

INTERNALIZATION OF NATIONAL CHARACTER VALUES AT MADRASAH TSANAWIYAH PLUS AL HADI PADANGAN BOJONEGORO

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Abstract: School is an educational institution that plays an active role in instilling moral and Islamic including nation values to students and plays special attention to the education of these values. The problems in this study are: (1) How is the transformation of national character values at MTs Plus al Hadi Padangan Bojonegoro (2) How is the transaction of national character values at MTs Plus al Hadi Padangan Bojonegoro (3) How is the trans-internalization of national character values at MTs Plus al Hadi Padangan Bojonegoro. The approach used in this study is a qualitative approach, because this approach is used to obtain in-depth and meaningful data about the internalization of the values of the nation's character. Therefore, this research process is expected to produce descriptive data in the form of written or oral data from people or observable behavior to provide an explanation of how the transformation, transaction and trans-internalization of the values of the nation's character at MTs Plus Al Hadi Padangan Bojonegoro. The results showed that the transformation of the values of the nation's character at MTs Plus Al Hadi Padangan Bojonegoro used various methods, namely through the lecture method, advice and motivation, the affirmation icon method, the story method, and various extracurricular activities as well as other agendas containing the values of the nation's character. The transaction of national character values went quite well, the teacher gave an example to students about positive character and students responded well even though there were a few students who did not respond well. Trans-internalization of national character values at MTs Plus Al Hadi Padangan Bojonegoro went well because teachers at MTs Plus Al Hadi

showed their personality to students and they always did self-introspection.

Keyword: Internalization, National Character Values

Introduction

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation. Government regulation number 17 of 2010 concerning the management of education in article 17 paragraph (3) states that basic education, including schools, aims to build a foundation for the development of potential students to become human beings who believe and fear God Almighty, have noble character, and noble personality; knowledgeable, capable, critical, creative, and innovative; healthy, independent and confident; tolerant, socially sensitive, democratic, and responsible.¹

Value comes from the Latin *vale're* which means useful, capable of being empowered, valid, so value is defined as something that is considered good, useful and most correct according to the beliefs of a person or group of people. Values are standards of behavior, beauty, justice, truth and efficiency that bind humans which should be carried out and maintained. This means that the value is considered important and good if it is in accordance with the needs of a surrounding community.² According to Hakam K. A as quoted by Tatang Muhtar in his book, values are a series of attitudes that cause or evoke a consideration that must be made so as to produce a standard or set of principles that can be used as a measure of an action.³ The values that exist in national character education are based on several sources, namely:

1. Religion. Indonesian society is a religious society. Therefore, in the lives of individuals, communities, and nations, it is always based on religious teachings and beliefs. Politically, the life of the

¹ Pupuh Fathurrohman dkk, 2013, *Pengembangan Pendidikan Karakter*, Bandung: PT Refika Adimata, p. 7

² Abdul Hamid, 2016, ‘Metode Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran Pendidikan Agama Islam di SMP Negeri 17 Kota Palu’, *Jurnal Pendidikan Agama Islam-Ta’lim*, Volume 14 No.2, p. 196

³ Tatang Muhtar dkk, 2018, *Internalisasi Nilai Kesalehan Sosial*, Jawa Barat: UPI Sumedang Press, p. 9

- state is also based on values derived from religion. On the basis of these considerations, the values of national character education must be based on values and rules derived from religion
2. Pancasila. The Unitary State of the Republic of Indonesia is enforced on the principles of national and state life called Pancasila⁴. The points in Pancasila are then elaborated in the 1945 Constitution which is expected to be the basis in making the order of life and policies in the life of the nation and state.⁵ That is, the values contained in Pancasila become values that regulate political, legal, economic, social, cultural, and artistic life. National character education aims to prepare students to become better citizens, namely citizens who have the ability, willingness, and apply the values of Pancasila in their lives as citizens
 3. Culture. Humans living in society cannot be separated from the cultural values recognized by the community. These cultural values are used as the basis for giving meaning to a concept and meaning in communication between members of the community. Such an important cultural position in people's lives requires culture to be a source of value in national character education
 4. National Education Goals. The purpose of national education as a formulation of quality that must be owned by every Indonesian citizen, was developed by various educational units at various levels and pathways. The purpose of national education contains various human values that must be owned by Indonesian citizens. Therefore, the goal of national education is the most operational source in the development of national character education

The Directorate of Middle School Development of the Ministry of Education and Culture of the Republic of Indonesia develops the main values that are extracted from the items of graduate competency standards (*Permendiknas No. 23 of 2006*) and from the main values developed by the Curriculum Center of the Ministry of National Education of the Republic of Indonesia (Curriculum Center of the Ministry of National Education, 2009) From both sources The main

⁴ Qiqi Yuliati Zakiyah dan A. Rusdiana, 2014, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*. Bandung: Pustaka Setia. p. 18

⁵ Ambiro Puji Asmaroini, 2017, "Menjaga Eksistensi Pancasila dan Penerapannya bagi Masyarakat di Era Globalisasi", *JPK: Jurnal Pancasila dan Kewarganegaraan*, Vol. 1, No. 2. p. 53

values / values of the nation's character that must be achieved in learning in schools (educational institutions) include: (1) Religious, (2) Honesty, (3) Intelligence, (4) Resilience, (5) Democratic, (6) Caring, (7) Independence, (8) Thinking logically, critically, creatively, and innovatively, (9) Courage to take risks, (10) Oriented to action, (11) Spirit of leadership, (12) Hard work, (13) Responsibility, (14) Healthy lifestyle, (15) Discipline, (16) Confidence, (17) Curiosity, (18) Love of knowledge, (19) Awareness of the rights and obligations of self and others, (20) Compliance with social rules, (21) Appreciating the work and achievements of others, (22) Discomfort compensation, (23) Nationalism, (24) Appreciating diversity.⁶

According to popular scientific dictionaries, Internalization is the deepening, appreciation, of a teaching, doctrine or value that is manifested through attitudes and behavior.⁷ Epistemologically internalization comes from the word internal or internal which means the inside or shows a process. According to the Indonesian language rules, internalization is defined as a deep appreciation, mastery that takes place through coaching, guidance, counseling, upgrading, and so on.⁸ Internalization is the process of entering values into a person so that these values are ingrained in him, animating his mindset, attitude, and behavior as well as building self-awareness to apply these values in everyday life.⁹ Alim M explained that the internalization of values is a process of fully entering values into the heart so that one's spirit and soul move based on values. Therefore, the internalization of values can be interpreted as an acknowledgment of the existence of external values that are deemed necessary to belong to someone.¹⁰ Heriawan, et al stated that the goal of internalization theory is to reach the stage of ownership of values that are integrated into the student's

⁶ Kementerian Pendidikan dan Kebudayaan Republik Indonesia

⁷ Hamid, Metode Internalisasi..., p. 197

⁸ Rini Setyaningsih dan Subiyantoro, 2017, "Kebijakan Internalisasi Nilai-Nilai Islam Dalam Pembentukan Kultur Religius Mahasiswa", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 12 nomor 1, p.66

⁹ Titik Sunarti Widyaningsih dkk, 2014, "Internalisasi dan Aktualisasi Nilai-nilai Karakter pada Siswa SMP dalam Perspektif Fenomenologis", *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, Volume 2 nomor 2, p.191

¹⁰ Tatang Muhtar dkk, 2018, *Internalisasi Nilai Kesalehan Sosial*, Jawa Barat: UPI Sumedang Press, p.9

personality, or to the level of characterization or character.¹¹ According to Muhamimin, there are three stages in internalization, namely:

1. The value transformation stage is a verbal communication about values. At this stage the teacher only informs students of good and bad values, which is merely verbal communication about values.¹² Value formulas that are conveyed to students can be in the form of standards, rules, laws, formulas, or propositions that are normative in nature or can also be in the form of problematic stories (moral dilemmas) as a stimulus that requires a response or solution that contains values, or a situation or condition. factual and even opinions that are studied from the point of view of values.¹³ In this process, what is transferred is still cognitive which merely teaches without forcing students as recipients to accept it well. So, the effect is the recipient in the sense that students may not remember for a long time. For example, in teaching and learning activities in schools. A teacher will teach what should be taught and explain to students. But a teacher does not have the authority to ensure that what is taught will be remembered in the long term.¹⁴
2. The Value Transaction Stage is the stage of value education by means of two-way communication, or the interaction between students and teachers is reciprocal. In this stage the teacher and students both have an active nature. The pressure of this communication still shows his physical figure rather than his mental figure.¹⁵ An example is when parents teach about moral education, in addition to providing an explanation of the importance of moral education, parents will also set an example for the child. This is so that children absorb and apply quickly because usually what is felt directly by the child is easier to remember than what is discussed.¹⁶

¹¹ Siti Muzianah, 2017, "Upaya Guru dalam Menginternalisasikan Nilai-nilai Pendidikan Agama Islam Bagi Pembentukan Akhlakul Karimah di SDIT As-Sunnah Kota Cirebon", *Jurnal Ilmiah Kajian Islam*, Volume 2 nomor 1 Agustus, p. 63

¹² Hamid, Metode Internalisasi..., p. 197

¹³ Muhtar, *Internalisasi Nilai*.... p. 9

¹⁴ Nida Aini Aini, 2018, "3 Tahapan Proses Internalisasi Nilai Dalam Ilmu Sosiologi", dalam <https://materiips.com/proses-internalisasi-nilai>, diakses pada 23 Januari 2019

¹⁵ Hamid, Metode Internalisasi..., p.197

¹⁶ Nida Aini Aini, 2018, "3 Tahapan Proses Internalisasi

3. The value trans-internalization stage, namely that this stage is much deeper than just a transaction. At this stage the teacher's appearance in front of students is no longer a physical figure, but a mental attitude (personality).¹⁷ The teacher displays a personality figure who becomes a role model for students not only when in the school environment but must be able to display his personality in the school environment and in the community.¹⁸ For example, parents teach cultural elements to their children which are not only verbal but also practice and also personality and mental love for culture must also be shown so that children understand properly.¹⁹

RESEARCH METHODOLOGY

The type of research that the researcher will do, if based on the approach, includes qualitative research because it is to obtain in-depth and meaningful data.²⁰ Based on the location, this research includes field research because this research was conducted in the field, namely MTs Plus al-Hadi. Based on the level of this research including descriptive research because it describes the variable itself without being associated with other variables. And based on the variables, this research includes non-experimental research because the variables already exist and do not need treatment.

RESULT AND DISCUSSION

Transforming Process of National Character Values at MTs Plus Al Hadi Padangan Bojonegoro.

Value transformation is the stage where the teacher informs students of good or bad values. The teacher communicates verbally with students about the values of the nation's character. In carrying out verbal communication the teacher uses various effective ways both through learning in the classroom and outside the classroom. The following are some of the ways used by MTs Plus al Hadi in transforming the values of the nation's character, including:

¹⁷ Hamid, *Metode Internalisasi...*, p.197

¹⁸ Hamid, *Metode Internalisasi...*, p.197

¹⁹ Nida Aini Aini, 2018, "3 Tahapan Proses Internalisasi

²⁰ Sugiyono, 2015, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, Bandung: Alfabeta, p. 9

1. The lecture method. This method is used to transform the values of the nation's character in the learning process both inside and outside the classroom. In the classroom, the lecture method is used to deliver material directly to students based on the material that has been determined in the textbook. Among the materials taught are honesty, discipline, courtesy, tolerance among friends, religious, nationalist, mutual cooperation, independence, integrity and so on. From the description above about the process of transforming the values of the nation's character, there are similarities with Marzuki's opinion which says that the process of transforming the values of the nation's character can be done through the direct method, namely the method carried out by providing noble character materials and their sources directly.²¹
2. Advice and motivation. Advice and motivation are used to transform the values of the nation's character in order to foster student character. With the advice and motivation, it is hoped that it can be used more effectively because more or less it will touch their hearts directly.²² Among the advice given to students is to always maintain ethics when inside and outside school, to use uniforms and attributes in accordance with the rules and so that students always have good ethics at all times.²³ Advice and motivation will be more effective if the teacher does it using a personal approach because the teacher's attention will be greater for his students so that students feel cared for and appreciated.²⁴
3. Icon and Affirmation Method. Based on observations made by researchers that at MTs Plus al Hadi there are a lot of pasted media in the form of pictures or slogans that inform about character values such as the slogan "Put the trash in its place".²⁵ With the presence of sticky media intentionally or unintentionally, students often see writing or words pasted on school walls. And over time these words will be embedded in the hearts of students and are expected to move their hearts to do positive values. This is in accordance with Saleh's opinion who said that the method of

²¹ Marzuki, *Pendidikan Karakter Islam*, Jakarta: Amzah. 2017. p. 112

²² Abdullah Habib, *Interview with the Deputy Head of Student Affairs*, Bojonegoro, July 2021

²³ Observation July 2021

²⁴ Moch. Bahrus Syafiq, *Interview with Deputy Head of Curriculum*, Bojonegoro, July 2021

²⁵ Marzuki, *Pendidikan Karakter...*, p. 112

building character is by using the icon and affirmation method (sticking and cutting), namely by introducing a positive attitude, it can also be done by provoking all pathways to our brains, especially from what we see through writing, pictures. describing a certain positive attitude.²⁶

4. Story Telling Method. This method is very effectively used to transform the values of the nation's character. In the story method, there are valuable stories that students can learn from. This statement is the same as the indirect method as Marzuki said that the indirect method is carried out through stories containing the values of the nation's character in the hope that students can take lessons.²⁷ Children love to listen to stories. Because the story is more interesting to them without taking a long time and training their imagination. Therefore, the story method is expected to be used more effectively.²⁸ This opinion is in accordance with the opinion of Muhammad Nur Abdul Hafizh Suwaid in his book Aslan that saga or stories play an important role in attracting children's attention and building their mindset because stories are very liked by children.²⁹

Transaction Process of National Character Values at MTs Plus Al Hadi Padangan Bojonegoro

The next stage in the process of internalizing the values of the nation's character is the transaction process. The transaction process for the values of the nation's character is the process of the teacher giving examples of the values of the nation's character to students and students are expected to respond and imitate the behavior that is exemplified. This is in accordance with Hamid's opinion which states that the value transaction stage is a value education stage by means of two-way communication, or the interaction between students and teachers is reciprocal. In this stage the teacher and students both have an active nature. The pressure of this communication still shows the physical figure rather than the mental figure.³⁰ By giving examples, the values exemplified are expected to be felt directly by students rather

²⁶ Saleh, *Membangun Karakter....*, p. 15

²⁷ Marzuki, *Pendidikan Karakter...*, p.113

²⁸ Dimas Renaldi, *Interview with Students*, Bojonegoro, July 2021

²⁹ Aslan, *Pembelajaran Sejarah Pembelajaran Sejarah Kebudayaan Islam*, Kalimantan Barat: CV. Razka Pustaka. 2018. p.102

³⁰ Hamid, *Metode Internalisasi....*, p.197

than just being explained by the teacher because what is practiced will be more relevant than what is known.

The teacher is a person whose behavior is *digugu lan ditiru*. A teacher first exemplifies good behavior to students. For example, the teacher must be disciplined in entering the classroom if he wants his students to be disciplined, the teacher wants his students to be neatly dressed, the teacher must also dress neatly. Because a teacher will not be able to instruct students to have good character while the teacher himself does not set a good example.³¹ After the teacher gives an example, students are expected to respond and imitate the behavior of the teacher. But not all students respond well to the values exemplified by the teacher. Student responses to the values of the national character that are internalized vary. Among them there are those who care, half care or some who don't care.³² This opinion is in accordance with the opinion of Widyaningsih who said that there are 3 kinds of student responses to internalized values, namely accepting grades, rejecting grades and being indifferent.³³

Even so, around 80% of MTs Plus Al Hadi students have accepted the internalized values well.³⁴ There are many reasons that influence students' responses to the values that are internalized, including if the values that are internalized are in accordance with the students' thinking, believed to be true and considered beneficial for themselves, students will respond well to the values being taught, but if students consider that the values taught are not in accordance with themselves then they tend to reject or even be indifferent to these values. However, teachers should not never give up in providing examples of character values for students. In general, the obstacles experienced by teachers in internalizing the values of the nation's character are the development of an increasingly modern era and students today have critical thinking and it is not easy for them to immediately accept the values that are internalized. They will question the values that are internalized to them and the teacher must have a critical answer to answer the questions of his students.

³¹ Abdullah Habib, *Interview with the Deputy Head of Student Affairs*, Bojonegoro, July 2021

³² Abdullah Habib, *Interview with the Deputy Head of Student Affairs*, Bojonegoro, July 2021

³³ Widyaningsih, *Internalisasi dan Aktualisasi...*, p.189

³⁴ Abdullah Habib, *Interview with the Deputy Head of Student Affairs*, Bojonegoro, July 2021

Trans-internalization Process of National Character Values at MTs Plus al Hadi Padangan Bojonegoro.

The third stage in internalizing the values of the nation's character is the process of trans-internalization. The process of trans-internalization is a process where students see the behavior and personality of the teacher. Teachers should always do self-introspection. Teachers are expected to display a good personality both at school and outside the school environment. MTs Plus al Hadi teachers are given an understanding so that they become role models for their students. For example, the principal prohibits teachers from smoking in the school area because students are prohibited from smoking, teachers also smile, greet and greet students and school residents, this is an example for students that at MTs Plus Al Hadi implement 3S habituation activities (smile, greetings, and *salam*).³⁵ When in the mosque the teacher performs sunnah prayers to wait for the congregation so that students automatically see and imitate what the teacher is doing.³⁶ In order to improve the personality of teachers, MTs Plus al Hadi introduces the values of national character to all stakeholders in the school. Especially for teachers because teachers are role models for their students.³⁷ This explanation is in accordance with the opinion of Marzuki who said that exemplary is very effective in fostering the character of students at school. Exemplary in the school environment can come from the principal, teachers and school employees.³⁸

CONCLUSION

Based on the explanation above, the researchers conclude that the transformation of the values of the nation's character at MTs Plus Al Hadi Padangan Bojonegoro used various methods, namely through the lecture method, advice and motivation, the affirmation icon method, the story method, and various extracurricular activities as well as other agendas containing the values of the nation's character. The transaction of national character values went quite well, the teacher gave an example to students about positive character and

³⁵ Muhammad Ghufron, *Interview with the Principal*, Bojonegoro, July 2021

³⁶ Abdullah Habib, *Interview with the Deputy Head of Student Affairs*, Bojonegoro, July 2021

³⁷ Muhammad Ghufron, *Interview with the Principal*, Bojonegoro, July 2021

³⁸ Marzuki, *Pendidikan Karakter*..... p.113

students responded well even though there were a few students who did not respond well. Trans-internalization of national character values at MTs Plus Al Hadi Padangan Bojonegoro went well because teachers at MTs Plus Al Hadi showed their personality to students and they always did self-introspection.

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