INTERNALIZATION OF CHARACTER VALUES BASED ON SPIRITUAL INTELLIGENCE AT SD ISLAM BANI HASYIM, MALANG REGENCY

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Abstract: SD Islam Bani Hasyim was an educational institution with a concentration on cultivating character values in students. It could be proven through heterogeneous input without selection with a quota system producing input with a diversity of learners' intelligence and behavior. SD Islam Bani Hasyim was able to process heterogeneous input through a process based on a program-based curriculum. The program-based curriculum had relevance to the inculcation of character values in shaping spiritual intelligence was the Islamic study program and submission. This research used a descriptive qualitative approach with a case study research. The data collection technique was carried out by in-depth interviews with school leaders, participatory observation, and recorded documentation of the work of SD Islam Bani Hasyim. Analysis of research data using interactive data analysis. The research results were as follows: First, planning for value planting through understanding the institution's philosophy, compiling relevant programs with the institutional philosophy, and socialization. Second, the implementation of value planting through Islamic programs and submission to intracurricular, extracurricular and co-curricular activities in all subjects. Third, program evaluation through open and closed surveys as well as project and product-based assignments.

Keywords: Internalization; Character Value; Spiritual Intelligence.

INTRODUCTION

The COVID-19 pandemic had an impact not only on the world of health but also on the world of education. It happened because the influence of covid-19 on the health of the elderly was significant and they were more susceptible to infection, given that the elderly were more likely to have congenital illnesses than millennials and alpha generations (Nareza, 2020). Meanwhile, in the education aspect, the impact of Covid-19 was felt by the millennial and alpha generations where the educational process was not optimal. As a result, it could actually plunge them on the wrong path if they could not control their common sense. Considering that learning was done online, the results of a survey by Indonesian Child Protection Commission showed that 22% of Indonesian children saw disrespectful shows (Purnamasari, 2020).

Education has a responsibility to restore its authority after the pandemic through proof of character building carried out at each institution. As mandated by the National Education System Law (Sisdiknas, 2003), that the first national education goal is to produce a generation of faith and piety to God Almighty, the second to have a noble character, and the third to be healthy. These three points, called the "trilogy of education" by the author, were the three main sciences in

education, namely spiritual, moral, and health. These three points were related to the current pandemic situation, in which pupils' health was the most crucial aspect. Students' spiritual character, in particular, must be able to rise following the covid-19 epidemic.

Education played a vital role in shaping the character of students. Considering that the process in it was none other than character building through the formation of students' personalities by teaching knowledge and imparting it to students. Through this process, students' personalities would indirectly be formed in accordance with the character of the science that has been studied. In the Taman Siswa Congress, Ki Hajar Dewantara has claimed that the main pillar of education is an effort to develop and improve character (interior and character elements), intellect, and health (Annisa et al., 2020). The three points were in line with the goals of education in the National education system.

In addition to the educational aspect, in learning Ki Hajar Dewantara always emphasizes the provision of character education materials in schools ranging from elementary to high school education (Yanuarti, 2017). It was reflected in the religious and moral education materials that must be taught at all levels of education. According to the findings of Eka Yunarti's research, character education has relevance to the content in Curriculum 13 by making Religion and Character the key in the implementation of education (Yanuarti, 2017).

Character education in Indonesia has essentially started before the implementation of Curriculum 13. This could be proven by the idea of the Minister of Education Muhammad Nuh on the commemoration of National Education Day on May 2, 2011, namely the national movement for character education starting from Early Childhood Education to Higher Education in the form of civilized character, or noble character as the identity of the Indonesian nation (Siswanto, 2013). However, before the emergence of these movements and policies, education and character as legal-formal formulations of the goals and functions of national education. The rationalization was so that students become human beings in society, ready to face various challenges, and become superior individuals (Kulsum, 2011).

Intellectuality and spirituality create an educated and characterized generation that meets the demands of today's pupils, including fulfilling national education goals. Given that if both are not fulfilled early on in students, there was a fear that students would engage in socially deviant conduct when they were teens. Crime, fighting, rape, drug usage, theft, and other immoral deviant conduct were the examples of social deviation forms (Nata, 2012). Considering the number of cases of other social deviations was very concerning, as abortion cases in Indonesia reached 2.3 million with a composition of 30% carried out by teenagers (Azzet, 2011). As a result, it was necessary to begin character education at an early age through Early Childhood Education and Basic Education as a period of building and instilling character ideals.

As in SD Islam Bani Hasyim, the researchers picked as the subject of research based on the results of observations made by researchers, SD

Islam Bani Hasyim included character values in enhancing the spiritual intelligence of students through a program-based curriculum. The program used a habituation program-based approach and is sustainable. For example, there was an agro program, students have their own plants and care for and research them. If the plant dies, students were required to conduct an evaluation with the aim of building a sense of responsibility. The point was that globally, based on programs, how children practice until they become ordinary until they become a culture until they become a tradition and then the concept is implanted, besides that, children are directed to be themselves with their respective talents and interests.

Meanwhile, according to researcher observations, SD Islam Bani Hasyim has the vision and mission of developing the Ulul Albab generation. The vision was relevant to the research theme on the internalization of character values in shaping the spiritual intelligence of students. Ulul Albab as the ideological and philosophical foundation of the institution. Based on these efforts, the goals and targets for achievements were formed, which were then used to develop a curriculum based on the SD Islam Bani Hasyim program in the short and long term. Thus, the focus of the researcher was to study the planning, implementation, and evaluation of the internalization of character values in shaping the spiritual intelligence of students.

METHODS

Researchers used a qualitative descriptive approach in research at SD Islam Bani Hasyim, Malang Regency Kabupaten. This approach was in accordance with the arguments of Bogdan and Taylor by interpreting qualitative as research by describing unwritten written data based on extracting data from observations, interviews, and documentation (Bakri, 2013). Data mining was carried out naturally at the place under study. The aim was none other than to get data and meaning in narrative form. Meanwhile, the type of research was field research, meaning that it is a field study at SD Islam Bani Hasyim, Malang Regency.

Then, in data collection techniques, primary data was taken based on in-depth interviews with the Principal and Deputy Head of Curriculum as key informants, the involvement of researchers in observation, written documentation (Sugiyono, 2008). Meanwhile, the qualitative data analysis technique at SD Islam Bani Hasyim used interactive data analysis (Miles et al., 2014). Interactive data analysis with analysis activities until the data was saturated, complete, and comprehensive. With four components, including data collection, data condensation, data display (data display), and finally drawing conclusions or verification (Conclusion Drawing or Verification) (Miles et al., 2014).

RESULT

The stages of planting character values in forming spiritual intelligence consist of planning, implementation, and evaluation or assessment (Sahlan, 2012). This was in accordance with the research focus raised by the researcher, so the discussion in this study concerns these three aspects. Meanwhile, SD Islam Bani Hasyim was a school that has the tagline "Empathy and Achievement Without Limits" (Wijayanti, 2013). Meanwhile, the

vision was to form Insan Ulul Albab, and its mission was to be independent, aware, and move. The three missions reflect the character education process in schools. There was a hierarchy or origin or derivative of the vision and mission of the Bani Hasyim Islamic Elementary School. If the vision of SD Islam Bani Hasyim was to make Ulul Albab human with components of knowledge, faith, and virtue; So, the mission appears three actions to achieve the vision, among others: being aware, being independent, and moving (Hanief, 2020).

1. SD Islam Bani Hasyim as a Characterized School

SDI Bani Hasyim was a school that had the tagline "Empathy and Achievement Without Boundaries" (Wijayanti, 2013). This school always took action quickly in matters of developing the potential, interests, and talents of students. As the results of the interview with the Deputy Head of Curriculum, as follows:

> "Our school, alhamdulillah was not lacking when it comes to achievements. Discourses and programs issued by the government, we never miss following them. One of the examples, sir, was the discourse on International Standard Schools. Alhamdulillah, we got that status. We managed to meet all the requirements issued by the government to obtain it. Besides that, there was also a competition for outstanding school principals, we did not miss it. Alhamdulillah, our principal had excelled as a nominee for the top 10 best school principals in East Java in 2016. Then, he also excelled as the best religious educator in Malang Regency in the same year. Also,

the achievements of our students were a lot. I provide additional performance data because there are so many. Furthermore, in relation to the empathy slogan, we imply that our institution has never conducted a difficult selection. Only interview used in the selection process, and almost all applicants are accepted. However, that did not mean without a quota, registration was closed when the quota was reached. Therefore, our school has an ordinary input motto but the output was extraordinary, like that sir".

The results of the interview confirmed that the tagline contained in SDI Bani Hasyim was manifested in the form of various achievements of real work and extra work of an institution accompanied by caring nature and a very high sense of belonging from both students and educators. Inputs from all walks of life without choosing superior seeds to educate were actually able to produce brilliant achievements in various fields. It was also acknowledged by Dr. Muhammad Nur Wangid, M.Si, the head of the basic education study program at the Yogyakarta State University Postgraduate program, who conducted field research with his students at SDI Bani Hasyim in Singosari, Malang Regency at the time. In his speech, he acknowledged that this school was an excellent school, with complete infrastructure and an integrated curriculum from kindergarten to junior high school. His appreciation was also given for the uncomplicated selection system by accommodating all registered students from various circles until the quota provided was met (Wijayanti, 2013).

2. Planning Internalization of character values to improve students' spiritual intelligence at SD Islam Bani Hasyim Malang

Several steps in planning character values at SDI Bani Hasyim, the first was to understand the vision, mission, and goals as a whole. It means mastering the vision, mission, and goals holistically in order to plan a program for planting character values according to the values that SD Islam Bani Hasim wants to instill. *Second,* program-based learning. Based on the results of the researchers' observations, that the planning of SD Islam Bani Hasyim in instilling character values to students was made program-based learning activities both intracurricular or extracurricular which were incorporated into the school program-based curriculum.

SD Islam Bani Hasyim has 19 programs that were included in the curriculum as the development of three programs for inculcating character values. The three programs based on observations consist of Islam, universality, and nationality. Meanwhile, the three programs were derivatives of the vision and mission of SD Islam Bani Hasyim.

The three missions of SD Islam Bani Hasyim reflect the character of the students to be formed. Because after all the three actions that exist in the mission of SD Islam Bani Hasyim if they were accustomed to students will become a habit that was carried out repeatedly or we know them with the characters that appear when children were accustomed to doing so. In addition, the mission of the Bani Hasyim Islamic Elementary School was inseparable from school visits. So that a conscious, independent, and moving vision emerges (A'yun, 2018).

Third, socialization. Socialization activities were an effort to convey new information to all learning components including stakeholders in order to optimize the program being implemented. The socialization of the Bani Hasyim Islamic Elementary School program was divided into two, namely, directly and indirectly. Direct socialization through coordination forums, working meetings, workshops, and training. Meanwhile, indirect socialization through activity books and social media at SD Islam Bani Hasyim. This means that the school had written documentation that informs the school activity program and can be accessed by anyone.

Basically, learning at SD Islam Bani Hasyim was 50% at school and 50% at home. Parents were indirectly required to become teachers with patterns or models of learning activities in schools. In addition, there were activity books that guide students and parents to do activities together at home. Thus, the socialization of the character value planting program was indirectly conveyed.

3. Implementation of internalization of character values to improve students' spiritual intelligence at SD Islam Bani Hasyim Malang

After planning, it is necessary to take action or implementation what had been planned related to the cultivation of character values to improve the spiritual intelligence of students at SD Islam Bani Hasyim. Based on the observations of researchers, all programs can be implemented in a structured, systematic, and comprehensive manner.

The planting of character values in SD Islam Bani Hasyim at the implementation stage was carried out

through the formulation of a program-based curriculum with 19 programs divided into three outlines, including: *first,* Islam was related to activities to cultivate students' relationship with Allah in the form of submission activities, tahfidz, Islamic studies, sunnah fasting, and prayers for daily or together. *Second,* the universe has a relationship with *hablumminal'alam* (human relations with nature) through charity social activities, healthy living, agro, recycling, *tholabul 'ilm* and chess psychology.

Third, nationality was related to human-human relations in the form of regional language and fashion week program activities, national humming, sports and outbound, traditional games, caliphate, and Muslim scientists. Meanwhile, in an effort to build the spiritual intelligence of students, it was based on two activities, namely Islamic studies and obedience. This was in line with the concentration on educating students to be more sensitive to Allah SWT and improving behavior and perfecting the way to relate to Allah.

4. Evaluation of the internalization of character values to improve the spiritual intelligence of students at SD Islam Bani Hasyim Malang

Basically, the evaluation at SD Islam Bani Hasyim was not in the form of questions, but in the form of works produced by students in the form of performances (orations, presentations, speeches, and others things.), written, and products adapted to the learning activity program.

In addition, the researcher concluded temporarily that the evaluation model was that there were outputs and outcomes. The output form was the appearance of students' interests and talents. Meanwhile, the outcomes were in the form of works and products produced by students, such as student writing (life experience stories) and creative works produced by students' hands from paper materials and other things.

Pelaksanaan evaluasi dilakukan harian, mingguan, bulanan, dan triwulan sekali. Untuk yang harian, mingguan dan bulanan melalui *tim teaching* dan tim level. Sedangkan yang triwulan karena dalam bentuk laporan hasil belajar tengah maupun akhir semester maka lewat *raport*.

In addition, monitoring of the inculcation of character values in schools was also carried out to parents or guardians of students, the term is in SD Islam Bani Hasyim through summative evaluation. The way to get involved is through WhatsApp groups for guardians of students or classes as well as open-closed surveys for guardians of students, reporting on student developments and activities at home by guardians of students.

An open survey in the form of open questions via WhatsApp group, which might be answered immediately by the students' parents, and everybody could find it. Meanwhile, according to the results of a closed survey conducted by SD Islam Bani Hasyim using a Google form, between 80-90% percent of parents were satisfied with the program-based learning model whose goal was to inculcate character qualities in pupils.

DISCUSSION

Institutional profile SD Islam Bani Hasyim was a basic educational institution with a concentration on the formation of students' spiritual intelligence character.

As written in the vision and mission of the institution, that the Ulul Albab generation was the main target and goal of the institution. It was expressly stated in the institution's profile through textual, administrative, and audio-visual documentation. Ulul Albab's profile highlighted the ideas of Ki Hajar Dewantara, the founder of National Education, that the major pillar of education was one of them developing character (Annisa et al., 2020), of course with a spiritual touch.

Meanwhile, in achieving the vision of the institution, SD Islam Bani Hasyim was arranging steps for its achievement through the set mission such as being aware, independent, and mobilizing. (A'yun, 2018). The three missions were closely related to the internalization of spiritually based character values. Spiritual rationalization could be presented on the awareness that grew within students, strengthened by the independence in carrying out their deeds accompanied by the ability to invite people around them, at least their friends. It was the finding in this study.

Spiritual aspects could be built from an early age, thus basic educational institutions need to provide children with character, etiquette, and morals so that their inner character could be formed. As stated by Minister of Education and Culture Muhammad Nuh in the era of President Susilo Bambang Yudhoyono in Hardiknas 2011 that character and civilization as the identity of Indonesian nationalism (Siswanto, 2013).

Planning was an activity of compiling steps to achieve a predetermined target or goal (Hindun, 2015). Planning could be referred to as a small picture of strategy in the form of a short-term or long-term concept. The importance of planning a concept or activity to emphasize the achievement of activities so that all activities could be carried out effectively and efficiently.

Planning as a medium to connect the present and the future (Hindun, 2015). There were differences in the planning of planting character values in SD Islam Bani Hasyim. Based on the researchers' observations, before the school established 19 programs, the institution made efforts to design and plan what character values would be implemented in the school. This was what made SD Islam Bani Hasyim advocate in various aspects to produce priority characters as institutional profiles.

Furthermore, there were similarities between the Ministry of National Education's concept and the results of the study at SD Islam Bani Hasyim in planning the cultivation of character values based on spiritual intelligence, which translated into concrete activities and innovations carried out by the institution. If the Ministry of National Education designs an internalization plan through: *first,* an analysis of the environment, culture, and internal or external character of the institution for development; *second,* the preparation of programs or action plans; third, socialization (Kemendiknas, 2011).

At the planning stage, character education was integrated with it through several things. Among other things, context analysis was carried out on the condition of the school or Madrasah (internal and external) through the integration of character values in educational institutions for development. (Kemendiknas, 2011)

Second, that was *programming*. Preparation of planned school or Madrasah action related to the set of character education values through character education integration at the planning stage (Kemendiknas, 2011). In other words, designing the school's flagship program in the attitude aspect for the formation of children's character.

Furthermore, the third step in planning the cultivation of character values at SD Islam Bani Hasyim was *socialization*. This was critical since one of the components of character education integration in the planning stage was to conduct out character education socialization and establish shared commitments amongst all school or Madrasah inhabitants, including stakeholders (Kemendiknas, 2011).

Meanwhile, the results of research at SD Islam Bani Hasyim there were three stages, including: *first,* comprehensive understanding of the vision, mission and goals; *second,* preparation of institutional action programs through program-based learning or student-based interactive activities in institutions; *third*, socialization directly through coordination meetings and indirectly through students activity books.

The implementation of character education in the learning process through introducing values, building awareness of the importance of a value, and the process of internalizing values on the behavior of students in everyday life through learning activities, both direct and indirect learning in intracurricular, extracurricular, and co-curricular activities at all subjects (Kemendiknas, 2010).

Learning activities were basically, in addition to making students master concepts or become intellectuals. Because if that was the primary objective, education would have resulted in a generation with a blunt form of personality (Fajar, 2001). Education discussed not just academic concerns but also non-academic ones, including how to build students' character, culture, and dynamic development without losing their nationalist identity.

Learning activities for students to develop character could be done through an affective approach. Affective Philosophy came from the word *affect* which means impact or influence. In other words, affective was related to the response of feelings that arise in humans. Affective was often associated with attitude. Philosophically, attitude means that decisions arise based on feelings. Fostering the feelings of students or known as Tasuwuf in Islam. That was, cultivating the heart could be accomplished through several learning strategies, one of which was internalization or value plant, followed by value transaction which means the application of values (Muhaimin, 2004).

Every character value implemented at SD Islam Bani Hasyim could not be separated from the foundation of curriculum 13 and the government's character strengthening program. The process of teaching and learning activities at SD Islam Bani Hasyim was in accordance with the concept of education today, both curriculum 13, the PPK program, including the concept of education formulated by Minister of Education and Culture Nadiem Anwar Makarim.

Implementation of internalization of character values at SD Islam Bani

Hasyim through the implementation of program-based learning in the form of 19 program activities. The 19 programs were grouped into three activities, including Islam, universality, and nationality. However, activities to improve students' spiritual intelligence through Islamic and civil studies programs.

First, Islamic studies program. The implementation of this program provides an understanding of the theory or builds students' cognitive aspects of the material taught in learning activities. *Second*, the submission program was an activity in the form of practice from what had learned, such as examples of sunnah prayer activities and continued prayers, which are practices from Fiqh and Aqidah material. Then, the sunnah fasting activities were also Fiqh material. Talking politely and politely to the guardians of students and teachers was a form of practice of moral lessons. Finally, the activity of reciting the Qur'an or memorizing was the practice of learning the Qur'an and Hadith.

Thus, it could be concluded that there were two programs out of 19 programs that can carry out the inculcation of character values in shaping the spiritual intelligence of SD Islam Bani Hasyim students, namely the Islamic studies program and submission.
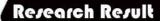
Furthermore, the last was the evaluation of the cultivation of character values based on the spiritual intelligence of SD Islam Bani Hasyim. *Evaluation* the term evaluation in English (Arikunto & Jabar, 2008). It was the determination of the outcome of a process or action. The evaluation was interpreted with religion, namely, 'pengukuran' called measurement was an attempt to measure by comparing something based on a predetermined measuring instrument (Junaidi, 2011). *Second*, evaluation called an assessment with the term appraisal, meaning that decision making was based on good and bad measures (Junaidi, 2011). The evaluation was also defined as activities systematically in analyzing, displaying data, processing data, and collecting data in order to make decisions (Sudjana, 2006).

There were two tools that can be used in evaluating character values, namely *formative evaluation* and *summative evaluation* (Posner, 2013). The definition of the *formative evaluation* was that evaluation was carried out when the character value planting program is in progress. Evaluation of this model could be done in the middle of program implementation. For example, ongoing midterm test activities in evaluating student learning progress based on predetermined learning plans.

Besides, *summative evaluation* was a thorough improvement after the program was implemented, for example, evaluation at the end of every semester, 6 years, or every time a curriculum development will be carried out. *The summative evaluation* was the final series of character education program assessments through determining the feasibility or sustainability of the program (Hidayatullah, 2019).

Formative evaluation for students at SD Islam Bani Hasyim was in the form of projects or assignments in the form of products. Inspect Deputy Head of the curriculum in teaching and learning activities. Meanwhile, the summative evaluation of students in the form of performance or appearance of interests and talents or potential of students. and track record of student attitudes or behavior.

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Research Result

CONCLUSION

SD Islam Bani Hasyim had a strong commitment to inculcating the character values of students to form spiritual intelligence. Some of the planting steps, consisting of three stages, including: *first,* a thorough understanding of the vision, mission, and goals of the institution. *Second,* program preparation through integrating with the values included in the institution's vision, mission, and goals. *Third,* socialization is carried out to education stakeholders to build awareness as actors and responsible for the educational process of SD Islam Bani Hasyim. Meanwhile, the implementation of character values through an Islamic study program, namely studying material and deepening Islamic insight. *Second,* submission program to train students to be disciplined in carrying out worship. Meanwhile, the evaluation of character values was carried out through summative and formative evaluations. The form of summative evaluation was carried out through closed and open surveys. Closed surveys through google forms, while open surveys through WhatsApp groups of students' guardians. While the form of formative evaluation at SD Islam Bani Hasyim is in the form of projects and products.

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