

**INTERNALIZATION OF ISLAMIC VALUES THROUGH RELIGIOUS
PRACTICES IN IMPROVING STUDENTS' OBEYANCE OF WORSHIP AT SDN
BUMI 1 SURAKARTA**

Hariyoto, S.Pd.I
Guru PAI SDN Bumi 1 Surakarta, Jawa Tengah
haribumisatu@gmail.com

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ABSTRACT

This research explains the internalization of Islamic values through religious practices in increasing students' devotion to worship at SDN Bumi 1 Surakarta. In this research using field research (*field research*) with a descriptive approach. The results of the research are the value of devotion, the value of politeness of students towards teachers, tolerance and harmony between school members, both teachers and students, tolerance for fellow school members, discipline in terms of dress and time, concern for fellow school members and community members in need, and Moral values towards the environment, namely the value of cleanliness in terms of preserving the school environment through an internalization process through example and habituation.

Introduction

Internalization is the integration of values within a person, or in psychology, it is the adjustment of beliefs, values, attitudes, behavior, practices and standard rules to a person. Religious values are noble values that are transferred and adopted within oneself. So, internalization of Islamic religious values is a process of fully incorporating religious values into the heart, so that the spirit and soul move based on the teachings of the Islamic religion. The internalization of Islamic religious values occurs through understanding the teachings of the religion as a whole, and continues with awareness of the importance of the Islamic religion, as well as finding the possibility of realizing it in real life.

Internalization of values can also be understood as the process of making values part of one's self. In the process of internalizing Islamic values, there are strategies, approaches and methods chosen. The models in this strategy are traditional strategy, free strategy, reflective strategy and transinternal strategies which are then deemed suitable for internalizing religious values.

The process of internalizing Islamic values is carried out through the method of habituation in religious practice. Habit is a certain behavior that is automatic without being planned in advance and just happens without thinking about it. 19 The habituation method aims to shape the character or personality of students by fostering good actions so that in the end these good actions will be internalized by students. .

Schools are basically the initial institutions for forming the character of students. Elementary schools or currently in the form of schools have the most important role in terms of character development. A person at the age of a child is very easy to shape when compared to someone who has reached adolescence or even adulthood, so it really determines a person's character in the future.

Most students said that their parents always advised them to implement the values of Islamic religious education. Parents feel sad when they see their children reluctant to practice Islamic values, such as being reluctant to pray five times a day, being lazy about reciting the Koran, being lazy about studying, fighting with their brothers and sisters, saying harsh and dirty words. Most students believe that the role of parents is able to encourage students to continue implementing Islamic values.

One of the elementary school level institutions in Surakarta is SDN Bumi 1 Surakarta, in an effort to shape student character, carrying out various religious routines which are expected to increase student devotion, which in turn improves student morale. Religious practices at SDN Bumi 1 Surakarta such as reciting Surah Yasin on Fridays, memorizing short suras in class, memorizing daily prayers which are expected to be practiced in students' daily lives, memorizing Asmaul Husna, performing Dhuha prayers every morning and perform midday prayers in congregation.

Theoretical Studies

Internalization and Values

Etymologically, internalization indicates a process. In Indonesian, the suffix ization has the definition of process. So internalization can be defined as a process. In the big Indonesian dictionary, internalization is defined as deep appreciation, deepening, mastery that takes place through coaching, guidance and so on.

Internalization can be interpreted as the unification of attitudes or merging, standards of behavior, opinions, in personality. In another editorial, it is stated that internalization is an effort to appreciate and deepen values so that these values are embedded in every human being. Because Islamic religious education is oriented towards values education, there is a need for an internalization process.

The internalization process associated with coaching students or foster children has three stages that represent the process or stages of internalization. In different literature, it is explained that the internalization process associated with student development has three stages which represent the process or stages of internalization, namely:

1. Value transformation stage

This stage is verbal communication about values, at this stage the teacher simply informs students about good and bad values, which is solely verbal communication about values.

2. Value transaction stage

This stage is a value stage where two-way communication or interaction between students and teachers is reciprocal.

Based on the understanding above, it can be concluded that internalization is a process of instilling values into the human soul so that attitudes and behavior emerge that are displayed in everyday life. Internalized values are values which is in accordance with the norms or rules that apply in society.

Worship Obedience

Obedience in worship is a submission and servitude of man to Allah SWT by carrying out all his commands and avoiding all his prohibitions and followed by a harmonious and harmonious relationship with other human beings (worship *mahdhah* and *excited mahdhah*). Based on this meaning, worship is understood as a submission that reaches its peak which arises from the feeling of the greatness of the God who is worshiped, whose source is unknown, as well as the belief that He has power whose meaning and essence cannot be reached.

Obedience to worship is generally influenced by various factors, including psychological factors (personality and mental condition), age factors (children, teenagers, adults and the elderly), gender factors (men and women), educational factors (lay people, secondary education and intellectuals) as well as social stratification factors (farmers, workers, employees, traders and so on). Obedience in worship can also be interpreted as submission with heart, words and deeds to carry out commands and abandon prohibitions, which are done sincerely to achieve the pleasure of Allah SWT and hope for rewards and are carried out continuously in human life.

Obedience to worship will be increased through implementing strategies for internalizing Islamic values and implementing methods of habituating religious practices. The process of internalizing the values of Islamic teachings is very important for students to be able to practice and obey religious teachings and values in their lives. Efforts by the school to internalize the values of Islamic teachings in students are very important, and one of these efforts is the habituation method in the school environment.

Research methods

In this research, researchers will use a qualitative approach with descriptive presentation. According to Moleong, the qualitative approach is research that intends to understand the phenomena experienced by research subjects, for example behavior, perceptions, motivations, actions, holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods.

The approach used is a theological/normative approach. The use of this theological approach is to link data, facts, information and actions (phenomena) regarding the implementation of Islamic religious education and the internalization of Islamic values in Islamic religious education in the teaching and learning process with arguments related to Allah. Based on this understanding, the research report will contain data quotations to provide an overview of the presentation of the report. So the descriptive qualitative approach is a research procedure that uses descriptive data in the form of written efforts from the people and actors being observed.

The data collection procedure is the most strategic step in research, because the main aim of the research is to obtain data. There are three main techniques used in collecting qualitative research data, namely observation, interviews, and documentation. Data analysis in qualitative research is a systematic process of searching for and organizing interview transcripts, field notes, and other materials to discover what is important to report to others as research findings. Data analysis was carried out using the Miles and Huberman version, that activities in qualitative data analysis were carried out interactively and continued continuously until completion so that the data was saturated.

Research result

The internalization process carried out in schools is basically the same as other schools, except that the focus, according to some teachers, is to improve character or morals in accordance with Islamic teachings. As stated by the class V homeroom teacher in an interview as follows: The focus is on morals, it's useless if you focus only on knowledge, but you don't take students' morals seriously, it's useless for our students to be smart, that's what I think.

The focus that leads to improving character as expressed by the class V teacher above was then also expressed by Harpan as explained, namely: We at the school implement various positive things such as: Every morning the teacher sets an example for students by standing in front of the gate with 3 s, namely greet, smile and say hello. Students take turns reading the Koran every morning and other reading practices guided by the teacher. Teachers give lectures to students every morning as a habit that can be imitated, seen and imitated by students. When in class, students are focused on morals.

Internalization of Islamic religious values is a process of fully incorporating religious values into the heart, so that the spirit and soul move based on the teachings of the Islamic religion. The internalization of Islamic religious values occurs through understanding the teachings of the religion as a whole, and continues with awareness of the importance of the Islamic religion, as well as finding the possibility of realizing it in real life. The aim of Islamic education is not only to enrich students' minds with religious knowledge, but to improve morals, train and increase enthusiasm, respect spiritual and human values, teach honest and moral attitudes and behavior, and prepare students to live simply and with a pure heart. clean.

Based on interviews and observations, there are two types of habituation methods used in four religious practices in schools. *First*, automatic habits, habits carried out on the basis of understanding and awareness of the benefits and goals. In this case, students behave and act spontaneously without teaching. *Ktwo*, habits through direction and example so that students have an understanding that will give rise to awareness of carrying out these actions and deeds. The methods chosen and used in this habituation approach include: training methods (*drill*) and assignment methods.

The most important scientific material in implementing this internalization is the implementation of divine values education which aims to internalize divine values so as to embody human ethical values. Students at Bumi 1 Surakarta Elementary School are generally obliged to implement the school's academic and Islamic values by placing divine values in the highest position. Apart from that, the sound of the student pledge positions divine values as the core of life. These values must be instilled in a child from an early age through a value education process which is intended as an effort to bind a child to the basics of faith and Shari'a. The internalization of Islamic values through religious practices in increasing devotion to worship at SD Bumi 1 Surakarta is pursued through character.

In this way, educators are expected to be able to raise awareness and develop aspects of good and correct spiritual life in order to realize a complete Muslim person with the characteristics of faith, piety, noble character, intelligence, skill and responsibility. To achieve this goal, it is necessary to develop a planned and systematic educational strategy, including compiling materials that are relevant to the level of development and thinking abilities of students and implementing effective and efficient learning methods.

According to Abdullah Nashih Ulwan, the method used to foster religious values or the Islamic religion in children/students can be through several methods, namely the example method, habituation method, advice method, supervision method, punishment method (sanctions). These methods were carried out by SD Bumi 1 Surakarta to strive for the internalization of religious values in increasing devotion to worship.

The internalization of religious values through the practice of worship in increasing religious observance at SD Bumi 1 Surakarta is pursued through the exemplary character of educators and all school managers and administrators. Teachers must be able to be role models for students, especially in showing discipline in work and worship. The teacher's discipline is the main capital in realizing the internalization of Islamic religious education. Furthermore, after the teacher sets an example with discipline in worship and work, the school creates rules that bind students so that they can apply religious values with full awareness and responsibility.

Religious behavior can be formed and changed through religious extracurricular activities. Because apart from being under guidance and direction from the teacher, students can also interact between groups and communicate where there is reciprocity and direct relationships between humans. As argued by (Puspo Nugroho, 2018:225) the main principle of internalizing the religious values of tolerance is to instill students in applying the principle of reciprocity. The noble values embedded in these activities can be seen as the basis for the formation of strong character and excellent behavior which is useful as a shield in life (Diden Rosenda, 2017: 137).

Teachers are responsible for educating and developing student behavior so that it does not deviate. Teachers must also be able to show attitudes that show the behavior of a Muslim or Muslim woman, because what makes an impression on students are the actions and behavior that are realized by an educator and are indirect guidance to students, so children's behavior will also be influenced by the experience he went through.

From the results of the interview which states how to shape behavior through religious extracurricular activities at SDN Bumi 1 Surakarta, it can be concluded that in implementing religious extracurricular activities students are not only given understanding or explanations but are directed at habituation, invitations and exercises that they must follow and It is hoped that this will influence his behavior. Thus, if a positive attitude has been ingrained in him, it will also manifest itself in the form of his daily behavior. This statement agrees with the results of research (Ali Muhtadi, 2006:15) which states that forming attitudes and behavior is done with invitations and good habits, followed by awareness and discipline as well as controlling students who violate the rules.

Conclusion

The Islamic values that are internalized at SD Negeri Bumi 1 Surakarta are the value of devotion in worshiping Allah SWT, the insaniyah value, namely the value of courtesy of students towards teachers, tolerance and harmony between school members, both teachers and students, tolerance for fellow school members, discipline in terms of clothing and time, concern for fellow school members and community members in need, and moral values towards the environment, namely the value of cleanliness in terms of preserving the school environment.

The internalization process is through example and habituation. Exemplary forms such as discipline come on time when coming to school and when entering class, respecting students' assignments, the habit of attending Duha prayers, providing motivation to students, as well as cooperation and mutual cooperation, and forms of habituation carried out in internalizing Islamic religious education in building religious values in students through conditioning learning in the classroom and in the school environment, as well as incidental and programmed habituation outside the classroom.

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Introduction

Islam is a universal religion which does not prohibit relations between religions. Even Islam does not impose itself or turn into a force when it comes to practicing hadith in public. Islam teaches humans to care for and love each other. Humans are social creatures

