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INTERNALIZATION OF RELIGIOUS VALUES THROUGH SOCIAL INTERACTION OF SMKN 1 KLATEN STUDENTS

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Abstract

This research was conducted in order to find out how teachers implement Islamic values in students at SMK N 1 Klaten. This research aims to find out what methods are used to implement values in school activities at SMK N 1 Klaten. This research study uses a qualitative descriptive method. This research is included in the classification of field research carried out at SMK N 1 Klaten. The data obtained from this research is through observations, interviews, and documentation from school principals, PAI teachers, and students of SMK N 1 Klaten. The results of this research show that there are several methods for implementing Islamic values carried out at SMK N 1 Klaten, including the habit of reading the Al-Qur'an before learning, dhuha prayers in congregation, and students' religious activity sheets. In the implementation of school activities there are also supporting and inhibiting factors. Supporting factors include support from parents/guardians and from the school. Meanwhile, the inhibiting factors come from the students' different backgrounds. Based on the results of research regarding the implementation of Islamic religious values at SMK N 1 Klaten using the habituation method in school activities, including reading the Al-Qur'an before the first lesson begins, praying Dhuha in congregation, and religious activity sheets for students, The implementation of several of these habits is carried out according to each habit and is carried out at any time in everyday life. In implementing this habituation, supporting and inhibiting factors arise. Supporting factors include support from parents and guardians as well as from the school, which always controls students to always implement Islamic religious values. Meanwhile, the inhibiting factors include students' different backgrounds in reading the Al-Qur'an, but teachers at SMK N 1 Klaten have a solution to this by directing students to take part in the BTA extracurricular.

Key words: *Implementation, Islamic Values, And School Activities*

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INTRODUCTION

Religion is something very basic in human life. Religion regulates how humans relate to their creator, obtains God's teachings, and provides awareness and procedures for how humans worship and worship Him. Strictly speaking, religion is a very basic and important human right. Therefore, it is not an exaggeration to say that religion is the first and foremost need in human life. Therefore, one of the basic attitudes that children must have to become good and correct human beings is to have good and correct attitudes and moral values in behaving as God's people, family members, and members of society. On the other hand, early childhood is the right time for educators to lay the foundations of values, education, religion, and morals for young children. An educator must try in various ways to guide children to have good personalities that are based on religious and moral values. If, from the beginning of life, children are accustomed to being guided by correct teachings and living life in truth, then this will become a habit of life and culture in the child's future life. Then the child will walk on the path of goodness. The religious values instilled in him will become an integral part of him and a strength for him. Furthermore, after reaching puberty and adulthood, children will develop religious values independently.

Many people interpret teaching and learning activities in learning Islamic religious education in schools only as a means of imparting knowledge to students. However, Islamic religious education has the main goal, namely to instill spiritual values in students from primary education to tertiary education. In the hadith view, education has several goals, namely: tarbiyah jismiyah (physical education), tarbiyah ruhiyah (spiritual education), tarbiyah aqliyyah (aqal education), tarbiyah wijdaniyyah (emotional education), tarbiyah al-khuluqiyyah (moral education), and tarbiyah ijtima'iyyah (social education) (Sumiarti et al., 2021).

This is in accordance with the National Education Objectives, as regulated in Law Number 20 of 2003, which states that: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing 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. Islamic religious education is an effort to realize the goal of national education, namely increasing faith and devotion to God Almighty. In general, Islamic Religious Education aims to develop and cultivate students' knowledge, appreciation, and experience regarding the Islamic religion so that they become Muslim humans who continue to develop in terms of their faith, piety, nation, and state, and to be able to continue at a higher level of education (Majid & Andayani, 2004).

Islamic religious education as a whole covers the Al-Qur'an and Al-hadith, faith, morals, fiqh/worship, and history, while illustrating that the scope of Islamic religious education includes the realization of harmony and balance in human relations with Allah SWT, oneself, fellow humans, harmonycreatures, and the environment (hablun minallah wa hablun minannas) (Dalimunthe, 2014).

Definition of internalization according to the Big Language Dictionary Indonesia (KBBI) is defined as a merger or unification attitudes, standards of behavior, opinions, and so on within personality. According to Kalidjernih, internalization is a process where individuals learn and are accepted as part of, and at the same time, bind themselves to the values and social norms of behavior of a society (Kalidjernih, 2014). Internalization involves something, namely ideas, concepts, and actions that move from outside to somewhere in the mind of a personality. Internal structure and events. Society generally shapes a person's inner personality.so that internalization occurs. In the internalization process, there are several stages, namely the projection and introjection stages. Projection is the initial phase of introjection. Introjection refers to a process where individuals copy or replicate an attitude or behavior from the people around them. Internalization is a process of understanding by an individual that involves ideas, concepts, and actions that come from outside and then move into the mind of a personality until the individual concerned accepts these values as norms that he believes in, becoming part of his views and moral actions.

The meaning of value can be seen from an etymological and ethical perspective terminological. From an etymological perspective, value is price or degree. Markis a measure for punishing or selecting actions and

goal scertain. Meanwhile, from a terminological perspective, the meaning of value According to Gordon Alport, as quoted by Sapdi, it is belief which makes someone act based on their choice (Sapdi, 2011). According to Heri Gunawan, value is a type of belief which is centered on a person's belief system, about how a person should do something, or about what is valuable and what is not worth achieving (Gunawan, 2014). Thus, the definition of values is a set of beliefs and convictions that become a reference for a person when acting or making choices.

Religious values are life values that reflect the growth and development of religious life, which consists of three main elements, namely, aqidah, worship, and morals, which guide behavior in accordance with Divine rules to achieve prosperity and happiness in life in this world and the hereafter (Sahlan, 2010). Religious values are the basis for the formation of religious culture, because without the instillation of religious values, religious culture will not be formed. From several opinions above, it can be concluded that religious values are a set of beliefs about religious aspects, which include aspects of worship, moral aspects, and sincere aspects that serve as a guide for thinking and behavior. Of course, instilling religious values in children Education does not come by itself but must be formed developed and built consciously and plannedly.

Instilling religious values in educational institutions in the essence is trying to realize the values of religious teachings.as a tradition of behavior in an organizational culture followed by the entire school community (Sahlan, 2010). By making it a religion As a school tradition, it will slowly form understanding and behavior that lead to religious teachings. Especially in the Raudhatul Athfal education unit, where the object and subject of learning are children. Who still have an innocent soul who needs religious knowledge. Therefore, it would be appropriate if Cyrus T. Lalompoh and Kartini Ester Lalompoh stated that religious values such as Moral education and religious education are powerful forces for strengthening children. These religious values will forming a good personality as well as being a good character positive, which will later be beneficial in the child's life (Lalompoh & Lalompoh, 2017). The aspects of religious values are divided into: three aspects, namely the worship aspect, the moral aspect, and the sincere aspect, which will be explained as follows:

Worship is an Indonesian language that comes from Arabic, namely from masdar Abada, which means worship. Meanwhile, in terms of terms, it means being reverent to God and obedient carry out His commands and stay away from His prohibitions. With Thus, worship is human obedience to God implemented in daily activities such as prayer, fasting, zakat, and so on (Fathurrohman, 1919). According to Cyrus T. Lalompoh and Kartini Ester Lalompoh, worship is a procedure for worshiping God ordered and taught humans. Worship apart as a method as well as an important means for Humans communicate with God as creators. God is believed to be the Almighty God, ruling overall life in this universe. In general, worship of Allah is divided into two part, namely Mahdhah worship, is worship that commands and the prohibition is completely clear and unnecessary addition or subtraction. This worship is determined by propositions strong ones, for example, the commands for prayer, fasting, zakat, hajj, etc. Purify yourself from small and large had. Second, spiritual worship Mahdlah is worship that can be carried out engineered by humans, meaning that the shapes can vary as well following situations and conditions, but the substance of the worship remains awake. For example, reading the Al - Quran, carrying out orders trade in a halal and clean manner; order, please helping neighbors.

Minister of National Education Regulation (Permendiknas) Number 22 of 2006 concerning content standards emphasizes that knowledge of the past contains wisdom values that can be used to train intelligence and shape the attitudes, character, and personality of students (Indonesia, 2005). For this reason, historical values must be reflected in students' real behavior patterns. It is hoped that by looking at the visible patterns of behavior and mental conditions, a level of appreciation for the meaning and nature of history in the present and future can be identified. Through these observations, we can see whether history learning functions in the process of forming attitudes or actions (Lubis et al., 2023).

The word morals is a word that is very familiar to Indonesian people, even though the word itself comes from Arabic. In Indonesian,

the word akhlak is the same as character, good manners, and etiquette. Based on the original language, namely Arabic, the word morals is spoken in two forms, namely akhlaq in the plural and khuluqun in the singular, such as al-akhlaq al-karimah (good character), al-akhlaq al-mazmumah (despicable character), khuluqun 'azhim (great)character), and kana khuluquhu al-Quran (character is the Koran). Therefore, skills in understanding religious values are very much needed (Setiawan et al., 2021).

So, Islamic religious education is a conscious effort made by students in order to prepare them to believe, understand, and practice Islamic teachings through predetermined guidance, teaching, or training activities to achieve predetermined goals. The aim of Islamic religious education mentioned above can be drawn from one of the dimensions that will be improved and desired by Islamic religious education learning activities both in formal institutions and non-formal institutions, namely the dimension of students' faith in the Islamic religion. There are many challenges that educators in this country must face in the process of implementing Islamic religious values in students. Students must have the quality of faith and be able to instill noble morals, not just provide knowledge through learning (Hidayah, 2019). The values of faith and morals in Islam that are instilled in students are the basic foundation for the lives of Muslims in accordance with their nature, because humans have the nature of always believing in the existence of Allah (Sundari, 2020). Therefore, instilling faith and morals in students must be considered and not forgotten. As Allah says in Surah ar-Rum, which reads:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So turn your face straight towards religion (Allah). Stick to the nature of Allah, who has created humans based on that nature. There is no change in the nature of Allah or the straight nature of religion, but most people do not know that."(QS. Ar-Rum: 30) (Shihab, 2007)

The values of the Islamic religion contain God's rules, including rules governing the relationship between humans and God, the relationship between humans and humans, and the relationship between humans and nature as a whole. Humans will experience discomfort, disharmony, unrest, or problems in their lives if, in carrying out these relationships, there is inequality or they do not follow the rules set by Allah (Darmawi, 2021).

One of the implementations of this right is that every student has the right to receive education and teaching to develop his personality and increase his intelligence in accordance with his interests and talents (Rakhmawati, 2019). Education is a shared responsibility between the government, educational institutions, and parents (Hidayat & Abdillah, 2019). So these three components must go hand in hand in order to achieve the educational goals set by the constitution. However, due to the lack of coordination of these three components, many phenomena of moral decline occur.

Currently, parents are less aware of providing the basics of faith, behavior, character, morals, and education to students. Parents believe that school can make children have good behavior, even though informal education can be seen in the family environment because this education does not have a curriculum like educational institutions in general. Education in the family will continue, and education in the family is a big influence on children's behavior. Therefore, the school provides the opportunity to work together with parents to develop students (Wulandari & Kristiawan, 2017). Because as educators, we always strive for success in educating our students (Mufarrocha, 2010).

The researcher chose one educational institution, namely SMK N 1 Klaten, because he saw that this institution prioritizes the implementation of Islamic religious values with the habituation method used in school activities. This school has several methods for implementing Islamic religious values, including getting into the habit of reading the Qur'an before learning, praying Dhuha in congregation, and monitoring religious activities outside of school with sheets of paper. This activity had a good impact on the personalities of the students at SMK N 1 Klaten. It can be seen from the students' discipline in adhering to the habits in school activities; not a single student left these habits.

With the implementation of Islamic values in the method of familiarizing school activities carried out by students and monitored by the teacher council continuously,

it is hoped that activities that start with something good will give rise to other good things. This method trains students to instill habits within themselves so that they find it difficult to leave them (Sanjaya, 2012). Apart from that, this activity helps students get closer to Allah and live a life according to the teachings of the Koran. From there, researchers are interested in finding out more about what values are applied to students so that they can apply them well to the methods used by educators.

METHODOLOGY

In terms of data analysis, the author conducted research using qualitative descriptive methods (Darma & Joebagio, 2018). Descriptive research is research aimed at describing and analyzing events, social activities, and individual and group thoughts carefully and in depth (Sukmadinata, 2006). Qualitative research is research that focuses on experiences in behavior, perception, motivation, action, and so on. Qualitative research is more concerned with process than results (Moleong, 2018). Therefore, in qualitative research, instruments play an important role in collecting data that is useful for solving problems in research.

This research is considered field research because it was conducted within the school. In field research, researchers must go into the field to find out the conditions and processes that occur (Creswell, 2016). In this research, the researcher describes the data that he obtained during the research process by describing all the facts or main points of research obtained from the field with explanations in the form of coherent sentences.Data sources were obtained through primary and secondary data. The primary data for this research are the principal, PAI teachers, and students at SMK N 1 Klaten, through interviews, observations, and documentation, after which they were recorded, photographed, and videoed. Meanwhile, secondary data sources for this research were taken from books, scientific works, and school documentation related to the implementation of Islamic religious values in schools, which are in accordance with the content of this research. The research subjects were school principals, PAI teachers, and students at SMK N 1 Klaten.

Researchers collected data using techniques resulting from interviews, observation, and documentation (Sugiyono, 2016). Interviews were conducted with school principals, PAI teachers, and students at SMK N 1 Klaten. Meanwhile, for data analysis, the author uses inductive analysis by analyzing data in the field and then adjusting it to related theories.

RESULT AND DISCUSSION

Ideally, in Islamic educational institutions as well asIn general, teachers are required to have complete responsibility for everything related to the development of their students, both in terms of knowledge, skills, and attitudes. A teacher's profession is not only limited to teaching but can also play the role of being an educator for the morals of students, instilling a sense of faith in accordance with what is taught by the teachings of the Islamic religion. By optimizing all their potential, teachers strive to lead students towards complete personal maturity, namely those who have faith and knowledge. The teacher's role as an educator has duties and responsibilities which is great for instilling religious character values in children educate. The process of instilling religious values is carried out intensively through material on religious and moral values by getting students used to reading prayers before and after lessons, getting students used to worshiping in congregation with their parents, getting used to inserting religious values through stories of the prophets during learning activities, and getting children used to reading short letters. In this habituation process, the interaction between teachers and students is very influential on the development of students' ways of thinking and attitudes. Steps from the school to internalize it Religious values for students are very important, and one of these efforts is the habituation process implemented in the school environment. This habituation process can be carried out by creating a religious atmosphere at school, both through religious activities and religious practices that are carried out regularly, so that students are expected to be able to implement and internalize the values of Islamic teachings well. Internalization carried out by schools through habituation will work well if there is cooperation with parents. The collaboration in question is supervision carried out by parents when they are at home. Supervision by parents when at home is very necessary so that the internalization process

goes through. The habituation carried out by the school does not just work.when in the school environment, but when in The family environment also continues to run well.

Instill Islamic religious values in students, have faith and devotion to Allah SWT, and have a superior personality towards fellow humans and other creatures created by Allah SWT. Based on these criteria, the application of the habituation method in implementing Islamic religious values can be said to be effective because these activities are carried out routinely in the classroom and outside the classroom. It is hoped that students will be able to apply this habituation activity not only at school; they can apply it in their living environment and in society. Thus, getting used to this activity results in changes in attitudes that are better for oneself and superior for the school.

Based on research results, the implementation of Islamic religious values using the habituation method in school activities at SMK N 1 Klaten includes reading the Qur'an before learning, congregational dhuha prayers before PAI learning, and monitoring religious activities outside of school.

1. Implementation Of Islamic Values Using The Habituation Method

Getting used to reading the Qur'an before the first lesson begins The habit of reading the Qur'an is one of the efforts to implement Islamic religious values. This activity is a school program that is carried out before learning begins with 15 minutes in class. The aim of this activity is to hope that students will be more fluent in reading the Qur'an. Even though this is a state school, non-Muslim students have been given a place outside the classroom that is monitored by a religious teacher. Instilling good habits is not easy, and it even takes a long time. But something that has become a habit is difficult to change.

Therefore, habits have an important role in human life; they have become habits that are easily attached to and used for activities. Islam uses this habit as a method of education, then turns all good deeds into habits (Sugiharto, 2017). In building this habit, students are accustomed to reading the Al-Qur'an according to the rules of reciting tajwid and can practice the contents of its content. With this habituation, attitudes are formed in students. Students become disciplined and responsible; every day they carry out a habituation program to read the Qur'an themselves, led by the class leader or from the ROHIS (Islamic spiritual) organization because the teacher has not yet entered the class. When it is time for class, there is not a single student hanging around. outside the classroom, and when the teacher has not entered the classroom, students remain calm in their seats.Dhuha prayer in congregation: SMK N 1 Klaten implements dhuha prayer activities in congregation, which are carried out before PAI learning. This activity is monitored directly by the PAI teacher.

The purpose of this implementation is so that students get used to performing obligatory and sunnah prayers at school and outside school. This can be a means for students to carry out Allah SWT's commands.

Based on the research results, although the Dhuha prayer activity cannot be carried out in congregation for all students and teachers at SMK N 1 Klaten due to the lack of learning time, there are students who perform Dhuha prayers independently during break times.

Students' religious activity sheets In monitoring students' religious activities outside of school, PAI teachers have a program that collaborates with students' parents, namely students' religious activity sheets. The existence of this sheet will make it easier for PAI teachers to see students' progress in implementing Islamic religious values in schools.

Religious activities at school are always monitored by teachers, but outside school, they can be monitored by parents or guardians using sheets provided by PAI teachers. This student religious activity sheet contains students' daily activities such as obligatory prayers, sunnah prayers, fasting, reading the Koran, and religious activities outside of school. Filling out this sheet does not come from the students but is done by the students' parents or guardians because, outside of school, it is no longer the teacher's responsibility.

This can make students prioritize religion at school and outside school. Apart from that, the results of this religious activity sheet are also one way to assess students' attitudes toward PAI learning.

Table 1. Implementation of Islamic religious values

No	Islamic program with habituation method	Islamic values	The implementation
1.	Read the Al - Quran before learning	Value of faith	This activity is carried out every day before the first lesson begins with 15 minutes led by the class leader, teacher, and representatives from Rohani Islam members at SMK N 1 Klaten. The existence of this program makes students more aware of the importance of the Al-Qur'an.
2.	Dhuha prayer together	The value of worship	This congregational dhuha prayer is carried out before PAI learning begins and is controlled by the PAI teacher. There are several PAI learning classes that have afternoon learning hours, but this does not prevent students from performing Duha prayers because many students use the break time to perform Duha prayers.
3.	Student religious activity sheet	Moral values	This religious activity sheet contains the implementation of obligatory prayers, sunnah prayers, fasting, reading the Koran, and religious activities outside of school in collaboration with the students' parents/guardians. With this program, it is hoped that students will be more disciplined and responsible to always get closer to Allah SWT.

2. Supporting And Inhibiting Factors For The Implementation Of Islamic Religious Values Using The Habituation Method

In order to apply Islamic religious values, SMK N 1 Klaten is fully aware that there are factors that directly or indirectly influence this process. These factors are divided into two categories: supporting and inhibiting factors. Supporting factors are factors that can directly or indirectly help the smooth implementation of Islamic religious values. Meanwhile, inhibiting factors are factors that directly or indirectly hinder the implementation of Islamic religious values.

However, the existence of these factors should not be used as an excuse to hinder or dampen enthusiasm for improving. So for this matter, further analysis needs to be carried out to find a good solution. Even though SMK N 1 Klaten is a state school, many teachers are enthusiastic about setting an example for students to always implement Islamic religious values in the school environment and outside of school.

Factors that motivate students to always implement the values of the Islamic religion include support from parents or guardians who always remind and invite students to get used to all activities that have been carried out at school to always be carried out when students are at home. This can be controlled by PAI teachers through religious activity sheets. Apart from that, there is also the factor of the school, which always provides examples and assistance in every activity carried out by students. There are also environmental factors that direct students to implement Islamic religious values; this can be seen in a conducive environment, as can the factor of students being enthusiastic when carrying out activities to implement Islamic religious values. These supporting factors must be used as potential for implementing Islamic religious values in schools. In this case, teachers must maintain and improve this habit in order to provide maximum results.In carrying out the implementation of Islamic religious values at SMK N 1 Klaten, there are several obstacles that hinder familiarization activities. These obstacles include the different backgrounds of students. Not every student has the same background; this difference is what causes this activity to be slow (Supriandi, 2021).

This can be seen when getting used to reading the Qur'an. There are students who understand the reading of the Qur'an, and there are also those who are laymen, but at SMK N 1 Klaten, there are BTA extracurricular facilities to help students learn about Al-Qur'an reading carried out outside school learning hours. Looking at the description above, the researcher describes it in the following table:

Table 2 Internalization Factors of Islamic Religious Values

Supporting factors	• **Support from parents** Parents always remind students to carry out school habits at home using religious activity sheets that have been given by PAI teachers. • **The school** The entire school has a big influence on this program, always providing the best in the form of role models for students to implement Islamic religious values in the school environment and outside of school. • **Environment** This environmental factor influences students who are very enthusiastic about school programs; apart from that, a conducive environment makes students happy to carry out all their activities at school and outside school.
Obstacle factor	• **Student background** Students have different backgrounds in understanding Al-Qur'an reading. However, teachers have the means to direct students to take part in BTA extracurricular activities.

CONCLUSION

Based on the results of research regarding the implementation of Islamic religious values at SMK N 1 Klaten using the habituation method in school activities, including reading the Al-Qur'an before the first lesson begins, praying Dhuha in congregation, and religious activity sheets for students, The implementation of several of these habits is carried out according to each habit and is carried out at any time in everyday life. In implementing this habituation, supporting and inhibiting factors arise. Supporting factors include support from parents and guardians as well as from the school, which always controls students to always implement Islamic religious values. Meanwhile, the inhibiting factors include students' different backgrounds in reading the Al-Qur'an, but teachers at SMK N 1 Klaten have a solution to this by directing students to take part in the BTA extracurricular.

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