



Internalisation Of Islamic Religious Education values In Shaping Religious Character

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ABSTRACT

PKBM Bhakti Luhur Dolopo Madiun is a non-formal education institution that accepts students who are vulnerable to dropping out of school. They previously attended formal institutions but could not continue their education due to lack of motivation, school laziness, and negative behavior. In this context, it is necessary to build religious character through the internalization of Islamic Religious Education values. Data were collected through interview and observation techniques regarding the process of internalizing the value of Islamic Religious Education and its influence on the religious character of students who are included in the category of vulnerable children dropping out of school. Data analysis was conducted using descriptive qualitative analysis method, including data reduction, data display, and conclusion drawing/verification. Based on the results of data analysis, it was found that the process of internalizing the value of Islamic Religious Education is carried out through the stages of planning, implementation, and evaluation. The internalization stage: teachers assist students in instilling religious character values through religious activities and provide examples in everyday life. The evaluation stage is carried out to assess the religious character of students and motivate students not to drop out.

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1. INTRODUCTION

The existence of a public view of the importance of education is inversely proportional to some of the realities that are developing today. The existence of a number of school dropouts and various problems related to self-control, personality and noble character in some of the nation's children reflects that the essence of education itself has not been realized, namely as 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 themselves, society,

nation and state (Rahmadi, 2023). According to data from the Directorate General of Corrections of the Ministry of Law and Human Rights, there is an increasing trend in 2020-2023. As of 26 August 2023, almost 2,000 children were in conflict with the law. A total of 1,467 of them are detained and undergoing judicial proceedings, while 526 children are serving sentences (Sibuea, 2023). This condition shows that there are problems related to morals and morals in children and adolescents in Indonesia. Meanwhile, there is also the reality of the increasing number of school dropouts. According to UNESCO, the number of children and adolescents out of school worldwide has increased by 6 million since 2021, while by 2023 there were be 250 million children and adolescents out of school (UNESCO, 2023).

Problems with the decline of morals and personality in children and adolescents and the problem of children dropping out of school also occur in the Madiun District area. According to the Madiun District Office of Population Control and Family Planning, Women's Empowerment and Child Protection (DPPKBP3A), during the past 2023 there were around 18 cases of violence committed by children and adolescents, including those who were students. Compared to 2022, there was a decrease; in 2022 there were around 23 cases (Saputra, 2023). Concerning the incidence of school dropouts, data from the Madiun District Education and Culture Office states that in the 2023/2024 academic year, there were 915 school dropouts. If in the 2023/2024 academic year in all sub-districts in Madiun district, there were 7,813 students for all levels (Elementary School – Senior High School), then the percentage of dropouts for all levels was 11.7% (Madiun District Education and Culture Office, 2024). It is not a small number that needs to be addressed immediately.

Related to morals and personality that are not good in students, students who are prone to dropping out of school also occur at the Community Learning Activity Centre, Bhakti Luhur Dolopo, Madiun Regency. The results of initial observations made by researchers at Community Learning Activity Centre Bhakti Luhur Dolopo, Madiun Regency obtained information that students who take part in equivalency education at Community Learning Activity Centre Bhakti Luhur still have a lack of religious understanding which is indicated by their low awareness of Islamic law. The average learner at Community Learning Activity Centre Bhakti Luhur was previously a learner from a formal education institution but had problems that resulted in not continuing their formal education, such as being expelled from school because of involvement in brawls, family economic problems so that they lack the money to continue formal schooling and have to work, often skipping school in formal education, and so on. Learners at Community Learning Activity Centre Bhakti Luhur are included in children who are vulnerable to dropping out of school because they were previously students in formal schools who could not continue their education due to lack of motivation, feelings of laziness to go to school, and negative behaviour of children as a result of a negative social environment. The situation of students at Community Learning Activity Centre Bhakti Luhur can lead to opportunities for dropouts. Considering the above problems, an innovative step is needed to overcome them.

Referring to the reality of the decline in morals, morals and personality in children and adolescents, the high number of school dropouts and the reality that exists in Community Learning Activity Centre Bhakti Luhur Dolopo, Madiun Regency above, one of the efforts

that can be made to overcome this is character building. It is with the consideration that children who do not have a strong character are very easily influenced to things that are negative in their associations outside the family environment. Children who tend to be neglected in the family seek more attention outside and are very likely to find a social environment that leads them to leave school (Amir, *et al.*, 2021). Negative things will easily influence children who do not have a powerful character in their relationships outside the family environment. Children who tend to be the best in the family seek more attention outside and are very likely to find a social environment that leads them to leave school (Kirana & Hafidz, 2023).

One of the essential characteristics that can support moral development in children is religious character. Religious character sticks to a person or object and shows Islamic identity, characteristics, discipline, or morals. Islamic personality fused in a child also influences others to have a religious character (Prasetya, *et al.*, 2021). Religion is one of the character values described as attitudes and behaviors that are obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions. This religious character is needed by students when facing changing times and moral degradation. In this case, students are expected to be able to behave with good and bad measures based on religious provisions and provisions (Sukatin & Al-Faruq, 2021).

The formation of children's religious character as students at Community Learning Activity Centre Bhakti Luhur Dolopo can be done through the internalization of Islamic Religious Education values, which in turn can also be expected to be one way to prevent dropping out of school in students. In this study, value internalisation is intended as a process or way of instilling values that determine the desired behaviour for an educational system by applicable guidelines (Arsini & Sutriyanti, 2020). According to Chabib Thoha, value internalisation is a technique in value education whose goal is to arrive at the selection of values that are integrated into the personality of students. So, the internalisation of values is a process or way of instilling normative values that determine the desired behaviour for a system that educates by guidance towards the formation of a noble personality (Muhlishotin, 2023). The internalisation of values in this case is the internalisation of Islamic Religious Education values, where Islamic Religious Education can be interpreted in two aspects or perspectives. First, Islamic Religious Education is interpreted as a field of study or subject in the curriculum unit at each level of education. Second, Islamic Religious Education is interpreted as instilling Islamic values through coaching and guiding students based on the Qur'an, as-sunnah, and social values that live amid society to make students complete Muslim human beings (Firmansyah, 2022). Thus, the internalisation of Islamic Religious Education values is a process or way of instilling normative values that determine behaviour towards forming a noble personality through the teachings of Islamic Religious Education.

The internalisation of Islamic Religious Education values is expected to be used to shape character, especially in students who are prone to dropping out of school due to delinquency, violence and conflict. It is as stated by Bramastha and Setyowati (2022) states that the practice of religious values implemented by schools has been able to change students' attitudes and moral behaviour. In vulnerable children who drop out of school, religious

education can also be carried out to build morals. According to Ntawigaya & Mwenisongole (2021), through religious education, a generation will have good morals so that students can have a strong desire to achieve their goals. Regarding the formation of a religious character through the internalisation of Islamic Religious Education values, Mahdia & Aisyah (2024), in their research, prove that the internalisation of Islamic Religious Education values can shape students' religious character. In a study conducted by Kirana and Hafidz (2023), it was stated that children who dropped out of school had low learning motivation and eventually became undirected. It causes children to have deviant behaviour and destructive character. Therefore, the solution to the problem is to deliver character education and religious education to children to reduce the dropout rate and increase learning motivation in children.

The internalisation of the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur Dolopo, Madiun Regency can ultimately be used to prevent dropping out of school in students. Based on the description above, the author is interested in analysing the internalisation of the value of Islamic Religious Education in shaping the religious character of children vulnerable to dropping out of school. The problem to be analysed is "How is the process of internalising the value of Islamic Religious Education in order to form a religious character in children prone to dropping out of school?" The purpose of the problem analysis is to describe the process of internalising the value of Islamic Religious Education to form the religious character of students which in turn can be used to prevent students from dropping out of school

2. RESEARCH METHODS

This research uses a qualitative approach. Qualitative research methods are based on an in-depth and interpretative understanding of social phenomena, qualitative research is an attempt to understand phenomena through extracting meaning, approaching contextual understanding and detailing the complexity of humans and their interactions (Handoko, *et. al.*, 2024). Based on this perspective, qualitative research is an attempt to embrace and explore the meaning behind the phenomenon with an approach to the context that provides colour and interpretation. This type of research is a case study, a method of direct investigation in a natural setting, and it focuses on an event intensively and in detail (Ulfatin, 2022). In this study, the event in question is the process of internalising the value of Islamic Religious Education to form religious character in vulnerable children who drop out of school. This research's subjects are the people involved as data sources.

The subjects of this research were selected purposively based on the knowledge possessed in accordance with the research topic taken, namely the internalisation of Islamic Religious Education values in shaping religious character in vulnerable children dropping out of school at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun. Based on this explanation, the subjects of this research are the Head of Community Learning Activity Centre, Islamic Religious Education teachers, and students at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun. The data used in this study are primary data, namely data directly obtained from data sources for specific purposes (Sugiyono, 2022) consisting

of data on the process of internalising the value of Islamic Religious Education (including the planning, implementation, and evaluation stages) and its impact on the religious character of students who are included in vulnerable children dropping out of school. Data were collected using interview and observation techniques. The researcher needs supporting instruments to support the data collection process using interviews and observations, such as interview guidelines and observation sheets (check lists). Data obtained from interviews, field notes, and other materials were then analysed. This study uses domain analysis where in general this research is used to obtain a general and comprehensive description of the situation under study or the object of research. In this analysis, the information obtained is not in-depth; it is still on the surface, but it is easy to find domains or categories of the situation under study. Qualitative data analysis is inductive, namely an analysis based on the data obtained. Data analysis is more focused during the process in the field along with data collection. Miles and Huberman suggested activities in data analysis, namely data reduction, data display, and conclusion drawing/verification (Abdussamad, 2021). At the data reduction stage, researchers summarised, selected and focused data on the process of internalising the value of Islamic Religious Education in shaping students' religious character (including the planning, implementation and evaluation stages) and its impact on the religious character of students who are vulnerable to dropping out of school. Furthermore, the data is presented in the form of descriptive text (data display). Finally, conclusion drawing/verification is done as a conclusion. If the conclusions put forward in the early stages are supported by valid and consistent evidence when researchers collect data, then the conclusions put forward are credible conclusions.

3. RESULTS AND DISCUSSION

This research was conducted at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun, held from April to June 2024. The data was collected using interviews and field observation techniques. The results of interviews and direct observation of the author during the research are as follows. The process of internalising the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun is carried out through the planning, implementation and evaluation stages.

1. Planning Stage

Planning is about making decisions about what to do to achieve goals. This stage starts from determining the steps that must be taken to achieve the goals that have been set. In the planning stage, deliberation and consensus activities are carried out, which are attended by the principal, committee, vice principal, and teachers to develop a plan for the implementation of learning by teachers. The results of the interview with the Head of Community Learning Activity Centre Bhakti Luhur Dolopo Madiun stated that:

"At Community Learning Activity Centre Bhakti Luhur Dolopo Madiun, the internalisation of religious values is done through Islamic Religious Education learning. In the planning stage, the teacher Islamic Religious Education coordinates with other

teachers to prepare lesson plans, syllabus, and report cards, where report cards are a form of assessment ranging from subject assessors to religious assessments of students. As the head of Community Learning Activity Centre, I also coordinate with the committee and vice principal to conduct deliberation and consensus in planning the activities of internalizing the value of Islamic Religious Education in and various intra and extracurricular activities that will be carried out."

The statement above is supported by the statement of the Islamic Religious Education teacher at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun who stated that:

"Planning is done by making lesson plans, syllabus and others. The preparation of lesson plans and syllabus is done by Islamic Religious teachers by considering input from other teachers. The results are discussed with the Head of Community Learning Activity Centre."

Based on the results of observations that researchers saw directly at the Community Learning Activity Centre Bhakti Luhur Dolopo Madiun school, the teacher made a syllabus and lesson plan as a form of planning that will be carried out every time carrying out internalisation activities of Islamic Religious Education values to form the religious character of students. Lesson plans and syllabuses are used as a form of guidance for carrying out activities. In the planning stage, deliberation and consensus activities are carried out which are attended by the principal, committee, vice principal, and teachers to develop a plan for implementing learning by teachers.

2. Implementation Stage

The implementation stage of the process makes a very important component. Therefore, the implementation of activities to internalise the value of Islamic Religious Education to form a religious character must be carried out in an ideal and proportional manner. It is as stated by the Head of Community Learning Activity Centre Bhakti Luhur as follows:

"Here, Islamic religious teachers carry out various activities that implement the process of internalising the value of Islamic Religious Education to form the religious character of students, starting from preparing materials, scheduling activities at Community Learning Activity Centre and accompanying students every time they carry out activities. In the implementation of activities, Islamic Religious Education teachers are assisted by other teachers.

The implementation of the internalisation process of Islamic Religious Education values is through learning. The results of interviews with Community Learning Activity Centre Bhakti Luhur Islamic Religious teachers conveyed that:

"In the implementation of the internalisation of Islamic education values in Islamic Religious learning, we design the Lesson Plan in such a way as to suit the learning objectives including approaches, methods and techniques. Because there are so many goals that must be achieved from basic competencies, the approaches, strategies, methods, and techniques we use adjust to the material presented, and the learning objectives that students must achieve depend on the circumstances and conditions of students in the class. However, when delivering the material, I always adjust to the Competencies Indicator

and Basic Competencies (KD) that are made in the syllabus. In its implementation, the method used depends on the situation and condition of the class."

In an effort to realise the internalisation of Islamic Religious Education values to form the religious character of students at Community Learning Activity Centre Bhakti Luhur, it is also related to early habituation before the lesson. The results of the interview with the Islamic Religious Education teacher of Community Learning Activity Centre Bhakti Luhur stated that:

"The implementation of character building starts from the beginning of learning. In the evening, students before entering class always pray. Then, entering the class before entering learning, students begin to read asmaul husna first under the supervision of the teacher who will start learning in the classroom. So that the religious character can be formed even better, after that students are required to perform Isha prayers in the congregation.

This is reinforced by a statement submitted by one of the students at Community Learning Activity Centre Bhakti Luhur as follows:

"Yes, in our school we have carried out the implementation well, so that it can be improved. Students must carry out religious character building well."

The strategy of Islamic Religious Education teachers in internalising the values of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur received quite good attention, both from the head of Community Learning Activity Centre, teachers, and employees. This is based on the results of an interview with the Head of Community Learning Activity Centre about the teacher's strategy in internalising the values of Islamic Religious Education to form the religious character of students as follows:

"The internalisation of Islamic Religious Education values to form the religious character of students at Community Learning Activity Centre Bhakti Luhur is actually our shared responsibility, but here we give greater trust to Islamic Religious Education teachers to carry out the task, because they are the ones who have an important role and have more time in teaching lessons containing Islamic religious material as well as fostering, training, and instilling it to students. So we trust Islamic Religious Education teachers to become coaches for religious activities here. However, we do not fully delegate the responsibility to Islamic Religious Education teachers alone. Other teachers, staff, and I are also responsible for assisting students in their religious development efforts."

Efforts to internalise the values of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur are carried out in the classroom during learning and outside the classroom. It is as expressed by the Islamic Religious Education teachers as follows:

"Efforts to internalise the values of Islamic Religious Education in students, some are done in the classroom and some outside the classroom. In the classroom, for example, giving good examples, if outside the classroom, for example, religious

practices. For preparation, if the internalisation of religious values in the classroom is done by making lesson plans, if outside the classroom, there is usually a deliberation of Islamic Religious Education teachers first about implementing religious activities, especially the implementation schedule."

Based on the results of observations that researchers saw directly at Community Learning Activity Centre Bhakti Luhur, researchers saw that students at Community Learning Activity Centre Bhakti Luhur had performed Isha prayers in the congregation. The above statement is reinforced by the results of the documentation where students perform prayers in the congregation in the *mushola* (prayer room) in Community Learning Activity Centre Bhakti Luhur. It can be understood that the activities of internalising the value of Islamic Religious Education to form a religious character have been carried out well, by involving every teacher available and the students. On several occasions, the Islamic Education teacher with the help of other teachers, provides examples in daily life about the importance of maintaining morals in interacting with others, such as with teachers, parents and peers. Students are also accustomed to performing Isha prayers and reciting *asmaul husna* before entering class. They are also accustomed to congregational prayer as a form of improving the religious character of students. The implementation of the internalisation of Islamic education values in students by Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur uses a variety of strategies, some of which are carried out through exemplary strategies, habituation, *ibrah* and *amtsal*, and giving advice.

Based on interviews with Islamic Education teachers at Community Learning Activity Centre Bhakti Luhur, information was obtained that there are several stages in the process of internalising the value of Islamic Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur. Among them are the value transformation stage, the value transaction stage and the value internalisation stage. The internalisation of Islamic Religious Education values to shape the religious character of students at Community Learning Activity Centre Bhakti Luhur is carried out with the first stage, namely value transformation. It can be known based on the results of interviews with Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur as follows:

"We do value transformation in the concept of learning, namely by conveying values from three elements, namely worship, morals and creed, after the value transformation is successful and children can understand the value correctly, the next stage is the value transaction stage where teachers try to jointly invite students from understanding values to the process of implementing values. Because values are not only lived and understood but also must be implemented in daily life."

This is reinforced by the results of an interview with the head of Community Learning Activity Centre Bhakti Luhur who explained that:

"We transform values and give them to students so that children have a correct understanding that the values that have been upheld as an ethic and standard rules are an Islamic religious commandment. It is not just knowledge. This process is integrated with Islamic education learning. The value of Islamic education

transformed to students is the value of faith, moral values and worship."

Value transactions are the second stage in internalising the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur. Teachers in this stage not only teach values but also try to invite children to be involved in implementing values outwardly. In this case, the teacher also implements and provides examples, and students are asked to respond by accepting and practicing the existing value. It is as the results of interviews with Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur as follows:

"Yes, that's right. So, at this transactional stage, I as a teacher and students have an active attitude together. It's just that what needs to be emphasised from the relationship between teachers and students is still showing a physical figure rather than a mental figure. I am as a teacher, provide examples to be imitated such as coming to class on time to stimulate children to be disciplined in time, I speak politely and wisely to children to stimulate children-behave politely, sometimes I also invite Isha prayers to convey a message in action."

When learners get the value (teaching) of practicing the value of politeness, how to act and behave politely in front of elders. For example, bowing or greeting elders is the beginning of the internalization experience of value transactions. This was reinforced in an interview with the Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur as another research informant that:

"In this value transaction stage, we try to realise what students understand and live by and then put it into practice. Such as good manners, praying Isha congregation according to time, discipline in learning, helping each other in daily life in the school environment and at home. So, in this value transaction stage, we try to make the value not only limited to knowledge but more than that is pious *amaliyah*."

Based on the information above, it can be concluded that the value transaction stage occurs in the form of *amaliyah*. At this stage, the success reference is the change in the attitude and behaviour of students as a positive impact of the value transformation process in internalising the value of Islamic education.

Furthermore, at the stage of value internalisation, the teacher influences the inner or mental of the learners, so that the process of internalising values really imprints in the heart into a strong personality, as the results of an interview with one of the informants, namely the Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur as follows:

"We want to influence students perfectly in the process of internalising the value of Islamic education, not only limited to transferring knowledge but also being a model in the implementation of that value and not to that extent we try to touch students from heart to heart. So it is hoped that it will really touch the child's heart and take root into a personality and character that starts and is really strong in students."

The transinternalisation stage is done through communication on a learner's behaviour,

mentality, and the learner's character or personality. So that at this stage of transinternalisation the relationship between teachers and learners who see a person's personality plays an active role and looks deeply than the transaction stage. In this stage, the teacher's appearance in front of the learners is no longer based on the physical body but also on the teacher's character or personality. Also, when learners respond to the teacher, it is not only their physical movement, but also their mental attitude and personality. Therefore, it can be explained that the transinternalisation of this value is between the teacher's relationship with students and the teacher's personality, which plays an equally active role. This is as stated by the Head of Community Learning Activity Centre Bhakti Luhur as follows:

"We provide mental guidance to children, try to understand the characteristics of children and then talk from heart to heart and insert values to serve as the basis for the formation of children's principles towards maturity. For example, when a child breaks the class rules and jokes around in class, I don't punish them, but I give them an understanding so that they are not punished physically but mentally so that they don't repeat their mistakes in the future."

Based on the interview conveyed above, the actual process of internalising values carried out at Community Learning Activity Centre Bhakti Luhur has three stages: internalising values value transformation, value transaction process and value internalisation process. The three stages are carried out continuously in the process of learning Islamic Religious Education in the classroom and outside the classroom so that it is truly able to shape the religious character of students, who have strong principles as students who have morals and faith in Allah SWT. In the value transformation stage, the teacher informs good and less good values to students, the value transaction stage that brings out more affective aspects, namely students are given knowledge about the importance of having a religious attitude and completing studies until graduation, and the transinternalisation stage, namely the teacher assists when instilling religious character values to students through religious activities and providing exemplary in daily life.

3. Evaluation Stage

The evaluation stage needs to be carried out as a continuous process to improve, guide, and enhance the religious character of students. Evaluation is also carried out to describe the behaviour with learner responses that can be given based on what is obtained when participating in learning. The results of the interview with the Head of Community Learning Activity Centre Bhakti Luhur obtained information that:

"Every two weeks I gather the teachers to evaluate the students or during one semester the teachers evaluate the children's shortcomings in religious character or morals. Perhaps changes need to be made in the programmes that have been implemented. Students whose religious character has been better, need to be maintained while those who have not must be evaluated every week and always guided by the teacher concerned."

Based on the results of observations that researchers saw directly at Community Learning Activity Centre Bhakti Luhur, it appears that the head of Community Learning

Activity Centre provides guidance to students about the importance of morals. The guidance is usually done on Friday. Based on the explanation above, it can be understood that the evaluation stage of religious character formation at Community Learning Activity Centre Bhakti Luhur is done by gathering teachers to conduct an evaluation every two weeks. The evaluation is carried out on students when students have good religion then it is maintained and if students are very low in having religion then students will be guided by Islamic Religious Education teachers. The evaluation stage is also carried out to find out the religious character of students and the desire of students not to drop out of school.

Religious character is a basic value that should have been introduced to children from home to Community Learning Activity Centre. The religious character of students at Community Learning Activity Centre Bhakti Luhur who are vulnerable to dropping out of school after the process of internalising the values of Islamic Religious Education can be described as follows:

a. Pray before and after doing work

This is as stated in the interview with the Head of Community Learning Activity Centre Bhakti Luhur as follows:

"Yes, students must recite *asmaul husna* and short *surah* every night after Isha prayer before lessons. Then always pray at the end of the lesson, in which case the teacher provides guidance and guidance to students."

This is reinforced by a statement from the Islamic Religious Education teachers at Community Learning Activity Centre Bhakti Luhur who stated that:

"In our place, there is a habit before teaching and learning activities. There is a prayer activity so that students are accustomed to it before doing something and after the teaching and learning activities," he said.

do something do a prayer activity. So, these activities have become a habit for students." This statement was reinforced by a learner at Community Learning Activity Centre Bhakti Luhur who stated that:

"I carry out activities, before carrying out activities we always pray first so that the activities run smoothly."

Based on observations made by researchers by looking directly at Community Learning Activity Centre Bhakti Luhur, it is known that students read prayers before starting the lesson. Based on the explanation above, it can be understood that at Community Learning Activity Centre Bhakti Luhur there is already a regulation that students are accustomed to reading prayers before and after lessons.

b. Observance of celebrating religious holidays

Celebration of religious holidays is an annual activity that all members of Community Learning Activity Centre Bhakti Luhur Madiun Regency always commemorate. This is as stated by the Head of Community Learning Activity Centre Bhakti Luhur as follows:

"At Community Learning Activity Centre Bhakti Luhur, there are always activities to celebrate religious holidays, such as maulid nabi, Israj Miraj, and several other religious holiday celebrations whose activities are carried out in the mushola and followed by all Community Learning Activity Centre members, especially students."

This is reinforced by a statement from the Islamic Religious Education teachers who stated that:

"Celebrating religious holidays is also done at Community Learning Activity Centre. For example: the special day of the prophet's maulid and Israj Miraj. We will gather in the *mushola* and celebrate with the learners. Usually, an activity committee is formed in which all elements in the committee are carried out by students. The head of Community Learning Activity Centre and the teachers are only coaches and mentors."

Based on the explanation above, it can be understood that at Community Learning Activity Centre Bhakti Luhur, activities to celebrate religious holidays are carried out, where the committee organises these activities from students and the place to carry out these activities is the *mushola* owned by Community Learning Activity Centre.

c. Obedience to worship supported by the availability of worship facilities

The place of worship facility is the most important place for religious activities. Based on the results of observations made by researchers, at Community Learning Activity Centre Bhakti Luhur there is a *mushola* as a place of worship. Apart from being a place of worship, the *mushola* is also used to celebrate religious holidays.

d. Harmony between Community Learning Activity Centre members

Living in harmony is an attitude or trait of a person to give freedom to others while maintaining norms, ethics in common life. In Community Learning Activity Centre Bhakti Luhur, the formation of harmony is not only carried out through Islamic Religious Education learning but also through daily activities. Based on the results of observations made by researchers by looking directly at Community Learning Activity Centre Bhakti Luhur, among students, teachers, Head of Community Learning Activity Centre and other elements in Community Learning Activity Centre, there is a form of mutual respect between fellow Community Learning Activity Centre members. When meeting with elders or peers, they greet each other. Based on this explanation, it can be understood that in Community Learning Activity Centre Bhakti Luhur, an attitude of mutual respect and harmony among Community Learning Activity Centre members has been developed.

In connection with the process of internalising the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur, it is hoped that the effort will be more effective.

It can also be used to prevent children from dropping out of school. This is because Bhakti Luhur is vulnerable to dropping out of school in Community Learning Activity Center. The attitudes and behaviour of students who are prone to dropping out of school after the process of internalising the values of Islamic Religious Education can be described as follows:

"After attending Community Learning Activity Centre Bhakti Luhur and being counselled by my teachers, I became enthusiastic about going to school again. Inshallah, I have to go to university."

The results of interviews with other students at Community Learning Activity Centre Bhakti Luhur are as follows:

"I dropped out of school because of uncontrolled promiscuity, which led to an out-

of-wedlock pregnancy and after I dropped out of school I felt embarrassed when meeting friends and stressed. However, after entering Community Learning Activity Centre Bhakti Luhur and receiving a lot of religious guidance, I became more aware of the importance of education for my own future. I am excited to go back to school."

Learners at Community Learning Activity Centre Bhakti Luhur as another informant also said:

"Education is important and I have aspirations like most people. I used to feel tired of going to school and would help my parents work as a farmer. However, after being directed by the teacher about the importance of school and I felt comfortable because of the various religious activities at Community Learning Activity Centre, it made me want to finish school again."

The environment of promiscuity is also a factor that causes adolescents to drop out of school. If the association is not well controlled, then adolescents easily fall into the wrong association, thus deviating their behaviour in a negative direction which impacts the adolescent's personality. The results of interviews with other students said that:

"I socialise every day with my peers who are no longer in school, so I also become lazy, rarely go to school, often skip school because I want to meet my friends quickly to chat together while playing cards, finally I also dropped out of school. However, after entering Community Learning Activity Centre Bhakti Luhur and receiving guidance to be more disciplined, diligent in worship and stay away from things that damage faith, I realised that I had to change for being better. I have to finish school at Community Learning Activity Centre Bhakti Luhur."

From the interview with the head of Community Learning Activity Centre Bhakti Luhur, it was stated that:

"Education is crucial to determine the direction of the future because with education we can choose and determine how we will be in the future, we can solve problems with the right solutions, and not only that, with education we will be able to provide examples and motivate others. Therefore, you and all staff and teachers are committed to educating, fostering and assisting children at Community Learning Activity Centre Bhakti Luhur until they can complete their education at this Community Learning Activity Centre."

In relation to some of the information above, it can be seen that the process of internalising the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur has succeeded in preventing students from dropping out of school. Learners increasingly have an awareness of the importance of worship, one of them is through studying until graduation. This is one aspect of religious character of the learners. In addition, the internalisation of Islamic Religious Education values to form the religious character of students at Community Learning Activity Centre Bhakti Luhur has achieved several objectives set, including to develop the potential of the heart/conscience/affective of learners as humans and citizens who have cultural values and national character, develop habits of praiseworthy behaviour of learners and in line with

universal values and religious national cultural traditions, instill leadership and responsibility in learners as the nation's next generation, develop the ability of learners to become independent, creative, and nationalistic-minded human beings, and develop the ability of learners to become independent, creative, and nationalistic-minded human beings, to develop learners' habits of behaviour that are commendable and in line with universal values and the nation's religious cultural traditions, to instil a spirit of leadership and responsibility in learners as the nation's next generation, to develop learners' abilities to become independent, creative, and nationalistic-minded human beings, and to develop the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality.

CONCLUSIONS

The process of internalising the value of Islamic Religious Education in shaping religious character in vulnerable children dropping out of school at Community Learning Activity Centre Bhakti Luhur Dolopo Madiun in addition to shaping the character of students, is also expected to be used to prevent dropping out of school in students. The process of internalising the value of Islamic Religious Education is carried out through three stages: planning, implementation and evaluation. Planning is done by preparing lesson plans, syllabus, and report cards by Islamic Education teachers and supported by other teachers. The implementation of the process of internalising the value of Islamic Religious education is carried out by getting used to carrying out Isha prayers in congregation in the Community Learning Activity Centre *mushola*. Learners are also involved in commemorating religious holidays that are celebrated regularly at Community Learning Activity Centre. Learners are appointed as event committees, and teachers and the head of the Community Learning Activity Centre accompany them. In addition, teachers also provide exemplary attitudes which include: responsible, honest, patient, and so on. This behaviour aims to be emulated by students. Exemplary behaviour is also reflected in the attitude of teachers who remind learners a few hours before learning begins to arrive on time. In line with exemplary behaviour, habituation is also carried out through congregational prayers and activities to commemorate religious holidays regularly. This habituation is carried out so that students can continuously and consistently carry out their life goals based on religious principles. The process of internalising the value of Islamic Religious Education to form the religious character of students at Community Learning Activity Centre Bhakti Luhur has succeeded in preventing students from dropping out of school. Learners increasingly have an awareness of the importance of worship, one of them is through learning until graduation.

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