

Internalization of Character Education Values in Shaping Students' Religious Behavior (Multi Case Studies at SD NU Kepanjen and SDI Global school Malang)

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ABSTRACT

Character is one of the characteristics or personalities inherent in a person. The state of the school, which is established by considering religious programs or activities, will be able to instill the religious character in students. The values of character education can be instilled with habituation activities so that they can become habits inherent in students. This study aims at analyzing the values of religious character education implemented in SD NU Kepanjen and SDI Global School Malang, interpreting the process of internalizing the values of religious character education, and determining the impact of applying the values of religious character education. This research employs a qualitative approach using case study as the type of study. The data collection techniques are interviews, observation, and documentation. The data were analyzed through data collection, data condensation, data presentation, and conclusion/verification. The data validity checking is performed through triangulation of data sources and triangulation of methods. The results of this study indicate that: (1) the concept of character education values to improve students' religious behavior are: (a) the concept of excellent academic character education and religious awareness. (b) the concept of academic excellence includes honesty, discipline, exemplary, honesty, tolerance, environmental awareness, and the concept of religious awareness including obedience, trust, and habituation; (2) the process of internalizing the values of character education to improve students' religious behavior through the habituation of performing dhuha prayer in congregation, performing dhuhur prayer in congregation, reading the Quran together, carrying out GJS (the activities of collecting waste), and conducting PHBI; (3) the impact of internalizing character education values on students' religious behavior by refining the concept of character education applied in schools as well as the habituation of activities containing academic excellence and religious awareness. These are the efforts to refine students' religious behavior so that they have high awareness in performing worship. Thus, the attitudes reflecting faith, piety, good behavior, social awareness,

tolerance, honesty, and discipline can be created. The findings of this study are: the concept of excellent academic character education and religious awareness, habituation of character education activities, and awareness of performing worship

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1. INTRODUCTION

Character is often also referred to as the character, nature, personality that exists in individuals and other virtual behavior which is commonly referred to as innate or behavior. (Abdul Madjid and Dian Andayani, 2011). The existence of character in a person basically becomes very important as one of the determinants of individual success in achieving success. Individuals who have a strong character are proven to be able to grow a strong mentality. A strong mentality will produce enthusiasm, unyielding energy, optimism, and the courage to compete in battles and times to achieve success. And conversely, individuals who have weak character and mentality will lose in the competition so that success will be far from that because the individual is easy to give up, pessimistic, and has a shy soul so he does not dare to compete. So, character education is an obligation that must be fulfilled for a nation in order to build a winning and warrior mentality for students for the future. (Jamal Makmur Asmani, 2011).

In the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have a spiritual, religious soul, self-control, personality strength, intelligence, noble character, and skills needed by himself, society, nation and state. The importance of education is learning activities that have been planned so that in its application there are goals to be achieved.

There are several figures who discuss character education. One of the figures who concentrates on character education is Thomas Lickona who argues that the existence of character education is very important and according to him character education contains three elements, namely knowing goodness, desiring the good, and doing the good. (Thomas Lickona, 2012). So according to him, character education is not only about teaching material but also more about inculcating habitual activities about good things. With this, students will understand and understand and can distinguish between good and bad.

The theme of this research has been widely carried out and discussed by previous researchers. Makhful's dissertation states that there is an application of religious character education with intracurricular, cocurricular, extracurricular, and habituation activities. The role of the principal in religious character education is as a regulator and captain in the implementation of religious character education, while the teacher acts as an example, parent, and encouragement for students when they are at school. (Makhful, 2020). In another study, it was stated that character education in an institution can be practiced with a habituation process carried out in a school environment. (Ahmad Darwis, 2020). The results of other studies that have been published in a journal state that character education implemented in schools adopts culture in Indonesia which includes the concept of ethics, politeness, and ethical behavior. (Etep Rohana, 2018). Another study states that a strategy that can be used in the online learning process in the context of actualizing character education is portfolio-based multiple intelligences character education. (I Wayan Eka Santika, 2020).

The same thing was also expressed by Imam Suprayogo that education is an activity that applies religious teachings in the social perspective of society. As a religious activity, education contains a

transcendent function and a prophetic function. (Imam Suprayogo, 1999). In this case, education has a dual function in people's lives.

This study aims to provide analysis and interpretation of character education values, analyze and interpret the internalization of character education values, and analyze and interpret the impact of internalizing character education values on students at SD NU Kepanjen and SDI Global School Malang.

2. METHODS

This study aims to determine the application of character education in educational institutions or schools so that the application of character education can improve students' religious behavior.

To fulfill this goal, the researcher uses a qualitative approach with naturalistic research methods, meaning that the researcher takes the object of a natural location (nature setting) with the type of case study research (at 2 different educational institutions).

The data in this study were collected directly to natural locations, namely in this case SD NU Kepanjen and SD IGS Malang.

With this research method, researchers can find out the process of implementing character education in an effort to improve students' religious behavior.

This study aims to identify and understand the internalization of character education through the habit of praying dhuha in congregation and reading the Qur'an together which in this study were identified as religious behavior.

To achieve this goal, researchers conducted direct observations to obtain the required data. In this study using qualitative methods with the data collection process includes interviews, observations, and documentation.

3. FINDINGS AND DISCUSSION

The Concept of Religious Character Education Values

Research findings related to this concept indicate that the concept of character education that is internalized in schools with Islamic boarding schools is essentially more than schools without Islamic boarding schools background. Based on field findings that the two Islamic boarding schools that became the object of research, it is known that pesantren with a pesantren background in internalizing the values of character education in an effort to improve the religious behavior of students in the form of the concepts of obedience, trustworthiness, aqidah, habituation, exemplary, caring for the surrounding environment, honesty, tolerance, and in schools with a general background in internalizing the values of character education to improve the religious behavior of students with the concepts of trust, exemplary, and discipline.

The concept of faith and piety becomes very important in an effort to understand students that faith and belief must also be realized in the form of actions and activities. This is in accordance with the word of God in the letter al-Baqarah verse 177, namely:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبَانَ السَّبِيلَ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ١٧٧﴾

"It is not a virtue to turn your face towards the east and west, but actually it is a virtue to believe in Allah, the Last Day, angels, books, prophets and to give what he loves to his relatives, orphans, the poor, travelers (who need help) and those who beg; and (liberating) my slaves; establish prayers, and pay zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. They are the righteous (the faith); and they are the righteous." (Q.S. Al-Baqarah 177)

From the verse above, it can be understood that in the process of achieving faith, it must be internalized in the form of activities whose activities must include several things, namely obligatory worship and sunnah worship. Compulsory worship such as obligatory prayers and fasting in Ramadan, while sunnah worship such as infaq, sunnah prayers, and others.

Therefore, in the concept of character education in the field of faith, referring to the verse above, we should be able to apply faith that is not only spoken (qoul bil lisan), but also instills faith in the heart (tasdiq bi qolbi). and apply faith in daily life. (Amal bil arkan).

In Nurcholis Madjid's book it is mentioned about the concept of the value of character education whose concept is included in the two schools. The concept he put forward is that in Islam there are Rabbaniyah values and Insaniyah values. Rabbaniyah values are faith, Islam, Ihsan, taqwa, sincerity, trustworthiness. Gratitude and patience. While the values of Insaniyah are friendship, brotherhood, justice, kindness, humility, right on promise, graceful.

In Muhaimin it is also stated that value comes from divine value, meaning the value bestowed by Allah SWT through His Messenger which is embodied in taqwa, faith, justice which is contained in the word of Allah SWT which is contained in the Qur'an. This form of faith is believed to be in the oneness of God as stated in the letter al Ikhlas verses 1-4, namely:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

- 1) Say: "He is Almighty Allah. (2). Allah is the Lord who depends on Him all things. (3). He has neither begotten nor begotten. (4). And there is none like Him" (Q.S. Al-Ikhlas 1-4)

Faith and belief are very important values and become the basis that must be instilled in every student because faith is very important in one aspect of forming students' religious character. If students already have faith and devotion to God, then these students will also have good morals and behavior. This is manifested in the habit of praying dhuha in congregation, praying dhuhur in congregation, habituation to read the Qur'an, habituation of PHBI activities, alms which all of these activities become habits when at school.

These two schools have implemented and implemented aspects of moral knowing, moral feeling, and moral action in an effort to implement character education. These three aspects are implemented in habituation activities such as dzuhur prayer in congregation, dhuha prayer in congregation, reading the Koran together before starting lessons, and discipline in disposing of garbage in its place. Habituation activities carried out in the school environment include aspects of faith, knowledge, awareness, and implementation.

Moral knowing is defined as moral knowledge. In these two schools with habituation activities students will know and understand knowledge about good and bad things. The behavior that should be done and what should not be done, all of that actually already exists in religion. One concrete form of the application of moral knowing in these two schools is the socialization of regulations and policies related to the implementation of habituation activities in the school environment.

The next aspect is moral feeling which is usually interpreted as moral feeling. This aspect is more about feelings of mutual respect, responsibility, humility, discipline, humility which is applied to fellow school members in particular and society in general. And the last aspect is moral action, namely moral action which in this case is a real activity carried out by students.

So it is true that there is a concept from Thomas Lickona which he says that character education is a reinterpretation of religious education which essentially learns about what can be done and what should not be done. This is implemented in the form of habituation activities carried out in the school environment.

Implementation of Internalization of Students' Religious Character Education Values at SD NU Kepanjen and SDI Global School Malang

Implementation of Habituation Activities

In this internalization process, these two schools are carried out continuously and continuously internalize and implement aspects of character education that have been mentioned in the concept of character education in these schools.

The process of internalizing character education values is related to habituation in religious activities which include: praying dzuhur in congregation, praying dhuha in congregation, reading the Koran together, infaq and shodaqoh, PHBI.

This is done programmatically as an effort to raise religious awareness in worship. In the learning process, an effective method is needed that can be used in an effort to achieve the planned goals. One of the learning methods is the Habit Forming method. Habituation is an activity or activity that is carried out continuously and repeatedly so that it becomes a habit and routine activity. One example is getting students to pray on time and in congregation, which can train students' discipline. Thus, the habit formation method can be used as a reference method in order to shape the character of students.

In his dissertation, Ahmad Sulhan stated that the character education planning model is guided by the systematic-integrative model. The application of habituation models (habits), exemplary, one's behavior, implementation of extracurricular activities, intra-school can improve students' religious behavior.

Implementation of the Value of Compliance and Trust

These two schools have internalized character education in an effort to improve students' religious behavior with habituation methods such as the congregational midday prayer, the congregational dhuha prayer, reading the Koran together, shodaqoh, PHBI. Some of these activities are big agendas that can be reduced to a series of other activities, such as in PHBI there is the Eid al-Qurban feast which is usually carried out by slaughtering sacrificial animals together with the results of qurban meat being slaughtered. distributed to local communities in need.

Another PHBI is that during the fasting month of Ramadan, before carrying out the Eid prayer, Muslims are required to pay zakat fitrah and give charity. This routine is carried out in these two schools by collecting zakat collectively from school residents and distributing it to people in need.

In the book *Islamic Education: Theoretical Studies and Thoughts of Figures* it is stated that Islamic education is physical and spiritual guidance based on Islamic law and is an educational process whose aim is to form perfect morals and personalities related to physical and spiritual aspects.

In the concept of Islamic boarding school education, learning methods with "habituations" are commonplace and are indeed most often applied so that these methods are also often found and used in formal educational institutions such as schools.

The systematic, planned and carried out "habituation" learning method will be able to provide guidance on the personality and behavior of students. The habit of speaking politely, good behavior, discipline in carrying out worship, being planned in carrying out worship on an ongoing basis is one of the identifications of the successful application of the "habituation" method in schools.

Planning for the method of "habituating" religious activities at SD NU Kepanjen has been carried out since the beginning of the lesson. This means that since the beginning of school students already know what religious activities must be followed at school. Regarding the implementation of the dhuha prayer in congregation, the activity was carried out during the first break at 09.30 which was carried out together. Reading the Qur'an is done classically in the morning when students are in their respective classes before the start of learning activities. Meanwhile, GJS (Garbage Picking Movement) is carried out every morning when students line up before starting the lesson and every time students see trash around them.

The same thing is also done in public schools, such as the congregational midday prayer at the second break after the students eat lunch. Reading the Qur'an is also done in the morning together

before the children start studying. For environmental care activities at this school, alms activities are carried out on Fridays, the results of which will be distributed to those in need. activities that are no less important are PHBI activities such as Eid al-Qurban, Isra' Mi'raj, and Maulid Nabi Muhammad SAW which are carried out as an effort to introduce Islamic history as a form of example.

Character education aims to provide a strong foundation for a positive personality in each individual. In schools, character education is integrated through a learning process in the field of study that has been adapted to the curriculum used by the school and can also be carried out through religious activities carried out using the habituation method.

By internalizing the values of character education in schools, it is expected to be a provision for the formation of good morals in students. A significant result of the implementation of the internalization of character education values in an effort to improve the religious behavior of students in these two schools is an increase in awareness in carrying out religious orders, namely mandatory worship and sunnah worship.

The implementation of character education in schools is carried out in several ways, namely:

a. trust

This aspect was developed as a basic guideline for students to navigate the social world. With good religious education, it is hoped that it can be a way of life so that it can distinguish good and bad, and not only for knowledge but also for practicing it. When you find out something or an activity is bad, it should be abandoned and avoided. When individuals can avoid behaviors and activities that are prohibited by religion, then peace and safety will be with that person.

b. Discipline

Discipline is an activity that can be learned and can be fostered by habituation activities. The habituation process will give birth to awareness for discipline in carrying out responsibilities and obligations in accordance with the provisions and religious norms that apply in society.

In order for there to be discipline in carrying out obligations and responsibilities routinely as a religious person, a person is actually able to distinguish between good and bad. And the disciplinary efforts are in the context of internalizing the values of character education in students.

c. Caring for the Environment

Humans live in a social environment consisting of various kinds of individual characters. As social beings, we are required to love and care for the surrounding environment as a manifestation of the application of Islamic religious values. Therefore, the attitude of caring for the surrounding environment must be familiarized through social activities which are also a form of implementing character education

d. Tolerance

Tolerance is also a very important attitude in an effort to build student character. While at school, students must get used to sharing seats, books, and places for ablution with friends because they have the same rights in using school facilities. This attitude must also be used as an effort to educate students to be willing to share with the surrounding environment. Selfish attitude at home must be abandoned even at school. By planting character education in schools, it is hoped that students' selfish attitudes will decrease or even disappear.

e. Independent

At an increasing age, one must become a more independent person. Being independent is not about not needing other people, but more about completing one's responsibilities without burdening and burdening others. When we are truly responsible for our tasks, there will be a desire to complete the tasks on time and try our best. In this case, this is the essence of character education in the context of inculcating the values of independence.

f. honest

A man's safety depends on his words. At least the saying can be used as a guide that honest attitude will lead us to peace, success, and safety. By telling the truth we are accustomed to telling the truth and as it is so that it is far from lying. When we lie once, there will be another lie to cover the

previous lie. Therefore, it is very important to cultivate character education in the aspect of honesty in order to achieve the safety of the world and the hereafter.

Integrating synonyms with the word "to unite, combine, combine" which in this case is an effort to integrate several character education in planned activities. This means that some character education values such as religious, independent, disciplined, honest, tolerant, hard work, creative try to be combined with programmed and planned habituation activities in the school environment.

Duha prayer in congregation, reading the Qur'an together, PHBI are some of the activities resulting from the integration of character education with religious education that are programmed or planned by schools and until now have been successfully implemented on an ongoing basis and even become mandatory activities in schools. In an effort to achieve the goal of realizing educated human beings with religious character

Application of Exemplary Values

Exemplary is a very sincere behavior possessed by someone who is a gift from God Almighty. As Muslims, there is a figure of the Prophet Muhammad SAW as a leader who we can use as a good example in everyday life as stated in the Qur'an letter al-Mumtahanah, namely:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Meaning: "Indeed in themselves Abraham and his people there is a good example for you; (ie) for those who hope (reply) Allah and (salvation) in the hereafter. And whoever turns away, then indeed Allah is Rich, Most Praiseworthy."

The essence of the verse is that it contains knowledge about the importance of exemplary, so that in the educational process that exists in humans, Allah provides an example as a reference to be imitated. In this case, in the process of character building, it is very important the example given by the teacher in the school environment and also the example of parents in the family environment. So it is not an exaggeration if teachers or parents who can be used as role models are teachers and parents who have a personal or religious soul and character (behave according to Islamic teachings).

The teacher is the child's mirror at school and the parents or guardians are the mirror and the child's teacher at home. Therefore, there must be good communication and cooperation between teachers and parents so that a harmonious education pattern occurs between the two. When at school there are habituation activities in the form of congregational prayers and reading the Qur'an but if these activities are also not accustomed to at home, then the character education carried out at school will not run optimally.

Therefore, it is necessary to have harmonious cooperation and communication between teachers and students' guardians so that teachers can inform what habituation activities are carried out at school so that at home it can also be done so that a harmonious pattern occurs. of character education. With this alignment, the results of the internalization of character education values will appear which are the goals of the school.

Application of the Value of Caring for the Environment

At this stage of applying the value of caring for the environment, students are taught to be more concerned and sensitive to the surrounding environment, both in the field of cleanliness and conditions in the social environment. This is in accordance with the presentation of the results of research by Ajat Sudrajat and Ari Wibowo which states that the culture of Islamic educational institutions focuses on religious character education, independence, discipline, solidarity, mutual cooperation.

In implementing the value of caring for the environment, one of which students familiarize themselves with infaq, shodaqoh activities, sharing sacrificial meat during Eid al-Adha, and when a disaster occurs to help. This is the embodiment of character education in the concept of applying environmental care values.

Several previous studies mentioned the importance of character education. In M. Khoirul Rifa's research, character education is carried out in order to shape individual behavior in accordance with religious values. This is done to maintain good and positive behavior in the face of developments in the era of globalization. (M. Khorul Rifa'I, 2016). Facing an increasingly advanced era of globalization, we need to fortify our students so that they can continue to follow in an increasingly advanced civilization so that their competence is also higher but this is also balanced by good behavior and in accordance with applicable norms.

Results of Internalization of Character Education Values

Disciplinary Activities

Regarding the results of internalizing the values of character education in these two schools, one of them is by prioritizing discipline which in an effort to make it happen is by applying the habituation method in religious activities. This habituation activity has a significant impact on the application of discipline for students. This discipline can be seen by the existence of discipline in carrying out worship both in the school environment, family, and in the social environment of the community.

The results that can be seen in this habituation process are students from both schools are willing and able to learn in a better way. Basically every individual who undergoes the learning process will automatically change his behavior, activities, and habits. In the learning process there will also be a process of reducing unnecessary and forced activities so that with this process there will be activities or behaviors that are permanent and become habits..

Referring to the dissertation which explains that the impact of internalizing character education through habituation activities can increase religious behavior, the output of graduates who are able to compete with the characteristics of good religious morals, have noble character, and can play an active role in society.

On the second point in the cross-site analysis, the implementation of character education is one of the results to be achieved is to produce graduates who are highly intellectual both in the academic and religious fields. This is in line with the implementation of maximum character education.

Habituation in this school emphasizes habituation activities in the fields of worship and religion. From the results of the research that the researchers obtained, the effect of habituation activities carried out in schools proves that students are accustomed to carrying out worship regularly when they are at home. The habit of praying midday at school has an impact on the habit of praying on time when students are at home.

Character education is one of the educational systems developed by schools as formal educational institutions in an effort to improve the behavior and morals of their students. In the book *Science of Education* by Drs. Tatang stated that in the learning process at school there is a scientific transfer process whose purpose is to change raw input (students) into output (educated human beings in accordance with predetermined educational goals). Ideally in a school all aspects and lines within the school can work and carry out their respective functions to the fullest so that the planned educational goals can be achieved.

The result of internalizing the values of character education as an effort to improve students' religious behavior in these two schools is to produce students who are able to compete in the academic field and have awareness in the religious field.

Compliance and Trust Activities

From the results of the study, the results of internalizing the values of character education in these two schools indicate an increase in the practice of Islamic teachings in students that occurs in schools, families, and communities. The basis of character education is in the form of faith, obedience, habituation, trustworthiness, exemplary, concern for the surrounding environment, discipline, tolerance, and honesty. The increase in the practice of Islamic teachings can be seen by the increased awareness of students in carrying out religious activities such as dhuha prayer in congregation, dhuhur

prayer in congregation, actively reading the Qur'an before starting lessons, actively giving charity, being polite to teachers and others, obeying school regulations, actively participating in PHBI activities. So with the results of this internalization, the religious atmosphere is visible and clearly visible in the school environment.

With character education carried out by these two schools should be able to give hope to parents will guarantee the religious character and intelligence possessed by students. Another thing that is the result of the internalization of character education values is the existence of highly competent graduates both in academic abilities and in religious abilities. One of the religious aspects in a person is the actualization of religious activities depicted in worship or prayer, worship is basically the embodiment of belief in the religion he adheres to whose worship can be categorized into 2 aspects, namely the ritual aspect and the obedience aspect. With that in mind, it is very important to have graduates produced by educational institutions who possess intellectual skills and religious behavior.

According to Etep Rohana, character education carried out in Indonesia basically prioritizes traditional education or that adheres to ancestral education which has the principle of fostering student character which includes ethical principles, attitudes, courtesy, ethical behavior, all of which aim to build student character. Basically some of the principles mentioned above are included in the Islamic education system which includes physical, spiritual, and intellectual aspects.

Religious awareness here is not only in the form of religion as a way of life, but rather on how to carry out one's beliefs in the form of daily worship. Worship activities carried out on the basis of awareness of the obligation to do so, will create a sense of sincerity in carrying out them. Habituation activities carried out in schools are a form of worship that is the obligation of every Muslim. The habituation activity is considered successful and has a good impact on students because the habit of worshipping at school is also a mandatory routine when students are at home.

Exemplary Activities

For the ritual aspect, it can be carried out both in obligatory worship and sunnah performed by individuals, while the obedience aspect can be seen from the seriousness and *istiqomah* of a human being in carrying out his worship. In this obedience, they can increase their faith and devotion to themselves so that in their daily lives they can behave better.

Another thing that is the result of internalizing the values of character education in this school is the concept of the example of the Prophet Muhammad and the prophets which is implemented in everyday life.

In his writings, Makhful explained that the function of the principal as a leader in schools and in the context of character education is the principal as a *nankoda*, role model, supervisor who is tasked with providing encouragement, as a parent, and guiding teachers and students at school. This right shows that one example in a school is the principal.

Environmental Care Activities

Another thing in the context of the educational environment is the habit of greeting teachers with greetings, getting used to living clean by throwing garbage in its place, the culture of reading the Koran which is continuously carried out in both schools. Manners and manners today are very important in the environment and modern civilization. Therefore, the existence of character education in schools is a must in an effort to give birth to a young generation who is highly competent in the general field and also has noble character.

In the educational environment, there are several components that must be met in an effort to achieve the desired learning objectives. One of the important components in education is the method of education and the educational environment. Regarding the method, in this case the method of internalizing character education values in this school both uses the habituation method for religious activities. The habituation process in religious activities is considered quite effective in the context of

implementing character education whose results are felt to be quite significant in experiencing changes in individual students.

Associated with other educational components, namely an appropriate educational environment and in line with the vision, mission and character of the school. This means that the educational environment in schools must be designed as well as possible in accordance with the vision and mission of the school so that educational goals can be achieved. At SD NU Kepanjen and SD IGS Malang the governance and climate of the surrounding environment has been designed to support the internalization of character education. This can be identified with all female teachers who have worn the hijab and covered their genitals as a form of endeavor to follow religious teachings so that with this view female students will imitate the clothes of their teachers.

4. CONCLUSION

Based on the results of research that has been carried out by researchers regarding the internalization of character education values to improve the religious behavior of students at SD NU Kepanjen and SDI Global School Malang, it can be concluded several things, namely:

1. The concept of internalizing the values of religious character education at SD NU Kepanjen and SDI Global School Malang is superior academic character education and religious awareness. The superior academic values developed are values: honesty, discipline, responsibility, communicative, self-control, and the values of religious awareness that are developed are religious values, sincerity, exemplary, love. The development of superior academic values and religious awareness is based on the principle of integrating moral knowledge, moral feelings and moral actions through an exemplary approach and a systems approach.
2. The process of internalizing the values of religious character education at SD NU Kepanjen and SDI Global School Malang with an integrated habituation method in religious activities, including: habituation of dhuhā prayer in congregation, habituation of midday prayer in congregation, habit of reading the Qur'an, habituation of PHBI, habituation to care for the surrounding environment.
3. The results of the internalization of religious character education applied in SD NU Kepanjen and SDI Global School Malang have a significant effect on students' personalities. In the application of superior academic character education and religious awareness, it aims to produce outputs that have achievements in the general academic field and also have good religious knowledge.

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