



## INTERNALIZATION OF ISLAMIC RELIGIOUS EDUCATION VALUES IN THE BOOK OF ADABUS SULUKIL MURID IN SHAPING THE CHARACTER OF SANTRI

Ahmad Reza Fahlefi<sup>1</sup>, Muhammad Yusron Maulana El-Yunusi<sup>2</sup>, Dewi Wulandari<sup>3</sup>

Universitas Sunan Giri Surabaya, Indonesia

\*Corresponding Author: [reza.ahmad5432@gmail.com](mailto:reza.ahmad5432@gmail.com)

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### ABSTRACT

*This research is based on the negative impact of technological progress, namely the decline in character, therefore it is necessary to internalize values. This research is located at the Darul Ulum Islamic Boarding School, which is one of the Islamic educational institutions that has the characteristics of deepening the yellow book. However, he also left formal education located in Moncek Tengah Village, Lenteng District, Sumenep Regency, East Java. The purpose of this study is to find out the process of internalization and values of Islamic education in the book of Idabus Sulukil Murid and the character of students at the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school. The method used is qualitative. The place of research was carried out at the Darul Ulum Moncek Tengah Lenteng Sumenep Islamic Boarding School, Madura. The data sources used are in the form of Primary Data Sources and Secondary Data Sources. The data collection techniques used are observation and interviews. The researcher used miles, Huberman and saldana data analysis techniques, namely data condensation, data presentation and conclusion drawn. The results of the study show that the formation of the character of religious, disciplined and independent students, when internalizing the values of Islamic education in the book Risalah Adabus Sulukil Murid in the form of the values of faith, ubudiyah and akhlaq through the stages of transformation, transaction and transinternalization. The contribution of research results to scientific development is to provide empirical evidence about the importance of internalizing Islamic educational values in shaping the character of students who are religious, disciplined, and independent. This can be a reference for the development of character education curriculum in Islamic boarding schools.*

**Keywords:** Internalization, Islamic religious education, character.

## ABSTRAK

*Penelitian ini dilatar belakangi oleh dampak negatif kemajuan teknologi yakni penurunan karakter, oleh karena itu butuh adanya internalisasi nilai-nilai. Penelitian ini berlokasi di Pondok Pesantren Darul Ulum merupakan salah satu lembaga pendidikan Islam yang mempunyai ciri memperdalam kitab kuning. Namun juga meninggalkan Pendidikan formal yang berlokasi di Desa Moncek Tengah Kecamatan Lenteng Kabupaten Sumenep Jawa Timur. Tujuan penelitian ini mengetahui proses internalisasi dan nilai-nilai pendidikan islam pada kitab Risalah Adabus Sulukil Murid dan karakter santri dipondok pesantren Darul Ulum Moncek Tengah Lenteng Sumenep Madura. Metode yang digunakan kualitatif. Tempat penelitian dilakukan di Pondok Pesantren Darul Ulum Moncek Tengah Lenteng Sumenep Madura. Sumber data yang digunakan berupa Sumber Data Primer dan Sumber Data Sekunder. Teknik pengumpulan data yang digunakan yakni observasi, wawancara. Peneliti menggunakan Teknik analisis data miles, Huberman dan saldana yakni kondensasi data, Penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa terbentuknya karakter santri religius, disiplin dan mandiri, ketika melakukan internalisasi nilai-nilai pendidikan islam pada kitab Risalah Adabus Sulukil Murid berupa nilai keimanan, ubudiyah dan akhlaq melalui tahapan transformasi, transaksi dan transinternalisasi. Kontribusi hasil penelitian bagi pengembangan keilmuan yakni memberikan bukti empiris tentang pentingnya internalisasi nilai-nilai pendidikan Islam dalam membentuk karakter santri yang religius, disiplin, dan mandiri. Ini dapat menjadi referensi untuk pengembangan kurikulum pendidikan karakter di pesantren.*

**Kata Kunci:** Internalisasi, Pendidikan agama islam, karakter

## 1. INTRODUCTION

Technological advances today make it easy for everyone, both elderly, adults, teenagers and children to access information. A person's behavior, morals, personality and attitude can be influenced by technological advances. Someone who is addicted to technology causes him to forget the time so that a lot of time is wasted. In addition, addiction to technology makes someone less social with other people so that it causes a lack of character formation in him. Based on this phenomenon, to change the character that exists in society, there must be a role for Islamic religious education, with the hope that Islamic religious education can form a good character.

The development of technology has made the mass media grow increasingly rapidly, so that there are not a few mass media in society, both print and electronic. On the one hand, the development of mass media is a positive thing for social democracy. But the development of mass media on the other hand poses a threat to the character of society. This is caused by media that only prioritize personal

gain by providing information and showing something immoral, erotic, vulgar, sensual, hate speech and content that is not educational without thinking about the negative impacts. And all of this content can be accessed by all levels of society without exception, even children. So this requires educational values to be able to overcome it. Islamic Religious Education aims to transform, inform and internalize the values contained in the Islamic religion. Thus, Islamic religious education can produce humans who have strong faith, piety and noble blessings. So that it increases human worship as the purpose of humans being created on this earth is to worship.

Internalization of Islamic religious education values functions to form good character of students. Students who will later become the seeds of the successors of the nation and religion are expected to have character values that include, religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit (nationalism), love of the homeland, appreciate achievement, communicative, love peace, love to read, care about the environment, care about society, and be responsible. With strong and solid Islamic religious education values and good characters, students are expected to become great people who are able to make the nation proud (Nubuuwah et al, 2023).

Character is a trait that is born from the learning process experienced by the surrounding environment and the people around him, not a trait that appears from birth. The character that exists in a person is directly proportional to his behavior. If the person does positive things such as diligently worshiping, likes to help and is polite, then most likely the person has a good character. However, on the other hand, if the person has bad behavior such as being lazy and not being polite to others, then most likely the person does not have a good character either (Masdukin, 2013).

A good character can be formed if someone does or undergoes positive activities in their environment, namely learning activities that can increase a person's spiritual intelligence. Learning that can cause change is when someone in learning is always repeated and consistent, then it will produce understanding and find new insights. Like studying the book, studying the Qur'an, praying in congregation, and other positive activities, these activities in Islamic boarding schools are not only done once but many times while still studying at the Islamic boarding school.

In the current era of globalization, Islamic boarding schools play a very important role in shaping a person's character. There is research conducted by Amir, he stated that character education in Indonesia is expected to provide the best solution for the advancement of education that is more colored by religious values (Amir, 2013).

Islamic boarding school education is a religious educational institution that has long practiced character education in its education system, which can be proven through its education system which applies an integral education concept, an education system that not only emphasizes learning that requires students to

understand and master the teaching materials in the Islamic boarding school, but also how students can apply the knowledge gained through the learning process in their daily lives. The values of the Islamic boarding school are instilled from the first time students enter the Islamic boarding school, called santri. The instillation of these values is carried out both through formal learning and through daily life in the Islamic boarding school. Students are trained to live independently by serving their daily needs, they are also trained to live simply with the limited facilities of the Islamic boarding school.

The relationship between students and teachers is a relationship of obedience, as is the relationship between students and the kiai as the leader or caretaker of the Islamic boarding school. Darul Ulum Islamic boarding school is one of the Islamic boarding schools located in Moncek Tengah Village, Lenteng District, Sumenep Regency. The study of the book *Ababus Sulukil Siswa* by Imam Habib Abdullah Alawi Alhaddad has become an intensely preserved book that is mandatory for all students, both senior and junior, in this Islamic boarding school and is realized in the form of rules so that the values contained in *Adabus Sulukil Siswa* are truly embedded in the students. Because this book is a book that discusses how a person can gain Allah's approval with the values of Islamic Religious Education contained in that book. Apart from that, the values contained in the *adabus sulukil* book for students are implemented in the form of activities. So that the students at the Islamic boarding school have character.

## 2. RESEARCH METHOD

This study uses qualitative research. Qualitative research is a study that is intended to understand and describe what is experienced by the research subject, for example the perpetrator, perception, motivation, action and others holistically and descriptively in the form of words and language in a specific natural context and by utilizing various scientific methods (Moleong, 2013). Researchers in qualitative research must collect data related to the discussion. Data collection in qualitative research is in the form of interviews and observations. Researchers in conducting data validity researchers use triangulation of Sources, Methods and time. Researchers in this study use the analysis of miles, Huberman and Saldana which analyzes in three steps, namely Data Condensation, Data presentation and Conclusion Drawing/Verification.

## 3. RESULT AND ANALYSIS

### **The Values of Islamic Religious Education in the Book of *Adabus Sulukil Murid*: Value of Faith, Ubudiyah Values and Moral Values**

The values of faith in the book *Adabus Sulukil Murid* teach that a person who is said to have faith is not enough to just rely on trust, but there must be real evidence

in the form of acts of obedience and good deeds and when he has faith then that person will be disciplined and independent. The book also explains that a student must not be instilled in his heart not to be afraid and not to expect anything except from Allah (Haddad, 2011).

The values of Islamic Education in the second book *Risalah Adabus Sulukil Murid* are in the form of *ubudiyah* values which teach the importance of sincere intentions in every activity and when performing worship not only limited to fulfilling obligations or only carrying out its pillars, but also must be able to carry it out solemnly, carrying out its *sunnahs*, such as prayer, reading the Qur'an and *dhikr* (Haddad, 2011).

The values of Islamic Religious Education contained in the book *Adabus Sulukil Murid* are moral values that emphasize the aspect of morality in the form of being careful of words that hurt others, and morality in the form of being careful of the heart from arrogance, showing off and envy and the heart must always be patient, think well and be grateful. With these values, it is hoped that the students will have a religious, disciplined and independent character (Haddad, 2011).

### **The Process of Internalizing the Values of Islamic Religious Education in the Book of *Adabus Sulukil Murid***

#### **Transformation**

The transformation stage is the process of conveying knowledge to students so that they understand a value. Regarding the transformation, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Sumenep Islamic boarding school, Madura, "The process of internalizing the Values of Islamic Religious Education in the Book of *Adabus Sulukil Murid* began in the previous year of 2023. The internalization process here *ustadz* interprets the books one by one or *perlafadz*, after which it is explained according to what is meant in the book *adabus sulukil pupil*. The reason for internalizing the values of Islamic religious education in the book of *Adabus Sulukil Murid* is because we as caregivers want the students to have a good character in accordance with the book. We use the book *adabus sulukil pupil* because the book explains the values of Islamic religious education which makes the students have a character who is born and mentally".

Furthermore, the researcher conducted an interview with *Ustadz Maltub*, he said, "The first internalization is that the teacher provides a theoretical understanding of the student *adabus sulukil* book by interpreting the words as generally in the *pesantren* after that provides an explanation of the words that are interpreted earlier, after that developing by telling stories or other materials related to the discussion text. So that the students have a character that is in accordance with the book of the scholars. Because the book contains the value of Islamic religious education which is that Allah can make students have character".

The researcher made observations at the Darul Ulum Islamic Boarding School by observing the process of recitation activities of the book of *adabus suluk pupil* by interpreting the book of *perlafadz* until one discussion, after which explaining

the interpreted words, then ustadz gave a practical explanation of the discussion material in daily life and developed by providing stories that are related to the material and at the end gave wisdom that could be taken from the story (Observation, 2024).

Based on the data above, the process of internalizing the values of Islamic Education in the Book of Adabus Sulukil Murid is to transform values to students through the delivery of material of the Book of Adabus Sulukil Murid by interpreting the book of perlafadz, explaining, actualizing it in daily life and telling stories related to the theme of discussion. This stage is carried out every day with the aim that values are embedded in the students. The transformation process is in accordance with the opinion of Muhaimin (2012) about the internalization stage, namely Value Transformation, which is the process of an educator providing or transferring information about cognitive values to students.

Based on the data, this stage of transformation is in accordance with the behavioristic theory according to Pavlov who explains that learning occurs through the process of stimulus that is given repeatedly so as to produce a response, as well as the stage of transformation of the values of Islamic Religious Education in the Adabus Sulukil Murid Treatise which is internalized in students as a stimulus process so that students have good character (Zulhammi, 2015).

Based on the discussion above, it can be concluded that the process of internalizing the values of Islamic religious education in the book of adabus sulukil pupil with a transformation, namely providing activities to recite the book of adabus sulukil pupil which begins with the interpretation of the book of perlafadz then explains its meaning, actualized in daily life and tells stories related to the discussion, this stage is carried out every day with the aim that the values are conveyed and embedded in the students. This is in accordance with Muhaimin's opinion and behavioristic theory according to Pavlov.

### **Transaction**

Value transactions, which are the process by which educators communicate and there is reciprocity from learners. Regarding the transformation, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school "Furthermore, after delivering the material, the ustadz invited the students to discuss, meaning that it is not enough to only convey the material but also provide space to discuss a problem that is indeed their problem so that the students really understand the values in the book of adabus sulukil Murid".

The researcher made observations at the Darul Ulum Islamic boarding school by observing the process of reciting the book of adabus suluk pupil at the end of the discussion, the ustadz asked the students if there were any questions about the understanding of the book or problems that had to do with the material, then the ustadz gave space to other students, maybe someone could answer the question before the ustadz answered the question.

Based on the data above, the transaction stage of internalizing the values of Islamic Education in the Book of Adabus Sulukil Murid is to conduct a discussion by providing opportunities to ask questions and provide opportunities for other students to answer before the ustadz answers, this aims to make students understand and practice the values in the book of Adabus Sulukil Murid. The transaction process is in accordance with the opinion of Muhaimin (2012) that the process in which educators communicate and there is reciprocity from educators. This process involves dialogue, communication, and collaboration where these values are exchanged, discussed, and understood together. These transactions are important because values often cannot be internalized individually, but require interaction. In addition, it is also in accordance with the opinion of Ihsan (1997) about internalization that internalization is a process of instilling values into the human soul so that an attitude and behavior that is shown in daily life emerges.

Based on the results of interviews and observations at the Darul Ulum Islamic boarding school, this transaction stage is in accordance with the conceptual framework in the form of behavioristic theory according to Pavlov who explains that learning occurs through the process of having stimuli that are given repeatedly so as to produce a response, as in the transaction stage of the values of Islamic Religious Education in the Adabus Sulukil Murid Treatise which is internalized in students as a stimulus so that students have character (Zulhammi, 2015).

The discussion above can be concluded that the internalization of Islamic Education values in the Book of Adabus Sulukil Murid at the Darul Ulum Islamic boarding school conducts transactions through discussions by providing opportunities to ask questions and providing opportunities for other students to answer before the ustadz answers, this aims to make students understand and practice the values in the book of Adabus Sulukil Murid. In accordance with Muhaimin's opinion, courtesy and behavioristic theory according to Pavlov.

### **Transinternalization**

The transinternalization stage is the stage where educators deal with students, not only their physical but also their mental attitude and overall personality. Students also respond to what the educator wants by using all aspects of their personality. Regarding the transformation, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school, "The most difficult stage, the kiai and ustadz must be an example for the students and try to practice what has been taught to them, because the personalities of the kiai and ustadz have a great influence on the personality of the students".

Furthermore, the researcher conducted an interview with Ustadz Maltub, he said "A teacher sets an example for the students by cleaning their hearts and behaving well both in front of the students and behind them, such as in

participating in pondok activities, the ustadz must also participate in that activity. Another example is that when the ustadz want to teach them, they prepare first, so even though they have become ustad, they also have to study, so that the ustadz themselves do not want to learn". The researcher made observations at the Darul Ulum Islamic Boarding School by observing the behavior of the kiai and the ustadz to give a good example. When the students went to the prayer room to perform the congregation, the kiai and ustadz also joined the congregation, not only telling but also setting a good example.

Based on the above data, the transinternalization stage of internalizing the values of Islamic Education in the Book of Adabus Sulukil Murid at the Darul Ulum Islamic boarding school, namely with the example of a kiai or ustadz to students, not only providing material but also practicing in daily life. The internalization process is in accordance with Muhaimin's theory (2012) that transinternalization of values, that is, at this stage the educator deals with students in the form of attitudes, mentality and overall personality. Students also respond to what the educator wants by using all aspects of their personality. In the process of transinternalization, there is a communication between the educator and the student. In addition, in accordance with the opinion of Mulyasa (2011), Internalization is the process of trying to live values so that they are truly immersed in themselves.

Based on data from interviews and observations of the Darul Ulum Islamic boarding school, this transinternalization stage is in accordance with the conceptual framework in the form of behavioristic theory according to Pavlov who explains that learning occurs through the process of stimulus that is given repeatedly so as to produce a response, as well as the transinternalization stage of Islamic Religious Education values in the Adabus Sulukil Murid Treatise which is internalized in students as a stimulus process so that Students have good character (Zulhammi, 2015).

The discussion above can be concluded that the internalization of Islamic Education values in the Book of Adabus Sulukil Murid at the Darul Ulum Islamic boarding school transinternalizes through the example of a kiai or ustadz to students, not only providing material but also practicing in daily life. According to the opinion of Muhaimin, Mulyasa and behavioristic theory according to Pavlov.

## **Character of Santri at Darul Ulum Islamic Boarding School Moncek Tengah Lenteng Sumenep Madura**

### **Religious Character**

Regarding the religious character, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Sumenep Islamic boarding school, Madura, "The religious character here is in the form of a strong attitude in carrying out Islamic religious teachings in terms of worship. In



this pond, religious character can be practiced in prayer activities 5 times in congregation because prayer is a pillar of religion, then continued to dhikr and pray together. In the evening after Isha' here there is a recitation of Haddad rotibul and every time you want to and at the end of the lesson, do not forget to pray. That's right, so with the internalization of Islamic educational values in the book of adabus sulukil can form a religious character, because the book is taught intensively to the students".

Based on the results of observations in the Darul Ulum Moncek Tengah Lenteng Sumenep Islamic boarding school, the researcher observed that the students carried out activities that showed religious character in the form of congregational prayers, dzuhur, then continued with joint dhikr. Then at night after the congregational prayer, the students read the rotibul haddad and pray when learning is formal, early and compulsory after isya'.

Based on the data above, it shows that the religious character at the Darul Ulum Islamic boarding school is obedience in carrying out worship in the form of five time congregational prayers followed by joint dhikr. At night, do the recitation of the rotibul haddad and pray when studying. This religious character grew because of the internalization of Islamic educational values in the book Risalah Adabus Sulukil Murid so that people feel aware of the importance of obeying religious teachings. The religious character in the Darul Ulum Islamic boarding school is also in accordance with the opinion of Stark and Glock (1974) that the aspect that measures religious character is the extent to which a person performs his ritual obligations in the religion adhered to. For example, going to places of worship, praying privately and others. The dimension of this ritual is religious behavior in the form of worship in the form of religious ceremonies.

### **Discipline Character**

Regarding the character of discipline, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Islamic boarding school, Sumenep Madura, "The character of discipline here is in the form of an attitude that is obedient to the rules of the boarding school and on time. Actually, all activities and regulations in this boarding school show that the students have a disciplined character starting from their worship, studying, cleanliness and rest must also be disciplined, so if it is 10 o'clock at night the students are all asleep, it is all done by the students according to the predetermined schedule. The internalization carried out here, thank God, has a big impact on the discipline of students because the values in the adabus sulukil book emphasize students for istiqomah".

Based on the results of observations in the environment of the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school, the researcher observed that students carried out activities that showed the character of discipline in the form of discipline in worship, when the call to prayer rang out, the people rushed to the prayer room for congregational prayers and at night after the

Isha prayer read the rotibul haddad. The researcher also observed the character of discipline how students learn, after dawn the students recited the book of adabus sulukil students, after that cleanliness together then at 07.30 to 11.30 must attend faomal school, then in the afternoon after the ashar prayer continued in diniyah and in the evening after the reading of the haddad rotibul continued to study together until 21.00 WIB.

Based on the data above, the character of discipline at the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school is in the form of discipline in worship such as congregational prayers, dhikr and in the form of discipline in how students learn, namely the recitation of the book of adabus sulukil students, formal education, diniyah and compulsory learning together. In addition, students are also disciplined in cleaning and resting. The character of discipline is formed because of the internalization of Islamic educational values in the book of the Treatise of Adabus Sulukil Murid so that people feel aware of behaving disciplined. The character of discipline in the Darul Ulum Islamic boarding school is according to the opinion conveyed by Prijodarminto (1992) that the character of discipline is a condition formed from a process of behavior that is assembled which displays obedience, order, and order, which if it has been attached and becomes part of his life. Because these behaviors can occur through the instillation of values.

The results of interviews and observations show that the religious character in the Darul Ulum Islamic boarding school is also in accordance with the opinion that religious character is one of the character values related to the relationship with God Almighty, including a person's thoughts, words, and actions that are always based on divine values and or religious teachings (Ahsanulhaq, 2019).

### **Independent Character**

Regarding the independent character, the researcher conducted an interview with the caretaker of the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school, "The independent character here meets needs without depending on others. In practice, for independent character, we can see how the students eat, there is no boarding house here, so the students have to cook their own to eat. You can also see how students when their clothes are dirty, they wash their own clothes. In addition, students here can develop their own knowledge even though later they will also be taught by their teachers whether the knowledge they learn is correct or not. Alhamdulillah, little by little with the internalization of students, it can increase awareness of independence".

Based on the results of observations in the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic boarding school, the researcher observed the behavior of students who showed independent character, namely in the form of washing their own clothes, cooking by themselves, and learning by themselves outside of learning hours in order to develop their knowledge.

Based on the data above, the independent character at the Darul Ulum Islamic boarding school is in the form of independence in learning other than in education in the classroom, life management such as cooking and washing one's own clothes. Independent character is formed because of the internalization of Islamic educational values in the book *Risalah Adabus Sulukil Murid* so that people feel aware of behaving independently. This data is also in accordance with the opinion of Nova and Widiastuti (2019) who said that independence is an attitude and behavior that is not easy to put expectations on and depend on others to complete various activities in real life.

Based on the results of interviews and observations, independent character in the Darul Ulum Islamic boarding school is also in accordance with the theory that independent character is an attempt to break away from parents with the intention of finding oneself through the process of finding an ego identity, which is a development towards a steady and independent individuality. Independence is usually characterized by the ability to determine oneself, be creative and take initiative, manage responsible behavior, be able to restrain oneself, make one's own decisions, and be able to overcome problems without the influence of others. An independent individual is one who dares to make decisions based on an understanding of all the consequences of his actions (Desmita, 2009).

#### 4. CONCLUSION

Based on the analysis of the results of research and discussion on the Internalization of Islamic Religious Education Values in the Book of *Adabus Sulukil Murid* in Forming the Character of Students at the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic Boarding School, it can be concluded that the character of the students formed at the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic Boarding School are: First, religious character that reflects obedience in worship, Such as the five-time congregational prayer, dhikr together, the recitation of the Haddad rotibul, and praying when learning. Second. The character of this discipline includes discipline in worship such as congregational prayer and dhikr, learning through book recitation, formal and early education, and compulsory study together. In addition, students are also disciplined in maintaining cleanliness and rest. Third. The independent character at the Darul Ulum Islamic Boarding School includes independence in learning, managing daily life such as cooking and washing clothes, and managing time.

The internalization of the values of Islamic education in the book of *Adabus Sulukil Murid* Treatise in shaping the character of students at the Darul Ulum Moncek Tengah Lenteng Sumenep Madura Islamic Boarding School, namely: First, the value of faith, not only emphasizing faith in the heart but also reflected in behavior. Second, the value of *ubudiyah* teaches the importance of sincere and solemn intentions in every worship. Moral values are innate like keeping the word.

In addition, the value is also in the form of moral inwardness, namely by having a good heart, always being prejudiced, being grateful, and patient.

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