

Internalization of religious and cooperative character values in students through rohis extracurricular activities at SMK-SPP Negeri 3 Kerinci

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ABSTRACT

The undeniable reality of moral decay, particularly among adolescents, seems to persist in the era of scientific and technological advancements, especially within the middle school student population. Therefore, the role of schools extends beyond being institutions solely for acquiring knowledge; they should also be capable of providing education that fosters character development. In an effort to internalize character education values, this school has introduced the extracurricular activity called "Rohis". This research aims to describe the process of internalizing religious and communal character education values through the Rohis Extracurricular Program. The study employs a qualitative approach with a descriptive analysis method. Data collection techniques include observation, interviews, and document analysis. The findings of this research indicate that the internalization process involves several stages, including: 1) the transformation of values, where the material is delivered by knowledgeable teachers or religious leaders using verbal methods such as lectures through Rohis programs like Islamic Studies, Community Service, Quran Guidance, and others; 2) the transaction of values, through active programs where mentors or trainers not only provide material but also engage in practical actions (modeling). There is a reciprocal interaction between mentors and students through programs such as religious discussions, nature contemplation, overnight religious activities (Mabit), and others; 3) the trans-internalization of values, by (a) instilling habitual behaviors, attitudes, and actions in accordance with the imparted values, and (b) promoting positive character values by creating a religious and communal atmosphere within the school.

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Introduction

The rapid and widespread development of science and technology, along with social changes occurring in society, has resulted in the educational goals not being fully realized. All sectors are required to adapt to the evolving digital systems. The most significant impact is on humans, especially on human character (Agustina et al., 2022; Sukarno, 2020).

Moral decadence, particularly among teenagers, seems inevitable, especially among high school students. Serious problems are ensnaring almost all teenagers today. As an indicator, there are many cases indicating moral decadence and weak character (Casika et al., 2023). The majority of high school students are not ready to face the era of information and technology. As a result, they embrace foreign cultures without first adapting them to the standards of Indonesian values, norms, characteristics, and culture. Today's juvenile delinquency comes in various forms, such as bullying, conflicts, free sex, disrespect for

teachers and parents, low learning motivation, and the use of illegal drugs, which can alter consciousness and lead to dependency (Norianda et al., 2021; Sri Redjeki & Heridiansyah, 2013; Wahyuni, 2021, p. 201).

Considering these phenomena, moral decadence and weak character, especially among high school students, indicate that this nation is not progressing well. This era's development indirectly poses a challenge that needs to be addressed thoughtfully. One solution is to produce high-quality, characterful human resources through education.

The education in question is a conscious effort to develop all the potential and resources possessed by students (Suprayogo, 2022). This thinking aligns with the goals of Law No. 20 of 2003: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, with the aim of developing the potential of students to become human beings who believe and fear God Almighty, have good morals, are healthy, etc." It is understood that education has a very significant contribution to the progress and future of the nation, especially in internalizing and developing character values in students.

In this context, schools are educational institutions that are not only a place for acquiring knowledge but also have the responsibility to foster, shape, and build students' character and personality in facing the progress of the times (Tarsan et al., 2021). The inculcation of values and norms that are inherent in society becomes a primary concern that cannot be ignored by schools.

Therefore, a sincere effort is needed from educational institutions to prevent various forms of delinquency and weak character among students. One approach is the strengthening of character education (PPK), as stated in Permendikbud No. 20 of 2018, that character strengthening can be implemented through the educational process. The educational process in question is not only focused on classroom learning but also about creating a learning environment outside the classroom. As contained in Presidential Regulation No. 87 of 2017, "character education strengthening in a formal educational institution integrates intracurricular, co-curricular, and extracurricular activities."

Extracurricular activities are educational activities conducted by students outside the scheduled class hours, which are part of curriculum development. Their implementation follows the school's guidelines, aiming to develop students' personalities, talents, interests, and skills outside the curriculum schedule (Kemendikbud, 2017, p. 32). Managing school life to become part of the school culture and organizing enjoyable extracurricular activities for students can be an effective way to build or strengthen their character (Kemendikbud, 2017, p. 33).

So far, there is evidence that schools tend to be comfortable with classroom-focused learning, without giving enough attention to non-formal education, such as extracurricular activities. Therefore, it is time for educational institutions to change, while still fulfilling their role in internalizing character values in students. Schools are responsible for improving generations that are vulnerable and easily influenced, as previously described. One step that can be taken is to revitalize extracurricular activities, which have been neglected, especially in the context of vocational high schools (SMK) in Kerinci Regency.

Why is it necessary to revitalize extracurricular activities? This is because, fundamentally, extracurricular activities play a significant role in enriching and expanding students' insights and potential. Educational institutions function as the government's extension in preparing the nation's future generations. It is hoped that educational institutions can consistently internalize the five main character values, including religiousness, nationalism, independence, cooperation, and integrity (Kemendikbud, 2018).

One school that still conducts extracurricular activities well is SMK-SPP Negeri 3 Kerinci, the only vocational high school focusing on the Agricultural Development School (SPP) model in Kerinci Regency. The existence of this school shows that not all general schools face failure in internalizing character values in students. Through interviews with the school principal, it was revealed that SMK-SPP Negeri 3 Kerinci consistently carries out extracurricular activities because the school believes classroom learning alone is not

sufficient to shape students' character. Therefore, extracurricular activities are needed to support the internalization of character values with various programs such as Scouts, PMR, OSIS, and others. In terms of internalizing character education values, especially religiousness and cooperation, the school offers an extracurricular program called Islamic Spirituality (ROHIS).

Additionally, interviews with the ROHIS advisor showed that ROHIS extracurricular activities aim to develop students' talents and interests, focusing on improving their personalities towards a higher quality, considering the moral crisis and individualistic lifestyle impacting the weak religious and cooperative character of students in this technological era. It is hoped that this will produce graduates not only excelling in knowledge and vocational skills but also possessing strong character values, particularly in religiousness and cooperation.

Furthermore, it is known that routine activities in the ROHIS extracurricular program are divided into three based on time perspectives: weekly, monthly, and yearly programs. The activities include Islamic studies/Halaqoh, Tahsinul, Tilawah, Tahfidz, Tadarus Qur'an, congregational Maghrib and Isha prayers, short lectures/Muhadarah, religious discussions, Friday almsgiving, MABIT, Rihlah and nature contemplation, PHBI, Ramadan Pesantren, social service, charity, Eid family gatherings at SMK-SPP Negeri 3 Kerinci, and other activities.

To date, many studies have been conducted on the internalization of character education values in school environments. For example, a study by Norianda et al. (2021) on the internalization of values and character through school culture showed that the Friday almsgiving school culture internalizes religious, nationalistic, creative, and cooperative values as steps to form and enhance character. A study by Fatimah et al. (2022) on the internalization of religious values through blended learning showed that the internalization of religious values is carried out through this model, accompanied by learning approaches such as habituation, demonstration, practice, and discussion. A study by Rifki et al. (2023) on the internalization of character values through teacher exemplification in schools concluded that character internalization is carried out through daily practices reflecting nationalism, creativity, productivity, and religiousness. This is done by teachers to students through good examples in words, actions, and various other methods.

These studies aim to provide significant contributions in addressing the problem of declining student morals that do not align with societal values. However, their focus is more limited to the implementation of character values, character value internalization models, and the obstacles faced by educational institutions. Yet, the stages of the character value internalization process, particularly in the context of religious and cooperative values, have not received adequate attention in previous studies. The researcher highlights the importance of these stages in instilling values into individuals' souls, requiring an orderly process. Identifying the appropriate series of internalization stages can serve as a guide and alternative solution to overcoming the obstacles in educational institutions' efforts to internalize character values, especially in developing extracurricular programs.

Method

This research uses a qualitative approach, focusing on non-statistical analysis to produce findings. Data were collected through in-depth interviews, document collection, and observations. In-depth interviews were conducted with several informants deemed capable of providing relevant data. Key informants in the interviews included the school principal, ROHIS advisors and organizers, as well as several teachers and students. Data on ROHIS extracurricular activities were obtained from documents and documentation, including photos of activities that the researcher gathered in the field. Additionally, the researcher also collected data through participatory observations in the field to gain a clearer understanding of various ROHIS activities.

Data analysis followed the model of Miles & Huberman (2014). The analysis process involved several steps: the first step was data reduction, where the collected data were unified and standardized into a written form for further analysis. The second step was data

presentation, which could be in the form of descriptions, charts, or relationships between categories. In this context, the researcher used brief narrative descriptions to illustrate the internalization of religious and cooperative values in ROHIS extracurricular activities at SMK-SPP Negeri 3 Kerinci. The final step was drawing conclusions or data verification, where the researcher made conclusions based on the evaluation and validation of the analyzed data.

Results and Discussion

Internalization is an effort to instill a value into an individual's soul so that it ultimately becomes part of their identity (Ihsan & Ihsan, 2007). The internalization of character values is a method of embedding moral principles in students, involving knowledge, will, awareness, and action to practice these principles toward God, oneself, the environment, and the nation, with the goal of forming a perfect human being (Hamid & Saebeni, 2013, p. 35).

According to Muhaimin (2008, p. 301), the process of internalization reaches a point where students possess values embedded in their personality, achieving the level of character through several stages: transformation, transaction, and trans-internalization. From the collected data, the researcher conducted further studies focusing on the stages of internalizing religious and cooperative character education values through ROHIS extracurricular activities at SMK-SPP Negeri 3 Kerinci, explained as follows:

The Stage of Transforming Religious and Cooperative Character Education Values

According to Muhaimin (2008, p. 301), value transformation is the process where teachers inform students about positive and negative values. This stage involves verbal interaction between teachers and students, focusing on students' cognitive understanding. Based on research findings, this value transformation is carried out by mentors, teachers, coaches, or religious instructors through verbal communication with ROHIS extracurricular members. Teachers play a crucial role in conveying quality knowledge in a clear, directed, and understandable manner to students.

Rosenshine and Sthepen (Silawati, 2021) state that transformation, known as direct instruction, involves teachers directly imparting knowledge to students. This teacher-centered method is a one-way approach where the teacher, as the knowledgeable individual, provides information to students (Panggabean et al., 2021, p. 18).

For effective transformation of religious and cooperative character values, several aspects are considered by the school:

- a. Preparing mentors, teachers, coaches, or religious instructors with the necessary skills to deliver the material.
- b. Using lecture methods (verbal communication) to impart religious and cooperative values.
- c. Materials derived from the Qur'an, Hadith, noble values, and regulations, including:

Religious Values: aspects of religious belief, practice, knowledge, experience, attitude, and behavior based on faith, leading to devotion to God and noble character. Cooperative Values: knowledge of cooperation (collaboration), care, and sharing.

This transformation process in ROHIS extracurricular activities includes various programs such as Islamic Studies/Halaqoh, Tahsin Guidance, Tilawah, Qur'an Memorization, Ramadan Boarding School, and PHBI, delivered by competent mentors using lecture methods. The delivery is not authoritarian but involves invitations, advice, and motivation, aiming for students to understand and apply what they learn.

The Stage of Transacting Religious and Cooperative Character Education Values

The second stage of internalizing values is the value transaction stage, involving two-way interaction between students and teachers, with reciprocal communication (Muhaimin, 2008, pp. 301–302). Unlike the one-way communication in the transformation stage, this stage engages both parties actively. Teachers not only impart information but also provide concrete examples and actions for students to implement and understand the values.

Observations show value transactions in ROHIS extracurricular activities at SMK-SPP Negeri 3 Kerinci through programs that involve active participation from both teachers and students. Examples include:

- a. Religious value transactions: mentors teach belief in God through worship, then provide understanding and practice of prayers.
- b. Cooperative value transactions: mentors teach the beauty of collaboration, care, and sharing, exemplified through life skills activities and charity initiatives.

Albert Bandura's modeling theory suggests that people learn from their social environment. By observing others, individuals acquire knowledge, norms, skills, beliefs, and attitudes (Huda & Maemonah, 2022). This aligns with the Islamic concept of Uswatun Hasanah, meaning a good example, as reflected in QS. Al-Ahzab 21, where Prophet Muhammad SAW is an ideal model whose behavior embodies the Qur'an.

The Stage of Trans-Internalizing Religious and Cooperative Character Education Values

The trans-internalization stage involves internalizing values through not just verbal communication but also through examples set by teachers. This includes role modeling, conditioning, mindset formation, and habituation of desired behaviors. Students are encouraged to understand, practice, and see concrete examples of how these values are applied in daily life, aiming to embed values in cognitive, affective, and psychomotor aspects (Muhaimin, 2008, pp. 301–302).

ROHIS extracurricular activities at SMK-SPP Negeri 3 Kerinci facilitate trans-internalization by embedding values in students' daily actions:

- a. Habit formation in behaviors aligned with the values taught:

Religious values: starting activities with prayers, regular Qur'an recitation, Friday Dhuha prayers, communal prayers, and proper attire. Cooperative values: practicing collaboration, caring, and sharing, such as through Friday charity collections and community aid initiatives.

- b. Cultivating a culture of good character through:

School rules based on religious and cooperative values. Allocating time for ROHIS programs on Friday mornings, involving all school members.

Promoting collaboration through life skill activities, where students work together on agricultural projects, fostering entrepreneurial spirit, independence, and a cooperative attitude.

This habituation process, creating conditions that encourage behavior development based on specific values, is crucial in forming and reinforcing character (Samani & Hariyanto, 2011, p. 239). Regular practice helps establish positive norms that become ingrained in the school culture.

By integrating these values through daily habits, students develop a natural need to understand and embody religious and cooperative values, participating in ROHIS activities and daily life with high motivation. ROHIS serves as a platform for instilling character values, particularly strengthening religious and cooperative character.

Conclusion

Based on the discussion presented in the previous section, the conclusion that can be drawn is that the process of Internalizing the Values of Religious and Cooperative Character through the Rohis Extracurricular Activity at SMK-SPP Negeri 3 Kerinci occurs in three stages, explained as follows: First, the transformation stage of religious and cooperative character values is carried out by mentors, teachers, or coaches both from within and outside the school. The material is delivered by individuals with expertise in their respective fields. The delivery method used is lectures (verbal) through various programs, such as Islamic Studies/Halaqoh, Tahsin Guidance, Tilawah, Tahfidz Qur'an, Ramadan Pesantren, and PHBI. The approach is non-authoritative, focusing on inviting, advising, suggesting, and motivating students. The goal is for the students to collectively understand these values, fostering religious character and the spirit of cooperation within them.

Second, the transaction stage of religious and cooperative character values involves active engagement, where mentors, teachers, or coaches do not just deliver material verbally. Instead, they also provide practical actions or examples (modeling). For instance, they directly practice the material taught, such as the obligation of performing prayers and sharing through charity (infaq). This stage is supported by interactive platforms between mentors and students, like religious discussion programs and other activities. These interactions aim to enhance students' understanding of the material.

Third, the trans-internalization stage of religious and cooperative character values includes: (a) Developing habits in attitudes, behaviors, and actions according to the instilled values. For example, always starting activities with prayers and Qur'an recitation, performing Yasin recitations, and dhuha prayers every Friday morning, being diligent in congregational prayers, fostering a caring attitude, and helping each other through life skills activities and social work. (b) Cultivating these character values by creating a religious and cooperative atmosphere in the school. This is achieved through school regulations, regular congregational prayers, dhuha prayers, Friday morning Yasin recitations, tadarus (Qur'an recitation), and prayers before starting classes. Additionally, fostering cooperation and mutual help in managing the agricultural land provided by the school. Students work on this land outside school hours collaboratively under the supervision of a guiding teacher, along with other activities. By embedding these values in their daily routines and school culture, students not only gain knowledge but also practice and internalize these values, leading to the development of strong religious and cooperative characters.

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