



ASEP SOPIAN

Internalization of Character Education in the SMPIT As-Syifa Boarding School

ABSTRACT: The majority of parents are always aware of children's test results, ranks, and scores instead of supporting them to build character and to possess good behavior. They feel very disappointed if their children are not good at academic subjects. On the contrary, children's bad attitudes do not influence parents to help children improve their moral character. This is one of indicators that they ignore their responsibility to develop moral values in children. This study tries to describe the outcomes of a research on the internalization of character education in SMPIT (Integrated Islamic Junior High School) As-Syifa Boarding School in Subang, West Java, Indonesia. The research method that was used is qualitative descriptive with data collecting technique through observation, interview, questionnaire, and documentation. The findings show that SMPIT As-Syifa Boarding School applies ten qualities of students' character; the accomplishment of character education is collective responsibility (entire academic community in SMPIT As-Syifa Boarding School, parents, and environment); internalization process of character education is accomplished through four methods, namely: socialization, teaching and learning, habituation, and role model; and the internalization evaluation of character education in SMPIT As-Syifa Boarding School is thoroughly conducted by involving several aspects. Therefore, many aspects were analyzed and many relevant people were involved as well. The aspects evaluated are presence, regular worship, character, material, organization, personality, final achievement, and conclusion.

KEY WORD: Internalization; Character Education; Integrated Islamic Boarding School; Habituation; Role Model.

RESUME: "Internalisasi Pendidikan Karakter di SMPIT As-Syifa Boarding School". Mayoritas orang tua selalu menyadari hasil tes anak-anak, peringkat, dan skor daripada mendukung mereka untuk membangun karakter dan memiliki perilaku yang baik. Mereka merasa sangat kecewa jika anak-anak mereka tidak pandai dalam mata pelajaran akademik. Sebaliknya, sikap buruk anak-anak tidak mempengaruhi orang tua untuk membantu anak-anak meningkatkan karakter moral mereka. Ini adalah salah satu indikator bahwa mereka mengabaikan tanggung jawab mereka untuk mengembangkan nilai-nilai moral pada anak-anak. Studi ini berusaha untuk mendeskripsikan hasil penelitian tentang internalisasi pendidikan karakter di SMPIT (Sekolah Menengah Pertama Islam Terpadu) As-Syifa Boarding School di Subang, Jawa Barat, Indonesia. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, kuesioner, dan dokumentasi. Hasil penelitian menunjukkan bahwa SMPIT As-Syifa Boarding School menerapkan sepuluh kualitas karakter siswa; pencapaian pendidikan karakter adalah tanggung jawab bersama (seluruh civitas akademika di SMPIT As-Syifa Boarding School, orang tua, dan lingkungan); proses internalisasi pendidikan karakter dilakukan melalui empat metode, yaitu: sosialisasi, pengajaran dan pembelajaran, pembiasaan, dan panutan; serta evaluasi internalisasi pendidikan karakter di SMPIT As-Syifa Boarding School dilakukan dengan melibatkan beberapa aspek. Oleh karena itu, banyak aspek dianalisis dan banyak orang yang relevan juga dilibatkan. Aspek-aspek yang dievaluasi adalah kehadiran, ibadah rutin, karakter, material, organisasi, kepribadian, prestasi akhir, dan kesimpulan.

KATA KUNCI: Internalisasi; Pendidikan Karakter; Pendidikan Islam Terpadu; Pembiasaan; Panutan.

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Suggested Citation: Sopian, Asep. (2018). "Internalization of Character Education in the SMPIT As-Syifa Boarding School" in *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan*, Volume 11(1), May, pp.47-62. Bandung, Indonesia: Minda Masagi Press and UNIPA Surabaya, ISSN 1979-0112.

Article Timeline: Accepted (September 19, 2017); Revised (March 24, 2018); and Published (May 30, 2018).

INTRODUCTION

The quality human resource is one of pillars in building a nation. In 21st century, global world requires competent human resources of good character and have universal qualities, such as knowledgeable; has 4 skills (communication, collaboration, critical thinking, and problem solving); creativity; and innovation to prepare Indonesia progressive and competitive among other nations worldwide (Singh & Jing, 2013).

Nevertheless, in reality, people in our country tend to concern more about cognitive achievements. They are pleased when their children get high scores for academic subjects, and not few who do not care about character values in children. People's awareness to build and develop character in children is still at low level. This is assumed to cause many problems of character development, demoralization, and degradation of ethics and noble values (Pathania, 2011; and Handayani & Indartono, 2016).

Numerous alarming misbehaviors that occur nowadays portray the crisis of moral and behavior in the society. News concerning murder, violence, fornication, gambling, robbery, and other crimes has been the news headlines almost every day. Moreover, the facility with which people access information leading to misbehaviors is easier by the existence of internet and hand phones. For instance, children can easily download porn videos made and shown by irresponsible celebrities recently. In addition, numerous news regarding law problems lately like news parade of corruptors, from businessmen to bureaucrats either in executive, judicative, or legislative level (Carrabine *et al.*, 2009; and Kemenpora RI, 2009).

POLRI (*Kepolisian Republik Indonesia* or Police of the Republic of Indonesia) has classified seventeen kinds of public order and security disturbances as critical incidents, which are harmful to society and are against the KAMTIBMAS (*Keamanan dan Ketertiban Masyarakat* or Public Order and Security). The disturbances are racism,

strike, demonstration, motor vehicle theft (either motorcycles or automobiles), telephone cable theft, wood theft, robbery with gun fire, theft with weapon, piracy, juvenile delinquency, dispute between National Indonesia Army and Police, personal relationship problem, accidents and incidents by land, sea, and air with dead victims. Thus, the accumulation of incidents happened in 2008 as many as 53.071 cases (cited in Kemenpora RI, 2009; and Lee, 2010).

Other data and facts recorded, according to KPAI (*Komisi Perlindungan Anak Indonesia* or Indonesian Child Protection Commission), that violence had occurred with 220 cases along 2015 (cited in Hendarman, 2016). The cases, according to BNPT (*Badan Nasional untuk Penanggulangan Terorisme* or National Anti-Terrorism Agency) in 2016, included radicalism/terrorism, which caused 16 bombing cases from 2000-2016 (in Hendarman 2016); drugs with 12,044 users die per year and 27.32% were confirmed as students, based on the BNN (*Badan Narkotika Nasional* or National Drug Agency) in 2014 (BNN, 2014; and Hendarman 2016); about 1,111 cases of pornography and cyber crime from 2011-2015, according to KPAI (in Hendarman 2016); and sexual violence, 119 communities of LGBT (Lesbian, Gay, Bisexual, and Transgender) in Indonesia, according to UNDP (United Nations Development Program) in 2014, separatism, and national identity crisis (UNDP, 2014a and 2014b).

Unfortunately, corruption cases always contribute to national problems, either in legislative, executive, or judicative level; and not clear when they will be eradicated. Some interesting cases to public, such as BLBI (*Bantuan Likuiditas Bank Indonesia* or Indonesia Bank Liquidity Aid) scandal as much as IDR (Indonesian Rupiah) 138.4 trillion; HPH (*Hak Pengusahaan Hutan* or Forest Concession Rights) and reforestation funding as much as IDR 15,025 trillion; Century Bank as much as IDR 6.7 trillion; and the shocking case of Gayus Tambunan, a tax mafia scandal that rocked the country's law. Besides that, the

total report of corruption cases throughout Indonesia has reached 40 thousand cases (cited in Kemenpora RI, 2009; and Liang & Freeman, 2017).

Although the government had succeeded in saving 39,477 accounts of national finance with the potential security as much as IDR 35.92 trillion, USA\$ (United States of America Dollar) 237.94 million, and € (Euro) 2.86 million, the cases are getting worse as the effect of the rising of case mafia, tax mafia, money laundering, and even hidden efforts to criminalize the KPK (*Komisi Pemberantasan Korupsi* or Corruption Eradication Commission) in Indonesia (KPK, 2015; and Liang & Freeman, 2017).

To our surprise, the ranking index done by TI (Transparency International) or PERC (Political & Economic Risk Consultancy) frequently ranked Indonesia at countries with alarming corruption, in which the scale of PERC ranging 0 to 10 the Indonesia is only at level 2.8 (cited in PKS Bojonggede, 2009). In addition, prosecutions per 31 January 2015, in 2015, the KPK conducted preliminary investigation of 14 cases: 5 cases of full investigation, 4 cases of closing address, 0 final verdict, and 2 cases of execution. Meanwhile, the total number of corruption cases from 2004-2015 were 679 cases of preliminary investigation, 416 cases of full investigation, 326 cases of closing address, 283 cases of final verdict, and 297 cases of execution (KPK, 2015; and Häusler *et al.*, 2017).

Our country should pay more attention to its youth. Because, the number of moral deterioration problems among teenagers in Indonesian is increasing rapidly dealt with sexual misbehaviors and drug use (Kemenpora RI, 2009; and Wahyuningsih, 2017). The miserable conditions are described by the following statistics:

In 2012, the BKKBN (*Badan Kependudukan dan Keluarga Berencana Nasional* or National Population and Family Planning Board) released shocking statistics regarding sexual misbehaviors among Indonesian teenagers, such as the cases of young marriage, pre-marital sex, and unwanted pregnancy. The data reported that 51% of the teenagers in

JABODETABEK (Jakarta, Bogor, Depok, Tangerang, and Bekasi) area had done pre-marital sexual intercourses (BKKBN, 2012).

Some other areas in Indonesia also reported that pre-marital sexual intercourses were done by teenagers, for example in Surabaya, East Java, as many as 54% of the population; in Bandung, West Java, as many as 47%; and in Medan, North Sumatera, as many as 2%. This data are not different with the previous data published by the KPAI (*Komisi Perlindungan Anak Indonesia* or Indonesian Child Protection Commission), PKBI (*Perkumpulan Keluarga Berencana Indonesia* or Indonesian Planning Family Association), and BKKBN, in 2009 (AI, 2010; and BKKBN, 2012).

The data reported 62.7% of the teenagers admitted they had engaged pre-marital sexual intercourses; 21.2% had conducted abortions; 93.7% of SMP (*Sekolah Menengah Pertama* or Junior High School) / SMA (*Sekolah Menengah Atas* or Senior High School) students had kisses and oral sex; and 97% of SMP-SMA students had watched porn videos (*cf* Geugten *et al.*, 2015; and Suwarni *et al.*, 2015).

In statistics data from BKKBN and LDFE UI (*Lembaga Demografi, Fakultas Ekonomi, Universitas Indonesia* or Demography Institution, Faculty of Economics, University of Indonesia) showed that in Indonesia, 2.4 million abortion cases occur per year and about 21% is done by teenagers (in Winamo, 2007). The number of sexually transmitted diseases or PMS (*Penyakit Menular Seksual*) among teenagers estimated 4.18%, and 50% from the number of teenagers with HIV/AIDS (Human Immunodeficiency Virusinfection/ Acquired Immune Deficiency Syndrome) in West Java are at the ages of 15-29 (Septiani & Ervina, 2015).

Besides that, the number of drug abuse in Indonesia reached 3.6 million people, or 2% out of the entire people. Ironically, 78% of the number of drug users is confirmed as teenagers or students. Thus, the result of BNN (*Badan Narkotika Nasional* or National Narcotics Agency) joint study with UI (University of Indonesia), in 2014, demonstrated as following here:

The number of drugs abuse was 1.5% of the population, or 3.2 million people, consisted of 69% regular users and 31% addicts, with the proportion of 79% men and 21% women.

Group of regular users comprised *marijuana* use, *shabu* (crystal methamphetamine), ecstasy 42%, and sedative 25%.

Group of addicts with *marijuana* users, heroin/*putaw* (street grade heroin) and *shabu* 57%, ecstasy 34%, and sedative 25%.

Drugs use with injection is 56% (572,000 people) with range of 515,000 to 630,000 people.

The biggest economy burden is to buy/consume drugs as much as 11.3 trillion.

The number of mortality of addicts is as many as 15,000 people in a year (cited in UN, 2017).

The problems mentioned above indicate that the condition of moral and education in Indonesia is in emergency, and we should not ignore them. Indonesian government along with people has to work hand in hand to resolve the problems by improving character and reforming moral of the people, especially students as the future generation. Moreover, students are in community of a systematic character education. Therefore, the spirit of character education should be renewed in order to protect the students from the negative behavior resulted from negative influences through the media and other external sources in today's culture (Thompson, 2002; and Sopian, 2013).

This paper will describe what character education is, its internalization process among students of SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) As-Syifa Boarding School in Subang, West Java, Indonesia; and determine the effectiveness of socialization, habituation, and role model to the internalization of character education in school community.

Literature Review. Y. Setyaningrum & Husamah (2011) suggest that character comprises the understanding, care, and action based on ethic values, including cognitive aspect, emotional, and behavior of moral life. The moral character is developed and influenced by at least 5 factors: basic temperament, belief, knowledge, life

motivation, and journey. Characteristics that can bring to success are empathy, firmness, and faithful (Setyaningrum & Husamah, 2011).

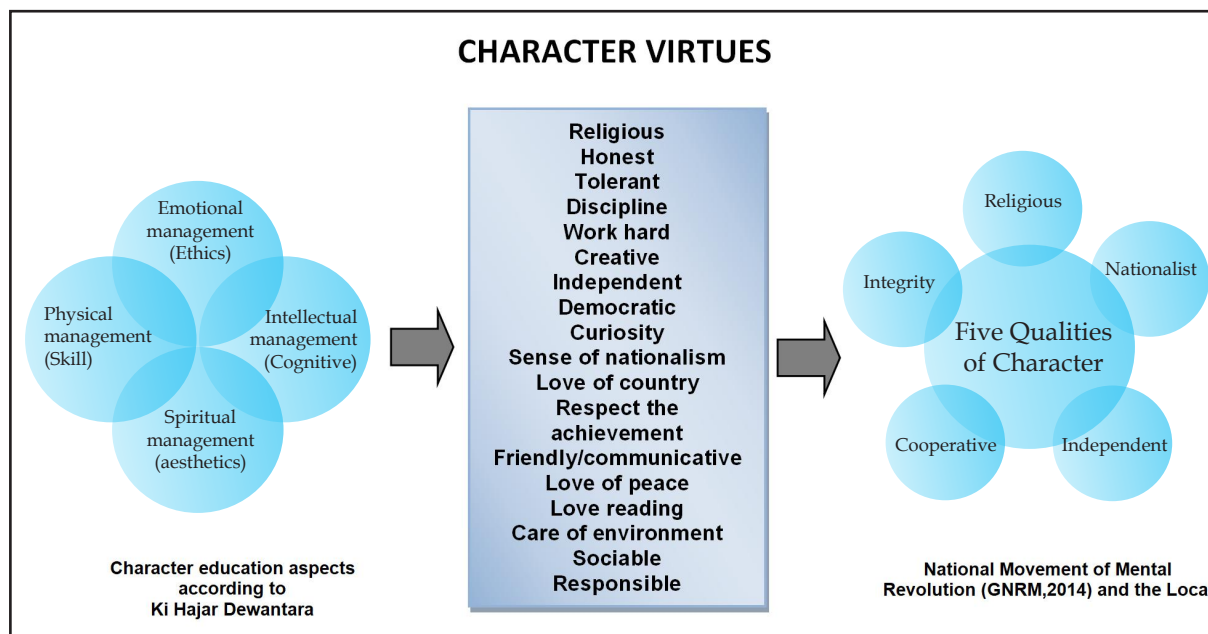
Character education is educational efforts to encourage children to develop noble character, involving intellectual aspect (*cognitive*), emotional aspect (*affective*), and behavior (*physical*). Character education is efforts carried out by school community. Even, it should be done hand in hand with parents and society, to support students to possess social awareness, self-determination, and responsibility (Setyaningrum & Husamah, 2011; and Chowdhury, 2016).

Next, Komalasari (2012) wrote a research and stated, as following here:

That first, contextual learning in civic education teaches student's life skills, including the principles of interdependence, differentiation, and self-regulation; second, contextual learning in civic education encouraged the establishment of democratic learning; third, contextual learning in civic education includes elements of character development; and fourth, character education in civic education helped students discover and develop local moral values (Komalasari, 2012).

Also, A. Nurrohim (2011) suggests character education in Islamic ways. In his thesis, A. Nurrohim points out that in transforming civilization, proficiency education is accomplished in three stages, including: reciting the *Al-Qur'anic* verses; *tazkiyah nafs* (purifying soul); and *ta'lim kitab wal hikmah* (learning Islamic books). Through these stages, proficiency education develops educated person, who is able to behave proportionally in facing various problems starting from the spiritual or individual (Nurrohim, 2011).

Then, the persons who are developed by this proficiency education gather in community that is built by the pillars of excellent moral values or noble character. By doing so, the character education can be accomplished through three forms of this proficiency education (Nurrohim, 2011; and Hayah, 2017). Character education



Picture 1:
Character Virtues of Indonesia Nation

means forming someone's character based on virtues of performing five times prayers (*shalat*), keeping cleanliness, discipline, tolerant, cooperative, keeping healthy life both physical and spiritual, and democratic (Chowdhury, 2016; and Hayah, 2017).

The characteristic mentioned above are in accordance with the explanation from Curriculum Center of National Education Department, in 2012, and GNRM (*Gerakan Nasional Revolusi Mental* or National Movement for Mental Revolution), in 2014, which is described by Hendarman (2016) in the picture 1.

In this context, A. Sopian (2013) suggests that in implementing character education can be set models from family environment, school, and society/government. In every environment is started by socialization, learning, family and society empowerment, habituation, and role model (Sopian, 2013).

Firstly, *socialization*, means educators/parents/society/government socialize massively the character virtues that will be applied in the school environment to the stakeholders. Socialization is one of important aspects in the social control process, in this case character education. Because, to influence individuals to behave

according to the justifiable values requires ability that comes from individuals to obey and to implement the appropriate characteristics and behaviors in their lives. In turn, they will gradually construct awareness to possess good characteristics (Sopian, 2013; and Ihrig, 2014).

In fact, the awareness to do something new does not grow itself from individual, but it needs an uneasy process to be developed. The awareness can be grown through several approaches, such as information, announcement, education, and teaching. By the approaches above, someone is expected to know the normative content in the values of character education. Then, after he/she knows, he/she will adapt his/her behaviors to the right character values (Ihrig, 2014).

Next, the process will usually continue to the establishment of obedience and loyalty, which does not only create new understanding, but also arouse the emotions/affection in an individual. It will arouse and form the positive attitudes, like obedience and sincerity. The processes mentioned are steps of socialization process. After the character values are introduced and socialized, no reasons for someone to

say he/she does not know how to behave as a person of good character (Sopian, 2013; and Ihrig, 2014).

Secondly, *teaching and learning*. Character values/virtues are systematically and formally taught in various environments, for instance to the students in schools, then their characteristics and behaviors are observed and evaluated by the teachers. So, the teachers can determine the consequence whether to give students reward or punishment (Camp, 2011).

The teaching and learning process can be conducted through *tilawah Al-Qur'an*, means students recite verses of *Al-Qur'an*; and *tazkiyatun nafs*, that is to purify soul. Purifying students' soul is an Islamic way to remove bad thoughts from mind, so they are ready to accept knowledge; and *ta'lim kitab wa hikmah* is to teach verses of *Al-Qur'an*, then they take the lesson and moral values from it (Purnomo, 2013; and Sopian, 2013).

Thirdly, *habituation*. Besides the two internalization methods above, the process of habituation should be done massively and continuously until it becomes habit, tradition, and personal character. This practice requires consistency from the educators/parents/society/government. An action which is usually and repeatedly done will be hard to leave. If someone gets accustomed to a good or positive activity from youth, he/she will do it constantly until he/she is grown up, even he/she is already old (Hsieh, 2002; and Sopian, 2013).

The fourthly is *role model*. This procedure is not less important at all since through this method, students will see a model and good example from educators/parents/society/government in implementing a mixture of values and characteristics in daily life (Arthur, 2003; and Sopian, 2013). And, researcher believes that this stage has such a very significant influence in internalizing character to students.

METHOD

Since the research involved diverse aspects and required further study and comprehensive analysis, the method used is

descriptive analysis. The data collected were qualitative and did not use measurement instrument. Meanwhile, the approach is a natural setting qualitative, because the research field is normal/natural, the way it is, without manipulated, not set by experiment or test (Bogdan & Biklen, 1982; Abdullah, 2001; and Creswell, 2009).

In this research, what will be described is the internalization of character education in SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School, which is located at Jalan Raya Subang-Bandung Km.12 Subang, West Java, Indonesia.

The data related to the internalization of character education in SMPIT *As-Syifa* Boarding School collected by some following techniques: (1) Observation was conducted to observe directly the internalization of character education in SMPIT *As-Syifa* Boarding School; (2) Interview was done by exploring intensely the information about the internalization process of character education in SMPIT *As-Syifa* Boarding School; (3) Questionnaire survey was used to describe the internalization of character education of teachers and characteristics that have been possessed by the students; and (4) Documentation was used to obtain authentic evidences either the concept or activity which has been done in internalizing the character education in SMPIT *As-Syifa* Boarding School (Bryman & Burgess, 1994; Brown, 2001; and Alshenqeeti, 2014).

FINDINGS AND DISCUSSION

About the character education based on virtues of shalat (five-time prayer) is implemented in SMPIT As-Syifa Boarding School. According to the results of observation and interview that SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School in Subang, West Java, Indonesia has vision to build character, that is "to be a reference for educational institution in building religious and smart generation of good character" (Ibrahim,

2017; and interview with Respondent A, 3/7/2017).

SMPIT *As-Syifa* Boarding School implements and internalizes several virtues of character in regular worship, for instance *shalat* which is directed to top five qualities of students of SMPIT *As-Syifa* Boarding School: religious, a person of integrity, independent, cooperative, and nationalist (Panitia PMB *As-Syifa*, 2016; and interview with Respondent B, 3/7/2017).

The five qualities are derived from ten Islamic characteristics, namely: *Salimul Aqidah* or Right Creeds; *Shahihul Ibadah* or Worship in Right Ways; *Matinul Khuluq* or Noble Character; *Qodirun Alal Kasb* or Independent Has Personal Income; *Mutsaqaful Fikril* or Broad Minded; *Qowiyul Jism* or Healthy and Strong Body; *Mujahidu Linafsihi* or Perseverance; *Munazham Fii Syu'unih* or Effective; *Haritsun 'Ala Waqtihi* or Self-Discipline; and *Nafi'un Lighairihi* or Benefit to Others/Nation (interview with Respondent A, 3/7/2017).¹

They are reflected in applied curriculum, namely 2013 Curriculum mixed with specified Islamic Curriculum of SMPIT *As-Syifa* Boarding School. The special curriculum of SMPIT *As-Syifa* Boarding School differs from curriculum of other schools for it has the best programs: *Tahfeez Al-Qur'an* or memorizing *Al-Qur'an* verses at least 5 juz/chapters; Arabic; and *Halaqoh Tarbawiyah* or Regular Mentoring (*ibidem* footnote 1; and interview with Respondent B, 3/7/2017).

Character formation is conducted and integrated in classes and dormitories. In the dormitories, the internalization process takes place longer duration of time since in there, students spend most time for doing activities, from getting up until going to bed again. Each room is occupied by 20 students and led by a dormitory supervisor and two *tahfeez* teachers (Arthur, 2003; Purnomo, 2013; Sopian, 2013; and interview with Respondent C, 10/7/2017).

¹See also, for example, "Kurikulum SMPIT *As-Syifa* Boarding School". Available online at: <http://smpit.assyifa-boardingschool.sch.id/site/program/kurikulum/> [accessed in Bandung, Indonesia: February 20, 2018].

About the role of academic community in internalizing character education in SMPIT As-Syifa Boarding School. Based on the interview, the collected data show that entire academic community have their own roles in implementing character education, starting from: the Foundation Director; the Head of Education Board; the Principal; the Vice Principal; the Head of Dormitory; Teachers; Dormitory Supervisors; Chefs; Office Boys; Cleaning Service; and Security.

The accomplishment of character education is entire academic community's responsibility. Their roles are explained as follow:

The Foundation Director has a responsibility to give instructions and rules to the Head of Education Board, and to provide a good example of implementing and internalizing the top five qualities of SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School students in the school community (*cf* Iswahyuni, 2012; Sopian, 2013; and interview with Respondent D, 3/7/2017).

The Head of Education Board is responsible to carry out the instructions and rules from the Foundation Director and to be a good model for the Principal, Vice Principal, Teachers, Employees, and Students as well (Sopian, 2013; and interview with Respondent E, 3/7/2017).

The Principal has obligation to execute the policies given by Head of Education Board, to give instructions to Teachers, to cooperate with the Head of Dormitory, to develop and to implement the good model for character internalization (Purnomo, 2013; Sopian, 2013; and interview with Respondent A, 3/7/2017).

Chefs, Office Boys, Cleaning Service, and Security are role models too. Students will always meet and interact with them; and they will observe all people of what words they talk and how they behave (Iswahyuni, 2012; Purnomo, 2013; Sopian, 2013; interview with Respondent F, 10/7/2017; interview with Respondent G, 10/7/2017; interview with Respondent H, 10/7/2017; and interview with Respondent I, 10/7/2017).

From the descriptions above, it is obvious that the accomplishment of character internalization is a collective responsibility, the entire academic community in school have their own roles and responsibilities.

About the internalization process of character education, which is implemented in SMPIT As-Syifa Boarding School. According to the result of open questionnaire survey found that character internalization process in SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) As-Syifa Boarding School is accomplished in several planned programs. The programs are learning (including storytelling and discussion); role model; student controlling activity; giving reward and punishment; *halaqah tarbawiyah* (regular mentoring); habituation; collaborative program with counselors; holding competition; doing good communication with students; and praying (cf Iswahyuni, 2012; Purnomo, 2013; Sopian, 2013).

If it is classified, the internalization process of character education implemented in SMPIT As-Syifa Boarding School is accomplished through four methods, they are: socialization, teaching and learning, habituation, and role model. Its explanations are following here:

Firstly, *socialization*. This stage is started when the students begin to encounter the school environment through school orientation program called "Funtastic", which has good values and introduces the best ten characteristics aimed to enhance students' spiritual aspects or emotional management; *aqliyah* or intellectual management; and *jasadiyah* or physical skills (Quaglia, 1989; and Sopian, 2013).

The school, through Teachers and Dormitory Supervisors, introduce some excellent characteristics as the qualities of As-Syifa students, both to the students and to their parents. The qualities are as stated in the school vision: "To be a reference for educational institution in building the religious and smart generation of good character". Also the school socializes

everything dealt with students' rules, rewards, and punishments (Sopian, 2013; interview with Respondent B, 3/7/2017; and interview with Respondent C, 10/7/2017).

Secondly, *teaching and learning*. This stage integrates all subjects, both Islamic and academic subjects. Every teacher has more strategic position than other people to teach students the 10 qualities of As-Syifa students in classrooms. They have obligation to educate students character values in classes from 06.30 to 12.00. And, the Dormitory Supervisors are responsible to teach the virtues of character from 12.00 to 06.30 at dormitory surroundings (Pathania, 2011; Sopian, 2013; and interview with Respondent C, 10/7/2017).

The character values are taught systematically and formally in classes through some activities. Then, students are observed and evaluated by the Teachers, so they will be able to decide whether to give students reward or punishment. Teaching and learning process are planned in particular programs: *tilawah ayat*, that is to read verses of *Al-Qur'an*; *tazkiyah nafs* is to purify soul (Islamic way to remove bad thoughts), so that students are ready to accept knowledge; and *ta'lim kitab wa hikmah* means to teach verses of *Al-Qur'an*, then take the lesson and moral values from it (Iswahyuni, 2012; Purnomo, 2013; Sopian, 2013; and interview with Respondent B, 3/7/2017).

After morning ceremony, students enter their classes and begin the study by praying and reciting the holy *Al-Qur'an* together. Then, they study academic subjects, learn the character values of them, and associate the values to their real lives. Teachers can use particular learning methods like stories, narratives, or discussions; and always try to close with reflection and finish all class activities by praying together (Sopian, 2013; and interview with Respondent B, 3/7/2017).

Thirdly, *habituation*. Besides the two steps of internalization above, a massive habituation should be done continuously

to make a habit, tradition, culture, until personal character is formed. This stage requires consistency from the educators/parents/society/government. Something which is usually and repeatedly done will be hard to leave. If someone gets accustomed to a good or positive activity from young, he/she will do it constantly until grown up even when he/she is already old (Hsieh, 2002; and Susanto & Imawati, 2016).

Fourthly, *role model*. It is not less important at all. Because, through this process, students will see models directly and will take example from educators/parents/society/government in implementing a mixture of values and characteristics, when they act, speak, and behave in daily lives. Students will imitate or adapt everything they see and listen from interactions within the community, the way people talk, the behaviors they model, and the thoughts they transmit in communications (Tower, 2003; Camp, 2011; and Sopian, 2013).

SMPIT *As-Syifa* Boarding School has various efforts to encourage all academic community to perform their best roles in implementing character education; starting from the Foundation Director, the Head of Education Board, the Principal, the Vice Principal, the Head of Dormitory, Teachers, Dormitory Supervisors, Chefs, Office Boys, Cleaning Service, and Security. Every people has their important roles for contributing the effective character internalization. They try to provide good examples in daily habit, such as praying in congregation (for male), keeping the environment clean, greeting anyone friendly, being honest, smiling to people they meet, and other good habits from the easiest to the most difficult (*cf* Iswahyuni, 2012; Purnomo, 2013; Sopian, 2013).

About the findings of internalization process done by Teachers and Dormitory Supervisors. The internalization of character education done by Teachers based on tabulation of questionnaire data, male students' characters, can be described as following here:

There are 11 items (33.3%) which are categorized as "very good", namely item number 4: teaching the importance of performing Islamic obligations, such as *shalat*, fasting, reciting the *Al-Qur'an*, etc.; number 5: teaching the characteristics of integrity, such as honesty, discipline, etc.; number 6: teaching students to be cooperative and collaborative; number 7: teaching characteristics of independence; number 8: teaching the importance of keeping self and environment cleanliness; number 12: habituating the performance of Islamic obligations; number 13: habituating characteristics of integrity, such as honesty, discipline, etc.; number 16: habituating to keep self and environment cleanliness; number 18: setting a good example of *tawhid* or the belief of the oneness of God and keeping away from *syirik* or associate anyone with Allah; number 21: setting a good example of characteristics of integrity, such as honesty, discipline, etc.; and number 24: setting a good example of keeping self and environment cleanliness.

There are 13 items (3.4%) which are categorized as "good", namely item number 1: teaching the reality of life and death or *tawhid*; number 2: building the spiritual values; number 9: teaching the students to be tolerant to others; number 10: habituating the students to live with *tawhid* principles and keep away from *syirik* or associate anyone with Allah; number 14: habituating the students to work in team and cooperative; number 15: habituating the students to implement the characteristics of independence; number 17: habituating the students to be tolerant to others; number 20: setting a good example of performing Islamic obligations, such as *shalat*, fasting, reciting the holy *Al-Qur'an*, etc.; number 22: setting a good example to work in team and to be cooperative; number 23: setting a good example of the characteristics of independence; number 25: setting a good example to be tolerant to others; and number 26: making the character values as part of learning evaluation aspects.

There are 5 items (15.2%) which are categorized at "fair" level, they are item number 3: developing the sense of nationalism; number 11: habituating the of sense nationalism; number 19: setting a good example to implement the sense of nationalism; number 27: giving reward, material or non material, to students who obey the school rules and become good model; and number 28: giving punishment to students who break the rules.

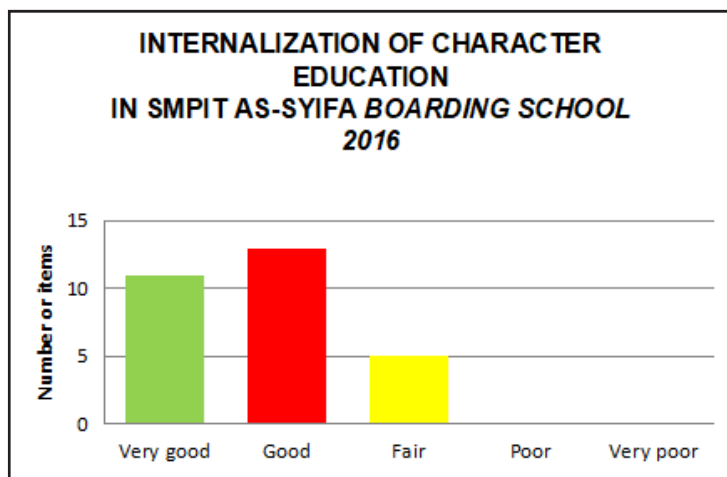
No item is categorized as "poor" character.
No item is categorized at "very poor" level.

Generally, the average result for the internalization of character done by Teachers or Dormitory Supervisors is 81.57 (good category). Nevertheless, 5 items are still categorized at “fair” level. These items should be evaluated and improved, so the internalization process can be more effective (interview with Respondent B, 3/7/2017; and interview with Respondent C, 10/7/2017).

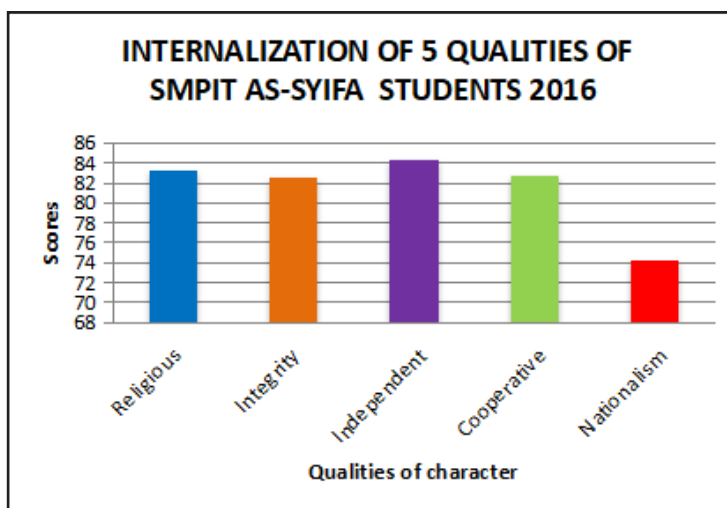
Meanwhile, from the discussion of the students’ characteristics in SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School, it found the average result is 82.67 (good category). So, the difference is only 1.1 point. If the internalization process can be enhanced, the students’ character will be better. Especially, regarding the habituation, implementation, setting a good example to love the country (nationalism), and giving reward and punishment to students consistently. The findings above are demonstrated by the picture 1.

Thus, the internalization process done by Teachers and Dormitory Supervisors, if it is classified into five qualities of students, can be demonstrated as follow:

The result of learning, habituating, and setting a good example to be religious is 83.17 or “good”; the result of learning, habituating, and setting a good example of the characteristics of integrity is 82.52 or “good”; the result of learning, habituating, and setting a good example to be independent is 84.26 or “good”; the result of learning, habituating, and setting example to be cooperative and collaborative is 82.78 or “good”; and the result of learning, habituating, and setting example of the sense of nationalism is 74.26 or “fair” (interview with Respondent B, 3/7/2017; and interview with Respondent



Picture 1:
The Internalization of Character Education in SMPIT *As-Syifa* Boarding School



Picture 2:
The Internalization of Top 5 Qualities of Students in SMPIT *As-Syifa* Boarding School

C, 10/7/2017). See picture 2.

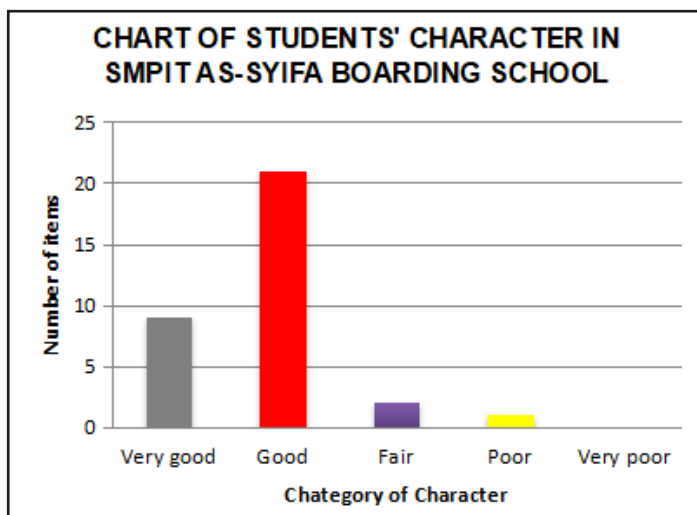
Based on the data, generally, the average result of character internalization done by teachers is 83.3. In other words, it is categorized as “good”. However, the result of internalization aspects regarding the learning process, habituation, and role model in the aspect of activities dealt with the sense of nationalism, based on the obtained data is classified as “fair”.

About the students’ character in SMPIT As-Syifa Boarding School. According to questionnaire data, students’ character in SMPIT (*Sekolah Menengah Pertama Islam*

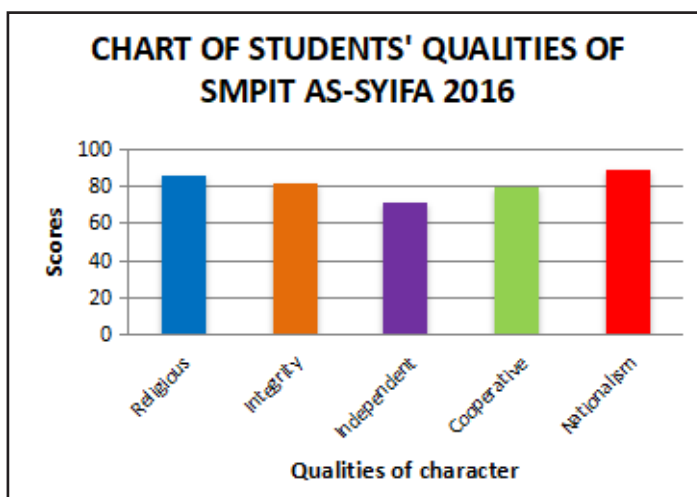
Terpadu or Integrated Islamic Junior High School) *As-Syifa* Boarding School in Subang, West Java, Indonesia can be described as follow:

There are 9 items (27.27%) categorized as “excellent” character, they are item number 2: perform Islamic obligations in school environment, such as *shalat* and fasting; number 5: obey the parents; number 6: respect to the teachers/ dormitory supervisor/older people; number 9: keep self cleanliness; number 11: attend the class/ *tahfeez* program/ extra-curricular on time; number 19: follow the positive commands and rules from older people; number 29: join the flag ceremony regularly; number 30: practice sports regularly or at least once a week; and number 33: pay the food and drink students buy in the canteen/mini market.

There are 21 items (63.63%) classified at “good” level, namely item number 1: understand the reality of life and death/ *tawhid*; number 3: perform Islamic obligations at home, like *shalat* and fasting; number 4: perform *sunnah* activities/ *shalat*, fasting, etc.; number 7: respect friends and love the younger in spite of different race, ethnic, and religion; number 8: care about others who get problem by helping them with material or non-material; number 10: keep the environment of classes, dormitories, and surroundings clean and beautiful; number 12: responsible concerning the use of school facility; number 13: responsible concerning the use of home facility; number 14: wake up on their own for *subuh* prayer at boarding school; number 16: memorize *Al-Qur’an* verses regularly; number 17: have individual target, such as want to be good at *tahfeez* program, be the best rank in class, or participate in Olympiad/competitions; number 18: obey the rules both in classes and dormitories; number 20: study hard and finish assignments/homework properly; number 21: enthusiastic in studying at school, in class/ *tahfeez* program; number 23: have curiosity about something/subjects and new natural or social phenomena, etc.; number 24: positive in facing life problems; number 25: read books out of the subjects and *Al-Qur’an*; number 26: try to find new ways to make them enjoy studying or to support other positive activities; number 27: active participation in school students organizations; number 28: proud to be citizen of Indonesia and love the country); and number 31: not cheating in examination/test.



Picture 3:
Students’ Characters in SMPIT *As-Syifa* Boarding School



Picture 4:
Students’ Qualities of SMPIT *As-Syifa* Boarding School

There are 2 items (6.06%), which are categorized as “fair”, they are number 32: not telling lie to parents; and number 22: enthusiastic when studying at home.

There is 1 item (3.03%) categorized as “poor”, that is item number 15: wake up on their own for *subuh* prayer at boarding school. No character is categorized as very poor.

The total number of average result for character evaluation among students of SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School in Subang, West Java, Indonesia is 82.67. The outcome

is categorized at “good” level. The previous data can be seen in detail in the picture 3.

From the analysis according to the five qualities of SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School students, found the following results:

Students of SMPIT *As-Syifa* Boarding School were scored 85.36 (very good) for the religious character; students of SMPIT *As-Syifa* Boarding School were scored 75 (good) for the integrity character; students of SMPIT *As-Syifa* Boarding School were scored 71.4 (fair) for independent characteristics; students of SMPIT *As-Syifa* Boarding School were scored 79.69 (good) for cooperative characteristics; and students of SMPIT *As-Syifa* Boarding School were scored 88.66 (very good) for sense of nationalism.

The explanations above are described by the picture 4.

Based on the description above, the process of character internalization in SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School can be concluded successful, despite some aspects need to be improved. Generally, the aspects regarding students’ characters, which had been formed at their homes. Therefore, monitoring and collaboration among school, teachers, and parents should be improved, as stated by Hendarman (2016), to educate students good character needs synchronization and collaboration among school, teachers, parents, society, and government (Hendarman, 2016).

Parents at home should apply the similar concept with school. Eventually, students will adapt and get accustomed easily to the similar values they find, either at home or at school, until their activities become a habit, and the habit become a character. And, finally, the internalization of character education can be accomplished more effectively (Thompson, 2002; Timperley *et al.*, 2007; and Vasli & Salsali, 2014).

About the evaluation of character internalization implemented in SMPIT *As-*

Syifa Boarding School. As we know that to meet the goal of learning process evaluation is required, and so is the internalization of character education. The research is ended by the evaluation to know the achievement level as the material of evaluation for the following treatment (Zeichner, 2008; and Friedman, 2009). According to the findings and interview with the Head of BPP (*Bidang Pendidikan dan Pengajaran* or Teaching and Learning Division), evaluation was conducted thoroughly among the involved aspects. The evaluated aspects comprised self-assessment test, peer-assessment test, percentage of students’ attendance, regular worship, characteristics, material, organization, personality, final achievement, and conclusion (Friedman, 2009; Sopian, 2013; and interview with Respondent J, 10/7/2017).

Explanation above portrayed many aspects of evaluation, so the evaluation result of students’ character was obtained as objectively as possible dealing with intellectual, spiritual, and physical aspects. In turn, it will create an authentic assessment and will describe the real students’ character. Intellectual and physical aspects were assessed by test. Meanwhile, the spiritual aspect was assessed by observation, self-assessment, peer-assessment, questionnaire, homeroom teacher’s journal, dormitory supervisor, academic teachers, academic staffs, until the security (Friedman, 2009; and Sopian, 2013).

By this evaluation, SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School will produce students of excellent in academic or non-academic, as had been explained before. Also, the average number of students is of good character. This is not surprising since the internalization process takes place in a “good” category as well. Only, there are some aspects must be increased and at “fair” level. From students’ aspects, which are still classified into “fair” level, is habituation at home.

Parents at home should apply the concept and habituation process, which

are usually implemented at school in order that the internalization of students' character can be optimally accomplished (Thompson, 2002; Timperley *et al.*, 2007; Vasli & Salsali, 2014; and Susanto & Imawati, 2016). Thus, from teachers' internalization, the aspects classified into "fair" level are love of country, nation and motherland (sense of nationalism), but for the aspects of habituation and role model are already "good".

CONCLUSION

Character education based on *shalat* (praying) virtues, which is applied in SMPIT (*Sekolah Menengah Pertama Islam Terpadu* or Integrated Islamic Junior High School) *As-Syifa* Boarding School in Subang, West Java, Indonesia comprises the best ten characteristics aimed to enhance students' basic aspects: *ruhiyah* (emotional management); *aqliyah* (intellectual management); and *jasadiyah* (physical practice).

The accomplishment of character internalization is a collective responsibility. The internalization process of character education is accomplished through four methods, they are: socialization, teaching and learning, habituation, and role model. Thus, the programs include intra-curricular, co-curricular, and extra-curricular. These programs are carried out in classes, dormitories, schoolyards, societies, mountainous areas, beaches, and other places.

Based on questionnaire result, it was stated that the internalization process done by teachers is generally at "good" level (81.57), and the characters shown by students of SMPIT *As-Syifa* Boarding School were categorized at "good" level (82.67) as well. It was found that there is a correlation between the internalization process done by teachers and the result of character that had been internalized among the students.

The evaluation of character internalization in SMPIT *As-Syifa* was done completely involving various aspects, so many variables were analyzed, and many relevant people were involved. The aspects evaluated were percentage of students'

attendance, regular worship, characteristics, material, organization, personality, final achievement, and conclusion. Meanwhile, the assessors were academic teachers, homeroom teachers, dormitory supervisors, and students' peers. And, the instruments used were observation, questionnaire, test, and sociometry.²

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²**Statement:** Herewith, I affirm that this article is my original work and not a product of plagiarism, and that the article has not been submitted, reviewed, or published in another scholarly journal. Upon acceptance for publication, I will not withdraw my manuscript from the *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan* (*Journal of Humanities and Social Sciences Education*).

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