Nurturing Religious Moderation: Exploring the Internalization Process to Enhance Islamic Character in Students

Mastuhi
Universitas Islam Nusantara, Bandung
Email: mastuhi@uninus.ac.id
M. Darmawan A. Aziz
Universitas Islam Nusantara, Bandung
Email: darmawanaziz@uninus.ac.id

Abstract

In the ever-evolving landscape of education, it is imperative to recognize the multifaceted role it plays in shaping individuals' lives. Beyond the transmission of knowledge, education serves as a cornerstone for moral, intellectual, and social development, guiding individuals towards a more nuanced understanding of themselves and the world around them. This becomes especially crucial in the contemporary context marked by globalization and technological advancement, where education must adapt to cultivate holistic growth encompassing reason, emotion, and social awareness.

This study embarks on an exploration of the internalization process of moderation values within the realm of Islamic Religious Education, specifically within the context of SMA Plus Istiqamah in Bandung City. Through a meticulous examination of the stages of knowledge acquisition, habituation, exemplification, motivation, and enforcement, this research sheds light on the intricate mechanisms through which students internalize and embody these fundamental values.

At the heart of this internalization process lies the cultivation of students' character values, with a particular emphasis on those grounded in religious moderation. Through a structured and systematic journey, students are guided towards embracing and internalizing these values, thereby fostering a more balanced and nuanced worldview. Guided by educational frameworks that prioritize holistic development, institutions endeavor to instill empathy, tolerance, and ethical conduct among students, thus equipping them with the tools necessary to navigate an increasingly complex and interconnected world.

By delving into the nuances of the internalization process within Islamic education, this study not only contributes to our understanding of character formation but also underscores the vital role education plays in shaping individuals' moral and ethical compass. Ultimately, it highlights the transformative potential of education in cultivating responsible and conscientious global citizens.

Keywords: Internalization Process, Values of Religious Moderation, Islamic Character of Students, Holistic Education, Moral Development, Educational Frameworks

Introduction

We can see the decadence of character that has occurred in our world of education lately from the many brawls between students, immoral interactions among students from elementary school (SD) to college students, unstoppable obscenity of pornography, individualistic freedoms that are misdirected and out of control. religion and noble customs with a permissiveness and anarchist appearance. Even though many of them are diligent in carrying out rituals of worship, their worship cannot prevent them from committing heinous and evil acts, including their depravity and mischief.

The entry of a very diverse culture which is dangerous in the form of decadence of this character, makes the challenges of the world of education in Indonesia now and in the future even more difficult and difficult. The indicators of these challenges include: Increasing violence in society, worsening use of language and words, tending not to use standard words, strong influence of peer-groups (gangs) in acts of violence, increasing self-destructive behavior, such as the use of drugs, alcohol, and promiscuous sex and the blurring of good and bad moral guidelines. (Anwar, 2010).

Habituation in children's education is very important, especially in the formation of personality, morals and religion in general. Because religious habituation will include positive elements in growth. The more religious experience a child gets through habituation, the more elements of religion in his personality and the easier it is for him to understand religious teachings. (Daradjat, 1996) This habituation is important to do with the hope that in turn good qualities as the core of Islamic teachings will emerge by themselves because they are used to it so that they become strong characters in children.

High School (SMA) Plus Istiqamah Bandung City as one of the Islamic education that develops the potential of students to become human beings who have overall intelligence. With the habituation model, it is hoped that strong character will be formed in students, so that students are able to practice religious teachings well which will later give characteristics to students who are characterized and have good morals.

According to Tafsir, character is the same as morals in the Islamic view. Morals in the view of Islam is personality. Personality has three components, namely knowledge, attitude and behavior. What is meant by a complete personality is when knowledge is the same as attitude and the same as behavior. Personality breaks when knowledge is the same as attitude but not the same as behavior, or knowledge is not the same as attitude and not the same as behavior. Ahmad Tafsir also emphasized that character education is very important, character is a sign that a person is worthy or not worthy to be called a human being, and character education is the duty of everyone, including Islamic educational institutions. (Tafsir, 2012)

Akhlāq is temperament, behavior, character, basic character, or habit. Akhlāq or khuluq also means manners, customs, temperament or simply what has become a character. (Abudin Nata, 1996) Ibnu Maskawih defines akhlāq as a state of a person's soul that encourages him to take actions without prior thought consideration. (A. Musthofa, 1997) Al-Ghazali argues that morality is a trait that is embedded in the soul from which actions arise that are easy and do not require prior thought consideration. From the understanding of these experts, it is clear that good morals must be trained. The practice breeds habituation. Habituation which then gave birth to spontaneous good behavior.

Adolescence is a unique period, namely a period that is filled with sensitivity, because many factors can lead them to possibilities, both positive and negative. In terms of spiritual and mental development and growth, adolescence is still in a state of turmoil, therefore it is often called a period of transition and a period of turmoil. This is as stated by Darajat that adolescence is a period full of mental turmoil, a period that is in transition or on a rocking bridge, which connects childhood which is full of dependency with adulthood which is mature and independent.". (Daradjat, 1989)

A child entering adolescence generally has the desire to always keep up with the times. Often hear the word "not slang" among teenagers because they do not follow the trends or fashions of today's youth. Apart from that, unwittingly the excesses of the media -both electronic and printed - also influence changes in adolescent behavior. So that the desire to follow and imitate someone who becomes his idol is inevitable.

A person with character according to Lickona is a person's nature in responding to situations morally which is manifested in concrete actions through good behavior, honesty, responsibility, respect for others and other noble characters. The response of these characters according to Aristotle is very closely related to the theory of "habit" or habits that are continuously carried out. So according to Lickona it is very important to educate character by emphasizing on three aspects namely: knowing the good (knowing the good), loving the good (loving the good), and acting the good (doing good). (Lickona, 1992) Therefore, Lickona added that the success of character education must begin with understanding good character, loving it, and implementing or exemplifying that good character. (Lickona, 1992)

In order for good character to become a "habit", it is very important for students to get the internalization of moral values. One of them is in the learning process of Islamic Religious Education. School is an external environment that influences a child's personality, because school is a substitute for family and teachers are a substitute for parents. (Samsu Yusuf, t.th) Tafsir suggests that the strategies that are superior in learning religion are knowing, doing, affecting, and being. The implementation is carried out in an integrated manner by example and habituation as a method. (Samsu Yusuf, t.th)

In obtaining an internalization effort, a model of internalizing moral values is needed in learning Islamic Religious Education in improving the Islamic Character of Students. Hasanah introduced a model of internalizing moral values in character education with the basic name character education model which includes indicators of goals, programs, processes, and evaluation. In this study, the character building model according to Hasanah is used. (Aan Hasanah, 2013)

Research on the internalization of moral values in learning Islamic Religious Education in improving the Islamic character of students at SMA Plus Istiqamah Bandung is very important to do. There are three basic thoughts behind it. The first rationale relates to optimizing the role of schools in fostering the Islamic character of students who are classified as teenagers. School is a formal educational institution that must take part in realizing the goals of national education as emphasized in Law Number 20 of 2003 concerning the National Education System, namely to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. The development of the Islamic character of students by schools, both activity programs, coordination of implementation, monitoring and assessment,

and indicators of success, is very important so that students have good character and are able to live life and work together well within the scope of the family, community, nation and state.

The second rationale is the usefulness of programs for internalizing moral values in learning Islamic Religious Education in improving Islamic character for students who are classified as teenagers. Adolescence is a period full of mental turmoil, a period that is in transition or on a rocking bridge, connecting childhood which is full of dependency with adulthood which is mature and independent. The future of the nation is certainly on the shoulders of today's youth. Therefore, in order for this nation to be strong, strengthening the Islamic character of youth is a necessity. (Daradjat, 1989)

The third rationale, after the authors conducted preliminary research at AlGhifari Plus High School and Istiqamah Plus High School in Bandung City, the authors saw that there were interesting things related to the internalization of moral values in Islamic Religious Education learning in improving students' Islamic character. This can be seen from the holding of activities that support the process of internalizing moral values in students, especially in learning Islamic Religious Education.

Research Methods

This study uses a qualitative approach. A qualitative approach is defined as a research method used to examine natural objective conditions, develops as it is, is not manipulated and the presence of the researcher does not affect the dynamics of the object. (Sukmadinata, 2017). The method used in this research is descriptive analytical method. This method aims to systematically describe facts or characteristics of certain populations or certain fields in a factual and accurate manner.

Research Results and Discussion

In the discussion of the Islamic Character Development Process for Students, if the author compares the existing theory with the conditions in these two schools, it is as follows: Theoretically, the process includes Curriculum, Teachers, Learners, Strategies, Methods and Environment, while in practice the field the two schools The process of fostering Islamic character of students includes: Routine activities, Spontaneous Activities, Exemplary Activities, Planned Activities, Daily Activities, Weekly Activities, and Annual Activities. Actually, if the author compares the process in the field at these two schools, the process is appropriate, it only needs refinement and systematic improvement.

The process of fostering the Islamic character of students in students in its implementation requires a strategy so that the results can be in accordance with the expectations of the school. The strategies carried out are outlined in long, medium and short term plans which are classified into daily, weekly and annual activities. The connection with the process of fostering Islamic character of students includes:

Learning process

Understanding the Learning Process is a process of teaching and learning activities which also plays a role in determining the success of student learning. From the learning process there will be a reciprocal activity between the teacher and students to get to a better goal. Therefore, the right process of learning music in band extracurricular activities is needed in artistic activities to produce a piece of music (song) through an arrangement which in the end

the song seems new and students are able to perform music well. To carry out a learning process, it must first understand the meaning of the word learning. The learning process is a process in which there are teacher-student interaction activities and reciprocal communication that takes place in educative situations to achieve learning goals (Rustaman, 2001).

Exemplary process

Perry and Fukuyama define medeling as a learning process through observation in which the behavior of an individual or group acts as a stimulus for thoughts, attitudes or behavior as part of another individual who observes the displayed behavior.

Cormir and Cormier modeling is a procedure by which one can learn by observing the behavior of others. Exemplary procedures are procedures that utilize the learning process through observation, in which the behavior of a person or role models acts as a stimulus for the thoughts, attitudes, or behavior of observing the actions of role models or people who imitate. Gredler suggested the function of generating behavior, strengthening and weakening the ability to restrain oneself from performing certain behaviors and conveying new patterns of behavior.

Habituation process

Habituation is a relatively sedentary and automatic process of forming attitudes and behavior through an iterative learning process. Attitudes or behaviors that become habits have characteristics; This behavior is relatively permanent, generally does not require a high enough function of thinking, for example to be able to say hello, it is enough that the function of thinking is just remembering or imitating, not as a result of the maturity process, but as a result or result of experience or learning, and appears repeatedly. in response to the same stimulus.

The habituation process begins with imitation, then habituation is carried out under the guidance of parents and teachers, students will get used to it. If it has become a habit that is embedded deep in their hearts, it will be difficult for the student to change from that habit. For example, he will pray in congregation when the time for prayer comes, he will not think long about whether to pray first or do something else, whether to pray in congregation or pray alone later. This is because the habit is an automatic behavior, without planning in advance, just takes place without thinking about it.

The habituation process in education is important, especially for early childhood. Children are not yet aware of what is good and bad in a moral sense. Children's memory is not yet strong, their attention quickly and easily switches to the newest and favorite things. In this condition they need to get used to certain behaviors, skills, skills and mindsets.

The motivational process

Basically motivation is directed at a goal in order to meet individual needs. In this regard, Bindra in Winardi (2002) states that motivation relates to directing towards goals, through a process. Mitchell (1982) as translated by Winardi (2002) suggests "motivation represents psychological processes, which cause the emergence, direction, and persistence of voluntary activities (volunteers) directed towards certain goals". Gray et.al, (1984) as translated by Winardi (2002) suggests "motivation is the result of a number of processes, which are internal,

or external to an individual which causes an attitude of enthusiasm and persistence to arise, in terms of carrying out certain activities. Therefore Jones in Winardi (2002) states that motivation relates to the issue of how behavior is initiated, energized, maintained, directed, stopped, and what kind of subjective reaction is present in the organism concerned, when all the things stated take place.

Rule enforcement process

Basically there are two types of discipline according to Handoko (1987: 208) suggests, among others:

Preventive Discipline

Are actions carried out to encourage employees to take various actions in accordance with standards and rules, so that fraud can be prevented or avoided, the main goal is to encourage self-discipline among employees, by means of which employees maintain work discipline and not because they are forced by leader.

Leaders have the responsibility of creating a work climate or preventive work discipline where various standards will be known or understood by employees. If employees do not understand the regulatory standards that must be achieved employees tend to be misguided. Besides that, leaders should set standards positively and not negatively because basically employees also know the reasons behind a set standard.

Corrective Discipline

Is to handle the activities taken to deal with the problems of the rules and try to avoid further violations. This corrective activity is often referred to as discipline which can be an act of warning and suspension, the target of disciplinary action should be positive, educational and corrective, not negative actions that bring down employees who make mistakes. So basically this type of work discipline can be carried out before the violation is committed and after the violation is committed.

The process of fostering the Islamic character of students in students in both schools refers to what has been standardized by the government. So there are additional teaching hours. It is expected that with the addition of hours of religious lessons it can be maximized and optimal in increasing students' knowledge, especially in the religious field. Whereas outside the government program implemented in these two schools by holding several religious extracurricular activities such as Iqro activities (training and fostering the Koran), procedures for carrying out worship, namely obligatory prayers and sunnah, welcoming Islamic holidays and so on.

So, activities for fostering the Islamic character of students in students in both schools include weekly routine activities and occasional activities including during school holidays which are summarized in various activities in the form of sports, arts and spirituality or religion. These activities are programmed according to the conditions of each school and their implementation can be held at school or outside of school according to the form and type of activities to be carried out. Program planning activities and good cooperation from various parties are needed in the process of fostering students through Islamic character building activities for students.

In the context of implementing Islamic religious education in schools, Islamic character development activities for students are activities carried out outside of face-to-face class hours, either carried out at school or outside school in order to further broaden the knowledge and abilities that have been learned by students in the subject Islamic Religious Education lessons. Thus, the activities for fostering the Islamic character of students held in these two schools aim to achieve the curricular objectives of PAI which cover five aspects of subject matter, namely: Al-Qur'an Hadith, Aqidah, Morals, Jurisprudence, and Dates. and Islamic Culture.

In the guidebook Main Tasks and Functions (Tupoksi) of the Student Affairs Sub-Directorate of the Directorate of Islamic Religious Education in Schools (Dit.

Pais) it is explained that there are eight extracurricular activities that are the main work of the student sub-directorate, namely:

a)   Islamic Spiritual Activities (Rohis)

b)   PAI Skills and Arts Week (Pentas) Activities

c)   Islamic Boarding School Activities (Sanlat)

d)   Complete Al-Qur'an Reading and Writing Activities (TBTQ)

e)   Noble Moral Habituation Activities

f)   Commemoration of Islamic Holidays (PHBI)

g)   Ramadan Worship Activities (Rhythm)

h)   Spiritual Tourism programs/activities (Wisroh) (Depag, 2008).

Student Islamic character development activities for students, some are directly related to PAI subjects and some are not related. That is, student Islamic character building activities for students that are directly related can be directed to enrichment and strengthening activities for discussion materials in PAI subjects, such as student Islamic character development activities for students reading the Qur'an (al-Qur'an reading courses). 'an). As for those that are not directly related to PAI subjects, various activities can be developed.

According to Neong Muhajir quoted by Muhaimin, in the internalization process there are three stages which represent the process of internalization, namely transformation, transaction and transinternalization. (Muhaimin, 2004).

Value Transformation Stage

This stage is a process carried out by the teacher in informing good and bad values to students. At this stage there is only verbal communication between the teacher and students.

Value Transaction Stage

A stage of value education by carrying out two-way communication, or the interaction between students and teachers is reciprocal interaction. If at the transformation stage, communication is still in the form of one direction, namely the active teacher. But in this transaction teachers and students both have an active nature.

The pressure of this communication is still showing his physical figure rather than his mental figure. In this stage the teacher not only presents information about good and bad values, but is also involved in carrying out and giving examples of real practice, and students are asked to give the same response, namely accepting and practicing that value.

Transinternalization Stage

This stage is much more in-depth than just the transaction stage. In this stage the teacher's appearance before students is no longer a physical figure, but a mental attitude (personality).

Therefore, it can be said that in this transinternalization is communication and personality, each of which is actively involved. According to Neong, the stages of transinternalization are still quoted by Muhaimin, starting from the simple to the complex: starting from:

Receiving

Namely the activities of students to be willing to accept a stimulus in the form of new values that are developed in their affective attitude.

Responding

Namely the student's willingness to respond to the values he receives and to the stage of having satisfaction to respond to these values.

Valuing

As a continuation of the activity of responding to values, students are able to give new meaning to the values that appear with the criteria of values that are believed to be true.

Organization of Value

Student activities to regulate the enactment of a value system that he believes to be the truth in his own personality behavior so that he has a value system that is different from other people.

Value Characterization

By getting used to the true values that are believed, and which have been organized in his personal behavior so that these values have become his character (personality), which cannot be separated from his life. This personal value in Islam is called belief/faith that is istikomah, which is difficult to shake by any situation.

(Muhaimin, 2004).

Closing

The internalization program for the values of moderation in learning Islamic Religious Education at Istiqamah Plus High School in Bandung City, consists of a daily program, including praying at the beginning and end of learning, midday and midday prayers together. Weekly activities include recitation of Iqro, charity jum'ah, the art of reading the Koran, prayer groups, calligraphy, tahlilan & yasinan. Annual activities, including the commemoration of Islamic holidays, Ramadan Islamic Boarding Schools, Collection of Zakat Fitrah, and Istighosah. These

programs are intended so that students can have character values in accordance with the goals of character education.

The process of internalizing the values of moderation in learning Islamic Religious Education at SMA Plus Istiqamah Bandung City is realized through the Knowledge and Understanding Stage, the habituation stage, the exemplary stage, motivation, and the enforcement stage. This is an effort from the process of internalizing student character values

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