



Internalization of Character Education at Madrasah Tsanawiyah Mu'alimin Bangkinang

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Abstract. This research was raised based on the problem of a moral crisis that is rife in society. character . Education is very important to overcome this problem. Therefore, the internalization of character education in educational institutions is a must. Islamic educational institutions, especially madrasas, have a dual role, namely preparing students to have useful knowledge for the future and also as a vehicle for character formation that will lead students in social life skills and for their later life. Madrasas as Islamic educational institutions have shown their distinctive characteristics, namely the cultivation of character values that have been integrated into religious subjects. This study aims to develop the internalization of character education at Madrasah Tsanawiyah Mu'alimin Bangkinang . This type of research is qualitative. The research techniques used were interviews, observation and documentation. The results of the study show that the internalization of character education at Madrasah Tsanawiyah Mu'alimin Bangkinang includes congregational prayer activities, learning the yellow book, habituation and exemplary.

Keywords: Internalization , Character Education, Madrasah Tsanawiyah

1.Introduction

Education is an important requirement in life whose goal is not only to develop intellectuality but to put more emphasis on the process of fostering the behavior, morals, and character of students. At present, there has been a character crisis in students, especially in students who are in their teens. Seeing the phenomena that occur above, education has a very large role in shaping the morale of students, therefore character education must be instilled in students . (Yati, 2015) .

Character education in principle is to integrate the good values of complex society. Character education is not material that can only be recorded and then memorized, but character education is learning that is applied by students to all activities, whether occurring at school, in the community, or at home by applying habituation, exemplary which must be routinely carried out. Therefore character education is the responsibility of all parties, starting from the school, community, and parents. (Sukatin, 2020) .

The development of student character is greatly influenced by the student and teacher environment, one of the important aspects that students will emulate is the teacher's character (Hidayat et al., 2022) . Teachers who work with children as co-educators in addition to parents, who are children's first and primary educators. The teacher must have a strong character so that students can emulate their teacher. If not the teacher as an educator who first has a strong character, how can the teacher expect and help shape

students into human beings with character. Thus teachers in schools besides being tasked with transferring knowledge and skills at the same time must also transform students with the values they have believed in and cultural values obtained from the family and environment. (Setiawan, 2021) .

Students are expected to be able to internalize, apply, and improve their knowledge through character education, as well as personalizing noble character and character so that it can be implemented in everyday life (Pendidikan & P-issn, 2022). Finally, comprehensive character education will help create and shape a school culture, which is the hallmark and public face of a school (Marwati, 2023). As a result, the current generation must absorb character education. Internalization is a structured planning and effort in instilling knowledge, habits, and ideas and influencing a person and his way of thinking in instilling the desired behavior. To get the desired results according to the goals of character education, it must be carried out continuously and with a strong commitment. Parents, school environment, and culture are implementers of character education (Kustono, 2017).

The implementation of madrasa education has encouraged the growth of education in Indonesia, so the development of madrasas in instilling Islamic values and building national character as part of the implementation of education must be a concern. Increase enrollment rates in Indonesia as an important component of the National Education System and help make education compulsory. Madrasah education consists of three levels of formal education, namely ibtida'iyah, tsanawiyah, and aliyah. In addition, madrasas created vocational madrasas to produce graduates who are ready to face the world of work and have special knowledge in certain professions. (Alawiyah, 2014). Strengthening character education in madrasas is very important and must be done. The character of students will be formed and strengthened by heart (ethics), taste (aesthetic), thought (literacy), and taste (kinesthetic) with the support of various parties, namely collaboration between madrasas, families, and communities will instill the character values that desired (Anshori, 2017).

Research (Naziyah et al., 2021) examines the role of environmental education in character education in elementary schools. The results of his research show that character education cares for the environment in elementary schools and is carried out through routine, spontaneous, exemplary habituation, conditioning, school culture, and environmental health. Research (Fitria et al., 2022) examines the implementation of character education management in madrasas, the aspects studied are planning, organizing, implementing, and finally monitoring. In the planning aspect the researcher found that character values were implemented so that they focused on the vision, mission, and objectives of the madrasa which were carried out in the learning curriculum, in the organizational aspect the madrasa leadership would give assignments to teachers to develop students' interests and talents, in the implementation aspect it referred to based learning activities integration of character values carried out inside and outside the classroom and also carried out extracurricular activities that will develop students' potential, in the last aspect, namely control or supervision, cooperation from various parties is needed to deal with and oversee the development of student character, these parties include internal and external parties.

2. Methods

The type of research used in this research is qualitative. The aim of qualitative research, simply put, is to find a solution to a phenomenon or topic by using the scientific method with a methodical, qualitative perspective. (Joseph, 2014) . This research was conducted at the Madrasah Tsanawiyah Mu'alimin Bangkinang, Kampar Regency (Silvia Marlina et al., 2022). The researcher collected data by conducting interviews with informants, namely: the head of Madrasah Tsanawiyah Mu'alimin Bangkinang and one student of Madrasah Tsanawiyah Mu'alimin Bangkinang. The steps taken in the analysis of research data are as follows: first, power condensation, which begins with filtering, formulating, summarizing, and changing the data needed in research notes, interview transcripts, documents, and field data; secondly, to make an event simpler to understand and interpret in a structured and logical manner; third, data verification to conclude some of the problems studied. (Saldana, 2014) .

3 . Results and Discussion

According to research, there are several ways of internalizing character education at Madrasah Tsanawiyah Mu'alimin Bangkinang. This method was found through interviews, observation, and documentation of researchers. The internalization of character education at Madrasah Tsanawiyah Mu'alimin Bangkinang is found as follows:

3 . 1 . Jama'ah Prayer Activities

Madrasah Tsanawiyah Mu'alimin Bangkinang internalizes character education by performing congregational prayers. As explained by the Head of Madrasah Tsanawiyah Mu'alimin Bangkinang as follows :

"With congregational prayers, a sense of togetherness will emerge in the students and will give birth to good values, for example, students can help each other, and have a high sense of solidarity then through congregational prayers an attitude of obedience to madrasa regulations will be formed, namely the obligation to perform congregational prayers." ah which is a routine service at the madrasa and obeys the teacher's orders when asking to tidy up the rows and also obeys God's commands. Apart from that, by participating in congregational prayers, the students will develop their faith and belief.

Through congregational prayer activities at Madrasah Tsanawiyah Mu'alimin Bangkinang was able to internalize character education for students. students will be trained in discipline, obedience, and responsibility. The findings of the researchers that the students were enthusiastic about participating in congregational prayer activities in the context of internalizing character education were as follows: "The congregational midday prayers were carried out in an orderly and timely manner, some students were seen entering the mosque early and reading the Qur'an while waiting for the call to prayer to be sounded, this is due to the habituation factor that has been applied by all students as a rule in the madrasa until the prayer time comes the students will spontaneously prepare themselves. The following photographic evidence lends credence to the interview and observation findings:



Figure 1 Congregational Prayer Activities

By holding congregational prayer activities which are an effort for a teacher to internalize character education. As explained by a student at Madrasah Tsanawiyah Mu'alimin Bangkinang who feels disciplined about performing congregational prayers: "Because at our school there are rules for congregational prayers, it made me accustomed to praying in congregation at home, I went to the mosque Together with my parents, I feel happy when I go to the mosque, because I can talk with my neighbors while on the way to the mosque"

The above study is supported by research (Rohmah, 2019) strengthening research findings that praying in congregation will affect the character of students, especially their commitment to do everything on time. Congregational prayers mean togetherness and getting to know one another, where all are united at various levels. After carrying out the prayer in congregation, the mind will feel calm when receiving learning.

3.2. Exemplary

Exemplary is one of the approaches taken to internalize character education for students of Madrasah Tsanawiyah Mu'alimin Bangkinang. This approach is carried out directly by the ustad/ustazah who shows good attitude, behavior and speech to the students. At Madrasah Tsanawiyah Mu'alimin Bangkinang exemplary approach is part of non-programmed self-development .

Ustad and ustazah should always dress neatly, wear caps for ustad, wear socks for ustazah, and come to school on time. After what the Head of Madrasah said: "Exemplary is one part of the madrasah curriculum. This approach is expected to be able to internalize character education in students, because students see directly the attitudes, behavior and words of their teachers. There are several activities that are not only carried out by the students, but the ustad and ustazah are obliged to participate, such as congregational prayer activities, and Al-Qur'an tadarus, the aim is for the ustad to be an example for the students so that the students can emulate what they are doing directly. the ustad/ustazah".

From the example set by the ustad, the students will follow the example and noble characters will be internalized within the students, as shown in the following figure :



Figure 2 Exemplary in activities

The documentation is the result of the researcher's observations as follows: "Ustad and ustazah come first and welcome students who come to school, this is to set an example and role model for students to be disciplined on time and not be late for school." Through this approach, students will easily form character according to what the ustad and ustazah exemplify, as stated by the santri: "Every day I try to arrive on time because I am ashamed of the ustad if I come late. "

The results of the researcher's research are also supported by (Wardhani & Wahono, 2017) character education by teaching about things of goodness and morals, providing examples or exemplary, so that students imitate this behavior, make targets to be achieved from character development strategies, and provide reflection through activities to realize how important character is for the benefit of the nation and state.

3.3. Yellow Kirab Learning

At Madrasah Tsanawiyah Mu'alimin Bangkinang, internalization of character education is also carried out in the form of learning the yellow book which is one of the characteristics of this madrasa. The material studied by the students with the yellow book is material related to faith, morals, fiqh, hadith and Arabic. In line with what was conveyed by the Head of Madrasah Tsanawiyah Mu'alimin Bangkinang as follows: "Internalization of character education at Madrasah Tsanawiyah Mu'alimin Bangkinang is also carried out by studying the yellow book, such as the book of adab ta'limul muta'allim in which there is moral material to be learned Santri are then directly practiced in daily life at the madrasah in a calm manner, everyday morality such as adab to teachers, adab to friends, adab to eat, drink, speak good words and other behaviors. This statement is supported by the following documentation :



Figure 3 Study of the Yellow Book

The internalization of character education carried out by students through learning the yellow book was initially given material by ustad who taught at madrasahs regarding adab, aqidah, fiqh and hadith material where the material contained deep meaning and character values. In line with the expression of the Head of Madrasah as follows: "Students get character education for teachers, honesty and decency, discipline and independence through the yellow book. After the presentation of the material and information, students are directly guided in practices such as ablution, the correct and appropriate prayer procedures, and speaking politely in front of the teacher."

From studying the yellow book, character education is internalized in students. Santri transform the knowledge of adab and religion as an act that must be done or must be abandoned. Santri come to know that the relationship with God and with creatures is very important and must be managed properly, the results will be applied to the daily life of students. The fitrah of one of the students at Madrasah Tsanawiyah Mu'alimin Bangkinang explained: "It's true, ma'am, we study the yellow book here, like adab, we are taught what

things we have to do as students and what we can't do, like adab to teachers, manners of eating, drinking, going to the bathroom and so on.

The results of this study are in line with the results of research (Sholeh, 2018) using the yellow book as an effort to build student character is the right way, because the yellow book contains readings and meanings that will point students to the right path, direct students to have a good personality. When students study the yellow book, basically a teacher teaches basic human values, such as honesty, generosity, courage, respect, kindness, and obedience.

3.4. Habituation

There are various habituation programs carried out at Madrasah Tsanawiyah Mu'alimin Bangkinang as an effort to internalize character education. As conveyed by the Head of Madrasah Tsanawiyah Mu'alimin Bangkinang as follows: "In the madrasah curriculum there are self-development activities, these activities are divided into programmed self-development and non-programmed self-development. For this habituation is included in the category of non-programmed self-development because it is done routinely and spontaneously. For example, reading the Qur'an for 10 minutes before studying, praying in congregation, greeting the ustad/ustazah, disposing of trash in its place, and a culture of queuing. All of this aims to create a noble character for all students, but in practice there are some students who do not receive it well, so the ustad must continue to monitor and force students to get used to it.

Because the backgrounds and characters of the students are different, the habituation is carried out jointly, it is expected to trigger the spirit of the students and become accustomed to the process of character education. This is in accordance with the explanation of one of the students at Madrasah Tsanawiyah Mu'alimin Bangkinang as follows: "At first I felt it was hard to pray in congregation 5 times at the mosque, but because my friends looked excited I joined the spirit and went to the mosque together with friends and the spirit of worship."

The results of the study (Akhsanulhaq, 2019) support the notion that character education can be internalized through habituation; students must make habituation to instill character education in themselves. The types of habits that can be implemented are the habituation of worship, politeness, greetings, discipline, honesty, courtesy and clean living. Even though there are obstacles because some children have low awareness, a teacher must continue to strive so that he can internalize character education in students.

4. Conclusions

Based on the discussion above, it can be explained that the research findings that discuss the internalization of character education include; first, congregational prayer activities become one of the internalization factors of character education; second, exemplary, by looking at role models whose behavior can be emulated and imitated, internalization of character education will easily form within the students; third, habituation, getting used to saying, doing and implementing the noble deeds of the character of the santri will be well-formed.

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