

Internalization of National Character Values through Islamic Religious Education

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ABSTRACT

Nowadays, moral decadence is a common occurrence in Indonesia, particularly among teenagers. The violence of motorcycle gangs, assaults, robberies, bullying, intoxication, mass cheating, prostitution, free sex, abortion, and student fights are just a few examples. Given this, it is imperative that all stakeholders, including the government, parents, society, and educators, find a solution to this issue. A vocational school is a type of educational institution that teaches students of various faiths—some of which are even non-Islamic—how to apply the principles of national moderation. Although the Vocational School is an educational establishment with an Islamic foundation, it follows different practices in teaching Islamic Religious Education than other Islamic Religious Education schools.

INTRODUCTION

Education plays an important role in developing the intelligence and personality of children or students. Therefore, education continues to be built and developed so that the process produces the desired generation. The education process is continuously evaluated and improved to produce good and desirable students. One of the efforts that can be made is to improve the quality of education. And one way to improve the quality of education is through national character education.

National character education is indeed a significant issue in the world of education. In addition to being part of the moral development of the nation's children, national character education must serve as the primary foundation for elevating the dignity and prestige of the Indonesian nation.

National character education fundamentally guides students toward cognitive understanding of values, affective appreciation of values, And ultimately to the actual experience of values. Thomas Lickona refers to this character education framework as Moral Knowing, Moral Feeling, and Moral Action.

Students must be taught the fundamentals of moral knowing, which encompasses moral awareness, knowledge of moral values, foresight, moral reasoning, decision-making, and self-development. However, moral knowledge alone is not enough to adequately teach character. The next step must be Moral Feeling, which encompasses humility, self-control, empathy, conscience, and self-assurance. It needs to advance even further to the pivotal point of Moral Action. A person's motivation to act morally shows up here in the form of competence, desire, and habit, which is why this stage is considered significant. A prerequisite for the implementation of character education in raising students' moral intelligence is the cooperation of these three interrelated moral elements.

Schools are educational institutions that play an active role in character education and Islamic values for students. The application of ethical values in schools must also be integrated into formal education and involve many elements within the school. Communication between educators and students must also function effectively to steer character education toward the desired national character in learning. In this way, the environment that has been created will encourage positive interactions among students and enhance the national character.

LITERATURE REVIEW

Internalization of National Character Values Through Islamic Religious Education Subjects in Former Rsbi High Schools in Tegal.

(Aji Sofanudin, 2015) Researcher at the Semarang Religious Research and Development Center. The similarity in the research context explains the internalization of national character values through Islamic religious education subjects. The qualitative research methodology differs in the research object. Research findings This study aims to understand the process of internalizing national character values through Islamic religious education subjects. It uses a qualitative CIPP (Context, Input, Process, Product) model approach.

Internalization of National Character Values Through Islamic Religious Education Subjects at SMA Eks Rsbi in Pekalongan.

(A.M. Wibowo, 2014) Religious Research and Development Center in Semarang. Similarities: The research context explains the internalization of national character values through Islamic religious education subjects. Qualitative research methodology. Differences in research objects: Character education cannot stand alone as a subject because it must be internalized in other fields of study, such as Islamic education. This study found four findings, as follows:

(1) In terms of context, the strategy for instilling national character values through religious education subjects for high school students is carried out through school policies, school systems, the quality of facilities and infrastructure, and the culture of each educational unit. (2) In terms of input, the internalization of national character values has been carried out through Islamic Religious Education subjects via teacher qualifications and competencies, input of facilities and infrastructure, and student qualifications. (3) The process of internalizing national character values through Islamic Religious Education subjects is carried out through the Islamic Religious Education curriculum in the form of syllabi and lesson plans, as well as intra-curricular and extra-curricular activities. (4) The product of the internalization of national character values through Islamic Religious Education is students who possess academic competencies and national character simultaneously.

Internalization of Character and Personality Values of Islamic Religious Education Students Through a Humanistic-Religious Approach

(Puspo Nugroho, 2017) Alumni of STAIN Kudus, Central Java, Indonesia, in terms of research methodology and differences in research context and research objects. The results of the research by the Faculty of Tarbiyah and Islamic Education have a strategic role in countering demoralization and dehumanization. One of the efforts is to maximize the academic process. The purpose of this research is to determine how character education is implemented through a humanistic-religious approach. Data sources include the heads and lecturers of the Personality Development Course (MPK), students, and related parties. To gather more in-depth data, the researcher used the snowball technique. Data collection techniques used multiple methods, including interviews, documentation, and observation. The research results show that the character education design is a hidden curriculum. The process is carried out through the Tri Dharma of Higher Education.

METHODOLOGY

This study uses a qualitative approach with a phenomenological research design. The research subjects were determined using purposive sampling techniques. Data collection was carried out using interviews, observations, and questionnaires. To maintain data validity, research extension techniques, triangulation, and expert opinion were used. Following Creswell's steps for qualitative data analysis, the data analysis technique includes the following

steps: (1) processing and preparing the data for analysis; (2) reading the entire data and gaining a general understanding of the information obtained and considering its overall meaning; (3) analyzing the data in greater detail by coding it; (4) carrying out the coding process to describe the setting, people, categories, and themes to be analyzed; (5) assembling descriptions of the themes and presenting them in a narrative/qualitative report; and (6) interpreting or making sense of the data.

RESEARCH RESULT

For students, the results of this study are expected to internalize national character values through Islamic Religious Education into their daily lives, while for teachers, it is expected to assist them in shaping the national character of students. For educational institutions, the results of this study can serve as a basis for developing students' character to produce graduates who are not only well-informed but also possess nationalistic values. For researchers, it enhances understanding of the internalization of students' character values.

Character should be a national movement that empowers schools to serve as role models and educators for students. Schools should be able to teach students admirable character traits like discipline, responsibility, integrity, and respect and care for others through character education. However, character education ought to be able to help students avoid reprehensible attitudes and actions as well. Instilling habits (habituation) about what is good is more important than just teaching kids right from wrong. This way, students will understand, feel, and be willing to do what is right. If this is the case, the goal of character education is the same as that of moral or ethics education. The purposeful endeavor to assist someone in comprehending, upholding, and acting in conformity with admirable character values is known as character education.

DISCUSSION

In an internal journal on character values written by Aji Sofanudin, it is stated that character has two meanings: a description of a person's behavior and a reflection of their personality. Based on its etymology, character is considered a set of conditions possessed by an individual. Character can be innate or formed. The condition stating that character is formed is the basis for the idea that character can be shaped, one of which is through education.

Character formation is the stage where teachers convey good or less desirable values to students. Teachers engage in verbal communication with students about national character values. In conducting verbal communication, teachers use various effective methods, both in and out of the classroom. Teachers should employ various approaches to ensure that the values being transmitted to students are effectively conveyed. One such approach is the personal approach.

The following are some methods used in fostering the internalization of national character through Islamic Education instruction:

1. Lecture method

In the educational process, both within and outside of the classroom, the lecture method is employed to mold the national character. Direct instruction based on content determined by the textbook is given to students in the classroom using the lecture method. Among the subjects covered are nationalism, religion, etiquette, honesty, independence, integrity, discipline, and tolerance among friends.

2. Advice and Motivation

To develop students' character, national character values are transformed through guidance and inspiration. It is hoped that by giving them guidance and inspiration, they will directly touch their hearts and become more effective.

Advice and motivation will be more effective if teachers use a personal approach because teachers will pay more attention to their students, making them feel cared for and valued. Teachers must not give up on providing advice to their students. Because at some point, the students will undergo changes as the process of internalizing national character values continues throughout their lives. This explanation aligns with Marzuki's view that teachers and parents must consistently provide advice to their students or children as part of character development.

3. Icon and Affirmation Method

Introducing a positive attitude is the goal of character development through the icon and affirmation method (sticking and cutting). This can also be accomplished by stimulating all of our brain's pathways, particularly those found in writing and images.

4. Story Method

Sheikh Ibrahim Mahmud and Sholahuddin Abu Faiz bin Mudasin, as quoted by Aslan in his book, state that stories or narratives have a significant influence on character development, especially for children and adolescents undergoing growth. The storytelling method is highly effective in shaping national character. In this method, there are valuable stories from which students can derive wisdom. In PAI education, there are many stories in the Qur'an about good and bad behavior from which students can draw lessons. This statement is consistent with the indirect method, as stated by Marzuki, that the indirect method is carried out through stories containing noble character values, with the hope that students can draw lessons from them.

The next stage is in character education through Islamic Religious Education, which is a process of instilling values. This process involves students observing the behavior and personality of their teachers. Teachers must always engage in self-reflection. They are expected to demonstrate good character both at school and outside the school environment.

Teachers are given an understanding so that they can become role models for their students. For example, the principal prohibits teachers from smoking on school grounds because students are prohibited from smoking. Teachers also smile, greet, and interact with students and school staff, which serves as an

example for students that character education through Islamic Religious Education involves the practice of the 3S (smile, greet, and interact).

This explanation aligns with Marzuki's view that modeling is highly effective in nurturing students' character at school. Modeling within the school environment can originate from the principal, teachers, and school staff. To develop students into tolerant individuals, teachers must recognize the importance of the values of tolerance. This is beneficial for the development of tolerant character. Tolerance can be understood as a trait that allows every individual to freely practice their beliefs and adapt their lives, manifested in attitudes and behaviors without coercion.

The learning process is the next step in the national character education process. Students are expected to respond and emulate the behavior that is exemplified when teachers give them examples of national character values as part of the national character education process. This supports the view of Hamid, according to which the learning stage is a phase of value education through reciprocal, two-way communication, or interaction, between students and teachers. Teachers and students are both involved at this point. This communication's focus remains on the physical rather than the mental aspects. Because what is practiced will have a greater impact than what is merely known, it is hoped that by giving examples, students will be able to directly feel the values being exemplified rather than just hearing teachers explain them.

Teachers are people whose behavior is respected and emulated. A teacher must first exemplify good behavior to students. For example, if a teacher wants students to be disciplined, the teacher must be disciplined in entering the classroom. If a teacher wants students to dress neatly, the teacher must also dress neatly. This is because a teacher cannot command students to have good character while the teacher himself does not set a good example. There are many factors influencing students' responses to the values being instilled. For instance, if the values align with students' beliefs, are deemed true, and considered beneficial to them, students will respond positively to the values being taught. However, if students perceive the values as incompatible with their own beliefs, they tend to reject or even disregard them.

Nevertheless, teachers must not give up on providing examples of character education to students. Generally, the challenges faced by teachers in national character education stem from the increasingly modern times and the fact that today's students have critical thinking skills, making it difficult for them to immediately accept the values being instilled. They will question the character education being provided, and teachers must have critical answers to address their students' questions.

The final results of the research and discussion on the internalization of moderation in Indonesian national character education in Islamic Religious Education (PAI) learning. The expression of policy in the process of forming national character values through Islamic religious education in schools uses various methods, including lectures, advice and motivation, affirmation icons, and storytelling. Additionally, to enhance national character values, the School Intra-Organization (OSIS) collaborates with school stakeholders to hold seminars

every two months, including national seminars and seminars on addressing significant religious moderation events.

The implementation of national character values in the Islamic religious education process is proceeding smoothly because teachers demonstrate their personalities to students and consistently engage with them both within and outside the school environment. as well as holding quarterly meetings with parents to monitor moral attitudes in nationality in forming a moderate attitude towards religion. This should be done continuously, with both teachers and students working together to make positive changes so that a generation with a tolerant national character can be formed. Other researchers are encouraged to conduct further research on other Islamic educational institutions that can reveal more about the internalization of Indonesian national character education in Islamic Religious Education (PAI) in all institutions, especially schools from various levels of Islamic boarding schools and public schools.

CONCLUSIONS AND RECOMMENDATION

The final results of the research and discussion on the internalization of moderation in Indonesian national character education in Islamic Religious Education (PAI) in schools can be summarized as follows:

1. Policy expression in the process of shaping national character values through Islamic religious education uses various methods, including lectures, advice and motivation, icon affirmation, and storytelling. Additionally, to enhance national character values, the School-Based Organization (OSIS) collaborates with school stakeholders to organize seminars held every two months, including national seminars and seminars on addressing significant religious moderation events.
2. The implementation of national moderation values in the Islamic religious education process at educational institutions must be carried out continuously. Both teachers and students should collaborate to bring about positive changes, fostering a generation with a national character of tolerance. Other researchers are encouraged to conduct further research on other Islamic educational institutions that can reveal more about the internalization of Indonesian national character education in Islamic religious education (PAI) in all institutions, especially vocational schools (SMK) of various levels, from Islamic boarding schools (Yayasan Pondok Pesantren) and public schools.
3. The implementation of national character values in the process of Islamic religious education in schools and madrasahs is running well because teachers demonstrate their personalities to students and always approach students both inside and outside the school environment, as well as holding quarterly meetings with parents to monitor moral attitudes in nationality in forming attitudes of religious moderation.

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