

Internalization of Religious Character Through the Teacher's Exemplary Method at Madrasah Aliyah Negeri 3 Jember

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Abstract: This research is motivated by the reality of the behavior of students who lack empathy, respect for teachers and parents, and impolite behavior both in words and actions at Madrasah Aliyah Negeri 3 Jember (MAN 3 Jember). Interestingly, the researchers found an implicit virtue competition, students' respect for anyone, and a basic form of exemplary. This situation attracted researchers to examine the internalization of religious character through the exemplary method of teachers at MAN 3 Jember. This research is qualitative research with a case study approach. The data sources are collected through interviews, observation, and documentation with descriptive analysis. The credibility test tests the validity of the data through the triangulation of sources, methods, and theories. This study draws the conclusion that the internalization of religious character through the teacher's exemplary process at MAN 3 Jember is carried out in stages, namely: providing understanding, getting used to policies, creating a good environment and interaction, providing good starting from the teacher, and demonstrating a role model. These five processes cannot be separated from the integration of good speech, actions, and attitudes following religious law. Madrasa policy is a gateway to habituation so that the responsibility is fulfilled to form good character, forming generations of Muslims who are faithful, knowledgeable, and have good morals towards Allah SWT and others.

Abstract: Penelitian ini dilatarbelakangi atas realita perilaku siswa yang minim empati, kurang menghormati guru dan orang tua, perilaku tidak sopan baik ucapan maupun perbuatan di Madrasah Aliyah Negeri 3 Jember (MAN 3 Jember). Menariknya, peneliti menemukan adanya kompetisi kebajikan tersirat, rasa hormat siswa terhadap siapapun, serta adanya bentuk keteladanan yang nyata. Keadaan tersebut menarik peneliti untuk mengupas bagaimana internalisasi karakter religius melalui metode keteladanan guru di MAN 3 Jember. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Sumber datanya adalah *multiple sources of data* yang dikumpulkan dengan wawancara, observasi, dan dokumentasi dengan analisis deskriptif. Uji kredibilitas menguji keabsahan data melalui triangulasi sumber, metode, dan teori. Penelitian ini menarik simpulan bahwa internalisasi karakter religius melalui metode keteladanan guru di MAN 3 Jember dilakukan secara bertahap yakni: memberikan pemahaman, membiasakan dalam kebijakan, penciptaan lingkungan dan interaksi yang baik, memberikan keteladanan dimulai dari guru, dan

menunjukkan role model. Kelima proses tersebut tidak boleh lepas dari pengintegrasian antara keteladanan ucapan, perbuatan, dan sikap sesuai dengan syariat agama. Kebijakan madrasah menjadi gerbang pembiasaan agar terpenuhi tanggung jawab untuk membentuk karakter yang baik, terbentuk generasi muslim yang beriman, berilmu, dan berakhlak karimah baik terhadap Allah Swt maupun terhadap sesama.

INTRODUCTION

Religious character education is often a topic of discussion. The decline in morality began when religious education began to lose its role in society. Not only with fellow creatures, even towards God is ignored, even though man should do good, but in fact, there is not a little inequality. In Indonesia itself, even teenagers are the perpetrators. Junior high school teenagers commit blasphemy by kicking and throwing the holy book of the Qur'an at a surau, uniformed teenagers kick older women,¹ and vocational school students curse and challenge teachers in classrooms.² Other inequalities even occur in the scope of education, which certainly greatly tarnishes the role of education. It should be where examples are instilled, but it is quite the opposite. FSGI (Federation of Indonesian Teachers Unions) noted that in early 2023 there would even be 10 cases of sexual violence in education, where the perpetrators are school guards, teachers, principals, and Islamic

boarding school leaders.³ Educators are supposed to teach religious character values, but their behavior does not reflect that of educators with a religious character.

Students need figures (*role models*) to exemplify religious character values. In addition to educators, figures can be shown by emulating significant historical figures. Exemplary through history is necessary to motivate students' spiritual values. Still, the attitude and behavior of direct educators are more practical to be used as role models than mere descriptions or explanations.⁴ This exemplary method in Islamic education is done because individuals, since childhood, always want to imitate what their parents, teachers, and environment do in the form of speech, deeds, and behavior.⁵ An example of cultivating religious character will create more targeted individual behavior because it has guidelines. The most appropriate implementation of character education today is character education in schools. Of course, with the support of family

¹ " Viral Video Pelajar Bermotor 'Pelat T' Tendang Nenek, Pelaku Ditangkap," CNN Indonesia, 2022, <https://www.cnnindonesia.com/nasional/20221120124251-12-876104/viral-video-pelajar-bermotor-pelat-t-tendang-nenek-pelaku-ditangkap/amp>.

² " Murid SMK Di Grobogan Viral Maki Dan Ajak Gurunya Berkelahi," Kompas.com, 2022, <https://regional.kompas.com/read/2022/12/19/133021178/murid-smk-di-grobogan-viral-maki-dan-ajak-gurunya-berkelahi>.

³ " Awal Tahun Ini, 86 Anak Jadi Korban Kekerasan Seksual Di Satuan Pendidikan," FSGI: Federasi Serikat Guru Indonesia, 2023, <http://www.fsgi.or.id/2023/02/awal-tahun-ini-86-anak-jadi-korban.html?m=1>.

⁴ Tim Sanggar Pendidikan Grasindo, *Membiasakan Perilaku Yang Terpuji: Sebuah Pengantar Untuk Pendidikan Karakter* (Jakarta: PT. Grasindo, 2010). 25.

⁵ Ali Mustofa, " Metode Keteladanan Perspektif Pendidikan Islam," *Cendekia: Jurnal Studi Keislaman* 5, no. 1 (2019): 23-42.

and community. Through the support of family, school, and community, it becomes a shield for good character strength; all three can play a significant role in efforts to shape and strengthen individual character.⁶

One school that implements religious character education for its students is Madrasah Aliyah Negeri 3 Jember (MAN 3 Jember). Various activity programs have been designed and implemented to continue creating breakthroughs, so students have a high religious character. Exemplary methods are also applied. The results of pre-observation showed that students' attitudes and communication were still not good encountered by MAN 3 Jember teachers. Religious value is not just a concern for attitudes towards the divine. Interestingly, researchers found that students in the madrasa not only respect the educators but also PPL students give greetings and Salim with respect. Besides that, there is also a real form of example, such as the Friday Charity activity, which manifests as an implied virtue competition.⁷

If an individual's personality is based on religious values, a strong personality will be born, and a strong state will be created. They were considering that in addition to forming the character of the nation's civilization that has dignity and educates the government, making students become

individuals and citizens who are religious and have good character has become a great concern for national education.⁸ The people are responsible for the policies within their own homes. Understanding and commitment to a virtuous attitude, respecting every other person's rights, respecting applicable laws, being willing to be involved in community life, and caring to be kind must be possessed in each individual.⁹

Previous research has shown that example and habituation have a major influence on forming religious character. Widi Astuti pointed out that the level of the religious character of students is 56%, determined by Exemplary and Habituation, while other factors resolve 44%.¹⁰ Leslie Laud's research proves that qualified educators, individually and exemplified in front of students, have the most prominent influence on their character. Barbara Luther also expressed that if educators want to be respected by their students, they must be role models of respect for their students. So, an educator must display character when he wants to teach character.¹¹

This research is almost in line with the research conducted by Dini Novitasari, Iskandar Ladamay, and Ludovikus Bomans Wadu. His research shows that forming religious character through habituation is done by shaking

⁶ Nur Jannah and Khairul Umam, "Peran Orang Tua Dalam Pendidikan Karakter Berbasis Keluarga Di Masa Pandemi Covid-19," *Falasifa: Jurnal Studi Keislaman* 12, no. 1 (n.d.): 95-115.

⁷ Observasi, Jombang, 5 Maret 2022.

⁸ " Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," 2003.

⁹ Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan Tentang Sikap Hormat Dan Bertanggung Jawab (Diterjemahkan Oleh Juma Abdu Wamaungo)*, Cetakan 1 (Jakarta: Bumi Aksara, 2012). 8.

¹⁰ Widi Astuti, "Pengaruh Keteladanan Dan Pembiasaan Terhadap Pembentukan Karakter Religius Siswa Kelas V Di SD Muhammadiyah 16 Surakarta Tahun 2019/2020" (Skripsi, Universitas Muhammadiyah Surakarta, 2020). xiii.

¹¹ Thomas Lickona, *Character Matters (Persoalan Karakter): Bagaimana Membantu Anak Mengembangkan Penilaian Yang Baik, Integritas, Dan Kebajikan Penting Lainnya. (Diterjemahkan Juma Abdu Wamaungo & Jean Antunes Rudolf Zien, Cetakan 2 (Jakarta: Bumi Aksara, 2013). 144.*

hands, praying together, praying in congregation, istighosah, and attending religious lectures. At the same time, the teacher gives an example through a friendly attitude, patience, polite speech, neat dress, and greetings.¹² The research shows a real application of religious character-building through teacher examples.

The above studies have not shown how the stages of the process of internalizing religious character, especially through examples. This research needs to be done considering that the degradation of student character has never ceased to be an old topic that educators often discuss and complain about. This process needs to be shown so that it can be used as a model for efforts to continue to improve the quality of religious students, which seems to some individuals is still not optimal so that it has an impact on eroding religious values, whether it is caused by oneself (lust) or the external environment (association and development of the times).

METHOD

This type of research is qualitative (*qualitative research*).¹³ At the same time, the approach in this research is a case study approach which is a research approach that can examine simple or even complex phenomena with various units of analysis from single individuals and large institutions to events that change the world.¹⁴ The data sources

are multiple sources of data (person, place, and paper).¹⁵ Data collection is carried out by interviews, observation, and documentation with data analysis used, namely descriptive analysis. Furthermore, to test the validity of the data, credibility tests are carried out by triangulation of sources, methods, and theories.¹⁶ This qualitative research seeks to describe a number of concepts that refer to what, how, when, and where through a case study approach so that phenomena related to activities or processes of internalization of religious character can be described through the teacher's exemplary method in MAN 3 Jember for the 2022/2023 academic year.

RESULT AND DISCUSSION

Religious Character and Its Internalization Through Exemplary Method in MAN 3 Jember

Character means something related to *personality* that stands out in an individual. While religious is a religious attitude. Actually, humans need life guidelines. The guidelines come from his religion. Religion is both a guide and a guide for every word, deed, and attitude.

Religious character by the Ministry of National Education is defined as an attitude and behavior that is obedient in carrying out worship and

¹² Dini Novitasari, Iskandar Ladamay, and Ludovikus Bomans Wadu, "Efforts to Build Islamic Religious Character in Students through Example in Vocational High Schools," *Proceedings of the National Seminar on Education and Learning for Teachers and Lecturers 3* (2019): 174–181.

¹³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Cetakan 35 (Bandung: Remaja Rosdakarya, 2016). 6.

¹⁴ Howard Lune and Bruce L. Berg, *Qualitative Research Methods: For The Social Sciences*, 9th ed (Harlow, England: Pearson Education, 2017). 170.

¹⁵ Arikunto Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2010). 172.

¹⁶ Sugiyono, *Research Methods: Qualitative, Quantitative, and R & D* (Bandung: Alfabeta, 2015). 366.

living in harmony with other religions.¹⁷ Individuals with a religious character will carry out the commandments and shun the prohibitions of their God.¹⁸ Every human being has a religious soul and needs God by his side. Therefore, humans are also called *homo-religious*. They believe in the supernatural, greater and stronger than the ability of man himself to make him religious or believe.¹⁹ Human beings actually have religious experiences. Some things that show religious experience are mentioned by Rudolf Otto as quoted by Abraham Maslow that they have feelings as beings and a feeling of the existence of God that cannot be described; they are aware of their limitations and helplessness. It is felt by believers and those who claim to be atheists.²⁰

Man is imbued with God with two opposing qualities or characters. In Surah ash-Shams verse eight, these two things are mentioned with the terms *Taqwa* and *Fujur*. People can choose to be *Taqwa* (obedient) or *Fujur* (lawless/evil). Departing from this essence, humans have a tendency to become individuals with good character or vice versa. Therefore, character education has a very large contribution in efforts to shape human character. Not only providing understanding but also encouraging integration between domains of character formation that should be possessed, namely

definitions/knowledge, feelings, and actions.²¹

Internalization of Religious Character can be defined as a process or way of making something become religious in character. In this study, what is meant is a process or method that teachers summarize to make students become religious characters through exemplary methods.

The exemplary method can be used as an alternative to form religious character, considering that humans also learn for the first time from the results of observing an object, be it in the form of speech, deed, or attitude. After observing, he finally learned to imitate what he had observed before.

The example referred to in this study is every matter in the form of speech, attitude, or action that should be imitated for each individual, in this case, especially for students. As for the process, of course, there is an object that becomes an exemplary figure for the example itself. In education, this example can be given by teachers as the main role model and the entire academic community or the academic community itself from teachers and students. These examples are all forms of words or utterances, actions or deeds, and attitudes showed both inside and outside learning activities.

MAN 3 Jember emphasizes the importance of example or example. The observations show that there is a wall poster about the 5 Values of Work

¹⁷ Kemendiknas, *Pengembangan Pendidikan Budaya Dan Karakter Bangsa: Pedoman Sekolah* (Jakarta: Balitbang, 2010). 9.

¹⁸ Dian Hutami, *Pendidikan Karakter Kebangsaan Untuk Anak: Religius Dan Toleransi* (Jogjakarta: Cosmic Media Nusantara, 2020). 14.

¹⁹ Bramianto Setiawan et al., *Ilmu Alamiah Dasar* (Purbalingga: Eureka Media Aksara, 2022). 29.

²⁰ Abraham Maslow, *Psikologi Tentang Pengalaman Religius: Sebuah Visi Integratif*

Tentang Agama, Sains, Dan Spiritualitas. Abraham Maslow. (Diterjemahkan Dari Abraham Maslow: Religions, Values, and Peak Experiences Terbitan New York: The Viking Press. 1970) (Yogyakarta: IRCiSoD, 2021). 80.

²¹ Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan Tentang Sikap Hormat Dan Bertanggung Jawab (Diterjemahkan Oleh Juma Abdu Wamaungo). 85.*

Culture in Madrasah, one of which is through examples or giving examples. The model in MAN 3 Jember is not only given by teachers; both the head of the Madrasah to the employees must set an example for their students; even alumni to MPK students, OSIM, and other members must also be good examples for their other peers. As for internalizing religious character through the method of teacher negligence in MAN 3 Jember, the Head of Madrasah stated that a policy has been implemented that all teachers to employees of MAN 3 Jember who are not hindered must participate in Dhuha prayer activities and recite the Qur'an together, as well as Dhuhr prayers in congregation.²² This exemplary method is one of the methods implemented to educate in Islam. As with the hadith of the Holy Prophet (peace be upon him), namely *Ibda' binafsik* which means start with yourself.²³

The purpose of building students' religious character through the exemplary method in MAN 3 Jember is ultimately to form a generation of Muslims who have faith, knowledge, and charisma both towards Allah Almighty and towards fellow creatures. Through the implementation of mahdah worship and ghairu mahdah together, always purifying themselves and realizing the existence of God Almighty is expected to form a generation of Muslims who believe. In addition, by being equipped with religious knowledge without leaving general knowledge and then implemented in everyday life, as well as through the target of spiritual formation, thought sports, taste sports,

and sports, it is hoped that MAN 3 Jember students can develop their intellectual potential. Without leaving an example or setting an example as one of the 5 Values of Madrasah Work Culture, it is hoped that MAN 3 Jember students can become a generation of Muslims who have charisma towards Allah Almighty and towards their fellow creatures armed with faith, piety, and knowledge.

In the learning process, the example of speech, attitude, and action cannot be separated from the following series of processes:²⁴ Provide knowledge about character, reflect on experiences to internalize values, generate motivation, create value praxis in schools, role models and examples for students to demonstrate values.²⁵

The Ta'aruf Period of Madrasah Students (MATSAMA) is very important for new students of MAN 3 Jember to follow. Therefore, MATSAMA activities become the initial bridge to provide an understanding of what and how of MAN 3 Jember as well as the transfer of knowledge and understanding of religious insights to character education that students must understand. The Supervisor of Sekbid 1 (Religion) also gave an understanding to the students of MAN 3 Jember that they must pay close attention to example and habituation because character can be learned optimally only if practiced and familiarized.²⁶

²² Moh. Iskak, *wawancara*, Jombang, 25 Juli 2022.

²³ Abi Muhammad Abdillah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi, *Al-Kafi Juz 5*, Cetakan 1 (Giza: Hijr, 1997). 102.

²⁴ Grasindo, *Membiasakan Perilaku Yang Terpuji: Sebuah Pengantar Untuk Pendidikan Karakter*. 17-25.

²⁵ Grasindo. 17-25.

²⁶ Muhammad Nurul Irwan, *wawancara*, Jombang, 29 Juli 2022.



Figure 1. MATSAMA Academic Year 2022/2023

The internalization of students' religious character through the teacher's exemplary method at MAN 3 Jember can be seen from a series of activities or actions that are exemplified and habituated every day. Every morning, MAN 3 Jember makes it a habit for students to say greetings and put their hands together in front of their chests as a gesture of shaking hands with the teachers of the Tatib Team and MPK Students in front of the school gate.



Figure 2. Welcoming Students and Teachers by Tatib and MPK Team

The Head of MAN 3 Jember also explained that all activities related to the formation of religious character that are most prominent can be seen from religious activities that have become a tradition in MAN 3 Jember such as Dhuha prayer activities and reciting the Qur'an together, Dhuhur

prayer in congregation.²⁷ In addition to these daily activities, Friday Charity is also scheduled for Musholla needs and humanitarian assistance. The OSIM supervisor for religious affairs explained that every two weeks there is also a khataman routine carried out by representatives from each class. While in a certain period also held various religious activities that have become a tradition of MAN 3 Jember such as Orphan Compensation, Tarawih and Zakat Fitrah, Mawlid Commemoration of the Prophet Muhammad saw, to the commemoration of Isra 'Mi'raj.²⁸ This is also confirmed by the Waka Curriculum MAN 3 Jember.²⁹

The habituation carried out in MAN 3 Jember to internalize religious character is also contained in the Student Rules or Rules. Religion as a foundation in activities and worship, so to form MAN 3 Jember students with religious characters, one of the MAN 3 Jember religious teachers explained that teachers are also not careless in giving a touch of heart to strengthen the acceptance of their religious teachings by getting closer to the Creator by carrying out their obligations as servants.³⁰ In giving punishment to students who violate even in a situation, students are also invited to istighfar begging Him for forgiveness, as explained by one of the MAN 3 Jember Tatib Team.³¹ This is also included in one of the components of character, namely the component of moral feelings that can be shown by the

²⁷ Moh. Iskak, *interview*, Jombang, July 25, 2022.

²⁸ Muhammad Nurul Irwan, *wawancara*, Jombang, 29 Juli 2022.

²⁹ Budi Santosa, *wawancara*, Jombang, 23 Juli 2022.

³⁰ Siti Nur Fadilah, *wawancara*, Jombang, 20 Juli 2022.

³¹ Slamet Sahrudin, *wawancara*, Jombang, 20 Juli 2022.

existence of conscience and loving good things.³²

In order to create a generation of Muslims who have charisma with their religious character, MAN 3 Jember also always creates a good environment for its students. This is done by building good interaction between teachers and students, equalizing good frequencies so that students feel comfortable communicating with their teachers, making it easier for teachers to provide guidance for the internalization of religious character in MAN 3 Jember. *Role models* are the best way for students in their active and critical developmental years. Both inside and outside the classroom, the teacher remains the main figure for students in the Madrasah, therefore, habituation, culture, and empowerment every day must be done by the teacher. Showing example and giving moral messages is also something that cannot be ignored for teachers at MAN 3 Jember.

The following is an illustration of how the process of internalizing religious character through the teacher's exemplary method at MAN 3 Jember:

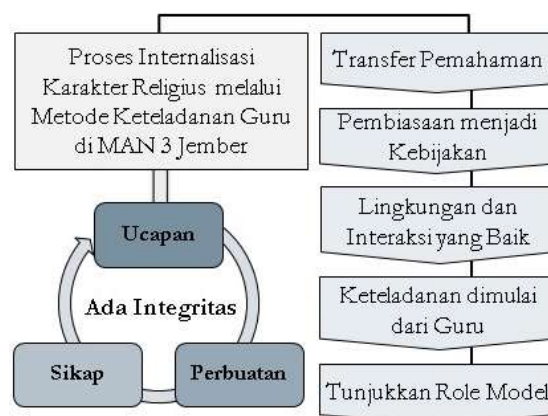


Figure 1. The Process of Internalizing Religious Character through the Teacher's Exemplary Method in MAN 3 Jember

The internalization of religious character values reflects the growth and development of the religious life process based on elements of creed, worship, and morals as a guide in action.³³ Religious character education in schools is very necessary to foster and perfect the character of students, character towards their God through religious practice, as well as habituation of moral system or behavior towards teachers, parents, and friends.³⁴

As for its implementation, teachers at MAN 3 Jember as role models have a manifestation of character for their students. One of the religious teachers of MAN 3 Jember explained that the process of internalizing religious character through the teacher's exemplary method at MAN 3 Jember starts from the performance of the teacher himself. Teachers must have good character in order to be an example for their students, be it worship, how to get

³² Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan Tentang Sikap Hormat Dan Bertanggung Jawab (Diterjemahkan Oleh Juma Abdu Wamaungo)*. 84.

³³ Asmaun Sahlan, *Realizing Religious Culture in Schools: Efforts to Develop PAI from Theory to*

Action, Print I (Malang: UIN MALIKI Press, 2017). 79.

³⁴ Siti Majidah, "Religious Culture Dalam Komunitas Sekolah," *Falasifa: Jurnal Studi Keislaman*, vol. 9, no. 1 (2018): 49–67.

along with fellow teachers or with students.³⁵ Integrity between speech, deed, and attitude is the main key to the process of internalizing religious character in MAN 3 Jember.

1. Internalization of Religious Character through Exemplary Speech

The teacher is the first figure, the main example who will be modeled on what comes out of his mouth. Therefore, as in Law Number 14 of 2005 that teachers must be competent in their social fields. This social competence means that teachers are able to communicate and interact effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community.³⁶ The teacher of MAN 3 Jember exemplifies speech by maintaining *qoul* by speaking well, polite, pleasant, and not violating the Shari'a. Because students will always record what is heard from their teachers. Included with the example of speech carried out is to call with a good call to glorify others.

Teachers at MAN 3 Jember act as the main role models for their students as well as parents for them, therefore teachers must show how to speak well by praying for each other through greetings, and building closeness between teachers and students so that good communication is established. Through speech, a teacher can also set an example to remind each other. In addition, as a form of compulsory encouragement for students as contained in the

Student Code of Conduct that applies in MAN 3 Jember, MAN 3 Jember students must maintain the good name of the Madrasah and respect the teachers and employees of MAN 3 Jember. In addition, in a more detailed regulation, it is stated that the types of violations for MAN 3 Jember students are such as saying dirty / disrespectful / against teachers, employees, or parents.

The regulations that have been made illustrate that not only students must do this, but also for teachers as role models in madrasahs. Good speech towards students will have an impact on the students' own perceptions of their role models in madrasahs. A teacher with a soft, polite speech, a tone of speech that is not too loud or high makes a form of example for MAN 3 Jember students. In addition, teachers with communication brought in a relaxed style also make their students closer to their teachers. Speech that always motivates students to always be enthusiastic in learning and worshiping makes the teacher an exemplary role model because of his words.

2. Internalization of Religious Character through Exemplary Deeds

Teachers are not only a transfer of knowledge and knowledge, but also provide a real form of how students should do good. This is why teachers must have strong personality competence, because from it will manifest how to do good as well as good stance and belief as well. As

³⁵ Abdullah, *wawancara*, Jombang, 21 Juli 2022.

³⁶ "Undang-Undang Nomor 14 Tahun 2005 Tentang Guru Dan Dosen," 2005.

one of the most important things for the example of students in MAN 3 Jember, deeds or amaliyah are things that should not be abandoned. MAN 3 Jember teachers not only set an example through speech or command but also do first what is said or instructed to their students.

The head of the Madrasah and the teacher of MAN 3 Jember also did what they were told to do. As a form of exemplary action for their students, MAN 3 Jember teachers are also always on time to enter class, both employees and teacher councils who are not hindered also participate in Dhuha prayers and recite together, as well as Dhuhr prayers in congregation.



Figure 3. Dhuha Prayer with the Principal and Academic Community³⁷

In addition to carrying out mahdah worship together, teachers also provide examples of deeds by doing charity or almsgiving. Friday charity is a tradition in MAN 3 Jember, both students and teachers can give charity sincerely. This teaches MAN 3 Jember students to learn to share, learn to set aside their property in the Way of Allah SWT. because the charity is also allocated for the needs of Musholla, visiting the sick, or takziyah. To

make this happen, teachers and students always work together to realize it and help each other.



Figure 4. Teachers Help Students Clean the Environment³⁸



Figure 5. Jum'at Charity³⁹

The actions exemplified by teachers in MAN 3 Jember are also in line with the theory put forward by Ash'arie that the actions done are related to his relationship with God, with his fellow humans, as well as the relationship to nature shown by always protecting nature for its benefit for human life.⁴⁰

3. Internalization of Religious Character through Exemplary Attitudes

In addition to social competence, teachers are also required to have strong personality competencies, noble character, wisdom, and authority

³⁷ *Dokumentasi*, Jombang, 29 Juli 2022.

³⁸ *Dokumentasi*, Jombang, 22 Juli 2022.

³⁹ *Dokumentasi*, Jombang, 22 Juli 2022.

⁴⁰ Musa Asy'arie, *Manusia Pembentuk Kebudayaan Dalam Al-Qur'an*, Cetakan 1 (Yogyakarta: Lembaga Studi Filsafat Islam (LESFI), 1992). 135-146.

and be role models for students.⁴¹ With these competencies, MAN 3 Jember teachers set an example for students how to behave in any situation. The attitude that is sought to be embedded in MAN 3 Jember students is shown by actions or behaviors based on their stance or beliefs. An attitude based on religious values will lead him to always behave well in every situation and condition, not only students, even all residents of MAN 3 Jember must always maintain good character values by behaving well through example. Teachers respond to students whose terms are not according to that by providing insinuations to build student awareness. Teachers also always provide supervision and guidance to MAN 3 Jember students.

How to maintain an attitude when worshipping Allah Almighty and associating with fellow humans has been demonstrated by teachers in MAN 3 Jember, both through verbal and nonverbal sentences as explained above. The attitude of teachers in MAN 3 Jember is also not arbitrary towards decision making that concerns students, in this case there is no ego above decisions that concern many people but by deliberation.⁴² Deliberation in making decisions was also explained by Ash'arie that in the face of a plural society, it is very necessary to hold deliberations in order to understand each other and appreciate differences.⁴³

Teachers who set an example both verbally and nonverbally will also give good responses to students. From these responses, students will eventually unwittingly imitate what they see, hear, and feel in their lives.

The unconscious attitude that has been running every day forms an example of attitude for MAN 3 Jember students. Because of the nature, attitude, and speech of the teachers who always motivate their students to always be enthusiastic about learning and worship, the teacher is idolized because of his example. The patience shown by teachers when facing crowded students in class also makes role models, religious teachers who always provide an understanding of the attitudes of Islamic historical figures also provide indirect examples of attitudes.

Table 1. Exemplary form and its application in MAN 3 Jember

No	Exemplary Form	Application
1	Exemplary speech	good speech, gentle, polite, pleasant and not violating the Shari'a, calling with a good call, saying greetings when meeting, remind each other.
2	Exemplary deeds	Performing amaliyah together such as Dhuha prayer and recitation together, Dhuhr prayer in congregation, charity/almsgiving, helping each other, visiting the sick, takziah.

⁴¹ "Undang-Undang Nomor 14 Tahun 2005 Tentang Guru Dan Dosen."

⁴² Abdullah, *wawancara*, Jombang, 21 Juli 2022.

⁴³ Asy'arie, *Manusia Pembentuk Kebudayaan Dalam Al-Qur'an*. 141.

3	Exemplary attitude	Be good in every situation and condition, maintain an attitude when worshiping and mingling, not arbitrary in decision making, be patient with students.
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CONCLUSION

Internalization of Religious Character through the Teacher Exemplary Method in Madrasah Aliyah Negeri 3 Jember is carried out in stages, namely by: providing understanding, familiarizing in policies, creating a good environment and interaction, providing examples starting from teachers, and showing role models. The key to running the process cannot be separated from integrating good speech, deeds, and attitudes following religious law.

In addition, the internalization of religious character is also carried out through madrasah policies so that students are accustomed to and fulfilled the responsibility to form good character before God. Madrasah policies habituated consciously or unconsciously will develop religious character values as a form of adherence to their religion. In the end, it is expected to form a generation of Muslims who believe, know, and have charisma towards Allah Almighty and fellow creatures.

This study does not explain in depth how each stage of the internalization process runs related to integrating exemplary forms. Therefore, researchers suggest this for future researchers and study it more deeply with related theories.

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