

Internalization of Self-Confidence Characters in Junior High School Students in Banjarmasin City

Tarwilah¹, Ahmad Rijali², Bayani Dahlan³

¹²³Universitas Negeri Islam Antasari, Indonesia

*Correspondence: ✉ tarwilahwiwi@gmail.com

Article Information:

Received : 2025-05-16

Revised : 2025-05-30

Accepted : 2025-06-01

Keywords:

Internalization, Character, Confidence

Abstract

Internalization of self-confidence character in Islamic Religious Education (PAI) learning as implemented by SMPN 6, SMPN 23, and SMP IT Nurul Fikri Banjarmasin is by using cooperative learning methods, namely lecture, question and answer methods, discussions, assignments, demonstrations, and sociodramas. All of these methods involve students actively, including in expressing opinions, asking questions and discussing in learning, so that good communication is established between students and students and students and teachers. Through this process, students' self-confidence character is formed, such as the growth of mutual respect, respect for the opinions of other friends, discipline, and students' self-confidence in conveying ideas and concepts, and being straightforward in conveying opinions when discussing or communicating the results of their work and ideas to teachers and friends. Internalization of students' self-confidence character in co-curricular and extracurricular activities at school also helps in forming students' self-confidence. Internalization of self-confidence character through co-curricular activities for students, namely giving students roles in flag ceremony activities, joint tadarus activities, AKSI which displays various student talents and skills, joint tadarus, the Qur'an recitation, reading of Maulid Habsyi and Commemoration of Islamic Holidays, public speaking, graphic design, gardening, and futsal.

INTRODUCTION

The government has echoed the integration of character education in all subjects from elementary to higher education. Character education applied at all levels of education must start early, namely at the elementary education level. At the elementary education level, the portion of character education should reach 60% compared to other levels of education, in order that children's characters can be formed as early as possible and stick to the child's soul until adulthood (Nuh, 2013). However, in practice, the direction of character education is still limited to indoctrination, not yet reaching the internalization stage. Indoctrination in this case is that character education is only taught, namely the advice to students that they must be honest, disciplined, must have self-confidence and so on. For example, when a teacher teaches about good morals, the definition, benefits and wisdom of good morals, and after the students are able to identify good morals, they are told to emulate the good morals carried out by the characters in the story and stay away from bad morals. This kind of learning is one example of indoctrination in character education, which does not provide effective results. Teachers only act as transfers of

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knowledge, not as holders of values. Education of character values must be transferred and exemplified by teachers.

In contrast to indoctrination which is directed at teaching values, internalization is an effort to own and explore character values so that they become the property of students, integrated, and become an inseparable part of students' behavior and personality in everyday life. The teacher's task in internalizing values is to encourage students to become guardians of values, to ensure that these values are embedded in the souls and selves of students, and to encourage students to realize these values in all aspects of behavior in their daily lives. These values are reflected, told by students themselves based on what they have experienced and felt, so that these values become the property of students. These character values will be strongly embedded in students if these values are combined with personal experiences, motivations, and emotions (Sudrajat, 2011).

One of the important characters to be formed and developed by students in schools is the character of self-confidence. Self-confidence is one of the determining factors for a person's success and achievement in his life. Surya stated that self-confidence is an important part of a person's personality development, as a determinant and driver of a person's attitude and behavior (Surya, 2009). Education in forming self-confidence in children is very important, so that children are able to understand and believe that all their potential can develop well. Schools as educational institutions directly have the responsibility to shape their students to become confident children.

The role of teachers is very important in instilling self-confidence in students, since teachers often interact directly with students in learning activities. In the learning process, the role of teachers to instill self-confidence can be done by conveying knowledge and understanding about self-confidence, providing explanations and benefits of self-confidence and providing examples in life so that students have confidence and the ability to believe in themselves. The responsibility of teachers, especially those who teach Islamic Religious Education subject, in instilling self-confidence in students is very important, because Islamic Religious Education material is full of character values, including self-confidence. The role of teachers in this case is as educators, trainers, motivators, and mentors.

The role of the teacher as a motivator is to provide encouragement to students to be enthusiastic and active in learning. The role of the teacher as a motivator in growing and instilling self-confidence in students can be done by providing motivation and encouragement to students to always be actively involved in learning both in class and outside the classroom, not being embarrassed when appointed as a ceremony officer or competition participant, being brave and confident in carrying out the tasks given to him. Teachers as mentors guide and direct students to become mature individuals, provide assistance in solving student problems, build students' souls and characters and direct students not to commit deviant acts. For example, when taking a test, the teacher tells students not to cheat with friends or open learning notes.

Based on initial observations, at SMPIT Nurul Fikri, SMPN 23 and SMPN 6 Banjarmasin City, the formation of self-confidence character has been carried out in

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Islamic Religious Education learning, not only in the learning process in the classroom in the form of co-curricular activities but also outside the classroom in the form of religious extracurricular activities.

METHOD

This qualitative research is a field research, with the subjects were Islamic Religious Education (*Pendidikan Agama Islam*/PAI) subject teachers and students of Junior High Schools in Banjarmasin City, specifically teachers and students at SMPN 6, SMPN 23 and SMP IT Nurul Fikri Banjarmasin. The object of this study is the internalization of self-confidence character in Islamic Religious Education learning in Junior High Schools in Banjarmasin City which includes: internalization of students' self-confidence character through Islamic Religious Education learning in class and through co-curricular and extracurricular activities at school. Data collection techniques used in this study were observation, interviews and documentaries. The research data were analyzed using the Milles and Huberman interactive model analysis technique, namely using three activity flows including: data reduction, data presentation and drawing conclusions (Miles et al., 2014).

RESULTS AND DISCUSSION

1. Internalization of Self-Confidence Character in Islamic Religious Education Learning for Junior High School Students in Banjarmasin City

All schools in this research, namely SMP Negeri 6, SMPN 23 and SMPIT Nurul Fikri Banjarmasin have implemented the 2013 curriculum, including in Islamic Religious Education learning. In the 2013 curriculum, Islamic Religious Education learning uses a scientific approach, which include some steps such as observing, asking, trying, associating, communicating and creating/creating. All of these activities are actually closely related to growing and increasing students' self-confidence in learning in the classroom. Efforts made to instill students' self-confidence are by involving students in every learning process. Student involvement includes expressing opinions, asking questions and discussions in learning, so that good communication and interaction are established between students and students, or students and teachers. Through this activity, students' self-confidence character is formed starting from a sense of mutual respect, respecting the opinions of other friends, discipline, and students' self-confidence in expressing opinions and ideas, in expressing their opinions when discussing or communicating/presenting their work and ideas to teachers and friends.

Among the Islamic Religious Education learning methods that can internalize the self-confidence character of students at SMPN 6, SMPN 23 and SMP IT Nurul Fikri Banjarmasin are:

a. Lecture Method and Question and Answer Method

In Islamic Religious Education learning at SMPN 6 Banjarmasin, the lecture method applied is interspersed with questions and answers. When delivering the lesson material, the teacher uses the lecture method, but when the lesson material is finished, the teacher uses the question and answer method, namely the teacher gives students the opportunity to ask questions. When explaining the lesson material, and there are students who are not paying attention, then the teacher can appoint students to answer questions given by the teacher. The goal is for students to pay attention to the lesson being explained by the teacher. In Islamic Religious Education learning, the teacher MR always uses the question and answer method, namely giving students the opportunity to ask questions that are not yet understood. Sometimes, there are students who ask questions when the teacher is delivering the material, and the teacher still provides answers to the questions. At the end of each lesson, MR gives students the opportunity to ask questions about material that is not or has not been understood. The question and answer method applied by MR is an effort to foster students' self-confidence. Among the indicators of self-confidence are students daring to ask questions, daring to express opinions and easy to communicate with teachers. Some students namely ST, AN, ID and NB have dared to ask teachers about lesson materials that they do not yet know. While RT has dared to express his opinions by answering questions from his friends (MR, 2020).

Lecture method as well as question and answer method are also used in Islamic Religious Education learning at SMPN 23 in internalizing students' self-confidence character. The lecture method is used in almost all Islamic Religious Education materials as an introduction to every subjects. The question and answer method is used as apperception and feedback on whether students understand the lesson or not. The question and answer method is also used by a teacher MT to facilitate some critical students, who sometimes ask about material outside the lessons presented, for example asking about the history of the birth of the Zabur, Torah and Injil. Usually, there are only a few students who are critical like this, around two or three people in one class. As for students who rarely or never ask questions, MT requires them to write down questions, then students read the questions they have written. These questions are answered one by one as long as there is enough time. Questions that are not answered are then collected to be used as homework. This is one way that MT uses to motivate students to be confident and dare to ask questions without hesitation and shame even though it is only through writing (MT, 2020).

Both methods are also used in Islamic Religious Education learning at SMP IT Nurul Fikri to foster students' self-confidence. At the beginning of the class, Islamic Religious Education learning begins with apperception. Before entering the core material, the teacher RP connects the subject matter to be studied with the students' experiences. RP uses the question and answer method after using the lecture method, if there are students who do not understand the material. The question and answer method is also used at the end of the lesson to evaluate students, whether or not students have understood the material that has been explained. In using the question and answer method, RP directly points to students who seem to be paying less attention. There is a difference between the male and female student groups, where students in the male class usually do not ask many

questions while students in the female class ask more questions because their curiosity is higher (RP, 2020).

b. Discussion Method

The discussion method used in Islamic Religious Education learning can foster and increase students' self-confidence, because in this forum students are required to be able to express their opinions well, clearly and in a focused manner. In this method, students are guided to be brave and skilled in conveying their experiences and opinions regularly and systematically so that they are easily understood by others. There are two types of discussion forms, namely large group discussions and small group discussions. In Islamic Religious Education learning at SMPN 6, SMPN 23 and SMPN Nurul Fikri Banjarmasin, the discussion method often used by teachers is small group discussions, namely by dividing students into small groups of around 5-6 people in one group. In implementing the discussion method, the teacher provides a subject matter as a problem that must be solved and then will be explained or presented by students in their groups. To avoid students being active in speaking only the same students, while other students are only passive and just listen, the teacher try to motivate students both in verbal form and additional marks.

One of the efforts to foster students' self-confidence, when conducting a discussion method, the Islamic Religious Education teacher requires each group to present the results of their discussion represented by one group member as a spokesperson or who demonstrates the *sujud sahwi* (sahwi prostration), *sujud tilawah* (tilawah prostration) and *sujud syukur* (gratitude prostration). MR as the teacher motivates students who are still shy or hesitant in delivering their presentation in front of the class. MR explains that in each group there must be a representative who comes forward to deliver the results of their discussion, either by reading a text or speaking directly. MR does not assess the content of the presentation, the important matter is that students are brave to appear in front of the class. In addition to motivating in verbal form, MR also motivates students who dare to appear in front of the class by giving higher assessments, since in each discussion there are students who serve as notaries who record their friends who appear and speak to express their opinions (MR, 2020).

Discussion method is also implemented in Islamic Religious Education learning at SMPN 23 to foster students' self-confidence. The technique of implementing the discussion is to divide students into five or six groups, and each group consists of five or six students. In determining group members, the teacher MT has prepared it from home. In one group, there must be smart students so that there will be someone who represents their group to speak in front of the class in the presentation. MT gives students about 15 to 20 minutes to discuss. After the students have finished discussing in their respective groups, then the students are asked to come forward one by one to represent their group to present the results of the discussion. After coming forward one by one, then the other groups are invited to give responses. MT gives the opportunity to two representative groups to respond and ask questions to the group that came forward.

MT suggested that students who come forward to present the results of their discussions take turns, not just the same students, so that all students can and dare to

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appear in front of the class. The teacher always motivates all students to be brave and not embarrassed. To motivate children who are shy and do not dare to come to the front of the class, their friends are asked to make notes, then tell the shy students to come to the front of the class. MT explained that to tell shy students to come to the front of the class and present the results of the discussion, they need to be motivated with full patience. Students are told to come forward even though they are carrying notes. When students come forward and read the results of the discussion, this actually provides a memorable experience for students, at least they will remember what they have read (MT, 2020).

Islamic Religious Education learning at SMP Nurul Fikri also uses discussion methods to foster students' self-confidence. To determine groups in discussions, the teacher RP usually divide students into four or five groups in one class. One group consists of four or five students, who are divided proportionally, meaning that in one group there are students who are smart and some who are less smart. It could also that RP choose their own students in one group, for example, if there are close friends, their groups are separated, so that students do not joke around and focus on the lesson material.

RP uses the discussion method in almost every Islamic Religious Education subject, because the learning media in the classroom is very supportive, where each class has an LCD and portable TV. RP gives students the opportunity to discuss in their groups for approximately 10 minutes. After finishing the discussion, each group is given time to present to the front of the class for five minutes each. Each group has appointed one person to be a spokesperson to present the results of their discussion to the front of the class. Usually, students who come to the front of the class have been agreed upon by their friends in one group. All students do not feel embarrassed or hesitant to come to the front of the class, because on every occasion RP always motivates his students to dare to come to the front of the class to express their opinions. RP always tells his students not to be embarrassed to appear in front of the class, because all those in the class are their own friends. In the discussion method, students are expected to be able to express their thoughts or opinions well (RP, 2020).

c. Demonstration Method

In Islamic Religious Education learning at SMPN 6 Banjarmasin, the teacher MR used the demonstration method to explain the material on “Getting Closer to Allah by Practicing Sunnah Prayers”. After explaining the material using the lecture method, MR asked students to demonstrate the sunnah prayers that they had done. Students were asked to come forward one by one, three students to represent their friends. Student SY came to the front of the class to demonstrate the sunnah prayer of Dhuha that he had done, MR asked all students to pay attention. After finishing demonstrating the sunnah prayer, MR gave other students the opportunity to comment on the sunnah prayer performed by their friend SY. MR then corrected and explained again about the procedures, movements and readings of the sunnah prayer of Dhuha (MR, 2020).

Islamic Religious Education learning at SMPN 23 which uses the demonstration method is on the material of a “Calmer Soul by Doing Many Prostration” with the topic of prostration of sahwī (*sujud sahwī*), prostration of tilawah (*sujud tilawah*) and prostration of gratitude (*sujud syukur*). Before providing material using the demonstration method, the

teacher MT first explained the material on the definition, legal basis and procedures for performing prostration of sahwī, prostration of tilawah and prostration of gratitude using the lecture as well as question and answer method. After that, MT asked one of the students named WS to demonstrate prostration of sahwī in front of the class, while the other students were told to pay close attention. After finishing, MT corrected and explained again about the procedures, movements and readings of the prostration of sahwī. MT then appreciated the student WS with words of gratitude for daring to appear in front of the class without shame. MT used the demonstration method on the prostration material, so that the students' understanding was more real, not just theoretical (MT, 2020).

In using the demonstration method, teachers can direct and guide students to experience directly the demonstration that is done. By applying the demonstration method, students can be directly involved in this activity, thus providing a true experience for students. With the demonstration method, it can foster students' self-confidence in fostering courage to appear in front of the class.

d. Assignment/Recitation Method

In Islamic Religious Education learning at SMPN 6 Banjarmasin, one of the materials that uses the assignment method is "Respect and Obey Parents and Teachers." A week before the material was presented, the teacher MR had given each student an assignment to tell about their daily experiences with their teachers or parents. The following week during Islamic Religious Education learning, students were asked to come to the front of the class one by one to tell their experiences with their parents or teachers. There were about three students who were willing to come forward and tell their experiences. For students who were still embarrassed to tell their experiences in front of the class, MR asked them to write their experiences on paper which was then collected (MR, 2020).

Islamic Religious Education learning at SMPN 23 Banjarmasin also uses the assignment method as an effort to instill self-confidence in students. The assignments given by the teacher MT are usually related to aspects of skills, for example, reading short surahs and their meanings, readings of obligatory and sunnah prayers. In this case, all students are told to memorize. Since class hours are very limited, MT give this memorization assignment at home and students are given one week to memorize. A week later, students are asked to come forward one by one to the front of the class to submit their memorization. MT appoints students who come forward randomly. Most students can memorize well, but there are some students who still have not memorized and still need guidance (MT, 2020).

Islamic Religious Education learning at SMP IT Nurul Fikri rarely gives assignments to students at home, because the learning has been completed at school. The assignments given to students are to work on questions in the LKS book, usually in the form of multiple choices. Even so, the teacher RP still gives assignments in other forms. For example, in the coming week discussing material about honesty, RP gives students an assignment to prepare an assignment in the form of a drama. Students are given one week to prepare this assignment in groups. The following week, the students will appear with the stories they have each compiled. The method of giving assignments in Islamic Religious

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Education learning can foster students' self-confidence. Since with the assignments given by the teacher to students, both individually and in groups, they are required to be students who are responsible for the tasks they do. Students are responsible for the results of their work, not the results of other people's work (RP, 2020).

e. Sociodrama Method

Islamic Religious Education learning at SMPN 6 and SMPN 23 has never used the sociodrama method, because this method requires a long time and special preparation. Meanwhile, Islamic Religious Education learning at SMP IT Nurul Fikri has used the sociodrama method, namely in the material on "Prioritizing Honesty and Upholding Justice". In implementing the sociodrama method, students are divided into four groups, each group will prepare a script or drama text with the theme of honesty. The storyline is different for each group. Students create their own drama script and are allowed to take or quote the story from the internet. The time given by RP as the teacher to prepare this sociodrama is one week. Thus, within one week, the students prepare the drama text script, storyline, and actors in the drama.

When using the sociodrama method in learning, there will be interaction and communication between group members so that a sense of mutual trust will emerge in expressing opinions. Then from the results of the discussion in the sociodrama activities, students can learn from new experiences in the form of memories and understandings. Students are also expected to be able to appreciate the characters (roles) played. With all the activities carried out in this sociodrama method, students' self-confidence can be developed. Through the sociodrama method in learning, it is expected that students can explore and express their feelings, gain insight into their attitudes, values and perceptions, develop attitudes and skills in solving and exploring problems played in various ways (RP, 2020)

2. Internalization of Students' Self-Confidence Character in Co-curricular and Extra-curricular Activities at Junior High Schools in Banjarmasin City

To support the achievement of students' attitude, knowledge, and skills competencies, one of the most important things that schools must pay attention to is the existence of co-curricular and extracurricular programs that can build and develop students' self-confidence. Growing and building students' self-confidence aims for students to have the courage to express ideas and thoughts in the concrete realm so that they can help the development of students' learning achievements, both academic and non academic.

Co-curricular activities can be done in the library, at home or elsewhere in the form of reading books, summarizing, research assignments, composing or completing homework. The purpose of co-curricular activities is to support intracurricular activities, so that students better understand and appreciate the lessons that have been given, in addition to training the students to carry out their tasks responsibly. On the other hand, extracurricular activities are activities to increase students' knowledge and insight, attitudes and personalities, outside of mandatory class hours, which activities are carried out both inside and outside of school. Extracurricular activities aim for students to be able to develop all their talents, potential, interests, abilities, independence, personality, and cooperative attitudes that they have to the maximum.

a. Co-curricular and Extracurricular Activities at SMPN 6 Banjarmasin

One way to internalize self-confidence character in students at SMPN 6 is through co-curricular and extracurricular activities at the school. SMPN 6 has co-curricular activities that are continuously carried out by students before starting the main subjects in the class. These activities are carried out from Monday to Friday in the first hour, which is 07.30 to 08.20. The activities carried out are different every day, on Monday there is a flag ceremony, on Tuesday there is a congregational Dhuha prayer, a group recitation activity on Wednesday, a student talent development activity on Thursday, and on the last day of the week, there is usually a fun walk or school cleaning (MR, 2020).

Every Monday, there is a flag ceremony where all students and teachers gather in the school yard. All students are involved in the flag ceremony, both as ceremony officers and as ceremony participants. Ceremony officers are carried out in turns per class starting from class 7, class 8 and class 9. Students who are on duty in the flag ceremony are appointed by their respective homeroom teachers based on the approval or agreement of their classmates. The homeroom teacher tries to ensure that students who become ceremony officers take turns, so that all students have the same opportunity to appear in the school yard as ceremony officers, witnessed by all teachers and other students. Students who become ceremony officers indirectly gain self-confidence that they are able to become good ceremony officers. On this occasion, students will appear with full confidence, because they will get attention from the teachers and students who attend the ceremony.

Every Tuesday, students at SMPN 6 Banjarmasin perform *Dhuha* prayer together in congregation. *Dhuha* prayer is performed four rakaat in the school field, led by male religious teachers in turns. The activity then continued with reading surah Yasin and *Asma'ul Husna* led by students from OSIS in the religious field in turns. On Wednesday, there is an activity of reading the *Simthu al-Dhurar* or better known as *Maulid Habshi*, then continued with a religious lecture. Before the lecture, the event begins with reciting the Qur'an, reading the *saritulawah* (translation), and then a religious lecture. All of these activities are filled by students from each class. This activity involves four students in one class, each as the host, *qari/qari'ah* (the Qur'an reciter), *saritulawah*, and speaker. In this activity, students take turns performing from class 9 to class 7. The lecture is given a limited time of 15 minutes. The theme or topic of the lecture is chosen freely and submitted to the students who will fill it, and this activity is managed and coordinated by each homeroom teacher. Students who will appear can apply of their own will or can also be appointed by the homeroom teacher or religious teacher. Then, the students will be trained if there is a free class or religious lesson hour for 30 minutes or the homeroom teacher's lesson hour.

Internalization of self-confidence character can be seen in this activity, namely students dare to appear and express opinions and ideas in the lecture material they deliver. With the material delivered, students can invite the congregation or listeners to do good things and those recommended by religion, and prohibit committing crimes. This also motivates the students concerned to first practice the material they deliver. In addition, other students as presenters, reciter, and translation reader (*saritulawah*) have also dared to appear confidently in front of their friends. The homeroom teacher reported this activity to

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the religious teacher. Therefore, in one year, all classes get a turn to engage actively in the activity.

On Thursday there is an activity to develop students' talents and interests called AKSI, which is a student creativity event (Ajang Kreasi Siswa). This activity is general, where students display their talents and creations, such as singing, reciting the Qur'an, and giving lectures. Each class is required to participate in this activity, and they perform in turns. In this student creativity event activity, students express their abilities and do things they like and are interested in, and every students are responsible so that they can complete their tasks well. Students who have a high self-confident, will be able to complete their tasks well and have the belief that what they do will always be successful. Fridays are usually filled with fun walks or school cleaning activities. This activity is attended by all students and teachers to clean the classroom environment and school yard.

In addition to co-curricular activities, extracurricular activities at SMPN 6 Banjarmasin are *Maulid Habsyi* which is guided by a religious teacher. Several years ago, there was a *tilawah* activity, but now it is no longer active, because there is not many students interested. Other extracurricular activities carried out to commemorate Islamic holidays such as *Isra' Mi'raj* and *Maulid Nabi*. All of these activities are carried out by students and coordinated with teachers. Students who are involved in the activities are usually those who are members of the OSIS (MR, 2020).

b. Extracurricular Activities at SMPN 23 Banjarmasin

Classroom learning activities at SMPN 23 start from 08.00 to 14.05. Before learning begins in class, which is around 07.30 to 08.30, filled with co-curricular activities, which are different every day. There is a flag ceremony held on Monday, Tuesday to Friday is filled with the Qur'an recitation activities. The Qur'an recitation activities carried out are literacy activities. Every Monday, all students and teachers held a flag ceremony in the school yard. All students were involved in this activity, both as ceremony officers and as ceremony participants. Ceremony officers were taken turns per class starting from class 7, class 8 and class 9. The students who were in charge of the flag ceremony were appointed by their respective homeroom teachers based on the approval or agreement of their classmates. The homeroom teachers tried to ensure that students who were ceremony officers took turns, so that all students had the same opportunity to appear in the school yard as ceremony officers witnessed by teachers and other students (MT, 2020).

From Tuesday to Friday, there are *tadarus* activities or recitation of the Qur'an in the school yard, which are attended by all students from grades 7 to 9. The *tadarus* activity begins with chanting *Asmaul Husna*, then reading the Qur'an one 'ain slowly so that students can follow it carefully, then continued with memorizing the prayer readings. This activity is guided by three religious teachers who work alternately and are assisted by a daily supervisor. On Friday, religious activities are reading the surah Yasin surah, al-Waqi'ah, and al-Mulk, as well as religious lectures once a month.

Extracurricular activities at SMPN 23 Banjarmasin are the reading of *Simthu al-Dhurar* poetry or better known as *Maulid Habsyi*, which is carried out on Fridays after school around 10:00. This activity is attended by around 10 people consisting of male and female students. The students who participate in the *Maulid Habsyi* activity will later appear

in various school activities in the form of Islamic Holiday Commemorations, such as *Isra Mi'raj* and *Maulid Nabi*, so that the school does not need to hire other people. The other extracurricular activity is *tilawah* which is carried out every Saturday, where around 20 students participate in this activity. For students who are not yet fluent in reading the Qur'an, the religious teacher at SMPN 23 provides tutoring using the *iqra* method. This activity is carried out every day after class has finished. This guidance in reading the Qur'an is guided by an honorary teacher. Students can also submit their memorization during breaks (MT, 2020).

c. Co-curricular and Extracurricular Activities at SMP IT Nurul Fikri Banjarmasin

In addition to classroom learning, SMP IT Nurul Fikri Banjarmasin has a co-curricular program that is carried out outside the classroom. Co-curricular activities at SMP IT Nurul Fikri aim to support intracurricular activities so that students better understand and appreciate the lessons that have been given, in addition to training students to carry out tasks with full responsibility and increase students' self-confidence in carrying out their duties. Co-curricular activities serve as confirmation and repetition of what students have learned in the classroom by observing and remembering what has been taught by the teacher. This activity is carried out in the school environment or outside the school.

Before entering the school environment, students are greeted by teachers. The teachers greet students at the school gate while shaking their hands. In front of their respective classes, students are greeted by their homeroom teachers. Then the homeroom teachers direct all students to the hall for congregational *Dhuha* prayer and *tilawah* at 07.30 to 07.45. In carrying out the *Dhuha* prayer, male and female students have separate places. The male students occupy the hall located on the second floor, while the female students occupy the hall on the third floor. In the student group (*ikhwan*), the *Dhuha* prayer is led by students in turns, while in the female student group (*akhwat*) it is led by the supervising teacher. After finishing the *Dhuha* prayer, the supervising teacher gives a little sermon or motivation related to the lessons at school, such as reminder about memorization. Then, the students enter their respective classes. The next activity is literacy until 08.00, where the students read books such as novels, short stories, or other books they like. The books are brought by the students themselves from the library. After literacy activity, the students enter the main learning (HF, 2020).

Learning activities are carried out from 08.00 to 11.30. Then at 11.30, the students take a break or take a nap, then continued with lunch together in the hall. After lunch, the students perform the *Dhuha* prayer at the mosque, then the learning continues until 16.00 in the afternoon. When entering the *Asr* time, the students perform the *Asr* prayer in congregation at the school mosque. After the *Asr* prayer, the students return to their respective classes to carry out daily evaluation activities, namely in the form of reflection on the learning carried out that day by means of dialogue and questions and answers between the teacher and the students. In this reflection activity, the students are given the opportunity to express their feelings about the learning that has been carried out that day (RY, 2020).

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In addition to routine activities as described above, SMP IT Nurul Fikri also has extracurricular activities that support classroom learning. The form of extracurricular activities includes a flag ceremony held every Monday around 07.30 to 08.00. The flag ceremony officers have been determined in turns for each class. Every student must be willing to be an officer, because the homeroom teacher always provides encouragement and motivation. To foster a sense of trust in students who are on duty in the flag ceremony, the teacher prepares time to provide flag ceremony practice on Friday after the lesson is finished. This is done so that when on duty on Monday, it runs smoothly with no mistakes, and at the same time, increases students' self-confidence when performing on the school field.

Other co-curricular activities at SMP IT Nurul Fikri are: public speaking, graphic design, gardening, journalism, and futsal. Public speaking activities aim to train students to be able to speak in public well and correctly, either as an MC (master of ceremony/presenter), speaker, stand-up, religious lecturer, and others. This activity is carried out every week with predetermined modules and materials. The curriculum/module consists of theory and practice. Among the materials provided are about good and correct public speaking as well as how to deliver the speech well and correctly. The number of students who participated in this activity consisted of 7th and 8th grade students, and the participants were 8 boys and 11 girls. In terms of assessment, students are assessed at each meeting, usually concerning the aspects of affective, cognitive, attitude, psychomotor, practice and knowledge (RY, 2020).

SMP IT Nurul Fikri is an Adiwiyata school, which is a school that cares about a healthy, beautiful, and clean environment and participates in preserving the environment. This school has a fairly large area for gardening activities, so one of the co-curricular activities carried out is gardening. Gardening activities are the most popular co-curricular activities for children before the pandemic. The purpose of this gardening activity is to teach students how to garden properly, how to classify types of plants and vegetables, and to provide basic knowledge about plants in the surrounding environment. The types of plants planted are medicinal plants, such as ginger, galangal, lemongrass and others, while the types of vegetables planted are kale, chilies, radishes and others. Gardening activities are carried out in groups consisting of male and female student groups. One group consists of around four to six people, and is guided by female and male supervising teachers. The work process starts from buying seeds, planting, maintaining, up to harvesting. The plants and vegetables that are harvested will later be consumed by the community themselves, and can also be used in SBK (*seni budaya dan keterampilan*/cultural arts and skills) learning.

Graphic design co-curricular activities are carried out in the computer laboratory. This co-curricular activity facilitates students who are interested in IT. The material is how to operate coral and other applications related to graphic design, such as making banners, flyers, business cards. This activity was attended by 13 students, consisting of seven male students and six female students. For students who are interested in writing, the school facilitates journalism co-curricular activities. This activity is to channel their talents in writing, composing short stories, writing scientific papers, and usually they all have a bulletin board. This activity was attended by six female students. To channel talents in

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sports, this school has futsal activities for students. Currently, 16 students are actively participating in this activity. All co-curricular activities at SMP IT' Nurul Fikri are held on Thursdays from 09.00 to 10.30 (two lesson hours). All co-curricular activities are assessed by the supervising teacher individually, although there are activities that are done in groups.

In addition to co-curricular activities, SMP IT' Nurul Fikri also organizes extracurricular activities to facilitate students' interests and talents in sports and arts. Extracurricular activities at this school are futsal, special scouts called Pasukan Harapan Masyarakat, and *nasyid*. Futsal and *nasyid* activities are specifically for male students. Futsal activities are usually held every Wednesday afternoon, after school lessons are finished, while *nasyid* are held on Friday afternoons. Students who participate in futsal and *nasyid* activities have performed outside the school at certain events.

Extracurricular activities are a place for students to develop their talents and help them to have a sense of responsibility and self-confidence so that they can develop their personality to be independent. Self-confidence can grow through the environment, motivation and practice. For students who lack self-confidence, they will be motivated by the accompanying teacher to increase their self-confidence. As expressed by RH, there was a change in attitude in several students after participating in extracurricular activities. For example, in the extracurricular futsal activity, there was previously a child who liked to be alone, but after participating in futsal, he became more active, confident, and more acceptable to his friends, and there was a change in his academic competence (RY, 2020).

From the data presented above, it is known that the internalization of self-confidence character of students at SMPN 6, SMPN 23 and SMP IT' Nurul Fikri Banjarmasin is carried out in the learning process, both in class and outside the class in the form of intracurricular, co-curricular and extracurricular activities of the school. In learning activities in class, all Islamic Religious Education teachers have facilitated and encouraged students to grow and develop self-confidence character well through various learning methods used in Islamic Religious Education learning.

The development of character education, including self-confidence character can be divided into four pillars, namely 1) in the classroom through learning activities; 2) daily activities in the form of cultural development in educational units; 3) co-curricular or extracurricular activities; and 4) daily activities at home and in the community (Jihad et al., 2010). Of the several pillars, schools have a fairly important role in realizing this character, because most of these pillars are held in schools, including co-curricular and extracurricular activities. Self-confidence is one of the important aspects of personality in a person's life. A confident student is always sure of his own abilities and has realistic expectations, always thinks positively. Thursan Hakim stated that to foster and grow students' self-confidence in schools can be done in the following ways:

1. Cultivating the courage to ask questions.
2. The active role of educators in asking questions to their students.
3. Working on questions in front of the class.
4. Actively participating in extracurricular activities and school organizations.
5. Competing in achieving learning achievements.
6. Consistent application of discipline (Hakim, 2005).

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Some learning methods used by Islamic Religious Education teachers in internalizing students' self-confidence include lecture, question and answer methods, group work, discussions, demonstrations, assignments and sociodramas or role-playing. The methods used by teachers in Islamic Religious Education learning also contribute to the formation and internalization of students' self-confidence. The lecture and question and answer method is the most used method by Islamic Religious Education teachers in the learning process at SMPN 6, SMPN 23 and at SMP IT Nurul Fikri Banjarmasin. The question and answer method used by Islamic Religious Education teachers is an effort to foster and develop students' self-confidence, namely daring to ask questions and express their opinions to teachers and friends in class. Islamic Religious Education teachers always motivate students to ask questions at every opportunity and give appreciation to students who ask questions or give good and correct answers, as done by MR, the teacher at SMPN 6, MT, and RP, the teachers at SMPN 6, SMPN 23, and SMP IT Nurul Fikri Banjarmasin respectively.

The discussion method used in Islamic Religious Education learning can also develop and increase students' self-confidence, because in this forum, students are required to express their opinions well, clearly, and in a focused manner. To foster students' self-confidence, teachers give students the opportunity to present and then answer questions from other students in turn. Although at first, there were students who were still shy, but since they were motivated by the teacher, they were finally willing to speak or express their opinions, even though with the help of text or writing on paper. To avoid students who are actively speaking only the same students, teachers try to motivate students, both in the form of words (verbal) and giving additional value. In the discussion method, fostering the courage to ask questions, both to ask friends and to the teacher. Practicing discussion and debate in learning also fosters students' self-confidence.

Group work and discussion methods enable students to develop and grow their social skills and the ability to express ideas to other groups. This will train students' self-confidence. Students are also given the opportunity to convey their ideas in front of the class which can train students' self-confidence to dare to appear in front of many people. In addition, Islamic Religious Education teachers also use demonstration methods in learning to grow and develop students' self-confidence, such as MR, MT, and RP does, especially in Islamic Religious Education materials that contain psychomotor aspects such as ablution practices, prayers and others. By using the demonstration method, teachers can guide students to experience the demonstrations directly. In implementing the demonstration method, teachers have directly involved students in demonstration activities so as to provide direct experience to students. With the demonstration method, students' self-confidence can be fostered in fostering the courage to appear in front of the class in practicing one of the learning materials.

The use of the sociodrama method in Islamic Religious Education learning is rarely done by Islamic Religious Education teachers, because it requires special preparations. However, RP as the Islamic Religious Education teacher at SMP IT Nurul Fikri, has used this method in Islamic Religious Education learning. It turns out that the sociodrama method is very suitable as a method to foster students' self-confident character, because

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with this sociodrama method, students can play and live the roles they play with full confidence and self-confidence. Students who are confident will dare to appear in front of the class and dare to express their feelings well. The sociodrama method also provides opportunities for students to play certain roles that exist in social life.

In general, it can be concluded that the use of active and cooperative learning methods can affect students' self-confidence. Self-confidence is not obtained instantly, but through the education process. Self-confidence is not a talent or innate, but a mental quality, meaning that it is an achievement resulting from the process of training, education or empowerment. Therefore, self-confidence can be accustomed or trained. With motivation from the teacher, students will be able to grow and improve the character of self-confidence in learning, by students being willing to express their opinions, respecting the opinions of other friends, when students are given assignments by the teacher, they are able to carry out the tasks well. Self-confidence is also trained by providing more opportunities for students to participate in learning.

Internalization of students' self-confidence character is not only in classroom learning, but also in school co-curricular and extracurricular activities. Students' activeness in co-curricular and extracurricular activities also helps in shaping students' self-confidence, because activeness in these activities will be able to increase insight, attitudes, skills and improve the quality of students' personalities, one of which is the aspect of self-confidence. Co-curricular and extracurricular activities, if programmed and carried out properly, will be able to shape students' self-confidence and can support the development of students' personalities. In terms of student development, self-confidence can arise because of recognition from the environment. Self-confidence generally arises when someone does or is involved in a certain activity, and their thoughts are focused on achieving the expected results.

All three schools, namely SMPN 6, SMPN 23 and SMP IT Nurul Fikri, have required students to develop their interests, talents, potentials and positive personalities through co-curricular activities. Co-curricular activities are activities that are directly related to intracurricular activities that aim to provide students with the opportunity to further explore and appreciate the learning materials in class. While extracurricular activities aim to help students develop their potential talents and interests. Extracurricular activities are part of student self-development. Co-curricular and extracurricular activities aim to train and foster positive courage in students that gives birth to a self-confident character. Each school has a specific reason for co-curricular and extracurricular activities to be made as optional activities in their respective schools. Usually, to determine co-curricular or extracurricular activities, a survey is conducted on students, what activities they want, as was done by SMP IT Nurul Fikri Banjarmasin.

The co-curricular activity carried out by all schools routinely is the flag ceremony held on Monday. All schools carry out this activity by involving students in turns. The flag ceremony at school is one of the efforts to realize the goals of education that instill the values of discipline, independence, cooperation, self-confidence and responsibility and foster a sense of nationalism in students. Students who become officers will try to show

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their best, although initially nervous but with full confidence they can finally carry out their duties well.

Co-curricular and extracurricular activities that can foster students' self-confidence character carried out by SMPN 6, SMPN 23 and SMP IT Nurul Fikri include joint *tadarus* activities, *tilawah*, AKSI, reading of *Maulid Habsyi*, PHBI (*Perayaan Hari Besar Islam*/Islamic Holiday Celebration), public speaking, gardening, graphic design, and others. All of these activities have a positive influence on students' self-confidence character. Internalization of self-confidence character is done by creating a conducive and religious environment. For example, in public speaking activities that aim to train public speaking skills, students must be able to master the speech text, and then they are able to appear confidently in front of the public. Students not only prepare the text, but also have to prepare their mentality and attitude to dare to appear confidently, there is no nervousness and awkwardness when facing many people. As RP said, there was a big change in the students who participated in this activity in terms of self-confidence. Students who were previously shy or nervous when appearing in front of friends, after participating in co-curricular activities, become dared to come forward and perform.

CONCLUSION

Internalization of self-confidence character in Islamic Religious Education learning in class for students at SMPN 6 and SMPN 23 Banjarmasin is through lecture, question and answer methods, discussion methods, demonstration methods, and assignment or recitation methods. Meanwhile at SMP IT Nurul Fikri Banjarmasin also uses the sociodrama method in addition to using previous methods mentioned. Internalization of self-confidence character through co-curricular activities for students at SMPN 6 is to give students roles in flag ceremony activities, joint *tadarus* activities held every Tuesday to Thursday, AKSI activities that showcase various student talents and skills, and Friday piety activities. At SMPN 23, internalization of self-confidence character through co-curricular activities is to give students roles in flag ceremony activities, joint *tadarus* activities, recitation of the Qur'an, reading of *Maulid Habsyi* and Commemoration of Islamic Holidays. Lastly, the internalization of self-confidence character through co-curricular activities in SMP IT students is in the flag ceremony activities held every Monday, public speaking, graphic design, gardening, and *futsal* (football).

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- Interview with RP, Islamic Religious Education teacher at SMP IT Nurul Fikri Banjarmasin, on August 5, 2020.
- Interview with HF, the Student Council President (Student Intra-School Organization/OSIS) at SMP IT Nurul Fikri.
- Interview with Mr. RY as Vice Principal for Student Affairs at SMP IT Nurul Fikri Banjarmasin, on September 20, 2020.