



## **INTERNALIZATION OF ISLAMIC VALUES IN SHAPING STUDENTS' MORALITY**

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### **Abstract:**

This research aims to explain how the internalization of Islamic religious values can be something that can change the morals or character of a student at school, especially at Muhammad Shodiq Maron Middle School, Probolinggo, which is used as a place of observation for researchers. Meanwhile, internalization related to Islam can be interpreted as the process of integrating Islamic values completely into the heart, so that the mind and soul move based on Islamic teachings. Internalization of Islamic values occurs through understanding the teachings of the Islamic religion as a whole and is based on awareness of the importance of Islam and finding ways to implement it in life. The main aim of the researcher is to collect data that is relevant to the problem topic and research objectives. Based on the results of observations, interviews and also conducted by researchers obtained in the field while conducting research at Muhammad Shodiq Middle School, Muhammad Shodiq Brani Kulon Maron Probolinggo shows that the aim of internalizing Islamic religious values carried out by Muhammad Shodiq Middle School is to help students in increase knowledge of Islamic religion while being able to practice it directly in daily life in accordance with Islamic religious values.

**Keywords:** *Internalization of Islamic religious values, student morals*

### **INTRODUCTION**

The internalization of values in Islamic education is a process aimed at shaping an individual's character to cultivate virtuous behavior. In this context, educators play a crucial role in molding the noble character (akhlakul karimah) of students. Guiding and supervising students is essential to prevent them from deviating towards undesirable paths. Islamic Education teachers are tasked not only with imparting beliefs and laws but also with transforming students' attitudes and behaviors in accordance with the teachings of Islam, relevant for all times and places (Rofiah, 2021).

Internalization is the process of acquiring and appreciating values from encountered stimuli. Thus, internalization involves instilling attitudes through guidance and mentorship, allowing values to be deeply understood and mastered, reflecting in behavior according to desired standards. In the context of Islam, internalization can be understood as fully incorporating Islamic values into one's heart, allowing the spirit and soul to operate based on religious teachings.

The internalization of religious values can occur through comprehensive understanding of Islam, followed by an awareness of its significance and a motivation to realize these values in real life. Appreciation of values can be fostered through institutions like Islamic study centers or individual efforts, such as those by educators, employing various approaches, including educational materials such as Islamic Education subjects.

Values are abstract and intangible, interpreted by scholars based on their doctrines. Imam Ghazali views character as deeply rooted in the soul, giving rise to actions without much thought. Sociological perspectives define morality as an individual's behavior or character in society. Character, etymologically derived from the Latin word 'karakter,' signifies a distinct mark, while in Hermawan Kartajaya's terminology, it refers to a person's pure traits rooted in individuality, guiding behavior, speech, and responses. Simon Philips defines character as a set of values that form the foundation of an individual's thinking system, attitudes, and behavior (Rofiah, 2021).

Therefore, the internalization of Islamic moral values to shape character involves the process of instilling attitudes into the personal being of a Muslim, introducing principles and values limited by divine revelation (Quran and Hadith) as guidance. These values merge within individuals, driving them to fulfill their primary duty of worshiping Allah SWT and seeking His pleasure in this world and the hereafter.

SMP Mohammad Shodiq Maron Probolinggo, affiliated with a pesantren (Islamic boarding school), is a significant educational institution. Despite being under the umbrella of a pesantren, it accommodates a diverse student population, each with distinct characteristics. Instances of students displaying poor conduct, such as skipping classes and challenging teachers, especially during Practical Teaching sessions, indicate a lack of positive examples set by Islamic Education teachers.

Recognizing the pivotal role of education in shaping a child's personality and moral behavior, it is pertinent to explore the curriculum model, the process of internalizing values, and the outcomes achieved by SMP Muhammad Shodiq Maron Probolinggo in instilling Islamic values into students' attitudes and behaviors (Rofiah, 2021).

Education, as the process of training and developing knowledge, skills, thoughts, character, and more, especially through formal institutions, plays a crucial role in molding students. As social beings, students are not only trained in skills and knowledge but also encouraged to develop thinking abilities that form a good moral character based on high moral ethics (Dwi Harmita).

Efforts by teachers to educate students with character should align with the teacher's own personality. Teachers are not just facilitators of knowledge but also educators guiding, motivating, helping students shape their personalities, fostering morality, and developing faith and piety through exemplary conduct in speech, action, and appearance (Dwi Harmita).

Given the aforementioned issues, it is essential to conduct research with the title 'Internalization of Islamic Values in Shaping Student Morality at SMP Muhammad Shodiq Maron Probolinggo.' This research aims to explore the internalization of Islamic values in shaping students' character at SMP Muhammad Shodiq Maron Probolinggo and to identify the supporting and inhibiting factors in the internalization process.

## **RESEARCH METHODS**

**Research Types and Approaches,** The qualitative approach was chosen by the researcher because the data in the study consist of texts and phrases (Sugiono, 2010). This approach aims to gain in-depth understanding of an event and qualitatively describe the situation.

**Data Sources:** Several types of data were used. First, Primary Data, which according to Nasution, refers to data obtained directly from the field or research location through words or actions (Nasution, 2004). Second, Secondary Data, which is data obtained or derived from existing sources, such as library materials.

**Data Collection Techniques:** There are several methods. First, Observation, recognized as the foundation of scientific knowledge. For scientists, data serves as the basis for exploration, providing information about the reality of the world obtained through the observation of actual phenomena (Sugiono, Research Methods in Management, 4th ed, 2015). Second, Interview, which is an interaction between two individuals with the goal of sharing information and personal ideas, involving self-

reports or at least reflections on the knowledge and beliefs of the individual (Sugiono, *Combination Research Methods (Mixed Methods)*, 2009, p. 316). Third, Data Analysis, qualitative data analysis is an effort to manage data with steps such as data collection, sorting to group relevant data, identifying significant aspects that provide understanding, and determining what can be effectively presented to others (Moleong). The main principle in qualitative research is to develop fundamental theories from existing data (Moleong).

## **RESULTS AND DISCUSSION**

### **The process of internalizing the values of Islam in shaping the character of students**

Based on the results of observations, interviews, and field research conducted by the researcher at SMP Muhammad Shodiq, located in Brani Kulon Maron, Probolinggo, it is shown that the school's goal in internalizing the values of Islam is to help students increase their knowledge of Islamic religion and simultaneously practice it in their daily lives according to Islamic values. This was explained by one of the teachers, Mrs. Siti Nur Mas'adah, who taught Islamic education, particularly Aqidah Akhlaq. She emphasized that in shaping the students' character, a teacher or mentor should understand various student characteristics. After that, a teacher can educate their students in various ways according to their specific characteristics.

The purpose of the researcher's direct observation at the school is to gain knowledge about how the school, especially the teachers' council, educates the students to have noble characters that are consistently applied in their daily lives. Another goal of internalizing Islam is to serve as a platform for religious outreach. The school aims to maximize the values of Islam, particularly through the Aqidah Akhlaq, Discipline, and other subjects, to shape students into competent and resilient young generations in the religious field, preparing them for societal integration upon graduation.

To provide clarity, the researcher will outline the methods used in implementing the internalization of Islamic values as follows: The Exemplary Method plays a significant role in internalizing Islamic values to shape the character of students at SMP Muhammad Brani Kulon Maron Probolinggo. This method is effective in preparing the younger generation morally, spiritually, and socially. The Exemplary Method is executed by teachers setting positive examples within and outside the school environment. Students observe and imitate these examples in their behavior. One student, Rini Anggraini, stated that they always observe how their teachers exhibit good manners and follow suit if the behavior is deemed positive. The school head, Mr. Rahmad Fajar S.Pd, affirmed the emphasis on cultivating good habits, such as greetings and prayers, by the teachers to serve as positive examples for students.

The Habituation Method plays a significant role in the internalization of Islamic values for shaping the character of students at SMP Muhammad Brani Kulon Maron Probolinggo. Students develop positive habits through the examples set by teachers or through learning activities at school, such as greetings and prayers. This method is crucial in forming better behavior and character in students. Rina Maghfiroh, a ninth-grade student, expressed pride in being at the school, where teachers impart not only academic knowledge but also habits like performing Duha prayers and Tahajjud prayers in the dormitory. The school head, Mr. Rahmad Fajar S.Pd, emphasized certain obligatory activities for students, including Duha prayers in congregation, Dhuhr prayers in congregation, and supplications before and after activities.

Supervision and Advice, the collaboration of these two methods plays an essential role in internalizing Islamic values for shaping the character of students at SMP Muhammad Shodiq Brani Kulon Maron Probolinggo. These methods can provide attention to students who may lack understanding of religious knowledge, ensuring that students feel cared for and understand the areas where they may be lacking in religious knowledge. This prompts individual guidance from teachers. According to Mrs. Tutik Lasiana, a Guidance and Counseling teacher, her role as a BK teacher is crucial in helping

students adjust to a new school environment, ensuring they don't face adjustment issues that could lead to conflicts. Both supervision and advice are essential in guiding students based on their nature and characteristics.

Reprimand or Sanctions, this method is applied when a student is challenging to manage and makes mistakes. Reprimands or sanctions aim to maintain and guide students in understanding the values of Islam. This method is also intended to make students aware of the importance of discipline and respecting time. According to Mrs. Siti Nur Mas'adah, a teacher of Islamic Education and Discipline, applying sanctions supports improving student discipline. Sanctions can be used as punishment or threats to prevent violations. This method influences the gradual change in student behavior, as expressed by a student who arrived late at school, facing reprimand and ta'zir (punishment) from the duty teacher.

### **Implications of Internalizing Islamic Values in Shaping Students' Character at SMP Muhammad Shodiq**

The internalization of Islamic values at SMP Muhammad Shodiq can help students better understand and internalize the values of Islam, not only in terms of Sharia values but also in Aqidah Akhlaq. Besides gaining theoretical knowledge about religion, students can directly apply these values in their daily activities, aligning with Islamic teachings. The implementation of internalization at SMP Muhammad Shodiq is expected to touch on various aspects of Islamic values (Aqidah, Sharia, and Akhlaq) and significantly impact the formation of students' character, emphasizing religiosity, discipline, and responsibility for their future lives.

Based on information from Mr. Rahmad Fajar S.Pd, the school's head, and the Islamic education teacher, the internalization of Islamic values through education significantly influences the character formation of students. However, the presentation is cautious and indicates that the success rate may be around 75%-85%, as the process is still evolving. This is demonstrated by the behavior of students in their daily lives, both within and outside the school.

In addition to shaping students' character, the internalization of Islamic values in education also contributes to minimizing juvenile delinquency and preventing negative influences on students' daily lives and characters. The implementation of Islamic values at SMP Muhammad Shodiq serves as a platform for the internalization process, contributing to the school's credibility as an educational institution trusted by the community and a means of promoting Islamic values in Brani Kulon.

Furthermore, the researcher also identified implications of internalization in terms of specific values taught in the religious education curriculum (Qur'an, Hadith, Aqidah Akhlaq, Fiqh, and Islamic Cultural History) and examined students' personality aspects listed in their report cards. As a result, students can apply these values by incorporating them into their daily routines, positively impacting both their character and academic achievements.

Next, based on the obtained data, the researcher will analyze it to provide a clearer understanding for all readers.

### **Implementation of Internalizing Islamic Values in Shaping Students' Character at SMP Muhammad Shodiq Maron Probolinggo**

Based on the results of observations and interviews conducted by the researcher with the school principal, teachers, and some students, it is stated that SMP Muhammad Shodiq provides guidance in Islamic education oriented towards the internalization of Islamic values. This is evidenced by various religious activities conducted at the school, such as engaging students in community activities through study sessions, religious gatherings, supplication sessions, direct guidance from caregivers/foundations, and other related activities.

Mrs. Siti Nur Mas'adah, the teacher of Islamic Education (on August 18, 2023, at 09:00), stated that through religious guidance, students are given direction regarding their behavior. This is supported by guidance provided by the school principal and

caregivers to ensure that students consistently follow the commandments of Islam and possess noble character. The formation of good character is deemed crucial as it serves as a guide for students in the future, preventing them from engaging in disgraceful actions and actions that violate Islamic Sharia.

The cultivation of good morals and character is essential because it becomes a foundation for students in the future, preventing them from falling into immoral and Sharia-violating actions. Moral guidance through religious education is considered a commendable and appropriate effort, as religion can guide individuals towards the highest levels of morality in the eyes of Allah SWT. This guidance instills a simple way of life, proper social interaction, a sense of responsibility, the defense of truth, the restraint of desires, and more, all aimed at forming good behavior in accordance with the teachings of Islam. Mutual respect and polite behavior are strongly encouraged in this school, fostering a sense of friendship and the absence of hatred, envy, and resentment, resulting in a sense of security and peace among them.

In the cultivation of good morals and character, habitualization for students is essential so that they become accustomed to doing good deeds. The exemplary behavior of educators is also crucial as motivation for students to improve. Furthermore, penalties for students who violate rules serve as a deterrent to prevent repeated mistakes. The purpose of this moral guidance is to shape students into individuals with noble character who consistently reflect Islamic values. The internalization of Islamic values gradually seeps into the souls of children, shaping their personalities.

Mr. Rahmad Fajar S.Pd, the school principal of SMP Muhammad Shodiq (on August 18, 2023), mentioned that there is internalization of Islamic values in shaping students' character at SMP Muhammad Shodiq. Examples of activities include reading Juz Amma before each class, collective prayers, customary greetings upon entering and leaving classrooms, shaking hands with teachers, and participating in activities commemorating significant Islamic events.

All these activities aim to enhance faith, Sharia values, and moral values. Through such activities, students are expected to develop good personalities and noble character, enabling them to socialize well with their peers. Therefore, moral guidance is crucial in how students interact with their friends and respect their teachers. Moral guidance plays a significant role in the process of internalizing Islamic values, as it involves the communication of information that is absorbed by each student individually. This enables them to think and act positively for themselves and in their relationships with others, recognizing that all creatures are equal in the eyes of God, with differences based on their piety and faith. Consequently, they need not feel inferior when interacting with others, especially their peers.

### **Factors Supporting and Hindering the Implementation of Internalization of Islamic Values in Shaping Students' Morality at SMP Muhammad Shodiq**

It is often said that education, accompanied by continuous guidance, is a process to lead children toward maturity. Providing moral guidance for students is expected to create individuals who understand and adhere to prevailing norms, refraining from actions that harm others. This guidance is closely related to the application or internalization of Islamic values. In the implementation of internalization, various factors, both supportive and inhibiting, play a role.

From the interview results with Mr. Rahmad Fajar S.Pd, the principal of SMP Muhammad Shodiq, it is stated that in the implementation of internalization of Islamic values, there are factors that strongly support the process from within and outside the school. These factors include:

**Internal Factors:** Psychologically, factors within a child's self can support internalization. When a child enjoys a particular activity, it easily becomes ingrained in their soul. However, if a child is unhappy with an activity, it may not resonate with them. Therefore, continuous habituation and exemplary behavior, accompanied by advice or sanctions, are necessary to ensure meaningful engagement in school activities. Although students may initially find these habits challenging, they eventually become accustomed



to the school's activities.

**External Factors:** External factors influencing students include support from various parties, such as the foundation of the Islamic boarding school, which supports activities emphasizing the formation of students' character. Direct involvement of caregivers or the foundation's leaders in the school facilitates the guidance and mentoring of students. Collaboration between educators and school administrators who hold positions in other educational institutions contributes to the effectiveness of guidance provided to students. Educators play a significant role in the education process, acting as role models for students, and their guidance is crucial for successful moral development.

Additionally, sincerity in teaching and providing educators' attention and affection to their students supports the implementation of the internalization of Islamic values. Apart from sincerity, educators must be compassionate and attentive to their students. The dedication of educators becomes crucial during the internalization process, requiring patience and attention due to the unique characteristics of each child.

Furthermore, from interviews with the school principal, it is evident that both the educational environment within and outside the school supports the internalization of Islamic values. The school environment, including interactions among classmates and relationships between teachers and students, fosters a healthy atmosphere of mutual love and support.

According to Mr. Saiful Bahri S.Pd.I, a teacher of Islamic Education, the external environment also contributes to the internalization of Islamic values. Observations indicate that the school creates a healthy environment, promoting love and mutual support among students.

On the other hand, factors hindering the internalization of Islamic values in moral development at SMP Muhammad Shodiq include, Student's Self: The ever-changing psychological nature of students can be both a supporter and a hindrance. If students enjoy an activity, it supports internalization, but if they are unhappy with it, it becomes a hindrance. For instance, if students dislike activities such as supplication or Quranic recitation, they may feel reluctant to participate.

Family dynamics can also hinder the internalization process. Some families may overly rely on the school for education and guidance, using their children to seek material assistance. In such cases, the school bears full responsibility for students' development, especially when families show little concern for their children's progress.

Guidance Counselor Issues, Challenges arising from the unavailability of guidance counselors to handle students' problems can hinder the implementation of guidance and counseling programs. A lack of effective intervention for students facing difficulties becomes an obstacle in the school's efforts to provide guidance and support.

In conclusion, recognizing and addressing both supporting and hindering factors is essential for successful internalization of Islamic values in the moral development of students at SMP Muhammad Shodiq.

## **CONCLUSION**

From the analysis outlined above regarding the internalization of Islamic values to shape students' morality at SMP Muhammad Shodiq Maron Probolinggo, conclusions can be drawn as follows: The implementation of understanding the values of Islam at SMP Muhammad Shodiq is carried out through several strategies, including the method of exemplification, supervision or advice, and the method of admonition or sanctions. Challenges faced in the internalization of Islamic values at SMP Muhammad Shodiq include factors from within the students themselves and a lack of motivation.

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