Internalization of Religion-Based Character Values Through School Culture at *Madrasah Aliyah Negeri* of South Bengkulu

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ARTICLE INFO	ABSTRACT
	The purpose of this study is to analyze efforts of cultivation of religious values through school culture at the *Madrasah Aliyah Negeri* (MAN) of South Bengkulu, describe the support of school culture for disseminating religious values at the MAN of South Bengkulu and identify the factors that influence the application of religion-based character values through school culture at MAN of South Bengkulu. This study uses descriptive qualitative research. The Madrasah head, student advisers, teachers, and students of MAN South Bengkulu provide the most information. This research uses interviews, observations, and documentation. Results of this study: Providing literacy to Islamic religious values, conducting value transactions, and internalising values like worship, discipline, honesty, obedience to rules, responsibility, motivation, keeping the environment clean, tolerance, democracy, togetherness, and caring for others through academic and social culture are examples of value transformation. Second, support a school culture that promotes religious-based character values like praying and trying well, being polite and kind, respecting others, honest in learning, diligent, disciplined, following school rules and teacher rules, self-motivated, and responsible. Third, teachers' active participation in school programmes, competence in their fields, trained teachers and staff with undergraduate to doctoral education, dormitory buildings, etc., influence religious character values in school culture at MAN South Bengkulu. *This is an open access article under the CC BY-NC-SA license.*

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1.   INTRODUCTION

Education is an interesting topic of conversation because it has two sides that steal the show. One is the external side of human beings who are trained both individually and communally to acquire knowledge. The other side is the potential wealth of elements in humans, beneficial to themselves and many people. The purpose of education is to develop this potential so that education becomes a process of potential development (Tsoraya et al., 2022). This objective is realized in the process of developing

human potential, in order to have social skills and individual development, so that it has a relationship between a person and the surrounding community and cultural environment (Idris, 2015). Therefore, education and culture become a unity that supports the achievement of educational goals, which are sense, passion, and work. The challenge to achieving these educational goals is cultural differences. Education is a fundamental and strategic effort to prepare quality human resources. Its scope is the reality of life and human life through life as individuals, groups, communities and nations (Falten & Lambert, 2020).

Philosophically, as stated by Fauzy Al-Najjar, education will not grow, develop or be consistent in the field of progress until it is grounded in philosophical thinking, which in today's science and technology world always involves innovation and creativity competition (Aziz, 2016). A philosophy of education should therefore provide guidance to people working in education. In addition, it can avoid frustration and find quick solutions in solving educational problems. The role of religion becomes very important when it is associated with efforts to fulfill human life in such a way that religion and culture do not contradict each other, but have a relationship that influences and affects each other (Mubit, 2016).With the potential given by Allah SWT, humans can learn and develop science and technology for the benefit of mankind. Allah SWT says in Al-Qur'an-Nahl verse 78 which means that Allah SWT takes us out of our mother's stomach in a state of not knowing anything, and Allah gives us hearing, sight and heart, so that you are grateful (Said & Fadli, 2016). The verse explains that newborn humans do not know anything, so the potential of hearing, sight and the human heart is a perfection given by Allah SWT, allowing people to acquire and develop knowledge to fulfill their role as caliphs on earth (Amarodin, 2021; Yusoff, 2022).

In this case, Rusilowati & Wahyudi (2020) emphasizes that education is not only focused on teaching, the implementation of knowledge transfer from teachers to students, but in a broader context there are aspects of the formation of students' awareness and personality. Therefore, the religious and cultural values of the youth can continue to be promoted in the younger generation. Character education is a solution that offers early awareness of the life of the nation. The purpose of this strategy is to facilitate students' understanding academically and to raise students' awareness for humane, pluralistic and democratic behavior. It leads to the character of high morality, discipline, social concern, humanism and honesty. Based on this concept, the authors argue that education is a means to prepare and create the religious character of students to be in accordance with the idealistic values taught. National character requires a concept that serves as a reference for understanding and development in society. Understanding religion requires a foundation of knowledge in the form of building relevant concepts that support the existence and function of the essence of religion in human life. This concept must be informed by experts who have the same scientific concern for multiculturalism, so that there is a common understanding and mutual support in fighting for this ideology. Various concepts related to the nature of religion include democracy, justice and law, cultural values and ethos, unity in equal differences, ethnicity, ethnic culture, religious beliefs, cultural expression, private and public, human rights, community cultural rights and other relevant concepts. Character, according to Alfindo (2023) is an ideology that recognizes and glorifies the equality of differences both individually and culturally. Therefore, the concept of religious nature cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes pluralistic societies, because the essence of religion emphasizes cultural diversity in equality.

Character education is an effort to develop students' ability to view life from the point of view of cultures different from their own and to respond positively to cultural, racial and ethnic differences. It is possible to minimize today's problems and not develop into a collapse and hope that all forms of discrimination, violence and injustice are largely caused by cultural differences such as differences in religion, race, nationality, language, ability, gender, age and socio-economic class can be minimized (Yakin, 2005). Turner sees that in the social level of religion, religion has two functions, namely as an attachment to individual relationships that are in conflict with the potential understood as the power of religion in uniting society and the second function is that religion can be a part of life that has the

potential to cause conflict due to the many differences in religious practice (Karim, 2016). Focusing on the disharmony that falls under the category of the second function, Turner specifically views that there are many factors that cause internal religious conflicts, including religious understanding of the religion adhered to. This often gives rise to certain (exclusive) groups. Another factor is the emergence of people who prioritize pleasure (hedonists) and take advantage of differences in the name of religious organizations (Fahhira & Andjarwati, 2022).

Karsono et al. (2022) states that today many parties demand an increase in the intensity and quality of the implementation of ethics education in educational institutions. Furthermore, Zubaedi also stated that these demands according to him were motivated by two conditions, namely the Indonesian nation today seems to have lost the character built over centuries (Yuliatin et al, 2023). Friendliness, tolerance, politeness, humility, helpfulness, solidarity and so on; and the condition of our social environment has recently been characterized by rampant acts of barbarism, loss of role models and frequent political justifications in various issues that are far from universal truths, loss of spirit of sacrifice for the nation and state.

Character does not develop by itself but is a continuous process starting from early childhood, adolescence (development stage), adulthood (stabilization stage), and old age or the stage of wisdom (Zubaedi, 2015). The cultivation of character values in the younger generation is unlikely to be seen in a short time (instant) but requires a long process, starting from an early age until when the generation is able to choose between good and bad, which ones can be done and which ones cannot and how they should behave, speak and do things. Institutionally, character education needs to start at school age. This is done with the assumption that if the cultivation of character values has started early, it will take several years.Character education is also important in an effort to educate students not to abandon their cultural roots when dealing with socio-cultural realities in the era of globalization. Intercultural encounters in the era of globalization can pose a serious threat to students. To deal with this reality, these students need to acquire in-depth knowledge. So with that, these students have global skills, including culture. Due to the diversity of cultures both at home and abroad, students should be given a broad understanding of many cultures so that students do not forget their cultural origins. Cultural heterogeneity is the wealth of the nation that is useful for the development of science (Setyaningrum, 2018). Indonesia is a culturally rich nation highlighted by the cultural characteristics of Indonesian ancestors who were tolerant, friendly and caring.

The fact that conflicts occur in Indonesia shows how religious characters must be instilled in students from an early age. For example, the Cikeusik Ahmadiyah incident caused hundreds of people to attack and destroy the Ahmadiyah congregation on February 6, 2011 (Andarini, 2014). The Paramadina Foundation noted that at least 55,000 people have been victims of violent conflict over the past 19 years against a religious background in Indonesia (Asnawan, 2018). Meanwhile, according to Fidiyani (2013), in 2011, there were 49 bans on certain religious activities, 11 (11%) acceptances of violence and 9 (9%) closures of places of worship. Another reality in Indonesia today is the emergence of violent, barbaric behavior among students coloring the life of the nation. Cases of persecution and murder do not seem to be a strange thing. The youth persecution incident that has been in the spotlight and viral in the media in recent weeks. On February 20, 2023, a young man named Dvd was assaulted by a man named MD and his partner, Sha in South Jakarta. In another case, five junior high school students with the initials FR (14) RR (14) AK (14) RN (13) and AS (14) in Bima committed rape. The case of MHD (9), a second-grade boy at a public elementary school (SDN) in West Java died after being beaten by his seniors in May 2023. All of this shows that there has been a decline in the character of the younger generation today.

Research conducted by Adib (2020) on character education in school culture at secondary schools in Pangkalpinang concluded that students build religious character education in school culture more dominantly when participating in extracurricular activities which are a means of building religious character in students. Another conclusion drawn by Noblana is that local culture shapes students' behavior and way of thinking. Schools preserve the local culture instilled in students so that students

accept positively all the differences that occur in society. Furthermore, Noblana concluded that schools shape students and students shape culture with their cultural capital.The author traces several previous studies relevant to religion, culture and character, some of which are Rohman's research (2022) on the internalization of the value of Strategic Management of the Implementation of religious Character Education Values in Madrasah Aliyah and Central Lampung High School. The purpose of this study was to describe strategic management in implementing religious character education values consisting of formulation, implementation and evaluation. The conclusion of this study is that the strategic management of the implementation of religious character education values in three high schools in Central Lampung is: 1) the strategic formulation of the implementation of religious character education values begins with setting goals that are oriented towards the development of religious character education values. 2) The values of religious character education are implemented in the learning program. 3) Evaluation of the implementation strategy of religious character education values includes evaluation of context, input, process and product.

Another study investigating the issue of school culture and religious character was conducted by Samong (2016), examining the influence of school culture, role models and schools as character institutions on character building and improving the quality of Islamic religious education. Through a quantitative Structural Equation Management (SEM) study, the researcher found that school culture, exemplary teachers and schools as character institutions affect the process of character education and the quality of religious education. The key to success in improving the quality of character education is the integration of school culture and role models.

Referring to some of the studies above, the researcher concludes that the Indonesian nation with its diversity is a gift from God that cannot be denied. However, the experience of conflicts that intersect with religion raises awareness of the importance of realizing religious character from an early age, starting from the younger generation today, one of which is the introduction of religious and cultural character values through the formation of school culture. In the researcher's opinion, policies that support tolerance, including policies related to ethnic origin, religion and religious understanding, race, ethnicity and gender, are key aspects in the formation of religious character values in schools or madrasah. In addition, many religious conflicts demand the introduction of sensitivity and tolerance into the culture and space for students to act and express opinions on dissent and support a democratic climate in schools. This cultivation of character values in students is an alternative provision, utilizing the diversity of students' understanding of Islam and the diversity of community culture. Indonesian Law No. 20/2003 on the National Education System (SISDIKNAS LAW) sets out the tasks and objectives of public education to be used in the development of educational activities in Indonesia. Article 3 of the National Education System Law states that the task of national education is to form and shape the character and civilization of the nation that is valuable in order to educate the nation's life, and the goal is to develop the ability of students to become human beings who are faithful and devoted to God is noble. Healthy, informed competent, creative, independent and become democratic and responsible citizens. Teaching character is a task set out in the Qur'an as a human educator. This can be seen from the commitment of the Qur'an to educate humans to become humans who have good traits, attitudes and morals, one of which is contained in al-Furqân verse 63 which means that the servants of Allah Swt are those who walk humbly on the earth and when the ignorant greet them, then they always say words that contain safety (Yusuf &Takdir, 2020).

Indonesia needs human resources in sufficient quantity and quality as the main support for development. Education plays a very important role in the fulfillment of these human resources. Based on the tasks and goals of national education, it is clear that to achieve these goals, education must be organized systematically at all levels, including schools. It is about building students' characters to compete, be ethical, moral, and well-mannered and engage with society. Based on research, it turns out that a person's success is not only determined by knowledge and technical skills (hard skills), but more on the ability to manage oneself and others (soft skills) (Al Mufti, 2016). Problems that arise in society, such as corruption, violence, sexual crimes, vandalism, student brawls,

consumptive life, unproductive political life, become hot topics in the media, seminars and various situations. Budiningsih (2006) responded by saying that these conditions started with what education produces. Therefore, she proposed a solution to process and instills the nation's cultural character into a value system that must be transmitted to students so that these values take root in their lives. *Madrasah Aliyah Negeri* (MAN) of South Bengkulu is one of the upper secondary educational institutions with religious characteristics, including in the part of educational institutions that are not separated from the problem of student character. Interesting to mention about this school is the experience in fostering student character. Based on initial exploration, in 2019 there were quite a number of negative cases that made the madrasah realize how necessary it is to find strategic efforts to foster student character. The number of cases at MAN South Bengkulu is inversely proportional to efforts to build public trust in schools and efforts to improve the quality of student morals. In connection with this problem, it is a challenge and experience for educational *stakeholders* at MAN South Bengkulu in fostering character values so as to internalize religious and cultural values as an effort to maintain the noble character of the Indonesian nation. This effort to build character is what interests' researchers, to explore further the internalization of religious character values through school culture at *Madrasah Aliyah Negeri* (MAN) of South Bengkulu.

2. METHODS

This research uses a descriptive method with a qualitative approach. The purpose of this research is to provide an overview of the internalization of school culture-based religious character values. To understand the process of implementing the program, it is necessary to conduct a good and detailed analysis and mapping, through data collection by utilizing all information, observations, studies and thoughts that are relevant to the issues contained in this study, through observations and reviews of clear literature, journals, and other relevant sources both in print and online (Astari et al, 2022). As for data collection in this study, it carried out using interview techniques and field observations. Various texts related to cultural character values and religious values to support this study, article arguments, with data analyzed using data collection techniques, reduction, depiction, and drawing final conclusions from the study conducted (Merriem & Grenier, 2019). Several stages of data presentation were applied in this research, namely data re-presentation, description to map the polarization of data, and interpretation to highlight the exact meaning related to its conceptuality to the focus of this research. Then the conclusions drawn with this method has been clearly narrated in paragraphs which presented in the research results section (Asiyah et al, 2022).

3. FINDINGS AND DISCUSSION

3.1 Research Findings
3.1.1 Religious Character Value

It is known from the exposure of the informants that the religious characters that are grown in students are: 1) Promoting basic ethical values as the basis of character, namely piety, discipline, honesty, obeying rules, responsibility, motivation, conservation. Clean environment, tolerance, democracy, togetherness and mutual care. 2) Comprehensive personality identification that includes thoughts, feelings, and behavior. 3) Sharp, proactive and effective character development methods. 4) Provide opportunities for students to display good behavior. 5). It offers a meaningful and challenging curriculum that values all students, builds their character, and helps them succeed. 6) It functions every madrasah staff as a moral community responsible for raising character believing in the same basic values. Apart from that, we need to share the cultural movement. First, the public space is open for all ethnic groups to express themselves in the same cultural environment. Second, the private space that everyone uses to express their culture freely. Third, to develop pride as a nation and state. Respect and honor civil rights, including the rights of minorities.

3.1.2 Internalization Efforts

The religious values of MAN South Bengkulu students are processing through steps: 1) Value change by providing literacy of Islamic religious values. 2) Perform value trading. Teachers interact directly with students. 3) Carry out the value internalization process. 4) All teachers and lecturers are concerned with the cultivation of religious characters. 5) The approach to instilling religious values in students is classroom learning, exemplary approach and madrasah culture approach, interests and skills. Researchers can describe the process of internalizing religious character values through madrasah culture at MAN South Bengkulu:
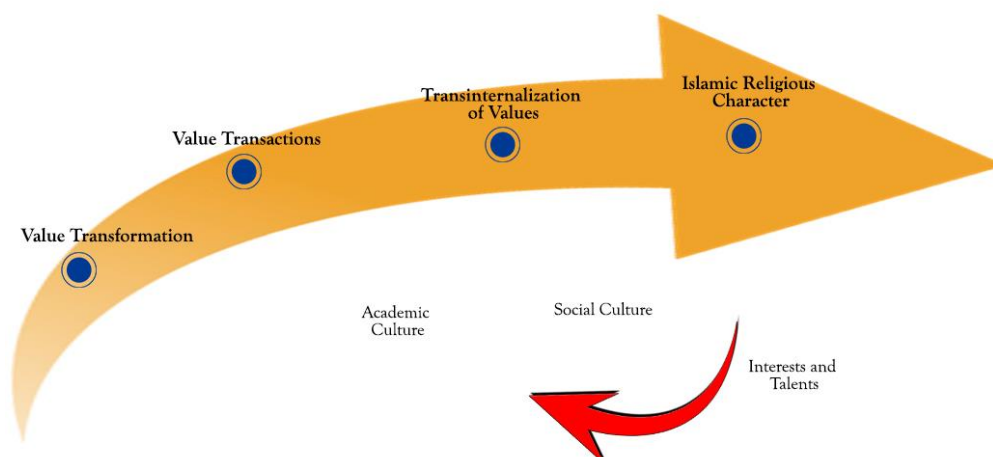

Figure 1. Internalization Process of Religious Chacarter Values through Madrasah's Culture in South Bengkulu

It can be concluded that academic culture has contributed to efforts to internalize religious character values at MAN South Bengkulu. Academic culture that supports the internalization of Islamic character values is: Praying and trying in a good and lawful way, Being polite and speaking good words and being friendly, Respecting the opinions of others when discussing, Honest, Diligent and determined in attending lessons, disciplined in learning, Obeying school rules, class rules and teacher regulations, Having the motivation to progress, and responsible for the tasks given. On the other hand, the social culture instilled in MAN South Bengkulu are: (a) Smile, greet, and salute culture. Every madrasah citizen is accustomed to smiling, greeting and giving greetings to others; (b) Culture of respecting people's opinions. Students are accustomed to discussing both in class and in student organizations; (c) Respecting students' social differences. MAN South Bengkulu students respect differences in student social status, including ethnicity, language, and parents' economic situation; (d) Deliberating, by getting students used to having opinions, student council meetings, extracurricular organization meetings, election of student council leaders; (e) Caring for fellow madrasah residents, students are accustomed to paying attention to each other and caring for other students in the frame of brotherhood; (f) Having concern for the environment, students care for and maintain the environment in the form of maintaining cleanliness, caring for plants and protecting plants; (g) Togetherness, students work together in carrying out school activities. The description of cultural support for the internalization of religious character values above is:
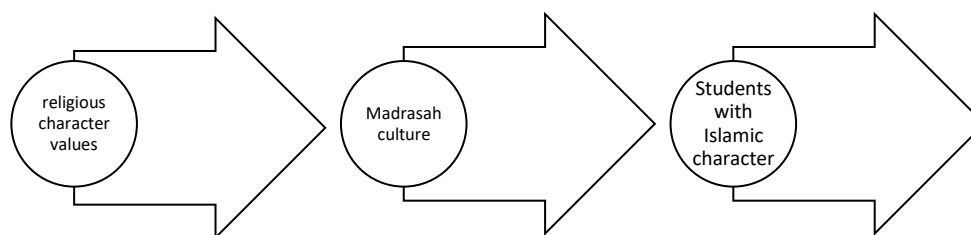
Figure 2. School Culture support for the internalization of religious character values at MAN South Bengkulu

The supporting factors that influence the internalization of religion-based character values through school culture at Madrasah Aliyah Negeri South Bengkulu are as follows.

3.1.3 The Internal of Madrasah

As stated by the head of Madrasah, internal factors that affect MAN South Bengkulu are educators and education personnel who actively run school programs. The existence of these teachers and employees is supported by each's competence according to their field of duty. In addition, MAN South Bengkulu teachers have Bachelor, Master & Doctoral degrees so that they are qualified enough to carry out their duties to foster students. Furtermore, MAN South Bengkulu has a female dormitory built within the madrasah location, adjacent to the madrasah Mosque.Apart from that, MAN South Bengkulu has several digital information media as a place for information about madrasah that can be accessed by the entire community. The media is a website with the address https://manbengkuluselatan.id.Media, according to the observations of researcher, it is a means of digital learning and information to facilitate MAN South Bengkulu information to the community. The utilization of information technology is certainly very helpful for Madrasah residents in interacting with the outside world and integrating technology in learning. In addition, technology is a resource that can be used by teachers and students as support in the teaching and learning process.Other social media that serve as information platforms for MAN South Bengkulu are Facebook and Instagram.
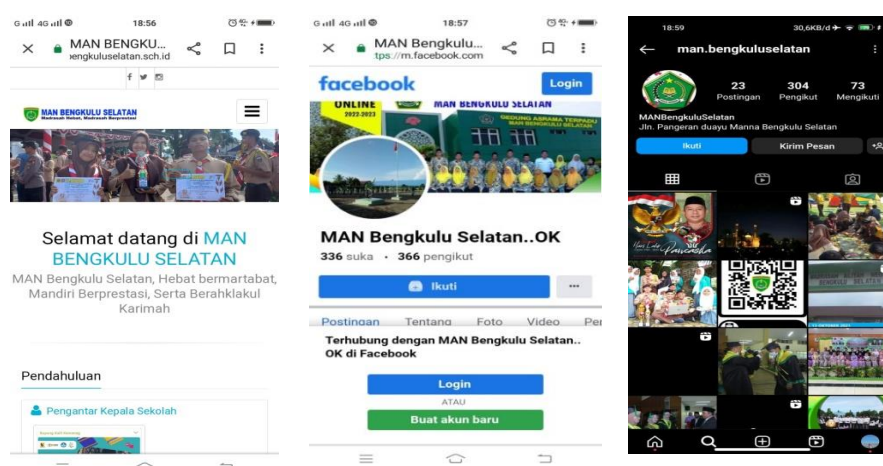

Figure 3.The website, Facebook and Instagram views of MAN South Bengkulu are a forum for disseminating various information about MAN Bengkulu Selatan that can be widely accessed by the public, including information about Islamic morals. This media is a space for students to be creative, channel their talents in writing, reportage and Islamic preaching through the media.

The current facilities and infrastructure of MAN South Bengkulu can also support the implementation of madrasah activity programs, especially in the context of internalizing religious character values. Some of the facilities that support are mosques, dormitories, madrasah halls, computer laboratories, ceremonial and sports fields, electricity, clean water and internet networks. For students' shopping needs, a canteen is also provided within the madrasah environment.

3.1.4 The Exsternal of Madrasah

The Office of the Ministry of Religious Affairs of South Bengkulu Regency is 100 meters from the location of MAN South Bengkulu, making it easier for the Madrasah to coordinate with relevant officials at the Office of the Ministry of Religious Affairs of South Bengkulu Regency. In addition, the Office of the Ministry of Religious Affairs of South Bengkulu Regency always provides assistance to teachers and staff in carrying out their duties. Assistance provided by the Ministry of Religious Affairs includes the construction of dormitory buildings, mosques and renovation of study rooms. Training and technical guidance related to the duties of teachers and Administration staff, such as training for reporting and treasury application operators, subject teacher training and provision of learning modules. Another support came from Parents and the Community in order to implement all programs that have been designed. The form of support given is to be present during discussion meetings related to Madrasah issues. The community also strongly agrees and thanks for the coaching of students because from this coaching there are many students who can become imams, *qori* and *khutbah*. Another form of support from the community is participating in supervising student activities in the community. If there are indications that students are associating outside the boundaries of the norm, they will be reprimanded. Because the norms found in society must be followed by its citizens, and these norms influence the formation of the personality of its citizens in terms of acting and behaving. These norms are rules that are transmitted by parents to the next generation. These transmissions are carried out consciously and purposefully, this is the process and role of education in society.

3.2 Discussion

The findings of this study indicate that the process of introducing religious values at MAN South Bengkulu starts from the value change stage by providing literacy about Islamic religious values. Then do value trading. Teachers carry out direct interaction and communication with students and carry out the value internalization process. All teachers and lecturers are involved in instilling faith-based character values. These results support Lickona's (2012) theory that the internalization process begins at the value transformation stage, conveying information about good and bad values. Value transactions communicate inherited values to students. Then the internalization stage is the stage of understanding and applying values. Internalization of religious character values is defined as the process of integrating religious character values as a whole followed by self-awareness of the importance of religious character in a person, so that it can be applied in everyday life. From the results of the research, it can be highlighted that religious values are instilled in students as the foundation of character with basic ethical values, namely: Worship, discipline, honesty, obeying rules, responsibility, motivation, care for the environment. Clean type, tolerance, democracy, togetherness and care. These values are religious values developed by MAN South Bengkulu through school culture, which shows that religious values and cultural values cannot be separated. In particular, Asiyah et al (2019) wrote that in Islam there is no science separated from religion. This result supports Kuntowijoyo's (2017) theory that religion and culture are two things that are interrelated and influence each other. Religion influences the formation of culture, religion is a value and its symbol is culture. However, it must be distinguished between religion and culture, so as not to cause confusion of understanding in one's life.

The madrasah culture that supports the introduction of religious character values at MAN South Bengkulu is one of the integration of religious character and school culture as follows: Academic culture is implemented through teaching and learning activities according to academic standards, mass training such as Dhuha prayers, Zuhur prayers in congregation, flag ceremonies, celebrations of

religious and national holidays, direct communication and interaction with students in the learning process at school, participating in the implementation of real practices and giving examples, and students are asked to give the same answer, namely accepting and practicing these values. Get used to praying, discussing, assessing opinions, discipline, honesty, responsibility, opinion, hard work. This value supports the religious character values that students must have, namely. By prayer, good manners, saying good words, respecting opinions, hard work, discipline, motivation, trying to be independent in learning, responsibility for tasks and honest attitude. Social culture, namely the culture of smile, greet, greet. Every madrasah citizen is accustomed to smiling, greeting and greeting others. Culture of respect for people's opinions. Students are accustomed to discussing both in class and in student organizations. Appreciate students' social differences. MAN South Bengkulu students respect differences in student social status, ethnic origin, language and parental economic status. Be considerate, getting used to student opinions, student council meetings, extracurricular organization meetings, and student leader elections. Caring for other madrasah, students are accustomed to taking care of each other and caring for other students as part of brotherhood. Students who care for the environment care and maintain the environment by keeping clean, caring for plants and protecting plants.

Character is the value embedded in a person through experience, education, sacrifice, trials and environmental influences, which are then combined with the values within the person to become internal values that are manifested in the struggle for the power system. It then becomes the background of a person's attitude, behavior and thinking. The process of character development begins with getting used to it. This habituation process is known as culture or acculturation. Therefore, building a positive culture in the school environment is necessary to form a planned trait. School culture means school traditions that grow and develop in accordance with the spirit and values of the school. In other words, this school culture contains long-established customs. When these positive habits take root, the expected character values develop. Character development or formation is considered a necessary and important task for schools and their interest groups, thus becoming the basis for the implementation of character education in schools. The purpose of character education is basically to encourage the birth of good children. By fostering and developing good character, it encourages students to develop their commitment to do their best, do everything right and have a purpose in life. Society also plays a role in shaping children's character through parents and the environment. This is necessary so that students or other school children who follow the education system can at the same time understand, feel, live and practice (do) moral values. Character development or formation in the education system is the relationship between the components of character that contain behavioral values that can be implemented or acted upon gradually and interrelated between knowledge of behavioral values and attitudes or strong feelings that wear them. To God Almighty, to oneself, to others, to the environment, to the nation and state, and to the international world. The findings of this study indicate that the process of introducing religious values at MAN Bengkulu Selatan starts from the value change stage by providing literacy about Islamic religious values.

Teachers carry out direct interaction and communication with students and carry out the value internalization process. All teachers and lecturers are involved in instilling faith-based character values. These results support Lickona's (2012) theory that the internalization process begins at the value transformation stage, conveying information about good and bad values. Value transactions communicate inherited values to students. Then the internalization stage is the stage of understanding and applying values. Internalization of religious character values is defined as the process of integrating religious character values as a whole followed by self-awareness of the importance of religious character in a person, so that it can be applied in everyday life. From the results of the research, it can be highlighted that religious values are instilled in students as the foundation of character with basic ethical values, namely. Worship, discipline, honesty, obeying rules, responsibility, motivation, care for the environment. Clean type, tolerance, democracy, togetherness and care. These values are religious values developed by MAN South Bengkulu through school culture, which shows that religious values

and cultural values cannot be separated. In particular, Sofia Tsauri writes that in Islam there is no science separate from religion. This result supports Kuntowijoyo's (2017) theory that religion and culture are two things that are interrelated and influence each other. Religion influences the formation of culture, religion is a value and its symbol is culture. However, it must be distinguished between religion and culture, so as not to cause confusion of understanding in one's life.

Academic culture is implemented through teaching and learning activities according to academic standards, mass training such as Dhuha prayers, Zuhur prayers in congregation, flag ceremonies, celebrations of religious and national holidays, direct communication and interaction with students in the learning process at school, participating in the implementation of real practices and giving examples, and students are asked to give the same answer, namely accepting and practicing these values. Get used to praying, discussing, and assessing opinions, discipline, honesty, responsibility, opinion, hard work. This value supports the religious character values that students must have, namely prayer, good manners, saying good words, respecting opinions, hard work, discipline, motivation, trying to be independent in learning, responsibility for tasks and honest attitudes.

Thus, the researcher argues that the internal religious values of MAN South Bengkulu are madrasah cultural values that have been practiced for a long time and do not appear out of nowhere. The essence of Islam that is realized through school culture is actually an advantage of MAN Bengkulu Selatan. This advantage strengthens the school's identity and increases MAN South Bengkulu bargaining power in the world of education, especially in South Bengkulu. In other words, religious character is the core of MAN South Bengkulu school culture as described below:
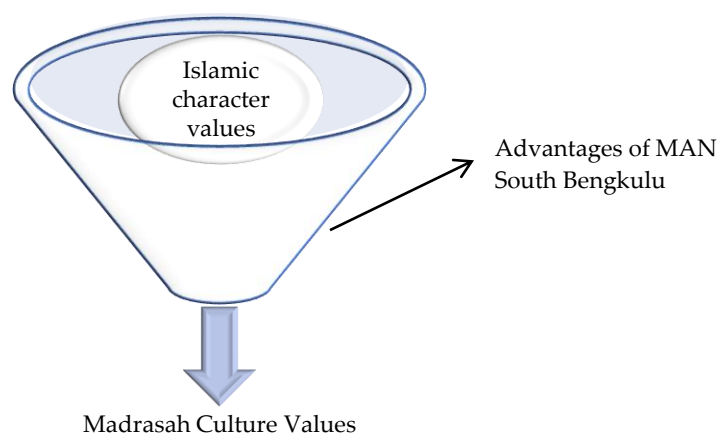

Figure 4: The position of religious character values and madrasah cultural values. The picture shows that the integration of religious values and school culture is the advantage and strength of MAN South Bengkulu to maintain its existence to date and gain public trust in educating students so that MAN South Bengkulu becomes a solution, not an alternative choice.

Character development is a continuous process. Character is not a result or a product, but a life endeavor. This effort is more effective when people do what is in accordance with individual abilities. Building a character education process for each individual or group is not easy, because many factors determine the success of a person's character development. Researchers claim that the introduction of religious values through the school culture of MAN South Bengkulu causes the achievement of the vision, mission and program, namely: (1) The vision is carried out by MAN South Bengkulu students who are Islamic, noble, intelligent and competitive; (2) Substantive tasks include cultivating faith and devotion through the introduction and practice of religious teachings, carrying out effective, timely and effective learning and teaching, striving for madrasah residents to apply Islamic teachings in everyday life, equipping students with sufficient religious knowledge to study Islam in shaping society, encouraging and fostering students through arts and culture and fostering a spirit of love for the environment. Madrasah Aliyah Negeri (MAN) South Bengkulu wants its graduates to have

competence and excellence in religious knowledge compared to ordinary madrasah graduates by equipping them with religious knowledge.

4.   CONCLUSION

Based on the discussion of the results of observations and research, the researcher draws the following conclusions: (1) Efforts to Internalize Religious Character Values of MAN South Bengkulu Students through the stages of value transformation by providing literacy of Islamic religious values, trading values and trans-internalizing values. All teachers and lecturers are involved in instilling faith-based character values. The religious character values contained in students are basic ethical values as the basis of character, namely worship, discipline, honesty, obeying the rules, responsibility, motivation, maintaining environmental cleanliness, tolerance, democracy, togetherness and caring for others. These values are religious characters developed by MAN South Bengkulu through school culture, namely academic and social culture; (2) School culture support to pay attention to character values based on religion, namely praying and trying in a good and legal way, being polite and speaking well and kindly, respecting other people's opinions in conversation, being honest, diligent and diligent in class, being disciplined in learning, obeying school rules, class and teacher rules, having motivation to progress, being responsible for the assigned tasks. Socio-cultural support is discipline in implementing regulations, task responsibility, kindness to others, concern for others and the environment, tolerance and democracy. Meanwhile, the factors that influence the introduction of religious character values through school culture at Madrasah Aliyah Negeri South Bengkulu are as follows: Supporting factors are teachers and teachers who play an active role in implementing school programs, teachers and employees who are qualified in their fields, teachers who have a bachelor's, master's and doctoral level education, dormitory buildings as a place for religious and moral student character development, good facilities and infrastructure. While the inhibiting factors for the introduction of religious character values through school culture at MAN South Bengkulu include not all students living with their parents, difficulty contacting parents by telephone due to signal limitations, the tendency to use cell phones, and parents' financial problems.

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