

Internalisation of students' main character values based on religious culture in middle school: A case study

Abd. Halim Soebahar^{1,*}, Dyah Nawangsari¹, and Abdul Basid¹

¹State Islamic University of K.H. Achmad Siddiq Jember

*Corresponding author: kangbasid@gmail.com

KEYWORDS

internalization
main value of characters
religious culture

ABSTRACT The 6C learning concept of the 21st century (PAK-21) includes critical thinking, creative thinking, collaboration, communication, character, and country, as well as character education (Dirjen Dikti, reset and technology, Ministry of Education and Culture, research dan technology). However, education has not achieved the same educational foundations as its essence. In this instance, moral decadence can be observed in nearly all circles, including adolescents, young adults, adults, and older people. Even student study aims to discover the internalization of the main characteristics of religion, nationalism, independence, integrity, and cooperation of students based on religious culture. This study employs a qualitative approach and case study methodology. This research reveals that the internalization of the main characteristics of religious, nationalist, independent, integrity, and cooperation of students based on religious culture at the state junior high school of 3 Jember and junior high school of Islamic garden school Mumbulsari was accomplished by giving motivation, advice, self-awareness, and guidance so that it has been ingrained in the inner of students how they respond to the attitudes as well as how they become acquainted with the religious culture.

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1. INTRODUCTION

In essence, education is an interaction process done by teachers towards students consciously and in a planned way to usher them into adult persons. Hamid Darmadi stated that this process must be done gradually and continuously (Saber, 2022). They are becoming adult persons in the definition of Ki Hajar Dewantara mentioned by humanizing humans (Howell, 2018). Therefore, the effort to guide the students to become adult persons must be guided by philosophical, religious, or juridical foundations.

Philosophically, humans have brought many potencies like truth, beauty, and goodness value (create, intention, and taste) since birth. They also have a conscience (character creature) and compassion through all creatures, including fellow humans. In contrast, religious foundations in the context of Islam are based on al-Qur'an and Hadits and in the Holy Qur'an mentioned at surah al-'Alaq:1-5 (Fister, 2017; Pasek, 2021). It commands Muslims to upgrade their knowledge by reading. From Islam's perspective, religion carries out Islamic teaching (Giakoumis, 2022; Petro, 2019). While Hadits, as narrated by at-Tirmidzi (Cramsie, 2018; Hernández, 2019; Jackson, 2021) stated that if anyone takes a journey to get science, Allah SWT will give him a way to paradise. These will be reached through education only at formal, formal, or informal institutions (Aydin, 2017; Kesik, 2019; Miles, 2018). These juridical foundations are found in some regulations such as the constitution, government regulation, presidential regulation, and minister

of education and culture. Some of the contents of each regulation include education in general and character education in specific.

From the side of the juridical foundations, some of its aims are to develop students' attitudes (Caterine, 2019; Estivalèzes, 2017; Palecek, 2021), knowledge (Dhar, 2021; Gilbert, 2019), or skills (Eko, 2019; Yerzhanova, 2017). Developing attitudes aims to make the students behave with a good temper and manners. Developing attitudes at school can be conducted by extracurricular activities such as school culture and religious culture.

Self-development is to make the students have good attitudes belonging to character education. Character education has become part of the learning skills of the 21st century, known by the 6C learning concept of the 21st century (PAK-21), including critical thinking, creative thinking, collaboration, communication, character, and country (Dirjen diktat, reset and technology, ministry of education and culture, research dan technology).

However, education to date hasn't fulfilled the essence and educational foundations. In this case, it can be observed that many moral decadencies occur in almost all circles, including teenagers, young people, adults, older adults, and even students. Various crimes can be found in many areas, such as injustice, dishonesty, and child abuse, as if a good temper is strange in social life.

At formal institutions such as schools, there are also a lot of educational problems like disobeying the school regulations, not doing homework, coming late to school,

cheating, ditching, and even disrespecting students towards teachers. Therefore, character education is one solution to internalize the main value of the characters of Indonesian people. Internalization makes attitudes, feelings, beliefs, etc., fully part of one's personality by absorbing them through repeated experience or exposure (Ahmed et al, 2021). Even the phenomena of educational problems become a motivation of the Indonesian government to promote character education, which has been replicated since 2010 and nowadays known as strengthening character education through students since 2017, represented by five main values, namely religious, nationalist, independent, integrity, and cooperation character (The ministry of education and culture, road map of strengthening the character education, 2017).

Even the first president of Indonesia, Bung Karno, as narrated by Samani (Ahmed et al, 2021)(in Sholeh), stated that this country had to be built with character building as a priority because it would make Indonesia a great, progressive, glorious, and dignified nation. So, the student's character can be achieved by habitual actions conducted at school. Therefore, all elements of the school are to teach the students to behave with a good temper. They gave them motivation, suggestions, habits, and good examples. This must be supported by family and society.

This was done by the state junior high school of 3 Jember and the junior high school of Islamic garden school Mumbulsari. So the reasons for choosing the two institutions as research locations are as follows: First, state Junior high school of 3 Jember opens acceptance of new students through tahfidz achievement; Second, state Junior high school of 3 Jember is located at a strategic location among schools, universities so the headmaster get worried if the students influenced by bad behaviors out of the school so they must be given moral values at the religious culture of the school; Third, junior high school of Islamic garden school Mumbulsari give the students understanding the moral values conducted at pra-KBM activities including ten minutes lecture, reading the Holy Qur'an and praying dhuhr. Either the state junior high school of 3 Jember or the junior high school of Islamic Garden School Mumbulsari give serious attention to character education to decrease moral decadency. From the side of *ubudiyah*, for example, the state junior high school of 3 Jember makes the students accustomed to praying dhuhr together. This aims to insert the religiosity values and protect the student influenced by bad temper from the school.

As a junior high school at Islamic Garden School, Mumbulsari adjusts the students to behave good behaviour and religious behaviour such as habituation of greeting, smiles, and greetings between teachers and students, especially when the students meet their teachers. Junior high school of Islamic Garden School Mumbulsari also makes the students usually pray together (*berjamaah*), love to give charity, study diligently, and other good behaviours.

Implementing religious culture at school, as Ahmad Zayadi said, has become one of the featured programs encouraged by the Ministry of Religion of East Java, especially the section of Islamic Religious Education 2020 about religious schools. Therefore, a guidance book about implementing habitual activities for forming noble character (Ahmed et al, 2021)(Zayadi, guidelines of Religious School, 2020).

Therefore, based on the background above, it's important to research the internalization of the main value of stu-

dents' characters based on religious culture at the state junior high school of 3 Jember and junior high school of Islamic Garden School Mumbulsari. Specifically, this study contains objectives, namely to find the internalization of the main values of character religious, nationalist, independence, integrity, and cooperation of students based on religious culture at state junior high school of 3 Jember and junior high school of Islamic Garden school Mumbulsari.

2. METHOD

A qualitative approach is used in this study. The kind of research is a case study. The researcher uses primary and secondary data sources to get complete data. The researcher uses the phenomenological paradigm to point to the phenomena at the research site. The location of this research is the state junior high school of 3 Jember and the junior high school of Islamic garden school Mumbulsari. In this study, the researcher's presence is a key instrument. Thus, researchers formulate research plans (Latipun et al, 2022), carry out research (Humaidi et al, 2022), collect data, and report the research (Sugianto et al, 2022). Those who become research subjects are principals, PAI teachers, stakeholders, parents, and students.

Data collection techniques include participant observation, in-depth interviews (in-depth interviews), and documentation. The data analysis uses single-social situation and multi-social situation analysis and starts by analyzing data from determined informants. For the validity of the data, the researcher uses triangulation, member checks, peer reviewing, and confirmability.

3. RESULT & DISCUSSION

State Junior High School of 3 Jember has many religious programs named religious culture. The researcher finds the religious culture at the state junior high school of 3 Jember conducted as annual activities, routine habituation, weekly activities, actions, programmed habituation, and spontaneous and exemplary self-development. The annual activities include accepting new students through tahfidz achievement, Praying tarawih and reading the Qur'an (*tadarus*), obligatory charity (*zakat fitrah*), and sacrifice fee. The routine habituations include the culture of greeting, smiles, greetings, morning info, and praying before and after activities, such as before studying and praying *dhuhr* and together. The weekly activities include religion: reading surah yasin together, *infak*, *sadaqah*, and praying.

The programmed habituations include great *istighatsah* celebrating religious holidays and environmental care activities. Spontaneous and exemplary self-development includes discipline, honesty, and responsibility. The religious culture is internalized into the heart and soul of students. From internalization, they get the right understanding and even appreciate themselves so that the students apply the main values of character in daily life. The main values of character include religion, nationalism, independence, integrity, and cooperation. To get easy comprehension, the researcher fastens the table about character values, religious culture, and type of activities in Table 1:

The focus of the research will be discussed as follows:

The internalization of the main character of religious, nationalist, independent, integrity, and cooperation of students based on religious culture conducted by giving comprehension, advice, and awareness about the importance

TABLE 1. Character values, religious culture, and type of activities

Character	Religious Culture	Type of Activities
Religious	1. Acceptance of new students through <i>tahfidz</i> achievement 2. Praying <i>tarawih</i> and reading the Qur'an (<i>tadarus</i>) 3. Obligatory charity (<i>zakat</i>) 4. Sacrifice fee	The annual activities
	1. The culture of greeting, smiles, and greetings. 2. Praying before and after activities, such as before studying. 3. Praying <i>dhuha</i> 4. Praying <i>dhuhr</i> together	The routine habituations
	1. Jum'at religious consists of reading <i>surah yasin</i> together, alms (<i>infak</i> and <i>sadaqah</i>) 2. Praying just	The weekly activities
	1. Great <i>istighatsah</i> 2. Celebrating religious holidays	The programmed habituations
Nationalist	Morning info	The routine habituations
Independent	Discipline	The spontaneous and exemplary self-development
Integrity	1. Honest 2. Responsible	The spontaneous and exemplary self-development
	Environmental care activities	The programmed habituations

of the mentioned religious cultures as some of the foundations of Islamic teaching exemplified by the prophet Muhammad SAW in his daily life.

They are giving comprehension, suggestions, and awareness through kind and polite words and not using rude language to be accepted easily by students because advice is a tool of communication orally. Good advice will influence students' ethics in social life. After the advice is embedded in students' hearts, they will be aware and feel the importance of the advice, so there is an intention to do what teachers say. The intention will be stronger and stronger because of the exemplary of teachers even accompaniment done by teachers in every religious culture—for example, the culture of greeting, smiling, and greeting. The first stage is value transformation (Choirudin et al, 2021; Wulandari et al, 2022). The teachers give students advice and motivation. Good advice makes the students know, or, in terms of Thomas Lickona, called moral knowing (Vijay, 2022; Wang, 2018). The students know that Islam teaches greeting. Greeting means peace, not hostility.

Greeting in Islam indicates prayer and means to bond brotherhood (*ukhuwah Islamiyah*) and tolerance, namely, the older loves, the younger. On the other hand, the younger respect the older. In giving advice, the teachers strengthen their words by mentioning Hadits about greeting. Greeting takes the doer into paradise. The next stage is value transaction. At this stage appears an intention and feeling to apply the advice. Teachers show the students exemplary, either in words or deeds. From the side of words, the teachers pray for their student's health and safety. From the side of deeds, the teachers show cheerfulness, full of smiles, while standing to welcome the students. The last stage is value transinternalization. At this stage, the teachers always accompany their students in the greeting, smile, and greetings culture. The accompaniment of teachers for a long time influences students to be accustomed to greeting, smiling, and greeting in their lives, either at school, at home, or in their environment. Thus, the culture of greeting, smiles, and greetings can form a religious character for students.

Junior high school of Islamic Garden School Mumbulsari has a religious culture. The researcher finds that the

religious culture at the Junior high school of Islamic Garden School Mumbulsari is organized as annual, routine, weekly, monthly, programmed habituation, and spontaneous and exemplary self-development. The annual activities include cleaning the Heroes' Garden Tomb public areas (mosque, market) and greening the surrounding environment. The routine habituations include shaking hands with the teacher, pra-KBM activities consisting of ten minutes lecture, reading *surah yasin*, *al-mulk*, *al-faqih*, *dibaiyah*, *ratibul Haddad*, and praying *dhuhr*, praying before and after studying, reading *tahlil* and praying *dhuhr* together. The weekly activities include *anjangsana* (a visit from one home to another), and *jum'at bekah* consists of giving food (alms) to people experiencing poverty around the school.

The programmed habituations include celebrating religious holidays. The spontaneous and exemplary self-development includes discipline, honesty, and responsibility.

The religious culture is incorporated into the heart and soul of students. Through internalization, the students obtain true comprehension and even appreciate themselves. Thus, they are expected to apply the main character values such as religion, nationalism, independence, integrity, and cooperation. Here is the table made by the researcher to make an easy understanding of character values, religious culture, and type of activities in Table 2:

Here is the discussion about the internalization of the main character of religious, nationalist, independent, integrity, and cooperation of students based on religious culture at the junior high school of Islamic garden school Mumbulsari. Three stages of internalization. First, by giving motivation, advice, guidance, and awareness about the religious cultures that have been established. For example, the culture of blessed Friday (*just bekah*) consists of giving food (alms) to the mosque and the poor around the school. The first stage is value transformation. (Ahmed et al, 2021) said that at this stage, the teachers motivate students about the alms' importance and priority. Nowadays, advanced technology such as handphones (android) has positive and negative effects.

The style of individualism has influenced some students to have indifferent attitudes toward others because

TABLE 2. Researchers to make an easy understanding of character values, religious culture and type of activities

Character	Religious Culture	Type of Activities
Religious	1. Shaking hands to the teacher. 2. Pra-KBM activities consist of ten minutes lecture, reading <i>surah yasin</i>, <i>al-mulk</i>, <i>al-faqih</i>, <i>dibaiyah</i>, <i>ratibul Haddad</i>, and praying <i>dhuhr</i>. 3. Praying before and after studying. 4. Reading <i>tahlil</i> 5. Praying <i>dhuhr</i> together	The routine habituations
	1. <i>Anjangsana</i> (a visit from one home to another) 2. <i>Jum'at bekah</i> consists of giving food (alms) to people experiencing poverty around the school.	The weekly activities
	<i>Khatmil Qur'an</i>	The monthly activities (once every three months)
	Celebrating religious holidays	The programmed habituations
Nationalist	Cleaning garden tomb of heroes Cleaning public areas (mosque, market) and greening the surrounding environment	The annual activities
Independent	Discipline	The spontaneous and exemplary self-development
Integrity	1. Honest 2. Responsible	The spontaneous and exemplary self-development
Cooperation	Cleaning school environment	The programmed habituations

they are busy with handphones (android). They neither care about others, namely those who need some help nor know the benefits of giving charity. So, the teachers must give them the philosophical meaning of charity. As long as someone lives in the world, he must help each other. The stronger gives a hand to the weaker. The rich help, the poor, and so on. Another philosophical meaning of charity is gratitude to Allah—somebody gifted with wealth more than others wants to share his wealth with low-income people. The second stage is value transaction. At this stage, the teachers show an example so the students feel called to their hearts to make an effort by giving others some alms.

The last stage is value transinternalization. While packing some food, the teachers give exemplary attention to students. The exemplary method aligns with the concept of Ulwan (Bayuk, 2019; Bock, 2016; Darmayanti et al, 2022)—the exemplary shon by the accompaniment of teachers to the students. After the food is ready to share, the students give it themselves. Therefore, this habituation imprints in the hearts of students. They imitate the behavior of teachers, as Bandura said that most behaviors of human beings are learned by imitation (Sharma, 2019; Stotsky, 2020), so the students are accustomed to helping other people in need spontaneously. Thus, the religious culture is internalized in students' hearts, so they become religious characters.

4. CONCLUSION

The internalization of the main character of religious, nationalist, independent, integrity, and cooperation of students based on religious culture at the state junior high school of 3 Jember and junior high school of Islamic garden school Mumbulsari through transformation, transaction, and transinternalization of value done by giving comprehension, advice with kind and polite words, and awareness about the importance of the religious cultures until it is accepted easily by students. After the advice is embedded in students' hearts, they will be aware and feel the importance of the advice, so there is an intention to do what

teachers say. The intention will be stronger and stronger because of the exemplary accompaniment of teachers in every religious culture. The accompaniment will influence students to be accustomed to religious cultures. So religious cultures will make site students religious, nationalist, independent, integrity, and cooperation of characters in daily life.

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