INTERNALIZATION OF CHARACTER VALUES IN THROUGH THE LEARNING OF TA'LIM AL-MUTA'ALLIM BOOK

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Abstract: The success of education is marked by outputs that lead to the realization of morality and character formation in real life. Religious knowledge is part of the process of internalizing the character of students. This study uses a descriptive qualitative approach. Aims to describe, and analyze the planning, implementation, and internationalization model of character values through learning Ta'lim Al Muta'alim at Madrasah Nurul Muttaqin Bojonegoro. As primary data sources are the head of the madrasah, waka curriculum, and teachers, data collection through participatory observation, in-depth interviews, and documentation. Data analysis through data collection, condensation, data display, and data verification. The results of this study are as follows: (1) The planning includes; a) material, b) objectives, c) learning methods, and d) needs analysis in learning. (2) The process of internalizing character values through learning the book of Ta'lim Al-Mut'allim uses three stages: 1) Value transformation. At this stage, the focus is on understanding the value material in the Ta'lim Al-Mut'allim book. 2) Value transaction occurs two-way reciprocal interaction between students and teachers actively. 3) Character trans-internalization stage. At this stage, the teacher and students begin to correlate the character values in the Kitab Ta'lim Al-Mut'allim, which can be implemented in real life. (3) The internalization model of character values through learning the book of Ta'lim Al-Mut'allim using the Tadzkiroh model, (2) Istiqomah Model, (3) Iqra-Fikir-Dhikr Model.

Keywords: Character; Internalisation; Ta'lim Al Muta'alim.

INTRODUCTION

Education is expected to guide humans to practice their religious character based on human values that are obedient to the Creator, behave well, and can benefit society. The National Education System states that the primary purpose of education is to make students obedient and loyal individuals, be honest, and be good citizens. Islamic education verbally loves the homeland, manners, orderly thinking, subtle feelings, good work, and good words so that people's lives are perfect and happy (Musayyidi, 2019). Religious education aims to develop the ability of students to understand, living, and practice religious values that tolerate mastery of science, technology, and the arts (Peraturan Pemerintah Republik Indonesia, 2007). Educational success is also inseparable from the role of teachers who are in direct contact with students in the learning and education process to grow the potential of students, Therefore, teachers are expected to be able to lead their students to better results in shaping their personality and personality (Sulistiono et al., 2020).

An educator must have the ability of pedagogical competence under Hamalik Omar's understanding that the first condition that must be met by the educator physically body in the form of his body and spiritual educator, and the second, is mentally have an excellent attitude to

education, love, serve, and have a high responsibility for his position while the third condition in psychic professionalism, such as spiritual health, having noble ethics and a high moral attitude, and intellectual in terms of knowledge and skills based on the benefits obtained from educational institutions (Tolariyati, 2021).

The task of educators, in addition to conveying knowledge to students also conducts guidance and coaching character formation, it becomes the main task of an educational actor. Thus educators serve to increase the dignity and role of teachers as learning agents to improve the quality of the national education (Dewan Perwakilan Rakyat Indonesia, 2005).

The relationship between the functions and obligations of educators to focus on planting the character of learners in everyday life so that the creation of akhakul karimah both in words and behavior is a severe concern for education and government today. Character growth such as 1) Loyal, Supreme, Bertaqwa, Noble Character 2) Global Diversity 3) Cooperate 4) Independent 5) Critical Thinking 6) Creative becomes very important so that the government proposes the character of Pancasila student profile as in the ministry of education and culture's 2022 to 2024 strategic plan (Pendidikan et al., 2020).

Lickona argues that character is a person's nature in responding to situations morally. Such nature is reflected in actual actions through good behavior, honesty, responsibility, fairness, respect for others, discipline, and other noble characters. The character presented is good, with values that can be instilled and developed in children. Aristotle defined good character as life by performing the right actions with respectconcerningwith respect to concerning. Kemendiknas (2010), states that character is the nature, temperamebehavioriour, or personality of people formed from a combination of perpestif, thought, action, and virtues that can be believed and used as guidelines for the origination of life. Personality education is education that develops community values among learners and provides their values and personalities. Still, it is life as a member of society, a religious citizen, and a nationalist. Those values we practice in our values and attitudes, productive values, and creative values.

Character-indicated values can be sourced based on religion, culture, social and national philosophy in strengthening the implementation of character education, for example, the following Syarbini stated, there are still some values in character education, namely: religious values, honest values, tolerance values, discipline values, hard work values, creative values, independent values, democratic values, national spirit values, curiosity values, the value of love of the homeland, the value of the spirit of nationality, the value of love of the homeland, the value of communicative, the value of appreciating achievements, the value of peace love, the value of reading, & the value of social care (Fadilah et al., 2010).

Islamic studies education is known as "*Tarbia* means education, *Al Ta'lim* means teaching, and *Al-Tadib* means ethical education." Thus, it is clear that education is designed to consciously

enlighten and teach the value of guidance in community life through the process of socialization. Personality is a moral typical in humans, but it begins with humans recognizing the entire code of behavior by thinking and acting on an everyday moral basis. Through accustomed education, students to ethical values in the environment and the sensitivity of the people they live in. Therefore, personality is considered the typical human inner consciousness in thoughts and actions. Thus, personality education is intended to intellectually train learners to create a generation of knowledge and personality that can instill and develop good values to humanize, improve personality and benefit the environment. Zubaedi said, "*Character education is the deliberate effort to cultivate virtue that is objectively good human qualities that are good for the person and good for the whole society*" (Mustoip et al., 2013).

The character value contained in the book of *Ta'lim Al-Muta'allim* is as follows: 1) sincere intentions, 2) diligence, 3) ta'dzim (respect) to science and experts, 4) earnestness in studying, 5) istiqomah, 6) lofty ideals, 7) tawakkal, 8) maintaining time, 9) affection and advising each other, 10) seeking additional knowledge (reference and enrichment), 11) beware of wara'(be careful and avoid the haram (Az-Zarnuji, 2010).

Part of character education is morals, where morals are traits that are embedded in the soul, ethics, ethics, or behavior of an Islamic nature as exemplified in the person of the Prophet SAW. It is also emphasized in the Qur'an that in the person of the Prophet (SAW), there is a good tauladan queen that is worth exemplary for believers who hope for Allah's pleasure and the happiness of the afterlife. Akhlakul karimah is an indicator of one's faith, the higher one's faith, the higher one's faith, it will appear from him that radiates from his soul and is reflected in his behavior. This is confirmed in Sunan At-Tirmidhi juz 3 page 11 hadiths of the Prophet Muhammad (SAW), among others:

سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو

إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

From Abu Hurairah (RA) said: "The Prophet (saw) said: The most perfect believer of his faith is the best moral among them, and the best among you are the best among you and their wives". HR.Tirmidzi (Muhammad bin Isa bin Saurah bin Musa as-Sulami at-Tirmidzi (Imam at-Tirmidzi), n.d.).

The problem of character is a very serious problem that is considered by the government, and society, especially in the era of globalization like today. 'Character has similarities with moral meanings which mean habits or habits in doing good things according to Al-Ghazali describe morals as behavior that comes from a good heart', and can even be formed from habits and thus form traits that are engraved in a person even from childhood (Oktari & Kosasih, 2019).

To instill and develop religious values in children or students, it is necessary to internalize character values in behavior so that akhakul karimah is formed, which is the key to the perfection of one's faith and educational success. The internalization process related to the education of students or foster children has three models that represent the process or terminology of internalization. 1) The value conversion stage is a process carried out by educators to communicate good and bad values. At the level of expressive communication only between educators and students or foster children. 2) The value trading stage, the concept of value formation using two-way communication, or the relationship between students using mutual educators. 3) The trans-internalization phase is much deeper based on transaction conditions. In this phase, use the language of expression and mental behavior and personality. So in this term, personality communication plays an active role (Muhaimin, 1996). The internalization strategy of character education can be integrated with learning in Islamic education materials, where teachers must be able to make students competitive and maintain tolerance and respect (Ma`arif, 2019).

There are three models of international character values proposed by Majid, namely: tadzkiroh, istiqomah, and iqra-think-dhikr (Majid & Andayani, 2011). Character building is our duty as all leaders of education, especially educators. Educators as transfer knowledge must be creative in choosing methods and strategies for conveying and transferring knowledge to students in understanding social knowledge, science, and even character (Naafilah & Hidayatullah, 2021).

Madrasah Aliyah Nurul Muttaqin Bojonegoro is one of the madrasahs that internalize character through learning the book Ta'lim Al-Muta'allim. From the initial study, the researchers found that there was a process of character internationalization as explained by the head of the madrasa as follows:

> "In the implementation of the internalization value planting in Nurul Muttaqin Bojonegoro, which refers to the book Ta'lim Al-Muta'alim are; 1) respect teachers and friends in studying, 2) earnestness in studying, istiqomah and has lofty ideals, 3) ta'dzim (respect) to knowledge and experts, 4) compassion and mutual advice, 5) to be aware (avoiding haram) in studying" (Interview Kamad, 15/02/2022).

Based on the explanation above, the researcher is interested in conducting a research entitled "The Internationalization of Character Values at Madrasah Aliyah Nurul Muttaqin Bojonegoro Through Studying the Book of Ta'lim Al-Muta'allim". This research focuses on 1) How to plan the internalization of character values at Madrasah Aliyah (MA) Nurul Muttaqin Bojonegoro through learning the Kitab Ta'lim Al-Muta'allim?, 2) How is the process of internalizing character values through learning the Kitab Ta'lim Al-Mut'allim at MA Nurul Muttaqin Bojonegoro?, 3) What is the model for internalizing character values through the study of Kitab Ta'lim Al-Mut'allim at MA Nurul Muttaqin Bojonegoro? The aims of this research are as

follows: 1) To describe and analyze the planning of internalization of character values through learning the Kitab Ta'lim Al-Mut'allim at MA Nurul Muttaqin Bojonegoro, 2) To describe and analyze the process of internalizing character values through learning the Kitab Ta'lim Al-Mut 'allim at MA Nurul Muttaqin Bojonegoro, 3) To describe and analyze the internalization model of character values through studying the Book of Ta'lim Al-Mut'allim at MA Nurul Muttaqin Bojonegoro.

METHOD

This set uses a descriptive qualitative approach, this study aims to understand what happened to the research subject (Moleong, 2016). The researcher directly saw and described, and analyzed the planning, implementation, and internalization model of character values through learning the Kitab Ta'lim Al-Mut'allim at MA Nurul Muttaqin Bojonegoro. Researchers directly go into the field for data collection, here the researcher is the main instrument (Hasan et al., 2013), and most importantly in data collection, it is to facilitate the process of recording information; asking, analyzing, photographing, and constructing the social situation understudy to become clearer and more meaningful about information related to research. As the primary source in this research, the head of Madrasah Aliyah Nurul Muttaqin, waka curriculum, teachers, and students, while secondary data sources in the form of photo documents and archives that can support secondary data.

While the technique that researchers use in data collection is; unstructured Interview techniques, participatory observation, and documentation. The analytical technique used by the researcher is using an interactive model from Miles and Huberman to analyze the research data (Sugiyono, 2019). Activities in qualitative data analysis are carried out interactively and continuously until complete so that the data is saturated. The process of data analysis through 1). Data collection (data collection) the researcher collects as much data as possible from informants related to the three focuses in the study. 2) Data condensation. At this stage, the researcher performs, categorizes, discards data that is not needed and organizes the information in such a way that it is obtain temporary conclusions. 3) Presentation of data (data display). Researchers assemble organized information, arranged to describe the possibility of concluding. The presentation of the data is presented briefly, then a narrative explanation is given. 4) Conclusion drawing/verification.

To get valid data, this research uses data validity techniques the following techniques: credibility, transferability, dependability, and confirmability (Hasan et al., 2013). The explanation is as follows: 1). Degree of trust (Credibility). At this stage, the researcher conducted phases of validity testing through extended observations, triangulation, and discussions with colleagues. 2) Transferability. This research can be applied by other parties/research users, then the data obtained

from research informants are grouped and entered data according to each research focus, then the researcher discusses the research results. 3) Dependence (dependability). In dependability testing in this study at MA Nurul Muttaqin Bojonegoro, researchers used audits by both internal auditors and external auditors of the entire research process. 4) Certainty (confirmability). Testing the objectivity of the results of this study.

RESULTS AND DISCUSSION

Planning for Internalization of Character Values at MA Nurul Muttaqin Bojonegoro Through Studying the Book of Ta'lim Al-Muta'allim

At the planning stage of the MA Nurul Muttaqin stakeholder planning which involved elements of the Nurul Muttaqin Islamic Boarding School Foundation and school elements, holding an early year meeting for curriculum development, the results of the meeting decision determined the following: 1) character building of students, 2) learning materials, 2) learning objectives, 3) learning methods, 4) and needs in learning.

Planning the process of internalizing character values in ma Nurul Muttaqin Bojonegoro through studying the book ta'lim al-muta'allim is grouped into two subjects. The discussion of sincere intentions; persistent; ta'dzim (respect) to knowledge and experts; seriousness in studying; istiqomah; lofty ideals; resignation; I convey this in class XI, while the discussion of keeping time; affection and mutual advice; seeking additional knowledge (reference and enrichment), and be wary' (be careful and avoid what is forbidden to be conveyed in class XII.

The next stage of planning the internalization of character values through learning is to develop a method. To achieve the desired goal, developing a learning method or strategy is necessary. The study of Kitab Ta'lim Al-Muta'allim applies the classical learning model by placing students as subjects in learning activities and teachers as facilitators and emphasizing the role of teachers in mentoring through the subject matter presented. Studying the Book of Ta'lim al-Muta'allim uses 5 scientific steps, namely; observing, questioning, experimenting, associating, and communicating. While the methods used are lectures and group discussions. Furthermore, from the method in the learning steps, a learning model is arranged. The learning model refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment, and classroom management.

The learning steps are arranged in a learning model. The learning model refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment, and classroom management. In the implementation of learning, Ta'lim Al Muta'alim teachers sometimes use problem-based learning models (Problem Based Learning). Learning), sometimes using a project learning model (Project Based Learning), and also using a

learning model through disclosure/discovery (Discovery / Inquiry Learning) by adjusting the material.

To respond to the needs needed for madrasas and students, in planning to learn the teacher interacts with students and educators and learning resources in a learning environment. In other words, learning is a process to help students learn well. So in good learning several components must be fulfilled as a learning system device, including 1) RPP, 2) Syllabus, 3) Educational Calendar, 4) RPE, and 5) Promissory note. 6) Prota 7) Learning Schedule.

The results of observations on the learning implementation plan (RPP) for Ta'lim Al-Muta'allim subjects made by the teacher showed that the teacher's RPP consisted of: the name of the education unit, class, material, learning objectives, initial activities, core activities, closing, method, learning resources, assessments and attachments about questions (Obs RPP, dated 06/02/2022).

From the explanation of the data above, the researcher can say that at the planning stage of the MA Nurul Muttaqin stakeholder which involved elements of the Nurul Muttaqin Islamic Boarding School Foundation and elements of the school, held a meeting at the beginning of the year for curriculum development, the results of the meeting decision determined the following: 1) character building of students, 2) learning materials, 2) learning objectives, 3) learning methods, 4) and learning needs.

The material that will be conveyed in the internalization of character values through the book Ta'lim Al-Muta'allim is; sincere intention; persistent; ta'dzim (respect) to knowledge and experts; seriousness in studying; istiqomah; lofty ideals; resignation; for class XI while the discussion of keeping time; affection and mutual advice; seek additional knowledge (reference and enrichment), and be warm (be careful and avoid what is forbidden for class XII.

The next stage of planning the internalization of character values through learning is to develop a method. To achieve the desired goal, developing a learning method or strategy is necessary. The learning model refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment, and classroom management.

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This is following the opinion of George Teryy (1993) which states that planning is the determination of activities that must be carried out by groups to achieve certain goals, in line with this, planning according to Hadari Nawawi means compiling steps to solve problems and perform tasks that lead to achievement. specific purpose. The plan in this case involves a set of activities that determine the general goals (goals) and specific goals (objectivity).) of an organization or educational institution based on complete information support. (Putro & Nidhom, 2020). More details as shown in the table below:

Tabel 1. Planning the internalization of character values through learning the book of Taim Al Muta'allim

Planning the internalization of character values through learning the book of Taim Al Muta'allim	Theory	The discussion of sincere intentions; persistent; ta'dzim (respect) to knowledge and experts; seriousness in studying; istiqomah; lofty ideals; resignation; I convey this in class XI, while the discussion of keeping time; affection and mutual advice; seeking additional knowledge (reference and enrichment), and be wary' (be careful and avoid what is forbidden to be conveyed in class XII
	Model	Problem-Based Learning, Project-Based Learning, Discovery/ Inquiry Learning

The process of implementing the Internalization of Character Values Planning at MA Nurul Muttaqin Bojonegoro Through Studying the Book of Ta'lim Al-Muta'allim

The results of extracting research data about the process of implementing the internalization of character values through learning the book of Ta'lim Al-Mut'allim at Madrasah Aliyah Nurul Muttaqin Bojonegoro using the stages of value transformation, value transaction, and value trans-internalization.

Internalization of student character can be achieved through 3 stages. Stages a) value transformation by delivering learning materials as they are. This stage is solely verbal communication. Stages b) value transactions can be achieved by giving assignments to students related to the material, and c) trans-internalization of characters can be achieved through the process of doing assignments done by students.

1. **Value Transformation Stage.**

This stage focuses on understanding the material values contained in the Book of Ta'lim Al-Mut'allim. The teacher's role is simply to inform students of good and bad values, which are merely verbal communication through learning activities carried out in classrooms. The teacher enters the classroom with the book to be taught, a list of participants' attendance, a list of grades, and teaching aids according to the material.

Next, the teacher opens the lesson by saying greetings which are answered by the students. Learning begins with tawasul Fatihah to the previous scholars, especially the author of

the book Ta'lim Al-Mut'allim, namely Burhanuddin al-Zamuji. After the tawasulan, the teacher reads the Fashal in the book according to the schedule. At the time of the study, learning activities in class XI even the semester on basic competencies explained being serious, disciplined, and having high aspirations. This material is the fifth fashal in the book Ta'lim Al-Mut'allim. The teacher reads the fifth Fashal and the students listen to it while writing down the meaning of Fashal in the book they are carrying. The material at the meeting discussed sincerity, continuity and repeating lessons, self-support, lofty ideals, hard work, and causes of laziness.

The transformation of character values is found in the fifth book of Ta'lim Al-Mut'allim fashal in the following material: 1) With sincerity, things that are far away become locked, and the keys are opened 2) The commandment of Allah who has the most right to say miserable, who has high aspirations but lives a poor life papa 3) In terms of evidence for the sustainability of destiny and His law, if the smart person lives in misery, while the stupid one has enough wealth 4) But the one who lives in his mind is not given wealth and objects, the two are separated, one here and one there.

2. Value Transaction Stage

At this stage, there is a two-way reciprocal interaction between students and teachers actively. In learning activities, this stage is carried out by the teacher by holding discussions with students related to the material read by the teacher.

The result of observing the internalization process of character education when students conduct discussions. The discussion was started by the teacher by asking questions about the character seriously. Given the opportunity for 5 (five) students to respond or submit questions about the material. After 5 (five) students gave their responses, the discussion continued with material on the character of discipline, and the discussion method was carried out as in the previous material, as well as the implementation of discussions on material about the character of having high aspirations. The discussion took about 25 minutes (Obs KBM, 20/02/2022).

3. Trans-internalization Stage

The character trans-internalization stage is the final stage in the process of internalizing character values. The following are the results of observations during the implementation of the teaching and learning process (KBM0 in class XI MA Nurul Muttaqin at this stage, teachers, and students begin to correlate the values of the characters in the Kitab Ta'lim Al-Mut'allim, especially the fashal that is being studied). discussed with real life. The description of each character is related to the attitude that must be had in living life. 1) The character is serious. A serious attitude will make humans get glory and prosperity. People who have a serious character in everyday life will always carry out their duties as much as possible with a sense of responsibility. 2) Discipline character. In Islamic law, discipline is recommended for matters of mahdah worship. For example, being punctual in performing the five daily prayers, fasting following the existing fasting

law, and many other laws must be implemented in a disciplined manner. 3) The character has high aspirations. Humans will fly like birds, that's the picture of people who have ideals. Ideals are desires that someone wants to achieve and be occupied someday. The size of a human being will depend on how big his goals are. People who have big goals will have a greater level of will, struggle, and enthusiasm than people who have modest goals. Ideals are desires that someone wants to achieve and be occupied someday. The size of a human being will depend on how big his goals are. People who have big goals will have a greater level of will, struggle, and enthusiasm than people who have modest goals. Ideals are desires that someone wants to achieve and be occupied someday. The size of a human being will depend on how big his goals are. People who have big goals will have a greater level of will, struggle, and enthusiasm than people who have modest goals.

After it was felt that it was sufficient to internalize character values in the fashal discussed at the meeting, then the teacher asked the students to take turns starting from the rear seat on the right to read the fashal that had just been read by the teacher. The learning activity ended with reading the prayer. 3 (three) times and closed with greetings (Obs KBM Class XI, 20/02/2022).

From the explanation of the data above, the process of implementing the internalization of character values at MA Nurul Mutaqin Bojonegoro goes through the stages of value transformation, transactions, value transactions, and value trans-internalization. The stages of value transformation are by conveying ta'lim book material. Value transactions can be achieved by student discussions regarding the material given. While character trans-internalization can be achieved by presenting the results of the material. The teacher enters the classroom with the book to be taught, a list of participants' attendance, a list of grades, and teaching aids according to the material.

In learning activities, this stage is carried out by the teacher by holding discussions with students related to the material read by the teacher. After 5 (five) students gave their responses, the discussion continued with material on the character of discipline, and the discussion method was carried out as in the previous material, as well as the implementation of discussions on material about the character of having high aspirations. After it was felt that it was sufficient to internalize character values in the fashal discussed at the meeting, then the teacher asked the students to take turns starting from the rear seat on the right to read the fashal that had just been read by the teacher. The learning activity ended with reading the prayer. 3 (three) times and closed with greetings.

This is following Munif's opinion (2018) which states that the process of internalizing values from teachers to students goes through the stages of value transformation, value transactions, and value trans-internalization. (Munif, 2018)

Implementation Model of Internalization of Character Values at MA Nurul Muttaqin Bojonegoro Through Studying the Book of Ta'lim Al-Muta'allim

The results of extracting research data about the model internalization of values character through learning the book Ta'lim Al-Mut'allim at Madrasah Aliyah Nurul Muttaqin Wedi Kapas Bojonegoro shows that character education is implemented with a certain model.

The model for implementing the internalization of character values in ma Nurul Muttaqin Bojonegoro through learning the Ta'lim Al-Muta'allim book is adjusted to the characteristics of the existing material, sometimes we use the Tadzkiroh model, sometimes we use the Tadzkiroh model.

istiqomah model sometimes wears a modelIqra-Fikir-Dhikr. These models are abbreviations to make it easier to remember long concepts. We use only one of these models that match the characteristics of the material. For example, TADZKIROH. The show, Point, Push, Zakiyah, Continuity, Remind, Repetition, Organize, Heart. ISTIQOMAH; (Imagination, Student center, Technology, Intervention, Question, Organization, Motivation, Application, and Heart). The third model is the IQRA-FIKIR-DZIKIR model which also stands for inquiry, question, repeat, action, fun, ijtihad, concept, imagination, neat, and dhikr. The internalization model of character education through learning the book of Ta'lim Al-Mut'allim at Madrasah Aliyah Nurul Muttaqin Wedi Kapas Bojonegoro is described as follows:

a. Show Exemplary

Internalization begins with the delivery of fashal-fashal in the book Ta'lim Al-Mut'allim through learning activities according to the lesson schedule. Each line in fashal is an example of an example as well as the result of the application of the applied character. This example is shown by the author of the book by including previous religious leaders or scholars accompanied by the basis of the Qur'an and Hadith.

b. Navigate

After receiving the exemplary examples presented in the fashal-fashal, it is continued with the guidance stage by providing an independent spirit, self-understanding, and self-actualization to meet the maximum level of knowledge competence and adaptation to the environment and to achieve guidance for children to realize their soul and spirit. their spiritual potential and confidence and they develop faith and overcome problems both from their peers and the environment. At this stage, the family is also the first Qur'anic school for the formation of students' personalities.

c. Encouragement

Motivation or improvement in both educational activities and non-KBM learning activities, and encouragement by motivating children to carry out activities or behaviors that are

expected by their parents or teachers. Motivated children allow him to grow creatively. Strategies that teachers use to motivate students to learn include: a) To keep lessons from slowing down, we offer age-appropriate levels of activity and educational and fun games that motivate children to explore themselves. b) Educate students in various ways, including how to play, sing, and read aloud, to motivate children to take creative action. c) Provide opportunities for students to determine activities and be creative.

d. Zakiyah

Instilling the right values and intentions and doing good for the school and family environment. In this concept, the child's soul is still unstable and can change slightly during growth depending on emotional and environmental factors, so purity and wholeness give good deeds and joy to God Almighty. early age, because it surrounds them and sometimes goes against the teachings.

e. Continuity

This is a habit to behave and act in sync using the character values that have been taught. The concept of continuity is related to using the process of habituation. Teaching good habits set an example and conducive control that is obtained based on understanding knowledge of an attitude.

f. Remind

Remember that it always reminds you of lessons and behaviors and habits of behavior. The activity of "remembering" has a big impact on life. During the learning process, the teacher must always remember the habits of worship, such as praying before and after eating, praying before going to bed, and praying when starting something.

g. Repetition

Repetition is always the repetition of different attitudes and actions. We repeatedly provide effective education so that children can understand it. Each lesson or advice should be repeated to make it easier for children to understand.

h. Organize

In the learning process, the teacher organizes the knowledge and experiences that students gain outside Medrese, along with the learning experiences they provide. The systematic organization helps teachers communicate and receive information well. This information will be used as feedback on ongoing learning activities.

i. Heart

In learning that always prioritizes contact, especially touching the heart. The concept of learning from the heart is the formation of strategic and effective characters carried out by teachers by incorporating spiritual values. Because his mind was clear, he easily accepted the truth and consistently practiced religious teachings.

From the explanation of the data above, the researcher can say that there are several models that we can reapply for what is tailored to the characteristics of the existing material; sometimes we use the Tadzkiroh model, and sometimes use the istiqomah model, sometimes use the Iqra Fikir Dhikr model. The third model is the Iqra Thinking Dhikr model, which stands for inquiry, question, repeat, action, fun, ijtihad, concept, imagination, neatness, and dhikr.

Carrying out the guidance on internalizing character values at MA Nurul Mutaqin through learning the Kitab Ta`lim Al Muta`alim is a process of providing continuous and systematic assistance to achieve independence and self-understanding self-realization in achieving an optimal level of development and adjustment to the environment. Guiding in Islamic education is an activity to provide guidance, teaching, and guidance to children who can develop the potential of their mind, psychology, faith, and beliefs and can overcome problems both with peers and with the surrounding environment.

Motivation is given in teaching and learning activities as well as activities outside of KBM through; a) providing the age-appropriate level of difficulty activities to keep lessons from becoming boring, providing educational and fun games that motivate children to explore themselves; b) Informing students through various methods such as: playing method, singing method, storytelling method, so that children are motivated to do creative things; c) Providing opportunities for children to choose activities in designing and creating so that children feel in control of themselves. The concept of learning from the heart is a strategic and practical character formation carried out by the teacher through the incorporation of spiritual values.

This follows the opinion of Abdul Majid and Dian Handayani (2011) suggesting three models of character internationalization in schools, namely as follows: the Tadzkiroh model, the istiqomah model, and the Iqra-Fikir-Dhikr model (Majid & Andayani, 2011).

CONCLUSION

Based on the data above, the writer can draw the following conclusions:

1. Planning for Internalization of Character Values Through Studying the Book of Ta'limAl-Muta'allim

   At this planning stage, all stakeholders are involved in making decisions so that the work program runs in synergy. The most important papers in planning include 1) learning materials, 2) learning objectives, 3) learning methods, and 4) needs analysis in learning.

2. The Internalization Process of Character Education Through Studying the Book of Ta'lim Al-Mut'allimusing three stages:

   a. Value transformation. This activity focuses on understanding the material values contained in the Book of Ta'lim Al-Mut'allim. The teacher's role is simply to inform

students of good and bad values, which are merely verbal communication through learning activities and are carried out without any bills.

b. Value transactions, at this stage there is a two-way reciprocal interaction between students and teachers actively. In this learning stage, the teacher should be a motivator and facilitator to grow the talents and potential of students.

c. The character trans-internalization stage is the final stage in the character internalization process. At this stage, the teacher and students begin to correlate the character values in the Kitab Ta'lim Al-Mut'allim especially the fashal which is being discussed and connected to real life.

3. Character Education Models Through Learning the Book of Ta'lim Al-Mut'allim

The models that can be applied to the study of the book of ta'lim al-Muta'allim are adapted to the characteristics of the learning material, including:

a. Tadzkiroh model which stands for T Show example, Direct, Encourage, Zakiyah (purify), Continuity, Remind, Repetition (repetition), Organize, and Sincere heart. The extension of tadzkiroh is also the stage of internalizing character values.

b. Istiqomah model. This model is also an abbreviation of imagination, student center, technology, intervention, question, organization, motivation, application, and heart.

c. Iqra-Fikir-Dhikr Model. The third model is the Iqra-think-dhikr model which also stands for (inquiry, question, repeat, action – fun, ijtihad, concept, imagination, neat, and dhikr).

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