

THE INTERNALIZATION OF ISLAMIC VALUES IN GUIDING STUDENTS'  
MORALITY THROUGH THE SUBJECTS OF *AQEEDA AKHLAQ* AT MADRASAH  
ALIYAH AL IKHSAN JOMBANG

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**ABSTRACT**

Naily Rohmah (2017) "The Internalization of Islamic Values in Guiding Students' Morality through the Subjects of *Aqeeda Akhlaq* at Madrasah Aliyah Al Ikhsan Jombang"

Keywords: Islamic Values, Morals guidance, Internalization

The formulation of the problem in this research are, firstly, how is the implementation of internalization of Islamic values in guiding students morality through the subjects *Aqeeda Akhlaq* at Madrasah Aliyah Al Ikhsan Jombang? Second, what are the supporting and inhibiting factors of the internalization of Islamic values in guiding students' morality through the subjects *Aqeeda Akhlaq* at Madrasah Aliyah Al Ikhsan Jombang? Third, how is the efforts made by teachers in Madrasah Aliyah Al Ikhsan Jombang in overcoming the obstacles of the internalization of Islamic values in guiding students morality through the subject of *Aqeeda Akhlaq*?

Qualitative approach is used in this research. Data are collected through observation, interview and documentation. The data is analyzed using descriptive analysis which described "what is" about a variable, symptom or state.

Based on the results of this study, it can be concluded that, first, the implementation of the internalization of Islamic values in guiding students morality through the subjects *Aqeeda Akhlaq* in the madrasah was shown by the existence of religious activities that must be implemented/ obeyed by all the students in the madrasah, whether it is in the form of *Mahdhoh* and *Ghoiru Mahdhoh*. Second, the supporting factors in the implementation of internalization of Islamic values in guiding students morality through the subjects *Aqeeda Akhlaq* in this madrasah consists of

internal and external factors that exist in the child himself. Meanwhile, the factors that hinder the implementation of the internalization of Islamic religious values in guiding students morality through the subjects *Aqeeda Akhlaq* in this madrasah is generally a constraint that come from students who had many problems which is difficult to set up, lazy to perform the task and so on. Other factor is families relying solely on education and guidance provided by the school, and problems BP teachers who had not been able to handle the problems that were done by students. Third, in overcoming the obstacles of internalization of Islamic religious values in guiding students morality through the subjects *Aqeeda Akhlaq*, efforts made by principals and teachers are: (1) giving more attention to troubled children, (2) giving understanding gradually, (3) providing a fair affection among students.

#### **A. Introduction**

In this globalization era Indonesian people experience a very rapid development. This era potentially contributes to transformation of almost the entire system of community life. The globalization experienced by Muslim community in Indonesia today shows different sources and temperaments. The process of globalization occurring at this time is sourced from the west, and continues to hold supremacy and dominate various fields of life of the world community in general. Domination in these areas is not only the results of economic and technological-economic globalization but also in other areas such as intellectual, social, values, lifestyle, and others.<sup>1</sup>

Western dominance in the field of science-technology with the advancement of telecommunications, for example, has led to the globalization of television media. The television content is undoubtedly completed with certain values. Through this process, there is an expansion and penetration of values such as the materialistic and hedonistic life, the laxity of relations between men and women, violence and other values inconsistent with Islamic values.

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1 Azumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Melinium Baru* (Jakarta: Logos Ciputat, 1999), 43-44.

The existence and development of Western-Modern values through the globalization of television media and other electronic media such as telecommunications and the internet, in fact, is not easily realized by anyone. It is not even easy to evaluate and select the modern values offered by particular interested parties and nations. Through these media, Indonesian easily access various forms of cultural types practiced in developed countries which give large effects on their daily behavior, both positive and negative influences.<sup>2</sup>

The negative impact of globalization toward Indonesian from time to time seems increasingly clear. The western modern lifestyle offered by developed countries through various modern means was quickly accepted by Indonesian without a good filter. Thus Western modern values that do not conform to Islamic values gradually influence the Muslim generation and shift the Islamic values that have been embedded within them. The rise of violation happened in community, including violence, free inter-youth intercourse, drug abuse etc., is pointed out by people as a result of the rapid growth of unbalanced globalization of the West and Islam.

The above explanation are some of the forms of deviation conducted in the community including Muslim teenagers and students. There are so many aspects provoking them to engage in deviant behavior. One of them is the lack of education given to them which can lead them to the right path because education is expected to be a filter for tradition and culture which enter the country of Indonesia.

In this case, students are faced with the phenomena of the lack of education. Children need education in the process of preparing their maturity. This is the period of development of their potential skills and it is all determined by the education obtained. By having appropriate education, they are expected to be able to prepare themselves to be independent, have responsibility for themselves and responsibility to the nation and Religion, and able to become a good Muslim. Furthermore, they also need to be equipped with Islamic education because Islamic education teaches and nurtures human beings for virtuous character such as truth, sincerity, honesty, justice, and compassion in order to establish good relationship with other human or

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<sup>2</sup> Abuddin Nata, *Kapita Selekta Pendidikan Islam* (Bandung: Angkasa, 2003), 182-183.

society, and can lead them to become a human who are faithful and devote to Allah Almighty.<sup>3</sup>

Based on the above discussion, Madrasah which is an educational institution for students with various reasons is very important and beneficial for their growth and development process to become a perfect adult human.

In this case, it is necessary to teach values of Religion, especially Islamic values, so students can have a strong soul and can do what has been suggested by the Religion. They can deeply understand the values of Islam whether through coaching, guidance and so on (which is synonymous with internalization) in order to make sure that the Islamic values are not only a discourse but it is be able to go into their heart and become an Islamic personality.

Teachers and educators can use some methods in internalization of Islamic values in the guidance of morality as follows: (a) habituation, this is aimed to familiarize the child with good habits so later the habit is attached to him and becomes a child's personal character. (b) Modelling, it is aimed to give a figure to a child because children as creatures are most likely to imitate, without a good figure a child will find it difficult to do what he has gained from a subject matter. (c) Giving advice, it is aimed to remind the child of God's supervision wherever they are, so they do not violate what has been suggested in Islam. (d) Controlling or supervision, in this case the guided child also needs to gain control so what has been taught can be done well and build *akhlakul karimah* (good character). (e) Punishment, In order to get the effectiveness of internalization, there must be a punishment as a violation sanction.<sup>4</sup>

To know more about how is the internalization of Islamic values in Guiding Students' Morality through teaching *Aqeeda Akhlak* subject, both implementation and factors that support and inhibit, and how is the efforts made by the school in overcoming the constraints of the implementation of internalization of Islamic

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3 Hasan langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 2004 ), 372.

4 Nur Uhbiyati, *Ilmu Pendidikan Islam* (Bandung : Pustaka Setia, 1997), 196-204.

values, the researcher want to study and conduct a research on "The Internalization of Islamic values in Guiding Students' Morality through teaching *Aqeeda Akhlak* subject at Madrasah Aliyah Al Ikhsan Jombang".

## **B. Metodology**

### **1. Determination of Population and Sample**

#### a. Determining the research population

According Arikunto, population is the whole subject of research. The population is limited to a number of residents or individuals who have at least the same characteristics.<sup>5</sup>

According to Furchan, "The larger group targeted of the generalization is called the population, the population is defined as all groups of people, events, and clearly defined objects.

From the above definition, it can be concluded that population of this research is 158 students.

#### b. Sampling

Sample is a partial or representative of the population to be studied. The sample is part of the population and is seen as the representative of the population. A sample is a description of the entire population. Arikunto also states that if the subject is less than 100, it is better take all of the population as the sample so the research is a population study. Furthermore, if subject is in a large number, it can be taken between 10-15% or 25% or more.<sup>6</sup>

Based on the above opinion, the researcher uses 10% of the total population as a sample (23 students) while the respondents are school principals, and teachers of *Aqidah Akhlak* subject.

### **2. Data Collection Technique**

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<sup>5</sup> Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2002), 130

<sup>6</sup> *Ibid.*, 131

In the data collection procedure, the researcher uses three techniques as follows: observation, interview, and documentation.

a. Observation

Observation is defined as observing and recording systematically phenomena under investigation. According to Surakhmad, observation is a data collection technique in which the investigator conducted a direct observation (without tools) on the symptoms of the subjects being investigated, both observations were made in a special artificial situation held.<sup>7</sup>

This method is used by the researcher to obtain data related to the geographical location of the School and activities done or exist in the school as well as the condition of the School itself.

The preparation of observations conducted by researchers are:

1. Studying the importance of observation and research objectives.
2. Making systematical, meticulous, and critical notes.
3. Recording each symptom separately according to category.
4. Setting up the tools.
5. Optimizing the available time.
6. Maintaining a good relationship with the observed party.

b. Interview

Interview is a data collection technique used to obtain respondents' information through direct and face-to-face conversations. Interview is the process of obtaining information for the purpose of research through question and answer with face to face interaction between interviewer and respondent/person interviewed, with or without using interview guidelines.<sup>8</sup> In this study the researcher uses standardized interview. Standardized interview is an interview

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<sup>7</sup> Winarno Surakhmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito. 1990), 162

<sup>8</sup> Burhan Bungin, *Metodologi Penelitian Sosial*, (Surabaya : Airlangga University Press, 2001), 133

consisting of a list of questions prepared and compiled previously. All of the selected respondents of interview are asked same questions, with ordered words and structure.

This method is used to collect data from teachers, administrators and students about the establishment of schools, implementation and supporting factors and obstacles and also efforts made by teachers in internalizing the Islamic values in Guiding Students' Morality through *Aqidah Akhlak* subjects at Madrasah Aliyah Al Ikhsan Jombang.

c. Documentation

Documentation is defined as notes, letters or evidence. This method is used to collect data in the form of notes, letters, photos, pictures and others. According to Faisal, the documentary method is "Information in the form of written books or notes, in this method the data officer transfer the relevant written materials on prepared sheets, to record it as it is".<sup>9</sup>

This method is used to know the history of the establishment of Madrasah Aliyah Al-Ikhsan Jombang as well as the organizational structure, personnel, facilities, infrastructure and complementary data needed.

### 3. Data Analysis Technique

Qualitative descriptive analysis techniques is used in this study. In qualitative research, data analysis is a process of studying, sorting, and grouping data aimed to compile work hypotheses and draw conclusions or theories as research findings. Descriptive analysis is an analysis using information as it is in accordance with the information/ data obtained from the field. In descriptive research is not intended to test a particular hypothesis, but only describes "the real" about a variable, a symptom or a state.<sup>10</sup>

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9 Sanapiah Faisal, *Metodologi Penelitian Pendidikan*, (Surabaya: Usaha Nasi, 1982), 133

10 Suharsimi Arikunto, *Prosedur Penelitian ilmiah*, (Jakarta: Rineka Cipta, 2002), 310

Descriptive data analysis is used in this study trying to describe in detail the results of research in accordance with the collected data in the field. Descriptive analysis depends on the type of data collected by the researcher. The researcher tries to analyze the gained data based on the incoming information through the implementation of data collection techniques.

### **C. Discussion of the Research Result**

Internalization is a process of understanding, and deep mastery through coaching, guidance and so forth. In this case internalization is focused on Islamic values. So it can be said that the internalization of Islamic values is a process of deep appreciation of Islamic values through coaching and guidance so the values can become a personality inherent in the souls of learners/ students and they are not fall into oblivion.

In this sub-chapter presents data from the results of research either through observation or direct interview about the Internalization of Islamic values in Guiding Students' Morality in Madrasah Aliyah Al Ikhsan Jombang both implementation and supporting factors as well as factors that hinder the implementation of the internalization and efforts made by teachers in overcoming the existing obstacles.

Furthermore, based on the obtained data, the researchers analyzes it in order to clarify and make it more easily understood by all readers.

#### **1. The Implementation of Internalizing Islamic Values in Guiding Students' Morality through *Aqidah Akhlak* subjects at Madrasah Aliyah Al Ikhsan Jombang**

Based on the results of observations and interview done with principals and teachers as well as some of the students at Madrasah Aliyah Al Ikhsan Jombang, there is a guidance of Islamic education oriented on understanding and deepening (internalization) of Islamic values. This is proven by the existence of several religious activities held in schools, such as students in working with and



mingle with the community through the *Majlis Ta'lim*, religious meeting, *istighosah*, direct guidance and other activities.

Moh. Muhsin, the teacher of the subject of *Aqidah Akhlak* (on June 14, 2017, at 9 a.m.) state that “through the Islamic guidance, students are given supervision in terms of behavior. The advices and suggestions are given by the principle of the school that students should do all of the obligation given in Islam and have *akhlakul karimah* (good character)”. Building a good character is very important because it is the students’ guidance for the future so they do not fall into the abominable acts and violence break the rules of the Islamic Shari’ah (law).

Building character through religion is a good and appropriate effort because religion can regulate people towards the highest level in the sight of Allah SWT. In this process, they are also taught about a simple way of life, social interaction, sense of responsibility, truthfulness, management of desires and others. Those lessons are aimed to build a good behavior in accordance with the guidance of Islam. Respectful and be polite are also highly recommended to be practiced in this school, as well as the sense of conscience and no mutual resentment, envy and revenge so there is a sense of security and peace between them.

In building character, students are needed to be habituated to do good things. Appropriate model form teachers is also very necessary as a motivation for students to become better. In addition, giving punishment for students who do a mistake is important as a warning for them to not to do the same mistakes. This character guidance is proposed to teach students to be children who have a character that always reflects to Islam. Then in internalizing values of Islamic education, step by step goes to the soul of the child and form a good personality.

Drs. H. Nur Kholish, M.Pd.I (on June 13, 2017), the principal of Madrasah Aliyah Al Ikhsan Jombang, states that in Madrasah Aliyah al Ikhsan Jombang there is internalization of Islamic values in the guidance of morality of students including reading *juz amma* every day before school hour starting, praying together, saying *salaam* when enter the class and leave home from school, shake teachers’ hands, PHBI activity (anniversary of Islamic day), and

*istighosah*. All these activities are intended to add value of faith, the value of sharia and also the value of moral. These activities is conducted to train students having a good personality and *akhlakul karimah* (good character). It is also proposed to train students to be able to make friends and have good social interaction with friends.

Therefore, character building is needed to teach students socialize with friends or respect their teachers because character building plays a very important role in the process of internalization of Islamic values. The process of delivering information (communicate) occurs during this process. Then, the information is absorbed by each student so they can think and act well both for themselves and for relationship with others and realize that all beings before God are the same. They distinguish only because of their devotion and faith. So, they do not have to feel inferior to socialize with others, especially with friends around him.

Methods used in internalizing Islamic values are:

1. Question and Answer

Question-and-answer activity is done between teacher and students about etiquette or morals implemented by students in everyday life. Teacher explains how morality should be owned by students in relation with friends, teachers and parents or family members at home. This moral values is applied in the community.

2. Habituation

A habituation implemented is greetings (saying *assalamu'alaikum warahmatullahi wabarakatuh*) when students enter the class, and do reciting before starting the lesson.

3. Giving Advice

This advice is given by the teacher to the student not to do acts that are forbidden by God.

#### 4. Modelling

The teacher gives an example to the students to respect and care for the elder or the younger.

#### 5. Punishment

Punishment given by teachers to students is in the form of education, if the student commits an offense then the student is given a punishment.

Based on the results of observation, interview and documentation, researcher finds data and analyzes it, as follows:

##### a. Praying Together (*Sholat Jamaah*)

The schedule of internalization activities of Islamic values is implemented by praying *fardhu* together such as praying *dhuhur*. By praying together, it is expected that students have sense of togetherness, and equivalence as a servant of Allah. This also train them to be disciplined, patient, and able to control lust, manage social sense and keep moral values. This religious practice is very important to be instilled especially for students. In other words prayer plays important roles in preventing acts of cruel and evil. If it is done in together, it is expected to create an atmosphere of solidarity (togetherness) and intimacy. Although, initially they are forced to implement all of these activities, but they get used to the activity then they feel happy with the implementation of praying in together.

##### b. The Value of *Aqeeda* (Faith)

Values of *Aqeeda* (faith) is one of topics presented in Madrasah Aliyah Al Ikhsan Jombang. The materials is given during the activities of *istighosah*. The purpose of delivering this material is to make students closer to Allah SWT and unto Him they seek a help. Besides, they are also taught that all their deeds and their behavior will always be supervised and accounted for in the Hereafter. If students have a strong faith, of course they will always

try to do right thing. Good deeds will be rewarded and evil/ bad deeds will be punished.

To increase the devotion of students, the following activities and practices are performed:

- 1) Praying before and after each study.
- 2) Reading *Juz Amma* every morning.
- 3) Calling the name of Allah to begin every activity (*Basmallah*).
- 4) Calling the name of Allah to end every activity (*Hamdallah*).
- 5) Conducting religious activities in every Islamic religious day of commemoration.
- 6) Reading the *Qur'an*.
- 7) Reciting *istighosah* together every Friday,
- 8) Praying *sunnah, rowatib, tahajjud, witr, hajat* etc.

c. *Shari'ah* (Law) Values

*Shari'ah* contains values, both in terms of worship and *muamalah* values.

This values discussed previously, it is also implemented at Madrasah Aliyah al Ikhsan Jombang such as worship. In the *musholla*, placed in this school, all of students can always pray in *jama'ah* (together) especially praying *dhuhur*.

Doing religious practices, especially praying means discipline. It teaches us to discipline in performing activities regularly and sequentially in accordance with the provisions of time discipline. In addition, there are also clean-up activities every day of the week, so the occupied place is always clean and create a comfortable and peaceful atmosphere.

From the above data, it can be concluded that students can perform Islamic morals derived from the understanding of Islamic religious values including showing their respect to Allah, human being, and the environment.

## **2. Supporting and Inhabitant Factors in Implementation of Internalization of Islamic Values in Guiding Students' Morality through *Aqeeda Akhlak* Subjects at Madrasah Aliyah Al Ikhsan Jombang**

It is often said that education accompanied by sustained coaching is a process of bringing children into maturity. By providing moral guidance for

students, it is expected to create a person who understands the norms that apply and do not do actions that harm others. This coaching is closely related to the application or internalization of Islamic values. In the implementation of internalization, of course, cannot be separated by various factors either support or inhibit the implementation of the internalization.

- a. Factors that support the implementation of the internalization of Islamic values in Guiding Students' Morality at Madrasah Aliyah al Ikhsan Jombang.

From the results of interviews with the principal of Madrasah Aliyah Al Ikhsan Jombang, it can be said that in the implementation of internalization of Islamic values there are supporting factors both from internal and eksternal of the school as follows:

- 1) Internal factor

Psychologically, the internal factor of children can support the implementation of internalization because when in his soul feel happy to do an activity so easily the activity can penetrate into the soul of the child. But when a child is not happy with what he does then the activity cannot penetrate into the soul of the child. This is the reason of the requirement of habituation and continuous modelling accompanied by advice or punishment for the activities done are not in vain and useless. Although at first the child feels unhappy carrying out these habits but in the end the child will be familiar with the activities done in this school.

Some of the children external factors are the support of several parties, such as from the *Pesantren* Foundation which supports the existence of activities that emphasize students' character building process to be a better student. This is proven by the contribution of the foundation chairman durign the implementation of the process in

school. This data is obtained by researcher from the interview with the headmaster of Madrasah Al Ikhsan Jombang, Drs. H. Nur Kholish, M.Pd.I. He said that by the contribution of the chairman of the foundation to the school ease teachers in fostering and guiding students in the school. Besides the educators who already exist, some of the school administrators are having a position as an educator in other institutions or other foundations. So if they both provide guidance on the child will be more easily accepted, and understood by the child. The role of educator plays an important role in the educational process and its role is very large in realizing the success or absence of coaching. In addition, teachers are also required to be able to be a role model for their students because as the role model, their behavior will be used as the references in implementing Islamic *Shari'a* (law).

In addition, the sincerity of teachers in teaching also be a support of the implementation of internalization of Islamic values. Besides sincerity, the teachers must also be able to give affection and attention to the students because in the process of internalization required the tenacity, patience and attention of teachers because each student has each own characteristics.

Teachers' affection and attention are very much needed by students. If they have problems, experience puberty, personal complexities and problems faced by the child, teachers are encouraged to always give optimal attention and affection that can provide comfort and happiness to the students.

In addition, from the result of interview with the headmaster, besides the teacher factors, environmental factors also support the implementation of internalization of Islamic religious values, both in the environment inside and outside the school. The environment in the school is like a social interaction between classmates, teacher

relationships with students and other employees. From the results of observation, it appears that the environment created in this school is a healthy environment in which there is a sense of mutual love and support for what is done by his friends.

According to Jauhari, the outside environment also supports the implementation of the internalization of Islamic values, they participate by overseeing and supporting activities done in the school.

**b. Factors that hinder the implementation of internalization of Islamic values in Guiding Students' Morality at Madrasah Aliyah Al-Ikhsan Jombang**

In the implementation of internalization of Islamic values, there are supporting factors and inhibiting factors. In this case the inhibitors are students themselves, families, and school funding.

As in the supporting factor, the internal factor of the child, in psychology, the nature of child often changes. If the child is happy, it will be a supporting factor, but if the child is not happy with the activity, it becomes an obstacle for the implementation of internalization of the values of Islam. The child's displeasure with the activity leads to the child laziness to do so. For example, if children are not happy with *istighosah*, *mengaji*, and others, then the child will be lazy to do the activities.

According to Choirul Anwar, S. Pd, general obstacles come from students are those who have many problems, so it is difficult to regulate, lazy to perform tasks, depressed and so forth. This can be a constraint for the implementation of the internalization of Islamic values. Moreover, sometimes older students give less examples for the younger students and sometimes even younger children do not want to follow what they have ordered/ do not want to follow the rules.

Another obstacle that can affect the implementation of the internalization of Islamic values is students' families. It is possible for families to rely solely on education and coaching provided by schools, so they deliberately use children to seek material assistance. For that reason, school is fully responsible for the development of students because the family is never concerned with the development of children.

The problem of teachers of BP (Guidance and Counseling teachers) who have not been able to handle the problems done by students, this obstacle also becomes an obstacle in implementing guidance programs in the school because BP teachers play significant role in addressing students who have problems.

### **3. Upaya Yang Dilakukan Guru Madrasah Aliyah al Ikhsan Jombang Dalam Mengatasi Kendala Pelaksanaan Internalisasi Nilai-nilai Agama Islam Dalam Pembinaan Akhlak**

Efforts Done by Teachers at Madrasah Aliyah Al Ikhsan Jombang in Overcoming Constraints in the Implementation of Internalizing Process of Islamic Values In the Guidance of Students' Morality.

In overcoming the obstacles of internalization of Islamic values Guidance of Students' Morality needs support from all parties, either from the chairman of the foundation, teachers and students because the principal is impossible to carry out the task without any help from all parties.

The steps taken by the school to handle the obstacles are as follows:

#### a. In handling children problems

To deal with a child who is having problems, the educator is awaken him slowly by approaching the child troubled so the child becomes aware of what he has done. Giving directives that are mandatory to



students in order to familiarize the things that have been implemented by the school.

Besides, the attention and affection of the educators are also very necessary. Educators should be able to provide a balanced affection among students. Need to approach the students who are having problems so that students do not feel burdened with the problems faces. In this case the role of teachers is needed to provide support, advice, direction and always encourage the motivation of children so the child is not giving up.

b. Family

Facing the problem of the family of students who rely on the school fully in terms of the fulfillment of all the needs of children at school, this can be prevented if at the beginning the family of children are included in the process of coaching and guidance in accordance with the conditions and position, for example, oversee the development of student attitudes and etc., so it can ease the burden on the school.

c. The BP Teacher

Looking for teachers who can become BP teacher in the schools, but if there is no expert in this case then looking for BP teachers from outside who are competent in dealing with student issues so that students can follow all the rules of the school.

#### **D. Conclusion**

First, the implementation of the internalization of Islamic values in the guidance of morals on subjects *Aqidah Akhlak* at Madrasah Aliyah Al Ikhsan Jombang is proven by the existence of religious activities that must be implemented/

obeyed by all students of Madrasah Aliyah Al Ikhsan Jombang, both of *Mahdhoh* and *Ghoiru Mahdhoh*.

Second, the factors that support the implementation of internalization of Islamic values in moral guidance on subjects *Aqidah Akhlak* at Madrasah Aliyah Al-Ikhsan Jombang are internal and external factors that exist in the child. The factors that hinder the implementation of the internalization of Islamic religious values in the guidance of morals on subjects *Aqidah Akhlak* at Madrasah Aliyah Al-Ikhsan Jombang is generally a constraint that comes from students who have many problems, so he is difficult to manage, lazy to perform the task and so forth. Another constraint is that families rely solely on education and coaching provided by the school. The problem of teachers of BP (teachers Guidance and Counseling) that cannot handle the problems experienced by students.

Third, in overcoming the obstacles of internalization of Islamic values in the guidance of morality, the efforts made by principals and teachers are: (1) giving more attention to troubled child, (2) giving understanding slowly, (3) providing a fair affection among the students. In dealing with students' family issues that rely entirely on their schools are included in the coaching and guidance process in accordance with their conditions and positions. While the problem of teachers BP is looking for teachers who can become BP and yet if there is no expert in this case then looking for teachers from outside BP competent in dealing with student problems so that students can follow all the rules/ activities of the school.

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