

**INTERNATIONALIZATION OF ISLAMIC CHARACTER VALUES AMONG
STUDENTS AT HUSNUL KHOTIMAH FOUNDATION, KUNINGAN
REGENCY**

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Abstract

The purpose of this study was to determine the values, processes, supporting and inhibiting factors as well as an evaluation of the internalization of character values in students in the perspective of Islamic education in Madrasah Tsanawiyah and Madrasah Aliyah, educational institutions are not just transferring knowledge to students, but more than that the institution must be able to internalize character values to students, because education is the right place or place in building a nation of character. The method used in this research is descriptive analytical research method. The results of the study are (1) types of character values in students in the perspective of Islamic Education at MTs and MA Husnul Khotimah Kuningan Regency are straight faith, strong character, strong body, broad insight, and good at keeping time, (2) the purpose of internalizing character values in students in the perspective of Islamic Education in MTs and MA to become reliable and professional da'i cadres, (3) the process of internalizing character values in students in the perspective of Islamic Education through classical teaching and learning processes in the classroom and through the process of education and training in extracurricular activities, (4) supporting factors include student talents and interests, madrasa policies, human resources including madrasa stakeholders, facilities and infrastructure, curriculum, methods and roles of parents and alumni. While the inhibiting factor for internalizing character values in classical teaching and learning activities in the classroom and extracurricular activities is the number of activity schedules, and (5) evaluation of the internalization of character values in students in the perspective of Islamic Education in MTs and MA internalization of values using observation techniques, interviews and documentation studies

Keywords: internalization; character; students: Islamic Education

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INTRODUCTION

Educational institutions are not just transferring knowledge to students, but more than that institutions must be able to internalize character values to students, because education is the right place or place in building a nation of character. Education is very influential in changing the mental attitude and behavior of human beings with character. Through education, negative behaviors that occur in society can be minimized, either

through formal education processes such as schools or non-formal education such as Islamic boarding school, or a combination of both. This is in accordance with the purpose of education which is directed at fostering and developing all personal aspects of a human being, so that becoming a human with good character or in religious terms is *Insan Kamil* (perfect human).

According to Thomas Lickon, there are 10 indications that need attention to change

for the better, public awareness that needs to be raised, especially among young people, namely: (1) violence and acts of anarchy, (2) theft, (3) fraudulent acts, (4) lack of discipline, (5) brawls between students, (6) intolerant, (7) inappropriate use of language, (8) premature sexual maturity and deviations, (9) early vandalism, (10) mutual suspicion and hatred (Lickona, 2015).

Internalization of character values will produce a good personality or in the sense conveyed by Ary, namely the Concept of Insan Kamil Perspective of Emotional Spiritual Quotient (ESQ) (Agustian, 2004). According to Hasan Al Bana, there are 10 characters values, namely salimul aqidah, (clean creed), shahihul worship, (true worship), matnul khuluq (firm morals), qawiyul jism, (physical strength), mutsaqqaful fikr (minded), qadirun 'alal kasb (able to work), munazzhamun fii syu'unihi (regular in all his affairs), harishun 'ala waqtihi (sincerely keeping the time), nafi'un lighairihi (beneficial for others), and mujahidun linafsihi (really controlling his lust). (Isa & Manshur, 2016).

Islamic education focuses more on the formation of Insan Kamil or humans who have character values. Islam according to language (etymology) comes from the word aslama yuslimu Islaman which means peace, submission, surrender and safety. Meanwhile, according to the term (epistemology) is the surrender of a servant to his Lord with all his heart. While national education is stated in the Republic of Indonesia Law No. 20 of 2003 which states that: "National education aims to develop the ability of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen". National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation.

Adolescents are much preoccupied with activities that do not provide good values but

values that have a negative impact on their development, their families and their environment, such as sitting on the side of the road, hanging out with clubs whose orientation throws them away. -wasting time in vain, in cafes, and at all activities that do not provide benefits for his future. The activities they do are outside the teaching and learning process (school).

Teenage moral deviations that often occur, especially during teaching and learning activities in schools, include: Dozens of students were netted in raids for skipping school" (Handayani & Aminah, 2017). 37 SMK students took action in a brawl that disturbed the surrounding community (Ramadhan, 2017). In addition, in the daily newspaper Sidak News, "Police Prevent Student Brawls in Kuningan. 202 complaints of cheating during the implementation of the 2019 National Examination at the SMA/SMK/MA level took place. However, after verification, the number of cases that occurred became 126 cases. (Abdi, 2019). The bad culture is carried out by a number of high school or junior high school students, after completing the National Examination or at the time of the graduation announcement, they are willing to doodle on clothes, even walls or those around them. In addition to doodles on clothes, they also carry out convoys using motorbikes, this is very worrying for the people they pass through, because sometimes they do actions that can damage and injure other people.

There are more public schools in Kuningan Regency than educational institutions managed by the private sector, especially education based on Islamic boarding schools. Thus, to internalize character values in students in order to minimize juvenile delinquency, school is not optimal. This problem occurs due to the limited time for students of approximately 10 hours at school while the rest of their time is in an environment that is free from existing values. Through the educational process in Islamic boarding schools, they are maintained, guided and they (students) can get used to behaving well in the

Islamic boarding school environment so that they avoid promiscuity and character values are always obtained by students every time.

Masdrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) Husnul Khotimah are private schools owned by the Husnul Khotimah foundation which have advantages over other institutions. Among the advantages of the institution are (1) using the Islamic education system (Islamic boarding school), (2) students are required to speak foreign languages (Arabic and English), (3) tahfidz program, (4) accredited A, (5) teaching staff graduates from the East Central, (6) MA graduates mostly continue their education to favorite public or private universities and to Middle Eastern universities (7) strong Ukhuwah Islamiyah among students, (8) Educational environment consistent with Islamic values, (9) The combination of the Islamic boarding school curriculum with the formal education curriculum.

The results of the study of the problems above, the researcher formulates the title of the study, namely "Internalization of Islamic Character Values in Students at the Husnul Khotimah Foundation, Kuningan Regency".

METHOD

In this study, researchers used a qualitative approach to ease researchers to get more accurate information and can make it easier to understand something that happened behind the incident. Qualitative research is research conducted by researchers at MTs and MA Husnul Khotimah Kuningan Regency through observation, interviews, transcripts, pictures, photos and videos, as well as in its management using descriptive.

The method used in this research is descriptive analytical research method. Analytical Descriptive Method is a research with the intention to be able to collect data about the status of an existing symptom, that is something that has happened and when the research was carried out by the researcher without paying attention to before and after by processing, analyzing, interpreting, and

concluding research data. Qualitative research is a certain tradition in social science which fundamentally depends on observations of people both in their area and in terms (Moleong, 2021).

Results and Discussion

A. Types of Character in Students in the Perspective of Islamic Education at MTs & MA Husnul Khotimah Kuningan

The results found in the field through observations, interviews and documentation studies, that the types of character values in students in the perspective of Islamic education instilled by the MTs and MA Husnul Khotimah Jalaksana institutions Kuningan Regency for students are five *Salimul* characteristics (characters) taken from the greatest work of Imam Hasan Al Bana, namely (1) *Aqidah*, (2) *Matinul Khuluq*, (3), *Mutsaqoful fikri*, (4) *Qowiyul jismi*, dan (5) *Haristun 'ala waktihi*. These values must be owned by every individual in order to become a man who is devoted to Allah SWT. Value is something that is abstract, cannot be seen, cannot be touched, or felt and is not limited in scope. Value is a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking, feeling, relating and behavior (Darajat, 1991). The source of these values is obtained through religious, educational, Pancasila, social, cultural and media sources. Although values are abstract, they have an influence on a person's attitudes and behavior. Thus, the value of character instilled in students is a must in education, both formal education and non-formal education. Because one of the efforts to achieve character values to individuals is through the educational process.

﴿ قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ بَحْنُ تَرزُقِكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْقَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ لَعَلَّكُمْ لُؤْمٌ

Meaning: "Say (Muhammad), "Let me read what God has forbidden you. Do not associate Him with anything, do good to parents, do not kill your children because they are poor. It is We who provide sustenance to you and to them; Do not approach abominable deeds, whether visible or hidden, and do not kill those whom Allah has forbidden except for a just cause. Thus, He commands you that you may understand." (Surah Al-An'am/6:151).

As for *asbabul Nuzul* verse above is as follows:

"Say, O Prophet, to them the polytheists and others. "Come here, I will read the verses that explain what your Lord has forbidden you, namely do not associate anything with Him in worship. I will give you a will to do good to your parents, namely mother and father, by doing good. and obey them and do not kill your sons for fear of poverty and kill your daughters for fear of shame as the ignorant people have done, and do not approach the abominable acts, namely major sins and immorality. like adultery, openly or secretly, and do not kill people intentionally, which Allah has forbidden to kill, except for a just cause, such as killing for treason, *stoning* adultery *commits* or killing an apostate." That is what your Lord has commanded and required you so that you think and understand that these are Allah's commands and prohibitions that point to good and can avoid evil (Zuhaili, 2007).

Thus, the value as a measure of whether or not an action phenomenon in the surrounding environment, both the school environment and the community environment. If there is a social phenomenon that is contrary to the value system adopted by the community, then the act is declared contrary to the value system adopted by the community, and will get rejection from the community. Good character values cultivate good attitudes and personalities as well. Character has the meaning of psychological and moral traits or character that

distinguishes humans from other creatures, humans have character and character that must be made good.

Improving character can be through formal or non-formal teaching and education processes, and a good environment. Because education has a big influence or has a close relationship with the character values contained in the subject matter, even the surrounding environment also plays a role in influencing one's character. Character values embedded in a person will be influenced by the environment if the cultivation of character values in educational institutions is not optimal and maximal, it will be affected by a bad environment. Character values adopted by a person cannot be separated from cultural, social, educational and religious factors. But the most important thing in character values education is in the family. As the words of the Prophet Muhammad SAW.

إِنِّي اللَّهُ : اللَّهُ لَيْهِ اللَّهُ سَلَّمَ : لُؤْدِ لَدَى الْفِطْرَةِ
أَهُ أَنِهِ يُنْصِرَانِهِ يُمَجِّسَانِهِ ل.

Meaning: "From Abu Hurairah, he actually said that the Messenger of Allah said: every birth (a child born) is in a state of nature, then his parents who influence the child to become a Jew, Christian and Magian (Narrated by Abu Dawud)."

The hadith explains that the role of parents in the family towards children is very basic. The environment around the child is unconsciously an educational tool even though the events around the child are not intentional, but this situation has an influence on education, both positive and negative (Darajat, 1991).

B. The purpose of internalizing character values in students in the perspective of Islamic education at MTs & MA Husnul Khotimah in Kuningan Regency

The results found in the field that the purpose of internalizing character values in students in the perspective of Islamic education in MTs and MA Husnul Khotimah Jalaksana.

1. Becoming a Madrasah Da'wah Cadre

has a heavy moral burden in facing the challenges of 4.0. Madrasas are not just places for the transformation of knowledge, but more than that, madrasas must be able to produce strong and superior Muslim individuals in terms of morals and become da'wah cadres equipped with Islamic knowledge. Madrasas are also an appropriate and effective means for cadre of people who have high intellectual and moral values.

Becoming a da'wah cadre must have several criteria, namely not to be preoccupied with world affairs, must hasten to provide help and convey the truth even though there are many risks that will be experienced, and a da'wah cadre must keep promises, be honest and always patient in struggling to convey the message of Islam.

As the word of Allah SWT. in the Qur'an Surah Ali-Imran: 104:

لَتَكُنَّ أُمَّةً إِلَىٰ الْخَيْرِ الْمَعْرُوفِ عَنِ الْمُنْكَرِ أُولَٰئِكَ الْمَفْلِحُونَ

Meaning: "And let there be among you a group of people who call to righteousness, enjoin what is right, and prevent from evil. And they are the lucky ones."

Through Islamic education in MTs and MA, they must be able to produce cadres who are able to carry out the mission of Islam, namely to become people who call for virtue, become cadres of da'wah or da'i who always invite virtue and compassion for fellow creatures of Allah SWT. improve morals and prevent criminal acts that damage morals and the environment. Inviting virtue and preventing doing evil are basic principles of Islam that must be practiced by Muslims.

In forming da'wah cadres, they must be nurtured and educated with Islamic education from an early age. This is evidenced by the Prophet's advice to call the call to prayer when he was born,

such as the hadith narrated by Abu Rafi' ra from his father, he said that he saw the Messenger of Allah. echoed the call to prayer in Hasan bin Ali's ears when Fatimah was born (Atabik & Burhanuddin, 2015). The sound of the call to prayer which contains the exaltation of Allah and testifies that the Prophet Muhammad is the messenger of Allah SWT. the first sentence of monotheism heard by children. This means that the process of aqidah education must be given to early childhood.

The method is a way or technique to achieve the goals that have been planned or arranged to work optimally. According to Abdulah Nashih Ulwan, which has been translated into Indonesian with the title of a book on children's education in Islam, he is of the view that the method of instilling values in children can be done in several ways, namely by example, custom of habituation, advice, attention or supervision and punishment (Ulwan & fil Islam, 2002). And the first education instilled in children is faith/ aqidah education, moral education, physical education and physical education, and social education.

2. Having 5 Characters

Five *Characteristics* or characters of students having a personality that is faithful and obedient to worship, namely *salimul aqidah* and *shahihul worship* in *muwashafat*. Aqidah and worship that are straight and correct in accordance with the example of the Messenger of Allah will be able to fight the lusts of things that are detrimental to oneself and others. While in the government program, namely the value of character is *religious, matinul khuluk* akhlaq is noble, always maintains unity, does not cause damage and always gives the best for others and loves the homeland, which is a *nationalist attitude*, has *qowiyyul al jismi*, namely in behaving always clean and maintain cleanliness,

have a healthy and strong body, *mutsaqoful fikri* is reflected in the love of reading, increasing knowledge and broad insight. And will really be able to maintain time or discipline (*haritsun 'ala watih*), which includes the category of attitude that has integrity, besides that students are orderly in all problems and are able to work on their own, also called MTs and MA students Husnul Khotimah Jalaksana Kuningan district is independent in all respects, and the ultimate goal of instilling character values into students is *naafi'um lighoirihi* (beneficial to others).

The purpose of the five *traits* that are internalized to MTs and MA students Husnul Khotimah Kuningan Regency is:

a) *Salimul Aqidah*

Aqidah Islamiyah is a clean heart in worshipping only Allah SWT. and obedience to Him alone. As the word of Allah SWT:

أَمْرًا إِلَّا لِيَعْبُدُوا اللَّهَ لِيصِنَ لَهُ الدِّينَ آءِ الصَّلَاةِ
الزَّكَاةِ وَذَلِكَ الْفَيْمَةُ

It means: "Even though they are only ordered to worship Allah sincerely obey Him solely because of (practicing) religion, and also to perform prayers. and pay zakat; and that is the straight (true) religion" (Surat al-Bayyinah/ 98:5).

Sincerity is one of the conditions for accepting charity, and it is a day's work. While the second is to follow the sunnah of the Prophet. Allah says:

أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ لَّهُ إِبْرَاهِيمَ حَنِيفًا أِن
الْمُشْرِكِينَ

Meaning: "Then We revealed to you (Muhammad), "Follow the religion of Abraham, who is straight, and he is not of the polytheists." (Surah An-Nahl/16: 123)

Establishing the prayer above means to do it continuously every time by focusing the soul on the greatness of Allah SWT, to get used to submitting to Him. Meanwhile, what is meant by issuing zakat is distributing it to those

who are entitled to receive it as determined by the Qur'an. The explanation of the verse above regarding sincerity of worship, abstaining from shirk, establishing prayer, and issuing zakat, is the intention of the straight religion, namely Islam (Kementrian Agama, 2011).

b) *Matinul Khuluq*

Akhlaq who is solid in his stance as a devout Muslim and carries out orders and leaves the prohibitions of Allah SWT. Having noble character for humans is very important, so the Messenger of Allah was sent by Allah SWT to improve human morals. As the word of Allah SWT:

إِنَّكَ لَعَلَىٰ لُقِي

Meaning: "And indeed you are of a noble character" (Surah Al-Qolam/ 68:4)

Meanwhile, the morals that can be implemented in students' daily lives are divided into two parts, namely primary and secondary. The primary nature of students is not inad (disobedient); don't chat much; a little joke; not noisy with anything vanity; not *hiqd* (storing anger); not hasad; have the shame of making mistakes; maintain good relations with neighbors; tawadhu without lowering oneself; daredevil; visit the sick; commitment with the etiquette of asking for permission; give thanks for those who do good to him; connect the uterus (friendship); commitment to the etiquette of being a listener; commitment to speaking etiquette; Greet guests and answer greetings. Meanwhile, secondary characteristics of noble character that students must possess are: soft-hearted; lower the voice; spread a smile to others.

c) *Qowiyyul Jismi*

A healthy and strong body received special attention from the Messenger of Allah. Worship will not be

maximal, solemn and not optimal in carrying it out if the physical condition is not healthy and not strong. As the words of the Messenger of Allah, which means: "The strong believer is more beloved to me than the weak believer." (HR. Muslim). The *qowiyyul jismi* that can be applied by students in their daily lives is divided into two parts, namely primary and secondary characteristics. The primary characteristics that must be possessed by students are: cleaning eating and drinking utensils; able to prepare food; follow health instructions in sleep and wake up as much as possible; self-medicate and do not use drugs without asking for directions.

While the secondary characteristics for students are: avoiding preserved foods and using natural drinks; set the times of the night; not consuming excessive fat; not excessive consumption of salt; not excessive consumption of sugar; selecting food producers; sleep 6-8 hours and wake up before dawn; practice 10-15 minutes; walk 2-3 hours every week; leave smoking and other activities that damage the body; and get used to eating and drinking halal and healthy.

d) *Mutsaqoful Fikri*

Fatonah (intelligent) is one of the characteristics of the Prophet Muhammad. many verses of the Qur'an that stimulate people to think. A Muslim must have broad insight in order to be able to answer every question or phenomenon that is around him, a problem or problem that befalls other people. With extensive knowledge it will be easy to provide the right and fast solution. The nature of *mutsaqoful fikri* that can be applied in everyday life can be divided into two, namely primary and secondary characteristics. The primary characteristics include: Relating the Qur'an to reality; Studying madaniyah

marhalah and mastering its characteristics; know the sirah of 20 friends who were martyred; know the law of zakat; know the laws of Hajj; knowing the sides of syumuliyatul Islam; knowing the problems of internal and external Muslims; knowing what the world's loss was due to the decline of the Muslims; knowing and reviewing three treatises, namely *da'watuna, illa asyyi syai'in nad'un ill-fated* and *illsy-syaban*; know and review the treatise of *aqo'id*; understand the *jama'i* and obey; refuted the slanted voices thrown at us.

While the secondary characteristics that must be possessed by students are: memorizing and practicing three juz al-Qur'an (28-30); reading the interpretation of two juz of the Qur'an (28-29); memorize the whole arbaine (20+20); memorize 50 riyadhush-salihin (20+30); read seven hours each week outside of specialization; knowing the directions of contemporary Islamic thought; attend our conferences and seminars; know new things from contemporary problems; have the ability to review what is read; disseminate anything published by newspapers and publications; and participate in posing and solving problems.

Allah SWT says:

إِقْرَأْ اسْمَ الَّذِي لَقَّ

Meaning: "Read by (mentioning) the name of your Lord who created," (Surah Al-'Alaq/96: 1)

Allah commands humans to read (study, research and understand) what Allah has created, both His revealed verses (*qauliyah*), namely the Qur'an, and His implied verses (*kauniyah*). Reading it must be in His name, meaning because we expect His help. Thus, the purpose of reading and studying the verses of Allah is to obtain results that are pleasing to Him, namely knowledge or something that

is beneficial to humans (Kementrian Agama, 2011).

Another word of Allah:

أَتْلُ أَوْحِيَ إِلَيْكَ الْكِتَابَ آقِمِ الصَّلَاةَ

Meaning: "Read the Book (Al-Qur'an) which has been revealed to you (Muhammad) and perform the prayer..." (Surah Al-'Ankabut/ 29:45)

Through learning and reading, you will gain broad knowledge, broad insight and broad thinking. Thus the purpose of internalizing the value of *mutsaqoful fikri* in students must be implemented in the teaching and education process.

e) *Haritsun 'ala Watihi*

Humans are required to be able to use time well, be disciplined in all activities or activities, so that 24 hours can be used effectively and every activity has the value of good deeds. Allah (swt) describes in the verse of the Qur'an the relation with time and the regret for not using time properly.

The Word of Allah SWT.

الْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي إِلَّا الذِّينَ آمَنُوا لُوا
الصَّالِحَاتِ اصْوَا الْحَقِّ اصْوَا الصَّبْرِ

Meaning: "By the time, indeed, mankind is in loss, except those who believe and do good and exhort one another to truth and encourage one another." (Surat al-'Asr/103: 1-3)

The values that can be applied in daily life are keeping general and specific promises; fill his time with useful and useful things; pay attention to Islamic etiquette in visiting and shorten the fulfillment of their needs; and cultivate a high work ethic.

From the purpose of internalizing character values in the perspective of Islamic education in accordance with QS. An-Nisa (4): 9.

لِيَخْشَ الَّذِينَ لَوْ لَفِيهِمْ ذُرِّيَّةً أَوْ لِيَهُم
لِيَتَّقُوا اللَّهَ لِيَقُولُوا لَا

Meaning: "Should be afraid of those who if (die) leave after them, their

weak offspring (who) they are worried about against him. So fear Allah and speak with the right words." (Surat an-Nisa (4): 9).

Forming a good personality with five *Traits* describes a person who utilizes human potential which consists of spiritual, reason, physical, time and environmental elements. If these character values are used or utilized properly and balanced in their use, then becoming a pious, smart, disciplined, strong and noble human being (SPDKB) and in accordance with the SPDKB concept is part of strengthening character education, namely religious, nationalist, integrity, independent and mutual cooperation.

Spirituality is the second element after the physical that is in humans, spiritual existence tends to the soul or mental aspect. Spiritual children will always be healthy when given food and soul food is knowledge and faith in Allah SWT through the process of formal education and non-formal education. Then spiritual health can always be obtained through dhikr (remembrance) and worship that has been exemplified by the Prophet Muhammad. Spiritual health is a spiritually healthy state of the soul which means not being hurt, but in a happy state. A person who is declared healthy is that he always does activities that have the value of worship in accordance with the beliefs and beliefs that a person has.

According to Hamalik, extracurricular activities have values contained in each of these activities, according to him the values contained include: 1) meeting group needs, 2) channeling interests and talents, 3) providing expository experiences, 4) developing and motivating subjects, 5) bond students in schools, 6) develop loyalty to the school, 7)

integrate social groups, 8) develop certain traits, 9) provide opportunities for informal guidance and service, and 10) develop a community image of the school (Hamalik, 2006).

While the school's foundation to facilitate activities outside the classroom for students is the Ministerial Regulation number 62 of 2014 concerning extracurricular activities, namely 1) Law no. 20 of 2003 concerning the National Education system: Article 3 concerning the objectives of national education, Article 4 paragraph (4) concerning the implementation of learning, Article 12 paragraph (1b) concerning educational services according to talents, interests and abilities, 2) Law Number 12 of 2010 concerning the Scout Movement (State Gazette of the Republic of Indonesia of 2010 Number 131, 3) Regulation of the Minister of Education and Culture Number 54 of 2013 concerning Competency Standards for Graduates of Elementary and Secondary Education, 4) Regulation of the Minister of Education and Culture Number 64 of 2013 concerning Standards of Content for Basic Education and Medium, 5) Regulation of the Minister of Education and Culture Number 65 of 2013 concerning Standards for Primary and Secondary Education, 6) Regulation of the Minister of Education and Culture Number 66 of 2013 concerning Standards for Assessment of Primary and Secondary Education, Government Regulation Number 19 of 2005 concerning National Education Standards as amended by Government Regulation Number 32 of 2013 ten The amendment to Government Regulation Number 19 of 2005 concerning National Education Standards Article 53 paragraph (2)

point a and Article 79 paragraph (2) point b states that extracurricular activities are included in the annual work plan of the education unit, and extracurricular activities need to be evaluated for their implementation every semester by the education unit, and 7) Permendikbud No. 62 of 2014 concerning extracurricular activities in primary and secondary education. (Lestari, 2016).

C. The Process of Internalizing Character Values in Students in the Perspective of Islamic Education at MTs & MA Husnul Khotimah in Kuningan Regency

In the process of internalizing character values in students in the perspective of Islamic educators, it is carried out related to teaching and education through three stages, according to (Muhaimin & Ali, 1996) namely: 1) Value Transformation Stage, at this stage only verbal communication occurs between educators and students or foster children. In this process the teacher only conveys good and bad values; 2) Value Transaction Stage, a stage of value education by means of two-way communication, or interaction between students and educators that is reciprocal; and 3) *Transinternalization* Stage: This stage is much deeper than the transaction stage. At this stage it is not only done with verbal communication but also mental attitude and personality. So at this stage, personality communication plays an active role.

Internalization is a process in which a person receives influence because the behavior that is stimulated is in accordance with the value system adopted by the person or with what he views as "right" (Sitanggang, 1994). Ahmad Tafsir quoted by Majid said that internalization is a method, where the educational techniques are example, habituation, rule enforcement and motivation. What is clear,

is not by explaining or discussing (Majid & Andayani, 2012).

According to Nashih Ulwan that education must start early, shape character or morality since it is in the mother's womb, even in the process of looking for a partner, it must be good and in accordance with Islamic teachings, namely not through courtship, kholwat and so on. The process of internalizing values to students, according to (Ulwan & fil Islam, 2002) is through exemplary education, education through habits, education with advice, education through giving attention and supervision, and education by giving punishment or rewards.

The process of internalizing character values experienced by the prophet Musa as an illustration for students to always be patient in learning, patience will get hope from what is aspired. The process of internalizing the value of 5 *The* characteristics that are internalized to students are as follows:

1. The *salimul*

The process of internalizing the value of *mabit* night bina faith and taqwa) *through* aqidah *activities*. salimultarbiyah in providing Islamic insight, and learning in teaching and learning activities in the classroom, and extracurricular activities.

2. Internalization *Matinul Khuluq*

Process The process of internalizing *shohihul worship* through mabit activities (night bina Iman and Taqwa), *cycle* is taken from Arabic, namely *dara-yaduru-daurah* which means training, coaching, deeper Islamic studies, *tatsqif* which is one of the means of tarbiyah in providing Islamic insight, and learning in teaching and learning activities in class, and extracurricular activities, then students must also cultivate the 5 S namely Greetings, Smiles, Greetings, Polite and Courteous when meeting with anyone,

cultivate 3K namely personal hygiene, class cleanliness, and environmental cleanliness.

3. Strong Physical Internalization Process Strong

Physical value internalization process to students / students of MTs and MA Husnul Khotimah Jalaksana Kuningan Regency through sports 2x a week, various kinds of sports carried out by students including Tsufuk self-defense, karate, archery, playing ball, swimming and horseback riding, holding health counseling carried out by the Husnul Khotimah clinic in collaboration with health centers, government-owned hospitals regional and private sector, and balanced nutrition by the Husnul Khotimah foundation, students are encouraged to drink nutritious drinks and avoid preserved foods and drinks. Regarding the character of Husnul Khotimah's strong body, he refers to the hadith of the Prophet Muhammad narrated by Muslim:

رَضِيَ اللَّهُ قَالَ: اَللَّهُ لَيُّ اللَّهِ لَيْهِ لَمْ :
الْمُؤْمِنُ ل

ال

Radhiyallahu anhu, he said, Rasulullah sallallaahu 'alaihi wa sallam said, a strong believer is better and more loved by Allah Almighty than a weak believer;..." (HR. Muslim No 2664).

4. Intelligence Value Internalization

Process Intelligent value internalization process to MTs and MA students Husnul Khotimah Jalaksana Kuningan Regency is through *club studies* and youth scientific studies (KIR) weekly discussions related to general knowledge both locally, regionally, nationally and even internationally with the method of discussion, lectures, making madding in which there are student works, teachers and motivational words from Islamic thinkers in preaching, doing

cycles with materials delivered through discussion, sociodrama, and lecture methods, and in broadening the horizons of the Husnul Khotimah Kuningan institution in optimizing the library by adding books in Indonesian, English, Arabic, Turkish and other languages, as well as optimizing digital libraries.

5. Internalization Process on Discipline Values

Five-character internalization process to MTs and MA students Husnul Khotimah Jalaksana Kuningan Regency, namely through the process of teaching and learning activities in the classroom classically, and extracurricular activities and activities organized by the institution. The method or format of extracurricular activities can be carried out in individual, group, classical, combined and field forms. (Lestari, 2016). In its implementation, it can be adapted to the situation and conditions, and adapted to the interests and talents of the students.

The *responding*, in this session, is starting to be willing to accept and actively achieve the stimulus in the form of a real reaction, and respond to it. The *valuing*, having been able to respond to the stimulus on the basis of the values listed in it, begins to develop assumptions about the object. The *organization* (organizing values) begins to be able to control the value system that is widely accepted to be organized within itself. Sessions organize various values that have been accepted which include, determining the role or bond of one value with other values. As well as organizing a value system in itself is a way of life and attitudes that have been based on the values that are believed (Krathwohl, Bloom, & Masia, 1967).

D. Supporting and Inhibiting Factors influencing the internalization of character values in students in the perspective of Islamic Education at MTs & MA Husnul Khotimah Kuningan Regency

Data from interviews with madrasa principals and teachers at MTs and MA Husnul Khotimah Kuningan Regency that the process of internalizing character values in students in the perspective of Islamic education found supporting factors which can be described as follows:

1. Supporting Factors

a. Classical Learning in Class

Data from interviews with principals and teachers and based on observations at MTs and MA Husnul Khotimah Kuningan Regency that in the process of internalizing character values in students will be successful if it is supported by internal factors and external factors. These two factors influence the success of the process of internalizing character values in students in the perspective of Islamic education. The internal and external factors of the value internalization process.

a) Internal Factors

Factors that influence the success of the internalization process of the five values contained in the *Nature* of MTs and MA students Husnul Khotimah Kuningan Regency is the student himself, that is, the student has talent, interest, motivation to learn, intelligence and a good attitude or personality. The internal factors include:

- (1) Talent,
- (2) Interests,
- (3) Learning motivation,
- (4) Intelligence,

- (5) Attitudes, courtesy and courtesy towards an object,

b) External Factors

Data from interviews with principals and teachers at MTs and MA Husnul Khotimah Kuningan Regency states that students' external factors that affect the achievement of the goal of internalizing values include:

- (1) Family,
- (2) HR, namely teachers, school principals and education staff
- (3) Curriculum,
- (4) Administration & information system,
- (5) Facilities and infrastructure or facilities,
- (6) Environment,
- (7) Alumni,
- (8) Government,
- (9) Society,

2. Extracurricular Activities

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency that in the process of internalizing character values in students is successful if it is supported by internal factors and external factors. These two factors influence the success of the process of internalizing character values in students in the perspective of Islamic education. The internal and external factors of the success of the process of internalizing character values in students through extracurricular activities are as follows:

a) Internal Factors

Factors that influence the success of the internalization process of the five values contained in the *Nature* of MTs and MA students Husnul Khotimah Kuningan Regency is as follows:

- (1) Talent,
- (2) Interests,
- (3) Emotions,

- (4) attitude,

b) External Factors

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency, that external factors supporting the process of internalizing the five character values in extracurricular activities include:

- (1) Family,
- (2) Coach or Teacher,
- (3) Facilities and infrastructure or facilities,
- (4) Cost,
- (5) Environment,

Based on data from observations and documentation in the field, it was also found that the supporting factors in the process of internalizing character values to MTs and MA students Husnul Khotimah Jalaksana Kuningan Regency is the fulfillment of National Education standards (SNP), namely: management standards, educator and education standards, financing standards, facilities and infrastructure standards, content standards, learning standards, assessment standards and graduate standards.

3. Inhibiting factors

Data from interviews with the principal and deputy head of the curriculum and based on observations at MTs and MA Husnul Khotimah Kuningan Regency has an inhibiting factor in the process of internalizing character values in students in the perspective of Islamic education, which is caused by internal and external factors of students through classical classroom learning activities, and extracurricular activities. Inhibiting factors in the process of internalizing character values in students in the perspective of Islamic education include:

1) Classical Learning in Class

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency, that the process of internalizing character values in students is an obstacle in the process.

As for the obstacles in the process of internalizing character values in students in the perspective of Islamic education, it is influenced by two factors, namely student internal factors and external students through the learning process in the classroom as follows:

a) Internal Factors

Factors that hinder the process of internalizing the five values contained in the *Nature* to MTs and MA students Husnul Khotimah Kuningan Regency is the student himself, that is, the student has no talent, interest, lack of motivation to learn, is slow in thinking and has a bad attitude or personality. These factors are obstacles for students in following the educational process in the classroom to achieve the goal of internalizing character values. Internal factors are strongly influenced by the existence of the students themselves, because students are the target of the teaching and learning process in the classroom. The students' internal factors are as follows:

- (1) Talent,
- (2) Interests,
- (3) Learning motivation,

b) External Factors

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency, that in addition to the internal factors of students that affect the success of teaching and learning in the classroom, there are external factors of students that affect the achievement of the goal of internalizing values to students. The inhibiting factors for the process of internalizing the value of five characters in classical teaching and learning activities in the classroom include:

- (1) Family,
- (2) Teacher,,
- (3) System administration & information,.
- (4) Facilities and infrastructure or facilities,

2) Extracurricular Activities

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency, that there are several obstacles in the process of internalizing character values in students consisting of internal factors and external factors. These two factors influence the success of the internalization process of character values in students in the perspective of Islamic education. The internal and external factors that hinder the process of internalizing character values in students through extra-curricular activities are as follows:

a) Internal Factors Internal

Factors that become obstacles in the success of the internalization process of the five values contained in the *Nature* of MTs and MA students Husnul Khotimah Kuningan Regency is the student himself, that is, the student has no talent, interest, lack of motivation to learn, is emotionally unstable and has a bad attitude or personality. These factors are part of the obstacles that hinder the success of students having the five characteristics *through* the process of extracurricular activities. Internal factors are strongly influenced by the existence of students themselves, because students are the target of the process of extracurricular activities. Mentally unstable and physically tired, weak, arriving late, lack of healthy nutritional input into the student's body will fail to focus and will not achieve the goal in the process of internalizing character values in the perspective of Islamic education. The internal factors are as follows:

- (1) Talent,
- (2) Interests,
- (3) Attitudes, courtesy and courtesy towards an object,

b) External Factors

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency, that in addition to student internal factors hindering the success of the process of internalizing character values in students in the perspective of Islamic education through extra-curricular activities, there are external student factors that affect the achievement of the goal of internalizing values to students, namely families, principals, teachers or coaches, facilities, costs or finance, and environment. The inhibiting factors for the process of internalizing the five character values in extracurricular activities include:

- (1) Family,
- (2) HR,.
- (3) Less time provided for extracurricular activities.
- (4) Facilities and infrastructure or facilities,
- (5) Cost or finance,

E. Evaluation of the internalization of character values in students in the perspective of Islamic Education at MTs & MA Husnul Khotimah Kuningan Regency

Evaluation of the internalization of character values in students in the perspective of Islamic education through classical classroom learning activities, and extracurricular activities. Evaluation in education has a double meaning, namely: 1) evaluation is placed as one of the epistemological activities of Islamic education that is useful for "knowing" how many results are obtained in the educational process and 2) evaluation is placed as an axiology of Islamic education

which is useful for "giving value content" in each component and educational process (Kurniawan, 2016). The result data in the field shows the evaluation found as follows:

1. Evaluation of the internalization of character values in the surviving faith.

Evaluation of the internalization of character values in the surviving faith carried out when learning in class, and extracurricular activities. Students listen to the concept of a safe faith delivered by teachers, trainers and coaches. The evaluation of character values is carried out by assessing students' daily activities in carrying out mandatory worship, namely obligatory prayers carried out in mosques in congregation, fasting in Ramadan, and sunnah worship. (evaluation table attached).

Observational data on the evaluation of the internalization of character values in survivors' faith through classical classroom learning activities, and extracurricular activities at MTs and MA Husnul Khotimah Kuningan Regency in the application of this value by introducing the concept of straight aqidah, correct worship in accordance with the sunnah of the Prophet Muhammad in language that is easily understood by students. The teacher gives an example of a straight aqidah and true worship, then students follow and practice it in everyday life. The data obtained that MTs and MA Husnul Khotimah students who were used as informants developed according to expectations, could show the right aqidah and true worship.

2. Evaluation of the internalization of character values on a strong morality

Evaluation of the internalization of character values on a strong character carried out when learning in class, and extracurricular activities. Students listen to the concept of strong morals delivered by a teacher, trainer or mentor and Builder. The evaluation of character values is carried out

by assessing the daily life of students in cultivating 5S, namely greetings, smiles, greetings, courtesy and courtesy, following the rules, being honest, trustworthy in doing assignments and understanding the noble character described in the Qur'an and the Sunnah of the Prophet Muhammad.

Observational data on the evaluation of the internalization of character values in strong morals through classical classroom learning activities, and during extracurricular activities at MTs and MA Husnul Khotimah Kuningan Regency in the application of this value by introducing the concept of noble character in the Qur'an and in accordance with the sunnah of the Prophet Muhammad in a language that is easily understood by students. The teacher gives an example of noble character through the history of the Prophet Muhammad and the *salafusholihin*, then students follow and practice it in everyday life as the culture of a devout Muslim. And the data found that the MTs and MA Husnul Khotimah students who were used as informants developed according to expectations, could show a good attitude, obey the rules, and be disciplined.

3. Evaluation of internalization of character values in a strong

Evaluation of a strong body carried out by the teacher during the classical classroom learning process and extracurricular activities in the form of non-test evaluation. Evaluation of character values is carried out by assessing students' daily activities in participating in sports activities while learning at school in a closed room (*indoor*) such as badminton, futsal and *outdoor*, namely archery, swimming, horse riding, martial arts.

Observational data on the evaluation of the internalization of character values in a strong body through classical classroom learning activities, and extracurricular activities at MTs and MA Husnul Khotimah Kuningan Regency in the

application of this value by introducing the concept of a healthy and strong physical according to the Sunnah of the Prophet Muhammad by using language that is easily understood by students. The teacher gives an example of a strong and healthy physique through the history of the Prophet Muhammad and the *salafusholih*, then students follow and practice it in everyday life as a Muslim culture that is physically healthy and physically strong. Evaluation data for internalizing the value of a strong body It was found that the MTs and MA Husnul Khotimah students who were used as informants developed according to expectations, could show a healthy and strong physique by praying at the mosque and always exercising in open or closed places (*indoor* and *outdoor*).

4. Evaluation of internalization of character values on intelligence

Evaluation of internalization of character values on intelligence carried out when learning in class, and during extracurricular activities. Students listen to intelligent concepts delivered by teachers, mentors and coaches. Evaluation of character values is carried out by assessing students' daily activities in visiting the library, bringing reading books or notes, being sensitive to the environment and participating in Youth Scientific Studies (KIR) activities, Club Studies and Islamic studies.

Observational data on the evaluation of the internalization of character values on intelligence through classical classroom learning activities, and extracurricular activities at MTs and MA Husnul Khotimah Kuningan Regency applies this value by introducing broad-minded, intellectual concepts and describing the concept of QS Al-'Alaq verses 1-5 about reading using language that is easily understood by students. The teacher gives an example of the history of Islamic civilization, Muslims are able to build a civilization with knowledge. Then

students follow and practice in everyday life as a Muslim culture by reading a lot of books, discussing current problems, participating in competitions at both regional and national levels. Data from the evaluation of the internalization of values on intelligence it was found that the MTs and MA Husnul Khotimah students who were used as informants developed as expected, could show a diligent attitude to carry books, read books in their spare time, take advantage of the time to read or repeat lessons during empty class hours or while waiting for the teacher's presence, visit the library, attend competitions, participating in youth scientific studies (KIR), *club studies* and reading Islamic fiqh books.

5. Evaluation of internalization of disciplined character values **Evaluation of internalization of disciplined**

Character values carried out when learning in class, and extracurricular activities. Students listen to the concept of discipline delivered by the teacher and mentor. Evaluation of character values is carried out by assessing students' daily lives in respecting time, discipline in obeying rules, doing assignments on time and independently in their work, in neat uniforms and appearance according to the rules.

Observational data on the evaluation of the internalization of discipline character values through classical classroom learning activities, and extracurricular activities at MTs and MA Husnul Khotimah Kuningan Regency applies this value by introducing the concept of time which is described in the Qur'an using language that is easily understood by students. The teacher gives an example of the history of Islamic civilization, Muslims are able to build a civilization by respecting time, using time productively. Then students follow and practice in everyday life as a Muslim culture

who is disciplined in worship, disciplined to enter class, use time for goodness and productivity, study diligently every time, can do assignments on time, study orderly and on time.

The data results from observations and interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency that the evaluation of the internalization of character values in students has been used at MA Husnul Khotimah Kuningan Regency uses evaluation methods that have been carried out by the institution, namely daily, weekly, monthly, semi-annual and annual evaluations. From the evaluation stages can be explained by the researchers as follows:

a) Daily

Evaluation of the internalization of five characters in students is carried out after the learning process. Daily evaluations are carried out directly by subject teachers in several ways, namely using direct and indirect interviews, and observation, namely observing directly the learning outcomes that you want to evaluate.

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency and the results of the observation that the process of internalizing five characters in MTs and MA students Husnul Khotimah Kuningan Regency develops according to expectations, there are changes in student behavior and attitudes after receiving learning, training and coaching.

b) Weekly evaluation

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency and teacher that the weekly evaluation is carried out by teachers and trainers at the time the activity takes place, for the time of the weekly evaluation it is adjusted to a predetermined schedule, namely Friday afternoon. And data obtained from

teachers and trainers that the implementation of the internalization process activities through classical classroom learning activities, and extracurricular activities are fully followed by students, while those who are absent due to illness. And the cultivation of character values, namely the five characteristics, is *carried* out and delivered by teachers and trainers.

c) Monthly evaluation

Data from interviews with the head of MTs and MA Husnul Khotimah Kuningan Regency stated that the monthly evaluation of the internalization of character values in students in the perspective of Islamic education is more about the personality development of students carried out by teachers and trainers in evaluation meetings with evaluation administration tools (attached). The self - evaluation tool is an integral part of a well - structured value internalization process. In the monthly evaluation, there are two assessments that are evaluated, namely the evaluation of the participation of students or students in the learning process activities in the classroom, and extracurricular activities, and the development of personality or attitudes after participating in and receiving material in the activities. Data obtained by the researchers that students are active and always follow the activities that have been scheduled by the institution.

Monthly evaluation of the internalization of the five character values in students that their personality development has changed, students are starting to develop, the ability to participate in all activities organized by Islamic boarding schools and madrasah tsanawiyah, even though students who take part in activities still receive assistance or orders from seniors (sister tinggat), teachers and trainers,

especially the attitude of independence that has not been seen.

Evaluation of student attendance in following the classical classroom learning process, and extracurricular activities which is followed by students as expected, students are able to take part in activities according to a predetermined schedule even though there is still help from friends and teachers in binding and inviting to follow or attend MTs and MA Husnul Khotimah Kuningan Regency. Evaluation of the activities of the learning process in the classroom classically, and extracurricular activities which was followed by MTs and MA students Husnul Khotimah Kuningan Regency began to develop as expected, but there were still some who took part in the activities because of the help of friends and teachers. Have not shown the students that the activity is very important. But in class or other groups showing good development, children are able to carry out activities without the help of teachers and friends.

Monthly evaluation of the process of internalizing character values in students in the perspective of Islamic education in MTs and MA Husnul Khotimah Kuningan Regency states that the five *characteristics* as character values are applied in classical classroom learning activities, and extracurricular activities for students are starting to develop, students are able to show a safe attitude of faith, strong morals, strong body, intelligence and discipline although there is still help from friends and teachers or coaches.

1) Semester

Semester evaluation is in the form of development evaluation through administration, namely the evaluation format by the madrasa in collaboration with the Husnul Khotimah Islamic boarding

school, Kuningan Regency. Evaluation of the five *activeness* in participating in activities that are already in the schedule shows that the process of internalizing grades is going well, followed by all students once a week.

The semester evaluation in the documents obtained in the field by the researcher can be explained that the evaluation of safe faith, strong morals, strong physical, intelligent and disciplined, achieved by students after going through the internalization process to students is MTs and MA level students Husnul Khotimah Jalaksana achieves character *begins* to develop, and its development is as expected, students are able to carry out activities even though there is still guidance from teachers, coaches and mentors.

2) Annual

Annual evaluation of the process of internalizing character values in students in the perspective of Islamic education in MTs and MA Husnul Khotimah Kuningan Regency through classical classroom learning activities, and extracurricular activities in the form of report cards. The data obtained through interviews with the curriculum field and the results of observing student report documents show that the MA level students are in line with expectations and are developing very well with. Achievement data obtained by MTs and MA Husnul Khotimah Kuningan Regency belongs to the good category of other schools at the local, regional and national levels.

Evaluation is very much needed in everyday life, even though we realize it or not, evaluation is actually often done, either by ourselves or by other people in their own environment. Evaluation is a component part of the Islamic education system which is carried out systematically and planned and measured with the aim of knowing the success or what will be achieved in the educational process or learning process (Ramayulis, 2015).

Evaluation of education according to (Shaleh, 2000) has several functions, namely 1) To provide feedback to the teacher as a basis for improving the teaching and learning process, 2) To determine the number of abilities / learning outcomes of each student, which among other things is required to increase grades and determine whether students pass or not, 3) To determine students in the right teaching and learning situation, according to with the level of ability and 4) To know the background (physical and environmental psychology) of students who have learning difficulties. (Lecturer et al., nd). The evaluation function aims to determine the success of the cognitive learning process. Meanwhile, according to Benjamin S. Bloom's taxonomic theory, the object of evaluation is God and the prophet. God's evaluation focuses more on human attitudes, feelings and knowledge such as faith and disbelief, piety and disbelief. Another term for God's evaluation is cognitive and affective. While the evaluation of the Prophet as the executor of God's commandments guided by revelation leads to psychomotor factors, so that humans must be able and able to imitate the Prophet Muhammad in their daily lives.

CONCLUSION

The types of character values in students in the perspective of Islamic Education at MTs and MA Husnul Khotimah Kuningan Regency are straight faith, strong character, strong body, broad insight, and good at keeping time.

The purpose of internalizing character values in students in the perspective of Islamic Education at MTs and MA Husnul Khotimah Kuningan Regency is to become a reliable and professional da'i cadre, namely the rabbani generation in the sense of fiqh, namely understanding Islam very correctly, Alim, namely having knowledge which is beneficial to society, and has 5 characters.

The process of internalizing character values in students in the perspective of Islamic Education at MTs and MA Husnul Khotimah in Kuningan Regency is in addition to the classical teaching and learning process in the classroom and through education and training processes in extracurricular activities.

The supporting and inhibiting factors for the internalization of character values in students in the perspective of Islamic education at MTs and MA Husnul Khotimah are internal and external factors. Supporting factors include student talents and interests, madrasa policies, human resources including madrasa stakeholders, facilities and infrastructure, curriculum, methods and roles of parents and alumni. While the inhibiting factor for internalizing character values in classical teaching and learning activities in class and extracurricular activities is the large number of activity schedules at the Husnul Khotimah Islamic boarding school, Kuningan Regency which causes students to get tired quickly and lack concentration in learning.

Evaluation of the internalization of character values in students in the perspective of Islamic Education at MTs and MA Husnul Khotimah in Kuningan Regency, as described in the previous chapter, then evaluates the internalization of values using observation techniques, interviews and documentary studies.

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