



Internalization of Islamic Religious Values in Building Religious Character of Students At Ma Al-Mahrusiyah Lirboyo

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Abstract

The focus of writing this article is to determine the internalization of Islamic religious values in building the religious character of students at MA Al-Mahrusiyah Lirboyo. This is done because the religious education carried out in schools has not been completely successful. Therefore, this research is important to carry out in forming students' religious character. This research is a qualitative descriptive study carried out at MA Al-Mahrusiyah Lirboyo. The subjects of this research are teachers and students. The data collection techniques used were observation, interviews and documentation. Data analysis techniques include data reduction, data presentation, drawing conclusions. Then checking data validity carried out using triangulation techniques. The research results show that the internalization of Islamic religious values in building the religious character of students at MA Al-Mahrusiyah Lirboyo proceeds in an orderly and orderly manner, because the students are quite active and enthusiastic in carrying it out. To achieve better results, supporting strategies are needed, including through methods of providing role models, religious lectures, advice and punishments that must be carried out continuously and adapted to the values to be conveyed.

INTRODUCTION

The development of information and communication technology leads the study of science has become easier for students to access (Mumtaz, 2000). Thus the quality competition that occurs today is an effect of the era of globalization that not only touches the social side of society, but also affects the field of education. It is necessary for educators to continuously strive (*continue*) in optimizing and developing the quality of education. Therefore, in the reality, education can be a means of strengthening the character of the nation we aspire to (Mulyasa, 2016).

Now the internalization of religious character is a top priority, considering that moral decadence among teenage students can no longer be stopped (Mwatamu, F. K., 2012). Educational

institutions in Indonesia which are expected to be a bridge to produce people with good character and morals have apparently not been able to make this happen. It often happens that students in big cities who should be able to be role models for students in rural areas actually do not reflect human behavior with character. In fact, there are a lot of cases that are shocking this country, starting from brawls between students that cause death, pregnancy out of wedlock, narcotics abuse and even immoral acts.

From statistical data from the National Commission for Child Protection in 2008, it was found that 97% of teenagers at junior high and high school education levels had ever watched pornographic videos or blue films, with a percentage of 93.7% of them admitting that they had done genital stimulation (touching the genitals and oral sex) (Zahra, 2022). Furthermore, it was discovered that a survey conducted by the National Population and Family Planning Agency (BKKBN) at the end of 2011 showed that 63 percent of teenagers in various big cities in Indonesia had premarital sex. When interviewed, the perpetrators said that they were sure that pregnancy would not occur if it was their first time doing it. Other sources also say that no less than 900 thousand teenagers have had abortions due to promiscuous sex. Spread across the province of East Java, teenagers who have abortions account for 60% of the total cases (Suryadi, 2017).

If we observe the process from year to year, the percentage of moral decline continues to rise and fall, but up to now, public concern has never stopped, in fact this phenomenon was still encountered until the end of December 2021. The Child Protection Commission (KPAI) released data regarding bullying cases, the majority of which took the form of brawls between students. There were 11 cases which resulted in 5 victims dying due to brawls and 1 student experiencing paralysis due to being beaten by his peers. Retno Listyarti as commissioner for education at KPAI said that the area of these cases covered 11 provinces, including West Java, East Java, Yogyakarta, DKI Jakarta, Banten, Riau Islands, Southeast Sulawesi, North Kalimantan, NTT, NTB and South Sumatra (Ashari , 2021).

These various tragedies have given rise to a slanted view of society which tends to blame the implementation of religious education in public schools, thus motivating the government to evaluate it. And in this case the Ministry of National Education together with the Research and Development Agency of the Ministry of National Education innovated to formulate 18 character-forming values in a book entitled "Guidelines for Implementing Character Education" (Musbikin, 2021). There is one character value out of a total of 18 values formulated, which is considered the foundation for forming noble moral character, namely religious character values. These religious character values

include attitudes and behavior including; obedient in carrying out the teachings of the religion he adheres to, tolerant towards the practice of worship of other religions, and living in harmony with followers of other religions. This value is considered to be an alternative solution to reduce the potential for juvenile delinquency and moral degradation at this time.

Internalization of Islamic religious values in building students' religious character has been carried out at MA Al-Mahsuriyah Lirboyo using the habituation method. by holding various activity programs that support the application of religious values. Based on the above, the author is interested in researching the internalization of Islamic religious values and considers this research to be very important and worthy of research in order to build the religious character of students at MA Al-Mahsuriyah Lirboyo.

METHOD

This research uses qualitative research using a descriptive approach, namely the data collected is in the form of words, images and not numbers (Moleong, 2014). The qualitative research method is a research method that is descriptive, uses analysis, and refers to data which in this case is related to the internalization of Islamic values with the habituation method at MA Al-Mahsuriyah Lirboyo. In this research, qualitative research methods were used because with qualitative research, researchers can communicate directly with subjects and informants, so that the reality that occurs can be expressed by researchers clearly and clearly, supported by existing data.

The place used as the research object is MA Al-Mahsuriyah Lirboyo which is in Lirboyo Village, Mojoroto District, Kediri City, East Java. The reason for taking the research location at the educational institution was because the researcher was interested in the routine religious activities carried out which had an impact on student behavior.

The data collection technique used in this research is using observation methods, interview methods and documentation (Sugiono, 2014). With this data collection technique, various data were collected that were needed in research on the internalization of Islamic religious values using the habituation method for students at MA Al-Mahsuriyah Lirboyo.

After the data collection technique is complete, the next process is data analysis. The data analysis method used is *Data Reduction* (Data reduction), *Data display* (Data presentation), *Conclusion* (Conclusion drawing), *Drawing/ verification* (Finding theory) (Yuliani, 2019).

RESULTS AND DISCUSSION

Internalization of Islamic Religious Values to Build the Religious Character of Students at MA Al-Mahsuriyah Lirboyo

Based on the results of observations, interviews and documentation obtained by researchers while conducting research at MA Al-Mahsuriyah Lirboyo, it shows that the internalization of Islamic religious values using the habituation method implemented has gone well, although it has not been completely successful because there are several obstacles in the process. its implementation. Overall, the internalization of these Islamic values has been able to shape the moral character of MA Al-Mahsuriyah Lirboyo students not only at school but also at home and in the community. This process cannot be separated from the guidance of teachers at school and parents who also support students to carry it out at home. Parents must take the time to provide guidance, example and good habits.

The process of internalizing Islamic values applied at MA Al-Mahsuriyah Lirboyo is as follows:

1) Congregational midday prayer

Congregational noon prayers must be performed by all students, teachers and employees of MA Al-Mahsuriyah Lirboyo at the Pondok Pesantren Al-Mahsuriyah Lirboyo mosque. Congregational prayers are held from 12.00 WIB until finished, after which it continues with rest and lunch. Congregational prayers carried out by MA Al-Mahsuriyah Lirboyo students are supervised by supervising teachers, whose job is to supervise and regulate the prayer process, as well as discipline students before and after the congregation.

The implementation of midday prayers in congregation has been going well at MA Al-Mahsuriyah Lirboyo, although it has not been completely successful because there are still students who are reluctant to perform midday prayers in congregation for various reasons. In this case, there is a need for control from the teacher so that students are disciplined in carrying out midday prayers in congregation at the mosque. The existence of this control is to find out students who do not carry out midday prayers in congregation.

The values internalized from the congregation's habit of midday prayers at MA Al-Mahsuriyah Lirboyo are as follows:

- a) Faith Values. A person is said to be a believer when he believes in Allah SWT and carries out all His commands and stays away from all His prohibitions. One of them is that the

congregational midday prayer activity increases the faith of students, teachers and MA Al-Mahsuriyah Lirboyo staff.

- b) The Value of Piety. Dzuhur prayers can increase the piety of students and teachers. Taqwa is a group of obedience that forms the personal qualities of believers. Taqwa refers to faith, monotheism, obedience, repentance, and the attitude of staying away from the sin of immorality.
- c) The Value of Humility. With congregational prayer, students are instructed to laugh or be humble in their daily behavior.
- d) Cleanliness values. All students are encouraged to perform ablution first before performing the prayer. The ablution contains the value of cleanliness, both physical and spiritual cleanliness

2) Internalization through memorizing the Qur'an (*tahfidzul Qur'an*)

Activity *tahfidzul Qur'an* This is mandatory for all students at MA Al-Mahsuriyah Lirboyo. This activity is held every Tuesday, starting at 06.30 WIB until 07.30 WIB led by Ust. Rofa. Qur'an memorization activities (*tahfidzul Qur'an*) is a program of MA Al-Mahsuriyah Lirboyo to produce a generation of people who are intelligent, innovative and tahfidz Qur'an. So, as students who graduate from MA Al-Mahsuriyah Lirboyo, they are expected not only to have adequate competence, but also to have akhlakul karimah behavior and apply Islamic values in their lives.

In carrying out tahfidz Qur'an activities, the main thing to memorize for students is the short letters in juz 30. This is then continued with several selected letters. In the tahfidz Qur'an activity, students read the letter together with repetition. Namely started by Ust. Rofa then the students follow together and do it repeatedly while memorizing together.

Internalized values from habituation *tahfidzul Qur'an*, as follows:

- a) Moral Values. Based on the survey results, by getting used to tahfidz Qur'an activities, people who do it can form a good personality (akhlakul karimah). *tahfidzul Qur'an* the tendency to good morals.
- b) Faith Values. By getting used to reading the Koran and memorizing it, your faith will increase even more.
- c) The Value of Piety. Increase piety to Allah SWT.
- d) Value of Istiqomah. Istiqomah means being consistent in doing good, being firm in one stance. By reading the Koran and memorizing it continuously and consistently, this teaches the value of istiqomah.

1) Dhuha prayer

The joint Dhuha prayer activity is mandatory for all MA Al-Mahsuriyah Lirboyo students in the place provided. This activity is carried out every Wednesday morning, starting at 06.30 as preparation for taking turns performing ablution. Then the Dhuha prayer was held together. With the Dhuha prayer activity together, it is an effort to familiarize students so that they are used to praying Dhuha every morning, before starting the activity.

Internalizing Islamic religious values through collective Duha prayer activities can change the behavior of students so they are accustomed to performing Duha prayer. The joint Dhuha prayer activity has gone well at MA Al-Mahsuriyah Lirboyo. There are several students who carry it out because they follow the rules and listen to the teacher's advice, there are some who carry it out because they are used to it from home, and there are also some who are reluctant to carry it out for various reasons.

The values internalized through Duha prayer are the value of faith, the value of laughter and gratitude. Gratitude is an attitude of gratitude to Allah SWT for all the gifts and blessings given that one wants to carry out as gratitude to Allah who has given the blessings and blessings, so that Allah will increase those blessings.

2) Reading Tawassul

Tawasulan is carried out by all students and students of MA Al-Mahsuriyah Lirboyo every Wednesday morning after the Dhuha prayer together. Tawasulan starts at 07.10 until 07.30 led by Mr. H. Nurul Muslimin as the School Committee. Tawassul is taking the means/wasilah so that prayer or worship can be more accepted and granted. *Al-Wasilah* According to language, it means everything that can convey and bring something closer to something. Meanwhile, according to sharia terms, *al-wasilah* What is ordered in the Qur'an is everything that can bring a person closer to Allah Ta'ala, namely in the form of obedient deeds that are prescribed.

The value realized by reading tawassul is the value of faith. believe in the path of truth (religion). Tawadhu to Allah SWT, because we are commanded by Him to love the guardians and prophets whom he loves. So tawasul which is in the form of complaining

to the one who is tawasul, actually ends in humility to Allah SWT. In this case, we draw closer to Allah SWT.

3) Read Du'a before the lesson

The activity of reading prayers before lessons has gone well at MA Al-Mahsuriyah Lirboyo. This activity is led by the class leader before the first period teacher enters class. The class leader leads the reading of prayers followed by reading Asmaul Husna. Then when the teacher enters the class, the class leader takes the lead in greeting the teacher. With this habituation method, it is hoped that students will get used to always praying before carrying out activities.

The value that can be taken from reading prayers is the value of trust in Allah SWT. Tawakal to Allah is surrendering everything to Allah SWT. Humans can only try and pray, then leave everything to Allah SWT. This belief is what encourages us to surrender everything only to Allah SWT. Students are taught to pray because humans are nothing, everything is in the power of Allah so humans are only encouraged to always try and with effort do not forget to accompany prayer.

4) Shake hands and say hello

Shaking hands and saying hello are mandatory for every student in the MA Al-Mahsuriyah Lirboyo environment. This activity is an effective way for students to respect teachers, respect friends and instill a sense of brotherhood and family within the MA Al-Mahsuriyah Lirboyo environment. By shaking hands and greetings, fellow students can be aware of the existence of their friends (not be indifferent). This habit can create connection and recognition, as well as increase happiness in friendships. As for shaking hands with the teacher, it can increase students' sense of gratitude towards the teacher. This is different from students who don't shake hands. This habituation method can create a comfortable and harmonious school climate so that teachers and students can carry out their duties and obligations well. Teaching and learning activities will be fun and will influence the success of the learning process.

The values that are instilled are as follows:

- a) The Value of Respecting Others. It is an effort to foster harmony and harmony between people in order to create a society that respects and appreciates each other in accordance with one's dignity and status as a human being.

- b) The Value of Politeness. By shaking hands and giving greetings, students are taught to have a friendly attitude or behavior towards other people and be polite when meeting colleagues and teachers.

If the values of Islamic teachings can be internalized in students, then the goals of Islamic religious education can be achieved. In this case, the goal of national education can also be achieved, namely to produce a generation of people who believe, are devoted to Allah SWT, have noble character, are healthy, knowledgeable, independent and become responsible citizens.

Based on the results of interviews with Ust. Rofa knows that the students at MA Al-Mahsuriyah Lirboyo carry out the habits implemented by the school well and some of them also apply them outside of school. Even though it has not been fully internalized well, there are some students who are reluctant to carry out this activity. But they become accustomed to carrying it out so that they can increase their faith and devotion (Rofa, 2021).

The habits applied to internalize the values of Islamic teachings at MA Al-Mahsuriyah Lirboyo are only at the value transaction stage so other efforts are needed to reach the value transternalization stage so that the values of Islamic teachings can be internalized so that they can be used as motivation and as a controller of incoming negative influences. To reach the stage of value transinternalization, other methods are needed so that habits that have become habits will make the character a better person.

Strategies for Internalizing Islamic Religious Values in Building the Religious Character of Participants at MA Al-Mahsuriyah Lirboyo

Internalization of religious values requires a good strategy so that all students can take part in various activities that have been programmed related to the internalization of Islamic religious values in building the religious character of students at MA Al-Mahsuriyah Lirboyo. Some of the strategies implemented are:

- 1) Providing role models (examples). This example was shown by the teachers at MA Al-Mahsuriyah Lirboyo and the teachers who supervised the activities. Teachers show good religious behavior and set an example, such as praying midday prayers in congregation, giving greetings and saying hello, participating in midday prayers together, etc.
- 2) The religious talk was conducted by Ust. Rofa between activities such as after the Dhuha prayer or *tahfidzul Qur'an*. Ust. Rofa explained the benefits of carrying out various activities related to internalizing religious values and how to apply them in everyday life.

- 3) Habituation. The customs carried out at MA Al-Mahsuriyah Lirboyo include midday prayers in congregation, tahfidzul Qur'an, tawassulan, dhuha prayers together, shaking hands and greetings. These various activities are carried out repeatedly every week. With this habituation, it is hoped that students can internalize Islamic values and build the religious character of students so they can apply them in everyday life.
- 4) Advice and punishment. Students who are reluctant to carry out activities will be given advice by the teacher so that they are aware of the purpose of carrying out these various activities. If students repeatedly fail to follow suit, they will be punished.

By implementing these various strategies, it is hoped that students will not only get used to it, but from the habituation implemented they will be better able to understand and appreciate these values and apply them.

Supporting and Inhibiting Factors in Internalizing Islamic Values in Building the Religious Character of Students at MA Al-Mahsuriyah Lirboyo

In this research, several problems were found regarding supporting and inhibiting factors in the internalization of Islamic values in the formation of students' morals and morality which need to be studied further. *First*, Inhibiting factors in internalizing Islamic religious values using the habituation method are:

- 1) Coaching Limitations. This makes the internalization of Islamic religious values less effective because the teacher who is coaching is the same teacher, so if the teacher is unable to attend, they have to suddenly look for a substitute teacher.
- 2) Limited time in carrying out activities related to the habituation method of internalizing Islamic values.
- 3) Student delays. There are still many students who often come to school late so they will also be late in carrying out habitual activities to internalize Islamic values.
- 4) Lack of awareness of students in implementing school rules related to methods of habituation to internalize Islamic religious values. This can be seen from some students lazing around, there are also those hiding in the toilet and being reluctant to do it.
- 5) There is a lack of balance between the school environment, family environment and community environment, thus hampering the habit of applying Islamic values to students. So, the implementation of internalizing Islamic values using the habituation method at MA Al-Mahsuriyah Lirboyo is still experiencing obstacles. Therefore, MA Al-Mahsuriyah Lirboyo

continues to strive to promote programs related to the internalization of Islamic values so that all MA Al-Mahsuriyah Lirboyo students can participate.

Second, Supporting factors in implementing the habituation method for students in internalizing Islamic values are:

- 1) There is a clearly stated school vision and mission so that students have good morals and apply Islamic values in everyday life.
- 2) There is collaboration between fellow teachers in implementing the internalization of Islamic values in schools.
- 3) *Reward and punishment*. Students who are diligent in carrying out activities will be given rewards, one of which will be announced in front of all students as motivation. As for students who are reluctant to carry it out or are lazy, they will be given advice and share the wisdom contained in it. Apart from that, if it continues repeatedly, sanctions will be given and the religious value will be reduced.

CONCLUSION

Based on the results of the research that has been carried out, the researcher draws the conclusion that the internalization of Islamic values in building the religious character of students at MA Al-Mahsuriyah Lirboyo runs in an orderly and orderly manner because the students are quite active and enthusiastic in carrying it out. Even though it hasn't gone completely well, there are still some students who don't do this activity for various reasons.

The internalization of Islamic religious values is carried out with the following activities; midday prayers in congregation, internalization through memorizing the Qur'an (*tahfidzul Qur'an*), midday prayers, reciting tawassul, reciting prayers before lessons, shaking hands and saying greetings. To achieve better results, strategies are needed, so that students are not only accustomed to it, but from the habituation they apply they are better able to understand and appreciate these values. Some of these methods are providing role models, religious lectures, habituation, advice and punishment.

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