

## Internalization of Islamic Religious Educational Values Through Role Playing Methods In The Learning of Aqidah Akhlak

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### ABSTRACT

This study aims to (1) find out the process of internalizing the values of Islamic religious education through the role-playing method in learning aqidah morals and (2) the implementation of the role-playing method in learning aqidah morals. The research results in internalizing the values of Islamic religious education through role-playing in learning aqidah morals to increase moral values, namely adab and manners, have been carried out effectively. Four steps are carried out in internalization: transformation, transaction, transinternalization, and evaluation. The method used is role-playing; its application starts from making lesson plans following the quality of learning, forming groups, and distributing worksheets.

**Keywords:** Internalization, Islamic Religious Education, Role Playing Method

### ABSTRAK

*Penelitian ini bertujuan untuk (1) mengetahui proses internalisasi nilai-nilai pendidikan agama islam melalui metode role playing pada pembelajaran akidah akhlak, (2) mengetahui implementasi metode role playing pada pembelajaran akidah akhlak,. Hasil penelitian dalam internalisasi nilai-nilai pendidikan agama Islam melalui metode role playing pada pembelajaran akidah akhlak untuk meningkatkan nilai akhlak yaitu adab dan sopan santun telah berlangsung dengan efektif. Terdapat empat langkah yang dilaksanakan pada internalisasi yaitu dengan transformasi, transaksi, transinternalisasi, dan evaluasi. Metode yang dipakai yaitu metode role playing (bermain peran), penerapannya di mulai dari pembuatan RPP yang sesuai dengan kualitas pembelajaran, pembentukan kelompok, serta pembagian lembar kerja.*

**Kata Kunci:** Internalisasi, Pendidikan Agama Islam, Metode Role Playing

## A. INTRODUCTION

Education plays a significant role in the formation of each individual's personality and the most crucial role in the transfer of *value* because humans have high knowledge and intelligence. Education with various styles that are oriented and provide provisions for students to succeed in this world and the hereafter. Therefore, education should continually update its design and implementation concerning responding to technological advances that are often continuously developing so that students in learning are not only oriented towards the welfare of life after death but also the comfort and pleasures of living in the world can be achieved (Firmansyah, 2018, p. 2). Education has an essential role in the personal development of each individual towards a higher level of maturity and becoming a perfect (humane) human being, such as having a strong personality, good morals, life skills, and so on (Wahyudi & Huda, 2019, p. 91).

The orientation or habituation of education in Indonesia also does not only manifest intelligent human beings but human beings who have noble morals. This can be seen based on Law Number 20 of 2003 concerning the National Education system:

"National education aims to develop abilities and shape character as well as educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creatively independent, and become citizens democratic and responsible."

From these objectives, we can understand that the purpose of education is not only to educate and improve quality in general but to make people believe and fear Allah SWT and have good morals. What is meant here is based on the values of Islamic religious education. The purpose of Islamic education has also been explained in the Qur'an Surah Al-Mujadalah verse 11:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ۱۱ ﴾

Meaning: "O you who believe, when it is said to you, "Give room in the assemblies," make room, surely God will give you room. When it is said, "Stand up," (you) stand up. Allah will certainly raise those who believe among you and those who are given knowledge of several degrees. God is very careful about what you do."

Based on the verse above, it has been explained that people with faith and extensive scientific knowledge will be respected by people and endowed with the confidence to guide or

arrange what has happened to activities in life. In the sense that the stage of people who have faith, knowledge, and charity are higher in rank than those who do not.

Islamic religious education is a way that directs a person to a better life and that raises the degree of humanity following the skills of reality and the potential for teaching. Islamic religious education has now entered an era of quality technological development. Guaranteeing the quality of Islamic religious education requires effective and efficient learning methods and also requires careful preparation and can be applied from an early age by students (Az Zafi et al., 2021, p. 701). Therefore, to achieve maximum learning outcomes, especially towards the internalization of the values of Islamic Religious Education in the psychology of students when achieving the success of a learning goal (Hakim, 2022, p. 1232).

Islamic faith, namely the Qur'an and Hadith. Educators are emphasized to be able to apply the values of Islamic religious education to students, including in madrasah tsanawiyah, in a severe way. Regarding this matter, the aim is for students to have basic knowledge, beliefs, and affection for the Islamic religion they follow and as a provision for students to practice Islam (Sufiani et al., 2022, p. 64). The teaching profession is a spearhead that is still recognized as having a lot of participation in producing behavior, attitudes, and achievement transfer of *learning* teachers individually and in the community. Educators are one of the most important hopes for society regardless of social background (Nugroho, 2017, p. 358).

Islamic religious education values because values are subjects with abstract properties. Internalization of these values does not use excessive methods. Moreover, students do not understand something abstract in nature. Sidi Gazalba is of the view that if value is an abstract subject, it is not a tangible object but ideal, not real, not only a matter of right or wrong emphasizing empirical justification but as an understanding that is expected or not (Padli, 2019, pp. 183–195). Meanwhile, Nata defines value as a personality fixed in a belief scheme already related to the main ideas that give meaning or purpose. Therefore, values are valuable subjects for humans as a basis for behavior (Amiruddin, 2021, p. 8).

It is a pity, in the era of digital technology development like now, learning seems to lose its function. Today's society is often overshadowed by the hope of being able to dominate and dominate something, not creating moral and religious values. Instant life inclination is their main characteristic. It is essential when connected through the influence of digital technology (Tamam et al., 2017, p. 69).

The moral crisis that is currently hitting the younger generation every time it becomes a defense for some people to be able to criticize educational institutions. This is very reasonable because education has a fundamental mission: to create whole human beings with good morals

as one of the leading indicators. The next generation with good behavior is one of the expected profiles of national education (Isnaini, 2013, p. 445).

The problem regarding learning Islamic religion, especially in the aqidah of morals at MTs IV Ahliyah Palembang, is that many students need to be more polite to their teachers or friends with harsh language, argue, etc. Such problems are some of the issues that lead to the destruction of the morals and behavior of the nation's next generation. Therefore, the implementation of internalization of Islamic religious education is now essential for students to understand, know, practice, and carry out learning and the values of Islamic spiritual learning in everyday life, then the development of noble character following the Qur'an and Hadith. This development requires habituation because changes in behavior and attitudes from wrong actions so that they can become better do not change and manifest presently.

Based on the observations of researchers, the role of Islamic religious education teachers in fostering students is intense and good in promoting the morals of students at Madrasah Tsanawiyah IV Ahliyah Palembang, especially in the mental development of students. Application of the values of Islamic religious education through method role-playing in learning aqidah morals has been conducted at MTs IV Ahliyah Palembang, South Sumatra. Expectations from internalizing transformed values can build students' awareness of the nature of importance and shape their attitudes according to the objectives constructed in a learning method (Taja et al., 2021, p. 146).

Concept method role-playing in learning aqidah morals is a design of role-playing teaching and learning activities, which in its application is that students can play themselves in how to play roles that have been aligned with the subject matter that has been delivered. *Methodrole playing* directs students to be able to play an active role throughout the learning process without any restrictions for students to unleash their potential in role-playing. In essence, the role-playing method is one of the educational methods that is desired to be effective when applied in learning where in its application, students can express roles freely in role-playing. Most importantly, the application of the method still has a relationship with the subject matter being studied (Nusaibah et al., 2021, p. 110).

Previous research has relevance to this research which was carried out by (Joko Praseto Hadi, 2016), entitled "Internalization of Islamic Religious Values in the Formation of Student Character through Religious Extracurricular Activities at Pancasila Muslim MTs Wonotirto Blitar" the results of the research explain that the process of internalizing values Islamic religion in character building through religious extracurricular activities at Pancasila Muslim MTs uses two methods, namely direct and indirect. The direct method is habituation,

exemplary, supervision, and sanctions. While indirectly, namely by conveying religious understanding in class. The relevance of this research to researchers is that they both form Islamic or noble characters. While what distinguishes this research is using direct and indirect methods, the researcher examines the method's *role-playing* on learning moral beliefs.

Previous research (Wahyuningtyas, 2015) entitled "Internalization of Islamic Religious Values through Exemplary and Coaching Methods in SMA Negeri 2 Pare and SMA PSM Plemahan Kediri." The relationship between this research and the writing of research articles is carried out through the management of teaching in the classroom and outside the classroom. Meanwhile, what distinguishes the author's research is that the study carried out uses the method of exemplary and habituation, while what the author analyzes is the role-playing method.

Furthermore, the research carried out by (Dede Abdul Hakim, 2022) entitled "Internalization of the Values of Islamic Religious Education through the Habituation Method of Madrasah Ibtidaiyah Students." The research relationship with the author is to carry out conditioning activities inside and outside the classroom. Meanwhile, what distinguishes it is that this study used the habituation method, while what the researchers analyzed was not the habituation method.

Reflecting on some of the previous studies above, this research focuses on the "Internalization of the values of Islamic religious education through methods *role-playing* on the learning of the moral creed at MTs IV Ahliyah Palembang, South Sumatra." The values of Islamic religious education, which are the focus of the study, are moral values, including adab and courtesy.

The focus of the problem is described in several problem formulations, namely (1) how is the process of internalizing the values of Islamic religious education through methods *role-playing* on the learning of aqidah morals at MTs IV Ahliyah Palembang, (2) how are the results of internalizing the values of Islamic religious education through the method *role-playing* on the learning of the moral creed at MTs IV Ahliyah Palembang.

The purpose of this research is (1) to find out the process of internalizing the values of Islamic religious education through *role-playing* on learning the moral creed at MTs IV Ahliyah Palembang, South Sumatra. (2) find out the results of the internalization of values of Islamic religious education through *role-playing* on the learning of the moral creed at MTs IV Ahliyah Palembang.

Theoretically, writing this article is expected to give dedication to the improvement and implementation of theories regarding the internalization of Islamic religious education's values

through *role-playing* in learning moral beliefs in living life as a community or school member. In comparison, the practical benefits of research are expected to have value as a guide for institutions or organizers of Madrasah Tsanawiyah so that they can establish clear policies that are suitable in finding, selecting, improving, and guiding efforts to internalize the values of Islamic religious education through methods *role-playing* on the learning of moral beliefs.

Based on the description of the problems above, the early research focused on the analysis of the internalization of the values of Islamic religious education through the role-playing method in learning aqidah morals at MTs IV Ahliyah Palembang, South Sumatra.

## **B. METHOD**

Internalization of the values of Islamic religious education through methods *of role-playing* in learning aqidah morals at MTs IV Ahliyah Palembang, South Sumatra, using field research of a qualitative type. According to Bogdan and Taylor, qualitative research obtains descriptive data in written and spoken forms from observable sources and behavior (Wayan Suwendra, 2018). The primary data sources in this study were the Akidah Akhlak teacher at MTs Ahliyah Palembang, South Sumatra, the curriculum assistant at MTs Ahliyah Palembang, the head of MTs Ahliyah Palembang, South Sumatra. In this study, the researchers tried to observe and relate it by using three methods of collecting data information, namely by interview, observation, and documentation, in learning activities at MTs IV Ahliyah Palembang, South Sumatra.

For data analysis techniques, researchers used the Miles and Huberman model, namely by making observations that have been presented either from observations, interviews, or documents. The data analysis is then carried out by condensing data, giving data, and drawing conclusions or verification (Mathew B. Miles dan A. Michel Huberman., 2009, p. 16).

## **C. RESULT AND DISCUSSION**

### **A. The process of internalizing the values of Islamic religious education through methods *Role-Playing* in the Learning of Akhlak Aqidah at MTs IV Ahliyah Palembang**

One of the elements of education is the method of learning, which is essential for the teacher to pay attention to so that teaching in the classroom goes well. The teacher must determine the appropriate way to be implemented the material or competency to be prepared. In the procedure for determining appropriate learning

methods in the classroom, it becomes a problem for constructive students to implement teaching and learning activities at the school.

Based on research interviews directly with the teacher supporting the Aqidah Akhlak subject, he said that students' learning activities still needed to be higher. Students complained more when given assignments by the teacher. But when the teacher explains the appropriate teaching and learning activities with the RPP and carries out the stages in the method role-playing either way, it can be concluded that the method role is not so tricky when applied at the level of any educational institution, especially at Madrasah Tsanawiyah. It is proven because there are teacher activities in guiding and observing students in the assignment of exam questions, questions and answers, and so on.

Internalization is an attempt to convey understanding and the potential to apply it to one's personality. So it is necessary to have exclusive steps toward implementing the internalization of values to achieve this (Zarkasyi et al., 2020, p. 840). Internalization of the importance of Islamic religious education, if internalized, is good enough; of course, it can achieve overall values in the personality of students to provide preparation for students when facing advances in digital technology, which are increasingly advancing rapidly and sophisticated. Efforts carried out by the madrasah towards increasing the religious potential and morals of MTs IV Ahliyah Palembang students by holding various religious activities such as tadarus al-Qur'an and tahini.

#### a. Character Conditions of MTs IV Ahliyah Palembang Students

The results of the observations made by the author show that what has been carried out at MTs IV Palembang, apart from getting students who have achievements, also makes students who have Islamic character so that they can protect themselves from advances in digital technology in the current era.

Judging from the condition of students with a religious knowledge background, students vary. Therefore it has an impact on minimal spiritual knowledge and the character that children have. As the head of the madrasa explained, morality is not easy to materialize from the womb to the grave. They all have different characters or morals from their family backgrounds, problems, etc.

Based on the results of observations carried out by the author while participating in various activities at MTs IV Ahliyah Palembang, the steps for internalizing the values of Islamic religious education that are implemented are



the method of *role-playing* by emphasizing the importance of manners and manners.

b. Steps for Internalizing the Values of Islamic Education

The steps on internalization techniques that have a connection with the learning of moral principles can be carried out in the following steps:

1) Value Transformation

At this step, the teacher only conveys students information on positive and negative values . This step or stage is just an interaction between the teacher and students. Furthermore, the teacher gives information about positive values and negative values.

2) Value Transactions

In this step in the delivery of value by through reciprocal communication, namely, the relationship between students and teachers. The focus in the relationship is still physical rather than mental. At this step, the teacher does not just facilitate or provide information about positive and negative values but participates in doing and giving concrete examples. Students are asked to respond, namely accepting and practicing the importance of a good deal.

3) Transinternalization

At this stage, the ability of an educator and participant students is no longer physical but mental or personality. Students respond to educators, not in the form of movement or physicality but their mental attitude, self-confidence, and personality participate and play an active role (Munif, 2017, p. 4).

**B. Implementation of the Role-Playing Method in the Learning of Aqidah Akhlak MTs IV Ahliyah Palembang**

The teaching and learning activities process can be declared successful, inseparable from the learning methods implemented or chosen by educators. The learning method is carried out by monitoring the conditions that have occurred in advance. Method selection role-playing This has a goal for students to appear confident and have potential so that they can solve problems by discussing with friends and know the subject matter by playing roles (Rahman et al., 2022, p. 490).



One of the learning components is the learning method that all teachers need to pay attention to so that teaching and learning activities in the class run well. The teacher must determine the appropriate way to be implemented teaching materials or competencies to be studied in the future. In determining the proper technique in the class, it becomes a matter that facilitates students in the learning process in the classroom. With the application of the role-playing method, students are expected to be more active and have a broad knowledge of learning materials, especially in teaching moral principles (Nusaibah et al., 2021, p. 117).

This research involved Islamic religious education teachers in the teaching and learning activities of the Aqidah of morals. Regarding the scope of learning aqidah morals at MTs IV Ahliyah Palembang, namely faith in the book of Allah and praiseworthy or despicable morals. The stages of increasing the values of Islamic religious education can use the habituation method at any time before starting and ending with reciting prayers, praying after worship so that you put your trust in Allah SWT, and participating in Islamic studies outside the madrasah.

Role play is a learning method in which students assume the role of specific actions and improvise with these roles. Instructions for this game are usually set with realistic criteria to bring students close to reality. Research on the benefits and consequences of implementing this practice has been around since the 1970s (Moreno-guerrero et al., 2020, p. 3).

Implementing the role-playing method in learning aqidah morals at MTs IV Ahliyah Palembang begins with an initial activity, namely compiling a lesson plan. Making lesson plans aims to structure learning as well as possible that is right with the concepts that have been prepared. The preparation of lesson plans by educators is carried out following the evaluation of learning activities that have been carried out in the past year.

The learning process at MTs Ahliyah Palembang, South Sumatera, is carried out every Saturday and Thursday. Teaching and learning activities begin at 07.00-12.45 WIB. The time for 2 hours of teaching and learning activities at MTs IV Ahliyah Palembang, South Sumatera, is 40 minutes. Aqidah Akhlak learning at MTs IV Ahliyah Palembang South Sumatera runs for 2x40 minutes in one week.

Based on an interview with Mr. Nurbank, S.Pd.I, a PAI teacher at MTs Expertah Palembang, explained that teaching and learning activities are carried out first by compiling lesson plans that follow learning quality standards. Making lesson plans has

a goal so that teaching and learning activities of the moral creed can be carried out effectively.

Most importantly, in the application of the method of role-playing, students are enthusiastic about learning and can be known students quickly. As for the RPP (Learning Implementation Plan) that is used by educators at MTs Ahliyah Palembang, namely:

a. Initial activity

In this activity, the educator directs the learning of aqidah morals at MTs IV Ahliyah Palembang, South Sumatra, namely by praying together. After praying, the educator gives advice and motivates students regarding the need for potential and abilities to be learned.

b. Core activities

In the core activities, the educator provides modules or teaching materials regarding what will be taught by explaining the appropriate topics and according to what is to be conveyed. After the educator explains to the students and then identifies the teaching materials or materials, the educator allows students to give opinions or opinions, and questions related to the material being taught. Afterward, the teacher makes groups for students to form *role-playing* that match the theme. Students discuss with their groups and exchange ideas, creating creative thoughts or ideas that can increase student creativity. Then educators evaluate learning by assessing the results of the role-playing method students have implemented.

c. End activities

In this activity, the teacher's teaching and learning activities convey back and provide understanding or reinforcement to students about the material that has been reported before. Educators carry out reflections on students, and educators give directions to students so they can develop concepts for further learning based on teaching and learning experiences at that time.

According to Mr. Norbank, S.Pd.I, learning by using the role-playing method is very fun. This method is a combination of learning and thinking creatively. So students will feel happy and enthusiastic about learning because they can reflect on each other's thoughts. After all, students will more easily remember the material presented.

This Role Playing method can only be carried out with a learning plan. Therefore, an RPP (Learning Implementation Plan) must be prepared first. Lesson plans aim to develop student's learning abilities toward achieving learning objectives. According to Mulyasa (Muryaningsih & Mustadi, 2015, p. 1993).

In applying the role-playing method at MTs IV Ahliyah in Palembang, before starting to learn the moral creed using the role-playing technique, Educators first create a class conducive to the initial delivery of several stages of the method role-playing. In etiquette and courtesy, the teacher begins by ordering one of the students to present the material introduced last week, after which the teacher gives motivation and advice to all students. Then after these steps are carried out, the teacher explains the stages in understanding the material of manners and manners by using the learning method of role-playing.

PAI teachers implement several methods or methods in internalizing the values of Islamic religious education in learning aqidah morals by using the technique of role-playing. Namely, the first stage used by the teacher at MTs IV Ahliyah Palembang is preparation for giving role-playing texts for students to play in front of the class, then role-playing texts are mastered and understood according to their roles. Furthermore, students play that role from what they have done.

Based on the results of interviews with Islamic Education teachers MTs IV Ahliyah Palembang, norbank, S.Pd.I explained that role-playing usually allows students to play their role with behavior, attitudes, or understanding in daily social interactions with the community. Therefore, students think more creatively and innovatively in playing the roles they already understand.

Learning aqidah morals through the role-playing method that the educator has carried out can be very good, even though some students still need to understand their role in the role that has been played because they are not used to it and behave with good morals. Regarding this matter, one of the students at MTs, Ahliyah Palembang, said that he received orders from the teacher to go ahead and practice or act out daily activities according to the role-playing text. According to him, these activities can make students accustomed to acting or behaving well so they do not experience difficulties understanding the moral creed.

The role-playing method applied at MTs IV Ahliyah Palembang provides solutions for educators to form effective and fun learning, not dull. Students also feel happy and comfortable with the plans that have been applied. Education will be

effective if educators and students have good interaction together. One of the factors that can create good interactions is the suitability of students with the teaching methods that have been applied. As an educator, you will also feel happy, calm, and comfortable guiding your students.

### **C. Metode Role Playing Advantages and Disadvantages of the Role Playing Method**

The method used in delivering material certainly has advantages and disadvantages. From the author's observations, the advantages and disadvantages of implementing the role-playing approach in learning the moral creed at MTs IV Ahliyah Palembang were found. The advantage is that it is easier for students to remember and master the material contained in the lesson. The role-playing method was created by the teacher so that students can focus on the material and are also able to carry out behaviors that are appropriate to the teaching material being delivered.

According to Syaiful Bahri Djamarah and Aswan Zain (Budiansyah, 2017, p. 159) The role-playing method has several advantages, including (1) Students familiarize themselves with practicing, understanding, knowing, and understanding the contents of the material. (2) Students will be experienced in trying and being creative; while playing the role of the players, it is emphasized that expressing their views is appropriate at the allotted time. (3) There are indications that students can be improved, so a generation with art playing a role will inevitably be born. (4) Unity between actors can be developed and adequately guided. (5) The students' oral communication style can be guided properly so that others easily understand it.

The role-playing learning model has advantages, including instructing students to participate in sharpening their skills and giving students the freedom to explore provisions quickly and precisely because role-playing can create hope for educators to facilitate the achievement of goals in teaching and learning activities to make learning quality (Trisnawati & Fathoni, 2023, p. 146).

While the weaknesses of the role-playing method are (1) some of the students who do not participate in the game, students tend to be less active and less creative. (2) Spending more time, both when making preparations when understanding the content of teaching materials or implementing role-playing. (3) Classes that are side by side will be disturbed by the voices of the actors and other students watching, sometimes shouting, clapping, and so on (Budiansyah, 2017, pp. 159–160).

Educators must be able to reduce weaknesses so that learning can run well. The role-playing method is based on the opinion or thought that it is possible to form authentic analogies to real-life problem conditions. Second, role-playing can motivate students to play and express their feelings. Third, psychologically linking behavior, values, and beliefs. George Shaftel pioneered the role-playing method (Hamid Dokolamo, 2022, pp. 22–23).

#### **D. CONCLUSION**

Based on the results and discussion regarding "internalization of the values of Islamic religious education through the role-playing method in learning at MTs IV Ahliyah Palembang South Sumatra," which the author described in the previous chapter, conclusions can be drawn in line with the problems that have been formulated in the author's research. It can be concluded:

Implementation of internalizing the values of Islamic religious education through the role-playing method in learning aqeedah morals is carried out in stages, namely with transformation steps, transactions, value transinternalization, and evaluation. The technique used in internalizing values for understanding the purpose of values is expected to be able to enter into the souls of individual students so that they become individuals who have character, manners, and manners, namely, the role-playing method.

The application of the role-playing method to the learning activities of aqidah morals at MTs IV Ahliyah Palembang, South Sumatra, begins with the formation of groups and the distribution of worksheet texts. Next is the application of the method *of role-playing*, namely, the first stage used by the teacher at MTs IV Ahliyah Palembang is preparation for giving role-playing texts for students to play in front of the class, then role-playing texts are mastered and understood according to their roles. Furthermore, students play the role of what has been implemented.

The advantages of the role-playing method at MTs IV Ahliyah in Palembang, South Sumatra, are that all students become more creative, skilled, and innovative and have a broader understanding. Students' expertise in the field of morality will emerge and be able to be optimized. Then students can collaborate in achieving success and have a habit of tolerance. While the drawbacks of the role-playing method at MTs IV Ahliyah Palembang South Sumatra are that it requires so much time to apply the role-playing way that it occasionally disturbs the atmosphere of other classes because it is busy when the teaching and learning process is carried out, the importance of a qualified, creative and innovative educator in carrying out the method role playing so that there is no failure in learning.

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