Internalization of character education based on Islamic values to students at SMK Muhammadiyah Juntinyuat

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ABSTRACT

This article aims to analyze character education's internalization based on Islamic values carried out at SMK Muhammadiyah through learning activities. This paper's research method is a case study that investigates the process of internalization of character education. The result shows that character education becomes the teacher responsible for inculcating the character values through learning processes such as responsible, discipline, social care, cooperation, and religion.

Introduction

Historically, since Independence Day of the Indonesian Republic, the governments loudly reverberate the country with character values. A country requires to have a status among the others. The status or prestige of Indonesia is the obsession in the conceptual and applicative draft. The leaders at the time wrote the obsession on the "Pembukaan UUD 1945" paragraph 2. In the process of being an independent and sovereign country, the Indonesians undergo the moral decadence era. Some schools and campuses are the areas for fighting, quarreling, and criminal actions. Some students engage in a gang fight by using chemistry (Maryono, 2015). It is an unusual phenomenon as the description of the increased javelin. Some of the javelin delinquencies are racing on the highway, aggressing other people, fighting among the other friends, carrying away, lying to others, having conflicts with the laws, and so on (Lickona, 2016). The javelin delinquencies' causal factors are such as; their families, their environment, and their personality.

To answer globalization demand, Indonesia needs human resources in sufficient quantity and quality to support its development. To meet the demand of human resources, education has a significant role. The national education aims to develop students' potentials to become a man of

faith and fearful of God with noble, healthy, knowledgeable, skillful, creative, and independent characters as democratic and responsible citizens. The meaning of educational purpose is the education has a significant method to shape someone to become a good man cognitively, affectively and psicomotoric. Global demand emphasizes learners to interact with their world professionally.

To improve the social process in the context of education, the government has also positioned character education as the first of eight missions to realize the vision of national development. That is what is stated in the National Long-Term Development Plan 2005-2025, namely: the realization of a strong, competitive, noble, and moral character based on Pancasila which is characterized by the character and behavior of people and Indonesian society that are diverse, faithful and devoted to God. The One and Only, virtuous, tolerant, cooperative, patriotic spirit, dynamic development, and science and technology oriented (Undang-Undang No. 17 of 2007 concerning the National Long-Term Development Plan) (Marzuki, n.d.). As a multicultural country, Indonesia has very rich local wisdom values both on a national and local scale, such things must be socialized as early as possible in education.

Today the Indonesian nation is making improvements to Human Resources (HR), especially in the field of education. Starting from a change in the curriculum which is seen by many educators as a very drastic change, since the reformation era which was marked by the end of the new order of the Indonesian nation, the curriculum changed four times, from the KBK, the 2004 Curriculum(Agboola & Tsai, 2012), the 2006 Curriculum, which operationally is known as the Unit Level Curriculum. Education (KTSP) and the 2013 Curriculum.One of the uniqueness of the 2013 Curriculum is that this curriculum emphasizes the importance of actualizing character education by integrating it in all subjects, because KI 1 and KI 2 each subject mandate educators to form competency attitudes, both spiritual and spiritual attitudes. social attitude.

Character education is a system of cultivating character values to the school community which includes knowledge, consciousness or volition, and actions to implement the values to God, we, other people in the surroundings to be better human beings. In character education at school, all stakeholders should be involved including the components of education itself; curriculum, learning process, assessment, quality of relationships, school management, the implementation of co-curricular activities, infrastructure, financing, and work ethos throughout the school community and the environment (Purnama, 2014).

Based on the various shortcomings in the practice of education in Indonesia, educational goals can actually be achieved well if in accordance with the national standard of education that becomes the guideline in the curriculum development and the implementation of learning and assessment in schools(Bialik, Bogan, Fadel, & Horvathova, 2015). The development of students' good characters should also be included in the lessons to be taught, mastered and realized by the

students in their everyday life(Carr, 2017). However, the problem is that the character education in Indonesia just comes to the level of recognizing the norms and values without internalizing and applying them in the real life.

Islamic education as one of the subjects in the school has a strategic and significant role in the formation of students' good characters and personality. It can generally be understood as an effort to increase the faith, understanding and appreciation of students about Islam in order to make them good Muslims who are faithful and have good attitudes in the state of personal life and society(Lickona, 2009). Factually, Islamic education in schools is basically more focused on the moral action that students do not just stop at the level of competence but of will and habit in the realization of religious values in their daily life. According to Lickona, to enhance students' characters to reach the moral action level, there are sustainable development stages starting from moral knowing, moral feeling and moral action(Lickona, 2013).

The revitalization of Islamic education would not be possible if the teachers are narrow-minded towards the present curriculum. Such perspective does not result in a dynamic and contextual learning, but too textual. The main purpose of Islamic education is to develop learners' potentials to be pro-active to the social problems that occur in the society, to have positive attitude towards the improvement of all inequality, and to skillfully overcome any problems in their daily life. In regard with this main objective, Islamic education is the subject closely related to the students' good characters formation.

To cultivate the good characters, it of course cannot only be taught by using verbal teaching approach (lecturing). Suitable approaches that allow students to understand, appreciate, and internalize positive values should be used(Lickona, 1997). Teachers must have an understanding of cultural and character education values integrated in every lesson of each subject. The values can be listed in the syllabus and lesson plan before they determine the methods or approaches used.

To make Islamic education in schools become more meaningful and valuable in the schools, teachers can use the method that can internalize the values to the students by using Value Clarification Technique (VCT). It is "a teaching technique that assists learners in finding and determining a value that is considered good in facing a problem by analyzing the existed values embedded in them"(Sanjaya, 2006). On other hand, Darmadi stated that value clarification is not value-free or relativistic, but a vibrating effective process involving human potentials. A learning model by VCT provides hands-on experience to students in determining attitudes towards a particular issue at hand and implementing value in everyday life over and over again so as to allow the formation of a habit(Darmadi, 2018).

Based on several research was conducted by Herlina which is relevant to determine the sub-studies that have or have not been investigated in previous studies, whether there are elements

of the differences or similarities in the context of this study: The first is a study conducted by Herlina (2013) entitled *Developing Learning Model through VCT for Civic Education in the Secondary Level.* This study that focused on the civic education learning in Junior High School found that learning model through VCT was very effective in the formation of values that exist in civic education(Herlina, 2013).

Other reseach conducted by Suharno (2013) entitled *Developing Character Internalization Model in Social Sciences through VCT in Junior High School* revealed that VCT was very effective in the process of cultivating the character values in learning social sciences. In line with that, Hesty (2010) in her study *The Application of Local Wisdom-Based VCT Model as an Effort in the Internalization of Character Education to Increase the Creative Thinking and Outcomes of Learning Biology of Islamic Senior High School Students* found that VCT can increase the creative thinking and learning outcomes(Utami, Noviar, & Agustina, 2012). Based on previous study, it's very urgent to conduct the research about the internalization of character education based on Islamic values in SMK Muhammadiyah Juntinyuat. The discussion will focus involving how to transfer Islamic values within students and the impact of school culture on students behavioral in daily activities in school.

The undertaken primarily study at SMK Muhammadiyah Juntinyuat showed that the school especially has two main subjects to impart Islamic character values: Al-Islam and Kemuhammadiyaan. To inculcate, noble character ought to modeling by the teacher and educator. Some problems of character education in the school located in the mount of student who break the discipline and ethical code. The present study has a distinction from those previous studies. It is on facilitating method to improve the characters of Muslim's personality in Islamic Education at SMK Muhammadiyah Juntinyuat. As an academically scientific work, this research has two objectives. The first is to know how to cultivate the character values through facilitating values in Islamic Education at SMK Muhammadiyah Juntinyuat. The second is to know how to develop the internalization of character education based on Islamic values to students at SMK Muhammadiyah Juntinyuat.

Method

A study is a qualitative approach with a case study type. The case study is one type of qualitative approach, whose work explores the real-life, the limited system of contemporary (cases) or multiple systems terbats (various causes), through the collection of data detail and depth that involve a variety of resources and report a description of the case and the theme of the case against various events and activities that take place in the School District of Muhammadiyah Se Juntinyuat Indramayu district that includes(Creswell, 2015). This study's approach is natural means that researchers are not trying to manipulate the study's background but a study of the phenomena/events. The research's focus can be a person, group, program, relationship patterns, or

the interaction of all of it seen in the context of nature. Thus, researchers, through the experience of researchers, tried to construct a view of the surrounding world (Ghony & Almanshur, 2012).

Discussion

Varieties of Islamic Education

For the better part of a century, Islamic education in Indonesia has had three primary institutional channels: 1) Pengajian Qur'an, basic instruction in learning to read and recite but not understand the Qur'an; 2) study at a pesantren or Pondok, an Islamic boarding school for students aspiring to an intermediate or advanced facility in Islamic traditions of knowledge; and 3) enrollment in a madrasa, an (in Indonesia) modern-day school that uses graded classes, textbooks, and salaried instructors to provide a mix of religious and general education. Commonly, pengajian Qur'an is the oldest and most elementary form of Islamic schooling, and for most students, it remains the foundation on which their religious education is built still today. Often only lightly institutionalized, Quranic study usually occurs, not in a free-standing school building, but village mosques, prayer houses (langgar, musholla), and community religious teachers' private homes.

Classes are usually held in the late afternoon or evening, at a time when young children of six to eleven years of age are not otherwise busy attending a regular school. As this staggered schedule suggests, Qur'anic study is not a substitute for general education but a compliment. This was not always the case. In the nineteenth century, when only a few children of native aristocrats and employees of Dutch estates were provided with formal education (Jones, 1976), pengajian Qur'an was the only schooling available for most native youths. For many of these children, pengajian provided a complimentary benefit: it introduced students to the modified Arabic script, known as Jawi, once used across Muslim Southeast Asia (Gade, 2004). Although Qur'anic recitation did not teach students to understand Arabic, then, it did provide some with an alphabetic facility that, with some additional training, might be applied to other literacy tasks. Quranic recitation does not familiarize students with any of the other Islamic knowledge traditions, such as those associated with the study of the classical commentaries known as Kitab (Saekan, 2017). For youths who wish to go further in their religious studies, then, today there are three institutional options: enrollment in a pesantren boarding school, attendance at a modern madrasa day-school, residence in a pesantren while simultaneously taking classes at a madrasa.

In the nineteenth and early twentieth century, there were other, more localized avenues for formal Islamic education, like the West Sumatran institution known as a *surau*(Azra, 2017). Older Islamic schools like the *surau* provided basic instruction in Arabic beyond the minimum obtained in *pengajian* Qur'an. In addition to offering more Arabic, the *surau* also provided students with the opportunity to read and memorize a few classical religious texts (*kitab*)(Rodríguez García, 2019).

Most *kitabs* were commentaries (Ind., *syarah*; Ar., *sharh*) in the local dialect and/or Arabic on an Arabic text which was itself a commentary or gloss on some older Arabic text. In the first half of the twentieth century, local Islamic schools like the *surau* gave way to more modern and standardized institutions, modeled on Western and newer Muslim prototypes. The spread of these reformed Muslim schools was part of the great "recentering" of Islamic knowledge and practice that took place across Southeast Asia in the late nineteenth and early twentieth centuries.

Today, as in the late nineteenth century, many students interested in advanced Islamic learning choose the first of the above educational options: enrolling in an Islamic boarding school (pesantren, Jav., lit., a place of residence for Islamic students or *santri*; also known as a *pondok* or *pondok* pesantren, from *pondok,* Jav., Malay, "hut, cottage"). A Malayo-Indonesian variation on the classical Middle Eastern madrasa, the pesantren is dedicated to the study and transmission of the Islamic sciences, including knowledge of the Qur'an and *hadith*, jurisprudence (*fiqh*), Arabic grammar, principles of religion (*usul ad-din*), the sources of the law (*usul al-fiqh*), didactic theology (*kalam*), and mysticism (*tasawwuf*). Today the majority of *santri* students devote just a few years to their religious study, usually after first completing elementary or middle school. This relatively brief period of study is sufficient to provide a student with the skills required to serve as a mosque leader (*imam*, a role reserved for males) or village religious teacher (*ustadz*; open to both sexes). This short a period of study, however, is not sufficient to qualify as a religious scholar (`*alim*; pl., `*ulama*)(Zaenudin, 2015).

Youths aspiring to the latter status typically have to devote six, eight, or even more years to religious study. As with madrasa*s* in the medieval Middle East, it was once common for advanced students to wander from one teacher to another, staying long enough in one place to master a *kitab* under the guidance of a scholar renowned for his expertise in that text. When a teacher deemed a student proficient in the text, he made a ritualized statement or, less commonly, provided a certificate known as the *ijaza*. As in the classical Middle East, the *ijaza* is not so much a degree as a sign that the master has authorized the student to teach the text to others(Berkey, 2014). Currently, some traditional pesantrens still provide instruction in this loosely structured manner, and in this sense the tradition of the peripatetic religious student is not entirely dead. In the early twentieth century, however, many pesantrens introduced graded classes and formal certification into parts of their curriculum. This formalization dealt a blow to the tradition of the wandering student. Henceforth most students were required to take several courses simultaneously, and were also obliged to spend long periods of time at one school rather than enjoy serial residence at several(Dhofier, 1999).

With the expansion of travel to the Middle East in the final decades of the nineteenth century, Indonesia's Muslims were also exposed to an educational institution which came to serve as the

largest leg of Islamic schooling in today's Indonesia, the madrasa. Contrary to its usage in the classical Middle East, in Indonesia the term madrasa refers, not to an institution of advanced religious learning, but to a primary or secondary Islamic school that combines graded instruction in general ("secular") subjects with religious instruction.13 Beginning in the 1910s and the 1920s, Islamic reformers in West Sumatra and south-central Java, commonly known as the "New Group" (*Kaum Muda*), began to build madrasas as an alternative to the pesantrenstyle education offered by "Old Group" (*Kaum Tua*) traditionalists(Abdullah, 2009).

Not all among the old-group traditionalists opposed the new educational form. In the late nineteenth century, many traditionalist scholars from Java had been introduced to madrasa education while studying in Mecca. After returning to Java, some introduced elements of madrasa pedagogy into their pesantrens, including graded classes and the simultaneous study of several subjects rather than the sequential study of individual *kitabs*. The quiet borrowing of madrasa instructional methods into the pesantren curriculum was but one of the reforms that were to reshape Indonesia's traditionalist schools. Although criticized by New Group scholars as backward-looking and unchanging, over the course of the century the traditionalists re-evaluated and reformed their schools, thereby securing the schools' central.

Teachers Facilitate Noble Character Based on Islamic Values to Students

The process of internalization of character education in an educational institution cannot be conducted instantly, but gradually and continuously or on an ongoing basis (Rokhman, Hum, & Syaifudin, 2014). Educational experts have contributed a lot in developing a strategic theory of internalizing the value of Islamic Education to shape student character. The theory of value internalization strategies is popular among practitioner's education includes:

Modelling Strategy

The modeling strategy carried out at SMK Muhammadiyah is often that all teachers and education personnel always provide the modeling in various activities, such as arriving on time, discipline, integrity, and responsibility.

Modeling is an attitude that exists in Islamic education and has been practiced since the Prophet's time. This model has a value significant in Islamic education because it introduces good behavior through modeling. It is the same as understanding a value system in its natural form (Sudrajat, 2011). The strategy with the model is internalization with how to give concrete examples to students. These examples' giving is emphasized in education because the person educators conduct get notable observations from students. Through This exemplary strategy, is indeed an indirect educator include things related to that example in the plan learning. Religious, moral values such as devotion, honesty, sincerity, and responsibility instilled in students are hidden curriculums in nature.

Habituation Strategy

The habituation process at school is that every student is accustomed to always arriving on time, such as 10 minutes before the st—every fired subject. In every first hour of learning activities is accustomed to carrying out Qur'anic tadarus. Meanwhile, for students who arrive late they are penalized, namely that they have to read the Koran in the teacher's place.

Habits are actions that are repeated so that they become easy to be done (Kaimuddin, 2014). Educate by practice and habituation is to educate by giving exercises and getting done every day (Muslich & Karakter, 2011). Strategy this refraction is useful to be taught to students. If students are accustomed to good morals, it will be reflected in life daily.

Advise Strategy

The giving advice is carried out by a teacher, especially a tutor and subject teacher. This advice is not only shown to students who have problems or have academic backwardness. However, advice should also be shown to high achieving students to receive appropriate guidance and talent development by their educators.

Rasyid Ridha, as quoted by Burhanuddin, interpreted advice (mauidzah) as a reminder of goodness and truth, in what way alone can touch the heart and raise it to practice. The mauidzah method must contain three elements, namely a description of goods and the truth that someone should do, for example: about being a polite courtesy, motivation to do good, and warnings about one's sins arises from the prohibition, for himself and others (Muslich & Karakter, 2011).

Evaluation of Character Education in Curriculum 2013

Evaluation is the important aspect wich conducted by schools to identify success and follow-up in the actualization of character education through school culture. Evaluation is an inseparable part of the actualization of character education based on school culture because the evaluation can determine the inhibiting factors, supporting factors and how the relationship between the actualization of character values and school culture.

Evaluation is an assessment process to make decisions that use a set of measurement results and are guided by predetermined goals. The evaluation here is a combination of assessment and measurement (Basuki & Hariyanto, 2014).

In the actualization of character education in the school environment, the final step is needed, namely an assessment that must be carried out continuously and continuously, to find out and monitor student changes and progress, as well as to provide a score or value that is usually converted through an assessment of learning outcomes (Mulyasa, 2013).

This statement is in accordance with Arifin's opinion (Arifin, 2013) dividing the evaluation models into 9, namely; 1.) the tyler model; 2.) a goal-oriented model; 3.) measurement model; 4.) conformity model; 5.) educational system evaluation model; 6.) Alkin model; 7.) illuminative model;

8.) Brinkerhoff's Model; and 9.) responsive models. For the measurement of attitude, the evaluation model used is the measurement model. The measurement model focuses on measurement activities that are used to determine the quantity of a certain property that is owned by objects, people or events, in the form of a certain unit or measure. In the world of education in schools, this model is applied to determine individual and group differences in terms of competence, interests and attitudes. The object of evaluation in this model is the behavior of students including learning outcomes (cognitive), traits, attitudes, demands, talents, and also aspects of the student's personality. This model uses a norm-referenced assessment (PAN) approach. In the attitude assessment, the object of evaluation is students who are observed is the behavior of students which includes learning outcomes, attitudes and traits of students.

Based on the findings of field data through interviews, observation, and documentation, it shows that the evaluation of character education in learning activities aims to measure the competence of attitudes that have been mastered by students by using an assessment rubric/observation notes and follow-up. The following will explain a picture of the flow of character education evaluation at SMK Muhammadiyah Juntinyuat Indramayu Regency as follows.
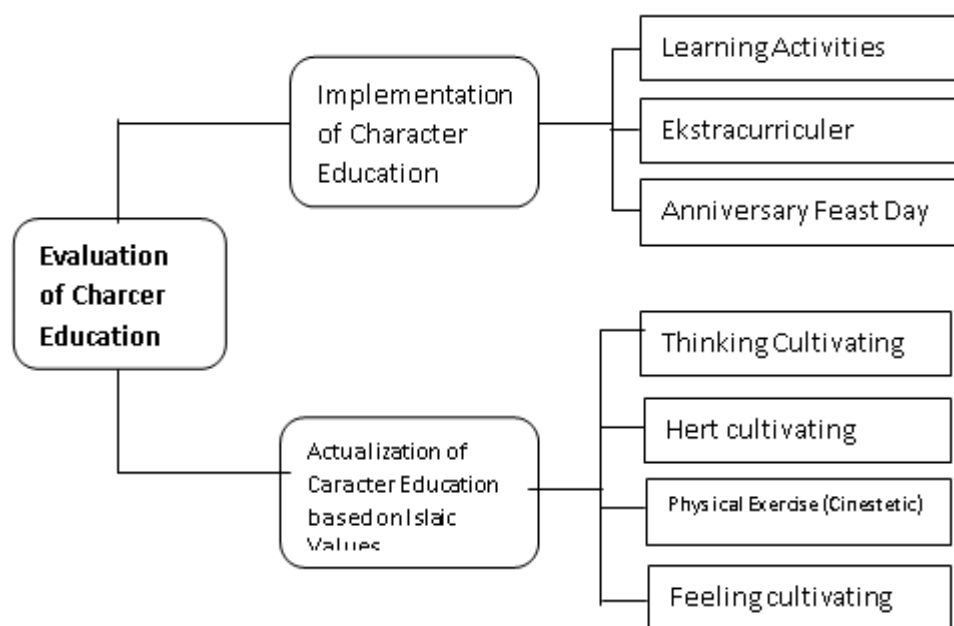

Fig 1: The Model of Character Education Evaluation

The attitude competency assessment carried out by teachers at SMK Muhammadiyah Juntinyuat, Indramayu Regency uses the assessment rubric/observation notes and follow-up notes. The scoring rubric/observation notes are used to assess a person's attitude. There are three components of attitude, namely cognition, affection, and conation (Haryati, 2007). Cognition is related to someone's knowledge or belief about the object or stimulus it faces, effectivity is related to feelings or judgments in dealing with these objects, while conation is related to the tendency to

behave or act in certain ways towards the object in the assessment of this attitude the teacher has the name attached journal along with RPP.

The assessment of the actualization of character education at SMK Muhammadiyah Juntinyuat Indramayu Regency was carried out by using (Rosyad & Zuchdi, 2018) using an assessment rubric or PAI teacher observation notes and did not continue. Attitude competency assessments are carried out by teachers in collaboration with homeroom teachers and counseling teachers so that follow-up evaluations can be held. Notes about the character of students possessed by the teacher are delivered during teacher and principal meetings to find solutions. Character education assessment touches at least three aspects described by Lickona (Lickona, 1997), which states that. "Component of good characters is (1) moral knowing (moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge): (2) moral feeling (conscience, self-esteem, empathy, loving the good, self-control, humanity); and (3) moral action (competence, will, and habit)".

From that statement, it can be seen that the actualization of character education in learning activities for students at SMK Muhammadiyah Juntinyuat, Indramayu Regency, can be implemented by students systematically. For character education, it can be evaluated in the form of daily tests, assessment rubrics/observation notes, and follow-ups formulated in RPP and school programs to determine student behavior. Based on the results of interviews, observations, and documentation with school members. The researcher concluded that there are 6 (six-character values that have been actualized well, namely democracy, religion, cooperation, social care, respect, and responsibility, as in the table below.

Table 1. The Actualized Values of Chracter Education in SMK

No	Character Values	Description
1	Cooperation	The positive case that occurs in this case is visiting each other when a friend is sick and the willingness of students to help each other in the school environment. But the negative case that often occurs is fighting.
2	Responsibility	In this character education students are guided to be consciously responsible. Like students are given assignments and homework, besides that when students are late and violate their rules, they are also trained to be responsible for receiving sanctions for their actions.
3	Democracy	Positive behavior in this case, especially in teaching and learning activities, is that students are trained to respect the opinions of their different thoughts and open to other people's input.
4	Social Care	These attitudes and actions are in the form of a desire to help each other, both inside and outside the classroom.
5	Respect	in the school environment, both inside and outside the classroom, students are trained to be respectful of their fellow students, educators, educational staff, guests and so on.
6	Religious	Positive behavior in this case is that students have obedience to pray in congregation and participate in guidance activities to read the Koran. Negative cases that often occur are students who play truant to participate in congregational prayer and guidance in reading the Alquran.

Resources: Kurikulum SMK Muhammadiyah, 2019

Based on the table's explanation, it can be concluded that the values of discipline and honesty have not been appropriately actualized due to the negative influence of the social environment, mass media, and the inappropriate use of information and technology. The well-actualized character values should be preserved, but the character values that have not been appropriately actualized should seek a solution and not continue.

Conclusion

First, character education in the context of the 2013 Curriculum is the responsibility of all subject teachers because loyal KI 1 and KI 2 of these subjects must develop attitude competencies that must be mastered by students after participating in learning activities. Second, character education implementation involves all existing components, including the principal, subject teachers, homeroom teachers, extra-curricular coaches, and the surrounding community. The approach taken by educators and education personnel in developing student character is carried out with a comprehensive approach. Third, the character education assessment is used with test and non-test assessments to determine what character values have been carried out well and what character values have not been carried out well.

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