

# INTERNALIZATION OF MORAL RELIGIOSITY VALUE FOR ASN DURING BASIC TRAINING (LATSAR) IN P3KHAN LAN RI- ACEH

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## ABSTRACT

Education and training, especially the moral religiosity value, play a very important role in improving the competence and professionalism of the civil servant (ASN) in the Republic of Indonesia. The urgency of moral religiosity values for ASN is not only limited to the periodic delivery of material but also requires seriousness, tenacity, continuity, and habituation carried out by widyaiswara or other trainers to the trainee so that they will implement moral religiosity values in their lives. Widyaiswara is a figure idolized by the participants of the training; therefore, Widyaiswara should be able to be a model. The purpose of this study is to find out the methods that can be developed for an internalizing religious character for ASN during basic training (Latsar). This research is descriptive research using a qualitative approach and intends to provide an overview of the situation or events at the research location, namely the strategy or method used by Widyaiswara in internalizing moral religiosity values for trainees during basic training (Latsar) at the State Administrative Institution (LAN). The result of this research is that the process of internalizing moral religiosity values for ASN can be carried out through the exemplary behavior shown by Widyaiswara through attitudes, actions, and speech styles. The process of internalizing moral and religious values for trainees can be done through exemplary methods by exemplifying all that Rasulullah saw and did in words, deeds, and decrees. This imitation is also referred to as a prophetic exemplary. In addition, the process of internalizing moral religiosity values for CASN is performed by strengthening the substance of moral materials delivered by widyaiswara or speakers, especially moral with Allah, oneself, the Messenger of Allah, parents, knowledge-related, surrounding nature, and fellow human beings. Another method used is the method of *ibrah*, *tadribah*, habituation, and discipline.

Keywords: *internalization, religiosity, values, morals*

## 1. INTRODUCTION

Education and training play an important role in improving the competence and professionalism of civil servants (ASN) throughout the Republic of Indonesia. Regulation of the Minister of Religious Affairs Number 43 of 2016 concerning the Information System for Education and Training Management at the Ministry of Religion, Article 1 paragraph (2), states that Education and Training (Diklat) is the implementation of learning and training to develop employee competencies according to the requirements of their respective positions at the Ministry of Religion. Law Number 5 of 2014 concerning civil servants and Government Regulation Number 11 of 2017 concerning civil service management also emphasize that "in the future, the country increasingly needs professional civil servants who have basic values and professional ethics, are free from political intervention, and are free from corrupt practices, collusion, and nepotism. Currently, the government has a policy that every ASN has the right to competency development as an important part of personnel development (Law No. 5 of 2014 concerning Civil Servants). The improvement and development of professional ASN competencies are one of the top priorities and a need that, in this case, can be realized through training activities, both in the form of classical and non-classical paths. To create effective and efficient training, competent training managers are needed in managing the development of Civil Service competencies (Decree of the Head

of the State Administrative Institution Number 356). One of the Technical Implementation Units (UPT) that organizes education and training for ASN is the State Administration Institution which in the new nomenclature is called the Center for Training and Development and Study of State Administrative Law (P3KHAN) LAN Aceh, the Human Resources Development Agency (BPSDM), the Center for Education and Training (PUSDIKLAT) and the Religious Training Center (BDK).

However, the reality on the ground shows that the quality of implementation of religious values for educators or ASNs has not shown very encouraging results. Although on the one hand, the government has made efforts with various strategies in improving the quality of education throughout Indonesia as well as strengthening competencies through providing training to ASN, increasing professional benefits, procurement of facilities and infrastructure as well as providing educational scholarship opportunities to improve the competence and professionalism of ASN. However, it has not had a significant impact on improving the quality of education and practicing religious values in their life. Another reality is still impressed that not all ASN have the awareness to develop their potential, namely lack the enthusiasm to participate in education and training organized by the government. There are some ASN who refuse when assigned to attend training for various reasons, there are also some considerations that the training is not an urgent thing for them.

Not only the problems above, but there are also violations of the code of ethics by some ASN in carrying out their duties so that there are not a few of them acts of corruption, collusion, and nepotism, including non-involvement of work and other unfortunate cases. The author assumes that this is inseparable from the lack of understanding and implementation of religiosity values and character in the ASN. This lack of internalization of religiosity character certainly has a very bad impact on the performance of ASN in their work environment.

On the other hand, the organizers in the education and training process seem to still lack to optimize their strategies in learning to make the adult learning atmosphere not dynamic. In addition, the teaching staff when delivering training materials have not optimally integrated religious character values to their training participants because they think that not all training subjects must be inserted religiosity values. Given that these religiosity values can be obtained by the participants themselves at the place of religious recitation or in the religious training hall. It should be according to the author that these religious values can be integrated into them by conditioning the time and situation that exists because the religious message is given freedom to each source to convey it. In other words, the Widyaiswara who is assigned as a trainer for ASN needs to evaluate the training strategies in the institution as a place to produce quality people and integrate religious character for the Civil Servants. Widyaiswara as a trainer should guide students or participants in actualizing the material Lessons in real life, as if to give guidance that The study

of various natural phenomena is possible. Humans have the power to penetrate space and humans do not will penetrate it except by force, meaning that application That science will bring out great power and produce extraordinary deeds (Hidayat et al., 2018).

Religious character values are the inner relationship between humans and God that can affect their life. The inner relationship between humans and God in daily life is like practicing worship. The purpose of this study is to find out the methods that can be developed by Widyaiswara in internalizing religious character for ASN in Basic Training (*Latsar*).

## 2. LITERATURE REVIEW

At this point, we will examine the theory of the importance of strengthening the internalization of religious values for civil servants (ASN), especially in basic training (*Latsar*) at the Aceh State Administration Institute (LAN). Furthermore, it also studied the nature of religious values, their dimensions, the purpose of integrating them in training, various religious values, indicators of religiosity, and previous studies related to strategies to internalize religious character for ASN. The research conducted by Kasinyo Harto examined the development of a character value internalization model in learning Islamic religious education through VCT (value clarification technique) at SMA Negeri 6 Palembang. In addition, he also discussed the procedure for developing and implementing the Value Clarification Technique (VCT) model in the learning process of PAI subjects at SMA Negeri 6 Palembang using the following steps: First, it refers to the learning implementation plan (RPP), with the target of students having the opportunity to internalize values and show them inappropriate behavior. Second, teachers conduct assessments through written tests and attitude assessments. Third, teachers provide remedial instruction for students who do not reach KKM until they can reach it, and for students who have reached KKM, teachers provide enrichment.

Based on the results of previous studies that found that the process of internalizing character values must be carried out in a planned and directed manner, namely in the application, it must have learning tools that contain, among others, a learning implementation plan. Have researched efforts to cultivate Islamic character in students of SMK Takhassus Al-Qur'an in class XI RPL 1 through physics learning based on science-Islamic integration. Class Action Research conducted with tests, class observations, documentation, and questionnaires can improve learning outcomes and foster Islamic character. Research shows that the application of physics learning based on science-Islamic integration can improve learning outcomes, religious attitudes, and social attitudes. The percentage of completion increased from 74 to 90. Likewise, with religious attitudes, it has increased from 72 to 79, and with social attitudes, from 67 to 76, whose indicators are not cheating, not giving cheat sheets, and reporting learning activities transparently. Not only that, but the application of learning based on science-Islamic integration can also improve learning outcomes and Islamic character (Khoiri et al., 2017).

### 2.1 The Internalizing Nature of Religiosity Values

Internalization is defined as passion, deepening, and deep mastery that take place through coaching and guidance toward a teaching, doctrine, or value so that it is a belief and awareness of the truth of doctrines or values embodied in attitudes and behaviors. In the International Journal of Scientific and Technology Research, internalization is an attempt to assess and explore values, which are all embedded in humans (Nurdin, 2013). Internalization is an effort to live and explore values so that they are embedded in every human being. Internalization is a process that takes place

continuously and is expected to have an impact on the entry of value into a person. The value entered through the internalization process is expected to be able to become a guide for individuals' behavior. Internalization as an effort to incorporate knowledge (knowing) and the skills of doing (doing) and habits (being) into the person. Posts that value is a thought, idea, or concept regarding what is considered important to a person in his life. Then defines value as a belief that becomes the basis for a person or group of people to choose and judge his actions, whether they are meaningful or not, right or wrong for his life. Thus, it can be concluded that value is an abstract and institutionalized conception within man or society regarding something that is considered important and meaningful for life, about good or bad, right or wrong.

The term 'values' is used in this review to refer to the principles and fundamental convictions which act as general guides to behavior, the standards by which particular actions are judged to be good or desirable (Halstead & Taylor, 2000). Examples of values are love, equality, freedom, justice, happiness, security, peace of mind, and truth. The broad term 'values education' encompasses, and in practice is often seen as having a particular emphasis on, education in civic and moral values.

Murdiono (2010) explained that religious values are seen as essential values that have the strongest basis of truth compared to other values. Religiosity's value comes from the highest truth that comes from God. The mental structure of man and mystical truth are two superior sides that religious values have in realizing the harmony between man's will and God's commands, between speech and action, or between I'tikad and deeds. Based on the explanation above, it can be concluded that religious nature is a passion for religious teachings that are adhered to and have been attached to a person and give rise to attitudes or behaviors in daily life, both in attitude and in action, that can distinguish the character of others. With the existence of a religious nature, humans know which behaviors are good and which are bad based on religious decrees.

### 2.2 The Purpose of Internalizing Religiosity Values in Training

The goal of religious character education is to restore humans' religious nature. States that the purpose of Islamic education is the embodiment of Islamic values to be realized in the person of the educated human being who is sought by Muslim educators through a process that is terminal to the results (products) of an Islamic personality who is faithful, pious, and knowledgeable who is able to develop himself int According to Abdullah, the goal of religious character education is to restore humans' religious nature. Religious Education (RE) has for many years been regarded as a 'major vehicle for moral education' (Priestley, 1987).

States that the purpose of Islamic education is the embodiment of Islamic values to be realized in the person of the educated human being who is sought by Muslim educators through a process that is terminal to the results (products) of an Islamic personality who is faithful, pious, and knowledgeable who is able to develop himself into a devout servant of Allah. o a devout servant of Allah. The statement is in line with the concept of the purpose of Islamic education in the Ruhiyyah aspect, according to Abdullah "for the improvement of the soul from its loyalty to Allah alone and to carry out the Islamic morality that has been exemplified by the Prophet". Allah said in Sura Al-Ahzab verse 21, which means: "Behold, there has been for you in the Messenger of Allah a good example of one who hopes for Allah and the Day of Judgment, and he mentions Allah a lot" The verse shows that when we talk about human morals, the goal is to model the qualities that the Prophet

possessed, such as honesty, patience, wisdom, meekness, and so on. If you behave in order to be in the presence of the Prophet, because it is guaranteed to be true in the Qur'an, According to the Ministry of National Education, in Endah Sulistyowati's book, Implementation of the Character Education Curriculum, the objectives of character education include:

- a) Develop the potential of the heart, conscience, and affective faculties of students as human beings and citizens who have cultural values and national character.
- a) Develop commendable student habits and behaviors that are in line with universal values and the cultural traditions of a religious nation.
- b) Instilling the spirit of leadership and responsibility in students as the next generation of the nation
- c) Develop students' abilities to become independent, creative, and national-minded human beings.
- d) Develop the school life environment as a learning environment that is safe, honest, full of creativity and friendship, with a high sense of nationality, and full of strength.

From the above, it can be understood that the purpose of character education is to form, instill, facilitate, and develop positive values in children so that they become superior and dignified individuals (Rohmah, 2019). The process of value internalization can theoretically be done through three stages, namely: First, the transformation stage, value internalization is carried out by conveying physical material through classroom teaching, lectures to students so that they know and understand good and bad values in Islamic teachings. The second stage is transaction, namely the internalization of values is carried out through two-way communication (reciprocity), namely value information obtained and understood by students through examples of actions exemplified by the teacher, so that students can also respond to the same values. Third, the transinternalization stage, where internalization is not only done by verbal communication but also mental attitude and personality.

According to Hidayah & This (2017) is to develop children's character effectively at school and at home. This can be concluded as follows:

- a) Children understand ethical values in the family, local, national, and international circles through customs, laws, and order between nations.
- b) Children are able to develop their disposition or character consistently in making ethical decisions in the midst of the complexity of today's social life.
- c) Children face real problems in society, and the best decision-makers should consider them in accordance with ethical norms.
- d) Children are able to use good ethical experiences for the formation of awareness and patterns of behavior that are useful and responsible for their actions.

### 2.3 Various Religiosity Values in Moral Aspects

Religious education and character education are two interconnected things. The values developed in character education in Indonesia are identified as coming from four sources: religion, Pancasila, culture, and national education goals. Religion

is the lifeblood of individuals, communities, and nations, and it is always based on the teachings of their religion and beliefs. The religious values according to Maimun and Fitri (2010) are as follows worship values, jihad values (Ruhul Jihad), mandate and sincerity values, morals and discipline, and exemplary. The exemplary value is reflected in the behavior of the teachers.

According to Lickona (2009), there are nine religious pillars in the moral aspect derived from universal noble values, namely: the character of God's love and all His creation;

- a) Independence and responsibility
- b) Honesty/trust, diplomatic
- c) Respect and courtesy
- d) Generous, helpful, and mutual aid and cooperation
- e) Confident and hardworking
- f) Leadership and fairness
- g) Kind and humble,
- h) The character of tolerance, peace, and unity

According to Sahlan (2010) in a book "Realizing Religious Culture in Schools: Efforts to Develop PAI from Theory to Action", there are several religious attitudes that appear in a person in carrying out their duties, including honesty, justice, being fair to all parties, even when pressed, being beneficial to others, being humble, working efficiently, focusing while studying and working, being a visionary, and high discipline.

A religious person should be a religious person as well. religious person as well. However, there are many cases of people who are strong believers in religion but with the motivation of commerce or career advancement (Fathurrohman, 2022). At In addition, some people convert because they are demanded by their prospective in-laws, who happen to be not of the same religion as their in-laws, and who happen not to be of the same religion as their future wife or husband. by the prospective wife or husband. Religion refers more to the institutionalization of devotion to God or the Upper World in its or to the Upper World in its official, juridical aspects, its rules, and laws, as well as the entirety of religious social organizations.

### 2.4 Methods of Strengthening Moral Religiosity Values

According to Said et al. (2020), the strengthening and cultivation of religious values are inseparable from a series of planned and measurable activities, for which the application of methods is a way that, in its function, is a tool to achieve the objectives of the activity. Internalization of religious values is important and it must be done because, in the internalization of religious values, there is a relationship reciprocity between the supervisor and the trainee. Where in this case, educators not only serves as a teacher but also as a guide and

Muaddib or murabbi for its participants, namely as a person in charge of guiding, directing, demonstrating, and internalizing values religion to his son (Rifa'i, 2016). Internalization of religious values can be done through methods that can be used by teachers to educate students' religious attitudes, including:

- a) Playing method

Play is the best way to develop students' abilities. Before going to school, play is a natural way for children to discover other people's environments and themselves. In principle, play contains a sense of pleasure and attaches more importance to the process than the final result.

- b) Exemplary method (*Uswah Hasanah*)

Exemplary is an attitude that exists in Islamic education and has been practiced since the time of the Prophet Muhammad SAW. Exemplary is the behavior and attitude of teachers and other educational personnel in setting an example of good actions, so that it is expected to be a role model for students to exemplify (Agus et al., 2014). The exemplary method is the influential method that most convinces of its success preparing and shaping the spiritual and social mores of the child (Anam, 2013) The teacher is the most important main factor in shaping the character of the participants

Educate, and start to set a good example or attitude to students. Because in Javanese the teacher has the meaning of *digugu* and imitated. That is, teachers are human beings who have qualities in terms of science, morals, love, and obedience to religion. So, the teacher's movements will always be monitored by everyone, including students. The teacher's behavior will be an example for his students and society.

c) Habituation method

Each trainee has a trait that they are most happy to imitate. The formation of character requires a relatively long and continuous process; therefore, it is necessary to apply a habituation model. Teaching with habituation methods with the aim that students acquire new attitudes and habits of deeds that are more appropriate and positive in the sense of being in harmony with the needs of time and space. Habituation is considered very effective if its application is carried out on students who are young because it has a strong "recording" of memory and immature personality conditions, so they easily dissolve with the habits they carry out on a daily basis. Internalization of religious character values through habituation activities in early childhood includes habituation of joint prayers before and after learning, educators carrying out congregational prayers, and teachers becoming identification figures in worship and solemn prayer. Through an exemplary approach, embedded religious values are a hidden curriculum. Through daily attitudes and behaviors as well as teaching through character stories and educational media screenings, it is hoped that the values contained will become something interesting to be followed and exemplified by training participants.

d) Advice Methods

Rasyid Rihda, as quoted by Burhanuddin (2001), interprets advice (*mauidzah*) as a warning of goodness and truth, with any path that can touch the heart and arouse it to practice. The advice approach must contain three elements: a description of the goodness and truth that a person must do, for example, about manners; motivation to do good; and a warning about sin arising from the prohibition of himself and others. This method of advice is the most commonly used by educators. This method of advice is used in order to instill faith and develop moral qualities in spiritually enhanced students. This method is based on QS. Luqman verse 13: That is to say: And remember when Luqman said to his son, when he taught him a lesson: "O my son, do not fellowship with God; indeed, fellowshiping with Allah is truly a great tyranny. In the above verse, Luqman very wisely exhorts his son with affection and tenderness. This can be seen in the way he calls his son. Luqman also inserted religiosity as he explained to his son about tawhid education (praying for God by not confirming it).

e) Methods of paying attention

This method of paying attention is in the form of praise. This method can be interpreted as a method that can make the hearts of students feel happy and comfortable.

f) The story method

The story method is a way of teaching by reassuring the story to convey the messages contained in it. In the Qur'an, there are a great many words of Allah whose essence is that Allah tells the stories of the Prophet and some events that can be taken as lessons.

g) Question and answer method

The question-and-answer method is a technique for delivering material or subject matter using questions as stimulation and the answers as a direction for learning activities.

h) Lecture method.

The lecture method is a form of presentation of learning materials carried out by the teacher with direct oral narration or explanation to students. The role of students in this case is to listen carefully and record the important points raised by the teacher.

i) Method of Tourist Work

Tourist work is a method of educational interaction. With this method, the visits that have been prepared by the school aim to teach such things as the cultivation of faith about God's power in the creation of the universe and others. The application of the tourist work method is very well used to instill a religious spirit in participants because, with tourism work, students will know and see firsthand the many and beautiful creations of God Almighty. In addition, direct experience can make each student more interested in the lessons presented, so that students are more willing to explore the area of interest by seeking information from other source books and fostering a love for the surrounding nature as God's creation.

f) Reward and Punishment Method

The reward method is a way to give stimulus, motivation, or encouragement to a person to do a certain thing according to the desired goal. The awards given can be in the form of compliments, gifts, and various other things that serve to please a person's heart.

Religious character building must be based on the spirit of divinity which is enshrined in the Quran if you want to make educational concepts that refer to Islamic teachings it is important to look at the foundation of Islam itself therefore the existing methodology of moral education must also be taken from the foundation of Islam, namely the Qur'an and hadith (Musbikhin, 2015).

The method in Islamic education is always based on Islamic principles and values. According to experts there are several methods in Islamic education, namely; Exemplary method, method stories, methods of advice, methods of habituation, methods of law and reward, lecture method and discussion method.

## 2.5 Basic Training (*Latsar*)

Basic Training for Civil Servant Candidates (*Latsar CPNS*) is education and training in the pre-service period that is carried out in an integrated manner to build moral integrity, honesty, spirit, and motivation of nationalism and nationality, superior and responsible personality character, and strengthen professionalism and field competence. CPNS Basic Training aims to develop

CPNS competencies that are carried out in an integrated manner. Competence is measured based on the ability to demonstrate attitudes towards defending the state, actualize the basic values of civil servants in the performance of the duties of their positions, actualize the position and role of civil servants within the framework of the Republic of Indonesia, and demonstrate mastery of the required technical competencies in accordance with the field of duty. While integrated means the implementation of CPNS Basic Training combines classical and nonclassical training and socio-cultural competence with field competence (LAN Regulation No. 1 of 2021).

### 3. METHODS

#### 3.1 Types of Research

This research is descriptive, using a qualitative approach. Descriptive research because this research intends to provide an overview of the situation or events at the research site, namely the strategies or methods used by Widyaiswara in internalizing religious values in participants of mental revolution training carried out at the State Administrative Institute. This is in line with the descriptive research aim, which is to make a picture of the situation or event so that it can accumulate basic data.

#### 3.2 Research Location

This research was conducted at the Center for Training and Development and Study of State Administrative Law (P3KHAN) LAN Aceh, located in Lampeunurut Village, Darul Imarah District. While the subjects of this research are Widyaiswara and other trainers who teach mental revolution training. The subject is selected based on the consideration of the family or according to the specialists in the decree of Widyaiswara in LAN, which include: Latsar, Mental Revolution Training Specialist, and National Insight Specialist.

#### 3.3 Data Sources

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#### 3.4. Data Collection Techniques

The primary data collection techniques used in this study were interviews, observations, and documentation reviews. Interviews are used to capture data or information related to Widyaiswara strategies or methods for internalizing the character of religion for ASN in Mental Revolution Training. Observation is used to obtain data on the strategies or methods used by Widyaiswara in internalizing the religious character of ASN in moral training.

Meanwhile, the author's secondary data collection technique is carried out through manuscript studies or document reviews to obtain data on the description of the existence of the object under study. In addition, to complete the data from interviews and observations and to obtain data that can be scientifically accounted for, from the data that has been collected first, an examination of its validity is carried out.

#### 3.5 Data Analysis Techniques

Data analysis is the process of systematically searching for and compiling data that has been obtained from interviews, observations, and documentation so that it is easy to understand and the findings can be communicated to others. Data analysis in this study is the process of giving meaning to the results of the data collected and obtained in the study. Qualitative data analysis is carried out by arranging interview transcripts, field notes, and other materials that can be used to improve the researcher's understanding of the research object and allow the researcher to convey the research findings to others. In data analysis, data organization will be carried out, looking for patterns of relationships and relationships between or interactions between data, finding important things that must be explored, and finally determining what needs to be reported.

Thus, the data analysis used in this study is qualitative. This data analysis is carried out through classification, categorization, verification, interpretation (meaning), and explaining the relationship between variables.

### 4. RESULTS & DISCUSSION

The strategy or method used by Widyaiswara in internalizing moral and religious values in Basic Training (Latsar) participants carried out at the State Administrative Institution.

Indeed, efforts to internalize the religious character in general training materials have long been initiated and intensively carried out by a number of educational experts in various parts of the world, such as the one initiated by Mulyono (2018). The efforts of these scholars are oriented towards the development of future generations of Muslims who are strong in Islamic values. Therefore, in training institutions, it is necessary to follow up with efforts to integrate religious character into every training, for example, by developing supplements of religious character into any training material. In line with this goal, this research developed a strategy to internalize religious character in mental revolution training for the civil servants at the Aceh State Administration Institute (LAN).

All of these studies reveal the application of learning based on the integration of religious and science-Islamic values using developed materials that can improve learning outcomes and Islamic character in the form of honesty and cooperation among participants in science subjects. Of course, this religious character and Islamic values really need to be instilled in today's younger generation, including all ASN. When this is done, religious values will be constantly transmitted through various training subjects, including basic revolutionary training. This is as explained by Jalaluddin Rakhmat: that man, as a creature of Allah Almighty, has been equipped with all the potential that has been embedded since man was in his mother's womb, called the potential fitrah. In Islamic terminology, the potential of fitrah is known as hidayah diniyah, which is in the form of seeds of religiosity bestowed by God on humans.

Based on the above statement, it is very clear that the essence of man as a creature of the creation of Allah Swt has been innate fitrah from the time in his womb until he emigrated to the realm of this world, so that over time the potential can change by mingling in this world. However, these changes can be positive or negative; this depends on the adaptation of the human environment to the surrounding environment and is easily affected by a positive environment.

One of the parties who has the authority to internalize this religious character for ASN is Widyaiswara or other resource persons because they are directly involved in providing education and training to ASN people. Widyaiswara, or resource persons, occupy

an important role in forming ASN through various trainings organized by training institutions because widyaiswara professionalism is a must so as not to be eroded by unstoppable technological and information developments. In delivering these religious messages, a good strategy is needed that must be prepared before the training process takes place, which in essence must be outlined in the learning plan.

In internalizing this religious character, there are four approaches that can be used: moral cultivation (ethics), a value-free transmission approach, an exemplary approach, and a value clarification approach. Religious value education needs to be carried out using a comprehensive approach. The purpose of this approach is the cultivation of comprehensive value education that can be viewed in terms of the methods used by training personnel; trainees can actively participate, and this educational contest can take place dynamically grounded in religious values.

To develop the competence of Asians, it can currently be done in these institutions because education and training are an alternative strategy for a nation to rise from the slump and are outdated. Likewise, for Indonesia, it has become a necessity to make education a top priority in human resource development. Strictly speaking, efforts to create quality human resources (HR) are contained in the state legal sheet in the form of a law on the National Education System. Through Law Number 20 of 2003 concerning the National Education System, the government strives for and organizes a national education system that can increase faith and piety toward God Almighty and noble character in educating the nation's life.

This is in line with the main roles and duties of the State Administration Institution is the development of state administrative innovations in the fields of governance, public services, as well as institutional and apparatus resources, providing facilitation and guidance on the activities of government agencies in the field of state administration, coaching, coaching, quality assurance and implementation of education and training of state apparatus resources, development of certain functional positions that are the authority of the LAN in accordance with the provisions of laws and regulations, development of state administrative capacity, and coaching and organizing administrative support in the implementation of its duties and functions

As explained by the President of the Republic of Indonesia, Joko Widodo, "every ASN must uphold the same basic values, namely providing the best service to the community. An ASN is not an official who asks to be served, which is styled like the style of colonial officials in the Dutch era; an ASN must have a spirit of service to help the community. To carry out its duties, the ASN is equipped with authority and resources from the state. He asserted that these authorities and resources must be used accountably, with high loyalty to the government, nation, and state. Furthermore, PAN/RB Minister Tjahyo Kumolo (deceased) also emphasized that the government continues to encourage the creation of a dynamic bureaucracy, namely clean, effective, efficient governance, and quick decisions, according to the vision and mission of the President and Vice President until 2024. In fact, bureaucracy basically starts with changing the mindset of ASN, which must be more agile and innovative.

The statement of the high-ranking state official above strongly indicates to all ASNs that in order to carry out their performance properly, which is accompanied by maximum service, they must prioritize ethics and religious spirit, because by prioritizing religious values, they will avoid various deviant behaviors in the environment of their work. The rollout of bureaucratic reform

requires every ASN to have high religious competence and character in anticipating the development of a borderless world towards a world-class bureaucracy. Every ASN is required to continue to develop and actualize themselves with a religious attitude and a high spirit of learning, strengthening technical competence, and prioritizing the efficiency and effectiveness of teamwork.

In carrying out its duties, it is always based on the values of independence, integrity, and professionalism and oriented to the interests of the nation, state, and society. The continuous updates carried out in the implementation of ASN training show the strong will of the government to make ASN professional and innovative, accompanied by the values of integrity, example, and responsibility. For example, in leadership training, reliable change leaders are always born in their respective agencies, so leaders can be prime movers to continue to spur bureaucratic reform. Innovation must not stop when it is formed and utilized; it must continue to be sustainable and useful in improving the quality of public services. Change for the sake of change born through level III leadership training continues to be continuous and broader, so that the acceleration of bureaucratic reform is not impossible and changes for their respective agencies are a necessity.

From the above statement, it should be an obligation for every civil servant (ASN) to continue to develop their competence by attending education and training. The competencies it develops are not only in the mundane part but should embody the values of religious character as a foundation for maintaining behaviors that deviate from their religious teachings. For this reason, anyone involved in education and training development programs for ASN should be able to prioritize religious and spiritual aspects and integrate religious values into the education and training process so they can be internalized in their lives. The main party involved in the training is Widyaiswara in order to convey religious values or messages during the education and training process, even though the material they have is general material.

The internalization process of instilling religious character carried out by Widyaiswara and Narusumber into a person must include elements including aqidah, spirituality (religious practice), ihsan (experience), science (knowledge), and amal shalih (practice). The dimensions of diversity that must be embedded in the ASN include: The dimension of belief (ideological) It contains expectations in which a religious person clings to a certain theological view and recognizes the truth of those doctrines. The dimension of religious practice (ritualistic), which includes the behavior of worship, obedience, and things that people do to show commitment to the religion they adhere to, The experiential dimension relates to religious experience—the feelings, perceptions, and sensations experienced by a person or identified by a religious group (or a society) that sees communication, albeit small, in a divine essence. The dimension of practice (consequence) relates to the extent to which an individual's behavior is motivated by his religious teachings in social life. Dimensions of religious (intellectual) knowledge Meanwhile, the methods of integrating and internalizing religious values in the training process applied by widyaiswara, or resource persons, are very diverse and varied. Considering that the participants, or ASN who are educated, are adults, Widyaiswara can choose and apply strategies that are appropriate for their age so as not to seem patronizing. Each religious value has its own characteristics, so it cannot use the same method for all religious moral values that will be instilled in the ASN. The success of this strategy of integrating religious values by Widyaiswara depends largely on Widyaiswara's ability and experience in choosing and applying the right methods and techniques so that the process can run as

smoothly as possible in their world of work. The strategy of internalizing religious values towards participants in the mental revolution training process can be applied by the widyaiswara in a planned or unplanned manner. It is carried out by including indicators of religiosity and moral values that will be outlined in learning planning. Widyaiswara created a learning scenario deliberately designed to instill a certain religious character in the training of the mental revolution. Widyaiswara can also insert religious moral values when delivering training materials, both at the beginning and at the end of core activities. The process of integrating unplanned is to insert moral-religious values at certain moments that allow widyaiswara to be carried out.

Considering Aceh as one of the special provinces that has implemented Islamic law for decades Therefore, education in Aceh, including Mental Revolution training, must be in line with or integrate religious character into the training process. The training strategy implemented by Widyaiswara, including the spices of the material he delivered, needs to be integrated with the religious character. The goal is that alumni trained with material that has a religious character can become Asn with security and integrity. Moreover, the training material serves as spiritual and mental reinforcement for trainees. So that it can be known that the quality of a training produced can be seen from the existence of a professional strategy and the existence of a quality material supplement in a training that is reflected in Learning Planning or RBPM as a supplement, starting from the objectives, materials, and evaluation, it is also important to see how the attachment between these components is also internalized in the form of training alumni behavior.

## 5. CONCLUSION

The process of internalizing moral religious values for trainees can be done through exemplary methods by exemplifying all that Rasulullah saw and did in words, deeds, and decrees. This imitation is also referred to as prophetic exemplary. In addition, the process of internalizing moral religiosity values for CASN is performed by strengthening the substance of moral materials delivered by widyaiswara or speakers, especially moral with Allah, oneself, the Messenger of Allah, parents, knowledge-related, surrounding nature, and fellow human beings. Another method used is the method of *ibrah*, *tadribah*, *habituation*, and *discipline*.

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