

## Internalization of Kemuhammadiyah Values in Improving Student Spirituality

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**Abstract:** *Education has a significant role in the development and progress of a nation. With quality education, a nation will advance and be able to carve out a civilization. This type of research uses a qualitative approach. Qualitative research is often called the naturalistic method because the research is conducted in natural conditions. The results showed the implementation process of Kemuhammadiyah values in improving student spirituality, namely with the Kemuhammadiyah subject taught once a week, dhuha prayer every day before learning begins, Tasmi' Al-qur'an, iqro and Tahfidz for children with special needs as a value of tolerance in Kemuhammadiyah teachings. Factors that support the improvement of student spirituality are individual self, parental support and cooperation, implementation of teacher duties and responsibilities, and adequate accommodation and facilities for implementing Kemuhammadiyah values. The inhibiting factors for increasing student spirituality are undisciplined students, undisciplined teachers in implementing this program.*

**Keywords:** *Internalization of Values, Kemuhammadiyah Subjects, Student Spirituality.*

### Introduction

Each country has its programs and curricula with the goal of forming a cadre and preparing a young generation that is educated to compete in this modern era. Education is a basic need that everyone living on this planet must possess without exception. The State of Indonesia must structure its human resources to participate in or compete in a global environment on all levels intellectual, emotional, spiritual, creative, moral, and responsible which is utilized by all educational institutions, particularly those that provide instruction in schools, including elementary, middle, and high schools (Sopian, 2021).

Education has a significant role in the development and progress of a nation. With quality education, a country will progress and be able to carve out civilization. In national education goals. on RI law no. 20 of 2003 concerning the national education system article 3 states, "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear Allah Swt. God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (Rafsanjani & Razaq, 2019; Zukhrufin et al., 2021).

Adolescence is a period of transition from childhood to adulthood. A teenager can no longer be said to be a child, but he is still not mature enough to be considered an adult. He is looking for the most suitable lifestyle for him, which is often done through trial and error, even though he has made many mistakes. The mistakes he makes often cause anxiety and unpleasant feelings for his environment, and his parents. Mistakes made by teenagers will only please their peers. This is because they are all still in the search for identity. These mistakes that cause environmental annoyance are often called juvenile delinquency (Rulmuzu, 2021).

Education must anticipate the demands of life, to prepare students for an everyday life by the socio-cultural conditions of society. In this context, the curriculum as an educational program must respond to society's challenges and demands. To be able to answer these demands is not only fulfillment in terms of curriculum content, but also in terms of approaches and implementation strategies. Therefore, educators, supervisors, and curriculum implementers must be more sensitive in anticipating community developments, so that what is given to students is relevant and valuable for students' lives in society. One of the characteristics of society is constantly experiencing development. The development of this society will in turn affect schools, so schools must adapt to these changes through a developed curriculum. This development is prolonged in certain societies, but in others, it may be swift. Thus, the school's adaptation to community development is not only in its pattern and variety but also in the intensity of the development itself (Ikhwan, 2021b).

Internalization of moral education values. According to the Muhammadiyah organization, education has an essential spectrum as a means of da'wah to build human quality. Al Islam and Kemuhammadiyaan as the chess drama of Muhammadiyah higher

education as well as being the spearhead of instilling values for the formation of learning pious people, have a noble character, are progressive and excel in science and technology as the embodiment of *tajdid da'wah* by the mandate contained in the Decision of the 46th Muhammadiyah Muktamar concerning Revitalization of Education Muhammadiyah is one thing that should be optimized at the management level both in terms of human resources, budget, facilities and infrastructure, method and tools to achieve these goals in every Muhammadiyah educational environment, especially Higher Education (Muktamar, 2015).

The internalization of values in education can be given by teachers to students as the target of Muhammadiyah's *da'wah* on its charitable efforts in education. Internalization of values is a process of living and exploring values to instill them so that they become a character for students (Ridwan & Ikhwan, 2021). Value internalization can be carried out through several activities: value transformation, value transactions, and trans-internalization. Internalization is entering, getting used to people to behave according to ideal values. Internalization is an appreciation of teaching, doctrine, or value. It is a belief and awareness of the truth of a doctrine or value embodied in attitudes and behavior. In internalizing Simon's moral values, Howe and Kirschenbaum in Wahab offer 4 (four) approaches that can be used, namely the honest cultivation approach, the free value transmission approach, the exemplary approach, and the value clarification approach. Internalization of values can be done with several activities, namely (1) Value transformation, providing knowledge about good and bad with verbal communication (2) Value transactions, two-way communication between educators and students by giving examples in daily activities, and (3) Trans- internalization, the appearance of educators before students is not only a psychic figure but his mental attitude and personality. These three activities use exemplary techniques, discipline coaching and motivation (Kunaepi, 2014).

Another method of internalization is with several stages such as modeling, habituation, coaching discipline, and motivating. Education in schools is not only related to academics but there must also be a balance between academic education and moral education which is formed from spiritual values taught by Islam. Suppose there is a balance between the two. In that case, education will give birth to quality human beings in science and transform children into quality people from faith, knowledge, and morals. For this reason, it is necessary to make other contributions besides formal classroom teaching and learning to maximise the internalizing spiritual value (Khadijah et al., 2021).

Extracurricular activities and various religious activities all aim to form good morals and moral character for students. Religious programs provide benefits for increasing students' religious ethical awareness (Sutrisno, 2019). Religious activities are a school's effort to instill spiritual values in students outside of class hours. The existence of religious activities will guide students to become spiritual human beings, namely people who have faith and piety and can apply spiritual values in everyday life (Anwar, 2021). One of the institutions that instill Muhammadiyah values in shaping students' spirituality is Junior high school with the aim that students can live and practice Muhammadiyah values which aim to understand Islam that is genuinely Islam. In fact, in Junior high school, most students are not from Muhammadiyah cadres and tend to have less organized beliefs and morals, both during and outside of learning. In this study, the authors wanted to explore how the internalization of Muhammadiyah values improves the spirituality of students at Muhammadiyah Junior high school (Ikhwan, 2020).

The exciting thing or problem in SMP Muhammadiyah 2 Ponorogo is the need for more discipline in religious matters. Even though Muhammadiyah schools should emphasize spiritual issues as a priority. The lack of discipline in terms of religion can be seen from students' lack of enthusiasm in terms of praying in congregation Dhuha or midday prayers. Therefore the researcher considers this as a problem that can be researched and a solution in the future so that SMP Muhammadiyah 2 Ponorogo can become a better school. From the research context described above, the researcher is eager to examine the problems that the researcher found in the field to follow up on this matter Ponorogo.

## Method

This research uses a qualitative approach with the type of field research. Using a qualitative approach, data collection research is carried out in communities, institutions, community organizations, and formal and non-formal educational institutions (Huberman & Johnny, 2014). This research uses two primary data sources from teachers and principals of SMP Muhammadiyah 2 Ponorogo. Secondary data sources are books, magazines, newspapers and written archives related to the objects to be studied in this research (Ikhwan, 2021a).

The data collection technique in this research is observation, where the researcher is directly involved in learning activities. Next is the

interview, the interview technique used in this research is an open interview. Finally, researchers' documentation is everything related to the institution (Liu, 2016). In qualitative research there are various theories of analytical methods. In this research, researchers used the Miles and Huberman model by exploring field data which was then presented and analyzed using inductive techniques carried out with stages of data reduction, data presentation, and concluding (Creswell, 2019). Testing the correctness of the data uses source triangulation. Source triangulation is used because researchers use more than one respondent, where each respondent may have different answer characteristics (Bans-Akutey & Tiimub, 2021).

## Result and Discussion

### *Internalizing the Values of Kemuhammadiyah in Increasing the Spirituality*

From the table above, all processes of Internalizing Muhammadiyah Values in Improving Student Spirituality at SMP Muhammadiyah 2 Ponorogo are running smoothly. There are few deficiencies in the implementation of activities so that the implementation of Internalization of Muhammadiyah Values can be carried out by expectations so that students can be better in terms of Spirituality.

Internalization of Muhammadiyah values has a good impact, especially regarding students' spirituality at SMP Muhammadiyah Ponorogo. There are various activities in implementing the internalization of Muhammadiyah values in improving student spirituality. Such as learning Kemuhammadiyah, getting used to praying dhuha, learning Iqro', and learning the Qur'an.

To improve students' Spirituality at SMP Muhammadiyah 2 Ponorogo an activity was held to implement the Internalization of Muhammadiyah values. Previously, most but not all of the students at SMP Muhammadiyah 2 Ponorogo had problems at home with their parents which resulted in their children being less attentive, making the children undisciplined at school, often coming late, smoking, and juvenile delinquency. other. But that's not all, at Muhammadiyah 2 Junior high school there are also children with special needs who need special attention and handling.

Indah Sulistyowati Explains an overview of the program for internalizing Muhammadiyah values carried out by an institution or

organization, perhaps an educational institution or religious institution affiliated with the Muhammadiyah Movement in Indonesia. Several activities are mentioned that are part of the program for internalizing Muhammadiyah values. Dhuha prayer in congregation: This shows the importance of worship in congregation, one of the values emphasized in Islam and perhaps also in Muhammadiyah, to strengthen relationships between individuals and God. Morning recitation for those who are still Iqro' and those who have read the Al-Quran: This emphasizes the importance of learning and understanding Islamic teachings, both for those who are still learning the basics of reading the Al-Quran (Iqro') and for those who are already adept at reading Al-Quran Koran. This morning's recitation can increase understanding of religion and faith (Indah Sulistyowati Principal at SMP Muhammadiyah 2 Ponorogo).

Tahfidz program in collaboration with LazisMu Al-Manar Muhammadiyah University Ponorogo: Tahfidz is a program for memorizing the Al-Quran. This collaboration shows a commitment to studying and understanding the Koran in depth and cooperation between educational and religious social institutions. Exceptional Muhammadiyah learning as additional learning at SMP Muhammadiyah 2 Ponorogo: This shows that Muhammadiyah values are taught in general and specifically discussed and conveyed to students as part of the additional curriculum. This shows the school's commitment to internalizing Muhammadiyah values in students.

This was also explained by Mr. Ikhsain Fauji who described a series of activities carried out in the program for internalizing Muhammadiyah values in an educational institution, perhaps a school or religious institution. Starting the day with congregational Dhuha prayers shows the importance of practicing congregational worship as part of the daily routine. Dhuha prayer is chosen as the start of the day to strengthen the spiritual connection with Allah and perhaps also to raise awareness of the importance of worshipping regularly (Ikhsain Fauji, Teacher of Al-Islam Kemuhammadiyah SMP Muhammadiyah 2 Ponorogo).

Prayer reading after Dhuha prayer: The activity continues with prayer reading after prayer. This prayer may contain a request for protection, guidance, and blessings for the day that has just begun. As an Al-Islam Kemuhammadiyah teacher, you lead this prayer as an example for students. Group recitation: After prayer and supplication, continue with group recitation. This recitation can be a forum for deepening understanding of religion and Muhammadiyah values. The

theme of the recitation is adjusted to the student's experience level, with students still learning to read the Al-Quran (Iqro') receiving special attention.

Tahfidz Class: For students who are already proficient in reading the Koran, there is a Tahfidz class taught by Mrs. Fachma, a student at Muhammadiyah University Ponorogo who was sent from LazisMu Al-Manar. This shows that there is collaboration between educational institutions and religious institutions outside the school to provide more in-depth religious education to students. Overall, these activities reflect a commitment to integrating religious and Muhammadiyah values into daily activities at these educational institutions, by strengthening the practice of worship, spiritual understanding, and deepening Al-Quran reading as an integral part of student education.

Adilah Endah added that although the program activities for internalizing Muhammadiyah values were running smoothly, there were several challenges or obstacles faced in its implementation. However, there is still enthusiasm to involve children and teachers in these activities, even though sometimes only a small number of them actively participate and only some respond gratefully (Adilah Endah Putriyani (School Curriculum Deputy)).

Several things that can be identified as conveyed by Adilah Endah are: *First*, enthusiasm to involve participation: Even though there are challenges, such as twists and turns in implementing activities, there is still enthusiasm to invite children and teachers to actively participate. This shows awareness of the importance of active involvement in the learning process and practice of worship.

*Second*, challenges in implementing activities: Even though there is a desire to involve the participation of all parties, there are twists and turns or obstacles in implementing these activities. This can include various factors, such as time constraints, differences in skill or understanding levels, and other external factors that influence the implementation of activities. *Third*, response to activities: Although efforts were made to involve the participation of all parties, not everyone responded with complete gratitude. This can be a challenge in building awareness of the importance of Muhammadiyah values and internalizing them within individuals.

Implementation of Theory The internalization process has three stages according to what was stated (Kunaepi, 2014)

1. Value Transformation Stage: The stage where educators convey Muhammadiyah values such as tolerance, moderation, and human

values that characterize Muhammadiyah. During this phase, it can be seen in the Muhammadiyah learning activities at SMP Muhammadiyah 2 Ponorogo, the advice given by the teacher when interacting with students, and in every activity, the values of Muhammadiyah are always inserted to achieve good spirituality.

2. Value Transactions of educational stages by carrying out two-way communication, or reciprocal communication between students and educators. It can be seen in the Muhammadiyah learning activities, reciting Iqro' and Tahfidz. Teachers can insert Muhammadiyah values.
3. Transinternalization Stage This stage is carried out in more detail using verbal communication, mental attitudes, and personality. As they progress through this stage, students will notice and tend to imitate their teacher's attitudes and behavior (Anwar, 2021). Therefore, the principal of SMP Muhammadiyah 2 Ponorogo always emphasizes that all teachers can be good examples for students. Educators should pay more attention to their attitudes and behavior so that they do not conflict with the taught values. Ladies and gentlemen teachers are emphasized to be active in all Muhammadiyah Internalization activities so that the values to be conveyed in this program can be understood by students. In its implementation, it can be seen from the teachers who orderly pray in congregation dhuha, orderly come on time and orderly exemplify the values of tolerance.

### ***Impact of Internalizing Muhammadiyah Values in Improving Spirituality***

Various positive changes were felt by all parties, both the school which included the principal, teachers, students, and even student guardians after the internalization of Muhammadiyah values was carried out. Various changes were felt by all parties, both the school which included the principal, teachers, students, and even student guardians after the implementation of the internalization implementation program at SMP Muhammadiyah 2 Ponorogo.

The results of this planting are first felt by each child's parents. joy and gratitude from someone (perhaps a parent) for the positive changes that have occurred in their child. Positive changes in children by parents are that their children have shown an increase in religious activities, such as being more diligent in reciting the Koran and praying the Sunnah. This indicates that the child has demonstrated progress in

practicing spiritual teachings in everyday life (Gimin, Guardian of Muhammadiyah 2 Middle School Students, Ponorogo).

The expression "Alhamdulillah" shows deep gratitude for the positive changes experienced by the child. Parents recognize that this is a blessing to be grateful for and appreciated. The importance of parental appreciation and support for children's positive changes. Support and encouragement from parents is an essential factor in forming and strengthening children's positive behavior.

A parent's pride and happiness for the development and positive changes experienced by their child. Improved ability to recite the Koran: Parents said that their children, who previously were only able to read Iqro' 3, are now able to replicate the Koran. This shows significant development in terms of understanding and ability to read the Koran. Dhuha prayer habits: Parents also said that their children had become diligent in performing Dhuha prayers, especially during holidays at home. This shows that the child has internalized the religious values taught at school and applies them in everyday life. The influence of the teacher as an example: Parents expressed that their children also followed Mrs.'s example. Dahlan, perhaps a teacher at school, was the first to show good habits in investing even from his own savings. This indicates that teachers have a significant role in shaping children's character and behavior through the examples they show (Kurnia Yuni Kusumawati, Guardian of Muhammadiyah 2 Middle School Students, Ponorogo).

The interview with Mr. Ikhsain Fauji reflects the positive impact of the Muhammadiyah values internalization program carried out in schools on children's behavior in carrying out worship. Increased enthusiasm for Dhuha prayers: The program for internalizing Muhammadiyah values in schools has had a positive impact by increasing children's enthusiasm for performing Dhuha prayers. This shows that religious activities at school provide inspiration and motivation for children to be more active in carrying out worship (Ikhsain Fauji, Teacher of Al-Islam Kemuhammadiyah SMP Muhammadiyah 2 Ponorogo).

Hope for consistency: Parents expressed their hope that their children would remain consistent in carrying out their worship, both at school and at home. This shows that they want the values learned and practiced at school to continue to be applied in everyday life at home. The role of consistency and discipline: Parents also realize that consistency in carrying out worship will help children to become more

disciplined. This shows awareness of the importance of habits and routines in forming good character and behavior in children.

The form of change felt by students is that students are getting better, more orderly to pray in congregation and more disciplined in terms of spirituality, which can be seen from the increased reading of the Al-Qur'an. After this program, students become more aware that congregational prayers are essential. students become children who care more, respect teachers more, have no bullying, and respect fellow friends, especially friends of children with special needs in implementing tolerance values. Internalization associated with religious character values is defined as a process of incorporating religious character values as a whole, and followed by self-awareness regarding the importance of godly character in a person so that it can be applied to everyday life.

## Conclusion

The process of internalizing Muhammadiyah values has increased the spirituality of students at Muhammadiyah Middle School. The Muhammadiyah University's tahfidz and particular learning program in collaboration with LazisMu Al-Manar, Muhammadiyah University of Ponorogo helps students accommodate these values. Positive changes were felt, including increased observance of congregational prayers, spiritual discipline, and better student behavior. However, there are still several inhibiting factors, such as students' disobedience to teacher orders and diverse family backgrounds, which need to be addressed more intensively.

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