




Internalization of Religious Character in Biology Learning (Case Study at SMPIT Qurratta A'yun Ponorogo)

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Abstract— Researchers conduct research in SMPIT Qurrata A'yun Ponorogo, a civilization school that combines sciences and Islamic religion with a school model that is able to integrate *qouli* knowledge and *kauni* become one unit in learning. This study uses a qualitative approach, a case study type and data collection techniques through interviews, observation and documentation. Data analysis used descriptive techniques by using data reduction flow, presentation, and conclusion. The results of the study at SMP IT Quratta A'yun Ponorogo show that religious character values are internalized through religious activities and self-development through tahfidz Qur'an, and other religious activities. The steps used in internalizing religious characters in biology learning have three stages, namely: the value transformation stage, the value transaction stage, transinternalization of values. It is expected that biology teachers will always maximize their learning activities by inserting the Al-Qur'an and Hadith in the biology learning process.

Keywords: Religious Character, Internalization, Biological Learning

1. INTRODUCTION

Internalization of religious character is one of the important themes in education. Internalization of religious character is an effort to deepen religious values that must be instilled in every human being in order to produce human beings who are virtuous and in accordance with religious teachings (Bali & Fadilah, 2019), a deep process of appreciation, mastery of religious values combined with comprehensive pedagogical values, the purpose of which can reflect a good personality or good student character.

Religious character is developed as one of the obedient attitudes and behaviors in carrying out religious teachings, behaving well, guarding speech or actions. With the development of the world of education which is inseparable from the increasing science and technology (Science and Technology), in this modern era, humans are racing to create innovative technologies. Education is an important part of the progress and prosperity of the people, nation and state. However, modern society is increasingly abandoning noble cultural wisdom, which is a condition of noble character that is unique to Indonesian's (Industri et al., 2018).

The rapid development of science and technology also has its own impact on the nation's children, for example in Indonesia we often encounter teenagers who consume liquor, smoke, access pornographic content, fight, drugs, cheat on a large scale at school and many other records . about the decline of the character of the nation's children (Muhammad Candra Syahputra, 2021). The erosion of the nation 's morals, especially in the teenage years it is inevitable, with the help of Technology to maka

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information dissemination unlimited, thus giving the general public access to a lot of inappropriate information, anytime, and anywhere .

This also makes it easier for teenagers to violate norms and religion. There are lots of cases of juvenile delinquency in big cities, one of which is in Ponorogo, the recent delinquency that occurred was a 14-year-old student harassing her by stealing breasts and even the video that was viral on social media and became a well-known topic of conversation The perpetrator is still in junior high school. The main thing that triggers these students to abuse is often accessing pornographic content (Endra Kurniawan, 2021).

According to *Very Well Mind* , average age exposed to pornography was a 14 year old teenager. However, there are also reports that say children over the age of 12 have started watching pornographic videos . From the KOMINFO statistical data written in July 2022 there were 1,086,896 access to pornography (Kominfo, <https://kominfo.go.id/statistik>). Based on the data above, this is a failure of education in Indonesia, a lack of cultivation of religious character. Therefore, the quality of education needs to be considered by all parties, especially those involved in education, one of which is how teachers apply habituation and also provide examples to students in religious character skills (Sularmi et al., 2020), because civilization will continue to develop and the quality of a country is very dependent on the quality of education. next generation (Ikhwan & Qomariyah, 2022).

The Qur'an shows the importance of knowledge and also emphasizes that the only source of knowledge is Allah SWT. Therefore, according to the Qur'an, science and religion are two coexisting entities. Science is basically related to how to systematically find out about the universe, so that science does not only master a collection of knowledge in the form of facts, concepts or principles, but also a process of discovering collections about the life of creatures and nature which are obtained in certain ways. The science that plays an important role in life and is very closely related (Saputro, 2017) to the problems above is biology, biology is an applied science that studies all aspects of living things , in this case, m akna biology can be transferred to all aspects of human life in general, so it is important for students to learn biology from an early age (Faizal, 2020). From this it can be concluded that the above problems are related to biology which studies reproductive biology, which needs to be internalized into a religious character so as not to fall into values that are not in accordance with Islamic teachings. Based on the explanation above.

This research is at SMP IT Qurrota A'yun Ponorogo because this school is a civilization-based school of Islamic education where the school has the principles of worship based on Islamic sharia rules, so that it is in line with this research, where this research will discuss the internalization of religious character in biology subject. Given that we are now entering an era of increasingly rapid technology, it is very important for the world of education to continue to improve the quality of its students, especially education at the junior secondary level as the nation's successor and to reach the golden generation in 2045.

2. METHODS

This type of research is field research with a phenomenological approach based on a phenomenon that occurs or something experienced by the research subject . This study uses a qualitative approach, a case study type . Data collection techniques through

interviews, observation and documentation. Data analysis used descriptive techniques by using data reduction flow, data presentation and conclusion. The technique of checking the validity of the data is by means of triangulation, namely triangulation with sources, triangulation with methods and triangulation with theory. Hold research: (a) pre-field stage, by choosing a location, (b) field research work, and (c) writing reports.

3. RESULTS AND DISCUSSION

1. How are the values of religious character internalized in Biology Learning at SMPIT Qurrata A'yun Ponorogo

The values that are internalized to form the religious character of students at SMPIT Qurrata A'yun Ponorogo are by internalizing the *Illabiyah* values and *insaniyyah* values, namely by internalizing the values of the *Illabiyah religious character*, it is expected that students can have a personality that always believes and fears Allah, carries out orders and stay away from Allah's prohibitions, especially in biology learning. Then with *insaniyyah* values it is hoped that students will have character such as being respectful, honest, polite, having a high social sense and *Ukhuwah Islamiyyah*. In accordance with the vision and mission of SMPIT Qurrata A'yun Ponorogo excelling in Islamic personality, optimal achievement, independence, environmental culture and global insight.

a. Divine Value

Divine values are very important to be internalized in learning. Because the *divine values* that have been instilled in students will form the character of religious students who will benefit themselves and the surrounding environment. With the internalization of Divine values in learning biology, this is in line with Zayadi's theory. *Divine* values include (Zubaedi, 2015, p. 73):

- 1) *Faith*, which is an inner attitude full of trust in God. In biology learning, the value of faith can be shown by believing in the existence of God, speaking verbally and practicing God's commands with deeds. Based on the findings in biology learning at SMPIT Qurrata A'yun Ponorogo, the value of faith is internalized from praying before and after learning. In addition, Puri's mother as a biology teacher always gives advice to children with the aim of making them feel enthusiastic in learning, with the contents of the advice that emphasizes Allah SWT, this divine value functions as a basic value of faith, which needs attention.
- 2) *Islam*, namely the nature of piety to Allah, believes that everything comes from Allah. Islamic values which mean obedience to Allah wherever he is, based on the results of observations made at SMPIT Qurrata A'yun Ponorogo Islamic values are internalized through religious activities at school, such as congregational midday prayers, students are even trained to become prayer priests and lead remembrance alternately.
- 3) *Ihsan*, namely the deepest awareness that Allah is always watching over us in any circumstances and wherever, the value of *ihsan* that is internalized is the Duha prayer which is done in the morning during the first break, this Duha prayer from school is highly recommended but not required, this is where how to form *ihsan* values for students, always realize when they don't perform Duha

prayers, let's say that Allah is always watching over us. so that students realize and remember that God is great.

- 4) *Taqwa*, namely the attitude of carrying out orders and avoiding Allah's prohibitions, in biology learning at SMPIT Qurrata A'yun Ponorogo, the value of taqwa is shown by the fear of Allah besides that through the advice given by the mother puri that Allah is all-seeing, the importance of honesty and not doing anything cheating when carrying out exams, even for students who are motivated to fear Allah more than the teacher so Mrs. Puri always emphasizes that cheating in learning or during exams is not a dishonorable act because honesty is far more important.
- 5) *Ikhlas*, namely a pure attitude in behavior and selfless deeds, solely expecting the pleasure of Allah. The value of ikhlas that is internalized at SMPIT Qurrata A'yun Ponorogo is like when students do something good with the intention of getting a reward or the pleasure of Allah, such as setting aside their money to give charity and helping others sincerely without strings attached, and also when doing assignments not because they are forced to but because sincere . In this case SMPIT Qurrata A'yun Ponorogo highly upholds Islamic law in order to form an Islamic character.
- 6) *Tawakal*, which is an attitude that always relies on Allah, with full hope in Allah. Tawakal also means not being disappointed and sad about whatever God's decision is in learning, which is like when students surrender to God while waiting for exam results. Mrs. Puri as a biology teacher always emphasizes that honesty is the main thing so that it shapes the mindset of students to take exams honestly according to their abilities and efforts so that whatever grade they get they will receive because the most important thing is that they have done the main point, namely taking the exam honestly.
- 7) *Gratitude*, namely gratitude for the gifts that God has given, at SMPIT Qurrata A'yun Ponorogo is when students are able to be grateful for what they have, the process of internalizing the value of this gratitude is like when said by the deputy head of student affairs regarding social activities about poverty, in which students are invited to directly help people in need, help reduce and resolve related problems, namely by giving alms setting aside their pocket money to help others, so this evokes a feeling of always being grateful for what owned, that there are still many people around who lack and need help. This is instilled by the vice president of student affairs, so that students always feel grateful. And for biology learning activities in class Mrs. Puri always advises that students are able to be grateful for whatever they get, for example the results of exams in class, moreover the results of these exams are carried out with honesty. This is the importance we must continue to be grateful.
- 8) *Patience*, namely the inner attitude that grows because of awareness of the origin and purpose of life, namely God. In learning biology, Mrs. Puri always gives an example to children with patience, as she does when teaching, she explains gently and patiently to children. This also teaches children to get used to the religious character of being patient.

Internalizing the *Divine values* that are embedded in students' souls will make students always feel that God is watching over all their actions and behavior in learning. So that by getting used to this attitude, students will get used to it and become a character that is inherent in their lives when they grow up. When religious character values are embedded in students, students will understand and

understand by themselves what consequences will be obtained even though no one knows either the teacher or their friends. But these students will realize the consequences of what they do will be held accountable both in this world and in the hereafter because students have understood that Allah is always watching over him. In essence, students will be careful and responsible in upholding the mandate of whoever and wherever he is.

b. Insaniyyah Value

Learning is a process that contains a series of implementations by teachers and students on the basis of ongoing interactions. In learning biology there are values related to fellow human beings which contain manners. So as to make people know, understand, the nature of their own human values so that they can provide changes in the behavior of students. In this regard, it is necessary to internalize Insaniyyah values in the learning process. The following are the values listed in *insaniyyah values* (Zubaedi, 2015, p. 95):

- 1) *Friendship*, namely the feeling of compassion between fellow human beings. At SMPIT Qurrata A'yun Ponorogo the value of friendship is internalized in the *first way*, connecting the ropes of affection both between students and students towards teachers. As with tarhib activities in the morning, the teacher must come early to greet or shake hands with students who have just arrived, greet and greet, ask news and so on. This activity was also carried out when starting biology learning, namely the activity began with three stages; greetings, asking news, and giving morning advice. the *second*, namely friendly relations with the student's guardian, where at the time of new learning there will be a meeting between the school and the student's guardian, aiming not to be separated from communication between the school and the student's guardian, which will greatly facilitate communication.
- 2) *Al-Ukhuwah*, namely the spirit of brotherhood. The spirit of Islamic brotherhood is raised in biology learning at SMPIT Qurrata A'yun Ponorogo, with mutual trust in fellow Muslims in learning like Ukhuwah Islamiyah students. This is also carried out by giving advice and asking for news every morning before starting. Learning this activity is a mandatory activity. Apart from that, this ukhuwah value is also realized by helping others in need with *one day one point activities*, namely the activity of setting aside pocket money per week, the proceeds of which will be donated to people in need, as well as students directly involved in helping this activity.
- 3) *Al-Musawah*, namely the view that the dignity of all human beings is the same. The meaning of al-Musawah is that students feel they have the same rights and obligations to all God's creatures, so there are no gaps. To realize this al-musawah, SMPIT Qurrata A'yun Ponorogo has a *natural tafaqul program*, namely a program to care for plants in the school environment and also *one day one point* of charity for the less fortunate, or a poverty crisis. This of course aims to make us aware that we have the dignity of fellow human beings and other creatures are the same.
- 4) *Husnu Dzān*, namely being kind to fellow human beings, to oneself, others and to God. In biology learning, the value of khusnudzon is raised when a student sees his friend cheating, he will reprimand the friend and his friend will change and not repeat the cheating behavior, but if his friend does it again, the student will report it to the teacher.

- 5) *Amanah*, that is to be trusted. The value of trust can be shown by students being able to maintain trust in the form of obeying the prohibitions of the teacher and students being honest in learning, especially when carrying out exams while the value of trust is internalized in learning biology at SMPIT Qurrata A'yun Ponorogo by forming a learning contract which is arranged at the beginning of learning semester one this is to train students to be trustworthy in complying with the learning contract that has been mutually agreed upon at the beginning of learning, the existence of sanctions for those who violate it is also a tool to maintain a trustworthy attitude of students.
- 6) *Qawamiyah*, namely the attitude of not being extravagant. The qawamiyah value means not being stingy or stingy in using wealth. This is internalized at SMPIT Qurrata A'yun Ponorogo inviting students to set aside money so that students are demanded not to be wasteful because some of the money will be set aside to help others .
- 7) *Al-munafikum*, namely the attitude of believers who have a great willingness to help fellow human beings. Willingness of students to pay attention to the environment around them. Apart from that, at SMPIT Qurrata A'yun Ponorogo there is an internalization of qurbani, so students participate in helping this activity.
- 8) *insaniyyah* values described are very important to be internalized in the school environment and in biology learning, besides that it is hoped that by internalizing these insaniyyah values it is able to make students have a religious character and become *agents of change in the* midst of the depravity of societal morals.
- 9) Internalization of religious character in divine and *insaniyyah values* is expected to be a shield in facing the rapid development of this era.

2. What is the process of internalizing religious character in biology learning at SMPIT Qurrata A'yun Ponorogo

a. Steps to Internalize Religious Character

SMPIT Qurrata A'yun Ponorogo carries out the process of internalizing religious character values to students. The process of internalizing this value is carried out both in learning and outside learning, namely with religious activities in schools. The steps used in the context of internalizing religious character at SMPIT Qurrata A'yun Ponorogo are in accordance with Muhaimin's theory. In the process of internalizing values according to Muhaimin (Muhaimin et al., 2004, p. 301) there are several stages in internalizing these values:

1) Value Transformation Stage

At this stage of value transformation the teacher only informs good and bad values to students who are solely verbal communication. Based on the findings of researchers at SMPIT Qurrata A'yun Ponorogo, in practice at this school there is an Tamsiah program, which is a routine activity for teachers to convey motivation and directions regarding the formation of morals. Furthermore, in learning biology the teacher also gives advice and directions to students before learning begins. This advice and direction is conveyed communicatively to students even though this advice and direction is already in religious learning at the school.

2) Value Transaction Stage

The value transaction stage is the value internalization stage where students and teachers interact with one another. Namely the stage of values education by carrying out two-way communication or interactions between students and teachers that are reciprocal interactions. If at the transformation stage the communication is still in the form of one way, namely the teacher is active, but in this transaction teachers and students both have an active nature. This value transaction stage is implemented at SMPIT Qurrata A'yun Ponorogo where educators are given the responsibility to bring authority as role models for their students. In learning biology, the teacher as a role model must first set an example before giving advice to students, an example of this value transaction stage is the implementation of tahfidz Qura'an which activities are carried out every Friday morning, where the teacher and students each have obligation to add to the memorization of the Qur'an. From the description of the data above, we can see that in the value transaction stage, teachers and students both have an active nature, the teacher does not only provide information between good and bad grades but rather in the form of examples of practice and students are asked to give the same response, namely accept and practice values.

3) Value Transinternalization Stage

This stage is much deeper than just a transaction. In this stage the teacher's appearance before students is no longer a physical figure, but a mental attitude (personality). Therefore it can be said that in this transinternalization is communication and personality, each of which is actively involved, then the transinternalization process starts from the simple to the complex, starting from:

a. *Receiving.*

Listening is the activity of participants to be willing to accept a stimulus in the form of new values that are developed in an affective attitude. The first step taken by Mrs. Puri as a biology teacher in learning is to internalize the value of faith, with instructions for students to pray before starting learning. Then the students accepted the direction and prayed, then the madam puri gave advice at the beginning of the lesson, this advice was in the form of divine and insaniyyah values. The process of *receiving* or listening has been applied in learning biology, namely by giving advice when learning biology in class.

b. *Responding.*

Responding, namely the willingness of participants to respond to the values they receive and to the stage where they have satisfaction to respond to these values. In learning biology, the process of responding as a response to the value received by students is the presence of students' understanding of the stimulus given by the teacher. The response from students to the values conveyed by the teacher is that students can receive advice or messages from the teacher. In other words, the process of responding or responding has

been implemented in biology learning , namely students can receive messages or advice conveyed by the teacher in classroom learning .

c. *Valuing.*

In the process of giving grades, students are able to give new meaning to the values that appear with the criteria of values that are believed to be true. In this process, students begin to apply values and students believe in the correctness of the values given during the learning process. In the process of giving this value, students begin to believe in the truth of the new values that are internalized, students even begin to try to apply these values in learning , for example, such as Islamic activities carried out by students such as covering the nakedness for women and maintaining views for men.

d. *Organization of Values.*

Organizing values, namely the activities of participants to regulate the enactment of a value system that they believe to be the truth in their own personality behavior so that they have a value system that is different from other people in biology learning in class. to pray before studying, admonish other students who make learning not conducive, be able to give advice to friends or other students and also pray after learning ends as a form of student gratitude for having finished carrying out learning that day.

The student's activity to regulate the application of the system that he believes is true in learning is by advising other students who cheat when carrying out exams as a form of student awareness that cheating is something that is not true and these students already believe in this so that they are able and dare to advise other students or friends.

In learning biology at SMPIT Qurrata A'yun Ponorogo students have been able to organize values as in student activities in class.

e. *Value Characteristics (Characterization By A Value Or Value Complex)*

Characteristics of values in biology learning, namely by getting used to the true values that are believed and have been organized in personality behavior so that these values have become the character or personality of students that cannot be separated from student life. This personal value in Islam is called persistent belief/faith that is difficult to shake in any situation.

This was conveyed by the deputy head of student affairs. He said that when the student already has a strong character, the student will not be swayed in character, so in any activity the student will focus on good things, in learning and outside of learning.

In learning biology, the characteristics of values have been achieved where students have been able to get used to the true values that are believed and have been organized in the behavior of the student's personality so that it becomes a student's character or personality that cannot be separated from student life.

b. Religious Character Internalization Method

The method used in the context of internalizing religious character at SMPIT Qurrata A'yun Ponorogo is in accordance with the moral education

technique delivered by Ahmad Tafsir, there are 4 techniques in moral education that are taught using the internalization method which concludes as follows:

1. Exemplary

This modeling method or technique has a high success rate in shaping students' morals and social development. This modeling is divided into two, namely accidentally and intentionally, things that are not intentional, namely learning or knowledge, sincerity, patience and leadership, this is accidentally exemplified by the teacher who is then emulated by his students. Deliberate example as explained by the vice president of student affairs regarding the development of social morals, namely inviting children to be directly involved in overcoming the poverty crisis, which will indirectly embed the character of *Al-munafikum*, namely the attitude of helping others. This is of course well internalized.

2. Habituation

Habituation is a coaching effort to practice goodness, from small things that Mrs. Puri instills as a biology teacher, namely praying before learning, always reminding her students to always cover their genitals in accordance with Shari'ah, keeping their distance from the opposite sex as well as reprimanding male students. if you behave less well, and also help others, do good to each other. this will eventually form a habit in children.

For the habituation that is carried out at SMPIT Qurrata A'yun Ponorogo there is a Qur'an hafidz program, namely the activity of memorizing the Qur'an which is carried out on Friday morning, which will be coached by qualified teachers. This activity has also been contested at the Java level. east.

From the above activities it was quite successful in familiarizing children to become Islamic individuals, from small to big things.

3. Rule Enforcement

Enforcement of rules is the first aspect issued by the school in an effort to develop a more conducive and orderly environment, at the SMPIT Qurrata A'yun Ponorogo school it has enforced the rules that have been made, from mild to serious violations there are already rules. These rules have several levels, namely the first is a warning, the second is suspension and the most severe is expulsion from school.

4. Motivational

This motivation is an inner process that is influenced by environmental factors, this motivational stage the teacher is able to provide directions to teachers and students whose goal is to be better in the future, there is a special program from the school, namely daily debriefing, not only advising but providing good motivation where the goal is to make students religious character.

The strategy in this method of cultivating religious character has the meaning to act every effort to achieve goals, is linked to the learning process (Rohmad et al., 2018). Of the 4 techniques above, SMPIT Qurrata A'yun Ponorogo has implemented them well. This is evidenced by interviews that have been conducted at school by researchers.

3. How to Internalize Religious Character Solutions in Biology Learning at SMPIT Qurrata A'yun Ponorogo

Solutions of the problems that exist at SMPIT Qurrata A'yun Ponorogo are internalizing religious character, by selecting and training competent human resources and increasing literacy related to internalizing religious character and conducting study guidance for students and teachers.

5. CONCLUSION

Based on the results and discussion above, it is concluded that the research results shows that:

1. Internalized religious character values are Ilahiyyah values and Insaniyyah values. Divine values that are internalized in biology learning include: Faith, Islam, Compassion, Taqwa, Ihlas, Tawakal, Gratitude, and Patience. Internalized insaniyyah values are: Friendship, Al- Ukhuwah, Al-Musawah, Al-Adalah Husnu Dzan, Tawadhu, Amanah, Ifah or Ta'aruf, Qawamiyah, and Al-Munfikun.
2. The steps used in internalizing religious character in biology learning have three stages, namely: 1) The value transformation stage. 2) value transaction stage. 3) the value transinternalization stage. The methods used in internalizing religious character in biology learning at SMP IT Quratta A'yun Ponorogo are: 1) Modeling 2) Habituation 3) Law Enforcement 4) Motivating.
3. The solution to internalizing religious character is selecting and training competent human resources and increasing literacy related to internalizing religious character and conducting study guidance for students and teachers.

Based on the research conclusions above, the researcher hereby provides advice to several parties:

4. SMP IT Quratta A'yun Ponorogo educational institution so that teachers and employees in the school environment always maintain religious character values which are always internalized through religious activities and self-development through tahfidz Qur'an, and other religious activities,
5. It is expected that biology teachers will always maximize their learning activities, for example by inserting the Al-Qur'an and Hadith in the biology learning process because learning about reproduction material is very closely related to future generations.
6. For other researchers to be able to conduct a more in-depth study of the internalization of religious character in biology learning so as to obtain suitable biology theory and material to become a reference for other biology educators so that they are able to perfectly internalize the value of religious character in biology learning.

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