

# Internalization of Worship Values Based on Student Discipline Habits at MIN 2 Boyolali

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## Abstract

This research aims to determine the internalization of religious values based on students' discipline habits. This research is a qualitative research. The subjects in this research were Islamic Religious Education Teachers, madrasa heads, student guardians and students of MIN 2 Boyolali. This research was conducted at MIN 2 Boyolali from October to December 2023. This data was obtained by observation, structured interviews, and documentation as well as relevant literature results. Data analysis uses the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and drawing conclusions. The results of the research show that the habit of internalizing the values of worship is based on the habit of discipline through tahfidz, Friday prayers and midday prayers in congregation. Meanwhile, there are internal supporting factors, namely student interest, student awareness and students' innate characteristics, all of which support the internalization of religious values based on disciplined habits. And external factors in the form of environmental and community conditions. Meanwhile, the inhibiting factors are children's lazy habits, the influence of peers and busy parents, so that the internalization of religious values based on students' habituation of discipline is not effective.

**Keywords:** Internalization of Values, Worship, Discipline, Congregational Prayer.

## Introduction

Discipline problems are still a fairly widespread problem in life. In general, discipline is part of mental training and the character so that all a person's actions are in accordance with the applicable rules. Therefore, the study of discipline is also a concern for experts. Discipline is seen as a condition that is created and formed through the process of a series of behaviors that demonstrate the values of obedience, compliance, loyalty, regularity or order. These values have become part of the behavior in his life. This behavior is created through a development process through family, education and experience (Ma'ruf, 2018). Based on this opinion, we understand that discipline is something that is integrated within a person. In fact, discipline is something that is part of a person's life, which appears in daily behavior patterns.

Discipline occurs and is formed as a result and impact of a long coaching process which is carried out from within the family and continues in education at school. In the context of religious education taught in schools, there are things that are closely related to discipline. According to Hasan Langgulung, the five daily obligatory prayers at certain times can form strong discipline in a person. This is almost the same as what was expressed by Zakiah Daradjat, that the five daily prayers are an exercise in developing personal discipline. Obedience to perform prayers on time, fosters the habit of regularly and continuously performing them at the appointed time. In connection with the above, the application of discipline in daily life begins with personal discipline and personal discipline is influenced by

two factors, namely internal factors and external factors (Haryuni et al, 2013). Internal factors involving oneself mean that the discipline that arises is due to awareness (Noviati et al, 2019).

Related to this statement, in this era where everything is possible, there are many problems that are often discussed by many people, namely problems related to students in particular. This is because students are at a young age who need guidance and assistance. If the living environment is less supportive of development, for example an unstable family condition (broken home), or many things related to delinquency, this will also affect the children's souls. If the religious atmosphere is related to the religious values that children rarely encounter, then it is very possible that children will follow their life incorrectly. Apart from behavior, people will imitate what they see, while when they see something that is not good, moral problems or decadence will occur.

Islam views that education must be based on and oriented towards the formation of human beings, both in their function as servants of Allah and as Allah's caliphs on earth, because of the existence of humans as servants of Allah as well as representatives of Allah on earth. The function of humans as servants of Allah has been explained in the Al-Qur'an, Surah Adz-Dzariyat verse 56. This means: I did not create the jinn and humans except to worship Me. Instilling discipline in students at madrasas is a must, considering that it will shape their personality. Written and unwritten discipline that must be obeyed by all students within the scope of the madrasah.

However, the reality on the ground is that cultivating students' habit of discipline in worship is not easy. Limited time allocation at school. Lack of human resources to spend time guiding students. As the development of education progresses, discipline has not yet fully formed the character/values of worship for students. There are many influencing factors so that students do not fully understand the Islamic values in supporting student discipline in worship.

The aim of this research is to determine the extent of internalization of the values of worship through students' habituation of discipline. Applying the values of discipline and independence to students is the most important thing to teach as the successor future generations in order to shape children's behavior in carrying out their roles in everyday life. The character values instilled are discipline, honesty, responsibility, sincerity, tolerance, mutual respect and care for the environment. Meanwhile, the internalization of Islamic values is to shape attitudes and behavior according to (Hakim, 2012) that the process of internalizing Islamic values is carried out using the habituation method, fostering a sense of awareness in students, and also obeying existing rules at school. Furthermore (Rohmah, 2019) states that the internalization of Islamic educational values is carried out formally in subjects and informally in all activities at school.

## Method

This research uses a qualitative approach. The qualitative approach aims to understand the phenomena experienced by research subjects, for example, behavior, perception, motivation for action, etc. (Rukin, 2019). This researcher will describe the internalization of religious values based on students' habituation of discipline. This research was conducted at MIN 2 Boyolali in December 2023 with the informants in this research being the school principal, PAI teachers, student affairs officers and students. The data in this research was obtained through observation, structured interviews and documentation as well as relevant literature results. Data analysis uses the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data

presentation, and drawing conclusions. With this interactive analysis technique, the analysis process starts from data collection and continues until all the data is collected (Miles et al, 1984).

## Results

### ***Worship Values Based on Disciplinary Habits of MIN 2 Boyolali Students***

Based on research findings that have been carried out by researchers, namely observations at MIN 2 Boyolali. This research discusses the discipline of MIN 2 Boyolali students. This interview is of course used for learning and increasing insight into student discipline. A PAI teacher is someone who has responsibility for achieving educational goals as stated in the school's vision, namely "Creating students who are Islamic, have noble character and are skilled". To create graduates who have noble character and improve discipline skills in schools, various efforts are needed. As is done by PAI teachers at MIN 2 Boyolali, namely providing guidance to students through religious activities, disciplinary motivation, and direction starting with the role of PAI teachers in fostering these morals within themselves or in carrying out disciplinary activities.

The PAI teacher explained in an effort to foster a culture of discipline among students. Efforts made by teachers include preparing school programs such as Islamic activity programs, so that students know the values of worshiping teachers, friends, homeroom teachers, and so on. Apart from the Islamic activity program, teachers also have other programs such as developing student potential with academic and non-academic activities, and child-friendly learning. PAI teachers must also be able to provide implementation of improving the quality of education, open communication with other teachers to participate in developing students. Apart from running all the programs, PAI teachers also evaluate the programs that are already running with a program called "SIGAP" This program aims to evaluate programs that are already running and to receive input on ideas about programs that are to develop SIGAP. Don't just evaluate the program. The PAI MIN 2 Boyolali teacher also implemented the internalization of student worship values in each class by preparing prayer & TPQ activity books to create discipline for MIN 2 Boyolali students. Internalization of the values of Worship in instilling students' disciplined attitudes through school culture which must be obeyed by students and has consequences according to their class level. Why should it be made into a school culture, because the discipline of worship is very important to instill at a young age so that it will be easier for them to live an Islamic life in the future.

Learning activities at MIN 2 Boyolali are the same as other school learning activities, but there is a plus, namely that they have Islamic characteristics. The arrival of the students is greeted by the picket teacher in front of the gate, before learning takes place, PAI teachers provide disciplinary guidance with the value of worship through prayer, munadhoman, asma'ul husna and murojaah tahfidz according to the class level. Based on interviews with PAI teachers, the internalization of the values of worship is based on students' habituation through tahfidz activities, Friday infaq, and congregational prayers. The activities for internalizing student habituation-based values will be explained in the table below:

**Table 1. Internalization of Worship Values Based on Student Discipline Habituation**

Internalization of Worship Value	Findings
Tahfidz	This activity of internalizing values based on students' habituation of discipline involves holding a tahfidz Al-Qur'an

	together in each class and attended by all students from 07.00 to 07.35, closing with munadhoman: daily prayer and asma'ulhusna
Friday Infaq	Internalizing the values of worship through Friday Infaq activities. Students carry out infaq to develop discipline habits through routine school activities every week
Congregational Duhur Prayer	Duhur prayer in congregation is an internalization of habitual values that students always look forward to because it will create students who are Islamic, have noble character and are skilled, in accordance with the realization of the madrasah's vision & mission.

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### ***Supporting and Inhibiting Factors for the Internalization of Discipline-Based Worship Values for MIN 2 Boyolali Students***

Supporting factors from the results of research conducted through observation, interviews and documentation methods, there are several supporting factors in internalizing the values of worship in implementing student discipline habits at MIN 2 Boyolali, namely as follows:

1. Awareness of teachers who are guided by the slogan of sincere charity, the role of the school principal, and the togetherness of teachers accompanying congregational prayers at school. Madrasahs are certain schools that have an Islamic character, so it will be easy to internalize the values of worship based on the habit of discipline.

Inhibiting factors in internalizing the values of worship in familiarizing students with discipline at MIN 2 Boyolali include the following:

1. There is a lack of land for building a mosque in the school area, because the place for congregational prayers is still using a mosque outside the school, namely the Cipto Mulyo Mosque, located about 50 meters from the madrasah.
2. The majority of parents are committed to sending their children to madrasahs on the grounds that their children will be better than their parents, so their parents are less concerned about the discipline of worship at home.

## **Discussion**

### ***Internalization of Worship Values Based on Disciplinary Habits of MIN 2 Boyolali Students***

PAI teachers in implementing student discipline processes that have the value of worship are very important in everyday life, through routine, spontaneous, exemplary and conditioning discipline. Because PAI teachers become public figures for students to become role models who aim to achieve the school's vision and mission. Teachers must always set an example in their actions and words so that there are no students who do not carry out the values of worship at the madrasah or at home. In giving an example, PAI teachers are involved in achieving elements of internalizing religious values leading to discipline, this means PAI teachers are also supervising students' achievement of competence. Achieving internalization is not only carried out by PAI teachers, but there is collaboration between the madrasah principal, teachers and parents of students. The power of collaboration is very influential in the formation of student discipline processes.

This internalization of religious values encourages PAI teachers to have the ability to adapt to the various characteristics of the students they have to face. Therefore, PAI teachers

need to have high competence, enthusiasm and commitment to carry out activities that lead to student discipline. The element of internalizing religious values based on students' discipline habits can be done by providing good discipline habits to students. In essence, teachers increase student discipline through enforcing rules when students are in the classroom, rules of conduct outside the classroom, rules of conduct during study time, rules of conduct for Dhuha and Dhuhur prayers, as well as dress code rules. PAI MIN 2 Boyolali teachers take steps to improve discipline that is more effective and acceptable to students, through the following things: 1). Be a role model by giving an example: Effectively teaching discipline to students, one way is by giving an example. Teachers must be able to be role models for their students and provide good examples, so that students will imitate these actions. For example, so that students are disciplined in entering class according to schedule, the teacher must also enter at the specified time. 2). Make clear rules, students are not disciplined not necessarily because they are naughty, naughty and so on. It is also possible that this indiscipline is caused by regulations that confuse students. So, it's not because they don't want to obey the rules but because the rules are not clear. Making the rules as clear as possible is part of the way to make students more disciplined. Avoid making rules that have multiple interpretations so that students are confused about understanding them. 3). Be consistent. The next way for students to become more disciplined is by being consistent. Apart from setting an example and being a role model. Teachers must also be able to be consistent with a rule. This means that it is not just about providing examples at certain times but is done continuously and consistently. For example, always arrive on time before class starts. 4). Be firm. Maintaining a firm attitude can also be a way to increase discipline in students. What is meant here by being firm is not always being angry and fierce towards students. Being firm means not being wishy-washy, always obeying the rules no matter what happens. Give the appropriate punishment to students who have broken the rules, not just because they don't like the student. With a firm attitude shown by the teacher, students will obey and not break the rules. 5). Collaboration with parents, through the parent student and teacher association (POMG). Forming a disciplined attitude in students is not only the task of the school, but also of parents at home. Students who are emphasized to always be disciplined at school but are free to do whatever they want at home, the results will only be in vain.

Internalization of religious values based on discipline habituation at MIN 2 Boyolali.

a). Accustoming students to discipline through the practice of dhuha and dhuhur prayers in congregation at MIN 2 Boyolali. Forming an internalization of religious values based on students' habituation of discipline is certainly not an easy thing to apply to students, seeing that the times are developing so rapidly, it makes it difficult for children to condition and educate them, so PAI teachers must be able to be proactive in educating students regarding the values of worship. So this must be done well and carefully so that all actions to form the internalization of students' religious values will be realized. Because with disciplined practice, all activities will be orderly and directed according to the vision and mission objectives of MIN 2 Boyolali, which can be achieved well. Internalizing the values of worship at MIN 2 Boyolali cannot be separated from habituation activities because with disciplined habituation, students will get used to the activities they have done. Apart from getting used to praying Dhuha & Dhuhur in the Madras environment, namely at the Cipto Mulyo Mosque, there is the hope that at home or wherever students are, they will continue to practice the prayers which are mandatory for every Muslim.

b). Accustoming students to discipline through infaq training at MIN 2 Boyolali. Madrasas certainly cannot be separated from very dominant religious activities, such as hablu minnallah wa hablu minannaas, namely the relationship between humans and Allah and the

relationship between humans and humans. As with carrying out infaq regularly in accordance with the Madras program, it is hoped that this will give rise to an attitude of caring, a high sense of solidarity towards fellow human beings. MIN 2 Boyolali teaches students to care for others, such as using their money by setting aside for other people. So, with the activities carried out by MIN 2 Boyolali teachers in the madrasah, one of the programs is to familiarize students with charity. With the aim of getting a reward and it will be good for those who invest in the hereafter.

c). Familiarizing students with discipline through Tahfidz Al-Qur'an juz 30 at MIN 2 Boyolali. The practice of muroja'ah tahfidz Al-Qur'an juz 30 at MIN 2 Boyolali includes guidance and direction from the teacher who enters the class in the first hour according to each class level. This habit is carried out every morning before starting to learn. Before entering, line up in front of the class to prepare, then enter the class reading the learning prayer followed by munadhoman asmaul husna and muroja'ah until the time limit scheduled by the curriculum. During muroja'ah, the teacher in the first hour calls the students one by one by handing them TPA and prayer activity books to carry out routine activities of memorizing verses of the Al-Qur'an according to their level. Getting used to memorizing verses from the Koran using special books provided by the madrasah.

### ***Supporting And Inhibiting Factors for The Internalization Of Religious Values Based On Student Discipline Habits At MIN 2 Boyolali***

#### **1. Supporting factors**

Awareness of teachers who are guided by the slogan of sincere charity, the role of the school principal, and the togetherness of teachers accompanying congregational prayers at school. Madrasahs are certain schools that have an Islamic character, so it will be easy to internalize the values of worship based on the habit of discipline: This means that an educator is required to guide students' attitudes and personalities so that students are able to realize the various potentials they have to become provisions for them, guide students to be able to carry out their duties so that with these achievements students can grow and develop into human beings who adhere firmly to Al- Qur'an and hadith (Syirly et al, 2022). Islamic Religious Education is a conscious, systematic effort to shape students' personalities that are relevant to Islamic teachings so that students can understand, appreciate and implement these teachings as a whole and consider the teachings. Islam as a way of life. Thus, the role of educators will influence the development of students in school. The role and function of teachers as educators must of course be implemented as a whole in schools so that students do not behave in ways that are against the teachings of Islam. Discipline is a way of forming students' attitudes in a firm manner. This firmness is interpreted as an authoritarian nature. However, it is related to several regulations that need to be obeyed by students and educators as someone who is being imitated. (Halimah, 2021). Discipline is a way of teaching to train and control students through teaching activities with various forms of behavior that are appropriate and inappropriate or that are still unfamiliar to students. The discipline in question has a long-term goal, namely the development of self-control activities where students can control themselves without being influenced by other people. (Rohman, 2018)

#### **2. Obstacle Factor**

in implementing disciplinary character education, there are several obstacles or inhibiting factors that influences the discipline of min 2 boyolali students:

Children's habit of being lazy when doing something and the habit of waking up late. The habit of waking up late is due to watching TV, playing on cellphones until late at night without parental supervision, because parents work overtime, and browser excuses because of tasks where their parents do not accompany them. Peer influence also has a big role

among students, for example studying together or doing other useful social activities, but negative influence, for example in terms of carrying out prohibited behavior such as stealing and bullying. Apart from that, it is difficult to accept individuals who have nothing in common, so they are closed off to other individuals who rarely associate with their peer group, which ultimately gives rise to feelings of envy towards friends who have nothing in common with them. Parents' busyness is also an obstacle because parents do not pay attention to their child's morals, which can be damaged due to external influences. The role of parents is very supportive and ensures that their children receive and undergo quality education. In order to understand the stages of development and learning readiness of children and follow developments and provide support for children's learning progress.

## Conclusion

The results of the study and discussion of the internalization of worship values based on disciplined habits of MIN 2 Boyolali students can be concluded as follows: that the internalization of worship values is based on disciplined habits through tahfidz, Friday prayers and midday prayers in congregation. Meanwhile, there are internal supporting factors, namely student interest, student awareness and students' innate characteristics, all of which support the internalization of religious values based on disciplined habits. And external factors in the form of environmental and community conditions. Meanwhile, the inhibiting factors are children's lazy habits, the influence of peers and busy parents, so that the internalization of religious values based on students' habituation of discipline is not effective.

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