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10 The Internalization Moral Values Mahasantri of IAIN Palangka Raya: Approach Ethical Behavior and Religious

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ARTICLE HISTORY	ABSTRACT
Accepted: October 15 th , 2018 Revised: October 30 th , 2018 Published: Nov 5 th , 2018	3 This study aims to assess the internalization of moral values of <i>Mahasantri</i> (students who are educated in dormitory students of Ma'had Al-Jami'ah IAIN Palangka Raya) using the approach of ethical behavior of the religious. The process of the formation of the self-ethical-religious is the internalization of moral values derived from religious dogma to become a person who behaves ethically religious can be understood through cognitive science, introspectionist, neurophysiology, individual psychotherapy, and eastern traditions. Dorm life of <i>mahasantri</i> is applying the development of morals through ethical behavior religious character involves not only the mentality of the internal individual students but also the mentality of the external individual Mahasantri which is influenced by determinant factor in shaping the ethical behavior of the religious, namely family influence, peer influence, moral and personal values, and situational factors.
KEYWORDS	
Internalization Morality <i>Mahasantri</i> , <i>Ethical-Religious</i>	

INTRODUCTION

One of the problems in the world of national education, especially at the University level is the lack of ethics and behavior of students in universities. For example, issues such as attitude to the lecturer, dishonesty, as well as unfavorable behavior in the association have become a very chronic and systematic problem affecting the world of higher education today. Instilling moral values and great values at the tertiary level are expected to be a hope to improve the Indonesian generation which is now being hit by a crisis of values and morals. The system of thinking, values, norms, morals, and beliefs are used in human life which aims to produce a process in forming a person who has a religious ethical attitude. It will be used for human life which will

provide ⁵ social systems, economic systems, belief systems, knowledge, technology, art and so on.

National education at the tertiary level serves to develop abilities and shape the personality traits and perfect human beings as well as a dignified national civilization to educate the nation, to develop the potential that is ⁴ to become a man of faith and devotion to God Almighty, noble, healthy, knowledgeable, sufficient, creative, independent and become a democratic and responsible citizen. Achieve a goal According to Pangewa (2010: 135) suggests that strategy is a term used in many contexts with meanings that are not always the same. Internalization referred to in this study is a process experienced by a person in accepting and making a part of his own as an attitude, a way of expressing feelings or emotions, fulfilling desires, desires, passions, beliefs, norms, values, as individuals have. Other individuals in the community (Ryan, 1983).

The religious values referred to in this study are faith, devotion, patience, *kezuhudan*, willingness to work hard, optimistic, and independent students who live in the Ma'had Al-Jami'ah Dormitory IAIN Palangka Raya. This study, the term vector acceleration of internalization of religious values is described as what accelerates and how to accelerate the process of internalization of religious values. Regarding the problem of planting moral values is very relative and in every educational institution certainly has differences in ethical problems, both regarding violations and various behaviors that can be seen and seen by the eye. As happened at IAIN Palangka Raya which has characteristics that are different from universities in general because IAIN is a campus based on Islamic values.

IAIN Palangka Raya itself consists of various kinds of the social status of students and different educational backgrounds such as high school / high school / high school graduates and Islamic boarding schools. From pluralism, the automatic planting of students' moral values is also different from that of parents and from previous educational backgrounds, each of which is hard, firm, soft. Regarding the types of moral deviations that occur in the campus environment that often occur and are carried out by students in IAIN Palangka Raya, there are still some students who in the way of association do not reflect the Higher Education Religion. Therefore, the Campus Party must have a strategy that can change students' attitudes towards a better direction and how the Campus can minimize violations that occur by students so that the cultivation

of moral values in students becomes much better. Therefore Mahad Al-Jami'ah is present to create the morality of students who have good character, and politeness and stem from religious dogma to be a person who behaves religiously ethically can be understood through cognitive science, introspectionist, neurophysiology, individual psychotherapy, and eastern traditions. As for Cognitive science, it is Intellectual Potential which consists of stages of knowledge, understanding, application, analysis, synthesis, evaluation, to develop intellectual abilities. Introspectionism can be seen through observation of oneself and disclosure in conscious thought, desire, and sensation, processes that go through certain mental processes based on thoughts and feelings that affect the neurophysiology system. Therefore the creation of existing mental endurance forces develop mechanisms new and better to maintain self-control, and can adapt to it through intensive guidance so that the formation of characters with oriental traditions. Some of the findings of previous studies indicate that sincerity, independence, simplicity, good association, and freedom, have been internalized and must be lived by students in behaving and behaving (Djamari, 1995: 96, Ibn Hajar, 1993: 28). Kyai components, learning materials, values, norms, and traditions of pesantren systems influence the learning process of students in shaping mental attitudes, skills, and skills (Azizah Husen, 1994: v). Mutakin Cloud (1994: iv) found that the fanaticism of *santri* on personal *ajengan* (kyai) and the high solidarity of *sepondokan* groups had strengthened friendship and *ukhuwah* Islamiyah among them. Diding Nurdin (1999) found that the behavior, nature, and style of the kyai's leadership play an important role in shaping the Muslim personality.

The religious characteristics that grow from within human beings in stimuli of conducive growth environment support it. The aspect of human willingness to develop these traits becomes a central problem. In the Qur'an (*tarjamah* Foundation *Penyaksana* Translator ¹ al-qur'an, revised Lajnah Pentashih Mushaf Al-Qur'an Department of Religion RI) there are verses as follows: (Qur'an 13:11, Qur'an ¹ 8:53, QS 9: 105, Qur'an 62:10, Qur'an 11:15, QS 2 -110 QS 53:39, QS 2: 141, QS 3: 159), which underlies the development of religious personality, is presented in the following paragraphs. When linked to developmental psychology, internalization is related to the stages of human development. Every step of human development has specific developmental tasks that are different from the developmental stages of other beings. The internalization process goes according to the functions at each stage of development. The process of

internalization in infancy and early childhood is different from the end of childhood, adolescence, middle age, and old age. Internalization is central to the process of personality. While Pemp Personality according to Carkhuff (1983: 113), is a critical dimension to the acquisition or change of human beings. Pemp Personality includes the meaning of personality (value) or the implications of the response to meaning. Personalization and internalization will directly lead to a goal, restore new feelings, help personalize meaning, problem, and purpose. Customization helps to understand and helps someone to act.

RESEARCH METHOD

The type of research used in this case is qualitative research using a qualitative approach because the data collected is not in the form of numbers but the data comes from observation, interviews and documentation. This research includes descriptive qualitative research that tends to use analysis with an inductive reasoning pattern. The target location in this study is students in the Campus area of IAIN Palangka Raya and Mahasantri who are educated in the Mahad Al-Jami'ah Dormitory IAIN Palangka Raya. To collect data in this study used data collection techniques, namely 1) observation that is conducting observations in the field carried out by researchers to record data by directly researching in the field to study and systematically record the data needed, such as the atmosphere of the environment and procedures for socializing campus 2) interview that is the researcher collects information by conducting interviews through face-to-face meetings Mahasantri IAIN Palangka Raya related to the issues discussed or examined. 3) documentation that is how to collect data by recording directly archives or documents in IAIN Palangka Raya and considering other aspects in choosing Mahad as a research, namely (1) placing religious value education in the context of the development of whole personality; (2) favoring Arabic and English as the languages of science and professionalism; (3) having the spirit to make students become "professional intellectual scholars" or "professional scholars who are scholars"; This study uses a qualitative approach. This qualitative approach was chosen because, as Lincoln and Guba (1985: 37) stated; first, the reality is basically dual, constructed and holistic, second; between those who know (knowers) and what is known (know) are interactive and inseparable; third, only the time and context that is possible is related to the working hypothesis; fourth, all entities that are in a condition are mutually

simultaneous so that it is almost impossible to distinguish between cause and effect; and fifth, researchers are basically not value-free. Data analysis in qualitative research tends to be inductive. Researchers do not search for data to prove or reject hypotheses made before but make abstractions when specific facts have been collected and grouped together. Inductive analysis (Patton, 1987: 306) means forms, themes, categories of analysis departing from data. The analyzer looks for natural variations from existing data. ³ The data that has been collected, both primary data and secondary data are analyzed qualitatively and further described. The first step in data analysis is data reduction. In reducing the data, the researchers focused on Moral Development conducted at the Ma'had Al-jamiah Dormitory, IAIN Palangka Raya, in internalizing the cultivation of Mahasantri moral values and internalizing factors of planting the moral values of the IAIN Palangka Raya Students. The second step is to present the data. Presentation of data is done in the form of a brief description. Presenting information ² from the results of observations, interviews and documentation obtained from the field, which allows 63 INSANI Educational Research Journal, Volume 20, Number 1, June 2017, p. 61-66 To draw conclusions. This data presentation uses descriptive presentation. Conclusion is the last step in data analysis. At this stage a decision is made to draw conclusions ⁷ based on data reduction and data presentation which is the answer to the problem raised in this study.

RESULTS AND DISCUSSION

² In the view of Islam, students are respectable and commendable communities (QS. Al-Mujadalah: 11) because it is a ² community that becomes the forerunner of the birth of scientists (Ulama ') who are expected to be able to develop knowledge and provide explanations to the community with that knowledge (Surah al-Tawba: 122). Therefore, students are considered as an important community to move the Islamic community towards the Caliphate who can ² lead the real world as a divine necessity (QS. Ali-Imran: 191). To achieve this success, educational activities at IAIN Palangka Raya, both curricular, co-curricular and extracurricular activities, ² are directed at empowering the potential and hobbies of students to achieve graduate profile targets that have the characteristics of: 1) Stabilization of Aqidah, 2) Strengthening Akhlakhul Karimah , 3) Development of knowledge and profession as the development of a peaceful and prosperous society. The ² strategy includes institutional development that is

reflected by: (1) the ability of reliable academic personnel in thought, research, and various scientific-religious activities; (2) the ability of academic traditions that encourage the birth of academic authority for the entire academic community; (3) management skills which is strong and capable of mobilizing the entire potential to develop the creativity of campus residents; (4) the ability of anticipatory future and being proactive; (5) the ability of the leadership to accommodate all the potential that has become the driving force of the institution as a whole; and (6) the ability to build good Islamiyah, which is able to thrive on *akhlakul karimah* for every academic community.

In order to realize the last hope, one of them requires the existence of *ma'had* which is intensively able to provide resonance in realizing Islamic scientific-religious institutions of higher education, as well as a form of strengthening the formation of graduates who are scholars' professionals or scholars who are intellectual-professionals because history has reported that, not a few the existence of Ma'had has been able to make a large contribution to the greatness of this nation through its alumni in filling in the full development of humans. Thus, the existence of ma'had in the Islamic tertiary community is a necessity that will become an essential pillar of academic buildings. At present, judging from its existence, student dormitories in Indonesia can be classified into three models. First, the student dormitory as a residence for some active and outstanding students with an indication of high Achievement Index (IP). The activities in this model dormitory are activities programmed by the residents, giving birth to the impression of being separated from the ideals of higher education. Second, the student dormitory is the residence of the intra and extra campus administrators or activists. The activities in the second dormitory model are mostly related to intra and extra campus routine activities without any control from the tertiary institution. Third, the student dormitory is the residence of some students who are willing to live in campus dormitories, by fulfilling certain requirements. Therefore, the activities in the third model dormitory were well programmed and supported the vision and mission of the college. This third dormitory model emphasizes more on the elements of intellectual-religion to create alumni with moral character. Based on the reading of the student dormitory model, IAIN Palangka Raya considers that the establishment of ma'had is very urgent to be realized with the work program and all its activities run integrally and systematically by considering programs that are synergistic with the vision and mission of IAIN Palangka Raya.

CONCLUSION

Internalization is a process to enter an ideal attitude that was previously considered to be outside so that it is incorporated into one's thinking in the thoughts, skills, and attitudes of one's life for the mental and moral formation to be formed by students. Then, it can be influenced by several determinant factors through internalizing moral values, especially it can be done with the formation of moral values of students in IAIN Palangka Raya can be done with media such as through education and coaching carried out in the Ma'had Al-Jami'ah Dormitory IAIN Palangka Raya such as Moral Moral Guidance, Al-Qur'an Reading Guidance, and Tahsin, as well as character formation carried out by coaches through internal and external mentality in the mahad scope. Forming students doing good begins with coercion and students will become accustomed to forming a character in each. It is based on the formation of internalization of moral values derived from religious dogma to be a person whose religious ethical behavior can be understood through cognitive science, introspectionist, neurophysiology, individual psychotherapy, and eastern traditions.

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