INTERNALIZATION OF ISLAMIC VALUES TO THE
STUDENTS IN INCLUSIVE SCHOOL SMP N 7 SALATIGA

GRADUATING PAPER

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2015
MOTTO

“EVERYTHING WILL BE OKAY IN THE END.

IF IT’S NOT OK, IT’S NOT THE END”

(Anonymous)

“NEVER MAKE FUN OF SOMEONE WHO SPEAKS BROKEN ENGLISH.

IT MEANS THEY KNOW ANOTHER LANGUAGE”

(H. Jackson Brown, Jr.)
DEDICATION

Researcher proudly dedicates this graduating paper to:

Beloved father and mother (Mr. Drs. H. Nurudin, M.Pd.I. and Mrs. Supadmi, S.Pd.),
for inspiring and motivating researcher in every single life about everything.

Researcher’s siblings (Asri and Wildan), for their never ending encouragement and attention.

Researcher’s special partner, for always supporting and praying in completing this graduating paper.
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The Reasercher
ABSTRACT


Key Words: Internalization of Islamic values, inclusive school, habituation method.

In this era, children moral decline to be mutual concern of nation. Fights between students, skip from the school, do not have manners, didn’t obeyed religious duties and others become commonplace for students. School as an institution which plays an important role in children's education is responsible to educating the student's characters in order to become a good person. Internalization of religious values became one of the important aspects in education and builds the children's character. Internalization of Islamic values to the children in inclusive school which has very various students is certainly different from the internalization of Islamic values in normal children that certainly easier. It is exciting the researchers to reveals more about how the process of internalizing the Islamic values with habituation methods in inclusive schools and how the results.

Types of research used a qualitative research. The subjects included in the study are two classes, namely the Islamic students of class VII C and VII D of Junior High School 7 Salatiga academic year 2014/2015. Data was collected by observation, interview and documentation methods.

The results showed that with patience and hopeful the internalization of Islamic values by habituation method in inclusive schools can be regarded successful even more difficult than in ordinary schools.
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CHAPTER I

INTRODUCTION

A. Background of the Research

We all know the most prominent crisis of education in Indonesia is a crisis of moral education. Much of students who skipped from the school, fighting between students and the lack of courtesy towards teachers is evidence of moral decline. All of this raises concerns for parents and even the government. So that, as parents and educators should be wary of the threat of globalization which will erode the child's personality. According Zakiah Daradjat that one of the incidence of moral crisis in society is due to weak supervision so that the response to the religious is less (Daradjat, 1989: 72). And this situation as a challenge for the world of education, especially Islamic religious education on how to provide a strong foundation for moral students.

Islamic education has a very important role in our daily lives. In the Holy Qur'an Surah At Taubah verse 122, it is stated:

فلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُا فِي الدِّينِ وَلِيُذْرِىَانَ كُلَّ مَعْلُومٍ إِذَا رَجَعَوْا إِلَيْهِمْ لَعَلَّهُمْ يُخَذَّرُونَ

“For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.”
Islamic education is not only theoretical but also practical. The teachings of Islam do not separate between faith and charity. Therefore, Shari'ah will not fully appreciated and realized that only taught the course, but must be educated through the education process and of course by using certain methods taught. Islamic education is an educational value. As more highlight aspects of value, whether values of divinity and human values, to be planted or cultivated into self-learners that can be attached to him and into his personality (Muhaimin, 1996: 159).

With education, students are expected to prepare themselves to be independent, have a responsibility to theirselves and responsibility towards the nation and religion. For that they need to be provided religious education, because education and foster human religions teach that the virtuous noble character like patience, sincerity, honesty, fairness and compassion in order to create a good relationship with fellow human beings or society, and may lead them into a man of faith and devoted to God Almighty.

In Islamic education there are various Islamic values that support the implementation of education, even be a circuit or a system in it. This value is the basis for the development of the soul so that the child can give out put for education in accordance with the expectations of society at large. For educators, such as teachers, it is necessary to equip their students with the materials or the basic features of education as the foundation of life in accordance with the direction of development of the soul. Principles of education that should be
instilled in students, namely, faith, morals, health, religious, social. Planting educational values requires the method or way that can facilitate the cultivation of values education.

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Based on case studies conducted by the authors in the field, many children who are Muslims but not do the values of the Islamic religion well, especially in terms of worship. When they asked about praying five times, almost all children not yet fully implement. In fact, prayer is the most fundamental obligation for a Muslim. One verse which describes prayer command is QS Luqman verse 17, which reads:

\[
\text{يا بَنِيَ أَقِمِ الصَّلَاةَ وَأَمِرُ بِالْمُعْرُوفِ وَأْنَاثَ عَنَّ المُكَرَّرِ وَاصْبِرُ عَلَىٰ مَا أَصَابَكُمُ}
\]

\[
\text{إِنَّ ذَلِكَ مَنْ عَزَّمُ الْأَمْوَى}
\]
“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.”

Based on this phenomenon, the authors are interested to do a case study and conduct research on "INTERNALIZATION OF ISLAMIC VALUES TO THE STUDENTS IN INCLUSIVE SCHOOL SMP N 7 SALATIGA" habituation by applying a method that aims to get children in good habits particularly orderly in fard prayers so that later the habit will become attached to him that the personal character of the child. This was considered necessary, because as Sofyan Sauri said that faith, worship and morality is a unity that can not be separated because someone said to believe and worship in their daily well when implementing Shari’ah. And when worship has been well executed will appear good behavior (Sauri, 2004: 38).

B. Statement of the Problem

Starting from the background mentioned above, the subject of this research prefer some problems:

1. What and how the internalization process of Islamic values through habituation method in SMP N 7 Salatiga class VII C and VII D academic year 2014/2015?

2. What are the result of internalization process of Islamic values towards student’s habitual worship, attitude and behavior habits in SMP N 7 Salatiga class VII C and VII D academic year 2014/2015?
C. Objectives of the Research

In any conduct research must have clear objectives, so what was achieved later expected to contribute relevant scientific knowledge. The purpose of this research is:

a. To describe the internalization process of obedient worship value through habituation method in SMP N 7 Salatiga class VII C and VII D academic year 2014/2015.

b. To know the results of internalization process of obedient worship value towards student’s habitual worship, attitude and behavior habits in SMP N 7 Salatiga class VII C and VII D academic year 2014/2015.

D. Significance of the Research

The function of this research, the researchers differentiated into two, namely as follows:

a. Theoretical nature

1) Enriching the repertoire of knowledge in the field of Islamic education.

2) Provide an overview and information on the process of internalizing of Islamic values through habituation method in SMP N 7 Salatiga class VII C and VII D.

3) Provide a clear picture of the results of the internalization of Islamic values through habituation in SMP N 7 Salatiga class VII C and VII D.
b. Practical nature

1) Provide effective and efficient feedback to teachers at SMP N 7 Salatiga that the process of internalizing of Islamic values can run well.

2) Provide information to the teachers at SMP Negeri 7 Salatiga, that internalization of Islamic values to the pupils needed attention and support to be fulfilled by either.

E. Definition of Terms

To avoid misinterpretation in understanding this research the writer need to explain terms that the writer consider important.

1. Internalization of Islamic Values

a. Internalization

   Etymologically, internalization indicates a process. Within the psychological framework, internalization is defined as a merger or unification of attitudes, standards of behavior, opinions and so on. In the personality that is includes a moral aspect, personality comes from internalizing the attitudes from the parents (James Chaplin, 1993: 256).

b. Islamic Religious Values

   Values are abstract terms that can not be seen, touched, nor felt and unlimited scope. Value is very closely with the complex definitions and human activity, so make it difficult to set the limits. According to
Mulyana (2004: 19), value is normative standard influencing humans in determining their choice among alternative ways.

Webster’s Third New International Dictionary describes value system is the system of established values, norms, or goals existing in society (Merriam, 1981: 2531). And religious is of relating religious (Merriam, 1981: 19180). So religious values is the values that relating to the religious which is the citizens make it as a guide for religious behavior.

So Islamic values is a set of beliefs that gives a special pattern on the mindset and behavior that comes from the Islamic teachings.

2. Inclusive School

The Regulation of National Ministry 70 of 2009 states, inclusive education is defined as a system of providing education that provides opportunities for all learners who have the disorder and has the potential intelligence and / or special talents to take part in education or learning in an educational setting together with the learners in general (Mudjito, 2012: 5).

In this model all the learners who have physical, emotional, mental, social disorders, or have the potential intelligence or special talents will receive quality education appropriate to their needs and abilities (Mudjito, 2012: 10).

F. Research Methodology
Method of the research are ways that conducted by a researcher to collect the data, classify, and analyze data in a study using measurements and knowledge, this is done to reveal the truth (Koendjoro, 1991: 13).

The role of the method in a research is essential to achieve goals of the study. The method used in this research is:
1. Types of the Research

This research is qualitative research, ie in-depth investigation which conducted a field research procedure that uses descriptive data in the form of written words or spoken of the people, observable behaviors and phenomena that arise, so this study used a qualititative approach. A qualitative approach emphasis on meaning, reasoning, the definition of the specific situation (in certain contexts), more researched in everyday life (Moleong, 1989: 2-6).

2. Prespective of the Research

This qualitative research uses humanistic psychology prespective, the mean is prespective that includes the development of values and attitudes that exist in the person of the child (Wasty Soemanto, 1998: 238). This prespective tries to examine the human experience and behavior, which focuses on the uniqueness and self-actualization.

In this study, the research described by paying attention to all the events and always trying to uncover the awareness of research subjects. The aim is to see how far the results of the internalization of Islamic values to the students in inclusive schools SMP N 7 Salatiga class VII C and VII D.

3. The Source of Data

Source of data in this research is the subject of the data obtained (Arikunto, 1998: 4). The subject in this research include:

a. The Islamic religion teachers of SMP N 7 Salatiga.

b. The Moslem students of SMP N 7 Salatiga class VII C and VII D.
4. Technique of Collecting Data
   
a. Interview

   Interview is a way to collect information materials carried by a question and answer dialogue or orally either unilaterally or face to face (Sudjono, 1995: 82).

   There are two types of interviews that can be used as collection tool materials, namely:

   1) Guided interview often known as structured or systematic interviews.
   2) Interview unguided or simple interview so the process of data collection is done freely and not systematic.

   In the implementation the researcher uses guided and unguided interviews, the meaning is in carrying out the interview, the interviewer only brings an out line guidance about the things that will be asked so the implementation of the interview feel more relaxed, calm and close to the interviewee (Sudjono, 1995: 83).

   The researcher uses this method to obtain the data from the Islamic religion teacher regarding the condition of the Moslem students.

b. Observation Method

   Observation method is defined as the experience and the systematic recording of the symptoms seen in the research object. The observation method is divided into two, namely:

   1) Direct Observation Method
Direct observation is a method of monitoring and assessments carried out on an object in a place or event occurred, so observer object along with the object being investigated.

2) Indirect Observation Method

While indirect observation is the observations not made during the course of an event that will be investigated, for example, the event is observed through the film, a series of slides and a series of photos (Haryono, 1998: 129).

In this research, direct observation method is used to obtain the observable data such as the condition of SMP Negeri 7 Salatiga also the learning and teaching activities between teachers and students, especially Islamic religion subject.

c. Documentation Method

Documentation method is a way to collect data through written objects such as books, magazines, documents, regulations, meeting notes, diaries and so on (Arikunto, 1998: 149).

By using this method can be seen various kinds of information, for example a general overview of SMP Negeri 7 Salatiga especially class VII C and VII D, organizational structure, activities were held, available extracurricular, the number of students, facilities owned, and others.

d. Questionnaire Method
According to Sutopo (2006: 82), questionnaire method is a technique of collecting data indirectly (researchers did not directly ask the respondent). The instrument also called the questionnaire contains a number of questions that must be answered or responded by the respondent. Respondents have the freedom to give an answer or respond appropriate with their perception or their condition.

In this research the questionnaire method used to know the initial conditions of students.

5. Data Validity Test

The writer use triangulation data to check the legality and validity of the data, namely data checking technique where the data is used for checking or as a comparison against the data (Moleong, 2002: 330). In this case the researchers used triangulation source.

Triangulation with sources means comparing and checking the degree of confidence behind the information obtained through the time and different tools in qualitative methods. It can be reached by:

a. Comparing the observed data with the results of interviews.

b. Comparing what people are saying in public and what they said personally.

c. Comparing the state of one's perspective with various opinions and assumptions of people.
d. Comparing the results of interviews with the contents of interrelated document.

6. Methods of Data Analysis

Data analysis techniques used after the data were collected, treated and utilized in such ways until successfully conclude the truth that can be used to answer the question in this research.

The used analysis is descriptive qualitative method, which is after all required data has been collected and compiled and classified, then analyzed then interpreted by the words in such ways to describe the objects of research when the research is done, so it can be concluded proportionately and logical.

In doing the analysis method above are used with inductive thinking patterns, the method of thinking that departs from the facts or specific events are then drawn generalizations which has common properties (Hadi, 1987: 42). This method is used to analyze data obtained from the object, then connected to the relevant theory.

G. Thesis Outlines

To make easier for the reader to understand the contents of the graduating paper, the writer decides to organize this paper into five chapters.

Chapter I is Introduction, consist of Background of the research, focus of the research, purposes of the research, function of the research, confirmation of key terms, research methodology, and thesis outline.
Chapter II, contains a literature review and theoretical basis related to the internalization of Islamic values in inclusive schools SMP N 7 Salatiga.

Chapter III, presents the data analysis; the contents are biography of SMP N 7 Salatiga in SMP N 7 Salatiga class VII C and VII D.

Chapter IV is the most important part because it contains about the discussion from the raised issues concerning the process of internalization of Islamic values through habituation method in SMP Negeri 7 Salatiga class VII C and VII D and the results of the habituation.

Chapter V is Closure, which consist of conclusion and suggestion. The last part is bibliography and appendix.
CHAPTER II
THEORETICAL FRAMEWORK

A. Islamic Education

According to Syafaat (2008: 11) religious education is a compound word of the word "education" and "religion". According to Indonesian dictionary, *pendidikan* comes from the word *didik*, with given a prefix "pe" and the suffix "an", which means the process of changing attitudes in human mature effort through teaching and training efforts.

Therefore, Sain (2001: 280) provide an understanding of Islamic Education, namely:

"Islamic education is a systematic and pragmatic effort in guiding Muslims students in such way, that the teachings of Islam actually can animated, becoming an integral part of himself. Namely, Islam was completely understood, it is believed the truth, practiced became controller of the actions, thoughts, and mental attitude."

While Daradjat (2011: 28) decided that Islamic education as follows:

"(A) Islamic Education is effort in the form of guidance and care to students upon the completion of their education in order to be able to understand and practice the Islamic teachings and make it as a way of life. (b) Islamic Education is education that is carried out based on the Islamic teachings. (c) Islamic Education, namely in the form of guidance and care to the students, so later after the completion of education he can understand, appreciate and practice the Islamic teachings which has been believed, and make the safety of life in the world and in the hereafter."
From the opinions above, it can be concluded that Islamic education is an effort in the form of teaching, guidance and upbringing of children so after the children complete their education they can understand, appreciate and practice the Islam religion, and make it as a way of life, both private and public life.

B. The purpose of Islamic Education

A goal is something expected to be achieved after the effort or activities are finished. According to Daradjat (2009: 30) there are some educational goals.

1. General Purpose

The general purpose is the goal to be achieved by all educational activities. The purposes include the attitude of behavior, appearance, habits, and mindset.

The general objective of Islamic education should be associated also with the educational goals of the State where Islamic education was conducted and should be associated with institutional objectives which organizes the educational activity.

2. Final Destination

Islamic education is lasts for life, and the final destination contained at the time when this life has ended too. Therefore Islamic education was valid for life to grow and maintain educational goals have been achieved. The final
goal of Islamic education can be understood in the word of Allah in the letter of Ali Imran 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلا تَمُوتُنَّ إِلا وَأَنْتُمْ مُسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

Die in a condition surrender to God as a Muslim which to be the end goals of taqwa as the end of life process clearly contains of educational activities. And this is the end of the educational process which is considered as the ultimate goal.

3. Temporary Purpose

Temporary goal is a goal that can be achieved after the students given a certain amount of planned experience in a formal education curriculum. Operational objectives in the form of general and specific instructional objectives, can be considered temporary purposes with rather different properties.

4. Operational Purpose

Operational purpose is practical purposes to be achieved with a certain number of educational activities. One unit of educational activities with the prepared materials and expected to achieve certain goals.
Meanwhile, the goal of Islamic Education according to Ramayulis in his book *Ilmu Pendidikan Islam*, Islamic Education goal is something that is expected to be achieved after some efforts or activities are completed. Then education, because it is a process effort and activity through stages and levels, the aim can be gradual and graded. The purpose of education is not a static object, but it is a whole of one's personality, with regard to all aspects of life.

C. **Internalization of the Islamic Values**

1. **Definition of Value**

   Values are abstract terms that cannot be seen, touched, or felt and unlimited scope. Value very closely with the definitions and complex human activity, so that making it difficult to specified the limits. Because of that abstraction then arise some definitions about value as follows:

   1) The value is a device of belief or feeling that is believed to be an identity that gives a special pattern to the mindset, feeling, relationship and behavior (Zakiah Daradjat, 1992: 260).

   2) The value is a normative pattern that determines the desired behavior for a system that has to do with the environment without distinguishing the functions of its parts (H. M. Arifin, 1987: 141).

   3) The value is a reference and the confidence in determining the choice (Rohmat Mulyani, 2004: 11).
4) The value is something abstract, it is ideal, not a concrete object, not a fact, not only a matter the correct one of the desired, liked and disliked (Chatib, 1996: 61).

5) Value is general idea that people share about what is good or bad, desirable or undesirable. Value transcend anyone particular situation. Values people hold tend to color their overall way of life (Light, Keller & Calhoun, 1989: 81).

6) The value is qualities that give benefit to others and ourselves, which is given as the accepted and accepted as a given (Linda & Richard Eyre, 1997: xxv).

Value is not only be a reference to behave and act in society, but also used as a measure of rights and wrongs an action phenomena in society itself. If there is a social phenomenon that is contrary to the system of the adopted values by the community, then the act is declared contrary to the system of the adopted values by the community, and will get a rejection from the community.

It can be concluded that the value is something that believed to be true and adhered and used as a reference base of individuals and communities in determining seen something good, true, valuable and precious. Value is part of an individual's personality affected to the electoral way and measures purpose of some alternative and direct the behavior and satisfaction in daily life. Value is a driving force in life, which gives meaning and validation in
one's actions. Therefore, the value of each individual can give the personality color of the group or the personality of a nation.

2. The Aspects of Islamic Values

The aspects of Islamic values essentially can be divided into three types, namely the values of faith, the values of worship, and moral values (Syafaat, 2008: 52).

a) Aqidah values, teaches people to believe in the existence of Allah Almighty as the Creator of the universe, who will always oversee and consider all human actions in the world. With the feel wholeheartedly that God exists and omnipotent, then humans would be more obedient to do everything that has been commanded by God and afraid to do dhalim or damage on this earth.

b) Syari’a values, teaches people to be in any actions always based on a sincere heart in order to achieve the blessing of God. Experience the concept of religious values will bear a fair, honest, and love people to help each others.

c) Moral values, teaches people to be a good person and have a good behaviour accordance to the norm or the right and good culture, so it will bring into serene, peaceful, harmonious, and balanced human life.

Thus it is clear that the Islamic values are the values that will be capable to carrying the people to the happiness, prosperity, and safety both in life in the world and in the hereafter.
There are so many God rules in Islamic religious values which among others include: the rules governing human relationships with God, man's relationship to another man, and man's relationship with the nature overall (Toto Suryana, 1996: 148-150). And here the researchers examine the values of faith pertaining to the religious knowledge, so the values of worship concerning to prayer, infaq and alms, and moral values regarding to the manners and friendliness which be a reference to have a good attitude and good behavior with our fellow human beings internalized teachers to students through methods habituation.

3. Definition of the Aqidah Values

Understanding of aqidah literally means which is believed by heart, while according to the terms is any belief and in Islam accompanied by the postulates qoth'i (definite) (Mohammad Rifai, 1994: 1). Talking about aqidah means talking about the belief that constitutes an inseparable part of the six pillars of faith, namely:

a) Faith in Allah Almighty

The meaning of faith in God Almighty, ie a servant of God that should be believes with wholeheartedly of the nature of Allah, the compulsory nature, impossible and jaiz. In overall he must be sure with the firm heart, that God must have all the attributes of the perfection that is appropriate to the condition of His divinity, and it is impossible to have all
sorts of deficiencies nature, and jaiz for God to do any that possible or leave it (Abdullah Zakiy, 1999: 19-20).

b) Faith in the Prophets and Messengers

Rasul (Messengers) is an independent human man (ie not slaves) were given the revelation by God in the form of syara’ (religious rules) and he was obliged to broadcast the syara’ to the whole community. And the Prophet only received revelation and not required to broadcast to his people.

As for the meaning of faith in Messengers is every Muslim must believe that Allah has sent them to bring excitement. Allah has reinforce the truth, he sent them by giving some miracle (Abdullah Zakiy, 1999: 53-54)

c) Faith in the Angels of God

This means of faith in the Angel of God is to be believed with as firmly, that the angel was actually exist and that they are the believers and glorified servants of God (Abdullah Zakiy, 1999: 14).

d) Faith in the Books of Allah

We should have to believe in the books revealed before the Qur'an, whether the literature or part of its laws already contained in Al-Qur'an, so a Muslim is obliged to believe in Allah's book.

e) Faith in the Qada' and Qadar of Allah
The Maturidiyyah said that Qadr is something which has been used as a boundary by Allah Almighty, ie from all eternity, which is the limit for the creatures according to what is desired by him. Qadha is God to do something that according to the plan that has been determined. Nevertheless becomes our duty to believe qadha 'and Qadar, but we should never be used as a reason when they wanted to run disobedience that it is from Allah wills solely (Abdullah Zakiy, 1999: 150).
f) Faith in the Hereafter

Everyone mukallaf by syara’ must believe in the end of the Day of Judgment (hereafter). The beginning of called the doomsday is since time hasy (gathered in the field mahsyar) and ends with the entry of experts who properly to heaven they go to heaven and who not they go to hell. We must have faith in the day, as well as the need to believe in all that relates to it, as well as signs that will occur before the Day of Judgment it by referring to the texts of the Shari'a. Similarly with the things happened before such as deprivation of life and conditions in the grave (Abdullah Zakiy, 1999: 153).

In this case the aqidah values given in the Islamic religious lessons, ie by giving the material and also through habituation to read asmaul husna so the students can recognize the names of God according to His nature.

4. The Definition of the Values of Worship

Worship comes from the word abada - ya’budu ibadatan which means the worship. Worship is worshiped to God or submissive to Allah as if you see Him and if it can not as if you see by Him.

The original spelling of Ibadah is "ibadat (un)" ie the plural of "ibada". The basic world from it is "abada", entrusted means (he has) adored, worshiped, devoted, serve. The people who do abada was called "Abid", and who revered or worshiped called "Ma'bud". Word of abada is different from
"Abdun", the meaning is slave or servant. Thus ibadat (un) means: worship, worship, reverence, devotion. So ibadat or whorship is the act of worship of the Muslims to closer himself to Allah and calling on His greatness and showed his belief in him in his holy legislation in Islam (Gazalba, 1995: 14).

Meanwhile, according to Sulchan Yasin (1995: 229) worship is goodness to Allah by running all His commands and stay away from all of his prohibition purely because of Allah Almighty.

Worship ie human devotion to God and resurrected driven by the belief of tauhid (Razak, 1989: 44).

Definition of worship in Islam include two things, namely the extensive and comprehensive, not limited only to perform religious rituals passively, but also encompasses all the aspects of life. In Islam worship is the one that provides the necessary human spiritual practice. With worship makes human spirit or soul or someone always remember to Allah the One who Glorifie and can sharpen the sense of the sanctity of life. A strong sense of the sanctity of life can be a powerful brake for lust to violate moral values, ethics and law (Harun Nasution, 1985: 37).

Thus the values of whorship are the values pertaining to worship. And in this research the researchers examined about the internalization of obedient ritual prayers of the students using habituation method.
5. The Definition of Moral Value

What is meant by morality is a complete system consisting of a sense characteristics or behaviors that make a person special. These characteristics form the skeleton of a person's psychology and make it behave in accordance with her and the values that fit with her in different conditions (Ali Abdul Halim, 2004: 26-27).


“Moral is the term for a trait that is firmly entrenched in the self, from it will bear deeds with ease and lightness, without the need to think and reflect. If from the nature born beautiful deeds according to reason and Shari'ah, easily, then the trait is called with good morals. Whereas if born from it bad deeds, then the nature is so-called bad moral.”


1) Be friendly and gentle with others.

2) *Ihsan* in the sense of always careful in action because of God always encompasses all his acts.

3) *Ihsan* in the sense of earnest in doing good deeds, accompanied by efforts to always improving the goodness.

4) Provide something with love and charity to those who need help, both to Muslims and even non-Muslims.
In this case the researchers examined students' attitudes and behaviors associated with courtesy, respect, responsibility and humanity that internalized through habituation method.

6. Courtesy, Respect and Responsibility

Courteous the Java language term that can be interpreted as the behavior of someone who upholds the values of respect, appreciate, humble and noble. Embodiment of this politeness is behavior that respectful of others through communication using a language that does not underestimate or demean others. In Javanese culture one of his courteous attitudes is marked with respect to the behavior of older people, using polite language, does not have an arrogant nature. Norms of decency is relative, the mean is what is considered the norm of decency vary in different places, environments, or time.

While respect is means showing our appreciation for the esteem of others or other things besides ourselves. Lickona (2013: 70) expressed "respect for others requires us to treat all people even those who hate us as human beings who have a high value and have the same thing with us as individuals". Politeness is another form of respect for others.

Mannered is a simple word that has many and deep meanings, contains positive values are reflected in the behavior and positive actions. "Positive behavior is more commonly known by the courtesy that can be implemented in a manner of speaking, how to dress, how to treat others, how to express
themselves wherever and whenever” (Chazawi, 2007: 12). Manners that reflected in the behavior of the Indonesian nation do not grow by itself, but also a process that can not be separated from the history of the noble nation.

Responsibility according to Kamus Besar Bahasa Indonesia (KBBI) is a state ought to bear everything (in case anything should be prosecuted, blamed, sued, etc.), Law function received an assessment, as a consequence the attitude of the parties themselves or others. So the responsibility is something or the burden borne by a person for himself or others.

Courtesy, respect, and responsibility are part of the educational values of character which ever emphasized in the curriculum 2013. Although it does not continue, character education should not stop. Character is derived from the value of something. A value that is realized in the form of a child's behavior is what is called character. Characters can be grown in children (students) through character education within the scope of the school. Character does not work in a vacuum, but the characters function in a social environment. "Respect, responsibility, and their derivatives are the values that can be taught by the schools legitimacy” (Lickona, 2013:101).

There are several factors that affect the erosion of courtesy values in children (Mahfouz, 2010: 3), including:

1) The children do not understand the rules, or the expectations that be expected to her is far exceed from what they can understand on their current growth levels.
2) The children want to do what they want and their freedom.

3) The children imitate their parents.

4) The different treatment between at the school and at home.

5) Lack of habituation manners that have been taught by their parents from an early age.

Therefore, the researchers wanted to examine how the school as an educational institution who have assignment to make good character in children by internalizing the values of courtesy, respect and responsibility.

7. Sholat (Prayer)

Prayers by language is prayer or praise, in the Kamus Besar Bahasa Indonesia (KBBI) Prayer is defined as the second pillar of Islam, in the form of worship to Allah Almighty, must be performed by every Muslim (mukallaf), with some requirement, pillars, and certain of reading, starting with the takbir and ends with greetings (Departemen Pendidikan, 2008: 1208).

Meanwhile, according to the terms, prayer is face the heart to God until arose fear to Allah, and appear a conception (in the heart) of all greatness and all of his powers of Supreme perfection (Khalil, 2006: 29).

In terms of the science of jurisprudence, prayer is one kind or form of worship that is realized by performing certain acts accompanied by certain utterances and with certain conditions anyway (Zakiah Daradjat, 1983: 27).
Prayer is the first worship which is required by God. Prayer command directly accepted by the prophet Muhammad. In the Qur'an Allah explains that prayer is an obligation. In His word of God states:

إِنَّ الصَّلَاحَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّؤَفُوَّثًا

“Indeed, prayer has been decreed upon the believers a decree of specified times” (An Nisa: 103) (Hilmi Al Khali, 2008: 27).

Prayer is the pillar of religion, the light of faith, and the antidote to the heart, as well as the solution of all problems. Because prayer prevents the shameful and unjust deeds, and the soul will be away from the tendency to do the evil and another bad tempers.

The wisdom of prayer is the growing sense of serenity and tranquility in the heart, so it is not agitated and shocked when receiving the disaster and not blocked goodness which will come to him. Because anxiety and sadness will eliminate conscious nature which is a major factor in achieving happiness. Because the things that blocking the goodness of human beings is a major catastrophe and the lack of trust in the Creator and the Giver of rizki who give everything according to what have done in the way of goodness (Al-Jarjawi, 2006: 111-112).

8. Infaq

Infaq derived from the word nafaqa, means something which has passed or runned out, either with cause it is sold, destroyed, or because they
died. In addition, *infaq* word are sometimes associated with something which done in obligatory or sunnah. According to Sharia terminology, *infaq* mean spending a portion of the property income or income for an interest that is destined Islamic teachings. If *zakat* there is a *nisab* (quantitification), but *infaq* does not know the *nisab* (Kartika Sari, 2007: 6).

While understanding *infaq* in the *Kamus Besar Bahasa Indonesia* is a gift (donation) of property and so on (other than the obligatory of *zakat*) for goodness (Departemen, 2008: 534).

Understanding of *infaq* more common than *zakat* because of every believer is highly recommended for *infaq*, both capable and incapable. Infak not specified the type of goods, quantity, and special target of utility. Therefore, infaq may be given to anyone. While the utilization of *infaq* to a person or an institution with no stipulations on the amount that must be spent in order to worship Allah SWT. Donations can also be interpreted as spend of treasure (Hasbi, 2008: 18).

9. Shodaqoh

Definition of *shodaqoh* is giving something of a Muslim to those who deserve it willingly and voluntarily without being limited by time and a certain amount and only hope the please of Allah. Jurists agree that *shodaqoh* is one of the actions prescribed and the law is sunna. Their agreement was based on the word of God in surah Al-Baqarah verse 280 as follows (Ahmad Sangid, 2008: 25):
\textbf{And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.}

\textit{Shodaqoh} in Islam concept has a wide meaning, not just limited to providing something that is material to the poor, but more than that, \textit{shodaqoh} covers all acts of kindness, both physical and non-physical (Ahmad Sangid, 2008: 26). In terms of the subject (people who give \textit{shodaqoh}), \textit{shodaqoh} and \textit{zakat} are different. \textit{Shodaqoh} recommended to everyone who believes, either poor or rich, strong or weak either, both men or women, young and old, while \textit{zakat} obligated to certain people namely rich people or those who have wealth and qualify as compulsory of \textit{zakat}. While in terms of who receives, \textit{zakat} should only be given to people which have been determined by Allah in the Qur'an, namely to 8 \textit{asnaf}, while \textit{shodaqoh} not only given to these groups, but also may be given to the needy for the benefit of the people.

Recommendation of \textit{shodaqoh} and who give \textit{shodaqoh} definitely get the compensation from God is also mentioned in the hadith narrated by Bukhari Muslim as follows (Abdul Baqi, 2005: 303).

\textit{Abu Hurairah r.a. berkata: Nabi saw. bersabda: Allah ta'ala berfirman: Belanjakanlah niscaya Aku membelanjaimu (memberi ganti padamu). Lalu Nabi saw. bersabda: Tangan Allah tetap penuh, tidak berkurang karena nafkah tercurah siang malam, lalu bersabda: Perhatikan apa yang diturunkan (dicurahkan) Allah sejak terjadinya langit dan bumi
hingga kini, maka tidak berkurang kekayaan Allah yang ditangan-Nya, sedangkan arasy Allah di atas air, dan ditangan Allah neraca timbangan menaikkan dan menurunkan. (Bukhori, Muslim)

10. Internalization of Islamic Values

Etymologically, internalization indicates a process. In Indonesian rule suffix ization mean process. So, internalization can be defined as a process. In an Indonesian dictionary internalization interpreted as appreciation, in-depth mastery which lasted through coaching, guidance, counseling, upgrading and etc. (Pusat Pembinaan, 1989: 336).

Within the psychological framework, internalization is defined as a merger or unification of attitudes, standards of behavior, opinions and so on. In the personality that is includes a moral aspect, personality comes from internalizing the attitudes from the parents (James Chaplin, 1993: 256).

Talking about religion, according to Ali (2008: 15-36), the word religion comes from Sanskrit which are closely related to Hinduism and Buddhism. The root of word agama is gam and getting the prefix “a” and suffix “a” so that it becomes a-gam-a. Religion means the laws, ordinances, ceremonies human relationship with the king. While the meaning of Islam essentially is a surrender, submission, submissive and obedient wholeheartedly.

Then, Islam according to the Moeliono understanding in Syafa’at (2008: 15) itself is "religion taught by the Prophet Muhammad, referring to
the holy book of the Qur'an, revealed to the world through the revelation of Allah".

From the understanding mentioned above the researcher defines the definition of the internalization of Islamic values is a profound process in living up the Islamic values included the unification of attitudes, standards of behavior, opinions and so on.

In this case Islam combined with educational values intact targeting integrated in the child's personality, so that it becomes a positive attitude. This internalization can be done through the institutional like through the doors of the existing institutions, such as institutes of Islamic studies and others. Next is through the personal door to door individuals especially teachers and parents. While the material through the doors of lecture material or curriculum material approach, not just limited to the subjects of Islamic religious education but also through religious activities contained in the school.


1) Phase of the transformation of values. This phase is a process that the information of good values and bad values are carrying out by educators. At this phase only occurs verbal communication between teachers and students.

2) Phase of the transaction of the values. A stage of educational values with two-way communication, or the interaction between teachers and students are reciprocal interactions.
3) Phase of transinternalisation. At this phase is more profound than the phase before. At this phase not only done with the verbal communication but also the mental attitude and personality. So at this phase personality communications play actively.

So associated with the human development, the process of internalization must be run well accordance with the duties of development. Internalization is a central process of personality change, it is a critical dimension of the acquisition or the changes of human beings, including the personality value or implications in response to the value.

12. The Urgency of Internalization of Islamic Values to the Children

Religious development in children is characterized by several factors of spiritual and physical development. The developments include the mind and mental growth, development of feeling and the development of social (Jalaluddin Rahmat, 2002: 74-77). So in the mind and mental growth phase, the critical nature of the teachings began to arise. Other than religious issues they also had been interested in the issue of cultural, social, economic and other norms of life, thus various feelings develop influenced the process of appreciation to the religious values.

But in reality, sometimes what experienced by children is always different to what they want. The values of religious teachings which are expected to fill their inner emptiness sometimes are not fully in line with expectations. Critical attitude towards the environment is in line with the
intellectual development that experienced by the child. If the issues fail to be resolved so the children tend to choose their own way. In a confuse situation and inner conflicts led to teen into a crossroads and it is difficult to find the right choice.

In such a situation, then the chances of the emergence of deviant behavior widely open. Not infrequently the teens take a shortcut to resolve their inner turmoil and finally they stuck on negative things, namely the lack of respect and courtesy to the elderly, irritability and even lead to deviant behavior such as promiscuity, drugs and free sex (Jalaluddin Rahmat, 2002: 82).

D. Diffable Children include in Inclusive Education

In the General Procedure of Inclusive Education Implementation written that inclusive education targets all learners in regular school. Not only they are often called the children with special needs, but also those belonging to ‘normal’ children. All of them must understand and accept diversity and individual differences (Suyanto & Mudjito, 2012: 40).

Children with special needs are those who have a temporary or permanent special needs that require a more intense educational services. Needs may be or indeed are due to abnormalities congenital or due to problems of economic pressures, political, emotional, and behavioral disorders. Called as special needs because the child has a disorder and differences with normal children in general (Ilahi, 2013: 138).
Children with temporary special needs are children who have learning disabilities and developmental delays caused by external factors, such as children who experience emotional distress because of frustration due to rape, thus make the child can not learn in calm. Barriers to learning and developmental disabilities in children with special needs, it still can be cared as long as parents and closest people able to provide healing therapies that could restore mental condition became normal again (Ilahi, 2013: 140).

While children with permanent special needs, are those who experiencing barriers in learning and development as a direct result of disability or congenital. It is found in children with visual impairment, hearing impairment, physical impairment, mental retardation, slow learner, gifted children, children learning disabilities, such as children who have communication disorders, unsociable or having emotional and behavioral disorders, concentration problems/hyperactive children, children with exceptional intelligence level, children with autism who shut down and do not pay attention to the environment (Ilahi, 2013: 140).

There are thirteen disability categories served by nation’s special education law, the individuals with Disabilities Education Act (IDEA). Those thirteen categories are, specific learning disability, speech or language impairments, mental retardation, emotional disturbance, autism, multiple disabilities, developmental delay, hearing impairment, orthopedic impairment, visual impairment, traumatic brain injury, deafness-blindness and other health impairments (Boyle and Scanlon, 2010: 3)
While the Regulation of National Educational Ministry 70 of 2009 states, inclusive education is defined as a system of providing education that provides opportunities for all learners who have the disorder and has the potential intelligence and/or special talents to take part in education or learning in an educational setting together with the learners in general (Suyanto & Mudjito, 2012: 5).

Particularly, the target of inclusive education are the individual learners who have physical, emotional, mental, social, or has the potential intelligence and/or special talents. The category of disable children deserve inclusive education are blind, deaf, speech impaired, mentally retarded, quadriplegic, unsociable/social maladjustment, learning disabilities, slow learner, autism, motoric impaired, became victims of drug abuse, and other addictive substances, other abnormalities, and double impairment (Suyanto & Mudjito, 2012: 40-41).

In this model all the learners who have physical, emotional, mental, social disorders, or have the potential intelligence or special talents will receive quality education appropriate to their needs and abilities (Suyanto & Mudjito, 2012: 10).

Slow learner different from learning disabilities. Children with learning difficulties are those who have normal or above normal intelligence difficulties in one or more aspects needed to learn (Ilahi, 2013: 143).

In addition, learning disabilities only impact certain areas of student’s cognition and achievement. A particular subgroup of learning disabilities prove how heterogenous learning disabilities are. Sometimes, students with learning
disabilities are gifted. Those students are referred to twice exceptional. Students who are twice exceptional have the following three characteristics:

1) A significant discrepancy between aptitude and achievement.
2) Evidence of cognitive processing deficit.
3) An outstanding talent or ability, such as music, writing, or mathematics (Boyle and Scanlon, 2010: 7).

While slow learner is a child whose IQ is low enough to cause considerable difficulty in keeping up in the classroom. Slow learners score between 70 and 90 on IQ test. Less than 70 considered mentally retardation (Eastmead, 2004: 1).

So far, the term of inclusion is defined by including children with special needs in the general classroom with other children. In the Toolkit guidebook, inclusion has a broader meaning. Inclusion means including children with disabilities such as children who have difficulty seeing, hearing, can not walk, slow learner (UNESCO Booklet 1, 2007: 3).

The formal term "social maladjustment" is just known in the world of Special Education (PLB). Social maladjustment term comes from the word "tuna" which means less and "laras" means appropriate. Thus, children Juvenile delinquency means children who behave not appropriate with the environment. His behavior is often contradictory with the norms contained in the community where it is located (Astiti, 2001: 7.27).
The use of the term social maladjustment vary greatly based on the viewpoint of each of the experts who handle it, as well as social workers use the term social maladjustment of children who commit irregularities behavior. Legal experts call with juvenile delinquency. In Government Regulation No. 72 1991 stated that social maladjustment is interference or obstruction or abnormalities of behavior that are less able to adapt well to the family, school and community. Meanwhile the people know more familiar with the term brat. As well as the terms, definitions of social maladjustment also varied. Various definitions were adapted by Lynch and Lewis (1988) as follows (Astati, 2001: 7.27-7.28).

1. Public Law 94-242 (Law on special education in the United States) expressed the understanding social maladjustment with the term emotional disorders, namely emotional distress is a condition that indicates one or more of the following symptoms within a certain period of time with a high degree that influenced learning achievement:
   a. Learning disabilities and can not be connected to the intelligence factors, sensing or health.
   b. The inability to establish a good relationship with friends and teachers.
   c. They do inappropriate behave in normal conditions.
   d. Feeling depressed or unhappy continuously.
   e. Likely to show physical symptoms such as fear of school problems.

2. Kauffman (1977) suggests that people with social maladjustment are children who are chronically and conspicuously interacting with their
environment in a way that a socially unacceptable or personally not fun but still be taught to be socially acceptable and personally enjoyable.

3. Sechmid and Mercer (1981) suggested that the child who categorized to the social maladjustment children is who in conditionaly and continually show heavy level behavioral aberrations that affect the learning process although it has received a service learning and guidance, like other children. The inability to establish good relationships with others and learning disorders are not caused by physical abnormalities, neurological or intelligence.

4. Nelson (1981) suggested that a student's behavior is deviate if:
   
a. Deviate from normal behavior according to their age and sex.
   b. Deviation occurs with high frequency and intensity.
   c. Irregularities lasted in a relatively long time.

From the definition above can be concluded that create definitions or limitations regarding social maladjustment very difficult because these definitions should describe the situation of children clearly. Some components are important to consider are:

1. Irregularities behavior continuously according to prevailing norms, causing learning disabilities and adjustment.

2. The irregularities are still there although it has been received service learning and guidance.
Behavioral disorders will affect to the bad social adjustment and school. Due to bad adjustment then in the study showed the following characteristics (Aistani, 2001: 7.31):

1. The achievement of learning outcomes is far under the average.
2. They often sent to the principal or guidance room for disciplinary action.
3. They often failed to the next grade or even drop out from the school.
4. They often skip from the school.
5. They more often sent to health institutions by reason of ill, and need a break.
6. Family members, especially parents are more often gets calls from health workers or part absenteeism.
7. They more often sent to a counseling clinic.

E. Habituation Method

Habituation is a practical effort in the education and development of children. The results of habituation that conducted by educator is to create a habit for the students. A child who used to practice the values of the Islamic teachings more can be expected in the future and they will become a devout Moslem (Edi Suardi, 2005: 123).

Habituation is one method of very important education, especially for children. The children can obey the rules and get used to the good deeds, in the family, in schools and communities. Good habituation important to the creating character of the child, and will also continue to affect the child until their future.
Habituation can be done to familiarize the behavior, skills, competence, and mindset. Someone who has a particular habit will be able to do it easily because doing something is based on their gladness. Even something that familiarized and eventually became a habit at a young age it is hard to be changed and continues until old age. Then, need a very seriously treatment and self-control to change it.

Habituation given in their early age will bring their interest and habit has become a kind of habit so it becomes an integral part of his personality. Al-Ghazali said:

“Children are a mandate of his parents, his heart is clean is a precious and pure gem, empty of any writing and drawing. Heart was ready to accept any writings and tend to any he wanted. Therefore, if accustomed to doing goodness, then grows over the good so they will happy in the world and the hereafter, and his parents got the reward together (Muhammad Rabbi dan Muhammad Jauhari, 2006: 109).”

Then the habituation method for the improvement and establishment of children's mental should be done early so it will have a major impact on the child's personality when they have grown up. For habituation that has been done since childhood will be attached firmly in memory and becomes a habit that can not be changed easily. Thus, habituation method is very excellent method in order to discipline children in worship.

In Islam, taught three important things that must be considered in carrying out the habituation method in order to reform the personality of the child, namely:
1) Gentle and affectionate is a justification to the children.

2) Keeping a child's character in using wrong punishment.

3) In an effort to reform the character should be done gradually. (Abdul Malik, 2009: 75)

The habituation that can be done is by reorganize gradually. With patience, a gentle attitude and basic compassion, expected little by little the students can implemented and practiced the values so that it becomes a good character in him.

F. Humanistic Theory

According to the humanistic theory shows that individual behavior is determined initially by how they felt themselves and the world around it. In addition, the individual also is not the only result of their environment as has been proposed by behavior theory, but directly from the internal, motivated by a desire for self-actualization or to fulfill their unique potential as human beings.

To explore the principles of humanistic psychology, the following is a view of three founder of the humanistic theory, namely Arthur Combs, Abraham H. Maslow, and Carl R. Rogers (Dwijandono, 2006: 181).

1. Arthur Combs

According to Combs, to determine human behavior, the important is to understand how the world viewed from the used perspective. Some psychologists claim that to change a person's behavior must change the
perception of the individual. By changing the perception, it will be able to influence the person's behavior.

2. Abraham H. Maslow

According to Maslow, humans have always ridden by the hierarchy of life which is very difficult to resist. Individual behavior is strongly influenced by the hierarchy of life. The poor by the rich will have a different behavior because of the need to act different behavior. The poor man directs his behavior more likely to meet the basic necessities of life such as food, drink, shelter, clothing, and others. While the rich will have different behavior, because they have different needs.

3. Carl R. Rogers

According to Rogers, education should teach people to humanize others and himself. Roger has ideas that are very influential in the world of education and its application.

The researcher will use humanistic perspective as a theoretical framework integrated with Islamic teachings. Every man (including every students with special needs) has positive potentially and urge to become a flourished person as long as the environment and significant others around the students give chance to show the potentialities; if a man did something wrong because there’s no chance to do good things.
This is accordance with Salamanca Statement that “every child has unique characteristic, interest, abilities and learning needs” (Suyanto & Mudjito, 2012: 33).

G. Previous Research

Researcher uses some previous research overview toward other thesis to be based as consideration for her own research. In this point, researcher attempts to explain the discussion from those previous researchers. Here are some related researcher which researcher takes as follows:

First came from Nurul Fitriyah (students of Islamic Education Department of UIN Maulana Malik Ibrahim Malang) with her thesis in 2005 entitled “Penanaman Nilai-nilai Agama Pada Siswa Bustanul Athfal Restu Malang”. In that study describes the use of exemplary methods and penalties in cultivate the religious values and the results of the cultivation of those values is the students are encouraged to always follow the kindness which exemplified by his teacher, and if they break the rules they will be directly punished. All of that is inseparable from the inhibiting and supporting factors, among others, the children will follow the teachers because they feel forced, so the cultivation of religious values by example less effective.

The next related research was conducted by Rumi Siswanti under the title “Internalisasi Nilai-nilai Agama Pada Mata Pelajaran Umum di SMP Negeri 2 Pongkok Blitar”. This thesis was written in 2006. In that research explain that the Islamic values of the Islamic religion subject internalized through the delivery of
other subjects both in the classroom and outside the classroom by connecting between the materials submitted with the Islamic values, and the cooperation between the Islamic religion subject and the general teachers to always convey the values of the Islamic religion in any school activity.

The third research came from Afidz Nurrohman entitled “Internalisasi Nilai-nilai Islam di SD Muhammadiyah Demangan Yogyakarta (A Case Study of the Internalization of the Values in SD Muhammadiyah Demangan)”. This thesis written by a student of Islamic Education Department of UIN Sunan Kalijaga Yogyakarta in 2008, describes the process and the results of the internalization of Islamic values. In the process, the internalization is already performing well and appropriate with the stages of internalization. In this thesis said that the results have been good, but not maximized. The results can be seen from the improvement of the quality which experienced by the students both in terms of knowledge and attitudes.

The last research reviewed by researcher has title “Internalisasi Nilai-Nilai Agama Islam Melalui Metode Pembiasaan dalam Pembinaan Mental Anak di Panti Aduhan Muhammadiyah Wates Kulon Progo”. The research was done by Sabilla Rosydi a student of Islamic Department of UIN Sunan Kalijaga Yogyakarta. She was graduated in 2013. The results of the research explain that the internalization of the Islamic religion values through habituation method in mental development is very influential in changing children's behavior.
The difference of this research with the research on thesis previously was in the process of internalizing the Islamic values using habituation method to the students in inclusive school and in the case investigated.
CHAPTER III
RESEARCH REPORT

A. Overview of the Junior High Government School 7 Salatiga

1. Geographical Location of the Junior High Government School 7 Salatiga

Junior High Government School 7 Salatiga is one of the state junior high school built on the 12.780 m² land areas in Salatiga more specific in Setiaki Road No. 15, Dukuh, Sub-district of Sidomukti, Salatiga, Central Java, Indonesia, code pos 50722. The distance of The Junior High Government School 7 Salatiga from downtown Salatiga is for about 3 km, while distance from the Sidomukti district is approximately 1 km only (The Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

2. History of the State Junior High Government School 7 Salatiga

The Junior High Government School 7 Salatiga was established in 1987, more specific on June 27, 1987. Starting from 1987 until now, the principals of Junior High Government School 7 Salatiga have been replaced seven times, they are Mrs. Sartijah, Mr. Supii Darmo Siswoyo, Mr. Chaerul Saleh, BA., Mr. Drs. Siswanto, Mr. Drs. Tri Purnama Adi Putranta, Mr. Edi Waspodo, S. Pd., and now the principal of Junior High Government School 7 Salatiga is Mrs. Dra. Anna Maria Andharini, M. Pd. In 1998, the name of
Junior High Government School 7 Salatiga was changed from SMP to SLTP. Then, in 2004 the name of SLTP 7 was changed to be SMP 7 again.

Since 2007, The Junior High Government School 7 Salatiga has been accredited A. In previous The Junior High Government School 7 Salatiga accredited B. In 2012, The Junior High Government School 7 Salatiga re-accredited A with the score 84.00. In 2011, The Junior High Government School 7 Salatiga has been appointed by the Government of Department of Education Youth and Sports of Salatiga to become the Inclusive School. And now the Junior High Government School 7 Salatiga has 447 students, 24 classes, 47 teachers and 35 subjects. (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

3. Vision of The Junior High Government School 7 Salatiga

The Junior High Government School 7 Salatiga vision for the future is to realize a pious, polite, noble, achievement, confidence, intelligent, science and technology insightful person and beautiful environment. This vision resume in the word SIAP, which is Polite (Santun), Faith (Iman), Beautiful (Asri), Achievement (Berprestasi). SIAP underlying the attitude of every school community in carrying out their duties and obligations politely in the beautiful environment, based on Faith and Piety to the Almighty. In addition, SIAP means all Academicians of Junior High Government School 7 Salatiga have to make changes and achievement based on the strength of his own self embodies, to make the better, more profoundly and more superior school in
the future (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

The elaboration of The Junior High Government School 7 Salatiga visions are as follows:

a. The realization of effective and efficient learning activities (KBM).

b. The realization of academic and non-academic achievement.

c. Realization of appreciation, practice and faith through religious activities in schools in accordance with their respective religions.

d. The realization of a family and the unity atmosphere of the school community by hone, mercy, and parenting principles.

e. The realization of the nationalism.

f. The realization of Wiyata Mandala and 7K (Keamanan/Kenyamanan, Kekeluargaan, Kedisiplinan, Kerindangan, Kebersihan, Keindahan, Ketertiban) in the beautiful and educative school.

g. The realization of the pattern of transparent, objective, and accountable school management.

h. The realization of manners, politeness, for the school community.

i. The realization of superior alternative school for the community.

j. The realization of better school services in order to improve the image of the school for public interest (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).
4. Mission of Junior High Government School 7 Salatiga

The principal mission of the Junior High Government School 7 Salatiga is to realize a quality and quantity of learning achievement, infrastructure and good service to the users of educational services. And in the realization of Junior High Government School 7 Salatiga conducts the mission as follows:

a. Implementing effective, applicable and acceleration learning programs.

b. Creating a discipline culture in learning activities.

c. Implementing an intensive, applicable and acceleration learning strategy.

d. Showing up the potential or the talents of students with various appreciation activities.

e. Implementing the right and consequent worship activities in appropriate with the respective religious.

f. Implementing various organization programs and the students’ cadre formation to defend the country.

g. Accustoming the polite culture, language and speech for all citizens of the school.

h. Establishing friendly relationship among internal school community.

i. Realize the beautiful, convenient and fun school physical environment.

j. Accustoming transparent, objective and accountable school management.
k. Realize the increasing of National Examination achievement and School Examination Achievement significantly, based on GSA (Gain Score Achievement).

l. Implementing the sympathy teachers and students programs for the polite school community.

m. Establishing elegant and friendly public communication through various competition activities (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

5. **Intensive Program**

The intensive program in The Junior High Government School 7 Salatiga, consists of the academic and non-academic intensive programs.

a. **Academic Intensive Program**

The intensive programs that belong to the academic intensive programs are program that can support student achievement directly, such as curriculum, extracurricular activities, and co curricular activity. Those intensive academic programs in detail as follows:

1) **Curriculum**

a) Successful learning based curriculum and most up to date curriculum.

b) Successful Gain Score Achievement (GSA) of National Exam every year significantly.

c) Successful Just In Time and Just On Time learning activity
d) Successful enhancement of students learning absorption.

e) Successful teaching learning method.

f) Successful problem solving strategy and learning difficulties diagnosis (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

2) Extracurricular Activities

There are many extracurricular activities that can support student achievement. Those extracurricular activities are students scientific group, scout, students life skill, basket ball, athletic, faith and pious activity, group band and solo vocal, volley ball, and soccer/foot ball (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).

3) Co-curricular Activities

There are three co-curricular activities in The Junior High Government School 7 Salatiga. Those are successful independent assignment, successful academic writing, and successful life skill.

b. Non-academic Intensive Program

There are some non-academic intensive programs in The Junior High Government School 7 Salatiga, those are Successful competition, Successful manners, Successful students’ organization and leadership (Archive of Office Administration Staff of The Junior High Government School 7 Salatiga).
CHAPTER IV
DATA ANALYSIS

In order to test the validity of the data and to avoid misunderstandings in the interpretation of research results on internalization of Islamic values in the inclusive school, namely in the class VII C and VII D of the Junior High Government School 7 Salatiga, the researcher interviewed several sources relating to this research. Then the interview results are matched with other data sources, those are observation results during learning process, and documentation studies of internalization of Islamic values report.

A. Profile of Inclusive Education in Junior High Government School 7 Salatiga

1. History of the Implementation of Inclusive Education

In 2011, the Junior High School 7 Salatiga appointed to the inclusive school because their children mostly have a special habits different with another normal students and they long in accepting everything. In addition, it is also a low intellectual ability.

*Karena anak-anaknya kebanyakan mempunyai kebiasaan-kebiasaan yang agak lain juga susah diatur dan lama dalam menerima segala sesuatu, di samping itu juga kemampuan intelektualnya yang rendah. (Because most of children have rather different habits, unruly and long in accepting everything. In addition, they also have low intellectual ability.)* (Sp2, XIV: 36-48)
In the Policy and Organization of Salamanca Statement written,

“(18) Educational policies at all levels, from the national to the local, should stipulate that a child with disability should attend the neighborhood school that is, the school that would be attended if the child did not have a ability. Exceptions to this rule should be considered on a case-by-case basis where only education in a special school or establishment can be shown to meet the needs of the individual child” (Salamanca, 1994: 17).

It is clearer by the Regulation of National Education Ministry No. 7 Year 2009 on Inclusive Education Article 4, paragraph 1:

District/city government appoint at least one (1) elementary school, and one (1) secondary schools in every district and one (1) unit of secondary education for inclusive education obliged to accept students as referred to in article 3 paragraph (1).

Based on the data above, the government has the right to appoint the Junior High School 7 Salatiga as one of the inclusive school pioneers in junior high school level.

2. Special Teacher

Usually, there are two teachers in every inclusive class. One of them is regular classroom teacher and another is special teacher. Both of them collaborate to make conducive learning in inclusive class. But if the school is truly inclusive and just not over seat in the classroom, then the classroom teacher directly interacts with students with disabilities (Boyle & Scanlon, 2010: 6).
In the General Procedure of Inclusive Education Implementation written that, one of the criteria of inclusive school is the existence of special teacher or special education need teacher as the permanent teacher in school as well as auxiliary teacher from the government (Depdiknas, 2007: 29).

While in the School Factors of Salamanca Statement written,

For children with special needs a continuum of support should be provided, ranging from minimal help in regular classrooms to additional learning support programmes within the school and extending, where necessary, to the provision of assistance from specialist teacher and external support staff (Salamanca Statement, 1994: 23)

Dealing with the existence of special teacher in the Junior High School 7 Salatiga, Mrs. Supadmi says:

_Gak ada mbak, soalnya saya kira juga anak-anaknya masih dalam lingkup tunalaras dan slow learner saja, jadi masih bisa ditangani oleh guru-guru biasa. (There isn’t, because I guess the children still limited in categorized social maladjustment and slow learner, so we still can handle them.) (Sp2, XVII: 154-163)._

It is in line with the result of documentation study on the archive of office administration staff about the Number of Teachers and Staffs (Table 4.1)

<table>
<thead>
<tr>
<th>No.</th>
<th>Teacher / Staff</th>
<th>Gender</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
</tbody>
</table>

**Table 4.1**

_List of Teacher and Staff_
Those table shows that there is no special teachers who help regular teacher in teaching material for disable children in the Junior High School 7 Salatiga.

Based on the data above, it can be concluded that the implementation of inclusive education in the Junior High School Salatiga not in accordance with the theory of implementation of inclusive education since they do not have special teacher.

3. **Input of Students**

   In the Guideline for Action at The National Level of Salamanca Statement written,

   “(20) They have the same rights as other in the community to the achievement of maximum independence as adults and should be educated to the best of their potential towards that end (Salamanca Statement, 1994:18).”

   While in the General Procedure of Inclusive Education Implementation written that inclusive education targets are all learners in regular schools. Not only for the children with special needs, but also those
belonging to ‘normal’ children. All of them must understand and accept diversity and individual differences (Suyanto & Mudjito, 2012: 40).

Schools that implement inclusive education has different learners with other school in general the diffable children that stay close to the school are to be prioritized as inclusive students in that inclusive school (Ilahi, 2013: 27). Students who have a disorder such us as learners with special talents also require any special education, namely students with extraordinary intelligence, extraordinary creativity, exceptional talent, and a combination of many types above. Based on the terms of intelligence, then the students who need special education can be grouped into three, namely below normal intelligence, normal, and above normal (Ilahi, 2003: 183).

Table 4.2
The Number of Students Class VII C and VII D Academic Year 2014/2015 Based on Age

<table>
<thead>
<tr>
<th>Class</th>
<th>Total</th>
<th>Students Ages</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>&gt;13</td>
</tr>
<tr>
<td>VII C</td>
<td>14</td>
<td>15</td>
<td>14</td>
</tr>
<tr>
<td>VII D</td>
<td>14</td>
<td>14</td>
<td>18</td>
</tr>
</tbody>
</table>

(Source: Archive of Homeroom Teacher of Class VII C and VII D)

Based on the documentation study on the archive of homeroom teacher about the number of the students based on the age (Table 4.1), there are 7 students who are 14 years old (3 students from class VII C and 4
students from class VII D), and 2 students who are 15 years old. Generally, the ages of VII grade students in Indonesia are 12 or 13 years old. It means, that 16.36% students in the Junior High School 7 Salatiga are older than usual. In addition, students who enroll in the Junior High School 7 Salatiga, are they who did not accepted in some favorite school.

It is in line with Mrs. Supadmi,

Namanya juga anak-anak lemparan yang tidak diterima di sekolah-sekolah lain mbak (That they are, the children who not acceptable in other schools.) (Sp2, XVI-XVII: 139-146).

In terms of inputs, Junior High School 7 Salatiga has implemented the concept of inclusive education by providing opportunities for students in danger of dropping school because they do not perform well.

4. Religion of the Students

In the General Procedure of Inclusive Education Implementation written, friendly inclusive education must be understood as a way to ensure all children to receive qualified maintenance and education, in the communities as part of the development programs for early childhood, preschool, primary and secondary education, especially those who are currently this still has not been given the opportunity to acquire education at public school (Depdiknas, 2007: 14).

In addition, in the Introduction of Salamanca Statement,
Schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions. This should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities and children from other disadvantaged or marginalized areas or groups (Salamanca Statement, 1994: 6).
Broader than that, inclusion also means involving all students without exception, such as:

a. Children who use the native language, and different minority language with the language of instruction used in the classroom.

b. Children are at risk of dropping out of school due to victims disasters, conflict, problems in the socio-economic, remote areas, or do not have a good achievement.

c. Children from different caste or denominations (UNESCO Booklet 1, 2004: 4).

<table>
<thead>
<tr>
<th>Class</th>
<th>Total</th>
<th>Students Religion</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>Islam</td>
</tr>
<tr>
<td>VII C</td>
<td>13</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>VII D</td>
<td>14</td>
<td>13</td>
<td>25</td>
</tr>
</tbody>
</table>

(Source: Archive of Homeroom Teacher of Class VII C and VII D)

Based on documentation study on archive of homeroom teacher about The Number of Students Class VII C and VII D Academic year 2014/2015 Based on Religion (Table 4.2), there are 24 Islamic students from class VII C and 25 students from class VII D.
The Junior High School 7 Salatiga has implemented the theory of Inclusion education implementation by giving the educational access to the students with the different religion.

5. **Category of Special Needs Students**

After Junior High School 7 Salatiga set as Inclusive Pioneer School, the Junior High School 7 Salatiga concerns more to the social maladjustment students and slow learner, without rejecting students who have other types of disabilities who want to involve learning activities in the Junior High School 7 Salatiga.

*Kayaknya gak ada mbak, cuma tunalaras sama slow learner aja. Dulu ada yang bermasalah sama matanya, kalau baca itu harus deket banget padahal sudah pakai kacamata, tapi sekarang udah keluar.* (I think there isn’t, only social maladjustment and slow learner. Ever there is a student who has problem with her eyes, she have to read with very near even she has uses glasses, but now she has moves to another school.) (Sp2, XVI: 103-117).

The determination of students to the social maladjustment students and slow learner category in the Junior High School 7 Salatiga is from observation of the teacher in the daily learning process. From the teachers observation to the students who have difficulty in understanding the lessons and their attitudes are not in accordance with the norms and rules can be identified that type of special needs children in the Junior High School 7 Salatiga is social maladjustment and a slow learner.
B. Internalization of Islamic Values in Junior High Government School 7 Salatiga

1. The Process of Internalization of Islamic Values in the Junior High Government School 7 Salatiga

Character Education or we can call moral education is very important in children education. Not only as a national goal, a good character is one of goal of Islamic teaching and learning. The materials of moral education are contained in the Islamic values.

In Islamic education contained a lot of Islamic values, such as the values of faith, the religious values and moral values of course. Whether morals to God, to man and the universe.

There are so many God rules in Islamic religious values which among others include: the rules governing human relationships with God, man's relationship to another man, and man's relationship with the nature overall (Toto Suryana, 1996: 148-150)

There are some Islamic religious values internalized in the Junior High School 7 Salatiga, whether the values exist in the teaching materials or not, some of them are the values of faith, religious values, and moral values. The values of faith belief that exist in the material subject are faith in God and faith in God’s Angels. Then the value of worship is with habituation afternoon prayers in congregation in turn and moral values including courtesy, respect to the older, and fond of charity.
These values internalized through habituation method that surely needs a long process. With conditions as an inclusive schools certainly the Junior High School 7 Salatiga has various types and characteristics of children which will affect the success rate of internalization of Islamic values with this method.

It is in line with Mr. Dimyathi,

*Kalo ditanya berhasil apa tidak kan kita belum tau ya mbak soalnya masih kelas VII, tapi secara umum itu ada hasilnya. Jadi ya untuk hasil sekarang ini sudah lumayan bagus. Apalagi anak-anaknya itu macem-macem. Ada yang kadang baik kadang tidak, jadi belum konsisten. Tapi kita tetep membiasakan agar nanti setelah terbiasa akan jadi karakter mereka.* (If asked the succeeded we do not know yet, because they are still in VII grade, but in general there is a result. So for the results, now it's been good enough. Moreover, the children were mixed. There are sometimes good sometimes not, so it has not been consistent. But we are still getting used until be a good habit and be their character.) (Dm1, XIX-XX: 735-758).

The habituation process was carried out because of concerns about declining noble values that affect the morals of students. Modern era and, sophisticated technology are become the main cause of the erosion oriental values that the values are accordance with the teachings of Islam.

It is in line with Mr. Dimyathi,

*Seperti pergeseran nilai budi, pekerti nilai luahir bangsa kita, nilai-nilai timur itu mulai goyah. Kalau dulu itu anak-anak tahu bapak ibu guru itu rawuh itu langsung berebut membawakan tasnya, dulu jaman Pak Dim masih sekolah itu baw sepeda itu rebutan bawakke sepedane, kalo sekarang itu cuek, bahkan berjalan mendahului di depan bapak ibu guru itu anak sekarang sudah biasa tanpa peduli*
permisi atau apa amit-amit itu enggak, (because the changed of character values, the changed of nation noble values
...and the oriental values that began to falter. In the past when the teacher comes to the school the students scramble to bring her/his bag, yesterday when Mr. Dim’s era we scramble to brought the bicycle, but now they being ignorant, moreover now when they walk ahead or walk in front of their teacher they do without permission and they look so indifferent,) (Dm1, VII-VIII: 259-298)

The process internalization of Islamic values in the Junior High School 7 Salatiga take place inside and outside the classroom. The internalization of values starts from the beginning they enter to the school areas. The first is about discipline. The Junior High School 7 Salatiga applied the rule if the students come late, the gates will be closed. Additionally when entering the school area the students should be in a presentable condition, for example they must tidy in dress and appearance.

It is in line with Mrs. Supadmi,

*Iya mbak disini itu diterapkan system penutupan gerbang. Jadi yang telat ya gak bisa masuk. Biasanya itu ada guru yang menunggu, nah yang telat itu nanti dipanggil ke BK dan dapat hukuman atau disuruh bersih-bersih. Bajunya juga harus rapi* (In this school applied a system close the gate. So the students who come late can not enter to the school area. Usually there are some teachers who are waiting, and who was come late will be called up to BK and get punishment or ordered to clean up. The student clothes also should be neat.) (Sp2, XVII: 169-186).

There is a phenomenon when the researchers conducted the observations, when the children will enter the school gate they stop and pull their socks that before they fold into their shoes so the socks look short and the logo can’t be seen. And when asked "*dek ngapain?*" They reply "*hehe nanti dimarahin trs disuruh nyopot mbak kalo gak dinaikkan*". This suggests
the existence of habituation values of discipline were applied in Junior High School N 7 Salatiga.

After they enter the gate there are some teachers who have been waiting for students. Besides to getting used to kiss the hands of the teacher, there seen the emergence of familiarity between teacher and students. The students who do not know their teacher because the teacher do not teach them in the class eventually becomes familiar and greet each other when they meet. So in habituation "salaman" will be embedded some high moral values, namely discipline, orderly, friendly and respectful to the older ones. Besides it is good for the student, that activity is also good for teachers, because to be friendly is should not apply only to the older, but to the younger ones was also so.

Then internalization is done in the classroom. Before the first lesson begins, the children accustomed to clean their class first. Because besides the cleanliness is part of faith, the clean class also helps children feel comfortable during the lesson. This activity takes approximately 10-15 minutes. Then before the Islamic religion lesson begins because in class VII D is the first time, the children lined up in advance at the front of the class and then shook the hands with the teacher and enter to the class.
After in the classroom, teachers give the greeting to the students and then call the students one by one. After that the students pray by reading *Asmaul Husna*. This is one way’s teachers in introducing the names of God to students like the material lesson that explain one of values of the Aqeedah is faith in God Almighty. Besides to introducing the knowledge of Islam, reading *asmaul husna* has another purpose, which is to familiarize the children to pray solemnly. In Islam teaches that prayer is something serious and humility, so it should not be done in a way that is not humility. And in the Qur'an verse 180 of *Surah Al Araf* also explained that is very advisable to pray by reading *Asmaul Husna*.

It is in line with Mr. Dimyathi,

*Sedikit banyak kekhusyuan dalam berdo’a itu terlihat mbak, lebih khidmat lah. Kan kalo berdo’a biasa itu pada sering celekekan, kalo baca asmaul husna mau gak mau kan harus dengan benar-benar memperhatikan dan sungguh-sungguh. Juga do’a itu jadi gak terburu-buru. (More or less in praying they look more humility. Usually when the students pray, they often pray with joking, so with reading asmaul husna perforce they must pay attention and serious. And the pray is not be hurried.) (Dm1, XV: 558-576).

After that, students are taught to love charity by way of routine *infaq* when Islamic studies. Donated an unspecified amount, and are not required to fill out. But can be seen when the researchers conducted observations, that *infaq* was already running well and the students with their self-awareness set aside their allowances for *infaq*. This activity aims to make the children
accustomed to charity and when they see other people get trouble they will help with a light hand.
It is in line with Mr. Dimyathi,

Ya tentunya tujuannya kesana, agar mereka terbiasa menyisihkan uang sakunya untuk disumbangkan untuk kepentingan orang lain. Nah itu biasanya untuk membantu kegiatan ibadah dan untuk kegiatan keagamaan yang lain. Nah setiap pelajaran yang agama itu kegiatan infaq itu berjalan dengan cara muter seperti itu. (Of course it is being the purpose, so they are get used to set aside their pocket money to be donated for the sake another person. And usually the money is used for the benefit of religious activities. Every Islamic Education lesson infaq activity runs by turning way.) (Dm1, XI-XII: 416-433).

During the learning process there are a lot of habituation of Islamic values are applied, among them are the discipline and responsibility. Discipline is internalized along with reading asmaul husna, children are required to bring the sheet of Asmaul Husna.

Furthermore is habituation of responsibility. The children will be given a punishment when they don’t do their homework, like standing in front of the class. This was done to foster a sense of responsibility towards jobs and tasks that have been given to him and they do not make the same mistake.

Punishment in the classroom is intended that punishment does not interfere with the students' learning process. If the students are punished out of the class then students will not be able to follow the lessons and will be missed.

It is in line with Mr. Dimyathi,
Ya biar anak tidak nyepelekke. Jadi mereka jadi tanggungjawab pastinya mbak Ratih. Jadi mereka itu dihukum kalo dikasih PR tidak dikerjakan, kan itu tandanya mereka tidak tanggungjawab. Saya hukum itu biar mereka tidak melakukan kesalahan yang sama. Nah kenapa kok disetrap di dalam kelas, jadi biar tidak mengganggu kegiatan belajar mengajar sehingga mereka tetap bisa medapatkan pelajaran. Kalo di keluarkan dari dalam kelas kan nanti mereka ketinggalan pelajaran mbak Ratih. (Make the child does not doing arbitrarily. So they become the responsibility child. So they were punished if they given homework and they do not done well, because it means that they are not responsible. I give punishment so they do not make the same mistake. Why punished by stand up in the classroom? This is in order to do not disturb the teaching and learning activities so they can still obtain the lessons. If they out from the classroom they will missed a lesson.) (Dm1, XIII: 467-499).

In addition there is habituation of dhuhur prayer in congregation that also applied to ensure that children were accustomed to take time for prayer even in busy condition. At first the children so hard to told but after they get used a long time they have been so easy.

2. Result Comparison between VII C and VII D

The observation results from the researcher told that the internalization of Islamic values in class VII D is more successful than class VII C. Although equally provide the results but with the different rates. The self-awareness of class VII D is higher than class VII C. It is because in class VII C the students are more varied. In class VII D only seen a few students who are categorized to social maladjustment, most of them are slow learner. But in class VII C the students who are categorized to social maladjustment is more than class VII D.
From all the habituation process like habituation of discipline and responsibility class VII D is more grown than class VII C. They brought the book and *asmaul husna* sheet and they do the assignment. The class is easier to be regulated and calmer. Their attitudes to their teachers are more respectful. It is because the students who categorized to the special need in class VII D are less than class VII C.

During the observation in class VII C every time the teacher gives the task certainly there are some students complain and ask for the waivers. Different from class VII D they are quieter and do the tasks assigned to them. When the observation in class VII D there were two students be punished by standing in front of the class for not doing their jobs. When the researcher ask to one of the students “are he often get punishment from the teacher?” the students answered “yes, he often get punishment from the teacher”. This is done to train their discipline and foster a sense of responsibility in students.

*Ada mbak. Kelas VII C itu lebih susah. Anaknya itu lebih bermacam-macam. Ada satu yang suka bolos, ada satu yang ngeyelan sekali mbak Ratih, ada satu yang suka berkelahi, ada juga yang suka jahil sama temennya, lebih susah lah dikasih tahu, jadi harus lebih sabar.* (Class VII C is more difficult. The students more various. There is who many times skip from the school, contrary, fight, cruel with their friends, the essence is class VII C is more difficult so must be more patient.) (Dm1, XXI: 784-800).
But according to the Islamic Education teacher the condition now, even the changes are slowly, after they get the habituation is better than before they get.
3. Prohibiting Factors of Internalization of Islamic Values in the Junior High School 7 Salatiga

a. Students Characteristic

1) Social Maladjustment

In the internalization process of the Islamic values through habituation method to the children who are categorized of social maladjustment more difficult to accept the values that applied in habituation. The changes are also slower than the normal children.

Karena anak-anaknya kebanyakan mempunyai kebiasaan-kebiasaan yang agak lain juga susah diatur dan lama dalam menerima segala sesuatu. di samping itu juga kemampuan intelektunya yang rendah. (Because most of children have rather different habits, unruly and long in accepting everything. In addition, they also have low intellectual ability.) (Sp2, XIV: 36-48).

The students who are categorized to the social maladjustment students are more difficult to be regulated, for the example they often deny the teacher and do not do their task well. Their behavior also often deviated from the regulation.

Sechmid and Mercer (1981) suggested that the child who categorized to the social maladjustment children is who in conditionally and continually show heavy level behavioral aberrations that affect the learning process although it has received a service learning and guidance, like other children. The inability to establish good relationships with others and learning disorders are not caused by physical abnormalities, neurological or intelligence. (Astati, 2001: 7.28)
Astati said that the children who categorized to the social maladjustment children have learning disabilities but that cannot be connected to the intelligent factors (Astati, 2001: 7.28).

From the data above the researcher conclude that the children who categorized to the social maladjustment students seen as a trouble maker and affect to the result of the habituation process.

2) Slow Learner

In the learning activities, students who are categorized as a slow learner are more difficult to receive the learning that given to them. So the result of habituation method to the slow learner is lower than the result from the normal students. For the example when process habituation of discipline, the teacher must be more patient and tolerant to teach them.

Setahu saya ya yang pasti itu lebih pada intelektual/IQ/tingkat kecerdasan anak, emm slow learner mbak. anak yang susah menerima pelajaran. (As I know they are more categorized to slow learner, students who difficult to recognize the lessons.) (Dm1, IV: 127-135).

Based on those data, the researcher conclude that the Islamic education teacher still look at the impairment of disable children rather than their potential. And this data told that slow learner are be one of
prohibiting factors that influenced to the result of the internalization of Islamic values trough habituation method.
b. School Factors

Besides inhibiting factor located in the children but also located in some school factors like school culture. According to Kotter and Heskett (1992: 3-4) write that culture is “the qualities of any specific human group that are passed from one generation to the next. Kotter and Heskett also extract the meaning of culture from American Heritage Dictionary, “the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other product of human work and thought characteristics of a community or population” (Musfah, 2015: 1). Deal and Peterson (1990: 4) interpret school culture as “Deep patterns of values, beliefs, and traditions that have formed over the course of the school’s history” (Musfah, 2015: 2).

Luthan (1981: 563) states the culture characteristics of the organization includes the rules of behavior that must be fulfilled, norms, dominant values, philosophy, rules, and organization climate. Thus, it can be understood that the culture can be observed, analyzed, studied and developed for the benefit of an organization's progress through the various manifestations of culture and the elements contained therein (Musfah, 2015: 5).
The schools should internalize primary values to the students early, so later they are able to practice the core values in real life in the community whatever their profession. And the teachers who want to create a friendly culture, manners, and pious students should give a good example in the implementation. Not only the teacher, but all the stakeholder in the school. In Arabic poetry mentioned, "The act of one man in front of a thousand people is better than a thousand people’s words in front of one person (Fi’lū rajulin fī alfi rajulin khairun min qauli alfi rajulin fī rajulin) (Musfah, 2015: 3).

The lack of strict rules and good management to regulate an activity can lead to undisciplined the course of these activities. For the example during habituation of afternoon prayers in congregation at the Junior High School 7 Salatiga that had been scheduled. Actually there are some teachers scheduled on duty to supervising the students, but they did not go as expected. There are only one or two teachers who adhere to the schedule that already exists. Most of them are ignore and handed it to Islamic Education teachers that only there are two in the Junior High School 7 Salatiga.

Jadi hambatannya itu bukan hanya dari siswa tapi juga kurangnya partisipasi dari guru-guru lain. Jadi seperti terlihat kalo mendidik karakter anak itu cuma tugas guru-guru PAI (So the obstacle not only from the students but also from the other
teachers. It seems that character education is only Islamic Education teacher’s job.) (Dm1, XVIII-XIX: 685-754).

The teachers think that moral education is only the responsibility of the Islamic education teachers, so the internalization of Islamic values is only done by Islamic education teacher.
4. The Solution of the Problem while the Internalization Process

So far the solution that implemented by teachers is try and try again. They believe that with patience will produce the better results.

*Kami coba dan coba lagi. Itulah kenapa saya menerapkan metode pembiasaan, agar anak itu terbiasa.* (We try and try again. It is why I applied the habituation method, so the children become accustomed.) (Dm1, XIX: 713-719).

The habituation that can be done is by reorganize gradually. With patience, a gentle attitude and basic compassion, expected little by little the students can implemented and practiced the values so that it becomes a good character in him.

In Islam, taught three important things that must be considered in carrying out the habituation method in order to reform the personality of the child, namely: 1) Gentle and affectionate is a justification to the children 2) Keeping a child's character in using wrong punishment 3) In an effort to reform the character should be done gradually. (Malik, 2009: 75)

So the researcher thinks that the solution more or less is right, because with the way try and try again step by step the students will change their attitude and behavior gradually.
A. Conclusion

After the researcher explained the problem issues and the discussion detailed, the researcher conclude that in some aspects.

1.a The process of internalization of the Islamic values through habituation method in the Junior High School 7 Salatiga consists of several values, including the internalization of manners values, discipline, pious, responsibility, love charity, and respect for older people, especially to the teachers.

1.b There are some prohibiting factors inhibit the results of the internalization process, namely the students characteristic that include into category social maladjustment students and slow learner. Other than that prohibiting factors also come from some school factors like school culture, the lack of strict rules, good management and lack of support from other teachers and the entire school elements.

2.a The results of the internalization process indicate a change of student’s attitude and behavior of class VII C and VII D. Although in different proportions, but habituation process is successful. The result from class VII D is better than class VII C.
2.b The solution applied by the teacher when the result has not been satisfactory is try and try again. The teachers believe the habituation method will become student habit and making student character.

B. Suggestion

Based on research results and conclusions above, can be submitted some suggestions as follows.

1. Internalization of Islamic values in the Junior High School 7 Salatiga is quite good, but there are some things need to be improved, for example for Islamic education teachers also should give motivation to the students so the students are motivated to do good things as expected.

2. In addition to apply the solution to try and try again, Islamic education teachers should be give more attention to the children who categorized to special needs students, in order to determine what action should be taken, because that's where the difference between inclusion school with other public schools.

3. Not only the Islamic Education Teacher but also all teachers and the rest of stakeholders should be participates in positive activities, do not just rely on Islamic education teachers. In addition, because they were only two people in the school, the variety students need support from all elements of school to be a better person.
4. The need of strict regulation and good management that regulates all activities, such as the affirmation of teachers schedule in guarding the students in doing habituation dhuhur congregation in the school, so everything will run as expected.
BIBLIOGRAPHY


