Internalization of Spiritual Values in Shaping Students' Religious Character Through Religious Week Activities at SMA Negeri 1 Kartasura

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Abstract

The aim of this research is to determine the extent of internalization of spiritual values in shaping students' religious character. This research uses a qualitative approach. Qualitative methods are researched to describe and analyze phenomena, events, beliefs, attitudes and social activities individually and in groups. The subjects of this research were teachers and students at SMAN 1 Kartasura. This research was carried out from October to December 2023 with the informants in this research namely the school principal, Islamic religious education teacher, and students. Meanwhile, data collection was carried out through observation, interviews and documentation. Data analysis was carried out using data reduction, data presentation and data verification. The results show that spiritual values are internalized through habituation before PAI lessons, Friday prayers and mentoring. Meanwhile, the supporting factors are habituated and religious week. The inhibiting factors are internal factors. Internal factors inhibiting the formation of students' religious character are age and psychological factors. External factors are under the influence of the family environment, school environment and of course the community environment.

Key words: internalization, religious character, spirituality, values

Introduction

Character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state. Religious character is defined as an attitude or behavior who are obedient in carrying out the teachings of the religion they adhere to, are tolerant of the implementation of worship, and live in harmony with others (Wibowo, 2017). According to Law no. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (UU RI No. 20 Tahun 2003). National education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The description of the National Education System Law means that one of the focuses of national education goals is character development.

Based on the goals of national education, ideally education should be able to provide enlightenment and foster spiritual and social attitudes to students so that they are able to be responsive to all the problems being faced by their society and nation. Education that is capable of making people believe and devout, educating pious individuals by paying attention to spiritual, emotional, social, intellectual, physical development, educating pious members of

social groups, both in families and Muslim communities (Warisno, 2021). Spiritual value is a value that is closely related to how a person is able to know himself, who his creator is and why he was created and presented in this world. The goal of value education is interpreted as educational actions, which continue from value awareness to the realization of values-worthy behaviors while still praising Allah SWT, and truly appreciating both objects, existence and the luck that results (Hanum et al, 2019).

A child has a moral aspect that develops and is developed. And what has a big influence on whether or not behavior is in accordance with the applicable moral values is the environment. Parents and family have the greatest role in the moral development of children, because from birth, the first environment a child knows in his life is his parents (Gunarsa, 2006). A child has potential within him, whose development path is very dependent on the environment around the child. If a child's environment is indifferent and apathetic towards norms, then it is certain that the child does not understand and is indifferent to norms, whether religious norms, social norms or other norms (Yusuf et al, 2009).

Nowadays character is still the center of attention in the world of education, many things have been done including changing the written curriculum or formal curriculum to place more emphasis on affective and character formation. Character education is placed as a foundation for realizing the vision of national development, namely creating a society with noble, moral, ethical, cultured and civilized character based on the Pancasila philosophy. This is also an effort to support the realization of the ideals as mandated in Pancasila and the Preamble to the 1945 Constitution. The problems faced by the Indonesian nation today are increasingly encouraging the government's enthusiasm and efforts to prioritize character education as the basis for educational development. This spirit is implicitly emphasized in the 2005-2025 National Long Term Development Plan (RPJPN), where the government makes character development one of the national development priority programs. Efforts to build character in accordance with the national culture are certainly not only carried out at school through a series of teaching and learning activities outside of school, but also through habituation in life, such as: Religious, honest, disciplined, tolerant, hard work, love peace, responsibility, and so on. This habit not only teaches knowledge about things that are right and wrong, but also being able to feel the values that are good and bad, and being willing to do it from the smallest scope such as family to a wider scope in society.

However, the reality on the ground is that character education has not gone according to expectations. We still find that species in the world of education, deviant behavior among students is increasing (Kosim, 2012). There is a lack of human resources who are willing to fight hard to achieve student character, so students are still far from being religious. According to Suwartini, in relation to character education, the Indonesian nation really needs large and quality human resources to support the implementation of development programs well (Suwartini, 2017). Schools do not yet have a curriculum that can be used as a reference for developing character education. According to Fatimah, the development of religious culture in schools requires systematic policies and concepts (Fatimah et al, 2021). According to Niron in his research, the implementation of the character education curriculum uses integrative references including normative, procedural and contextual in the implementation of character education in elementary schools (Niron et al, 2013). Schools do not yet have a well-systemized policy regarding character education. Finally, until now we still find deviant student characters.

In line with Thomas Lickona's opinion that a nation is heading towards the brink of destruction, if there are ten signs of the times, namely increasing violence among teenagers; The culture of dishonesty; development of fanatical attitudes towards groups (peer groups);

decreasing respect for parents and teachers; the increasing blurring of good and bad morals; worsening language use; Increased self-destructive behavior such as drug, alcohol and sexual promiscuity; low sense of responsibility as an individual and as a citizen; decreased work ethic; and there is a sense of mutual suspicion and lack of concern among each other (Lickona, 1992). Other data showing that character education has not gone according to expectations is from Salirawati's research which states: (1) there is no character education evaluation model as an operational guide in evaluating students' character education appropriately, efficiently and effectively, (2) education places too much emphasis on intellectual aspects as a measure of success, so that the formation of good character is neglected, (3) there is no comprehensive implementation of character education, but only fulfills teaching obligations, without knowing how it should be, (4) children have not received models who can be role models, and (5) the flow of information received by children is without filters (Salirawati, 2021).

The aim of this research is to explore the internalization of spiritual values in shaping students' religious character. A spiritual attitude is a condition where when someone carries out activities or actions it is always accompanied by religious values. School religious culture is an effort to realize the values of the religious teachings as a tradition in behavior and organizational culture which is followed by all members of the school (Khadavi, 2017).

Method

This research is a qualitative research. Sutama states that qualitative research is research that aims to describe and analyze natural phenomena, events, social activities (Sutama, 2012). The subjects of this research were Islamic religious education teachers and class 12 students at SMA Negeri 1 Kartasura Sukoharjo. SMA Negeri 1 Kartasura is one of the favorite high schools in Solo Raya. This can be seen from the high level of interest in applicants compared to other high schools in Solo Raya. In this qualitative research, the key instrument is the researcher himself (Creswell, 2016). Through this approach we will describe the conditions that occurred when the research was carried out and then examine the causes of the conditions studied. Then we will explain the process of internalizing spiritual values and forming religious character through the religious week at SMAN 1 Kartasura. This research was conducted from October to December 2023 with the informants in this research being school principals, Islamic religious education teachers and students.

The data in this research was obtained through observation, structured interviews and documentation as well as relevant literature results. Data analysis uses the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and drawing conclusions. With this interactive analysis technique, the analysis process starts from data collection and continues until all the data is collected (Miles et al, 1984).

Results

Internalization of Spiritual Values in Shaping Students' Religious Character Through Religious Week Activities at Sma Negeri 1 Kartasura.

Based on the researchers' findings during observations at SMAN 1 Kartasura, related to the internalization of students' religious character education at SMAN 1 Kartasura, the principal said that there was still deviant student behavior at SMAN 1 Kartasura. Therefore, efforts are needed so that deviant behavior can be avoided or even eliminated. The principal is the person with the highest responsibility at the School. As the person with the highest

responsibility, the principal plays a role in realizing the vision and mission at SMA 1 Kartasura, namely the realization of a superior school with achievements and skills in the fields of IMTAQ and science and technology that is environmentally aware and has character.

The principal explained that there were several ways to instill religious character values. Among them are implementing a religious week program for all students, and tadarus activities during PAI lessons, and Islamic Values study activities after Friday prayers. Activities to internalize religious character through Religious Week are held on Fridays. The Religious Week program at SMAN 1 Kartasura is the Faith Friday activity. In this activity, all Muslim students listened to lectures in the school prayer room. The Faithful Friday activities were held in the first and third week. Apart from that, there are other activities, namely tadarus before the start of Islamic Religious Lessons, and Islamic study activities after Friday prayers.

Table 1: Internalization of Spiritual Values in Forming Religious Character

Habituation before Islamic Religious Education Lessons	Tadarus, Students take turns reading the Qur'an before the lesson begins, with the guidance of the Islamic Religious Education teacher
Friday of Faith	Lecture in the prayer room. This activity is carried out every first week and third week, in the morning before the first lesson.
Mentoring	Study of Islamic values carried out after Friday prayers

Supporting and Inhibiting Factors in forming students' religious character through Religious Week Activities at SMA Negeri 1 Kartasura.
Supporting factors:

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 is a process of fully inserting values into a person's heart so that his spirit and soul will move in accordance with religious teachings (Munif, 2017). A value that has been internalized in a person can indeed be identified by its characteristics from behavior (Thoha, 2006).

Character formation is a method used to develop a person's attitudes, behavior and morals to be better in accordance with Islamic teachings. There are several factors that influence the success of character education, namely: First, instinctive factors. Instincts refer to a series of characteristics that humans are born with. Psychologists explain that instincts act as the driving force behind a person's behavior. All instincts or instincts act as the driving force behind a person's behavior. All instincts or instincts are a package that cannot be separated from living with humans naturally without having to do research first. With this instinctive potential, humans can produce various behavioral patterns in accordance with their own instinctive patterns. Second, habits. All actions and behaviors that a person does repeatedly in the same way, making it a habit, such as eating, sleeping, dressing, etc. Habits are formed because thought tendencies are accompanied by actions. Repeated actions that have become habits will be completed in a short time. Third, the factor that influences the success or failure of character education is the environment (Zubaedi, 2011). One aspect that really supports a person's attitude and behavior to shape success is the environment in which the person is located.

Meanwhile, inhibiting factors in forming children's character include: 1) factors from the child himself, 2) educators' attitudes, 3) play environment. The child's own factors are because in cultivating character formation, the child's factors need to be taken into account. Because every child has a different personality, from one child to another. Therefore, children's careful and precise understanding will influence the cultivation of good character.

Discussion

Internalization indicates a process that is etymologically meaningful. 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 an appreciation of a teaching, doctrine or value so that it is belief and awareness of the truth of the doctrine or value which is manifested in attitudes and behavior (KBBI, 2008). Internalization of values is the process of making values part of a person's self. It was further explained that this process is created from values education in the true sense, namely the creation of an atmosphere, environment and teaching and learning interactions that enable the process of socialization and internalization of values. According to Chabib Thoha, internalization of values is a technique in values education whose target is to achieve the ownership of values that are integrated into the student's.

Spiritual value is something that can be used as a target to achieve goals which are the nature of an entire order consisting of two or more components that influence each other or work in one unified, unified whole and oriented towards something fundamental, important, and is able to move and lead a person's way of thinking and behaving to influence his life and be manifested in thoughts and behavior as well as in his relationship with himself, other people, the universe and God. Spiritual values are values contained in the human psyche which include aesthetic values, moral values, religious values and truth values. The various spiritual values can be identified as follows:

a. Value of faith

Tauhid is closely related to a person's faith. Faith itself consists of two dimensions, namely the cognitive dimension and the ethical dimension. The cognitive dimension is something related to knowledge about the truth of the proportions, so that it illuminates everything. Faith is a vision that places all data and facts in perspective, according to understanding.

b. Worship Value

Essentially, a person's spirituality boils down to an appreciation of worship in order to realize noble morals, both individually and socially. Spirituality will always shape a person to do pious deeds based on faith in Allah which is then realized through devout behavior. From this we can understand that as humans we must uphold the human values, namely respecting existing differences, loving and caring for each other, helping each other, and being tolerant. If we look at it, indirectly the value of piety will shape a person's character if it is carried out continuously.

c. Moral values

In a simple sense, morals are generally equated with character, decency, good manners. Meanwhile, according to Indonesian, it is no different from the meaning of the words moral and ethics in English. Humans will be perfect if they have commendable morals and avoid all despicable morals (Mansur, 2009). If the morals are good, then the inner and outer will be prosperous, but if the morals are damaged, then the inner and outer will be damaged (Abdullah, 2007) Internalization of these spiritual values can be done through teacher example and habituation

activities. Forming students' religious character through habituation methods. The habituation activities carried out at SMAN 1 Kartasura are Friday Faith activities, tadarus activities before PAI lessons and study activities after every Friday prayer.

The rise in cases of moral degradation, crises in the world of education and other crises have made the government aware that the prolonged crisis currently occurring is rooted in and originates from a crisis of character, so that the most important strategy for implementing character values is through the education sector. Regarding the supporting factors for students in implementing the religious character strengthening program at SMAN 1 Kartosuro Boyolali, activities were found, namely habituation, good habituation activities, including tadarus before Islamic lessons begin, Friday faith activities and religious studies after Friday prayers. As one of the Adipangastuti schools, SMA Negeri 1 Kartasura also implements haste behavior. Students are invited to implement eight good behaviors, namely helping each other, harmony, friendship, humble, mutual respect, mutual respect, virtuous and tolerance. It is hoped that these eight things can influence the formation of religious character at SMAN 1 Kartasura.

There are 2 factors that inhibit the internalization of spiritual values in forming religious character, namely internal factors and external factors: Internal factors. Internal factors that inhibit the formation of students' religious character are age factors and psychological factors. At a student's immature age, it will influence the mindset and character of each student. Meanwhile, external factors, external factors are the influence of the family environment, school environment and of course the community environment. The family environment is the first character shaper for children. The school environment also plays an important role in the formation of religious character. Teachers and friends help form a religious character or religious character.

The community environment has a big role in shaping students' religious character. A society that has good religious traditions certainly has a positive influence on the formation of students' religious character. In Islam, character education has a very clear goal, namely to form students with religious character. For this reason, efforts are needed to internalize spiritual values. Internalization of spiritual values in forming religious character is the process of instilling faith values, moral values and worship values as part of a person's self.

Conclusion

Based on the study of the problems above regarding the internalization of spiritual values in forming students' religious character through religious week activities at SMA Negeri 1 Kartasura, it can be concluded that the internalization of spiritual values is through habituation before PAI lessons, Friday prayers and mentoring. Meanwhile, the supporting factors are the week of habituation and religion. The inhibiting factors are internal factors. Internal factors inhibiting the formation of students' religious character are age and psychological factors. External factors are influenced by the family environment, namely the family is less religious, the school environment, namely not all teachers are religious and scientific guidance is limited and of course the community environment, namely the condition of society that is not religious.

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