Internalization of Islamic Education Values in Remote Communities in Pasangkayu Regency

Suparman[1], Juraid[2], Rusdin[3]

[1,2,3] Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia

ABSTRACT: This study discusses the process of internalization Islamic education values in outlying communities in Bambalamotu district, Pasangkayu Regency, Indonesia. This used a qualitative approach, and the data was gathered through in-depth interviews with local public figures and communities. The data, then, was analyzed using a thematic approach as outlined by Strauss and Corbin. The results of this study show that the process of internalizing the values of Islamic education in the communities was carried out through value transformation practiced by families, government, and community figures. Local religious leaders also disseminated Islamic education values through religious speech. Islamic education values were also internalized through habituation and awareness improvement that community groups drive. The results of Islamic education values internalization were reflected in the form of moral and good attitudes. The communities become more devoted to God as they manifest in faith practices, such as regular worship, donation, fasting, and practicing pilgrims. Islamic values were also manifested in the increase of mutual cooperation, the help of each other, and mutual caring among communities.

KEYWORDS: Islamic values, Islamic education, education values, internalization, local communities

I. INTRODUCTION

Internalization is an effort to appreciate and deepen moral values so that these values are embedded in every human being (Nasrul, Nurdin, & Askar, 2023). Because Islamic religious education is oriented toward values education, there needs to be a process of internalizing moral values in society. Internalization is an effort to develop society's ethical values. This growth occurs when society realizes the "values" contained in religious teachings, and then these values are made into a "self-value system" so that it guides all attitudes, behavior, and actions in living this life.

Several stages in the internalization process associated with community development include the value transformation stage, namely the stage where the teacher informs students about good and bad values (Mardatillah, Pettalongi, & Nurdin, 2023). Then there is the value transaction stage, namely the value education stage using reciprocal two-way communication between students and teachers. At this stage, the teacher not only presents information about good and bad values but also implements and gives examples to students. Students are asked to provide the same response by accepting and implementing those values. Next is the trans-internalization stage, which is communication between the teacher and students, each actively involved.

The process of internalizing the values of Islamic education is carried out in order to develop influence and, at the same time, instill knowledge about Islam in society. The spread of Islam continues to grow in the archipelago, including Sumatra, Java, and Sulawesi. Sufi teachers spread Islam on the island of Java through the Silk Trade route or the Indian Ocean route (Rasyid & Nurdin, 2021). Then, the development of the Islamic religion and its spread became increasingly widespread and reached remote areas of the archipelago, especially in remote areas.

Furthermore, the process of internalizing the values of Islamic education in the Sulawesi region began with the arrival of Islamic preachers from Sumatra, such as Dato Ri Bandang, Dato Patimang and Dato Mangaji, Dato Karama, and Imam Lapeo (Nurdin & Maddini, 2018). From the spread of Islamic teachings, there was a process of internalizing the values of Islamic education in the West Sulawesi region to the coastal areas of Pasangkayu Regency. The condition of coastal communities is remote and very far from cities, so the development or internalization of Islamic educational values in this place still needs to be improved. Besides, access for religious figures to come to this place is difficult to reach, so Islamic religious development activities are rarely carried out. Facilities and infrastructure supporting activities to internalize the values of Islamic education in this place still need to be improved. For example, there is only one mosque in Watubete Village that serves as a means of worship for the local community. Apart from this, children's access to Islamic education still needs to be improved. Only one elementary school and one junior high school are located in Saluwu Village. Thus, the activities of internalizing and spreading the values of Islamic education become very difficult to carry out in this remote area. Despite the importance of developing Islamic education values in remote

areas in Pasang Kayu district, there has been no research that examines how the process of internalizing Islamic education values can be carried out in this area. For this reason, this research will examine the process of developing and internalizing the value of Islamic education in remote areas in the Pasang Kayu district to provide input to the local government. This research aims to contribute knowledge to academic circles about internalizing Islamic education's values among remote communities. This research is also expected to provide input to practitioners regarding strategies for instilling Islamic education values in remote communities so that they can be utilized in other remote places in Indonesia.

II. LITERATURE REVIEW

A. Concept of Internalization

Internalization is defined as deep appreciation, deepening, and mastery that takes place through coaching, guidance, and learning (Le Cornu, 2009). Internalization is also a process where individuals learn and are accepted as part of, and at the same time bind themselves to, the values and social norms of a society. Internalization is also defined as the integration or unification of attitudes, standards of behavior, and opinions in the personality (De Massis, Frattini, Majocchi, & Piscitello, 2018). Internalization is also understood as an effort to integrate values within a person or adapt a person's beliefs, values, attitudes, practices, and standard rules to oneself. This understanding indicates that the knowledge of values obtained must be able to be put into practice and have implications for a person's attitude.

Meanwhile, value is everything that is considered meaningful for a person's life, which is regarded as based on the qualities of right and wrong, good and evil, and beautiful or not beautiful, the orientation of which is anthropocentric. According to experts, values are something that interests us, something we seek, something pleasant, something we like, and something we desire (Audi, 2005). In essence, value is something good. The value object is actions, objects, things, facts, and events, including norms, and is generally oriented towards the meaningfulness of values according to human considerations (human values). Human considerations are preceded by knowledge and awareness of divine values.

The problem of internalization applies not only to religious education but also to all aspects of education in remote communities (such as preschool education), school education, secondary education, higher education, and society in general. Therefore, education in Islam is for people responsible for student development, seeking to develop all of the student's potential, including affective, cognitive, and psychomotor potential. Islamic education is "the efforts of devout Muslim adults to consciously direct and guide the growth and development of students' basic abilities through Islamic teachings towards the maximum point of growth and development. Apart from that, the educational process is a series of efforts to direct human life potential through basic abilities and learning abilities, so that changes occur in their personal lives as individuals and social creatures and in their relationship with the natural surroundings.

Thus, internalization is the integration of values within a person, or in psychological terms, the adjustment of beliefs, values, attitudes, behavior, practices, and standard rules to a person (Downie, Koestner, ElGeledi, & Cree, 2004). Islamic values are noble values that are transferred and adopted by humans. Internalization of Islamic values is a process of fully incorporating religious values into the heart so that the soul moves based on the teachings of the Islamic religion. Internalization of Islamic values occurs through understanding religious teachings as a whole and continues with awareness of the importance of deepening and the implications of Islamic religious teachings, as well as finding the possibility of realizing them in real life.

B. Internalization of Islamic Education Values

Humans' lives cannot be separated from educational activities, both physical and psychological. Education is a system and way to improve the quality of human life in all aspects. In the history of mankind, almost no human group has used education as a tool for civilizing and improving its quality. Islamic education must be carried out consciously to achieve clear goals through Islamic law. Islamic education is universal and should be directed at making people aware that they are servants of God whose function is to serve God. So the aim of Islamic education is to make people aware so that they can realize self-servity to Allah individually and collectively.

Religious education has a very important role because it is a fundamental provision that can be used as a foundation to build quality human resources. Increasing human resources will improve their quality if the role of religious education and correct guidance is positioned in its place because religious education is the primary medium in life that can form humane humans with moral character. To overcome the problems mentioned above, religious education (Islam) has an important position because religious education is a means of forming and building the foundations of Indonesian people who have ethical and moral values, a personality based on faith and piety, can be used as a controller and can strengthen the soul.

Solid control will produce individuals who adhere firmly to the Al-Qur'an and Al-Hadith as a guide for every individual with noble character. Religious education aims to seek happiness in this world and the hereafter in a balanced way. Remote communities develop Islamic education by internalizing Islamic teachings in their daily lives so that they understand and appreciate the values of Islamic teachings. Learning Islamic Religious Education aims to embed the values of Islamic teachings in remote communities so that there is a behavior change based on the values of Islamic teachings in their personal and social lives.

Internalization of Islamic Education Values in Remote Communities in Pasangkayu Regency

The realization of Islamic education must reflect noble character values and be part of worship as a form of creative cooperation between Allah and humans as His servants on earth. In the Qur'an, the main tasks of humans in this world are listed as stated in Q.S. Ali Imran (3): 110:

خَيْرًا لَهُمْ مِنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ اسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّ

Translation:

> You are the best people who were born for humans, enjoining what is right and forbidding what is evil, and believing in Allah. If the People of the Book had believed, it would have been better for them. Among them were those who believed, and most of them were wicked people."

Islam is a religion spread through da'wah and has become one of the religions that tasks its people with peacefully spreading and broadcasting Islam to all mankind. Islam can guarantee the realization of happiness and prosperity for mankind in this world and the hereafter. If Islamic teachings, which cover all aspects of life, are presented as a guide to life and implemented well, a harmonious life will occur.

III. METHODOLOGY

This study used qualitative case study methods. In qualitative research, using a case study can help a researcher produce deep insight into a case being studied. he field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022).

This research was carried out in Pasangkayu Regency, West Sulawesi, Indonesia. The research object is a remote Muslim community. The remote Muslim community lacks education facilities and government support. The approach used in this research is ethnography. Ethnographic studies describe and interpret cultures, social groups, or systems. Even though the meaning of culture is very broad, ethnographic studies usually focus on patterns of activities, language, beliefs, rituals, and ways of life of society.

The interviews involved ten local customary leaders, local citizens, and three local government staff. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

IV. RESULTS AND DISCUSSION
A. Internalization of Islamic Education Values in Remote Community

Islamic education has the same broad scope as general education because it also fosters and develops students' religious education by internalizing the values of faith, Islam, and ihsan in the person of a knowledgeable Muslim human being (Makmur, Nurdin, & Pettalongi, 2022). The aim of Islamic education is for students to accommodate the three main functions of religion: the spiritual function related to aqidah and faith, the psychological function related to individual behavior, and the social function related to the rules that connect human values with other humans (Zulkarnaim, Sidik, & Nurdin, 2022).

National Education System Law Number 20 of 2003 states that humans can develop their full potential, namely humans who believe and are devoted to God Almighty. In this way, humans have noble character, knowledge, physical and spiritual health, creativity, independence, responsibility, and a democratic attitude. To achieve this goal, education must be designed and implemented in an integrated manner and must be centered on education of faith and devotion.

Apart from that, Islamic education is an effort to develop, encourage, and invite people to progress further based on high moral values and a noble life. In this way, a perfect person is formed concerning reason, feelings, and actions. Islamic education is an effort to change behavior in life, both individuals and society, and interact with the natural environment through an educational process based on Islamic values. The essence of Islamic education is also the effort of devout Muslim adults to consciously direct and guide students' growth and self-development through Islamic teachings towards their personal growth and development.

Islamic education seeks to change the behavior of individuals or communities in order to interact with the natural environment. Values relate to a person's view of good and evil, beautiful and not beautiful, worthy and unworthy, fair and unfair, and so on. Thus, value education is the process of instilling values in students or society to shape their character by views that are considered reasonable and do not conflict with religious norms. Thus, the internalization of Islamic educational values referred to in this research is an effort to implement or instill Islamic educational values in remote communities in Pasangkayu Regency.

The process of internalizing the values of Islamic education in remote communities in Pasangkayu district can be seen through several social and religious activities in the community. These activities take place and are carried out during the community's daily activities to welcome or commemorate Islamic holidays at the district, sub-district and village levels.

Internalization of Islamic Education Values in Remote Communities in Pasangkayu Regency

In the process of internalizing the values of Islamic education in the daily activities of remote communities in the two villages that were the object of this research, it was found that the internalization of the values of Islamic education had been embedded and implemented quite well. Remote communities in Pasangkayu district can still maintain the values of Islamic education in their daily lives, such as worship or belief in God, even though educational facilities and places of worship are limited. Even though they are a minority Muslim community, they can still maintain their Islam without being influenced by other religions that are the majority. In everyday life, people still maintain Islamic values, such as those related to moral and character development related to family and society.

B. Values Transformation Strategies

At this stage of value transformation, it is the process of internalizing the value of Islamic education by first knowing the value of the teachings of the Islamic religion. Therefore, to teach someone about the values of Islamic teachings, a process of transformation of religious values is needed. At this value transformation stage, the value acceptance process occurs. Value is received by listening, seeing, and reading. So, at this stage, someone can learn about the good and bad values and their impact and benefits on their lives. At the transformation stage, the values of Islamic education can be internalized in the aspects of aqidah values, worship values, and moral values.

The transformed values of Islamic education in the aqidah aspect include a belief in the heart about Allah as a God who must be worshipped. Apart from that, the values of aqidah can also take the form of verbal utterances in the form of two sentences of the shahada, namely stating that there is no God but Allah and the Prophet Muhammad SAW is the messenger of Allah. Apart from that, it can also be done through acts of good deeds. Aqidah values are values that influence all activities carried out by humans so that these various activities can have the value of worship.

Likewise, values in worship and morals are transformed in several ways, including worship or sharia, by providing advice to the community. The community is also given an understanding of the path that humans must follow as servants of Allah, which includes Allah's rules or laws that regulate relationships between humans regarding worship and mua'malah. In the moral aspect, people are taught how to have morals towards Allah SWT, morals towards fellow humans, and morals towards the surrounding environment.

The results of the research show that several steps taken in Islamic education activities in remote communities in Pasangkayu district include (1) the process of transforming values through guidance in the family from generation to generation, (2) the process of transforming values through guidance and enlightenment from preachers who come to their place, (3) Value transformation process through guidance from the government, (4) Value transformation process through the role of community leaders.

C. Islamic values transformation through families' involvement

The process of internalizing the values of Islamic education in remote communities has been carried out from generation to generation. This means that knowledge and understanding of the existence of and belief in Allah is received from generation to generation, from their grandmother to their parents, and then from their parents to their children. This process of internalization from generation to generation is done through an interaction where people receive knowledge from their grandmothers, and then this is again transferred to their parents and then transferred to their offspring continuously regarding belief in Allah SWT.

Regarding belief in Allah SWT, they always maintain their faith in Allah by always remembering Allah. This is done based on knowledge from their parents, which has been passed down from generation to generation. One informant stated the following reasons:

> As Muslims, we should have good qualities and character towards God. This includes always believing that there is only one God, as our parents told us decades ago. As much as possible, we must do dhikr every time. If while we are working, something amazing happens, for example, we have to say "Subhanallah," and after finishing work, we must at least express gratitude by saying "Alhamdulillah." If we make this a habit, then we will live happily in this world and the hereafter.

Likewise, in worship, knowledge and understanding about prayer, fasting, zakat, and other acts of worship are received more from family coaching, which is transferred by the head of the family to his children and wife.

D. Islamic values transformation through preachers' involvement

The preachers came to develop remote Muslim communities in the Pasangkayu district because they were responsible for community development. The preachers choose to convey Islamic teachings to both those who already believe and those who do not. The presence of preachers is very important to increasing the knowledge of remote Muslim communities that are far from access to and understanding of Islamic teachings.

The research results show that the process of transforming the values of Islamic education is carried out through several steps, namely through religious lectures, discussions, and providing examples of the implementation of worship. The preachers convey knowledge of the Islamic religion to the public. However, this method is still ineffective because of the very long distance

between the preacher's residence and the community, so knowledge transfer activities are not carried out routinely. One informant said the following:

> The transfer of Islamic educational knowledge in this place is carried out by maintaining Islamic teachings and implementing Islamic law in daily life. With preachers coming to our place at religious events such as the Prophet's birthday, Isra' Mi'raj, and other religious activities, our knowledge about Islam increases. Apart from that, there are also recitation activities carried out by women formed by the regional government.

E. Islamic values transformation through government involvement

As is known, transformation is the first stage in internalizing Islamic education's values, namely, providing knowledge and understanding of the teachings of the Islamic religion properly and correctly (Nurdin, 2022). The presence of the government in society is significant in directing, developing, and protecting the community in carrying out various religious community activities.

According to the informants, the internalization of Islamic education values in the Pasangkayu district has been carried out well despite the limited facilities and infrastructure for learning Islamic education. Activities to internalize the values of Islamic education in this place are carried out in the form of worship and carrying out Islamic teachings well. We can find the values of Islamic education, such as religious values, the value of social worship, cooperation, the value of caring, and the value of respecting ancestors. The government always encourages the public to maintain the values of Islamic education so that they are always maintained and well maintained. As a minority Muslim community, the Muslim community firmly maintains solidarity with fellow Muslims. Apart from that, the Muslim community also maintains good inter-religious harmony. The government always advises the public to maintain unity and tolerance between Muslims and Christians in the area.

F. Islamic values transformation through community figures involvment

The participation of community leaders in internalizing the values of Islamic education in Pasangkayu district has had a significant influence. The research results show that the role of community leaders begins at the stage of providing understanding and knowledge in the form of transforming Islamic values. Community figures offer knowledge about the importance of cooperation, caring for others, tolerance, worship, and economic cooperation in social life. One informant said the following:

> Cooperation activities and visiting families who are sick and have died are forms of our concern for fellow Muslims. Even if a non-Muslim citizen dies, we also visit, but we don't eat at their place because they are of another religion. But we still maintain our manners and kinship as citizens. Apart from that, we are always united in protecting the beliefs of our ancestors, namely maintaining Islamic religious beliefs.

The sense of community unity is still very strong even though we are far from access to technology. The community still maintains traditions well; for example, when there are activities in the village, they still maintain the spirit of mutual cooperation, kinship, and caring for others. Village residents have a strong sense of unity; for example, there is community service, planting plants, spraying and fertilizing palm trees, and "mappatulung" activities (inviting residents to help with work). All these activities are still carried out collaboratively according to the tradition of "makkaleleang" (taking turns). The community maintains togetherness and unity to maintain their region's values of goodness and unity. They maintain the custom of working together and respecting their ancestors. In this way, society is integrated based on the agreement of its citizens.

V. CONCLUSIONS

The process of internalizing the values of Islamic education in remote communities in Pasangkayu Regency, takes place through the following stages: (1) value transformation stage, through a value transformation process through family development, a value transformation process through guidance of Islamic preachers advice from the government, and guidance from community leaders. (2) The value transaction stage is a process of habituation and awareness driven from within the individual community, and (3) the value trans-internalization stage is a process of example.

The values of Islamic education internalized in remote communities in Pasangkayu Regency, are in the form of 1) Aqidah values, namely values as a form of devotion to Allah as a manifestation of one's faith. This can be in the form of increasing worship of Allah SWT. 2) Sharia/Worship values, consisting of two, namely: (1) Special worship as stated in the pillars of Islam, namely the shahada, prayer, fasting, zakat, and hajj. (2) Public Worship is all actions that bring goodness and are carried out sincerely because of Allah SWT. This public worship can carry out mutual cooperation activities in the community, such as visiting sick people (who are grieving), staying in touch, engaging in caring activities, and so on. 3) Moral Values, namely traits embedded in a person that can give birth to good and bad actions spontaneously without requiring thought or encouragement from outside. Moral values here include morals towards Allah SWT, morals towards fellow humans, oneself, and other creatures or the natural surroundings.

REFERENCES

1) Audi, R. (2005). Intrinsic Value and Meaningful Life. *Philosophical Papers, 34*(3), 331-355. doi:10.1080/05568640509485162

2) De Massis, A., Frattini, F., Majocchi, A., & Piscitello, L. (2018). Family firms in the global economy: Toward a deeper understanding of internationalization determinants, processes, and outcomes. *Global Strategy Journal, 8*(1), 3-21. doi:https://doi.org/10.1002/gsj.1199

3) Downie, M., Koestner, R., ElGeledi, S., & Cree, K. (2004). The Impact of Cultural Internalization and Integration on Well-Being among Tricultural Individuals. *Personality and Social Psychology Bulletin, 30*(3), 305-314. doi:10.1177/0146167203261298

4) Le Cornu, A. (2009). Meaning, Internalization, and Externalization:Toward a Fuller Understanding of the Process of Reflection and Its Role in the Construction of the Self. *Adult Education Quarterly, 59*(4), 279-297. doi:10.1177/0741713609331478

5) Makmur, M., Nurdin, N., & Pettalongi, A. (2022). *Islamic Education Values In Sintuwu Maroso Culture.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

6) Mardatillah, M., Pettalongi, S. S., & Nurdin, N. (2023). *Islamic Religious Education Learning Model In Instruding The Values Of Religious Moderation At Bina Potential Vocational School, Palu.* Paper presented at the International Conference on Islamic and Interdisciplinary Studies ICIIS), Palu.

7) Nasrul, N., Nurdin, N., & Askar, A. (2023). *Islamic Education Values in Totamma Messawe Custom in Mandar Tribe Mandar Sarude Village, Sarjo Subdistrict, Pasangkayu Regency.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies (ICIIS), Palu.

8) Nurdin, N. (2022). *Impact of Internet Development on Muslim Interaction with Islam.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

9) Nurdin, N., & Maddini, H. (2018). Sejarah Dakwah Dato Karama: Menelusuri Ulama Sumatera Barat Penyebar Islam Di Lembah Palu *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi, 14*(2), 205-239.

10) Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen, 13*(2), 155-168.

11) Nurdin, N., Scheepers, H., & Stockdale, R. (2022). A social system for sustainable local e-government. *Journal of Systems and Information Technology, 24*(1), 1-31. doi:10.1108/JSIT-10-2019-0214

12) Nurdin, N., Stockdale, R., & Scheepers, H. (2014). Coordination and Cooperation in E-Government: An Indonesian Local E-Government Case *The Electronic Journal of Information Systems in developing Countries, 61*(3), 1-21.

13) Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.

14) Rasyid, N. A., & Nurdin, N. (2021). The Diaspora of the Sufis in Indonesia: Moving From Western to Eastern Islands. *International Journal of History and Philosophical Research, 9*(1), 33-45.

15) Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam, 14*(2), 499-518.

16) Rusli, R., & Nurdin, N. (2022). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies, 27*(3), 4117-4140. doi:10.1007/s10639-021-10779-7

17) Strauss, A., & Corbin, J. M. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2 ed.). California, USA: Sage Publications, Inc.

18) Zulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.