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Strategies for internalizing the values of Islamic religious education: implementation and their relation to student character of pancasila in SMPIT Daarut Tauhiid Bandung

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Abstract. This study aims to formulate the type of strategy that can internalize the values of Islamic Religious Education to junior high school students and to formulate the main and selected types of values to be instilled in students. To achieve this goal, the case study method is used. This research was conducted at SMP Daarut Tauhiid, a school in the city of Bandung, West Java which has a good reputation in the community. The research concludes that the material that is internalized to students is in the form of good and strong characters (BAKU-Baik dan Kuat), namely sincere, honest, brave, humble, and tough. The BAKU character, which is in line with the character of the Pancasila students, is internalized through a strategy that integrates example, monitoring, explanation, and storytelling.

Keywords: Strategies for Internallization Values, Character Values, The Students of Pancasila

Abstrak. Penelitian ini bertujuan merumuskan jenis strategi yang dapat menginternalisasikan nilai-nilai Pendidikan Agama Islam kepada siswa SMP dan merumuskan jenis nilai-nilai utama dan terpilih untuk ditanamkan kepada siswa. Untuk mencapai tujuan tersebut digunakan metode studi kasus. Penelitian ini dilakukan di SMP Daarut Tauhiid, sebuah sekolah di kota Bandung, Jawa Barat yang telah memiliki reputasi baik di masyarakat. Penelitian menyimpulkan bahwa materi yang diinternalisasikan kepada siswa berupa karakter baik dan kuat (BAKU), yaitu ikhlas, jujur, berani, tawadhu, dan tangguh. Karakter Baku yang sejalan dengan karakter pelajar Pancasila ini diinternalisasikan melalui strategi yang mengintegrasikan keteladanan, pemantauan, penjelasan, dan penceritaan.

Kata Kunci: Strategi, Internalisasi Nilai, Pendidikan Agama Islam, Nilai Karakter, Pelajar Pancasila

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Introduction

Nowadays, middle-class society often refers to Islamic boarding school as Islamic boarding school. It is a place that is considered ideal for instilling character values in students or santri. Therefore, Islamic boarding school educational institutions have a very important role in the process of instilling values in students.

Islamic boarding schools are one of the alternative education models in Indonesia. One of the Islamic boarding schools that is widely visited, appreciated, and used as a reference by the community, both in West Java and at the national level, is the Daarut Tauhiid Islamic Boarding School located on Jalan Gegerkalong Girang, Bandung.

On the other hand, several empirical studies have shown the phenomenon of moral decadence in various levels of society at varying levels (Siregar, 2020; Maryatin, 2020).

The above facts show the need to resolve the problem of moral decadence in society by utilizing the methods, methods, or strategies for instilling Islamic Education values that have been implemented at Daarut Tauhiid. This method needs to be formulated through research activities and the results replicated in other institutions. The results of the study can also be refined to foster Pancasila students.

Education of values and character includes various activities. One of these activities is the internalization of values so that students have the ability to behave well, so that they can live their lives independently, contribute to others, and not be a problem for their environment. They can carry out the mandate as servants of God and members of society. Education of values and character is carried out through the process of guiding students so that there is a change in behavior, change in attitude, and change in culture, which will eventually create a civilized community (Azra, 2011).

What is meant by character in this study is a series of attitudes, behaviors, motivations and skills that are carried out by a person spontaneously, as well as being a characteristic that distinguishes him from others. The term character development refers to the application of good values in the form of actions or behavior. Development is intended so that humans avoid bad behavior such as dishonesty, cruelty, greed and other inappropriate behavior. On the other hand, people who behave according to moral rules are called people with noble character.

Character consists of three interrelated parts, namely: moral knowing, moral feeling, and moral behavior. Good character consists of knowledge of goodness, desire for goodness, and doing good. In this case, habits of thought (habits of the mind), habits of action (habits of the heart), and habits of action (habits of the action) are needed (Lickona, 1992).

Character building is one of the national agendas. One of the problems faced by the Indonesian nation is not only the problem of the large number of citizens who have not received proper education, but also the problem of education which is considered incapable of forming the character and integrity of society. This is evident when various deviations such as corruption, injustice, and various other immoral acts are carried out by educated people, even the perpetrators are often the best alumni of leading universities. The implementation of education is suspected of experiencing an imbalance between intellectual development and moral development. The imbalance in building the character and intelligence of students has caused moral decadence. In order for children to know the values of religion, character, and/or morals, then internalize them within themselves, and manifest them in actions, a strategy for instilling values is needed. Visibly, the Daarut Tauhiid Islamic Boarding School has received public recognition as an institution that internalizes values, teaches them, and applies them in everyday life. The practice of instilling these values needs to be formulated through research activities. That is where the urgency of this research lies.

Furthermore, the successfully formulated strategy is strongly suspected to be replicable for various other value instillation activities, for example Pancasila values. So the second study position of this research is how to instill this strategy in producing Pancasila students?

Pancasila students are the embodiment of Pancasila values and a reflection of the morals and ethics contained in Pancasila. These values need to be instilled from an early age. In relation to this, Supeni (2014) examined the grand design model of character education through the internalization of Pancasila and Citizenship Education in Early Childhood Education. Among his conclusions was that the model needed to be carried out by strengthening values through playing activities, drawing, singing national songs, and activities outside the classroom that foster a sense of love for the homeland. In addition, the values that need to be instilled in them are basic ethical values and quality moral education.

The figure of a Pancasila student like that is achieved by encouraging students to become lifelong learners, so that they have global competence and behave in accordance with Pancasila values. In general, experts have formulated six main characteristics of Pancasila students: faith, devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. These six characteristics can be briefly described as follows.

First, faith, devotion to God Almighty, and noble character means that children apply religious morals, morals as individuals, morals towards humans, morals towards nature, and national morals.

Second, global diversity means knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity.

Third, mutual cooperation means collaborating, caring, and sharing. Fourth, independence means awareness of oneself and the situation faced and self-regulation.

Fifth, critical reasoning, meaning that students can obtain and process information and ideas, analyze and evaluate reasoning, reflect on thoughts and thought processes, and make decisions.

Sixth, creative, meaning that students are able to produce original ideas and produce original works and actions (Renstra Kemdikbud 2020-2024, p.33).

In relation to the internalization of religious and character values, several research results were found. Research on the internalization of social values such as that conducted by Sudiami (2019) through the implementation of extracurricular scouting in schools. From the results of the data analysis, it was concluded that there were positive changes in behavior, especially in the character of independence and cooperation in every activity carried out. The crystallization of the nature of autonomy and collaboration will be beneficial for students when they enter life in society.

Meanwhile, Sari (2019) studied the internalization of character values activities at the English Language Course Education Institution in Pare Village, Kediri. The study concluded that among the characters internalized in the institution were values derived from Islam, such as responsibility, discipline, independence, cleanliness, neatness, friendliness, honesty, hard work, appreciation of achievement, tolerance, creativity, democracy, curiosity, love of the homeland, love of reading, social care, environmental care, simplicity, courage, fairness, and politeness. The method used by teachers in internalizing values is by enforcing regulations and sanctions, giving advice, showing exemplary behavior, and making it a habit. Meanwhile, Sultoni's research (2018) describes the index of internalization of student values and character using simple descriptive statistical analysis, namely mean and standard deviation. The variables of student character values include religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, appreciation of achievement, friendliness, communicativeness, love of peace, reading, environmental care, concern, social care, and responsibility. The results of the data analysis concluded that the index of internalization of student character values with an average of 61.21 is included in the moderate category.

The above research shows that internalization activities are still not optimal and have only been carried out at the level of value identification, not including internalization activities. This is not in line with the urgency of religious values as core values that need to be taught by teachers in the entire learning process in the classroom. Internalization can be done through learning about

the teaching materials delivered or through habits in the classroom and role models given by teachers in learning in the classroom. Habits for good behavior are what will later shape the character of students so that they can become strong and responsible individuals. Based on the findings of the proposition, it can be explained that planning to improve the quality of learning based on Islamic Education values using active learning strategies. This active learning is carried out by teachers so that students actively participate in the learning process in the classroom. The participation of students in this learning process directly allows teachers to develop character values related to never giving up, daring to ask questions, creativity, discipline, responsibility, daring to try, respect, honesty, independence, and the spirit of achievement. This is implemented in order to form personal competencies and social competencies that must be possessed by students in the entire education and learning process at school or madrasah (Husein, 2011).

Methods

The research was conducted in 2021 for 8 months, starting from preparation to reporting activities. The research was conducted at the Daarut Tauhiid Integrated Islamic Boarding School located on Jalan Gegerkalong Girang Bandung. In addition, the analysis of the results and data processing and preparation of the report were carried out on the campus of the Indonesian Education University.

The research used a case study method. According to Geordano (2009), this method is used to find and formulate the roots of educational problems that occur today. Cases that occur in an educational environment have uniqueness and characteristics that distinguish them from other cases. Specifically, the research focused on the strategy of internalizing character values, making teachers, caregivers, kyai, and employees at the school the subjects of the research. The second subject is the students of the school whose number will be determined from the fulfillment of the data. The teachers come from classes I, II, and III. One study group is taken from each class. Some parents are also used as research subjects. The number will be determined during the research.

The research instrument is the researcher himself. He asked questions, observed, changed questions, repeated questions, and explained questions to the research subjects. However, guidelines or outlines of questions that focused on the research topic were also prepared, namely the strategy for implementing character values at SMP Islam Terpadu Boarding School Daarut Tauhiid.

Result and Discussion

The following are the results of the study based on data collected through a questionnaire. Furthermore, the results will be discussed based on the data trends related to internalization material and internalization strategies. The results of the study are presented in the following table.

No	Statement (%)	Answer (%)			
		Always	Often	Sometimes	Never
1.	Teachers teach BAKU characters.	63%	31%	4%	2%
2.	Teachers exemplify the application of BAKU characters.	60%	37%	3%	0%
3.	Online learning can change character for the better.	28%	52%	20%	0%
4.	Obstacles in learning BAKU characters online.	4%	25%	51%	20%
5.	After finishing studying, equipment such as laptops, books, pencils, and other stationery are tidied up again.	61%	28%	10%	1%
6.	Doing exams honestly even though they are not supervised by the teacher.	71%	28%	1%	0%
7.	Being humble in expressing opinions during online discussions.	31%	52%	15%	2%
8.	Reading prayers before and after studying.	78%	18%	4%	0%

Table 1
Students' Opinions on Internalization of Islamic Education Values

The table above shows several tendencies that will be discussed and combined with the results of observations, theories, and concepts. The discussion is expected to show crystallization into several problems.

a. Internalization Material

Based on observations, SMP Daarut Tauhiid Boarding School has its own characteristics, namely teaching noble morals or character. The material applied is the instillation of Tauhiid values and morals that are connected to the lessons discussed in class.

This study found two important aspects in the development of good and strong character education (standard), namely theoretical and practical aspects in the development of good and strong character education (standard) in schools. The two aspects are: First, the theoretical aspect found in this study is the theory of good and strong character education (standard) which is taken from the Qur'an and al-Hadith which are categorized into six principles of good and strong character education (standard), namely sincere, honest, humble, brave, disciplined, tough. Second, the six principles are described in the form of learning values in the classroom through special DT subjects that are integrated into the curriculum and specifically programmed with reference to the core sources of Islamic teachings, namely the Qur'an and Al-Hadith. Formally, this standard character material is documented in the book *Standard Character* by K.H. Abdullah Gymnastiar.

Even in a pandemic situation, standard characters are still taught to students. As many as 63% of students said that teachers always teach standard characters and as many as 31% said that teachers often teach standard characters. Only 2% of children said that teachers rarely teach standard characters.

This learning is integrated with the 2013 curriculum through character building in learning at boarding schools and evaluating its implementation, both at school through face-to-face and through implementation practices, habits, monitoring, and modeling at the boarding school.

Because learning is well prepared and planned, moral or character education at SMP DT is relatively able to overcome the tough challenges during Covid-19. Students said that they sometimes experience obstacles in learning Standard characters during the pandemic.

This was stated by 71% of students who said that online learning was relatively an obstacle in learning. As many as 80% of students said that online learning could change character for the better and only 20% of students said that online learning was less able to change their character. In general, online learning can still change students' character, so that their morals become better.

b. Role Model Strategy

Increasing the understanding of all school communities from teachers, ustadz, employees, and students regarding standard characters is carried out through displays of standard characters in the form of banners, posters, or caricatures that motivate all residents of Islamic boarding schools and schools to apply standard characters. The six standard characters are used as character themes every month, such as honest month, sincere month, brave month and other themes.

In addition to the standard character display, character development is carried out through examples by Mr. K.H. Abdullah Gymnastiar, DT Foundation officials, principals, teachers, employees, and all people and residents of DT Islamic boarding schools. According to the researcher's view, this is the main strategy in internalizing character values at SMP IT Daarut Tauhiid. This value is in line with the prophetic values put forward by Syihabuddin (2016; 2013). This is in line with the opinion of the majority of students who emphasized that teachers always and often teach Standard characters to students and provide examples of their implementation. Only about 3% of children said that teachers sometimes teach Standard characters. This presentation can actually be ignored, because the word "sometimes" means that teachers like to teach Standard characters.

c. Mutaba'ah Yaumiyah and Musyrif Strategy

Based on the results of observations and interviews, the internalization of standard characters at Daarut Tauhiid Integrated Islamic Middle School is implemented and monitored every day. Monitoring is carried out in stages starting from monitoring by homeroom teachers, subject teachers and supervisors in the dormitory (musyrif). From interviews with subject teachers, data was obtained that each subject teacher is required to include character values in each of their teachings. This is done in the form of additional curriculum and instilling Tauhiid values and morals that are connected to the lessons discussed in class. Therefore, they continue to answer questions honestly.

Based on observations, the role of the dormitory is very dominant in efforts to instill this character. The caregivers and musyrif (student companions) in the dormitory as well as the school can control and educate the development of students every day. From the results of interviews with the vice principal for care, data was obtained that students were monitored both directly and indirectly. Direct monitoring in the form of daily checks in the form of student halaqoh (groups) and indirect in the form of mutabaah yaumiah (daily evaluation) filled out by the musyrif every day. The results of this mutabaah are also used as evidence of student character development reports which are reported to parents periodically every three months.

d. Integrative Internalization Strategy

Based on observations, it is known that character issues are not only the responsibility of religious teachers, DT teachers, but the responsibility of all teachers regardless of the subjects they teach. The DT education system integrates all subjects with standard character education.

Whatever the subject, it includes character education that is integrated into a standardized curriculum.

This internalization strategy is known as an integrative strategy (Syihabuddin, 2020; Syihabuddin, 2015). Another form of internalization is the existence of daily reinforcement before class learning with the teacher conveying the character that is being applied that month.

This study also found general guidelines for character learning in the classroom that became the teachers' reference, including:

- (a) Teachers of all subject areas relate all subjects to standard characters;
- (b) Syllabus and RPP must contain standard characters;
- (c) Teachers open learning by reminding them of the ongoing character month;
- (d) Teachers motivate students to apply character education in their daily lives

One of the things that is always taught, exemplified, and monitored by all teachers is the DT aspect called Clean, Neat, Orderly and Regular (BRTT).

The results of the integrative strategy are seen in student behavior. They always tidy up their laptops, books, stationery, and other facilities after completing the lesson.

e. Interrelation of Pancasila Student Character with Standard Character

In general, experts have formulated six main characteristics of Pancasila students, namely having faith, being devoted to God Almighty and having noble morals, being globally diverse, working together, being independent, thinking critically, and being creative. (Renstra Kemdikbud 2020-2024, p.33).

The six characteristics above must be internalized by teachers to students in schools ranging from elementary, secondary, and even higher education using the right methods and strategies.

The relationship between the six main characteristics of Pancasila students with the standard character that must be possessed by all Daarut Tauhiid students can be presented in the following table.

No.	Character of Pancasila Students	Standard Character of Daarut Tauhiid Santri
1.	Being devoted to God Almighty and having noble character: implementing religious character, character as a person,	Honest: the ability to overcome various obstacles and difficulties in the global world with the help of Allah

	character towards humans, character towards nature, and character as a nation	
2.	Being globally diverse: knowing and appreciating culture, communicating interculturally, and being responsible for the experience of diversity	Honesty: the ability to overcome various obstacles and difficulties in the global world with the help of Allah
3.	Being collaborative: collaborating, caring, and sharing	Tawadhu: humble and willing to help others with the power he has
4.	Being critical in reasoning: obtaining, processing, analyzing information and ideas, reflecting on thoughts, and making decisions	Courageous: the ability to make decisions according to Allah's commands
5.	Being independent: awareness of oneself and the situation at hand and self-regulation	Discipline: critical in viewing the suitability between knowledge and practice based on sharia and provisions
6.	Being creative: being able to produce original ideas, works, and actions	Resilience: the ability to overcome problems and obstacles by relying on creativity and God's help.

Table 2
Interrelation of Pancasila Student Character with Standard Character

The table above shows the relationship, connection, and the existence of a clear conceptual intersection between the character of Pancasila students and the character of DT students which are sourced from the Qur'an and Hadith. The main characteristics of devotion to God Almighty and noble character that must be possessed by Pancasila students are comprehensive character values and include the six Standard Characters of DT students, namely sincerity, honesty, humility, courage, discipline, and resilience.

When viewed from the implementation side, it is apparent that the standard character values are the actualization of the character of Pancasila students. This is understandable because the standard character is used as a reference by DT students in their daily activities, both in the school environment and in the dormitory. The implementation of the standard character is also taught to students through a modeling approach, namely a good example.

Although the character of Pancasila students and the standard character of DT students have different sources, both support, complement, and strengthen each other.

Conclusion

Character learning materials at SMP Daarut Tauhiid are in the form of good and strong characters abbreviated as BAKU which consist of two main parts: theory and practice. Theoretical learning is delivered by teachers through explanations, examples, stories, and others. Standard Characters include sincerity, honesty, humility, courage, discipline, and resilience. The practical aspect is instilled through the example shown by K.H. Abdullah Gymnastiar, school leaders, teachers, employees, and everyone who lives in the Islamic boarding school environment. Theory and practice are based on Islam.

The results of observations and interviews show that the internalization of this standard character is carried out and monitored every day. Monitoring is carried out in stages starting from homeroom teachers, subject teachers and supervisors in the dormitory (musyraf).

The results of observations also show that character issues are not only the responsibility of religious teachers and DT teachers, but the responsibility of all teachers regardless of the subjects they teach, even the obligation of all employees in the school and dormitory environment. The DT education system integrates all subjects with standard character education. Whatever the subject taught, the subject must contain material about character education.

Standard Character or DT-ness is very much in line with the 6 characters of Pancasila students. Both strengthen, complement, and support each other. Based on the results of the study, it is recommended that the strategy for internalizing character values at SMP IT Daarut Tauhiid be implemented in other schools with some modifications.

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