

The Internalization of Islamic Religious Education Values In Improving the Religious Culture of PAR IPNU-IPPNU Members of Pandaan Hamlet

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ABSTRACT

The IPNU-IPPNU Dusun Pandaan PAR organization is an active youth organization. An Islam-based youth organization, however, its members have not yet produced the expected religious culture. Therefore, it is necessary to internalize PAI values with methods and analysis of supporting and inhibiting factors, as well as solutions that need to be implemented. The aim of this research is to describe the implementation of internalizing the values of Islamic religious education in improving religious culture. supporting factors, obstacles and solutions to the process of internalizing the values of Islamic religious education in improving religious culture. A qualitative approach with a case study type was used in this research. Data collection was carried out using observation, interviews and documentation methods. The data analysis was carried out in several stages, namely data reduction, data presentation and conclusions. The results of this research are that the internalization of PAI values in improving members' religious culture is carried out in three stages, namely the transformation, internalization and value transinternalization stages. The strategies used are power strategy, persuasive strategy, and normative re-education. As for internalized values, they include the values of aqidah, worship, and morals. The supporting factors are a supportive environment, coordination, and adequate infrastructure, while the inhibiting factors are lack of awareness, family factors, and minimal funds, for this reason an approach is needed to members, and to families and the community. The results of internalizing PAI values are expected to improve religious culture.

Keywords: Internalization, PAI Values, Religious Culture

A. INTRODUCTION

As servants of Allah and Khalifah, there are two important roles that humans have in living life in this world (Sami'uddin, 2019). Humans always obey and submit to Allah's commands as His servants. Meanwhile, caliph means "substitute", namely replacing Allah as the trustee to carry out His commands in governing all life on earth by mobilizing the potential he has. The term "caliph" also has something to do with education. According to Quraish Shihab, what a caliph means in the field of education is providing education with a focus on the Sunnah and the Koran in order to produce human beings or complete Muslims who are devoted to Allah SWT. (Azizah & Raini, 2018).

By implementing good education, individual abilities can increase and the nation's progress will be pushed forward. Not only progress in education, but progress in the economic, social, legal and political fields, which will create a just and prosperous environment (Subakti, 2022). National Education System Law no. 20 of 2003 contains the definition and objectives of education which means that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state" (Kholis, 2014). This shows that education is a responsible process carried out by teachers towards students to maximize their potential and provide the tools they need to adapt to society.

The definition of national education is of course different from Islamic education. Islamic education not only regulates how humans live in the world, but also regulates aspects of the afterlife. This can be seen in the explanation given by al-Ghazali, who said that education is an educator's effort to instill good morals and eliminate bad morals in students, which will lead them to happiness in this world and the hereafter thanks to efforts to get closer to Allah. swt (Firmansyah, 2019). Therefore, Islamic education places great emphasis on the principles of the Koran and Sunnah which can be role models for Muslims and help them develop personalities that are in line with Islamic teachings. Students must internalize positive values to achieve these definitions and goals. Of course, these values must be derived from those taught in Islamic religious education.

These values can be taught outside formal educational institutions. The school, home and community environments are part of the educational environment, as stated by Mahmud Yunus (Saeful & Lafendry, 2021). These three environments are connected to each other for the ongoing process of Islamic education. However, it is not easy to instill these values in a

child. As said by M. Amin Abdullah (Khalid, 2012), the moral cultivation of today's millennial generation is doctrinaire or dogmatic, meaning that people just follow without criticizing at all. So the recipient does not have enough time and space to think critically about the lesson before receiving it. Therefore, according to Abdullah, activities to transfer moral education to today's students emphasize the concepts of dialogic, interactive, sharing, critical, analytical and comprehensive. This concept is said to be more meaningful and effective because there is reciprocity between the giver and recipient. In formal education starting from kindergarten to college, moral education is only conveyed verbally, in theory, monotonously, and in lectures. Teachers do not provide applicable examples in their actions. In fact, what is important in moral education is its application in real life (Khalid, 2012).

Organizational activities in the community can shape the behavior of the younger generation in accordance with Islamic religious norms. Through participation in organizational activities, the formation of attitudes and behavior will be achieved which will then build a religious culture among society, such as getting used to having noble morals which is realized by behaving honestly, fairly, humbly, disciplined and speaking politely (Herman, Hery Saparjan Mursi, Ahmad Khoirul Anam, Ahmad Hasan, Ade Naelul Huda, 2023: 89).

Even though Islamic religious education has the potential to influence religious culture, there are still indications that the nation's ethics and morals have not been successfully formed or built by Islamic religious education.

According to Stephen F. Robbins, an organization is a group of two or more people who are deliberately formed over a long period of time, coordinated, with certain and regular work patterns, to achieve one goal or a set of predetermined goals (Syukran et al., 2022) . IPNU (Nadhdaltul Ulama Student Association) and IPPNU (Nadhlatul Ulama Student Association) are two community organizations that accommodate the potential of students and youth. One of the autonomous organizations of the Nahdlatul Ulama social organization that is trying to develop NU cadres is IPNU-IPPNU. This organization is clearly involved in education, indicated by the word "student" in its name. IPNU-IPPNU is very concerned about how science and technology will continue to advance in line with this era, which will have an impact on the relationships between Indonesian youth and teenagers (Nudin, 2017).

The IPNU-IPPNU organization consists of several levels, starting from the highest, namely Central Leadership, Regional Leadership, Branch Leadership, SubBranch Leadership, Branch Leadership, Sub-Branch Leadership, and Commissariat Leadership. In

this research, the researcher chose to take research subjects at the level of Branch Child Leaders, namely PAR IPNU-IPPNU Pandaan Hamlet, Pandanajeng Village.

PAR IPNU IPPNU Dusun Pandaan was founded in 2016, but went on hiatus because there was no successor, and revived again in 2020.

This organization is the most active youth organization in Pandanajeng Village. Every time there is a big day commemoration event, they do not fail to organize an event, both religious and non-religious, in order to celebrate it. This organization has several interesting religious cultural activities including majlis ta'lim activities every Friday pon, tahlil and yasin reading activities, istighotsah, shalawatan, and continued with a few remarks from the head of the organization in the form of motivation to its members.

The events created by this organization often receive a positive response from local residents, but there are also some people who look down on them. Like there are members of an organization who look naughty and thus show morals bad things in society, so this shows that not necessarily every activity containing the value of Islamic education can be internalized and instilled in every member and can be realized with religious culture in their daily lives. For this reason, the Strategy for Internalizing the Values of Islamic Religious Education in Improving the Religious Culture of IPNU-IPPNU PAR Members in Pandaan Hamlet is something that researchers want to study in more depth. With this research, it is hoped that organizational developers can gain benefits and information that is useful for establishing policies, developing members, and solving other problems faced by organizations and society.

B. LITERATURE REVIEW a

1. Understanding Internalization of Islamic Religious

Education Values Internalization refers to a teaching, doctrine, or value that is deepened and internalized to the point where there is sincere belief or awareness towards the doctrine, which is reflected in attitudes and behavior. Internalization basically involves instilling values in a person's mind to help him understand the true meaning of experiences (Hamid, 2016).

Meanwhile, according to Halstead, values are good things that humans need to pay attention to, such as truth, beauty, honesty, loyalty, love, and various individual and social choices. Venkataih and Sandhya define values as something that is essential to be implemented in a society that lives. Value also means an important concept that humans

think about in their daily lives, according to Fraenkel (Supriyatno, 2019). With this definition, it can be seen that value is an idea that is important and useful for human life.

Islamic religious education consists of three words, namely "education", "religion", and "Islam". The definition of education is contained in the National Education System Law No. 20 of 2003 "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, have noble character, as well as the skills needed by himself, society, nation and state" (Kholis, 2014). *Al-tarbiyah, al-ta'lim, and al-ta'dib* are different terms for education in an Islamic perspective, each with a specific meaning (Gunawan, 2014).

Dewey claims that despite potentially fatal difficulties, religion is humanity's search for universal and eternal values. Thus, religion is a human initiation into something greater than ourselves. Religion, in Spencer's view, is the acceptance of the absolute. According to Durkheim, religion is a combined concept of political and religious beliefs (Bakhtiar, 2013). Meanwhile, the definition of Islam is a revealed religion which is centered on Tauhid or Divine Oneness which was revealed to the Prophet Muhammad by Allah SWT. As its final messenger, it applies to everyone everywhere and at all times, and its teachings cover all aspects of human life (Rohman & Sungkono, 2021).

By referring to the definitions above, it can be concluded that Islamic religious education refers to guiding human behavior, mobilizing individual and community potential, both basic potential (*fitrah*), and intellectual development based on Islamic values, and all educational efforts or processes carried out to moving the teachings according to their goals through a spiritual process. And solely to obtain happiness in life and the hereafter (Salim & Kurniawan, 2012).

2. Understanding Religious Culture

The term "culture" has a broad meaning that includes everything that determines the condition of society and population and is passed down from one generation to the next, including beliefs, patterns of behavior, institutions, and artistic creations. 39 According to the Big Indonesian Dictionary, culture is "mind; common sense; customs; something about a culture that has developed (civilized, advanced); something that has become a habit that is difficult to change" (Big *Indonesian Dictionary (KBBI)*, nd). Society often views culture as traditions that penetrate general perception and become embedded in society.

According to Jeff Cartwright, culture is a strong belief that determines, actions and attitudes of people, so its influence can be measured by looking at how people are motivated to respond to their cultural environment. With this definition, Cartwright means that culture is a group humans are organized with the same goals, values and beliefs, so that the influence on their motivation is what is measured (Sumarto, 2019).

Culture is an inheritance obtained without a will, according to the French poet, Rene Char (Kahmad, 2009). Therefore, the human task is to be the recipient of a culture without living it, causing a sense of suffering as a result of bearing that culture. However, in the end, humans will become aware so they will change and shape it.

Religious culture refers to a set of religious values that guide the behavior, habits, routines, and symbols that school members follow, starting from the principal, teachers, staff, administrators, and students. The manifestation of culture does not just happen, but through a process of civilization (Pratama et al., 2019). According to Muhaimin, the environment in which the model will be used and the application of the ideals that underlie it have a significant influence on the formation of a religious atmosphere (Sahlan, 2010).

According to Muhaimin, the values that are formed in schools as living traditions/culture, as defined by the Balitbang Center for National Education Curriculum, are specifically as follows: one, religious *values*, such as tolerance for religious practices that have different understandings from their own and the desire to live in harmony with them. Obedient and obedient attitudes and behavior in following religious teachings and distancing oneself from all God's prohibitions. *Two*, Honesty, namely actions based on efforts to always present oneself as a person who can be trusted in words, deeds and work. *Three*, Tolerance, namely respecting the beliefs, attitudes and behavior of other people who are different from themselves, including differences in religion, ethnicity and race (Subawa & Suardipa, 2020).

3. History of the IPNU-IPPNU

Organization One of the Nahdlatul Ulama Autonomous Body Organizations, namely IPNU-IPPNU, cannot be separated from the Youth Organization. So that NU policies related to student, student and youth community groups can be implemented effectively as a basis for their membership, IPNU-IPPNU is required to consistently develop and strengthen its role and function as a Banom organization. In 1954, when the LP Congress was taking place, the concept of establishing IPNU began to materialize. Ma'arif in Semarang witnessed the birth of the Nahdlatul Ulama Student Association organization known as IPNU (Nahdlatul

Ulama Boys' Association) which was founded on February 24 1954, chaired by Tolkah Mansur who is currently Prof. Dr. KH. Tholchah Mansur, SH (late).

IPPNU was founded a year later, precisely on 8 Rojab 1374 H/2 March 1955 AD, under the leadership of Umroh Mahfudhoh (the late Dra. Hj. Umroh Mahfuhoh, wife of Prof. Dr. KH. Tholchah Mansur, SH). Originally located in Yogyakarta, these two organizations moved to Jakarta in 1966.

The formation of the IPNU-IPPNU organization was motivated by several factors, that is:

- a. The ideological factor, that Indonesia is a Muslim-majority country with an Ahlussunnah wal Jama'ah orientation, so to maintain it, it is very important to train cadres who will ultimately take over NU's struggle for religious freedom in society, nation and state.
- b. Factors that aim to close the achievement gap between santri and santri general education as well as among them. Sociological factors, such as a common goal, knowledge about the value of a forum for developing generations of academics and successors of the nation's struggle, and sincerity in this matter. As a Banom NU organization, IPNU-IPPNU always emphasizes its status as a cadre organization that consistently upholds the basic principles of the Islamic struggle of Ahlussunnah wal Jama'ah in all its actions

C. METHODS

Qualitative methods were used in this research. Qualitative research is research that produces conclusions in the form of descriptive data, which includes writing, speech and appropriate behavior of individuals, groups and even the subjects studied (Grace, 2009). In qualitative research, there are no statistical procedures or methods of quantification. This research focuses on the researcher's understanding of the phenomena that occur through the researcher's own experience. Through this understanding, the researcher describes it comprehensively and holistically, and from a complete point of view. According to Soegianto, the aim of qualitative research is to describe phenomena by collecting data in detail and in depth (Harahap, 2020). Therefore, the quality of good qualitative research comes from the depth of the data researched, extracted and obtained by the researcher.

This type of research is case study research, namely the researcher understands the situation or object in the form of individual and group behavior in a unit in depth, intensively,

naturalistically, holistically and completely (Harahap, 2020). In this research, the researcher aims to obtain information about strategies for internalizing educational values in improving the religious culture of IPNU-IPPNU Dusun Pandaan PAR members in depth. The researcher chose a qualitative approach with a case study type because this research uses more observations about in-depth processes from natural situations, where these processes are unique and reveal a phenomenon. This research is also said to be a case study type because there is an emphasis on the facts revealed, namely regarding strategies for internalizing educational values in improving the religious culture of the IPNUUAPPNU PAR members of Pandaan Hamlet

D. RESULT AND DISCUSSION

1. Contents of Results and Discussio

In this research, we offer a discussion that is appropriate to the data presented based on data collected in the field through observation, interviews and documentation. In this discussion, the researcher intends to look at the results of the data obtained using the theory presented in the previous presentation. The data presented in the research entitled "Internalization of PAI values in improving the religious culture of PAR IPNUIPPNU Dusun Pandaan members" is qualitative data in the form of words, both written and spoken from other people, as well as attitude observations. The aim of this research is to improve the religious culture of PAR IPNU IPPNU Dusun Pandaan members by internalizing PAI values. The following is a discussion of the field research findings, namely:

a. Implementation of Activities for Internalizing the Values of Islamic Religious Education in Improving the Religious Culture of IPNU-IPPNU PAR Members in Pandaan Hamlet

The activities of the PAR IPNU-IPPNU Dusun Pandaan organization in internalizing the values of Islamic religious education aim to prepare young men and women to have faith, mental and physical health, good morals, and extensive religious knowledge so that they become true Muslim individuals. In internalizing the value of Islamic religious education, you must consider the positive and negative consequences so that these activities can be carried out more effectively.

1) Internalization Stage

Based on the theory regarding the process of internalizing the values of Islamic religious education in the context of developing children, there are several stages according to Muhaimin, namely the transformation, transaction and value transinternalization stages (Junanto et al., 2020). This is in line with what exists in the IPNU-IPPNU Dusun Pandaan PAR organization. According to the researcher's findings based on the researcher's participation in various IPNU-IPPNU Dusun Pandaan PAR organizational activities, the stages of PAI value internalization used were value transformation, value transaction, and value transinternalization **a) Value Transaction Stage**

This stage is the stage where the teacher only educates students about good and bad values through one-way communication (Widyaningsih et al., 2014). At this stage, several activities are carried out. First, during routine. The routine is carried out once a week, where on the routine agenda there is a little mauidhah hasanah from the supervisor which aims to foster knowledge and simply remind of good things and warn of bad things. Second, the agenda for studying the book Taisirul Kholaq. This Koran recitation activity is carried out once every two weeks, which aims to shape members' morals so that they become better, and so that members can know good morals towards God and fellow human beings. This stage aims to encourage members' attitudes in upholding the values of Islamic religious education in order to develop religious culture.

b) Value Transaction Stage

This stage is a process that involves two-way communication or reciprocal exchange between students and educators (Junanto et al., 2020). This stage is carried out by holding discussions between members of the organization and the ustadz during a book study. Often during question and answer sessions, they ask questions about things they don't know, such as how to deal with friends whose behavior is wrong, how to communicate with older people, and so on. Apart from that, when deliberating about an activity there is also a transaction stage, for example a discussion about the location of the activity. When the Isra' Mi'raj event was to be held, the members agreed that it would be held at the mosque. Then there is a rundown of events

in the form of singing the Indonesian Raya song in the mosque. So, the members immediately asked people who were experts in the law, so that a transaction or reciprocity process occurred. As a result of the reciprocal relationship between the sender and recipient, the character of the members here will develop. Apart from that, members will be able to imitate what they have seen after seeing direct examples from the leader or coach using exemplary techniques at this stage of knowledge.

c) Value Transinternalization Stage

Substantially, this stage is more in-depth than the transaction stage. What is done at this stage is not only verbal communication but also mental attitude and personality (Junanto et al., 2020). This stage is carried out during activities. Members really practice what they know from the process of internalizing PAI values into organizational activities. For example, during committee times, members work together and help each other in order to make the event a success. The members communicate with their elders to coordinate with polite language. And members also apply discipline by regularly attending on time and obeying organizational regulations.

Apart from that, by forming habits, it indirectly instills a sense of responsibility in members to uphold Islamic religious values so that they can carry out organizational tasks without feeling burdened. This is because members already have high motivation. To support organizational operations well and internalize the values of Islamic religious education in building a religious culture, synergy is needed between the chairman, supervisors, community leaders and the surrounding community.

2) Internalization Strategy

In realizing a religious culture by internalizing the values of Islamic religious education, PAR IPNU-IPPNU Dusun Pandaan uses several strategies which are in line with what has been stated by Muhaimin, namely power strategy, persuasive strategy, and *normative re-education* (Muhaimin, 2009). **a) Power Strategy**

It is a strategy to get used to carrying out activities using power or through people's power (Muhaimin, 2009), in this scenario, the dominating position is the head of the organization. This method is applied in

organizations simply with the role of chairman. Such as appreciating members' work after holding an activity for reward. And warn members when they make mistakes for punishment.

b) Persuasive Strategy

This method is carried out by taking various approaches such as habituation and example. Habituation techniques will instill in children a certain attitude which will eventually become part of their personality and cannot be shaken again. This approach can help in cultivating politeness and politeness in children so that they can behave well at home, at school and in their organizations (Angdreani et al., 2020).

As for the IPNU-IPPNU Dusun Pandaan PAR organization, habits are always carried out during activities, such as regularly reading istighotsah, yasin and tahlil. During other activities, get used to speaking well with other people, helping other members when they have difficulties, getting used to being on time, and so on.

The exemplary method, according to an Islamic education perspective, is the most persuasive method and has an effective impact on the effective development of students' moral, spiritual and social ethos components (Mustofa, 2019). In organizations, members always use the positions of supervisor and chairman as role models. The coach is always a role model for the chairman, and the chairman is always a role model for the members. Even community leaders also play a role as role models for members.

c) Normative Re-educative

Normative re-education is used to instill and replace outdated societal thought paradigms with new ones. Persuasive methods are also used in this strategy (Muhaimin, 2009). This method is rarely used in organizations, because the people in Pandaan hamlet are still cultural and do not accept new things. Apart from that, there is also a lack of creativity among members to innovate existing activities. However, there are efforts by organizations to implement this method, such as during Isra' Mi'raj activities at the mosque. The members of the organization proposed that there should be an al-banjari prayer performance, but this was something new in society because there had

never been any albanjari activities in the mosque before. The community did not immediately accept the proposal due to differences of opinion regarding the permissibility of playing al-banjari music in mosques. However, this was immediately discussed with the result that the al-Banjari prayer could be displayed as long as it was in the mosque foyer, not inside it.

Of the strategies above, the one most frequently used by IPNU-IPPNU Dusun Pandaan PAR is a persuasive strategy using exemplary and habituation methods. Good examples are exemplified by the chairman and supervisors from dressing, speaking well, to being disciplined in managing time. And it is also done by getting used to religious rituals through reading yaasin and tahlil, istighotsah, and rotib, as well as developing Islamic culture through sholawat al-banjari.

Based on the researchers' findings, the efforts made to foster a religious culture are in accordance with the opinions outlined by Muhaimin with example, habituation, rewards and punishments, as well as normative reeducation.

3) PAI Values

The values of Islamic religious education that are internalized in the activities of the PAR IPNU-IPPNU Dusun Pandaan organization, according to researchers' observations, include aqidah values, worship values, and moral values. **a) Aqidah values**

The Value of Aqidah According to Ibn Taymiyah, aqidah is "something that must be justified in the heart, with which the soul becomes calm, so that the soul becomes confident and stable without any doubts and doubts". Aqidah has a main/basic position, which must then be proven by the practice of pious deeds as a representation of a person's faith (Mayangsari R, 2017). This is in accordance with what is done in organizational activities, where the values of this creed are instilled through behavior and have been practiced by members such as praying before and after events, khotmil Qur'an, reading istighotsah, yasin and tahlil, diba', and rotibul hadad, recitation, and so on. This activity shows that every activity is carried out with the hope that Allah SWT is always present in his heart, making it a proof of obedience or faith (faith) in Allah and all fate, good and bad

b) Worship Value

The value of worship in its classification according to Hasbi Ash Shiddieqy is divided into two, namely mahdhah worship and ghiru mahdhah worship. Mahdah worship is a unique form of worship whose degree, process and specifics are determined by Allah. Meanwhile, all actions or practices are permitted by Allah as Ghairu Mahdah (Kahar, 2019). In the IPNU-IPPNU Dusun Pandaan PAR organization, there is more emphasis on the ghiru mahdhah aspect of worship, such as giving alms in terms of material, energy and thoughts, sharing takjil, staying in touch, and so on. The mahdhah's worship activities include being on the zakat committee, where by becoming a zakat committee, members can find out how to implement zakat.

c) Moral Values

Moral Values The division of morals according to QS Lukman: 13-19, includes morals towards Allah, morals towards humans and oneself, and morals towards the natural environment (Mukodi, 2011). Moral values towards Allah are internalized in organizations with various small things, including saying thank God when they receive good news, while morals towards oneself and fellow human beings are maintaining manners when speaking, being tolerant, and helping friends when they need help, while morals towards the natural environment are when Members always clean the event venue after activities.

Apart from that, the form of activity of the Pandaan Hamlet IPNU-IPPNU PAR organization in internalizing the values of Islamic religious education is the development of human rights, socialization about IPNU-IPPNU, weekly routines, collaboration with other NU banoms, PHBI, PHBN, albanjari sholawat music groups, sharing takjil, khotmil al-Qur'an, and tadarus al-Qur'an.

b. Supporting Factors, Inhibitors, and Solutions to the Process of Internalizing the Values of Islamic Religious Education in Improving the Religious Culture of IPNUIPPNU PAR Members Pandaan Hamlet

1) Supporting Factors

There are several supporting factors that can encourage the process of internalizing PAI values in improving the religious culture of Pandaan Hamlet IPNUIPPNU PAR members, namely: **a) Supportive environment**

The social environment has a very good and important impact on public education. This means that the better the social environment, the better the community's education (Pakaya et al., 2021). Pandaan Hamlet is a hamlet whose religion is still maintained. This is proven by the fact that this hamlet is not contaminated with neighboring villages which are already strong in their reog culture. This hamlet also regularly holds tahlilan for the fathers, and babysitting for the mothers. The residents were very enthusiastic about the recitation activity, as evidenced by the large number of residents who came to enliven it, plus the willingness of the residents to bring cakes or blessings for their fellow residents to take home. The gentlemen also took part in maintaining security during the event.

b) Member cooperation

Even though the IPNU-IPPNU PAR members in Pandaan hamlet are still relatively small, this can be dealt with through good cooperation. Openness or transparency is needed when building organizational cooperation. And to create openness requires the willingness and skills of every member of the organization to communicate (Setiyani, 2012). When organizing an event, they both think about how the event can run smoothly. Every event must have a committee, including event sections, public relations, consumption, documentation, equipment, and so on. Of course, the chairman in this case always asks about the progress of each section so that no preparations are missed.

Often after holding an event, they immediately think about what next anniversary they can make into an event? So, with thoughts like that, they will always be active in it carrying out organizational activities so that they instill in themselves the religious attitudes expressed in the activities.

c) Facilities and Infrastructure

Facilities and infrastructure play a very important role in the success of an event, as Bararah said that facilities and infrastructure are one of the educational resources that must be managed effectively and are an inseparable aspect of education management (Bararah, 2020). Some of the facilities and infrastructure available in the organization are sound systems to

filter and perfect sound signals so that they can be heard well by the public. Then there are facilities in the form of a mosque for religious activities such as reciting the Koran, halal bi halal, and tadarus al-Qur'an. As for social activities such as organizational meetings, there is a basecamp which has become the organization's headquarters. Apart from that, there are also several organizational inventories in the form of event banners, organizational flags, and al-banjari tools.

2) Inhibiting Factors

Obstacles are unfavorable things that can hinder or hamper a person's activities. These obstacles become obstacles for someone to take certain actions (Suyedi & Idrus, 2019). In the process of internalizing the values of Islamic religious education in improving the religious culture of the IPNU-IPPNU PAR members of Pandaan Hamlet, several inhibiting factors were found in implementing it which resulted in the process of increasing religious culture being slightly hampered due to the disturbances faced. These inhibiting factors are as follows: **a) Motivational Factors from Within Members**

One of the obstacles to internalizing the values of Islamic religious education is that members' own internal motivation is still unstable, namely they are still unable to carry out or participate in activities with istiqomah, both from daily administrators and members, as well as members' religious knowledge is still limited. The level of motivation of members can be determined by the attitudes they display during the implementation of organizational activities, such as curiosity, enthusiasm, responsibility, enjoyment in completing tasks, and the reactions displayed by members to the stimuli presented (Santosa & Us, 2016). The supervisors must pay attention to this, especially so that they are enthusiastic about always seeking religious knowledge and also carrying out managed religious activity programs. Furthermore, encouraging other members to participate in activities so that the process of internalizing the value of Islamic religious education and the growth of religious culture in members is not hampered by a lack of enthusiasm

b) Family Factors

The family, as a miniature country, is the first and main place where children begin to grow up and the education process takes place (Makhmudah, 2018). This aspect is related to the family at home, which should be the first favorable environment for children. Families at home assume that education only takes place at school and that once a child is sent to school, he will definitely behave well. There are no after-school activities such as joining organizations or reciting the Qur'an together.

c) Funding Factor

When implementing an event, you definitely need funds to run it. The majority of organization members do not have income of course it will be difficult if you want to hold an event that requires a lot of funds. Therefore, members always collaborate with the surrounding community to reduce existing expenses. However, even that cannot be a hope because often the community and organizations hold events at close intervals, as a result members feel uncomfortable if they ask the community for financial assistance

3) Solution

Solutions to Overcome Obstacles Solutions carried out by PAR IPNU-IPPNU Pandaan Hamlet in overcoming several of the obstacles above, namely:

a) Inviting in a Subtle Way

By inviting members subtly, the invitation will be well embedded in their hearts. Even though an invitation is made with soft and gentle words, you must not lose your firm attitude in saying it. Because if you invite members to speak harshly and forcefully, it will cause irritation in the members' hearts. Here the role of the chairman is the main one, he must be able to attract the sympathy of members so that he becomes a role model. Any invitation to an organization's activities can be a motivation for its members. If a leader no longer appears attractive, the first problem is that he will not be able to plant the seeds of his teachings among the members. Members will be hesitant to face an unattractive chairman (Arianti, 2018).

b) Increasing the Approach to Members' Families

Some members are still prohibited from participating in organizational activities by their families, especially their parents. To get permission from parents, the chairman or other administrators can visit the house with a good explanation of the organization's activities which have many benefits if the child joins the organization and carries out a series of organizational activities. Several things that must be conveyed by the chairman include conditions when the child is enthusiastic about participating in activities, the progress the child makes while joining the organization, and the chairman tries to build an effective message by emphasizing the goal of parental involvement (Triwardhani et al., 2020).

c) Improving the Approach to the Community

The community must be involved in the program formulation process if the program activities involve the community. Because initiatives based on community needs will encourage the community to be more responsible for the success of the program (Hadiyanti, 2008). For this reason, if the IPNU-IPPNU Dusun Pandaan PAR is going to carry out activities involving the community, they should always coordinate with the community.

4.1.1 Contents of Discussion Results

Results of Internalizing the Values of Islamic Religious Education in Improving the Religious Culture of IPNU-IPPNU PAR Members in Pandaan Hamlet

Regarding the results of internalizing PAI values in improving the religious culture of IPNU-IPPNU PAR members in Pandaan hamlet based on the data obtained, namely:

a. Increasing Piety

Success in increasing the piety of each member is different from one another, but efforts continue to be carried out with the motivation of encouragement from the chairman, supervisors, community leaders, even the surrounding community in its implementation. The existence of a religious culture makes members who previously lacked in things carrying out religious rituals, being diligent in carrying out worship, regularly reading istighotsah, yasin, and tahlil, and praying every week. There are even those who are starting to be curious about the knowledge of Islam it self.

b. Forming an Attitude of Responsibility

Responsibility is a person's attitude and behavior in carrying out his duties and commitment to himself, society, the environment (natural, social and cultural), the country, and God Almighty (Ardila et al., 2017). Responsibility is when a person seriously carries out his duties and obligations, meaning he also accepts with readiness the risks of his own actions. The members' responsible attitude can be seen when they return all event equipment after use, however, in the researcher's observations there is still one incident of irresponsibility such as the carpet not yet being returned to its owner. However, members immediately moved quickly to look for it, even washing it.

c. Increasing Social and Environmental Awareness

In the researchers' observations, before becoming members of the organization there were still many members who actually did not know each other even though they lived in the same hamlet. By joining the organization, they have gotten to know each other from their homes in the west to the east, with this introduction a social caring attitude has grown within the members. The social caring attitude of the members can be seen when one of the members is struck by a disaster, for example a family member dies, then all members immediately mourn and provide encouragement to the member who has been struck by the disaster.

d. Forming an Attitude of Tolerance

By joining an organization, people will better understand what is called tolerance, as will the members of PAR IPNUIPPNU Dusun Pandaan. Tolerance in this organization is always implemented in organizational activities, such as respecting members' opinions during meetings, not imposing personal desires, and being kind to fellow members of the organization. By getting used to it, members will also get used to it not only in the organization, but also in formal schools, even society. If an organization can instill tolerance in its members, it will become an example for society in developing socioreligious behavior in the form of worship (tranquility) and mu'amalah (prosperity) (Farida, 2016).

e. Increasing Creativity

It can be seen that the initiative to revive the organization is already creative, considering that for several years there has been no active youth organization in Pandaan hamlet to hold events. There are prayer groups too. Hopefully this will be a

renewal in Pandaan hamlet in order to accommodate the interests and talents of the young men and women of Pandaan hamlet. Members' creative attitudes are also often honed when carrying out an activity. For example, making activity pamphlets, making short activity videos, filling in social media content, and arranging activities as creatively as possible. For example, during the August competition, they were very creative in creating various types of competitions and decorations for the 17th.

f. Forming a Communicative Attitude

This friendly/communicative attitude occurs when members coordinate with each other when an event is held. Or when members are required to collaborate with other banom nu such as fatayat, muslimat, ansor, etc. They have a good communicative side when talking with people from other groups. However, it does not rule out the possibility that there may still be a misunderstanding of the message received resulting in miscommunication.

Based on the results above, if it is related to the theory of religious culture put forward by Muhaimin, the results of the internalization of PAI values that were born by PAR IPNU-IPPNU Pandaan Hamlet in improving religious culture are still have not been able to achieve what was hoped for, because only six of the twenty religious cultures could be produced. For this reason, it can be said that the internalization of PAI values can produce six religious cultures for the IPNU-IPPNU PAR members of Pandaan Hamlet.

E. CONCLUSION

Based on the description above, which is a combination of theoretical studies and field research findings, the researcher reached the conclusion that the internalization of the values of Islamic Religious Education through organizational activities with an emphasis on religious culture occurs slowly and gradually, namely the value transformation stage, the value transaction stage, and the value transinternalization stage. Power Strategy, Persuasive Strategy, and Normative Re-education are methods used to internalize these values so as to create a religious culture that exists without coercion and is embedded in the members of the organization and is free from coercion. The form of implementation carried out by the organization in internalizing the values of religious education is divided into four areas, namely the education and cadre sector, the organizational sector, the sports and culture

sector, and the social and community sector. The internalized values include aqidah values, worship values, and moral values.

Supporting factors for internalizing the values of Islamic religious education in improving members' religious culture are a supportive environment, good member cooperation, and the availability of facilities and infrastructure. The inhibiting factors are lack of motivation within members, unsupportive family factors, and lack of funds. 108 The solution that can be taken is to invite members with gentle invitations, to approach members' families and the community.

The results of internalizing the values of Islamic religious education in improving the religious culture of IPNU-IPPNU Dusun Pandaan PAR members have great results, namely: being able to increase piety, form an attitude of responsibility, increase environmental and social awareness, form an attitude of tolerance, increase creativity, and form communicative attitude

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