human development. Adolescents experience various problems regarding the stages of development they are undergoing. The challenges faced by young individuals in navigating societal shifts underscore the crucial necessity for a profound and all-encompassing integration of Islamic religious education into their daily lives. In writing and compiling this article, the authors used a type of library research, which is a method of searching and gathering information by reading carefully and drawing conclusions from existing accredited research journals. The research results obtained show the internalisation of the values of Islamic religious education in the spiritual dimension, cultural dimension, and intelligence dimension, which are very influential in social change during puberty for adolescents. Schools and parents must work together to internalise the values of Islamic religious education for social change during adolescence. Schools and parents must also work together to foster and guide children in dealing with the changes that occur during puberty. By instilling the values of Islamic religious education, it is hoped that children will become strong, qualified, and IMTAQ individuals with a high level of science and technology.

Keywords: Internalization, Islamic Religious Education, Social Change, Puberty

Introduction

Adolescence is the most crucial phase and deserves more attention. Besides being a transitional period towards adulthood, teenagers also face complex physical and emotional changes. During this time, they begin to search for their identity, shape their moral values, and determine the direction of their future. It is essential for parents, educators, and society to provide appropriate support and guidance so that adolescents can confidently face these challenges, develop their potential, and grow into responsible and productive individuals for the community. Investing in attention and understanding during adolescence will help lay a strong foundation for their development and success in adulthood.

God. The Creator, created man into a perfect being, with his various dimensions being caliphate on earth. In their development, humans go through various periods of development ranging from infancy, childhood, adolescence, and adulthood. Puberty is a transitional period in which there are various physical and psychological changes. Puberty is synonymous with youth. Puberty is a process of

maturation and growth that occurs at a time when the reproductive organs begin to function and secondary sexual characteristics appear.1 Adolescence is considered a time of storms and stress. Because they have the free will to choose their own destiny. At that time, teenagers are well guided to become responsible individuals. If not guided, teenagers can become people who do not have a good future.2

Steinberg suggests that adolescence is divided into three phases: early adolescence (ages 10–13), middle adolescence (ages 14–17), and late adolescence (ages 18–21).3 According to the WHO, adolescents are between the ages of 10 and 24. According to Santrock, adolescence is the phase in which individuals live between the ages of 11 and 18.4 According to Shaykh M. Jamaluddin Mahfudz, the age of 12 years to 15 years is called the initial phase of adolescence; the age of 15 years to 18 years is called the mid-adolescent phase; the age of 18 years to the age of 22 years is called the plenary phase of adolescence; and the age of 22 to 30 years is called the phase of maturity and youth.5 In Tafsir Ayat al-Ahkam, it is stated that a male child is considered to have reached puberty (baligh) when he has a wet dream (i.e., seminal emission), which is an agreed-upon view among scholars. On the other hand, the signs of puberty for a female are pregnancy or menstruation, and when either of these occurs, she is considered to have reached the limit of bâligh (maturity).6 According to Imam Shafi'i, the limit of bâligh is 15 years for men and 9 years for women. 7

The challenges of young people's development, which include the development of intellectual abilities, stress, and new expectations, make them susceptible to disorders in the form of thoughts, feelings, and behaviors. Therefore, it is not uncommon for teenagers to take risks by engaging in juvenile delinquency. Anna Freud claimed that adolescence is a developmental process that includes changes related to psychosexual development and changes in relationships with parents and their ideals. The formation of ideals is the process of forming future orientations.8

Juvenile delinquency has become a prominent concern in the digital era, as news and information about teenage behavior are readily accessible through social media and electronic media. Various cases of juvenile delinquency can be observed in news reports of student fights, school vandalism, drug consumption, acts of violence, and other deviant behaviors. Social media also frequently serves as a source of information regarding teenagers involved in negative activities, such as wild parties, gambling, or street violence. The ease of sharing news and information on

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[1] Santrock. J. W., Life-Span Development: Perkembangan Masa Hidup Edisi 13 (Terjemahan). (Jakarta: Erlangga, 2012).
[2] Andi Jaya Alam and Syamsuriati, "Peran Guru Pembimbing Dalam Membantu Siswa Menjalani Masa Pubertas Di SMK Negeri 1 Barru," Jurnal Bimbingan Dan Konseling 7, no. 2 (2020): 62–69.
[3] Syafira Putri Ragita and Nur Ainy Fardana N., "Pengaruh Keterlibatan Ayah Dalam Pengasuhan Terhadap Kematangan Emosi Pada Remaja," Buletin Riset Psikologi Dan Kesehatan Mental (BRPKM) 1, no. 1 (2021): 417–24, https://doi.org/10.20473/brpkm.v1i1.24951.
[4] Santrock. J. W., Life-Span Development: Perkembangan Masa Hidup Edisi 13 (Terjemahan).
[5] Elfi Yuliani Rochmah, "Psikologi Remaja Muslim" 3, no. 2 (2017): 2406–2775.
[6] Muhammad Alî Al-Shâbûny, Tafsîr Âyât Al-Ahkâm Min Al-Qur'ân (Bayrut: Dâr al-Kutub al-'Ilmiyyah, 1999).
[7] Achmad Asrori, "Batas Usia Perkawinan Menurut Fukaha Dan Penerapannya Dalam Undang-Undang Perkawinan Di Dunia Islam," Al-'Adalah2 12, no. 2 (2015).
[8] Khamim Zarkasih Saputro, "Memahami Ciri Dan Tugas Perkembangan Masa Remaja," Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama 17, no. 1 (2018): 25, https://doi.org/10.14421/aplikasia.v17i1.1362.

digital platforms allows for rapid dissemination of information about juvenile delinquency, emphasizing the importance of understanding and raising awareness of this issue among society and relevant parties, including parents, schools, and educational institutions. These various problems occur because adolescence is a period of puberty and because of the rapid development of information media and technology. According to current education experts, the influence of viewing television media related to criminal behavior, for example, can stimulate adolescents to commit similar crimes and delinquency.[9]

This role must be maximized by the world of education, especially Islamic religious education, in seeding morals and ethics in adolescents. The purpose of Islamic education is to achieve a balanced growth of children's personalities as whole people through spiritual education, rational reason, emotions, and the five senses. Therefore, education should be a service for human growth (learners) in all its aspects. Those include spiritual, intellectual, imaginative, physical, scientific, and linguistic aspects, both individually and collectively, and which encourages all such aspects for good and to achieve perfection. The purpose of this training is based on the realization of piety toward Allah SWT both at the level of individuals and society in general.

Furthermore, in today's world, the development of the times has brought changes in many ways. The impact of change that can be known quickly and easily is on the social side. Social changes that occur not only bring progress but can also cause setbacks. This has been the case since ancient times. Sometimes changes happen so quickly that they confuse the person dealing with them. Any change in society always increases the risk of social insecurity. The new (modern) social order depends more on progressive rationalization in the social world in a society that is in a phase of change because solidarity is no longer part of the original plan but rather individualistic or oriented towards the profit-loss aspect.

Therefore, to address the diverse social dynamics of today's youth, religious, ethical, and moral backgrounds and education from various sources are needed, ranging from the family, school, and community environment.

The previous literature review, such as the Strategy for Instilling Islamic Education Values in Students by Raden Ahmad Muhajir Ansori,[10] suggests that habituation is an effective strategy for instilling religious values in students. This article emphasizes the importance of religious education and the strategies that can be used to instill Islamic values in students. The article discusses the role of parents, teachers, and society in providing these values. It explores strategies such as setting a good example, habituation, giving advice, and using punishment when necessary. The difference with the article that the researcher wants to write is that the researcher focuses on two things: firstly, how to internalize the values of Islamic religious education seen in the digital era, and secondly, its relationship with social change during adolescent puberty.

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[9] Nurul Qomariyah Ahmad and Asdiana Asdiana, "Upaya Guru Pendidikan Agama Islam Dalam Menghadapi Kenakalan Remaja Pada Masa Pubertas," Jurnal As-Salam 3, no. 2 (2019): 9–17, https://doi.org/10.37249/as-salam.v3i2.127.

[10] Raden Ahmad Muhajir Ansori, "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik," Jurnal Pusaka: Media Kajian Dan Pemikiran Kalam 8 (2016): 16–18, http://ejournal.alqolam.ac.id/index.php/jurnal_pusaka/article/view/84.

Research Methods

The research method in this work uses qualitative research methods with the type of library research, while the analysis method used in this work is the descriptive-analysis method. Researchers use various books and journals that are indexed and accredited by Sinta. This is done to create a theoretical foundation and get the appropriate discussion results that make it easier for the author to complete the source of the article.

Result and Discussion

1. Internalization of Islamic Religious Education Values

The concept in this study proposes several concepts, namely PAI, internalization, values, social change, and puberty. Islamic Religious Education (PAI) is essentially a process of transferring values, knowledge, and skills from generation to generation, which includes two things: first, educating adolescents to behave in accordance with Islamic values or morals. Second, educating adolescents to learn Islamic teachings in the form of knowledge about Islamic teachings Internalization is the appreciation of a teaching, value, or teaching because it is a belief in and awareness of the truth of the teaching or value, which is manifested in attitudes and behaviors.

Internalization of Islamic religious values is the process of introducing Islamic religious values into the heart so that the mind and soul move towards Islam. This internalization is found through an understanding of Islamic teachings, then through deep appreciation, and then applied through concrete actions.[11] According to Chabib Thoha, value internalization is a value education technique whose purpose is to obtain values that will be integrated into the personalities of students.[12]

Value means qualities or things that are important or useful to humanity. That is, qualities that do evoke an appreciation response Furthermore, value is an inherent property of something (a belief system) that has been related to the subject that gives meaning (a human believer). Value has the following characteristics: first, as an abstract reality (it cannot be grasped by the senses but exists). Secondly, it is normative (which should be ideal and somewhat desirable). Third, as a human mover (motivator).[13] Furthermore, according to Usman and Anton, there are seven values that need to be internalized by adolescents: 1) Appreciating; 2) Brothers; 3) Freedom; 4) Cooperation; 5) Help; 6) No Discrimination; and 7) Sharing.[14]

Furthermore, judging from the origin of values, in the Islamic perspective, there are two sources of value, namely God and man. The values that come from God are the teachings about goodness found in scripture. The value that constitutes God's word is absolute, but its implementation in the form of behavior is an interpretation

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[11] Lukis Alam, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus," Istawa: Jurnal Pendidikan Islam 1, no. 2 (2016): 101, https://doi.org/10.24269/ijpi.v1i2.171.

[12] M Arifin, Kapita Selekta Pendidikan Islam Dan Umum (Yogyakarta: Pustaka Pelajar, 1991).

[13] Mohammad Ahyan Yusuf Sya'bani, "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Perspektif Pendidikan Nilai," Tamaddun 19, no. 2 (2018): 101, https://doi.org/10.30587/tamaddun.v0i0.699.

[14] M Usman and W Anton, "Internalisasi Nilia-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMA Negeri 1 Lhokseumawe, Aceh, Indonesia," Jurnal Pendidikan Islam, 2018.

of that word that is relative.[15]

Islam views the existence of absolute and intrinsic values as the center and direction of all values. Its value is tawhid (Uluhiyah and Rububiyyah), which is the goal (ghayah) of all activities in Islamic life. All other values that include pious deeds in Islam are instrumental values that serve as tools and prerequisites for attaining the value of tawhid. These values are trust, honesty, patience, justice, humanity, work ethic, and discipline.[16]

Furthermore, as we enter the era of modernity, all elements of society experience a challenge to always follow all social changes that occur in social life. Various social change problems are faced by society, both among children and adolescents, and adolescents will experience changes that are unpredictable and where the community is unable to calculate what will happen.[17]

This is what demands an improvement in the quality of competent human resources. Some factors that cause social change are the development of technology and science, population, and ecology, or the environment. In addition, the driving factors of social change are contact with other cultures, an open society system, a heterogeneous population, and the orientation of society to the future.[18]

Islamic education encourages its people to become more advanced based on high values and have a noble life in order to form perfect human resources (kaffah) both from reason and action.[19] Islamic education derived from the Qur'an and al-Hadith is to form a whole person, namely a human being who believes and fears Allah., so that the values of life of fellow humans are maintained as determined by Allah. and His Messenger, for the happiness of life in the world and the hereafter.

Theoretically, Islamic education is a concept of thinking that is deep and detailed; it can be seen that there are basic concepts, patterns, systems, goals, and materials of Islamic education that allow it to be compiled into a round science.

The concept of Islamic education, according to Zakiah Daradjat, is: "First, Islamic education includes all human dimensions defined by Islam." Secondly, Islamic education embodies a balanced way of life in this world and in the hereafter. Third, Islamic education pays attention to human beings in all their activities and builds relationships with others. Fourth, Islamic education lasts throughout life, from the time of man as a fetus in the womb to the end of life in the world. Fifth, the basis of Islamic education is the Qur'an, al-Sunnah, and Ijtihad. The fundamental purpose of Islamic education is to educate intelligent Muslims.[20]

From the limitations above, it is expected that in the process of Islamic
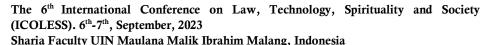
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[15] Nasri Kurnialoh, "Nilai-Nilai Pendidikan Agama Islam Dalam Serat Sastra Gendhing," IBDA` : Jurnal Kajian Islam Dan Budaya 13, no. 1 (1970): 98–113, https://doi.org/10.24090/ibda.v13i1.496.

[16] Maisyanah Maisyanah and Lilis Inayati, "Internalisasi Nilai Pendidikan Agama Islam Pada Tradisi Meron," Edukasia : Jurnal Penelitian Pendidikan Islam 13, no. 2 (2019), https://doi.org/10.21043/edukasia.v13i2.4627.

[17] Khotimatus Sholihah, "Perubahan Sosial (Sosial Change) Dalam Pendidikan Agama Islam," TA'LIM : Jurnal Studi Pendidikan Islam 4, no. 2 (2021): 114–31, https://doi.org/10.52166/talim.v4i2.2502.

[18] Middya Boty, "Agama Dan Perubahan Sosial (Tinjauan Perspektif Sosiologi Agama)," Jurnal Istinbath Vol. XIV, no. Th.XIV/Juni (2015): 41.

[19] Ihsan, "Penguatan Pendidikan Agama Islam Pada Madrasah Aliyah Di Kudus," Edukasia: Jurnal Penelitian Pendidikan Islam 13, no. 1 (2018): 207–26.

[20] Muh Mawangir, "Zakiah Daradjat Dan Pemikirannya Tentang Peran Pendidikan Islam Dalam Kesehatan Mental," Muh. Mawangir Intizar 21, no. 1 (2015): 83–94.

education, there is a system that allows someone (students) to live their lives in accordance with Islamic ideology. With this approach, he can easily shape his life according to the values of the Islamic teachings he believes in. From this, it follows what is meant. Furthermore, Islamic education is a conscious and systematic effort by those in charge of education in families, schools, and communities to develop the potential of the Ummah based on Islamic values. Therefore, Islamic education has a very broad scope, covering all dimensions of human life.

At the same time, Islamic education activities in Indonesia were born, grew, and developed along with the arrival and development of Islam in Indonesia, which first took place in homes and mosques, then developed into pesantren. After that came the regular madrasah system as we know it today.

Attitudes related to one's value towards objects and situations in the field as a form of values and beliefs about the individual self are considered representations of the formation of a comprehensive belief system that provides a framework, map, or cognitive theory. The role of religious teachers is to provide a foundation of beliefs that must be possessed by a student.[21]

Internalization of Islamic religious education values in this article is a process of internalizing Islamic religious values comprehensively into adolescents so that adolescents are able to behave based on Islamic religious teachings in everyday life. Instilling the values of Islamic religious education in the personalities of adolescents in the face of social change through formal (school) and non-formal (family) educational institutions in terms of educational and guidance activities is very important.

The stages or processes of internalizing Islamic values are: First, the value conversion step At this stage, the teacher only tells the students good and bad grades, which is purely verbal communication. Second, the value transaction phase, which is the value education phase, involves the implementation of two-way communication or two-way interaction between students and teachers. At this stage, not only information about good and bad grades is presented but also participation in implementation and practical examples, and students are asked to give the same answer, which is to accept the grade and put it into practice. Third, the transinternalization phase is more than just an event. At this point, the teacher's appearance in front of students is no longer a physical figure but rather his mental attitude (personality). Similarly, the student responds to the teacher not only with his movements or physical appearance but also with his mental attitude and personality. Therefore, it can be said that this internalization is a communication between two individuals who are each actively involved.

Novanshah stated that there are basic values that become guidelines in Islamic religious education, namely: 1) i'tiqadiyah, which is related to faith education, such as believing in Allah SWT, angels, messengers, books, the last days, and destiny, which aims to organize individual beliefs or beliefs. 2) Khuluqiyyah, which deals with moral and ethical education aimed at adorning oneself with positive behavior and abstaining from negative behavior. 3) Amaliyyah, which is related to behavioral education in the practice of daily life, both related to worship education and

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[21] Nasser Mansour, "Science Teachers' Interpretations of Islamic Culture Related to Science Education versus the Islamic Epistemology and Ontology of Science," Cultural Studies of Science Education 5, no. 1 (2010): 127–40, https://doi.org/10.1007/s11422-009-9214-5.

muamalah education related to human relations as social beings.[22]

Islamic religious education is a valuable education. According to Nurdin, Islamic religious education emphasizes aspects of values, both divine and humanitarian, that must be realized or developed in students in order to unite with themselves and become their personality (essence).[23] Therefore, students are expected to act, move, and be creative with these values.

In carrying out the process of internalizing Islamic religious values, ways must be found to achieve goals that are in accordance with the expectations of the school. The applied strategies are then divided into long-term, medium-term, and short-term actions, which are incorporated into daily, weekly, and annual activities.[24]

Activities based on Islamic religious education, such as strengthening worship activities such as five daily prayers and reciting activities, will form students who believe and practice piety. In addition to extracurricular activities, self-development activities for adolescents are considered very useful for instilling the values of Islamic religious education in adolescents.

Teachers, as educators who instill the values of Islamic religious education to influence the behavior and personality of children, must carry out planned habituation for the formation of attitudes and the cultivation of religious values. Children, by the grace and trust of Allah, must be nurtured and raised in accordance with the teachings of Islam. Learning Islamic religious education affects the moral development of children. Learning Islamic religious education is a process of interaction between students and teachers in an effort to instill Islamic values derived from the Qur'an and Sunnah. If the interaction between teachers and students is established in a good atmosphere and conditions, it will manifest internalization of the values of Islamic religious education so that children can understand and practice these values in everyday life.

2. Social Changes of Puberty

The processes of social change can be known from the presence of certain characteristics.[25] Among them: First, no society stops its development because every society experiences changes that occur slowly and quickly. Second, changes that occur in certain social institutions will be followed by changes in other social institutions. Third, social changes are temporary because they are in the process of adjustment. Disorganization will be followed by a reorganization that includes the solidification of other new methods and values. Fourth, changes cannot be limited to the material plane or the spiritual plane because the two fields have a very strong reciprocal relationship.

To study changes in society, it is necessary to know the reasons for such changes. If we take a closer look at the reasons for changes in society, it may be due

[22] Diky Novanshah, "Internalisasi Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam," Jurnal Educatio FKIP UNMA 8, no. 3 (2022): 1058–64, https://doi.org/10.31949/educatio.v8i3.2814.

[23] Muhamad Nurdin, Pendidikan Antikorupsi : Strategi Internalisasi Nilai-Nilai Islami Dalam Menumbuhkan Kesadaran Antikorupsi (Yogyakarta: Ar-Ruzz Media, 2017).

[24] Hoirul Imam and Aida Arini, "INTERNALISASI NILAI-NILAI PENDIDIKAN AGAMA ISLAM DALAM UPAYA MEMBENTUK KEPEDULIAN SOSIAL SISWA MTs. BUQ'ATUL MUBAROKAH PAKALONGAN SAMPANG JAWA TIMUR 2018-2019," Jurnal Pendidikan Islam Al-Ilmi 2, no. 2 (2019): 66–71, https://doi.org/10.32529/al-ilmi.v2i2.374.

[25] Sholihah, "Perubahan Sosial (Sosial Change) Dalam Pendidikan Agama Islam."

to something that is no longer considered satisfactory. The causes of social change in society are divided into two types: internal and external factors. Causative factors originating from within society are population growth or decline, new discoveries, conflicts in society, rebellions, or revolutions. Causative factors outside the community include the surrounding physical environment, war, and cultural influences from other societies.[26]

Furthermore, social change is generally defined as a process of shifting or changing the order or structure in society, which includes the mindset, attitudes, and social life, to get a better livelihood. In this case, the social changes discussed are changes in morals, behavior, and morals within the scope of Islamic religious education.

Islamic Religious Education (PAI) is any activity undertaken by an individual to help a person or group of students transmit or develop the teachings of Islam and its values to act as a view of life manifested in attitudes and develop skills in daily life.[27]

According to Muhammad Tolchah Hasan, some of the challenges that must be faced in this global era are ignorance, moral depravity, and the loss of Muslim character.[28]

In reality, Indonesian people (especially teenagers) today pay less attention to morals, which is reflected in behavior that does not respect human values such as adolescent brawls, a lack of respect for parents, a lack of respect for family norms, and undisciplined lifestyles. Especially during the globalization period, Indonesian people tend to behave hard, fast, accelerated in getting things done, and have an instant culture. Humans are forced to live like robots, always in high competition (conflict) with each other, like a fast-spinning wheel, which makes humans disoriented from abandoning universal norms, using the concept of Machiavelli (justifying all means), being selfish and not having good morals, and not respecting, loving, and loving others.

Morality is an important need for young people, especially as a guide to finding oneself, forming harmonious personal relationships, and avoiding role conflicts that always occur in transitional times.[29] Young people have their own moral needs because they are in need of guidance or directions to find their way. These guidelines are also needed to cultivate their identity, mature themselves into individuals with a unified philosophy of life, and avoid the role conflicts that always occur during this transition period. Because adolescents are guided by less active parents (some adolescents even have disharmonious relationships with their parents), they increasingly need moral accompaniment.

A child's development will experience physical and psychological changes from childhood to adulthood. Between the two periods, there is a transitional period, which can be known as adolescence or puberty. Puberty will definitely be

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[26] Max Weber, Konsep-Konsep Dasar Dalam Sosiologi (Basic Concepts in Sociology) (Jakarta: CV. Rajawali, 2016).

[27] Moh Wardi, "Penerapan Nilai Pendidikan Agam a Islam," Tadrîs 7, no. 1 (2012).

[28] Zughrofiyatun Najah et al., "Pendidikan Islam : Wajah Baru Menghadapi Tantangan Globalisasi Islamic Education : A New Face in Facing the Challenges of Globalization Kepribadian Sebagai Suatu Proses Yang Melatih Sistem Kependidikan Islam Adalah Suatu Sebagaimana Pengertian Pendidikan" 02, no. 01 (2022): 9–18.

29 Nurhayati T, "Perkembangan Perilaku Psikososial Pada Masa Pubertas," Journal of Chemical Information and Modeling 53, no. 9 (2016): 1689–99.

experienced by children along with their development as adults. Growth at puberty can be divided into two parts:[30] First, spiritual growth, which has the main characteristics of seeing at this time, is most evident in actions, attitudes, feelings, and wills. Prominent attitudes include: liking to argue with parents; being quick to anger and restless; acting rudely; rarely being cautious; being lazy to work; liking to talk about others; and being irritable. Second, physical growth is seen during puberty. There are four main physical changes in the bodies of adult children: changes in body size, changes in body proportions, development of primary sex characteristics, and development of secondary sex characteristics. Such physical signs in boys include wet dreams, hair beginning to grow in different places, voice changes, Adam's apple growing, and shoulders expanding. while in women, among others: experiencing the first menstruation, voice changes, breast enlargement and protrusion, pelvic dilation, shoulder enlargement, and thickening of both thighs due to the amount of fat absorbed in it.

Rapid and sustained physical changes in adolescents cause them to become more aware and sensitive to their body shape and try to compare themselves with their peers. If these changes do not go smoothly, they will affect the psychological and emotional development of children, sometimes even causing fear, especially in girls, if they are not ready to face them. On the other hand, this situation can be a source of conflict for parents if the child's growth and development process is not well understood.[31]

To deal with puberty, parents need to prepare by providing provisions. According to Nurlina, there are several things that parents can do to prepare their children to enter puberty as early as possible, from the age of pre-puberty around 7 years to 12 years: strengthening faith (aqidah); inculcating the consequences of believing in the Qur'an; things that are obligatory or sunnah must already be familiarized; the provision of Islamic tsaqofah; teach and familiarize adab-adab (Islamic morals) with parents; fortify children from the influence of negative media impressions; In terms of association with the opposite sex, it began to be accustomed to separation between men and women; On the eve of puberty, they are taught about the knowledge of the signs of puberty (menstruation and dreams); equipping children with life skills; children aged 10 years and over beginning to be invited to think about reading people's problems; the utilization of appropriate technology; and training courage.[32]

Firoda said that adolescent readiness is influenced by parental communication, level of knowledge, and number of information sources.[33] Adolescents need optimal attention, nurturing, and communication from parents to straighten out their perceptions so that they are not afraid of puberty. The family optimizes more by facilitating family development tasks such as maintaining open communication between parents and adolescents and providing responsible freedom to adolescents

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[30] Ervin Sanika and Fathi Hidayah, "Program Pembentukan Akhlak Siswa Pada Masa Pubertas (Studi Kasus Di SMP Tri Bhakti Tegaldlimo Banyuwangi Tahun Pelajaran 2018/2019," Edureligia; Jurnal Pendidikan Agama Islam 2, no. 2 (2018): 82–93, https://doi.org/10.33650/edureligia.v2i2.458.

[31] Jose RL Batubara, "Adolescent Development (Perkembangan Remaja)," Sari Pediatri 12, no. 1 (2016): 21, https://doi.org/10.14238/sp12.1.2010.21-9.

[32] Nurlina Nurlina, "Peran Orang Tua Dalam Pembentukan Kepribadian Anak Di Era Digital," An-Nisa 12, no. 1 (2019): 549–59, https://doi.org/10.30863/annisa.v12i1.453.

[33] Irma Fidora, Sisca Oktarini, and Rezi Prima, "Siap Fisik Dan Psikologis Menghadapi Masa Pubertas," Jurnal Salingka Abdimas 1, no. 1 (2021): 6–10, https://doi.org/10.31869/jsam.v1i1.2817.

for daily activities both in the family and in the community.

As Jannah says, the things parents can do are: 1) help children understand puberty; 2) explain menstruation for girls and wet dreams for boys before they experience them; this way, the child is prepared for the changes that will come to them; 3) Respect the child's privacy; 4) Help the child communicate openly; 5) Emphasize to the child that the process of sexual maturation is different for everyone; 6) Teach teenagers to understand that opposite-sex love has limits and rules, and good time will teach teenagers how to pour out affection and love to the opposite sex within the framework of marriage. 7) Talk about emotional and sexual feelings.[34]

Here it can be understood that parents are required to be intelligent, especially in the midst of times where the provision of education in schools alone is not enough to equip children. The importance of parents and families in terms of supervision both within the family, environment, and school so that children gain knowledge that is useful for their future Parents should also set an example of As Susandi[35] and Miftakhu argue,[36] exemplary values are a strategy commonly used in character education. There are two conditions that must be met to use this strategy, namely: (1) teachers or parents must set a good example to students or children; and (2) children must emulate famous people with noble morals, such as the Prophet Muhammad SAW, and train them to overcome various problems.

Internalizing the values of Islamic religious education in social change during adolescent puberty should be carried out inclusively and sustainably through classroom activities, habituation in the school environment, extracurricular activities, and other positive activities in schools. Schools and parents must also work together to foster and guide children in dealing with the changes that exist in puberty and are experienced by adolescents. By instilling the values of Islamic religious education, it is hoped that children will become individuals who are tall, qualified, and have high IMTAQ and IMTEK.

Conclusion

The Islamic world defines adolescence as an age of pride, not only focusing on the growth, development, and biological changes of adolescents but also, more importantly, preparing adolescents to become a generation that understands the importance of integrating moral values, faith, and knowledge in facing the global challenges of the modern era. Adolescents experience social changes today, so there is a need for understanding and internalizing the values of Islamic religious education in everyday life. The role of schools and parents is the main thing in terms of how to instill the values of Islamic religious education in adolescents entering puberty in response to existing social changes.

Internalizing the values of Islamic religious education in social change during adolescent puberty should be carried out inclusively and sustainably through classroom activities, habituation in the school environment, extracurricular activities, and other positive activities in schools. Schools and parents must also work

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[34] Miftahul Jannah, "Remaja Dan Tugas-Tugas Perkembangannya Dalam Islam," Psikoislamedia : Jurnal Psikologi 1, no. 1 (2017): 243–56, https://doi.org/10.22373/psikoislamedia.v1i1.1493.

[35] Ari Susandi, "Pendidikan Life Skills Dalam Penaman Nilai-Nilai Agama Islam Di Sekolah Dasar," Al-Insyiroh: Jurnal Studi Keislaman, 2020, https://doi.org/10.35309/alinsyiroh.v6i2.3867.

[36] Ali Miftakhul Rosyad, "Implementasi Nilai-Nilai Multikulturalisme Melalui Pembelajaran Pendidikan Agama Islam," Jurnal Pendidikan Dan Studi Islam, 2019.

together to foster and guide children in dealing with the changes that exist in puberty and are experienced by adolescents. By instilling the values of Islamic religious education, it is hoped that children will become individuals who are tough, qualified, have IMTAQ, and have a high level of science and technology. Schools can program teaching and learning activities that prioritize the value of faith and morals integrated with the value of knowledge, such as worship, learning, extracurricular, daily habituation activities, etc.

Things parents can do are: 1) helping children understand puberty; 2) explaining menstruation for girls and wet dreams for boys before they experience them; this way the child is prepared for the changes that will come to them; 4) respecting the child's privacy; 4) helping the child communicate openly; 5) emphasizing to the child that the process of sexual maturation is different for everyone; 6) teaching teenagers to understand that opposite-sex love has limits and rules, and good times will pass as teenagers learn how to pour out affection and love to the opposite sex within the framework of marriage; and 7) talking about emotional and sexual feelings.

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