INTERNALIZATION OF ISLAMIC RELIGIOUS EDUCATION VALUES IN FORMING STUDENT CHARACTER

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Abstract:

This research is motivated by the foundation of character formation in students. In the context of internalizing the values of Islamic religious education, schools play a central role in delivering religious teachings comprehensively and impartially, as well as implementing these values in the daily lives of students. The research questions in this study are: 1) How is the internalization of Islamic values in shaping the character of students at SMP Nurul Jadid? 2) What are the supporting and inhibiting factors in the internalization of Islamic values in shaping the character of students at SMP Nurul Jadid? The research method employed is field research using a qualitative approach. Data collection techniques include observation, interviews, and documentation. Data analysis techniques involve data reduction, data presentation, and verification. The subjects of this study are the school principal and religious teachers at SMP Nurul Jadid. The results of this research are: 1) In-depth religious teaching, role modeling by teachers and staff, religious practices, appreciation of social and humanitarian values, and mental and spiritual guidance are crucial points in the internalization of Islamic values shaping students' characters. 2) Supporting factors include an Islamic school environment, an Islam-based curriculum, the role of teachers and staff, and extracurricular activities. Inhibiting factors involve the influence of the external environment, limited parental involvement, and curriculum mismatch.

Keywords: *Internalization, Islamic religious education, student character*

INTRODUCTION

Education plays a very important role in the progress and future of the nation. Al-Ghazali stated that education has a very broad meaning, not only regarding individual aspects of education, but also society and psychology (Azhari & Mustapa, 2021). From an individual's point of view, education for him means the development of the divine qualities that exist in humans in accordance with the demands of their nature towards science and religion. Men always want to know the absolute substance and struggle (Imam & Arini, 2019).

One of the most basic requirements for human existence is education, which shapes and equips a person to live a disciplined life (Ubaidillah et al., 2023). through persistent efforts to produce quality human resources as outlined in the state gazette as the National Education System Law. In contrast to the regulations of the Republic of Indonesia regarding the objectives of the national education system as stated in Law Number 20 of 2003 Chapter II Article 3, namely that national education aims to develop the potential of students so that they become human beings who believe and are devoted to God Almighty, have noble character, are healthy. knowledgeable, capable, creative, independent, and a democratic and responsible citizen (Matlani & Khunaifi, 2019).

Education means guidance given by someone towards the development of others, towards certain ideals (Hanipudin, 2019). As we already know, with education humans will be formed as a whole so as to create a perfect education (Jadidah, 2021). Education has the most important element in building a nation. Education is the largest field of investment in building and shaping man (Baharun, 2019). The quality of education is a determinant of the quality of a nation. The most important part in the educational aspect is Islamic religious education (Susiani & Abadiah, 2021). This is because it is a reference for Muslims to create a meaningful life, so practicing the values in Islamic religious education for each individual is an obligation, this can be obtained through formal and non-formal education (Huda & Rodin, 2020). In the school environment, Islamic religious education has a very important role in educating students according to Islamic religious rules (Shunhaji, 2019). The formation of religious attitudes and behavior will be able to be realized, such as getting used to having good morals and speaking well through the learning process. Either done in the classroom or outside the classroom with the guidance of teachers at school (Hidayat & Asyafah, 2019). If the values of Islamic religious education are not internalized within the students as a whole, and there are no efforts to internalize them, then the nation and state will be damaged (Rahmadania, 2021).

Islamic religious education has a central role in shaping students' character, becoming the main foundation in developing moral and spiritual values (Saiful et al., 2022). In this context, schools are educational institutions that have a big responsibility in internalizing these values in a holistic and balanced manner (Harahap, 2021). One school that carries out this function with full commitment is Nurul Jadid Middle School in Paiton, Probolinggo. Considering the many difficulties and dangers faced by the young generation today, education has a very important role. Therefore, Nurul Jadid Middle School always strives to improve the entire existing education system, both teacher professionalism and moral or religious education, because in this way good religious education will also form good students (Muali & Aini, 2019)ayu. This is done in order to prepare the younger generation for knowledge and good character (Cahyo et al., 2020). Nurul Jadid Paiton Probolinggo Middle School is not only a place for formal education, but also a vehicle for students to explore and practice the teachings of the Islamic religion in everyday life. The internalization of Islamic religious education values in this school is not only limited to transferring knowledge, but also involves aspects of practice and appreciation of these values in real action (Muzakki et al., 2021).

This research aims to deepen understanding of the process of internalizing the values of Islamic religious education in shaping the character of students at Nurul Jadid Paiton Middle School, Probolinggo. In this case, the research will focus on two problems, namely: 1) How does the process of internalizing Islamic religious values shape the character of students at Nurul Jadid Middle School?, and 2) What are the supporting and inhibiting factors for the internalization of Islamic religious values in shaping student character? at Nurul Jadid Middle School? Through an in-depth understanding of the process of internalizing the values of Islamic religious education at Nurul Jadid Middle School, it is hoped that this research can make a significant contribution to the understanding of the role of schools in shaping student character, especially in the context of Islamic religious education. Apart from that, it is also hoped that the results of this research can become a basis for developing educational policies and strategies that are more effective in facing character challenges in this modern era.

RESEARCH METHODS

This research was conducted at the Nurul Jadid Paiton Probolinggo Middle School. The research uses a qualitative research approach. Researchers conduct research in natural places with all events that occur without any engineering. Various events and phenomena are analyzed according to actual events. The research used in this research is a case study type of research. Researchers carry out research studies on a case which are carried out in detail, intensively (in-depth) and comprehensively regarding various forms of events, events, situations or certain conditions in an environment. Sugiono

(2015: 306) stated that researchers as human instruments go directly into the field to look for problems to be researched, select informants to be used as data sources, collect data, select and sort data, analyze data, interpret data and draw conclusions from research findings. So in this study researchers collected primary and secondary data at Nurul Jadid Paiton Probolinggo Middle School. Many methods are used to collect data in the field, including documentation methods, purposive sampling methods, unstructured interview methods, unstructured observation methods, and source triangulation methods. Unstructured observations are carried out by researchers, who then observe and analyze. Analyze and document every incident that occurs in the field. Researchers use non-structural interviews in this research, namely asking questions that follow a prepared question format and can be changed at any time based on the respondent's circumstances and conditions at that time. . As stated by Masykuri Bakri (2009: 154), non-structural interviews are dynamic in nature; The order of questions asked can be adjusted to the demands of the researcher, circumstances and respondents. To carry out this investigation, various documents were collected

Purposive sampling was used by researchers in the data collection process. To collect information regarding research variables, researchers identified a number of respondents, including the principal, deputy head of student affairs, teachers and a number of students. According to Arikunto, purposive sampling is a technique for identifying and calculating samples that can provide in-depth information about research variables. Triangulation, or combining sources, is used in research to collect data from various sources, including teachers, students, and school principals, using unstructured interview techniques. as stated by Sugiono (2015: 33) that source triangulation is the process of conducting research with several data sources using a single data collection method.

In analyzing research data using Miles & Huberman's (1992) interactive data analysis technique. As stated by Bakri (2009: 183), the data analysis process goes through the stages of data collection, data reduction, data presentation and conclusion drawing or verification, the cycle takes place interactively. Researchers start by collecting various data collected from the field and make conclusions or carry out verification using data collected in the field. In this research, researchers collected various data in the form of interview data, observations (security) and documentation results from the field. After collecting participants, the researcher minimizes the data based on the variables studied. After that, the researcher presented the data obtained from data collected in the field and made conclusions from the many collections of data that had gone through analysis and interpretation. In checking the validity of the data, the researcher uses a data credibility test, namely the researcher carries out extended observations, carries out observations diligently, carries out triangulation of various data and uses various reference materials. The researcher extends the observations by carrying out interviews. the previous one. Then analyzed and interpreted all the symptoms that arise from the subjects studied regarding the research variables and added reading references to further strengthen and sharpen insight and knowledge. The research checked the data by triangulating the sources to test the credibility of the data regarding the research variables. Together with the Principal, Deputy Students, teachers and students. From various different sources the researcher analyzed, categorized and interpreted the perceptions from these sources in detail, which perceptions were the same, which perceptions were different, which were more specific perceptions among the three from the results of unstructured interviews (usstructured interview).

RESULTS AND DISCUSSION
Internalization of Islamic Religious Education Values
Internalization of religious values according to Alim (2016: 10) that "internalization of religious values is a process of fully entering religion into the heart so that the spirit and soul move based on religious teachings" internalization of religious values is the cultivation of religion in a meaningful way so that the heart, body and spiritual upholding the principles taught by religion (Imam & Arini, 2019).

Setya and Subiyanto (2017: 68) that "internalization of Islamic values is a deep process in appreciating the values of Islamic religious education that a person uses in carrying out life procedures and regulating relationships with God (hubl min allah) fellow humans (habl minan -nas) and the natural environment". Internalization of Islamic values is a process of understanding, appreciating and deepening the values of Islamic religious education by humans in measuring their lives in relation to nallah (hablun minallah), relationships with fellow humans (hablun minan nas) and relationships with nature or the environment (hablun minal alm) (Muthoharoh, 2021).

Islamic religious education values consist of three values, namely aqidah, sharia and morals. These three values are internalized by students at Nurul Jadid Paiton Probolinggo Middle School as a foundation for character formation. These values are internalized in students by implementing various activities, namely:

Aqidah values. Aqidah values are interpreted through various activities consisting of reading prayers before and after activities consisting of reading prayers before and after carrying out activities consisting of reading prayers before and after carrying out academic and non-academic (extracurricular) activities, namely reading activities Prayer before starting activities is carried out together with both teachers and students in both academic and non-academic (extracurricular) activities. Sharia values. Sharia values are interpreted in cleanliness care activities carried out every day by students in each class with their respective picket schedules, congregational midday prayer activities held at 11.45-12.15 with the congregation led by the teacher. Moral Values. The moral values implemented with the 5S culture (greeting, saying hello, smiling, being polite and courteous) are an activity that is cultivated by the school for students to always greet, say hello, smile, be polite and speak polite words to teachers, staff and to his friends, the school applies the activity of arriving on time to students both during academic and extracurricular activities and flag ceremony activities are held by the school once a week on Mondays with ceremonial officers from various classes including classes X, XI and XII who are rotated by the school.

Stages of Islamic Education Values at Nurul Jadid Middle School

In this case, there are several important stages of internalizing the values of Islamic religious education in shaping student character, namely:

(a) In-depth religious teaching Teachers provide in-depth and comprehensive Islamic teachings. Religion teachers strive to understand students about religious teachings with concrete examples from everyday life. This teaching includes ethics, morality, noble character, and procedures for worship. In this case, internalization of religious values occurs when students are given a full understanding of the teachings or doctrines of the Islamic religion and the result is the realization of Islamic religious teachings in the students' real lives. so that students can understand how important religious values are in forming good character (Hidayati, 2019). (b) Role Models of Teachers and Teaching Staff. Teachers and teaching staff at Nurul Jadid Middle School together take part in implementing and practicing commendable attitudes seriously, and abandoning despicable values. So this stage is interpreted with the 5S culture (smile, greet, be polite and courteous) which is one of the cultures that is always practiced by students and teachers, with reciprocity in smiling, greeting, saying hello, being polite and polite. Teachers and teaching staff at Nurur Jadi Middle School also teach attitudes like role models in practicing Islamic religious values in their lives. With behavior and attitudes that reflect religious teachings, they inspire and motivate students to internalize these values in their daily actions (Somad, 2021).

(c) Worship and Religious Practices. Teachers tend to be more careful and pay attention to their own attitudes in front of students, so that they remain in accordance with the Islamic values taught and do not conflict with these values. Students tend to imitate the style of the teacher, who in fact is a role model in modeling his personality. In this stage, it is interpreted as praying when starting and ending the activity, midday prayer in congregation. This activity is carried out by the teacher and the students, so that the teacher must really pay attention and maintain his attitude of praying, pray midday prayer in congregation solemnly. So this will make students join in praying and

carry out midday prayers in congregation solemnly. (d) Appreciation of Social and Human Values Internalization of Islamic religious values also emphasizes the importance of social and humanitarian values. Students are taught about compassion, empathy, tolerance and mutual cooperation in interacting with others (Adha & Darmiyanti, 2022). This helps shape the character of students who are full of understanding and care about the social environment around them. (e) Mental and Spiritual Development. Apart from academic education, mental and spiritual development is an important part of the process of internalizing Islamic religious values at Nurul Jadid Middle School. Through this coaching, students are empowered to develop strong personalities and characters in facing various life challenges (Tsoraya et al., n.d.).

With an approach to internalizing Islamic religious values that are integrated into every aspect of school life, Nurul Jadid Middle School can create an environment that supports the formation of students' Islamic character, dignity and integrity. It is hoped that this will produce the next generation who are ready to face the world with strong morality and ethics, and contribute positively to society and the nation (Makkawaru, 2019).

Method of internalizing Islamic Religious Education Values

Nurul Jadid Middle School implements 3 methods of internalizing the values of Islamic religious education with the aim of character building for Nurul Jadid Paiton Probolinggo Middle School students, namely: (a) Exemplary. Exemplary is internalization by providing real examples to students (Prasetyo et al., 2019). In this case, the teacher gives examples to students in carrying out midday prayers, getting used to joint activities (PKB), reciting prayers at the beginning and end of learning activities solemnly, dressing neatly and in accordance with religious teachings.(b) Habituation Habituation is an effort to guide and shape students' self-formation, remembering that humans easily forget. This habituation is carried out through continuous guidance regarding the values of faith. Activities (Yuliasari et al., 2020). This habituation is carried out programmed in learning activities or unprogrammed in daily activities. Teachers regularly and continuously make it a habit for students to perform midday prayers in congregation, recite prayers before and after learning and in joint activities (PKB) activities. (c) Motivation.Providing motivation is a background that can move and encourage someone to do something (Sidarman et al., 2021). Motivation is an important psychological thing for everyone in carrying out activities. Especially these activities require a person's high responsibility. Teachers provide various motivations in the form of encouragement, support, advice and stories directly or through video or short films. Character

Character according to Thomas Lickona (2013: 81) consists of operative values, namely values in action. Each person will go through a process in their own character, these character values become virtues that can be used to respond to all situations in a good moral way (Fahruddin, 2020). So, it can be interpreted that character is used as a good personality identity. So, character can be said to be a person's personality identity and behavior in carrying out moral goodness in life (Saiful et al., 2022). Character is a set of values that guide behavior in relationships with God Almighty, other people, the environment, one's own nation and nationality. These values are manifested in ideas, attitudes, feelings and actions which are motivated by the principles of religion, law, karma, customs and aesthetics. Character is defined as behavior that is manifested in daily activities and behavior (Setiawan et al., 2021). Between Islamic religious values and character education, it is the foundation of the nation that needs to be instilled in students from an early age. This confirmation shows that Islamic values have an important role in the ability to form and grow character consciously (Zalsabella P et al., 2023).

Characters will contribute to students' awareness that what they see both in the real world and in cyberspace is multicultural and they are aware of being part of one of these cultures (Yuliasari et al., 2020).
Students will have an awareness within themselves that they are part of the diverse

cultures that exist in Indonesia. The culture in Indonesia's homeland reflects the character of Indonesia itself (Hadi, 2019). So that the character formed in students must be in accordance with the culture in Indonesia (Hartati, 2021). As stated by Sulistiono (2019: 287), values that are deviant or not in accordance with the culture in Indonesia must be abandoned. So it can be said that the character values that exist in Indonesia must be realized, and if there are values that deviate or are not in accordance with the culture in Indonesia, then they must be avoided and abandoned (Kezia et al., 2021).

So the results of the research show that the internalization of Islamic religious education values at Nurul Jadid Paiton Probolinggo Middle School has a positive impact in shaping student character. Internalization of Islamic religious values is implemented as an integral part of the educational process, with a focus on various aspects of student life including: (a) religious, Be obedient and obedient and disciplined in carrying out worship according to the commands of Allah and the Prophet SAW. Students become religious individuals by always performing midday prayers in congregation, where congregational prayer activities are carried out during the second break, congregational prayer activities are also carried out with the staff and teachers of Nurul Jadid Middle School. The activity of implementing collective prayer is also a routine activity for students, this activity is carried out both before learning begins and after learning, where the implementation of collective prayer activities is led by the class leader. The practice of joint activities (PKB) is also a habit carried out by Nurul Jadid Middle School students, where this activity is carried out every Saturday, Sunday, Monday and Wednesday morning before learning begins, this activity is accompanied by all teachers and staff of Nurul Jadid Middle School In carrying out this activity, students are given a special schedule to lead the joint activities (PKB) familiarization activities so that each class will have a turn to lead these activities.(b) discipline. consistent attitudes and behavior towards all norms of school rules and other places. Students become disciplined in carrying out all existing rules because students are used to arriving on time and teachers and staff at school set an example for arriving on time. Students also wear school uniforms in accordance with school regulations. Fund

(c) Work hard.make serious efforts in studying and seeking knowledge, as well as carrying out assignments at school given by the teacher seriously. Students become increasingly trying hard and serious in studying and seeking knowledge at school, boarding school, and other places, and will try hard to carry out the tasks given to them by the teacher as best as possible through various motivations, in the form of stories, videos, encouragement, support, as well as advice given by teachers to students.

(d) Communicative. friendly and open attitude and behavior towards other people, polite way of speaking to other people, actively interacting with other people. Students become more communicative by always implementing the 5S culture, so that students become accustomed to smiling, greeting, greeting teachers, friends and other people, being polite to older people and speaking politely to anyone. (e) Care for the Environment attitudes and actions in caring for, maintaining and preserving the natural environment. Students become more concerned about the environment through cleanliness activities carried out by daily pickets in each class according to the individual schedule of the students in their class. (f) Social Care. an attitude of sympathy and empathy towards others as well as actions to help others in need. Students become more concerned about other people by internalizing prayer activities for disaster victims. (g) Responsibility attitudes and behavior in carrying out tasks and obligations correctly and well, which relate to oneself, the social environment, within a nation, or within a religion. The student becomes someone who is responsible for carrying out all the tasks given to him by the teacher and all his obligations both as a servant before God, as a child before his parents, and as a student before his teacher.

Supporting Factors and Inhibiting Factors

In implementing learning, of course there will be factors that support and hinder its effectiveness, as well as in implementing character values in Islamic religious education learning. Based on the results of observations and interviews, it can be seen that there are many factors supporting the implementation of Islamic religious values at

Nurul Jadid Middle School, as well as inhibiting factors. These factors are as follows:
 Supporting Factors

Environmental Factors A school environment that is rooted in Islamic values, such as frequent religious activities, prayer facilities, and decorations that reflect Islamic nuances, can have a positive influence on students in internalizing Islamic religious values. In addition, teaching Islamic religious values in the school curriculum in a structured and consistent manner helps students understand and appreciate religious teachings in everyday life (Isnaini 2013). (b)Educator factor The role of educators is very important in the process of internalizing Islamic religious values towards character formation. Because educators here are the main actors in the process of instilling Islamic religious values both in class and outside class activities. Teachers and teaching staff who are committed to teaching Islamic religious values by good example will influence students to internalize these values better. So it requires patience, tenacity, sincerity and sincerity as an educator. So that the process of appreciating or internalizing Islamic religious values will be more optimal and maximal, which will later shape students' strong and religious character (Astuti et al., 2023). On the other hand, educators, when faced with various characters, students will be better prepared and able to develop character formation that is in accordance with Islamic religious values (Safitri, 2020).

(c) Teacher approach. One thing that is done to increase students' attractiveness in instilling Islamic religious values is the existence of Islamic-based extracurricular activities, such as recitation, book study, social activities and da'wah, opening up opportunities for students to further explore and practice Islamic religious values (Safitri, 2020). This activity aims to train the teacher's closeness with students. So this can make students feel close in meaning in the field of education, so naturally children will feel comfortable and happy to take part in these activities. Students also automatically maximize their potential in religious education and the process of internalizing Islamic religious values towards character formation (Ubaidillah et al., 2023)

Inhibiting Factors

(Environment. The main inhibiting factor is an environment outside the school that does not support Islamic religious values or even conflicts with Islamic teachings, such as the mass media, peer interactions, or a non-religious family environment, which can hinder the internalization of religious values in students' characters. There are students who understand religious values but are unable to apply them in everyday life. This is caused by several factors including the lack of training and habituation of the students and the presence of obstacles from the environment.

(The role of parents support and involvement of parents in supporting Islamic religious education for their children is also a key factor in the internalization of religious values (Nurrizqi, 2021). The minimal role of parents can make it difficult for students to appreciate religious values in everyday life.

School curriculumA school curriculum that does not fully accommodate Islamic religious values or does not provide sufficient time and space for religious teaching can hinder students from understanding and internalizing religious teachings.

Lack of optimization of learning for students at school, such as lack of mastery of the material by teachers, monotonous learning methods and lack of student motivation to learn.

CONCLUSION

Based on the research results, it can be concluded that the internalization of Islamic religious education values at Nurul Jadid Paiton Probolinggo Middle School has had a significant positive impact in shaping student character. This internalization practice is not only theoretical, but becomes an integral part of the educational process, focusing attention on various aspects of students' lives. In-depth religious teaching, the exemplary role of teachers and teaching staff, worship and religious practices, appreciation of social and human values, as well as mental and spiritual formation are key elements that support this process. Teachers and teaching staff at Nurul Jadid

Middle School not only act as imparters of knowledge, but also as role models who practice Islamic religious values in everyday life. Their positive attitudes and behavior inspire students to internalize these values in their daily actions. Meanwhile, the routine practice of worship and religious activities is an effective means of shaping students' character, strengthening their relationship with religion, and introducing them to Islamic moral and ethical values. The importance of understanding social and human values can also be seen in Islamic religious education efforts at Nurul Jadid Middle School.

Students are taught to understand and apply values such as compassion, empathy, tolerance and mutual cooperation in their interactions with others, forming characters who care about the social environment around them. Mental and spiritual development also provides serious attention, giving students the opportunity to develop strong personalities and characters in facing various life challenges. In this way, Nurul Jadid Paiton Middle School is expected to be able to create an educational environment that not only focuses on the religious dimension, but also permeates every aspect of students' lives. An Islamic school environment, the positive role of teachers, and the appreciation of religious values in daily life create an atmosphere that supports the formation of students' Islamic character, dignity and integrity. Overall, the hope is that this school can produce the next generation who are not only academically competent but also have a positive impact on society and the nation.

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