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TÍTULO: Internalización de los valores de los personajes a través de la educación islámica. Un estudio en la Universidad Tanjungpura de Pontianak.

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RESUMEN: Este estudio tiene como objetivo encontrar el concepto de internalizar los valores de los personajes a través de la educación religiosa islámica en la Universidad Tanjungpura de Pontianak. Utilizando el método de investigación Grounded, esta investigación se basa en hechos y utiliza análisis comparativos, cuyo objetivo es mantener generalizaciones empíricas, definir conceptos y probar teorías. Las conclusiones de este estudio son: 1) a través del Decreto del Canciller no. 1540 del 2012 en la Universidad Tanjungpura de Pontianak, la Educación del Carácter está integrada en el tema Religioso, 2) cada estudiante debe seguir la educación del carácter de acuerdo con la religión adoptada, y 3) la implementación de la Educación del Carácter necesita ser evaluada y mejorada, de modo que se espera que los valores de 5 caracteres proclamados por GNRM puedan ser internalizados para los estudiantes.

PALABRAS CLAVES: valor, carácter, moral, internalización**.**

TITLE: Internalization of character values through Islamic Education. A study at Tanjungpura University of Pontianak.

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ABSTRACT: This study aims to find the concept of internalizing character values through Islamic religious education at Tanjungpura University Pontianak. Using Grounded research method, this research based on facts and uses comparative analysis, which aims to hold empirical generalizations, define concepts, and prove theories. The conclusions of this study are, 1) through the Chancellor's Decree Number 1540 of 2012, at Tanjungpura University of Pontianak, Character Education is integrated in the Religious subject, 2) each student must follow character education in accordance with the religion adopted, and 3) the implementation of Character Education needs to be evaluated and improved, so that it is expected that 5 character values proclaimed by GNRM can be internalized for students well.

KEY WORDS: value, character, moral, internalization.

INTRODUCTION.

Character values are important to be researched and internalized by students; so that, the noble character is built up. The occurrence of brawls, promiscuity, theft and various despicable actions, is an indication that character values have deteriorated. The issue of value generally has a relationship with morals, morals or character (Sanusi, 2015, p. 14).

Characters have the same meaning with morals. Although it is realized that there must be differences from the two terms. Among the differences, moral values are based on religious guidance based on the scriptures, so that moral values can be grouped in absolute values that demand to be obeyed by followers of certain religions. While the character values in terms of the validity of values, can be grouped in universal values. Research on character values is in an important position to always be studied. Because character education (morals) will deliver humans so noble (moral) (Sauri, 2013, p. 4).

Through Islamic religious education, it is expected that character values can be internalized in Muslim students at Tanjungpura University of Pontianak; so that, students can recognize the noble character values cognitively, appreciate the importance of character values (morals) in an affective manner, and practice noble character values. The importance of morals in Islamic religious education refers to the words of the Prophet Muhammad from Abu Hurairah ra musnad al Bazar "Indeed I was sent to perfect noble character" (قلاخلأا مراكم ممتلأ تثعب امنإ).

Based on this background, it is interesting to examine the efforts that have been made by the teaching team of the Islamic religious school in Tanjungpura University in fostering Muslim student characters, so that it is expected to find patterns of internalization of student character values so that they are built on noble character.

DEVELOPMENT.

The theoretical frames of the study of accountability. Meaning of Internalization.

In the Indonesian dictionary, internalization is interpreted as a process of appreciation, like the process of appreciation of a doctrine or value, so that it is a belief and awareness of doctrinal truths or values that are manifested in attitudes and behaviors (http://kbbi.web.id/internalisasi).

Internalization comes from the word "internalize", in the Oxford dictionary interpreted, to make attitudes, feeling, beliefs, etc. (Hornby, 1995, p.624). It is a process for making attitudes, feelings,

beliefs, etc. Furthermore, Hakam and Nurdin (2015, p. 7) explained that the internalization process is an attempt to present something (value) which is originally in the external world to be an internal property both for someone or an institution. It can be interpreted that internalization of values is an acknowledgment of the existence of external values that are considered important to be owned by a person or group.

Of the several meanings about internalization, it can be understood that internalization is a process of planting a deep value from outside a person or group into a person or group so as to realize an attitude that is believed to be true as a character.

Internalization has the same meaning as education, because education is also a process of planting values so that students can have them. According to National Education Law number 20 of 2003, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. The concept of an education system may change according to the development of society and the transfer of cultural values (transfer of culture value).

Character values.

The noble values that are upheld by the community need to be inherited to members of the community and future generations. The values internalized can be universal values, which apply in general. Absolute values that are believed to be true by each adherent of a religion, or objective values whose truth is based on truth that can be proven sensory (empirical) (Hakam and Nurdin, 2015, p. 8).

Character education in the book Ta'lim al-Muta'allim is the internalization of adab values into the student's personality. Internalization is a process of soul development based on the concept of faith (Zamhari & Masamah, 2016).

In general, the process of internalizing values (Darmana, 2012) begins with the delivery of information from informants to someone or group that is the object of internalization. The information submitted is in the form of various things, such as rules, stories, news, etc. as a stimulus that is expected to produce a response that contains certain values. The value of the information conveyed to the recipient of the information may be considered rational or irrational. In response to information that comes to the recipient of information, it can be received in whole or in part. In fact, it could be that the information that came was rejected entirely, because it was deemed not in accordance with the recipient's thoughts.

Failure to internalize values becomes character if the information received is limited to being understood, without training and implementation of information. The success of the internalization of values becomes character, if the information received can be understood then training is repeated so that it becomes a habit. When information becomes a habit, it will lead to the formation of character. Although it is not automatically something that is trying to get used to by someone is someone's character. Because only a character's value can be said if the value emerges directly which is an expression of the soul without any engineering.

Characters have a broad scope, including the values of human behavior that relate to God Almighty, oneself, fellow human beings, environment and nationality which manifests in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs (Shalahudin, 2013). If the meaning of the character is matched with morals, then according to Sauri (2013, p. 12) morals can be classified into two types, namely; first morality to al Khalik (Creator). Moral towards Allah SWT materialized through practice can be in the form of taqwa, pleasure, sincerity, khauf, raja, resignation, thanksgiving, muraqabah and repentance. Both morality to beings (everything created by Allah), which can be specified by morals towards fellow humans, on animals, on plants, and morals on the environment.

According to Hakam (2015), internalization of values can be done through six stages, namely: 1) Moral information (Lisievici & Andronie, 2016), 2) Moral beliefs (Garrigan, Adlam, & Langdon, 2016), 3) Moral attitude (Suhartini & Barat, 2016), 4) Moral value (Ghani, Abdullah, Akil, & Nordin, 2014), 5) Character / moral character (Garrigan et al., 2016) and 6) Moral identity (Kostina, Kretova, Teleshova, Tsepkova, & Vezirov, 2015). The six stages of internalizing values can be explained as follows:

First, moral information level. At this stage, informants introduce values that will be internalized to recipients of information either individuals or groups. Information material is not specified in one form of information, such as provisions, stories or certain conditions. Surely the information conveyed contains values which will then be responded to by the recipient of the information. If the message that is informed cannot be understood, then the internalization of the value cannot be continued at the next stage, but if the information can be responded to well, then the value information can influence the belief of the recipient of the information.

Second, moral beliefs. After thinking and considering cognitively and affectively about the truth and suitability of the informed values, then the acceptance of value information is determined, as the value believed to be true.

Third, moral attitude. Value information that is believed to be true will affect the attitude of the recipient of information, so there is an effort to be able to behave in accordance with the values believed.

Fourth, moral value. Information that is a moral value is a good standard, right or not or worthy to do. The value of truth and good will always be endeavored to be done, while the value of error and ugliness will always be endeavored to be abandoned.

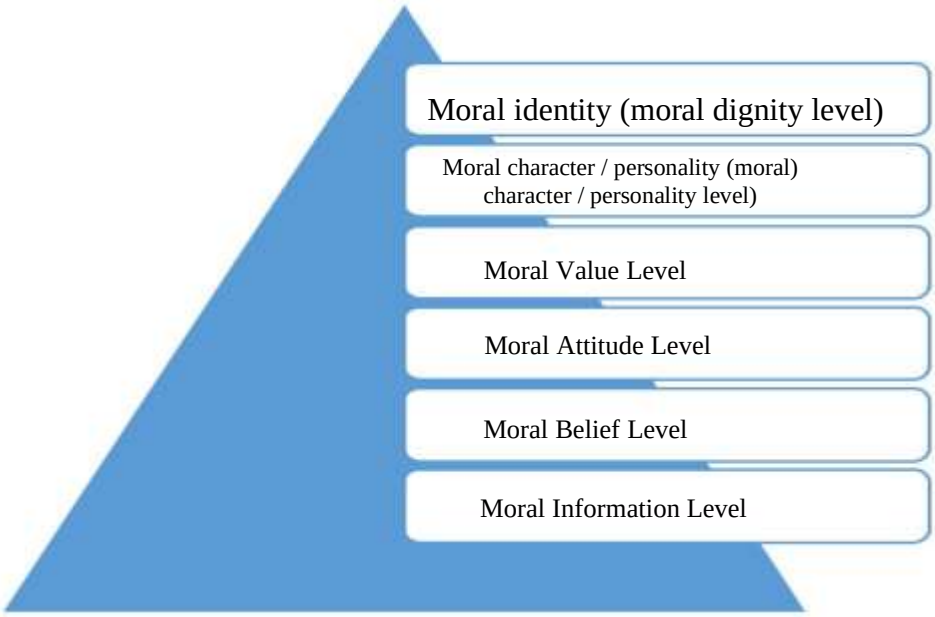
Fifth, character / moral personality. Moral values that have become the principle of life, will always be accustomed to always be done. Because it has institutionalized in a person so that it is a characteristic that can distinguish oneself from others, so is known as personality.

Sixth, moral identity. The final process of internalization according to Hakam (2016) is the formation of identity (dignity). Someone who has identity will always do a value that is believed to be true regardless of the risk or effect that will be received from the value that is maintained. There is no longer a moral consideration right-wrong, profit-loss rationally or taste from anywhere that can hinder or even eliminate the value that has become identity. Ending life will be done to fight for the existence of identity. So that it is feasible if there is a motto "noble life or martyrdom". This is because noble life has become a self (dignity) of someone who strives for jihad, so he prefers to die rather than live in a state of humiliation.

As experienced by Sayyid Quttub, someone who was imprisoned and put to death by the Egyptian authorities because he firmly practiced the meaning contained in the syahadatain sentence. When promised by Egyptian ruler Jamal Abdul Nasser, to be released from prison with a note willing to acknowledge his class and request an apology from the President of Egypt (voa-islam.com. 2013). With dignity, Sayyid Quttub rejected the advice of the Egyptian authorities, resulting in the death penalty being set, through punishment on a rope.

Sayyid Quttub is not willing to exchange this mortal world life with eternal life in the hereafter.

Figure 1. Stages of Internalization.



Data source: Processed by Baidhillah Riyadhi.

Methods.

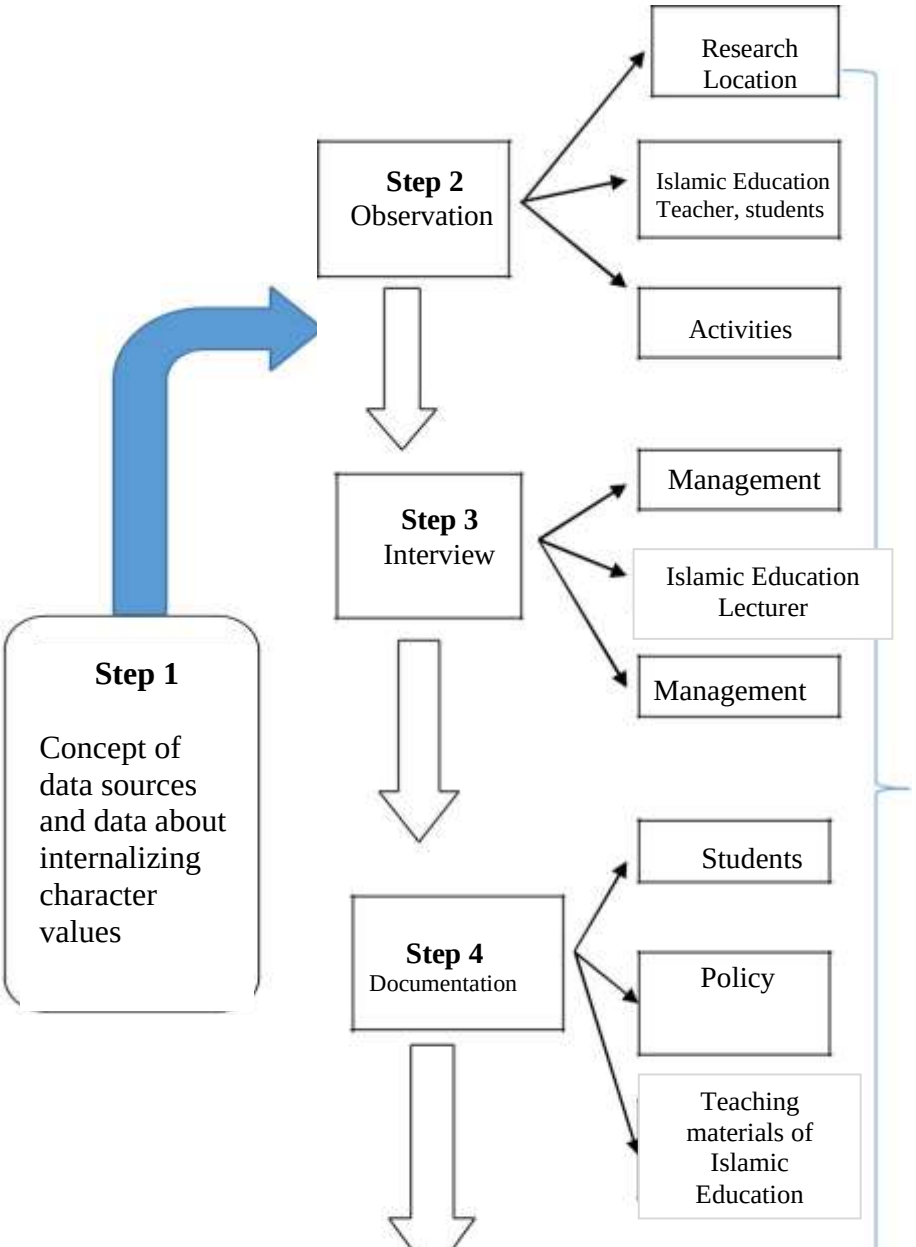
The research method used in this activity is a qualitative descriptive method, with grounded research design. Descriptive research method is a study that uses observation, interviews or questionnaires about the current situation, regarding the subject being studied. Descriptive methods are used because this research attempts to describe the problems that occur at the present time. In accordance with the title of this research, the problems that will be described are related to planning, process and evaluation, as well as the obstacles to the internalization of character values through Islamic Education courses. It is hoped that by carrying out the process of internalizing character values through Islamic courses, students will be able to develop noble character.

Grounded research is a research method that based on facts and uses comparative analysis, which aims to hold empirical generalizations, define concepts, prove theories and develop theories in which data collection and data analysis runs at the same time. Grounded theory is the result of a

grounded research model that tries to construct or reconstruct the theory of facts that occur in the field based on data through inductive analysis.

Qualitative research does not look for evidence used to test hypotheses derived from theory as in quantitative research. Qualitative research starts from the bottom up. so it is also often called grounded theory because the theory is taken from location of research. Qualitative research does not begin with theoretical deduction but it starts from empirical facts. Researchers take to the field, study, analyze, interpret and draw conclusions from phenomena that exist in the field. Researchers are faced with data obtained from the field. From these data, researchers must analyze so that they find the meaning that later becomes the result of the research.

Figure 2. Research Method.



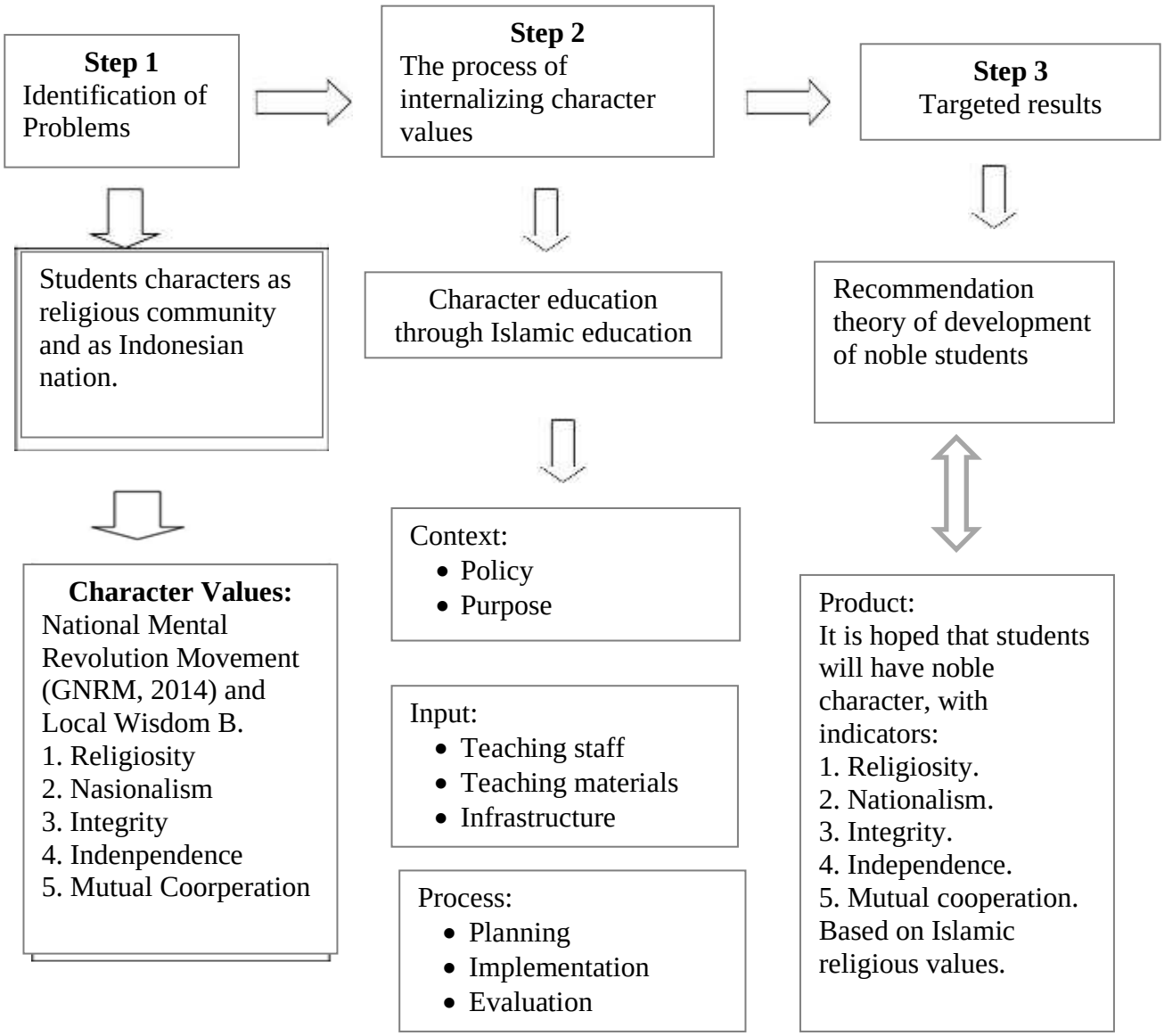
Step 5
Triangulation.

Activities
Pictures
Observation

Interview

Documentation

Figure 3. Research Roadmap.



Result.

Character Education in Untan.

The word religion has been used since the Kahuripan era when it was led by King Erlangga, then developed until the Straits of Malacca in the days of the Majapahit Kingdom led by King Hayam Wuruk.

The word Religion comes from the Sangsekerta language, a combination of two words, namely the word "a" which means "no" and the word "gama" which means "chaotic". If combined, then religion means not chaotic. Religion can be understood as a belief or belief in something that is supernatural, almighty, almighty, omnipotent and in the form of teachings originating from saints (prophets and messengers) and rituals (Sauri, Firmansyah and Rizal. 2010. p. 115).

Religious education is an absolute requirement for all levels of education, starting from the level of elementary school (SD), junior high school (junior high school), high school (SMA) and college length (PT). All education levels, both public and private, have moral responsibility in the education and formation of character of students.

At Higher Education, informally, in the course, Religious Education has a duty in fostering student's character. Although it does not mean that subjects other than Religious Education, do not have internal assignments in student's character development. Character education is a curriculum on all courses.

In general, religious education aims to develop students' abilities in understanding, living, and practicing religious values harmonizing its mastery in science, technology and art. According to Zakiah Derajat (2001, p. 1971), religious education is a business which is consciously carried out by the teacher to influence students in order formation of religious humans, whereas according to the 2004 curriculum on religious education, it has the following functions and objectives:

1) Religious education functions to form Indonesian people who are faithful and devoted to God Almighty and noble and able to maintain harmony between and among people religious.
2) Religious education aims to develop participants' abilities students in understanding, living and practicing religious values that harmonize their mastery in science, technology and art.

University leaders have a very strategic role in determining character education policies. Similarly, the University of Tanjungpura as a State University officially implemented the Character Education Program through Rector's Decree Number 1540 of 2012 concerning Integrating Character Education into the Subject of Religious Education at Tanjungpura University, namely:

1. Integrating Character Education into the Subject of Religious Education as an inseparable unit
2. Establish Character Education weighing 1 (one) SKS as part of the Religious Education Course which weighs 3 (three) SKS
3. Establish Character Education as a graduation requirement for the Religious Education Course.
4. Establish Character Education must be followed by new students and old students of the University of Tanjungpura who repeat the Subject of Religious Education in semester gazal every school year.

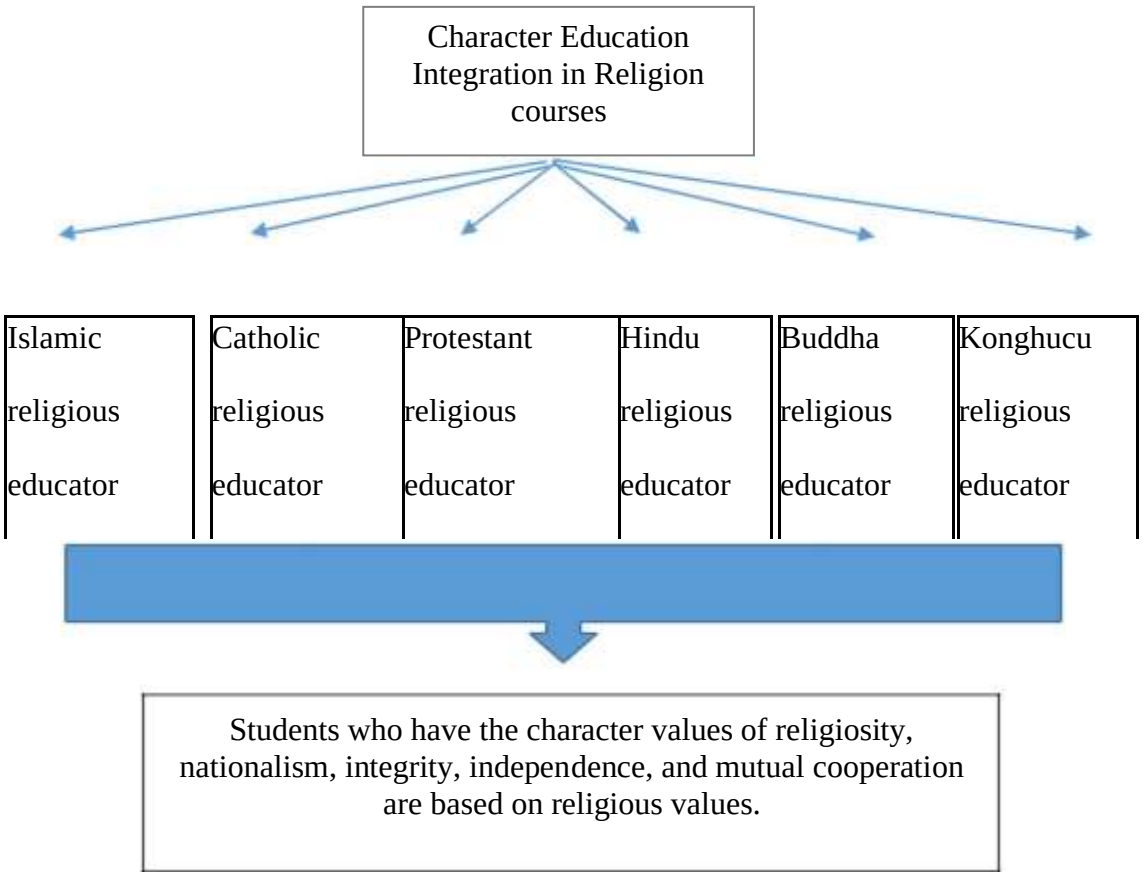
Based on the Decree of the Chancellor of the University of Tanjungpura Number 1540 of 2012, the implementation of student character education is integrated in religious subjects. Because Tanjungpura Pontianak University students embrace a hydrogen religion, character building education is carried out in accordance with their respective religions, without any compulsion to attend religious lectures that are not in accordance with the religion adopted. Likewise, the opposite is required for each student to take a course in a religious course in accordance with the respective religion. So that, at Tanjungpura University, there are six forms of character building, namely; 1) character building according to Islam, 2) character building in accordance with Protestant Christianity, 3) character building in accordance with Catholicism, 4) character building in

accordance with Hinduism, 5) character building in accordance with Buddhism, 6) character building in accordance with Kong Hu Cu religion.

Based on the Chancellor's Decree, the implementation of character education at Tanjungpura Pontianak University was integrated through the religious education courses adopted by students. Every student must attend character education activities in accordance with the religion adopted by each student. Muslim students must take part in Muslim prayer activities, as well as non-Muslim students who are required to take part in non-Muslim character education activities.

So, the grouping of character education classes is not based on the department or study program. Rather, it is based on religion which is believed to be true by each student and is based on gender. It is not justified that Muslim students take character education, in addition to the character education of Islam. Likewise, students who are non-Muslim are not permitted to attend Islamic character education. There are six religions adopted by Tanjungpura University Pontianak students; so that, character education is held in accordance with the religion adopted by students.

Figure 4. Character Education Through Religious Education



Religion lectures have 3 University Credit Unit, 2 University Credit Unit of theory taught by lecturers of religious subjects, while 1 practice of University Credit Unit is managed by a character education team, coordinated by a coordinator who is also a lecturer in Islam. In accordance with the title of the research, this study focuses on the internalization of character values through Islamic Education.

The research was carried out through three stages, in the first stage identification of the problem was carried out, by searching for, selecting and sorting out the problems related to the internalization of character values through Islamic Education. At least, each student plays two characters, namely as religious people who are required to practice religious teachings, and as citizens

Indonesia is demanded to be able to inspire the Pancasila as the basis of the State of Indonesia. In order to integrate these two roles, it is important to instill five values that have been formulated by the National Mental Revolution Movement (GNRM, 2014) and local wisdom Namely: the value of Religiosity, the value of Nationalism, Integrity, the value of Independence, and the value of Mutual Cooperation.

The second step is in the form of the process of internalizing character values through Islamic religious education. The internalization of character values at the University of Tanjungpura Pontianak is based on the Chancellor's Decree, taking into account the goals set out in Untan's vision as a center for scientific information that produces moral results of the Pancasila. With input from all teaching staff, teaching materials and utilizing the facilities / infrastructure owned by Untan, a plan is planned to be carried out. In order for the implementation to be measured properly, an evaluation was carried out so that there were shortcomings to be improved / improved.

The third step, the targeted results in the form of a value internalization theory that is expected to be built on the character of a noble character, with indicators: having character values, Religiosity, Nationalism, Integrity, Independence and Mutual Cooperation. Based on Islamic religious values.

CONCLUSIONS.

From this study, it can be concluded that Tanjungpura University of Pontianak pays great attention to student character education, so it is expected that Pontianak Untan alumni not only have high knowledge, but also can have noble and moral morality in Pancasila.

Through the Chancellor's Decree, the University of Tanjungpura integrates character education in the Religious subject. Character education is carried out through curricular and extracurricular activities. The curricular activities in the form of religious lectures in theory in class, according to the religion adopted by each student, have 3 University Credit Unit that are taught by the lecturers of Religion.

While the co-curricular activities in the form of character education activities (Pendikar), have 1 University Credit Unit that comes from 3 University Credit Unit of religious subjects, so that it can be understood that 3 University Credit Unit of the religious course consists of 2 University Credit Unit theory and 1 University Credit Unit of practice. Religious studies are only held for one semester. The character education through extracurricular activities for Muslim students is guided by the Islamic Student Spirituality Board (BKMI) Untan.

The implementation of the policy of integrating character education only in religious education courses needs to be evaluated, so that the five main values are expected, namely: religious values, nationalist values, integrity values, independence values, and the value of mutual cooperation. Can be internalized well with students.

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