



Internalization Of Values In The Perspective Of Islamic Educational Philosophy

Khoirun Nisa Nur 'Aini¹, Abid Nurhuda², Ali Anhar Syi'bul Huda³

^{1,2}Pascasarjana Universitas Nahdlatul Ulama Surakarta, Jawa Tengah, Indonesia

³Pascasarjana Universitas Pendidikan Indonesia, Jawa Barat, Indonesia

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Abstract: Humans as God's creatures are designed to have goals and directions in life that are not created just like that, but duties and responsibilities must be carried out. In the view of education, humans are learning beings and the learning process includes various aspects and values that live and continue to develop until the end of life. Therefore, this article seeks to examine the process of value internalization viewed from the perspective of Islamic education as a whole. Articles written using a qualitative approach with the method of literature study and data analysis are described descriptively. The results of the study explain that the internalization of values can occur with education by the human himself or with assistance from other people as external parties. The stages of value internalization are carried out in three stages: value transformation, value transaction, and transinternalization. As for the values instilled, namely the values of ma'rifatullah, Abdullah, akhlakul karimah towards oneself (gentle, holding back anger, sincere, and competing in goodness), towards the family (birrul walidain, living, etc.), towards others (helping each other, not doing damage that can harm other people, etc.), national character, religious character.

Keywords: Internalization; Value; Islamic Education; Philoshopy

Correspondence author

Email: aiiniakbar91195@gmail.com

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INTRODUCTION

In today's modern life, philosophy is defined as a science that seeks the essence of things, attempts to make interpretations of human experiences, and attempts to answer questions that arise in various areas of human life. The answer is a result of basic thinking and is used to solve problems related to aspects of human life, including aspects of education (Nurhuda 2023).

In principle, the concept of philosophy places a truth based on the ability of human reasoning, which is a benchmark for an event that occurred before and after it. Philosophy plays an important role in the world of education, namely providing a framework of reference in the field of educational philosophy to realize the educational ideals expected by a society or nation (Princess en Nurhuda 2023).

Philosophy of education originates from and rests on the concept of education which has a position as normative knowledge, which is a scientific discipline that outlines the principles of value that will be used to measure human behavior amid civilization where it is the domain of education and becomes a cultural aspect for distribute living

values, preservation, and development of values of behavior norms to students who are inspired by this philosophy (Djamaluddin, 2014)

Islamic education is an effort to educate Islamic teachings and values so that they become one's way of life (views and attitudes to life). However, making Islam a view and attitude of life will have certain implications, both positive and negative because religious education has the potential to lead to tolerance or intolerance, and has the potential to create integration (unity and unity) or disintegration (division) in people's lives.

Internalization is central to personality change which is a critical dimension of the human self which in it has personality meaning to the response that occurs in the process of forming human character (Nurhuda 2022a). That is, internalization is a deep process of living up to the values obtained by students combined with educational values as a whole whose goal is to integrate into the personality of the students themselves so that they become a character or character for students. Internalization is also central to personality change which is a critical dimension of the human self in which it has a personality meaning to the response that occurs in the process of forming human character.

Indirectly, Islamic education is useful for increasing faith, piety, unity, togetherness, and obedience. Every activity, both inside and outside the classroom, which is carried out should always be integrated with the values of Islamic education so that it can foster and educate students who have good and right characteristics. Every behavior or utterance can be internalized with experience, knowledge, insight, and knowledge that is owned by the values that are trusted and guided by to solve problems or problems faced and can be applied to the values of Islamic education in daily life (Saifullah, 2017).

METHOD

This article is written using a qualitative approach where according to Neni (2017) and Husaini & Purnomo (2008) qualitative research is a research stage that seeks to understand and produce data in the form of phenomena, behavior, and certain situations based on the researcher's perspective. Specifically, the method used in this article is a literature study, which is a review of books and other references that are relevant to the problem being studied (Sarwono, 2006). The next step is to review the references by describing them in a descriptive way (Nurhuda, Ansori, en Ab 2023).

RESULT AND DISCUSSION

Result

Value is an overall order consisting of two or more components that mutually influence each other or work together in a single unit or integration that is unanimous and oriented towards Islamic values. So the emphasis is on the action system. The value system that is used as a frame of reference that becomes a reference for the way Muslims behave externally and spiritually is the value and morality taught by Islam as a revelation from Allah, which was revealed to His messenger Muhammad SAW (Saifullah, 2017). Value is essentially the idea of a person or group about something good, right, beautiful, or wise so that the idea is valuable and of good quality to be used as a guide in behaving and acting (Hakam & Nurdin, 2016).

Etymologically value is a view or in the English vocabulary, namely value. In everyday life, value is valuable, qualified, show quality, and is useful for humans. In philosophy, this term is used to denote an abstract noun which means a value equivalent to meaning or goodness. Several figures define value as follows:

- 1) According to Kartono Kartini and Dali Guno (2003), values are things that are considered important and good. A kind of a person's belief in what should be done (eg honesty, sincerity) or ideals that someone wants to achieve (eg happiness, freedom).
- 2) In the Encyclopedia Britannica, it is stated that: "... the value is determination or quality of an object which involves any sort of appreciation or interest." That is, "Value is a determination, or the quality of an object that involves all kinds of appreciation or interest.
- 3) Mulyana stated that value is a belief in making choices (Zaskiya & Rusdiana, 2014).

From all these definitions, it can be concluded that value is everything related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society.

Etymologically, internalization is a process. In Indonesian, the suffix -ization has a process definition. So that internalization can be defined as a process. In the Big Indonesian Dictionary internalization is defined as appreciation, deepening, and mastery in depth that takes place through coaching, guidance, and so on (KBBI, 2016). So, internalization is the process of making values a part of oneself.

Internalization has existed since humans were born. Internalization appears through communication that occurs in the form of socialization and education. The most important thing in internalization is the cultivation of values that must be attached to the human being himself. The following is the definition of internalization according to the figures as follows:

- 1) According to Chabib Thoha, internalization is a technique in value education whose goal is to have values that are integrated into the personality of students (Thoha, 2006).
- 2) According to Kama Abdul Hakam and Encep Syarief Nurdin, it is defined as the process of presenting something of value that originates from the external world and becomes internal property for individuals and groups (Hakam & Nurdin, 2016).
- 3) According to Mulyana, internalization is the unification of values within a person, or in psychological language is an adjustment of values, attitudes, beliefs, and rules in a person (Ihsan & Ihsan, 2007).

Based on the two explanations above, it can be seen that value internalization means the process of instilling normative values that determine behavior according to the goals of a system. Internalization has the goal of incorporating new values or strengthening values that have been embedded in each individual or group. Values that are internalized can be in the form of national, moral, cultural, religious, and objective values that are believed to be good for a group based on sensory (empirical) evidence. On that basis, internalization is a form of inheriting the values of virtue, good, right, beautiful, and wise which are upheld by the community to create future generations with good character. The process of internalizing values can be carried out through two types of education, namely self-education, and secondly, education through other people (education by another) (Arifin, 2000: 173). In the first type, often referred to as education by discovery, in the second type, humans initially do not know everything about what is inside and outside of themselves, so they need other people to contribute to carrying out the knowledge process.

Discussion

The process of internalizing values can be done through two types of education, first, self-education; and second, education through other people (education by another) (M. Arifin, 2000).

In the first type, it is often referred to as education by discovery, meaning the process of going through research activities to discover the nature of everything that is learned, without the help of other people. Self-education is based on natural processes that exist in humans themselves because humans have a natural capacity for independent learning.

Things like this have happened to philosophers and thinkers of ancient times, many of whom became "self-taught". Naturally, they can reveal the secrets of life in the universe, without the help of others. In the process, this type of education arises because of encouragement (stimulation) from instinct or human nature that wants to know about a problem through learning activities. Humans are learning creatures, which are given the ability by God in the form of curiosity (curiosity), and this is a gift from Him that should always be grateful for (Nurhuda 2022c).

In Islamic teachings, many psychological encouragements from God are motivational so that humans use their minds to analyze natural phenomena that God has laid out for the benefit of human life. Thus, self-education or education by self-stimulation is an aspect of human development ability whose motivation comes from God himself. "Think (through research) about God's creation, and don't think about His substance, said the Apostle." (Narrated by Thabrani).

In the second type, humans initially do not know everything about what is inside and outside of themselves, so they need other people to help with the process of knowing activities. In this process stimulation from other people is needed to encourage humans to be able to carry out learning activities. God Himself is the Great Educator who teaches people about everything that is not known with the word (Allaḏī 'allama bil-qalami) as the fourth verse of surah Al-Alaq says.

Therefore, the two learning processes mentioned above, in essence, always influence each other, because people who teach others always provide stimulation or motivation so that they actively learn on their own, while encouragement from within also determines their learning activities. When viewed from the process of forming one's personality, the role of self-education combined with education through other people (educators) is to further strengthen the realization of the completeness and integrity of personality patterns, because inner abilities in the form of nature process interactively with outside influences towards the formation mentality that can practice Islamic values and norms.

Internalization is appreciation, deepening, and mastery in depth through coaching, guidance, and so on. Thus internalization is a process of cultivating attitudes in one's self through coaching, guidance, and so on so that the ego has deep control over a value and internalizes it so that it can be reflected in attitudes and behavior according to the expected standards.

CONCLUSION

Value internalization means the process of instilling normative values that determine behavior according to the goals of a system. Internalization has the goal of incorporating new values or strengthening values that are already embedded in each individual or group. Based on philosophy, education has an interest in building a philosophy of life so that it can be used as a guide in carrying out everyday life. Without

philosophy, education cannot do anything and does not know what to do, on the contrary, without education, philosophy remains in its utopia. The process of internalizing values can be done through two types of education, namely: first, self-education; and second, education through other people (education by another).

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CONFLICT OF INTEREST

Clearly explain whether there are any conflicts of interest related to the reported research.

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