

# Internalisation of Student Learning: Transformation Process, Transaction and Trans-internalisation of Value in Islamic Education Subject

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Many factors may cause a student's personality or character to deteriorate. This decline can be seen in a student's learning behaviours, in which bad results can cause hopelessness and dishonesty. Further, students may be disrespectful to the opinions of friends, may lack discipline and independence in learning, and may be less creative. This paper aims to explain how to internalise students' characters in the Islamic Education Subject (PAI) learning in senior high school (SMA). The study uses a descriptive method with a qualitative approach as the research is intended to reveal the condition of the subject based on data collection. Based on results of the data analysis and discussion, it can be concluded that the internalisation of students' learning independence in Islamic religious learning is conducted through the initial, core and final activities.

**Key words:** *Character internalisation, learning independence, Islamic education.*

## Introduction

The purpose of character education for students is to develop decision-making abilities about pros and cons of various situations, nurturing advantageous options, and manifesting positivity in everyday life (Omeri, 2015:466). One characteristic that must be continuously internalised in students is independent learning. Independent character determines the achievement of learning objectives. Through achieving independence of character, students are aware and able to learn autonomously and can better understand that learning can lead to the achievement of life goals and ideals.

Many factors can cause a student's personality or character to deteriorate. A student's learning behaviours can be negatively affected by the achievement of bad results, which may lead to dishonesty, disrespect towards friends and a lack of important attributes like discipline, independence and creativity in learning. In PAI learning, for example, students do not want to memorise short chapters or learn about Islamic Education. They read but lack understanding of the meaning of a question. Students are unable to digest information obtained and quickly give up when unsure of how to solve certain problems. This kind of daily behaviour of students in such classes results in a deterioration of their character.

Low independence in students is particularly evident in their low interest in reading, a trend in Indonesia caused by the lack of habitual reading behaviours. Based on data from the Centre for Social Marketing (CSM), the number of required reading books for Indonesian students is far behind other countries. The United States, for example, requires an allocation of 32 books per students is 32 books; the Netherlands and France each require 30 books per student; Japan stipulates 22 books; Switzerland 15 books; Canada 13 books; Russia 12 books; Brunei 7 books; Singapore 6 books; Thailand 5 books, and Indonesia reportedly requires 0 books per student (Republika, 2010).

Further, PAI learning is considered to be less attractive to students, leading it to receive less attention than other learning areas. PAI is also underestimated by some students as they already believe they hold sufficient understand about religion. This also points to the low independent character of students in reading various references of Islamic Education. As a result of this lack of independence in learning, students often lack key educational and personal abilities like conducting analysis; logical thinking skills; confidence; honesty; discipline; creativity; optimism; respect; perseverance; tenacity, and work ethic. If students follow this trend and continue to depend on material delivered by the teacher, they are likely to be ascertained as unproductive an uncreative students. These students may also develop resultant attitudes and behaviours of laziness in learning and may resort to cheating due to their perceived lack of abilities. Many additional unfavorable personality traits may appear in students who are not independent in their learning (Rianawati, 2014:2).

According to Rianawati (2014:376), the insufficient implementation of independent education in schools has been lacking is due to a lack of awareness about religious values, attitudes, and conative-volatile. Towaf observed a range of weaknesses in school-based Islamic education, first including the normative learning approach in the sense that religious education only presents norms that are often without illustrations of the socio-cultural context. This restricts students' appreciation and understanding of religious values for use in their everyday lives. Second, the Islamic education curriculum designed in schools offers a minimum competency or information menu. As PAI teachers are often fixated on these requirements, the enthusiasm for enriching the curriculum with varied learning experiences is underdeveloped. Third, PAI

teachers are less includes to explore various teaching methods that can be used for religious education, resulting in potentially monotonous classes. Finally, the limited classroom facilities and educational infrastructure negatively impacts on students' learning experiences (Rianawati, 2014:377).

Based on the above issues, it is necessary to implement a learning strategy that encourages students to engage in independent learning activities like analysis, criticism and forming conclusions through logical thinking skills. The use of independent learning patterns will greatly improve the quality of learning outcomes and will foster positive values and morals among students. Independent learning can therefore also assist students with undesirable morals to generate more favourable behaviours, allowing them to be actively creative in learning and to engage in supportive or extracurricular activities that improve the quality of their education. Good learning occurs when the teacher arranges lesson plans in accordance with the rules and curriculum, and effectively integrates them with character values. Among these values are, in particular, the character of independence, which should be conducted in preliminary, core and final activities.

The learning process is an important stage that needs to be considered especially in systematic and systemic procedures. Learning involves a set of sequential processes that shape students' abilities in accordance with predetermined goals (Permendikbud Formulation No. 81 A of 2013). In principle, learning activities are educational processes that provide opportunities for students to develop their abilities and potential. Students should become increasingly capable in the attitudes, knowledge and skills required for successful living in society, as well as in their contributions to the well-being of humanity (Rianawati, 2014:180). The learning process is carried out in preliminary, core and final activities.

This research was conducted at SMA Negeri 6 Saigon Pontianak in 2017/2018 to examine the internalisation of independent character in the learning of Islamic Education. The focus of this research is 1) the internalisation of independence in learning Islamic education through the process of value transformation; 2) the internalisation of independence in learning Islamic education through the value transaction process, and 3) the internalisation of independence in learning Islamic education through the process of trans-internalisation of values.

The results of the initial survey involving observations and interviews with PAI teachers at SMA Negeri 06 Pontianak showed that the average student was less open to teachers, friends and others when facing difficulties in learning. Students with below average abilities were especially afraid to ask for assistance despite having been prompted with questions to stimulate their thinking. Students tended to display laziness and despair in their learning and quickly gave up as a result. This was evident from the tasks given by the teacher, the results of which were unsatisfactory and sometimes even incomplete. Based on the problems, the current

research aims to investigate “How to internalise the characteristics of independent learning in Islamic subjects (PAI) in SMA 06 Pontianak City in 2017/2018” to determine methods of internalisation of independent characters in the learning process across the initial, core and final activities.

## Literature Review

### *Internalisation concept*

Muhadjir (in Sunarti, et. al., 2014:185) explains internalisation an interaction that influences acceptance or value and personality, leading evaluative function to become more dominant. The internalisation process is carried out in 5 levels: 1) receiving, 2) responding, 3) giving values, 4) organising values, and 5) characterising values. Meanwhile, Soedijarto (in Utomo and Sa'i, 2017:59) explains that the internalisation of values is the process of making value from oneself which creates an atmosphere, environment, and teaching and learning interactions that enable the process of socialisation and internalisation of values.

The internalisation process and embedding of values must be conducted continuously as Islamic education is a lifelong pursuit. The cultivation of religious values must also be carried out in line with human phases of development. The internalisation process can be conducted in formal education, from kindergarten, elementary school, junior high school, high school or vocational school and college, and can be led by religious or other teachers (Noer Aly in Setyaningsih & Subiyanto, 2017:70-71).

The internalisation process related to student education can be done through the following steps:

#### a. Stages of Value Transformation

Educators teach good and bad values to students whose communication is as yet restricted to the use of verbal language. Students at this stage have not learned the ability to empirically analyse obtained information in connection to real life.

#### b. Value Transaction Stages

This stage is conducted to instil value through two-way communication, namely the reciprocal interactions of students. Two-way communication at this stage still focuses on physical and inner communication methods between educators and students.

#### c. Stages of Trans-internalisation of Values

Educators begin to deal with students on a psychological and overall personality level in addition to the previous physical communication methods. Participants also respond to what the educator wants by using all aspects of his or her personality. The process of trans-

internalisation involves an inner communication between educators and with students. Internalisation is a central process in an effort to change behaviour and foster students' personalities, so the stages in the internalisation process must proceed according to the level of student development and in response to the values required and understood at each level (Muhaimin, 2012; Setyaningsih, 2015:14-15).

### ***The meaning of independent character***

Steinberg (in Stephen, 2005:1) explains independence as:

*Autonomy refers to an adolescent's growing ability to think, feel, make decisions and act on her or his own. The development of autonomy does not end after the teen years. Throughout adulthood, autonomy continues to develop whenever someone is challenged to act with a new level of self-reliance. Autonomy has special meaning during the preteen and teen years because it signifies that an adolescent is a unique, capable, independent person who depends less on parents and other adults.*

The above definition suggests that autonomy refers to the ability of a growing adolescent to think, feel, and act on his own decisions. The development of autonomy does not end at adolescence; throughout adulthood, autonomy continues to develop each time a person is challenged to act with a new level of independence. Autonomy holds a special meaning for many years across both pre-adolescence and adolescence, meaning that teenagers who are less dependent on parents and other adults can be defined as unique and capable individuals.

Mussen, et al. emphasise that "independence is the main task for adolescents, with a strong emphasis on self-reliance. Teenagers with strong feelings of self-reliance will be able to do everything in accordance with their abilities" (1994:496). Autonomy therefore refers to the ability to regulate oneself and to decide one's own path. Independence refers to living in accordance with one's basic desires or values, and is seen as the ability of a teenager who grows up to think for him or herself. Development of independence does not end after adolescence, however, but rather continues into adulthood and further grows every time an individual is confronted to act with a new level of independence.

### ***Student's independence in learning***

The meaning of independence can further be determined through the concept of independent learning. According to Candy (1975:57), learning independence has four dimensions, including personal autonomy, self-management in learning, achieving freedom in learning (the

independent pursuit of learning) and overcoming certain constraints towards learning (learner control of instruction). The dimension of personal autonomy shows the individual characteristics of people who are able to learn independently. Self-management explains the willingness and capacity of a person to manage themselves. This capacity is shown by the existence of skills and competencies in independent people. The dimension of achieving freedom in learning illustrates the need for individuals to obtain their own learning opportunities.

Independent students in learning are individuals who are able to think for themselves, are responsible for their actions, are not easily influenced by others and who work hard. The integral aspects of autonomous learning are: 1) the ability to motivate themselves; 2) the ability to work independently; 3) the ability to manage work independently; 4) the ability to adapt and think flexibly; 5) the ability to deal with new situations; 6) the ability to think creatively, critically, innovatively and logically, and 7) the ability to effectively and efficiently manage time to promote productivity and hard work.

### ***Islamic Education***

Muhaimin (2012) argues that Islamic religious education involves Islam or Islamic teachings for its values to become one's outlook and life attitude (Rahman, 2012:3). Islamic religious education can be interpreted as learning done by a person or educational institution that provides material about Islamic religion. This provision can be to people who want to know more about Islam both in terms of academic material and in terms of daily personal practice. While many individuals hold beliefs that worship God, there are some who choose not to follow a specific religion such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and so forth. In Indonesia, Islam is embraced by the majority of the population, therefore necessitating the appropriate education of this religion for students.

### **Research Method**

This study employs a descriptive research method with a qualitative approach. These styles were chosen to best reflect and analyse the data collected at the time the study was conducted. The determination of the data source was conducted through purposive sampling and was deliberately chosen to include certain people who could provide information in accordance with the research needs (Sugiono, 2013:15). The primary data source is the PAI teacher and the secondary include the Principal, Vice Principal and students of SMA Negeri 6 Saigon Pontianak.

Data collection techniques in this study comprised of in-depth interviews, which involve the process of obtaining information from others for research purposes. Interviews are conducted

by way of face-to-face question and answer activities between the interviewer and the informant, with or without using guidelines. (Burhan Bungin, 2009: 108) The use of in-depth interview techniques allows the information obtained to be more complete, particularly about the knowledge and experience of respondents regarding students' independence. In addition to in-depth interviews, the observation technique was employed in this study. According to Arikunto (2013:124), observation refers to the collection of data or information through observation efforts of the place or item under study. This study observed how PAI teachers conducted internalisation for independent character in students through the processes of value transformation, value transactions and value trans-internalisation.

Data analysis in this study used an interactive model. Data analysis involves the processing of obtained data by arranging data sequences, organising them into a pattern or patterns, categorising and then describing them (Patton in Moleong, 2014:103). The steps of data analysis can be defined as data collection, data reduction, data presentation and conclusion drawing. The data analysis model used in this study was the Interactive Miles & Huberman model (Sugiono, 2013:237), which involves a research analysis activity carried out continuously until completion so that the data can be saturated.

Testing the validity of the qualitative research was then performed by testing the credibility, transferability, dependability and confirmability of the data. Sugiyono (2013:270) states that the validity of the data is carried out to prove whether the research conducted can be confirmed as scientific.

## **Result and Discussion**

### ***Internalisation of the character of independence in learning Islamic Religious Education through the process of transformation***

Interviews and observations were conducted by the researchers from 27<sup>th</sup> April to 30<sup>th</sup> May 2018 about the transformation of independent characters in class XI SMA N. 06 Saigon Pontianak. Based on the results of this data, the PAI teacher was found to transform independent character by motivating students to read more books. These books included various references directly related to religious teaching material in schools as well as other Islamic religious reading materials that could increase knowledge. These materials aimed to instigate better understandings of, and subsequent changes in, students' spiritual and social attitudes.

The main purpose in reading is to seek and obtain information and is undertaken for a myriad of reasons and purposes. These include obtaining an understanding of the content and its meaning in detail; capturing the main ideas of the book to get information about something

(e.g. Indian tribal culture); recognising and investigating, where necessary, the meaning of words and complex terms; researching important events that occur in the surrounding community; finding pleasure in works of fiction; finding out information about job vacancies; researching which brands of goods are suitable for purchase; assessing the truth of the author's ideas; gaining certain tools (instruments affect), and understanding expert opinions on certain matters.

The transformation of independent character through reading activities must always be carried out by the PAI teacher continuously through advice and motivation. This ensures that students are accustomed to independent reading of various religious references, which are not only beneficial for increasing knowledge, but can also increase faith, piety, and akhlakul karimah. Positive reading behaviour can be improved by the presence of strong prerequisites of interest or motivation, so that the habit of reading fondness grows. If students are accustomed to reading religious literature with a positive mindset, an independent character will thus be formed.

PAI teachers transform independent characters through guiding study habits by motivating students to behave and perform well. Further, teachers should not experience difficulties during this transformational learning process as this has become their obligation as a PAI educator. Difficulties that may arise when shaping students' independence can be navigated through giving students advice.

Students with a determination to face the present and future are generally those who possess faith and piety to God Almighty; virtuous character; high knowledge and skills; strong physical and spiritual health; confident personality, and independence. Further, these students can display high responsibility for themselves, their society and their nation (Istanto and Taslimah, 2017:177). Students who are independent in learning, especially in PAI lessons, will develop increased faith and piety, noble character, responsibility for their future and an understanding and realisation of various situations and conditions. These circumstances may be either positive or negative, though the independent individual will think and act in his or her best interests in a range of scenarios.

A key method for PAI teachers to transform students' independent characters is through creating assignments. Work assignments require independent character to successfully perform various assigned tasks, which rely heavily on at-home or individualised practice. This reflects the ability to perform tasks in social life or tasks related to students' future work fields. The assignment of tasks carried out by the teacher aims to find out how students have understood the subject matter that has been delivered. Such tasks should encourage students to be more active and independent in the learning process in order to improve their competencies and achievements. In addition, the assignment of a task by the teacher develops students' time management skills and allows them to apply learned knowledge into their own assignment

(Roestiyah, 2008:132-133). School work is, in this sense, considered a job, obligation or exercises that involves useful and valuable tasks. Such tasks are assigned by the teacher while at school, though the completion of some may be done at home, thus fostering this notion of independent learning (Setiawati, 2015:6).

Another method used by PAI teachers in transforming the independent character of students is through employing reasoning and discourse in the form of discussion groups. Teachers use this by giving assignments to students for group discussion with their peers. PAI teachers are found to experience no difficulties when shaping students' independence with these reasoning or discussion methods.

The teacher is very instrumental in transforming the independent character of students. The teacher is responsible for guiding and directing students to develop insight into critical thinking through questions and providing input during discussions. The attitudes, knowledge and skills of students will not develop if students are not accustomed to group-based scientific discussions. The teacher must therefore play an active role in fostering a conducive and democratic atmosphere for learning so that students can freely participate. This will also ensure that there is no pressure surrounding learning, which further allows students' attitudes, knowledge and skills to develop optimally.

The development of student independence involves the implementation of democratic teaching and learning processes, which encourages individuals to participate in making decisions, provides freedom to explore the environment, creates positive and accepting spaces free from discrimination and establishes harmonious and close relationships. The teacher's role in developing student independence is to properly plan subjects and foster student interest in what is taught, which subsequently helps students in learning activities and boosts motivation. Students are then encouraged to master the learning task or skill and ultimately achieve their learning objectives (Israwati and Bakhtiar, 2017:29).

### ***Internalisation of learning independence in Islamic Education through the value transaction process***

PAI teachers transact independent character in students to develop independent learning. Teachers may also reprimand students who are not learning independently, and can use motivation for the transaction of independent character and better behaviour. PAI teachers do not experience difficulties when transacting independent characters as students can easily be given advice at school, for instance by calling students to the office or by approaching students with assistance.

For students who lack discipline in learning, the teacher should make a value transaction by giving a warning to students. This instils a certain value by conducting two-way communication between teacher and student to talk about the issues in question. The teacher's role here is to give advice or motivation to help students realise their mistakes, learn more effectively and independently without being forced to, and to improve themselves to pursue their ideals and future goals. This circumstance highlights the importance for teachers to provide continuous motivation to students. Learning motivation is an overall psychic driving force within students that gives rise to and directs learning activities, the completion of which contributes to achieving learning goals (Winkel in Manizar, 2015:174).

Teachers may also reprimand students who are not independent in completing assignments, and can develop such independence by making papers about the stories of the Companions of the Prophet. PAI teachers do not experience difficulties when transacting the values of students' independence with assignments. Imposing sanctions by means of value transactions to students who are not disciplined in PAI learning are more commonly used than other disciplinary methods, for example by giving students additional assignments.

Epstein (1998:3) believes that the goals of homework are: a) to practice skills; b) to enhance the learning experience; c) to increase responsibility, confidence, and time management; d) to establish and maintain communication between schools and parents; e) to comply with districts' mandates regarding homework; f) to inform parents about activities in the school and classroom, and g) to maintaining classroom policies. Further, Cooper and Valentine (Bell, 2018:2) posit that homework has a positive effect by increasing retention; deepening understanding of subject matter; improving learning skills; boosting positive attitudes towards school; heightening beliefs about the importance of learning outside the classroom, and strengthening independence and responsibilities. They also note that homework can facilitate the involvement and appreciation of parents' work related to their children's schools.

Reprimands may also be given to students who are not independent in asking the teacher for clarification on things that are not understood, resulting in students promising to ask questions independently if they do not understand. In this instance, PAI teachers transact independent characters by instructing students to analyse more during lessons and helping the students' attitudes, knowledge and skills to develop properly. This is best achieved when students promise to ask questions independently if they do not understand PAI lessons.

Durham (in Naz, et. al.,:149) shows that teachers also see questions as a basic way to stimulate students' minds and to increase their knowledge. (McNamara, in Naz, et al.,:149) states that students should be encouraged more to express themselves openly. The, Chin (in Naz, et al.,: 149) likens asking as a device that expands and controls Internet communication in classrooms.

The teacher carries out value transactions to students who are not independent in analysing or associating observations. Without doing analysis and association, students will not understand the knowledge of the learned Islamic religion. Students must promise to be independent in analysing and associating observations which can be assisted by PAI teachers calling students to the front of the class or asking students to look for information from other sources. These sources are not limited and could include reading books, television news or the Internet.

It is vital that teachers train students to think at a high level and to value the information they obtain. Such information must be thought about and analysed by connecting new ideas with pre-existing basic knowledge, and with other theories and empirical facts that occur in their environment. Critical thinking in this way can thus allow students to recognise problems and subsequently solve them in the best manner.

A higher level of thinking is to think beyond the simple recall of facts. Thomas & Thorne state that higher-level thinking requires an individual to take action on facts, namely to understand them, conclude them, relate them to new facts and apply them to find solutions to problems. Higher-order thinking occurs when students acquire new knowledge and store it in memory, which allows such information to correlate with prior knowledge. In other words, HOTS occurs when someone gets new information, holds it, arranges and links it with existing knowledge and then passes that information on to contribute to problem-solving. At a higher level of thinking, students will tend to use logic rather than just rote memorisation, encouraging them to master concepts and thus solve more complex mathematical problems (Pratama and Retnawati, 2018:2).

The teacher may reprimand student learning groups that are not independent in completing assignments and should transact independence through reminding and assisting such study groups. Students in groups must then promise to be independent in completing assignments using information from the material discussed.

Group learning is a potentially effective tool for students to obtain optimal learning outcomes as the burden and responsibility of completing assignments is lessened with peer support, leading assignments to be managed quickly and easily. The teacher should also ensure assignments are completed on time, and is obliged to give warnings to any group that has not completed its assignment properly. Group learning will also foster social interactions between students, peers and tutors that can influence learning satisfaction. Attitudes and evaluations of students will be interconnected, especially among students who participate more in discussions, and the resultant strong sense of community will improve evaluation scores (Sakulwichitsintu, 2016:2).

***Internalisation of learning independence in Islamic Religious Education through the process of trans-internalisation***

PAI teachers internalise the character of independence for students to imitate teachers in finding Islamic learning resources online. Students can thereby be more independent in emulating teachers in learning. Further, PAI teachers do not experience difficulties when internalising students' independence in searching for Internet learning resources, nor in distributing a range of other materials like reading books.

Quality learning processes and open education systems that are efficient and highly developed at all levels consistently respond to modern information technology. Currently, information technology has entered into almost all fields of education that are connected with various websites as a means of telecommunications. The use of information technology and modern resources in the field of education plays an important role in perfecting the teaching process. Such resources can also develop teaching to a scientific-methodological level and to international education standards (Galadze, 2015:68).

Independent values are internalised in students by being encouraged to follow their teacher in finding learning resources from magazines and newspapers. PAI teachers internalise the independent character of students learning by promoting copying, which motivates students to looking for learning resources from a variety of areas more easily. PAI teachers do not experience difficulties when internalising the character of students learning independence because they easily use magazines and newspapers as sources.

Newspapers are a source of real information as learning material, and the various events they cover are important for analysis in accordance with subject matter being studied by students. Students must therefore grow accustomed to independent learning using newspapers, which serve as real-time information and knowledge banks. Newspapers are some of the most reliable, affordable and easily-available sources of information, and many people start their day with a newspaper to gain new knowledge from the beginning of the day. Students thrive with innovation and new ideas, and newspapers can provide such stimulation through their coverage of new thoughts, topics and daily materials. Students read newspapers curiously and can generally study them with little effort (Mittal, 2014:690).

Independence can be further internalised in students by being encouraged to imitate their teacher in finding learning resources from the Qur'an and Hadith. PAI teachers internalise the character of students' independence with such resources by reciting, translating and writing Arabic. PAI teachers do not experience difficulties when internalising the character of students' learning independence to find sources from the Qur'an and Hadith, allowing students to grow accustomed to doing so independently.

Various instructions for implementing Islamic Education in Indonesia in accordance with Islamic views are included in the Qur'an, among which are key Islamic principles. The method of education is in accordance with Islamic teachings, and the Koran therefore contains the essence of all aspects of human life including those needed for human safety and happiness (Box, 2017:50).

The study of Hadith has become the second most important field after the study of the Qur'an, both of which constitute the most important sources of law in Islam. Following the era of modern technology, the study of Hadith has been interconnected with multimedia in helping to conduct Muslim daily life and in contributing expertise on an international level. The integration of the study of Hadith and multimedia must therefore move forward and be directed. The direction must be evaluated from time to time and must be able to produce products suitable for national and international use (Hamisan, 2019:101).

PAI teachers internalise the character of independence in students so that students emulate the teacher to make observations from handouts, modules and television information sources. Teachers do not experience difficulties with this aspect of learning, and the use of handouts can improve students' problem-solving skills in scientific manner. Students not only note and memorise the material in question, but also actively think and can make conclusions with the teacher's guidance to complete their handout. Students also learn better when guided through activities to allow them to find their own concepts (guided discoveries) than when learning solely from the teacher's presentation.

Learning through guided discovery can also be converted into leaflets based on the instructions of this method. It is necessary to analyse students in developing handouts based on the findings and is an important step in terms of curriculum and syllabus improvement. Students will be familiar with the goals, attitudes, study habits and expectations to engage with a suitably designed syllabus. The teacher must promote meaningful learning with different tools within this syllabus to best respond to students' needs (Narita, et al., 2017: 2).

## **Conclusion**

This study aimed to investigate the process of internalisation of students' independence in learning Islamic Religious Education in SMA Negeri 6 Saigon Pontianak. These processes included transforming values through the PAI teacher's activities of motivating or advising students to independently read literature about Islamic Religious Education, and achieving independence in learning, reasoning, completing assignments and engaging in discussion groups with teachers and friends.



Internalisation of independence in students studying Islamic Religious Education was conducted through the value transaction process at SMA Negeri 6 Saigon Pontianak, namely through the PAI teacher reprimanding and assisting students in a variety of areas. This assistance led students to promise to be independent in their learning and independent completion of assignments, in asking the teacher about things that were not understood, in analysing and associating observations and in engaging with student learning groups for assignment completion. Finally, the process of trans-internalising values in SMA Negeri 6 Saigon Pontianak was conducted through teacher-led examples of finding learning resources from the Internet, magazines and newspapers. Teachers also led by example in encouraging students to look independently for learning resources from the book of the Qur'an and Hadith and to make observations from handouts, modules and television information sources.



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