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**INTERNALIZATION OF RELIGIOUS VALUES TO GROW
STUDENT CHARACTER IN PUBLIC SCHOOL**

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Abstract. Western's life style in daily life without filtering whether it is appropriate or not according to Indonesian culture. Furthermore, it may cause religious decadence in which Indonesian people has been well-known as the obedient muslim for decades. The school has been considered as the big role to overcome any problem caused by teenagers. Therefore, investing religious values for improving student's attitude is the real effort which is very important in order to grow student's awareness. The research aims to describe clearly about Internalization religious values for improving student's attitude in the school. More specifically, this research focuses on 1) How does the process of internalizing religious values to foster the character of students in public schools? 2) How is the impact of internalization of religious values to foster the character of students in public schools? The conclusion of this research are: 1) The process of internalization of religious values to foster the character of students through 5 stages: a) Selection field; b) Selection Values; c) Nursery Values; d) Planting Values; e) Treatment Values. 2) The impact of internalization of religious values to foster the character of students are: a) Harvest Values; b) Post Harvest Values.

Keywords: Internalization; Religious Values; Attitude; Student Character

A. INTRODUCTION

Azra warned that the current globalization is sourced from the west, and continues to hold supremacy and hegemony in the various fields of life of the world community in general. This Westernized westernization, comes with the character of economic-political, and scientific-technological. Hegemony in these fields not only results in economic globalization and science-technology, but also in other areas such as intellectual, social, values, lifestyle, and so on (Azumardi Azra, 1996, pp. 44)

The negative impact of globalization on the life of the Indonesian nation from time to time seems increasingly clear. The modern western style of life offered by the developed countries through various modern means was quickly accepted by the Indonesian people without a good filter. Thus Western modern values that do not conform to Islamic values gradually penetrate into the Muslim generation and shift the Islamic values that have been embedded within them.

The rise of irregularities perpetrated by the community, both in the form of violence, intercourse free intercourse, drug abuse, and the like, allegedly by many as a result of the rapid flow of unbalanced globalization from the West and Islam. Hal this is due to the lack of successful national education system in shaping human resources through the education of strong character, noble character, responsibility, discipline, and self-supporting in almost all lines and educational institutions both public and private. As a result, the nation character building in accordance with the cultural values of the Indonesian nation does not seem to run as desired (muhammad Walid, 2011, p. 116). The problem is also a proof that educational

institutions have not been able to realize the educational goals mandated in Law No. 2 of 1989 article 24 on the purpose of education in Indonesia and Article 3 of Law no. 20/2003 on National Education System.

From the description above, it is very clear that the formation of character is one of the goals of national education. It means that national education is not only focused on intellectual intelligence, but also leads to the formation of the character of learners. Education is also not only the implementation of teaching and learning process to gain students' intelligence but also to develop other potentials owned by learners so that they have a positive character.

B. RESEARCH METHODS

This study uses a qualitative approach, Bogdan and Taylor define Qualitative Methodology as a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed (Lexy J. Moleong, 2006, p.4). As for this study using the type and design of multi-site studies because this study examines two or more subjects, backgrounds or data sources are assumed to have the same characteristics. The subject of this study is more than one as it is in accordance with the assertion by Bogdan and Biklen that the design of multi-site study is one form of qualitative research design that can indeed be used primarily to develop the theory raised from several similar studies so that the theory can be transferred to a broader and more general situation of scope (Robert C. Bogdan and Sari Knopp Bikken, 1998, p. 151).

While in this study the author uses three kinds of data collection techniques, namely:

1. Observation Methods, Suharsimi Arikunto argued that the observation or also called observation includes the activity of focusing attention to an object by using all the senses (Sugiono, 2006, pp. 253). Observation technique is also often referred to as a preliminary study that examines carefully the symptoms of existing and owned informants in this case have data related to the internalization of religious values to foster the character of students At Public School.
2. Interview Method. Interviews are conversations with a specific purpose. The conversation is conducted by two parties, the interviewer who asks questions and the interviewee who gives answers to the question (Lexy J. Meleong, 2006, p. 186). This interview method the author uses with the aim to obtain data relating to the internalization of the value of Religion to Grow Student Character. The source of information (Informant) is the Head of School, Deputy Head of Student Affairs, Religious Teacher of Islamic Religious Education, Curriculum, Teacher Guidance Counseling Guardian Class.
3. Documentation method, No less important than other methods, is the method of documentation, which is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, ledger, agenda and so on. Compared with other methods, this method is not so difficult, in the sense that if there is a mistake the source data is still, has not changed. By the method of documentation observed it is not a living thing but an inanimate object (Suharsimi Arikunto, 1987, pp. 206).
4. Triangulation of data, Triangulation is a data validity technique that utilizes something else from outside the data for checking purposes or as a comparison of field data. Triangulation is the best way to eliminate the differences of reality constructions that exist in the context of a study while collecting data on events and relationships from different views.

Data Analysis Techniques according to Patton cited by Moleong, is the process of arranging the sequence of data, organizing it into a pattern, category and basic description unit. Meanwhile, according to Bogdan and Taylor, data analysis is a process that details the business formally to find themes and formulate ideas as suggested by the data and in an effort to provide assistance to those themes and ideas (Lexy J. Meleong, 2006, pp. 280).

In this case the authors use descriptive that is explorative, that is by describing the state or status of phenomenon (Lexy J. Meleong, 2006, p. 186). Researchers just want to know things

related to the state of things. By trying to solve the problems that exist in the formulation of the problem and analyze the data obtained by using sociological approach.

C. RESEARCH RESULTS

1. Process Internalisasi Religious Values to Grow Student Character in Public School.

The role of all parties is very decisive not to mention school as a formal institution that has long been attached to the people of Indonesia and have a share also in instilling religious values to grow the character of students. at the time of the study found several stages of the effort to internalize religious values in growing the character of students who are identified as follows:

- a. *Selection field stage.* The selection field stage is a form of land selection that will be planted in the form of religious values to grow the character, in which case the land that will be planted is the students. This stage begins at the time of admission of new students through the online selection of the city Government and the school's self-sufficient path.
- b. *Phase selection values.* The stage of selection values is the value of the chosen religion values that will be embedded in the students to grow the character, while the value that will be implanted in the self is the ilahayah ubudiyah that leads to ketauhidan In addition to the ilahayah ubudiyah value implanted to the students themselves is the value of divine muamalah expected later will be fruitful characters so that later planting the value of religious values that can foster the character of students.
- c. *Phase selection values.* This nursery values stage is the stage of nursery value of religion value in fostering the character of students with the provisions of discipline that must be obeyed since the students officially become members of the school family and the existence of the Student Orientation Period. at the stage of nursery values, the planting of religious values to nurture the character of the students is done during the Student Orientation Period and is supported by the school's governance, both of which are elements of internalization of religious values, therefore the function of both must be maximized.
- d. *Stage of planting values.* This stage of planting values is the stage of planting religious values in fostering the character of the students. This can be done perfectly if supported by the existence of a curriculum that leads to the planting of religious values in the development of the character of students either in the form of written or hidden such as mentraformasikan knowledge, understanding, skills, character or attitude and behavior of students, the value of religion in fostering the character of students. The role of the curriculum is very great at internalizing the values of religion in growing the student's karkater are as follows:
 - 1) Curriculum developed character-based in accordance with the Curriculum 2013 and a curriculum that leads to ADIWiyata and NO Drug pilot schools in East Java.
 - 2) Internalization of religious values is internalized through the culture of habituation and exemplary school developed by both programmed and unprofessional.
 - 3) Internalization of religious values is internalized through the motivation given by all teachers before starting the lesson.
 - 4) The existence of cooperation and coordination of subject teachers with religious teachers in menacingamkan religious values to foster the character and self-evaluate students in accordance with the demands of the curriculum is implemented.
- e. *Stage Treatment Values.* This stage of treatment values is a form of maintenance of religious values to foster the character implanted in the students with the curriculum and school rules that support it in order to run with sempurna. The maintenance of religious values that are embedded in the students are focused on programmed and non programmed school activities that include 6 S (smile, salutation, salutation, greeting, courtesy), throw garbage in place and be dressed clean and tidy, examples and teachers

that include (kereligiusan, honesty, responsibility, cleanliness, discipline) counseling guidance.

Religious habits and akhlaq (common prayer at the beginning and end of the lesson, asmaul husna, praying dhuhur congregation, charity Friday, one page on Friday, one page one day), personal development habits (upaca flag, march before entering, shake hands when meeting and separation, character building, library visits, compensation from by for the citizens of the school, environmental habituation (daily picket, clean saturday, self-care plants, yoga plant care, garbage police, healthy canteen, morning reflection. ") read asmaul husna, lagu indonesia raya and prayer in addition to exemplary teachers when interacting with students, The existence of student obligations in following the extracurricular religious school, school curriculum directed to the religious character and learning of religion directed not just religious ritual but the guidelines of life students in behaving and behaving in accordance with al-qur ' an.

2. Impact of Internalization of Religious Values to Grow Student Character in Public School.

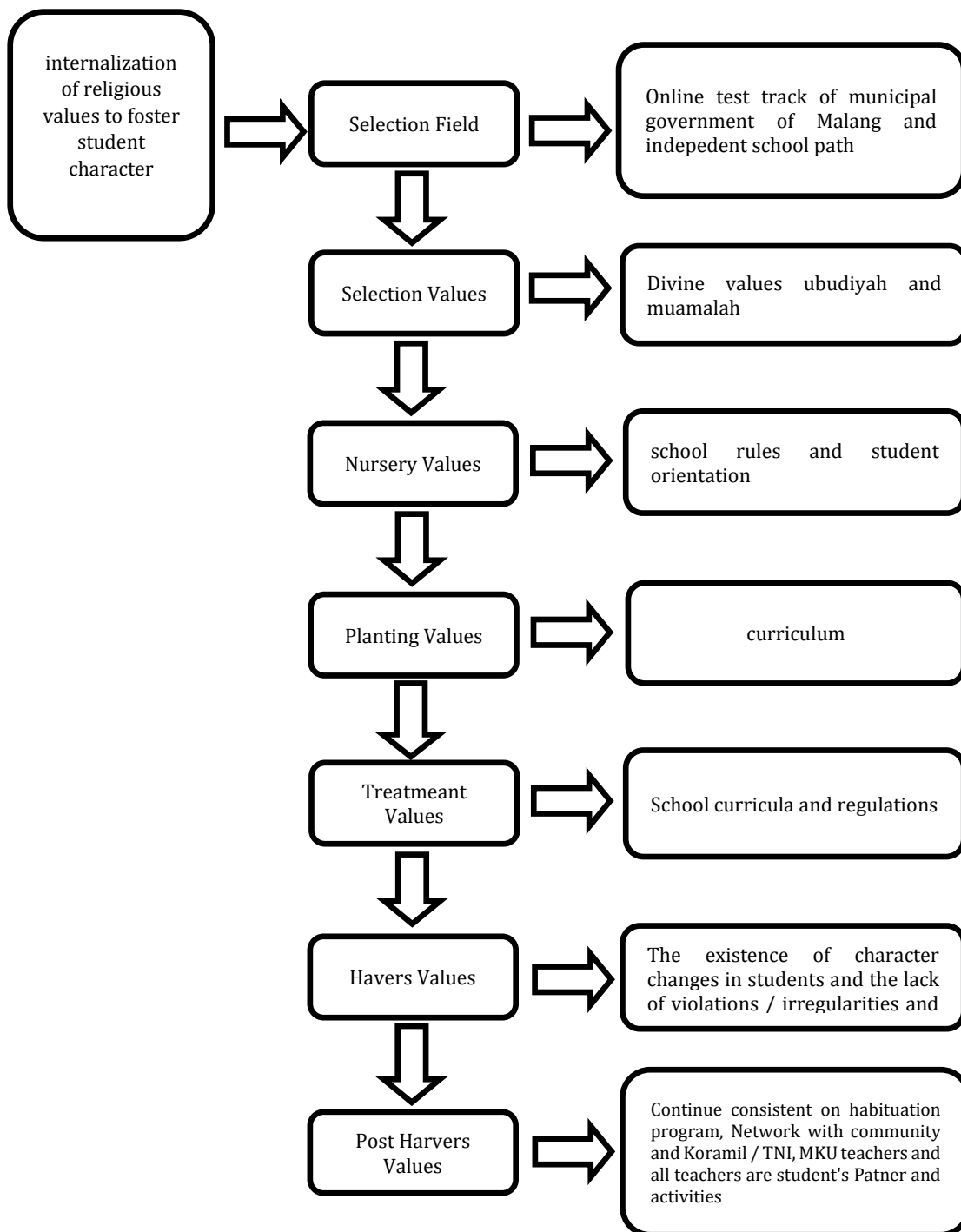
a. Stage of Harvest Values. The impact of the existence of internalization of religious values to foster the character of the students of course tend to the existence of the positive impact caused by the value value is very important and necessary in everyday life, asumptif positive impact is the result of the stages of internalization of values religion so that this positive impact can be called the Harvest Values stage. The impact of internalization of religious values to foster the character of students as follows:

- 1) Students are consciously without guidance to form their own character is evidenced by their enthusiasm when mengikuti various school activities.
- 2) Minimal violations committed by students.
- 3) There is a sense of responsibility in the student self when carrying out his duties as a learner.
- 4) Increase student's devotion when worshipping.
- 5) Students are more active in performing religious rituals and also active in learning in the classroom.

b. Post Harvest Values Stage. The existence of the positive impact of internalization of religious values in fostering the character of the students mentioned above is the stage of the harvest but the crops require continuous or sustained development to keep religious values fostering the character of the students. This stage is called the post harvest values stage (inheritance of the religious values). From the statement can researchers conclude as that to continue the inheritance of religious values continuously and continuously done with several efforts including:

- 1) Constantly consistent in school habituation programs for students and teachers' example
- 2) Cooperate or network with Koramil, parents, community and college students to support school vision, school program in the form of counseling, guidance to our students as well as the existence of komonikasi and give input to schools related to students' behavior to always clean up and get better.
- 3) The sustainability of the inheritance of religious values is also realized with the MKU program. The MKU program is as follows: (a) The teacher should be maidhoh hasanah (give enlightenment); (b) The teacher should be khutwah hasanah (motor) and (c) The teacher should be uswah hasanah (example)
- 4) All teacher councils seek to become partners (true friends) of students.

The overall conclusion of this research entitled the internalization of religious values to foster the character of students in public schools. based on the findings of the field can researchers conclude with the following concept maps:



D. DISCUSSION OF RESULTS OUTLINE

1. The process of internalizing religious values to foster the character of students in public schools

Internalization of religious values is a process of inculcating religious values through habituation, modeling and coaching. The character is the nature of someone who is directly in-drives of the brain but can be guided towards the better with habituation (Lpmp Al-muhajirin, 2016). Thus, character is a human desire and habits that always lead to positive goals. So the so-called character person is a person who has positive desires and habits.

To internalize the religious values tesebut to foster the character of students it is necessary to process or internalization stages that must be passed. in this case the stages are adapted to the ideal concept of planting in agriculture (I Wayan Suastika, 1997, pp. 34). this is in accordance with the findings of research on efforts to internalize religious values in the character of students who identified the steps relative as follows:

- a. **Selection field stage is the existence of certain requirements in the selection of new admissions as a form of land selection that will be planted religious values:** To arrange new students in order to achieve an effective and enjoyable learning condition and to produce superior quality seedlings, it takes a concrete way or step one of them is by selecting new student acceptance where the students will be screened based on the qualifications expected by the school this is done in order to achieve the goal as well as the vision and mission of an effective and efficient school. This is similar to Nitisemito's opinion in the world of economics that the purpose of the selection process is to get "The Right Man In The Right Place". Whereas if we draw to the world of education it is very relevant to have students with a quality personality and later can be easy to be conditioned in accordance with the realization of the vision and mission of the school and as for based on the findings of researchers to the school that is at the time PPDB (acceptance of new learners) online by city government and independent selection
- b. **The stage of seletion values is the existence of religious values as a form of selected values that will be implanted in students:** The value of religion or can also be called the Divine values is the value that comes from Religion (revelation). This value is static and absolute truth. It contains absolute for human life as a person and as a member of society, and not tend to change to the taste of lust human and changing according to the demands of social change, and individual demands (Muhaimain, 1996, pp. 111). This value includes the value of ubudiyah and amaliyah (muamalah) these two divine values are a unity that can not be separated in the dynamics of life because the two values are the values that ubudiah mengolaai our life as a Muslim can be seen from the core of these divine values.
- c. **Stages of nursery values are the provisions of discipline and student orientation activities (MOS) as a form of nursery religious values:** The purpose epath system (mechanisms that exist in the agricultural context) of the seedlings seedlings are ready to plant with the expected quality and quantity (Forest Legal Products, 2016). Basically the nursery of religious values in the educational context is matched by the findings of researchers in schools adapted from the nursery or breeding process in agricultural contexts where seeds of religious values are prepared prior to further action in the form of planting on students who are assumed to be land that can planted these values.
- d. **The stage of planting values is the presence of a written curriculum that leads to the internalization of religious values to foster student character:** The cultivation of religious values must be supported by the curriculum implemented in the school in order to achieve the vision and mission as well as the purpose of the school with regard to it the role of the curriculum itself is vital and can not be avoided from the suskses of educational goals. Wijaya Interpret the curriculum in a broad sense that includes the whole programs and life within the school. (Cece Wijaya, 1998, pp. 24). This is relevant to the findings of researchers in the field where the curriculum is one of the founders of the successful internalization of religious values to foster student character in the institution. this is evidenced by the imple- mentation of the 2013 curriculum that also influences the internalization of religious values in the institution where the curriculum forms a school culture so that students are characterized. besides that the implemented curriculum is also aligned and directed with the vision and mission of the school as school ADIWYATA and school ANTI Drugs.
- e. **Phase treatment values: the existence of a hidden curriculum that serves as a form of maintenance of religious values implanted in students.** The role of the hidden curriculum is tremendous in maintaining the values of religion instilled in students because

all kinds of activities or school programs that may not be planned or documented also color the goals that the school hopes for. It is as revealed by Dewey that the curriculum is all the experience that is owned by learners under the guidance of the school, both planned and unplanned experiences. A number of experiences we know with hidden curriculum or hidden curriculum are unplanned / programmed experiences such as obeying school rules, performing religious rituals / events, comply with other regulations. (Wahid Pure, 2009).

This is in accordance with the findings of researchers in the field where in maintaining religious values in students, schools mengimplementasikannya through habits such as culture (smile, salutations, salim, greetings, courtesy, courteous) to the teacher, throw garbage in place, dress clean and tidy, reading prayer before the lesson begins, the existence of religious extracurricular activities that participate menungjang personality so that students of religious character and guidance and counseling done by teachers both in the classroom and outside the class or seminar events are not necessarily the schedule tertip school as a control of self-discipline students so that the values embedded in students in order to grow the character is not faded and can be maintained.

2. The impact of internalization of religious values to foster the character of students in public schools.

a. Harvers values stage is a positive impact on the effort to foster the character of students as a form of crops of the existence of religious values of planting:

The impact of internalization existing on the findings of the field must have been run in accordance with the vision, mission, and objectives of each school that became the object of research, based on it asumtif impacts appear to be relevant to the concept of the character proposed by tryon edwards stating that "the idea of giving birth to purpose; the purpose of giving action; the act of giving birth to the habit; character print habits; and character shape fate ". (Shaping Character, 2016) Furthermore, if we observed the impact will be fruitful, the fruit is the character of the students. The impact of internalization of religious values to foster the character of students in public schools as follows:

- 1) Students are consciously without guidance to form their own character is evidenced by their enthusiasm when mengukuti various school activities.
- 2) Trust given by the government as a model school of ADIWiyata and NO Drugs.
- 3) Minimal violations committed by students.
- 4) There is a sense of responsibility in the student self when carrying out his duties as a learner.
- 5) Increase student's devotion when worshipping.
- 6) The existence of character changes in students is evidenced by the attitude and behavior of students who are welcome to always be ethical and moral when interacting with anyone.

b. Post harrow values stage is the inheritance of religious values in school as a form of post-harvest process of the existence of such religious values to the students on an ongoing basis:

Inheritance of religious values that have been embedded in the students will continue to run if the school is always consistent perform habituation-habituation of the school environment in the form of programmed activities and activities that are not programmed and always do network with the community, koramil and government in an effort to foster student character and always realize the religious culture in the school environment in addition to exemplary of all teachers, especially teachers of Islamic religious education where teachers should be MKU (maidho hasanah (enlightenment), khutwah hasanah (motor) and uswah hasanah (exemplar)). Students as the next generation who live in other (changing) periods of history with different problems will not directly accept the inheritance of values that existed in the previous period of history, they will make the selection of the values that exist and take which is considered appropriate and in accordance with the interests of the safety and

prosperity of the next generation (Saini, 2004, pp. 27-28). Based on the explanation it can be assumed that the process of inheritance of religious values continues to run continuously and the tendency of students in it to do so to be able to be applied and inherited the values of that religion to the next generation in the life of society. The existence of the process / stage in the findings of this research can be said that there is synchronization with the existence of several theories about the stages associated with the internalization of a values including internalization of religious values to foster the character of students on literature review (pp13-14) in details in the following table:

Table C.1. Synchronization of findings with internalization theory

No	stages of theory	stages on the findings
1	-	Selection field
2	-	Selection values
3	Value transformation (inform a certain value) or knowing phase	Nursery values
4	Value transactions (reciprocal interaction to conduct value transactions) or doing phases	Planting values
5	Transinternalization of values (interactive transactions of a value accompanied by real personality model exemplars) or Being phase	Treatment values
6	-	Harvest values
7	-	Post harvest values

E. CONCLUSION

1. The process of internalizing religious values to foster the character of students in public schools through several stages as follows: (a) stage selection field; (b) stage of selection values and (c) stage nursery values, d. stage planting values, e. theatment values stage.
2. The impact of internalization of religious values to foster the character of students in public schools as follows: stage of harverst values and post stages of harverst values.

F. SUGGESTIONS

1. It is expected that all school residents remain consistent in maintaining and applying the internalization of religious values to foster the character of students so that later there will be inheritance of religious values in the next generation.
2. It is expected that the school continues to increase in cooperation or network with the community, parents and government in order to always keep the religious values that have been embedded in students.
3. It is expected that this research does not stop until in this study alone but always readers, writers and researchers do further research in order to add diverse repertoire of scholars.

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