



Internalization of Islamic Education Values in SMP Negeri 1 Payaraman, Ogan Ilir Regency: A Study on the Position of Al-Sunnah and Al-Hadith

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Abstract. The purpose of this research is to investigate the internalization of religious education values at SMP Negeri 1 Payaraman in Ogan Ilir Regency. These values are based on Al-Sunnah and Al-Hadith. Using a qualitative case study methodology, the study includes informants including parents, teachers, principals of schools, and students. The results show that: 1) at SMP Negeri 1 Payaraman, Ogan Ilir Regency, internalizing religious values is accomplished through: a) People: developing dedication, improving teachers' comprehension of instructional resources, increasing teachers' religious knowledge, and integrating religious values into a variety of subjects, b) The classroom environment: promoting good deeds such as group dhuha prayers, required prayers, Quran recitation (tadarus), and cultivating virtues like smiling, greeting one another, being courteous, and forgiving and being grateful, c) Behavior: Giving pupils the freedom to carry out good deeds and uphold moral principles outside of the classroom. 2) The ramifications include: a) students becoming more religious, and b) a decline in radical beliefs and behaviors.

Keywords: Behavior, Classroom Environment, Internalization of Religious Education Values, People

1 Introduction

The goal of internalizing Islamic religious education values is to help students grow spiritually or internally. When students identify a value found in religious teachings and incorporate it into their personal value system, they grow and become more morally aware in their daily interactions [1], [2], [3].

In order to preserve and strengthen the Islamic faith (aqidah) of students, their education must be supplemented with adequate religious instruction [4], [5]. Data indicate that from the period of 2011-2023, juvenile delinquency, particularly among students, has shown a tendency to increase. This data reflects a year-on-year rise in the number of incidents of student misconduct. Given the data, it can be concluded that a significant number of students today are involved in school brawls, drug abuse, promiscuity, and other serious criminal activities such as theft and murder. Such phenomena cannot be viewed solely from a religious and moral standpoint, as they are related to various interconnected factors. One of the most influential factors is the rapid advancement of information technology.

This is where the importance of reinterpreting education lies. Until now, educational practices have tended to overlook the fundamental dimension of education, which is to maximize human potential and assist individuals in developing to reach their highest level of perfection [6], [7].

Based on interviews with the religious teachers at SMP Negeri 1 Payaraman, Ogan Ilir Regency, it was revealed that it is essential to instill religious values at this school to educate students to become a Rabani generation with steadfast faith and noble character. The challenge faced in the implementation of religious education as a subject in this school is how to guide students to truly develop a strong quality of religiosity. Therefore, religious education material should not only serve as knowledge but also shape the attitudes and personalities of students, enabling them to become individuals of true faith and piety. This is particularly important in the current era, where there are signs of a shift in existing values due to the advancement of science and technology.

In practice, SMP Negeri 1 Payaraman, Ogan Ilir Regency, shows great enthusiasm in internalizing religious values and fostering the practice of good deeds and noble character. This is evident from the teachings of monotheism to students, the practice of dhuha and obligatory prayers by habituating them to pray in congregation, as well as activities such as Quran recitation (tadarus) and giving charity (sadaqah), and the habitual practices of smiling, greeting, being polite, helping, apologizing, and saying thank you. All of these are integrated into the educational system at SMP Negeri 1 Payaraman, Ogan Ilir Regency.

2 Methodology

The researcher employed a qualitative approach and a case study methodology. Verbal descriptions and actions collected from informants who are directly involved in the research can serve as data sources in this case study. Supplementary data also includes information found in written sources such as documents. The principal of SMP Negeri 1 Payaraman, Ogan Ilir Regency, the teachers at SMP Negeri 1 Payaraman, Ogan Ilir Regency, the parents of students at SMP Negeri 1 Payaraman, Ogan Ilir Regency, and

the students at SMP Negeri 1 Payaraman, Ogan Ilir Regency are the data sources or informants in this study.

3 Finding and Discussion

The notion of internalizing religious values in this study is based on Albert Bandura's theory, which identifies three factors—people, environment, and behavior—that contribute to the instillation of values. These three elements work together as a cohesive whole, each with their own integrated and linked roles. The following is how the educators at SMP Negeri 1 Payaraman in Ogan Ilir Regency are putting this into practice in the field:

1. People

People are unique individuals who act as moral role models for others. These figures can be teachers, peers, or other educators during the learning process; teachers serve as mentors to students on how to put the values they have been taught into practice. This process can occur in the classroom when instructors create lessons that are in line with the goals of the curriculum and support it with their own actions as role models.

a. Building Commitment

Teachers are expected to be committed members of the school organization since they are a part of it. When a teacher fulfills their obligations as a member of the school organization in addition to their teaching duties, it demonstrates their organizational commitment. When a teacher exhibits a high level of organizational commitment—characterized by a strong desire to stay in the organization, embrace its objectives, and work tirelessly to further the organization—are regarded as professionals. Educators must be dedicated to what they do. One's propensity and willingness to actively participate in carrying out tasks and functions with a high degree of responsibility are indicators of one's commitment to duties [8], [9]. A teacher who is highly committed to their work aims to complete their assignments and responsibilities completely. A teacher's active participation in school activities is an expression of this commitment. The process of attaining student learning outcomes may be hampered by low teacher commitment [10], [11].

According to SMP Negeri 1 Payaraman, Ogan Ilir Regency, "As educators and teachers, we must have a high commitment to internalize Islamic religious values in students, in addition to providing input during the teaching process to produce intellectually capable graduates who can develop themselves," meetings between teachers and parents are how commitments between educators and parents are built. Building commitment with instructors comes first at SMP Negeri 1 Payaraman, Ogan Ilir Regency, and is followed by building commitment with parents. Our commitment is to make sure that we can fulfill our responsibilities responsibly and that we sincerely work to provide education that helps students internalize Islamic religious values.

b. Deepening Understanding of Learning Tools

Modules, the Lesson Implementation Plan (RPP), the Student Activity Sheet (LKS), and the syllabus are among the learning resources needed to oversee the teaching and

learning process. Inadequate supervision and training for educators may result in errors when creating these educational resources. This suggests that inadequate guidance and instruction are the cause of the mistakes educators make when developing instructional materials.

The next step involves providing opportunities for teachers at SMP Negeri 1 Payaraman, Ogan Ilir Regency to deepen their understanding of learning components, such as innovative teaching methods and models, among others. This is done through conducting teacher workshops. The workshop content includes topics on methods, models, and teaching strategies. Understanding these aspects places demands on teachers to carefully select and effectively implement the teaching methods to be used in their lessons. It should be recognized that every learning approach has a unique perspective on students, teachers, and the idea and meaning of learning. Even when the teaching strategies are the same, these variations lead to the development of different learning models and strategies, which in turn produce different learning processes. The principal said as follows: "Yes, the next step in SMP Negeri 1 Payaraman, Ogan Ilir Regency's internalization of religious values is to encourage teachers to be knowledgeable about innovative teaching techniques by holding workshops and bringing in speakers who are authorities in their domains, etc. Naturally, the objective is for teachers to successfully deliver effective lesson materials. Our school follows a full-day schedule, so we need to be skilled at discovering and implementing engaging teaching strategies so that kids can learn for extended periods with pleasure." (Akiduddin, 2024).

Making learning seem more innovative is a goal of giving educators or teachers a deeper understanding of learning components, in addition to making learning more fun. In an interview, Mr. Wirawan stated as follows: "Yes, in fact, workshops are part of the school's efforts to support a more modern and creative learning process at SMP Negeri 1 Payaraman, Ogan Ilir Regency, to maximize the internalization of religious values. Therefore, if it's creative, it can keep kids from growing bored in that setting and extend the learning process." (Wirawan, 2024).

c. Expanding Religious Insights

In the role of knowledge transfer, it is imperative for teachers to have a strong foundation of knowledge and to master their respective fields. To achieve mastery in their fields, teachers should enrich their knowledge by reading extensively and keeping up with developments through print media such as newspapers and electronic media. Increasing reading materials expands discourse, enriches knowledge, and enhances intellectual development, which is fitting and appropriate for teachers required to have professional competence as outlined in the Teacher Law within the education system. Professional competence is the ability to comprehensively and deeply master teaching materials, enabling teachers to guide students to meet established competency standards. Therefore, the demand on teachers to maximize their role fulfillment in schools through religious education activities on one hand, and on the other hand, to balance it with the proportional enhancement of their knowledge and insights [12], [13]. Efforts undertaken at SMP Negeri 1 Payaraman, Ogan Ilir Regency include deepening religious insights by increasing diverse literacy, such as religious magazines.

"As an educator, especially speaking for myself, I always strive to broaden my knowledge, both in general subjects and particularly in religious knowledge," Mr. Tohari said in the

interview. Why? Deep knowledge and understanding are essential prerequisites for educators in order to be able to explain and then instill Islamic values in our students. As you can see from this real-world example, this simplifies the procedure." (Tohari, 2024).

In his interview, Mr. Wirawan also made the following comment about efforts to deepen religious understanding: "Yes, it is true that in order to facilitate the process of establishing religious values, we must have sufficiently adequate religious insights. For my part, I typically watch religious lectures on YouTube or read books similar to religious periodicals like Islamic Bulletin."

d. Integration of Religious Values in Subjects

Integrated learning as a concept is an approach to education that involves multiple subjects to provide meaningful learning experiences for students. Meaningful in this context means that in integrated learning, students understand the concepts they learn through direct experience and connect them with other concepts they grasp [14]. Well integrated learning will contribute to the creation of numerous opportunities for students to understand and develop interrelated ideas. Whether within one field of study or across several fields, integrated learning starts with a specific topic or theme that is related to other topics. Specific concepts are linked either haphazardly or intentionally. Students find learning more meaningful when they engage in a variety of learning experiences.

It means meaningful because, in integrated learning, children will understand the concepts learned through direct experience and connect them with other concepts already understood by the children through opportunities to learn what is related to integrated learning, children will understand the concepts learned through direct experience and connect them with other concepts already understood by the children through opportunities to learn what is related to themes or authentic (natural) events. In such learning, children are expected to always have the opportunity to be actively involved according to their aspirations and interests, whereas integrated learning highly values diversity. Through integrated learning, it is expected that students will acquire comprehensive knowledge by linking one subject to another [15], [16].

Islamic religious education is implemented at SMP Negeri 1 Payaraman, Ogan Ilir Regency. It is not only formally taught by religious instructors through a learning process, but it is also incorporated into everyday life outside of the classroom. While addressing the attitudes and behaviors of their students, educators can impart Islamic education. All educators have a shared responsibility for religious education; it is not just the job of religious educators but also of educators of other subjects. Religious education can be incorporated into lessons by subject matter experts. It molds knowledge, attitudes, behaviors, and a proper religious experience through this cooperative effort in religious education. Noble character, integrity, self-control, and a religious spirit will all be developed in students; these are the cornerstones for improving their quality.

"Since this is a K-13 curriculum implementation, the integration of religious beliefs in every subject taught in schools may not be anything that is taboo anymore," Bapak Wirawan said in an interview. Moreover, it is likely that almost all educational institu-

tions, or schools, carry out this duty. This aids us further in our attempts to place religious texts in this context. For example, IPA instruction will cover religious subjects. This improves our capacity to absorb spiritual teachings. Engaging in a classroom discussion about religious beliefs can aid students in their understanding.

2. Classroom Environment

The "environment" is the term used to describe the classroom setting. The students' ability to retain knowledge and apply it to their advantage in a classroom setting is noteworthy. In order to optimize the advantages of the environment, caution needs to be taken to guarantee that students' learning progress is not hindered. By creating an environment that aligns with the educational goal, learning can be facilitated.

a. Habit of virtuous actions

One type of theory that was previously taught to students at SMP Negeri 1 Payaraman, Ogan Ilir Regency, is the habituation of good deeds. Students experience in addition to understanding as a result. Altruistic deeds are those that benefit others and are performed in conformity with Allah's will and His Messenger's example. Regarding habituation in this context, it encompasses the custom of offering obligatory congregational prayers as well as the Duha prayer. The goal of this habituation is connected to SMP Negeri 1 Payaraman, Ogan Ilir Regency's internalization of religious values.

As expressed by Mr. Mohammad Akiduddin during the interview, internalizing religious values is the goal of putting his theory on religious practices into practice. Examples of these practices include the congregational Dzuhur and Ashar prayers as well as the Dhuha prayer habit. This is done in an effort to make the values that these customs teach—such as sharing, sacrifice, following religious instruction, and the value of time-clearer to the students. It also inspires them to pursue patience and the truth, as well as to carry out good deeds.

1) Dhuha Prayer

The cultivation of noble moral behavior in students is one of the many goals that the Islamic education community strives to accomplish. Because of this, a lot of schools have already started having students pray the Dhuha before classes start. Students should be able to understand the importance of Dhuha prayer through this practice, especially in terms of developing each student's noble character.

If dhuha prayer is not offered consistently and sincerely, there will be no benefit. It is advised to offer the dhuha prayer as soon as possible in order to avoid falling victim to the growing globalization trend that is influencing the younger generation of today. According to research, students are becoming more aware of the significance of dhuha prayer. Although at first they might have done it out of duty, over time they grow accustomed to this practice. Students' daily lives, in the home, in organizations, and in the classroom, also involve the application of targeted values. In addition to the process of internalizing religious values, there is also a process of developing religious character and discipline. One aspect of this process is the congregational Dhuha prayer activities, which are carried out by grades one through three every Monday through Saturday in the hall of SMP Negeri 1 Payaraman, Ogan Ilir Regency, beginning at approximately 9:00 AM.

2) *Performing the obligatory prayer in the congregation.*

Islamic religious education constantly emphasizes to kids that they should develop good habits first, before developing inconsistent ones. Developing new habits or strengthening current ones is the process of learning habits. Learning habits also include rewards and punishments in addition to specific experiences, role models, and commands. The intention is for students to pick up new attitudes and behaviors that are more constructive and appropriate in the sense that they are in harmony with the temporal and spatial requirements (contextual). Additionally, the definition of appropriate and positive behavior is in line with the moral standards and accepted religious, traditional, and cultural norms [17].

The implementation of fardlu dzuhur and ashar is typically overseen by the principal of SMP Negeri 1 Payaraman Ogan Ilir Regency; in the event that it is not successful, other teachers will take charge of it. One of the objectives of this experiment is to see if the participants can improve themselves outside of the classroom. School administrators stress how crucial it is to discuss why behaviorism makes sense in this particular circumstance. Before delving further into its explanation, we can gain a better understanding of behaviorism and its implications by doing this. This theory can be succinctly explained in the context of education, where all human behavior becomes a behavior that contains stimuli and responses and is carried out continuously to become a habit [18], [19]. The stimulus and response itself are what matter most, according to behaviorism theory, and what happens in between is irrelevant. As a result, the fact that the school has rules requiring this as well as the teachers' encouragement to follow through on these activities are classified as stimuli, and the discovery that students are following through on these activities collectively is classified as a response. The most crucial component of behaviorism theory in this situation is the regulations, support, and execution of congregational prayer activities [20], [21].

3) *Al-Qur'an Recitation*

Positive psychology is used in the curriculum at SMP Negeri 1 Payaraman in Ogan Ilir Regency. Because the material was presented in an engaging way that prevented students from growing bored with learning, students had a positive learning experience as a result. Additionally, from the first day of class until the end of the course, students should always be biased toward doing good deeds. In order to reduce students' likelihood of making mistakes and help them to grow throughout their lives, this should be done consistently every day. The selection of activities in the Al-Qur'an recitation is not based on the belief that other activities are less significant or helpful in character development. Instead, it is predicated on the Al-Qur'an's role as the Muslim community's all-encompassing guide for both this world and the next. The Al-Qur'an seeks to mold people into beings of noble character, pure emotions, and upright conduct. The Al-Qur'an is not just a source of flawless morality that covers all aspects of life and existence [22], [23].

It is a school policy at SMP Negeri 1 Payaraman, Ogan Ilir Regency, to recite the Quran. An organizational policy can only be successful if it has the backing of all educators, students, and school personnel. As previously mentioned, instructors at SMP

Negeri 1 Payaraman, Ogan Ilir Regency, take an active part in their work, so it's not a guarantee that those who are not involved do not support. Their active participation in carrying out the program is proof of these teachers' activity. In addition to being educators, teachers are mentors, and it is their responsibility to help students develop into young people of moral character (Akhlakul Al Karimah). As educators, this awareness motivates them to take an active part and provide support, even going so far as to recite the Al-Quran every morning at SMP Negeri 1 Payaraman, Ogan Ilir Regency, as mentors, companions, or supervisors.

In this instance, the instructor has served as an example for the pupils by reciting passages from the Al-Quran. It is widely acknowledged that imitation is a basic human trait and that this is where the need for role models comes from. Children are more likely to imitate adults, the weak are more likely to imitate the strong, and the foolish are more likely to imitate the wise because imitation stems from the mental state of always feeling that one is in the same situation as the group (empathy).

Adapun pelaksanaan pembiasaan tadarus Al-Quran yang dilaksanakan oleh peserta didik SMP Negeri 1 Payaraman Kabupaten Ogan Ilir yang didampingi oleh wali kelas masing-masing. Dilaksanakan setelah shalat duhur sampai jam 14.00 WIB dan untuk hari pelaksanaan dimulai dari hari senin sampai hari kamis. Teknis pelaksanaan pertama, seluruh peserta didik membaca secara bersama-sama kemudian dilanjutkan dengan mengetes satu persatu dari peserta didik dengan lama waktu dua sampai tiga menit adapun tujuannya untuk mengetahui kemampuan peserta didik yang kemudian secara langsung dibenarkan ketika terjadi kesalahan. Bapak Mohammad Akiduddin dalam wawancaranya mengatakan bahwa dalam upaya internalisasi nilai-nilai keagamaan pada peserta didiknya, salah satunya yaitu melalui kegiatan pembiasaan tadarus Al-Quran.

The implementation of the Al-Quran recitation habit was carried out by the students of SMP Negeri 1 Payaraman, Ogan Ilir Regency, accompanied by their respective class guardians. It is conducted after the Dhuha prayer until 14.00 WIB and the implementation days are from Monday to Thursday. The first implementation technique involves all students reading together, followed by individual testing of each student for a duration of two to three minutes to assess their abilities, with immediate correction of any mistakes. Mr. Mohammad Akiduddin stated in his interview that one of the efforts to internalize religious values in his students is through the Al-Quran recitation habit activity.

b. Cultivating Noble Character

The establishment of positive relationships between servants and Allah swt, as well as between themselves and other creatures, is implied by the noble character. Moral education in the following ways helps cultivate noble character: it purifies the soul; it is honest and truthful; it masters desires; it is gentle and humble; it makes careful decisions; it avoids bad assumptions; it is firm and patient; it sets a good example; it does righteous deeds and strives to do good; it is sincere; it is simple to live; it is a good listener and then follows it [24], [25], [26].

The cultivation of noble character is a practice carried out by educators in every educational institution, be it at home, school, or in the community, consistently and

continuously in building the religious character and noble character of students, as a process of internalizing religious values so that students are accustomed to speaking, behaving, and acting commendably in daily life.

It is anticipated that students will acquire admirable character and behavior in the classroom, at home, and in society as a whole through the use of habituation activities. Ideally, a religious culture should be fostered through a variety of morally uplifting activities that can be carried out in the children's surroundings, whether in the home, at school, or in the surrounding community. Physical appearance, and interpersonal interactions between parents, teachers, students, teachers and students, caregivers, staff, and the community at large should all be a part of this culture [27], [28]. At SMP Negeri 1 Payaraman, Ogan Ilir Regency, notable noble morals that are instilled in students include sadaqah, smiling, greetings, welcome, politeness, and saying sorry and thank you.

3. Behavior

Internalization processes produce behavior, which is broadly defined as both attitudes and actions. These attitudes and behaviors undoubtedly rely on the outcomes of learning and habituation in the educational setting. In this instance, parents and teachers hope that their children will develop positive habits that they can use in all aspects of their lives, both inside and outside of the classroom. One way that SMP Negeri 1 Payaraman, Ogan Ilir Regency, instills religious values in its students is through their habits or behaviors at home.

a. Competent in incorporating habits outside of the school premises.

The way a person initially dealt with particular impulses helped shape their state and eventually helped them form a will that resulted in actions. As reason may subdue instinct, desire is but a ripple in the sea. Reason has the power to control instinct, resulting in actions that are logically chosen. Together, instinct and reason give rise to volition, which then prompts action, which ultimately determines a person's destiny.

The innate nature within a person is the divine destiny. This is obtained through the habitual processes in school, enabling students of SMP Negeri 1 Payaraman, Ogan Ilir Regency, to somewhat apply it at home or outside of school. This is because of the repetitive nature, leading to a desire or impulse that governs their rationality to maintain such behavior. This was articulated by Mr. Wirawan in his interview that once several procedures have been completed in the classroom, we can evaluate the program's effectiveness in establishing religious principles in students' homes. They will believe that there is no longer any supervision at home, unlike in school. After that, the school works with parents to keep an eye on their children's activities at home, which is then reported to the appropriate class guardians via forms or tables.

4 Conclusions

Based on the research and discussion on the internalization of religious education values in the educational institution of SMP Negeri 1 Payaraman, Ogan Ilir Regency, it can be concluded that the process of internalization occurs through three phases: First,

people, who serve as role models for instilling values. This involves building commitment, deepening teachers' understanding of educational tools, broadening teachers' religious insights, and integrating religious values into subjects. Second, the Environment, which is the learning environment where students can absorb knowledge and transform it into behavioral experiences. This is implemented by familiarizing students with good deeds, such as performing dhuha prayers in congregation and exhibiting noble character traits such as charity and others. Third, behavior, which is the result of the internalization process, means behavior and perspective. At SMP Negeri 1 Payaraman, Ogan Ilir Regency, this means that students can apply these habitual practices outside of school.

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