

Internalization Prosocial Value by Exemplary in Building Nation Character in School

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Abstract: This research is motivated by the fact that the issue of caring for each other is decreasing, it is marked by the loss of the nature of hospitality, courtesy, and helpfulness that turns into violent, rude, and indifferent nature. So it is important to reinforce the nation's character education of the nation to internalize the prosocial values by modelling in school. This study aims to reveal and formulate the concept of internalization of prosocial value by modelling in building the character of the nation in school SMPIT Alamy Subang. The qualitative research with this case study method found that educators and education personnel in modelling the prosocial value in school became the driving force for the construction of SMPIT Alamy, the real form of the prosocial values that educators attended in the school environment i.e. friendship, generosity, sacrifice, Sharing, helpful behavior, co-operative attitude, cooperation, honesty, considering the rights and welfare of others and togetherness; Internalization of prosocial values is done by knowing, doing, and being by modelling in SMPIT Alamy Subang has reached the stage of character, it is known that character, speech and personality are always repeats, has become a habit, has become a character, a characteristic Himself, has settled and is difficult to change.

1 INTRODUCTION

The importance of instilling the values of the nation's character today has become the agreement of the various layers of society. This is very reasonable, because if the mirror of some countries have shown that character education becomes the front guard in creating a good individual, society and nation. Character is something that must be developed to have someone, because the character is a factor supporting one's success in carrying out daily activities. The urgency of character development in citizens is based on the increasingly visible signs of degradation of values and morals among society, especially among the younger generation. If it does not quickly responded, it does not close the possibility of this country we love will begin to shift from the state of personality and civilized into a state that does not own identity that ultimately has implications for the state decline.

The essence of education is the actions and attitude of educators who are able to help learners in the right direction in the right way. This helpful activity is one form of behavior that arises in human contact known as prosocial behavior. prosocial

behavior is an action undertaken or planned to help others regardless of the helper's motives. Prosocial action is more demanding on the high sacrifice of educators and is voluntary or more shown to benefit others than to obtain material or social rewards.

Prosocial behavior should be a driver for all educators in developing all the potential of the students. Prosocial behavior in practice in the school environment should be the driving force that encourages educators to interact, cooperate, and help learners to grow into a better person. Prosocial behavior is very important to be applied in the school environment, one way is to internalize the prosocial values through exemplary of all educators and education personnel in the school environment. Internalization is an arrangement into the mind or personality, the deeds of values, the standards of ideas, or the practices of others become part of the self. Internalization is an appreciation of a doctrine, a doctrine, or a value so that it is a belief and awareness of the truth of the doctrine or the value embodied in attitudes and behavior (Pangersti, 2012, pp. 1).

The object of his internalization activities is personal, his existing abilities, his potential, and the talents he carries. So that internalization can be

interpreted by a process done in presenting something (value) that is outside (extrn) of herself that is considered important, noble and great, to be hers and done throughout life. Internalization can also be said to be personalization, it is said to be internalized because it enters from the extern region to the internal, and it is said personalisasi because the effort is the effort to make the knowledge and skill that blend with him.

While value is the idea of a person or group about something that is considered good, right, beautiful, wise so that the idea is valuable and qualified to be used as guidance or guidance in attitude and behavior (Hakam, 2016). In line with that (Djahiri, 1996, p.23) provides a simple scope of value, according to his value it can be said to be "something of value, either by logical standards (right-wrong), aesthetics (good-bad), ethics (fair, unworthy), religion (sin, and haram-halal), and law (legitimate) and become a reference and / or system of self-belief and life ".

The character of the nation is the value that continues to be the principle and institutionalized through the collective behavior of nationality which is reflected in the awareness, understanding, taste and initiative and the behavior of national and state life in accordance with the basic and ideology, constitution, state direction and collective potential in the context of national life, regional, and global civilization to form a nation that is strong, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science-oriented-oriented based on Pancasila and imbued with faith and piety to God Almighty who is actualized in life either in the form of speech or deed or nature of the institutional and the character.

In addition, the successful attainment of character education internalization depends on the figures modeled by students at school. Therefore, it is necessary to make a study of ideal model figures expected by students in the implementation of character education. About model figures in schools, the Values Education learning model explains that the teacher is a model of modeling. teachers have a responsibility to strengthen moral behavior in a systematic way so as to reduce conflict, violence, domination and unhealthy competition in the classroom. It is advisable that teachers using this model are truly humanistic, tolerant, responsive, and respectful and give rewards and encouragement to students on good behaviors so that students get a comfortable class atmosphere and harness and strengthen their moral learning.

Exemplary in education is the most persuasive method of success in preparing and shaping the child

in moral, spiritual and social. This is because the educator is the best example in the view of the child, which he will imitate in his actions, and his manners, whether consciously or unconsciously, even imprinted in the soul and feel of an educator's image, whether in speech or deed, material or spiritual, are known or unknown. Thus exemplary is something that is expected to give a positive effect to the educational environment, especially in schools, the synchronization between words and deeds is imperative so that the academic community, especially the principal and teachers become figures that can be imitated by learners.

Currently in line with the dynamics and programs designed and implemented by the government, we can find schools that are beginning to implement character education. Schools clearly stated in the vision and mission of the school and implement in the form of other school programs such as curriculum, learning and extracurricular activities. One school that has implemented character education is SMPIT Alamy Subang. SMPIT Alamy Subang is a character-based school based on Islamic values, this is closely related to a concept of Islam that is exemplary and help to help in goodness that lead learners to a better life in the right way, which is expected to increase faith, devotion and noble morals in accordance with RI law no 20 of 2003 on the national education system.

This becomes the basis of learning in education about the internalization of prosocial values through exemplary to build the nation's character in school. Concrete behavior in SMPIT Alamy Subang shows prosocial behavior which includes cooperative sharing, helping, generosity and considering the rights and prosperity of others. In addition, if viewed from the school culture, SMPIT Alamy Subang has a good school culture, this will have an impact on the object studied ie Principals, Teachers and peers. Therefore, the authors will examine the theme "Internalisasi Prosocial Value through Exemplary in Building Nation Character in School (Case Study at SMPIT Alamy Subang).

Based on the above background, this research is generally formulated as follows: "how to internalize the value of prosocial through exemplary in building the character of the nation in school SMPIT Alamy Subang?".

2 THEORETICAL STUDY

2.1 Internalisation

Internalization is defined as the incorporation or unification of attitudes, standards of conduct, opinions and so on in the personality. (Chaplin, 2002, p. 256). Internalization is "... the long-term of consolidating and embedding one's own beliefs, attitudes, and values, when it comes to moral behavior" (Sudirman, 2010, pp. 21). Internalization can be interpreted by a process of instilling something, beliefs, attitudes and values that become moral behavior. Internalization is a process that lasts throughout the life of an individual, that is, from birth to the end of his / her life (Koentjaraningrat, 1989, pp. 142-143). In other words internalisation can be interpreted as an initial process where individuals get the norms, values, and culture of the family and community as part of the learning outcomes. Similarly, Syihabuddin (2011, p.24) thinks that internalization is the cultivation, formation or inclusion of a set of values into a person performed by a parent, educator, or specialist based on objectives, processes, and outcomes. This understanding provides the limitation that internalization requires planting, what is planted, to whom, where, when and how to plant it. The object of his internalization activities is personal, his existing abilities, his potential, and the talents he carries.

This is similar to Tafsir (2010, p.222) which states that internalization can be interpreted by an effort or process of entering the knowledge and the skills of doing it into the person. Knowledge-neither the neutral concept nor the concept of value, nor the concept of value-is something known. The knowledge is still in the mind, it is still outside (extern), and the skills to execute are still in the extern area. Efforts to include knowledge and skills to implement into a person's personal that is called internalization. Internalization can also be personalized, because it makes knowledge and skills united with the personality.

2.2 Value

Values are the ideas of a person or group about something that is considered good, right, beautiful, wise so that the idea is valuable and qualified to be used as guidance or guidance in attitude and behavior (Hakam, 2016). Moreover it is said that although man has the potential for value, yet the human notion of value is not brought at birth, the value for a person

grows and develops according to his consciousness, with something he approves as something good, righteous, beautiful, qualified and valuable. Values are the driving force in life, which gives meaning and validation to action (Afifuddin, 2005, p 17). Values are a relatively permanent desire that seems to have good qualities such as peace or goodwill, consecration (Supriyanto, 2013, pp. 197). Values are prices, estimates and numbers. The price of an object which is a cultural product. A cultural product will not be meaningful in human life without value (Banasuru, 2013, p. 122).

The price will be found by the value system and the belief system in the self or the group in concerned question. Both of these are primarily belief systems to be the basis and guidance of pricing. The price in question is the affective price, the price that concerns the human affective world. Frankel (1975, p.6) reveals that "value is an idea about what someone thinks is important in life". He thinks value is an idea of what a person thinks is important in life. Frankel further said that:

"Value is idea, concept about what someone thinks is important related to ethics and aesthetic ... how people behave and conduct ... standard of conduct, beauty, efficiency or worth that people endorses and that people to live up or maintain ... guide to what is right and just ... means and ends of behavior or norms ... is a powerful emotional commitment "

2.3 Stages Internalization of Values

Krathwohl (1980, pp. 35) mentions about the internalization of the values of where and how the value becomes part of one's personal self, stages that are as follows:

- 1) Receiving. Awareness: the Willingness to receive; controlled or selected attention (affective elements: interest and appreciation)
- 2) Responding. Acquiescence in responding: the willingness to respond; satisfaction in response (affective elements: interest, appreciation, the attitudes, values, and adjustment)
- 3) Valuing. Acceptance of a preference for a value: value; commitment (conviction), (affective elements: interest, appreciation, the attitudes, value, and adjustment)
- 4) Organization: conceptualization of a value; Organization of a value system (affective elements: the attitudes, values, and adjustment)
- 5) Characterization by a value or value complex. Generalized set, characterization (affective elements: adjustment)

Furthermore (Hakam, 2016) The value integrates with human life but its presence precedes the presence of human beings, the value has existed before the individual exists, the person is worth not the true value, but presenting the value that already exists in him, the presence of value in a person does not automatically perfected people, but increase the degree of one's dignity, the value never achieved by a person in its totality, human beings can only have the quality of value limited to its ability, the value is large and wide beyond the limits of human space and time. Therefore, every human being must continue to increase the degree of his / her judgment.

Thus, the value that exists in a person will determine the Shah or unlawful, good or bad, even true or false something for himself. In order for values to be part of a person's personality that appears in behavior, it requires processes and stages to go through. Hakam (2016) states that the internalization stage of the value is: 1) Moral information level, 2) Moral belief level, 3) Moral Attitude level, 4) Moral value level, 5) Moral character / personality level), 6) Moral dignity level.

Internal value process of Moral information level, Moral belief level, Moral Attitude level, Moral value level, Moral character / personality level, and Teak moral self (Moral dignity level) can be seen as below:

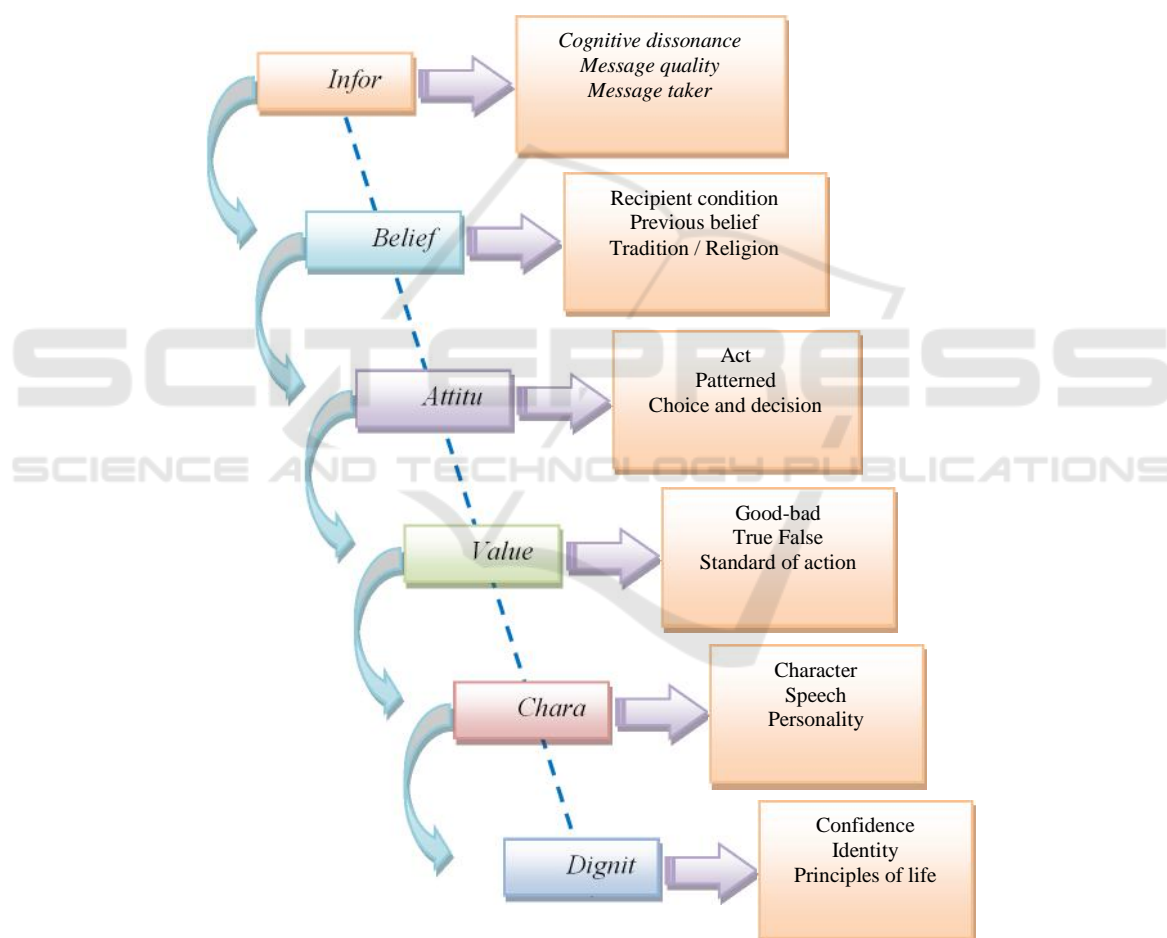


Figure 1 The Value Internalization Process is extracted from Hakam 2016.

2.4 Prosocial Behavior

Prosocial behavior is a voluntary behavior that raises benefits to others without expecting external rewards

formed in two circumstances (a) behavior is done for the purpose itself, and (b) behavior is done as an indemnity measure (Hakam, 2006, p.8). Prosocial behavior is an action that has positive consequences

for others, a complete helping act motivated by self-interest without expecting something for itself (Watson, 1984, pp. 272). Prosocial behavior must be able to help others and benefit others, as Kartono (2003, p.380) states that prosocial behavior is a social behavior that benefits in it there are elements of togetherness, cooperation, cooperative, and altruism. Prosocial behavior can influence how individuals engage in social interaction, a person is said to behave prosocially if the individual is helping other individuals regardless of the helper's motives arising from the suffering experienced by others who include mutual help, mutual comfort, friendship, rescue, sacrifice, generosity, and mutual sharing (Sears, 1991, p. 61).

Myers (2002, p.328) states that prosocial behavior or altruism is a desire to be able to help others without thinking of their own interests. Prosocial behavior can be understood as a behavior that benefits others. This is evident in everyday life can include actions such as sharing, cooperation, helping honesty, generosity and considering the rights and welfare of others. In line with that Pratiwi (2010, p.34) suggests that prosocial behavior is an action that encourages a person to be able to interact, cooperate, and help others without expecting something for himself.

Prosocial behavior is a broader category than altruism that includes every act of giving help or designed to help others, regardless of the motive of the person providing help. Many prosocial acts do not include altruistic acts, for prosocial action can be initiated from altruism acts to actions motivated by self-interest or self-interest. Prosocial behavior can be influenced by interpersonal relationships, whether motivated by feelings of pleasure, sense of duty, self-worth, or empathy (Taylor et al., 2009, p 457).

2.5 Exemplify Prosocial at School

Exemplary are things that can be imitated or emulated. Examples are good qualities or noble values of humanity that make someone who has them can be appreciated, respected, respected and other positive praises, whoever he is, whatever his function and position or circumstances. This is what makes him unique and special and interesting. Because of the privilege and interesting it is also a person diaggap appropriate to be modeled or modeled by anyone. Similarly, Shodiq (1988, pp. 369) explains that modeling in Arabic is termed "uswatun hasanah" meaning the way of life blessed by God Almighty. As exemplified by the Prophet and has been done also by the Prophet, Prophet Ibrahim and his followers. Exemplary is the most important part of the world of

education as Ulwan (1992, pp. 1-2) notes that: Modeling in education is part of some of the most powerful and effective methods of preparing and shaping the child morally, spiritually and socially. For, an educator is an ideal example in the view of the child, whose behavior and manners will be imitated, realized or not, even all examples will be attached to themselves and their feelings, whether in the form of speech, deeds, things that are material, sensory, or spiritual.

2.6 The value of Example in school

Example in education is a method of influential the most convincing success in preparing and shaping the child in moral, spiritual and social. This is because educators are the best example in view of the child, which will be imitated in the son, and the santunnya, realized or not, even imprinted in the soul and a feeling of the educator, whether in speech or deeds, whether material or spiritual, known or unknown.

In the perspective of Islam, a figure the example can be found in the Qur'an in addition in Q.S. 33/Al-Ahzab verse 21, also put forward in the letter: "and behold, ye (o Prophet) is really ethical. (Q.S. 68/Al-Qalam: 4). The second verse asserts that Islam is the epitome of peak on your personal Messenger. He was the pinnacle of a role model in every way of life. This means that if we want to understand Islam as a whole, then take a look at how the Prophet understand and practise Islam (Sauri, 2011, 132 pp.).

2.7 Character of the Nation

The character of the nation can be defined as a unique quality of collective nationalism-whether reflected in the awareness, understanding, taste, intention and behavior of the nation and state of the result of thought, if the heart, the taste and the intention, and the sport of a person in the national life group (Sukadi, 2011, pp. 83). In line with that understanding the Government of the Republic of Indonesia (2010, p.7) suggests that:

"The character of the Indonesian nation will determine the unique collective behavior of the Indonesian nation-whether reflected in the awareness, understanding, taste, initiative and behavior of the Indonesian nation and nation based on the values of Pancasila, the norms of the 1945 Constitution, the diversity of Bhinneka Tunggal Ika's unity, and Commitment to NKRI".

The character of the nation is the value that continues to be the principle and institutionalized through the collective behavior of nationality which

is reflected in the awareness, understanding, taste and initiative and the behavior of national and state life in accordance with the basic and ideology, constitution, state direction and collective potential in the context of national life, regional, and global civilization to form a nation that is strong, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science-oriented-oriented based on Pancasila and imbued with faith and piety to God Almighty who is actualized in life either in the form of speech or deed or nature of the institutional and the character.

3 METHODOLOGY

This research uses qualitative approach with case study method. location and subject of research at Integrated Islamic Junior High School (SMPIT) `Alamy Subang located in the city of Subang. The selection of this location is motivated by the discovery of conditions relevant to the problem that the researcher will examine. SMPIT `Alamy Subang is a character-based school based on Islamic values. This is closely related to a concept of Islam that is exemplary and mutual help-help in goodness. This becomes the basis of learning in education about the internalization of prosocial value through exemplary in building the character of the nation at school. In addition, if viewed from the school culture, SMPIT `Alamy Subang has a good school culture, this will have an impact on the object studied ie Principals, Teachers and peers.

Instruments in this study is the researcher himself (human instrument). Researchers as research instruments because the researchers themselves who can intensively deal directly with the respondents or other objects, and research that is able to understand the relation of the facts found in the field. Research instruments are used by researchers in an effort to collect data so that the steps will be conceptualized and easier. The research instrument is the main data gathering tool. Research instruments are also conducted to get the results that researchers want to dig with better results in terms of the results more thorough, complete, and systematic, making it easier for researchers in processing and reducing the findings in the field.

Instruments in qualitative research can be, interview guides, observation guidelines, and questionnaires. Researchers as a research instrument or human instrument seeks to capture the necessary data with a focus on the study of the internalization of prosocial value through exemplary in developing the

character of the nation in the environment SMPIT `Alamy Subang. The researcher as the research instrument establishes the key informant as a source of data to then collect, assess the quality, analyze, interpret, make conclusions on the data that has been collected, create a complex picture, examine the words, detailed reports from the views of respondents, and conduct studies on natural situation. The steps of case study research are as follows:

1. Case selection: the case to be studied is an exemplary figure in the school consisting of Principal, Teacher, and student friend.
2. Data collection: There are several techniques in data collection, but more used in case studies are observation, interview, and questionnaire as media confirmation of other techniques and done gradually.
3. Data analysis: after the data collected researchers can begin to aggregate, organize, and classify data into manageable units. Aggregation is a process of abstracting specific things into common things in order to find general patterns of data. Data can be organized chronologically, categorically or incorporated into typology. Data analysis is done since the researchers in the field, during data collection and after all data collected or after completion and field.
4. Refinement: even if all data has been collected, in case study approach should be done refinement or reinforcement of new data to categories that have been found. New data collection requires researchers to return to the field and perhaps have to create new categories, new data cannot be grouped into existing categories.

4 RESULTS AND DISCUSSION

4.1 Educators and education personnel in meneladankan prosocial value in school

Implementation of prosocial values in SMPIT `Alamy Subang became the initial idea for the construction of SMPIT `Alamy. Therefore the vision of the school is superior rahmatan lil'alamin means learners are implanted to care about the universe and put forward the behavior of helping others so prosocial values really become the driving force in performing real actions useful for others.

Further at SMPIT `Alamy that the prosocial values at SMPIT `Alamy are implemented by all existing stakeholder. Because educators are the guides in school coaching. So educators must first be a role model in implementing prosocial values. Implementation of prosocial values in the school environment expects the awareness of others, by giving exemplary from the educator in advance which to then it is expected to be imitated by all learners who exist in the school environment. The essence of the program is to convey to the students that by way of helping and caring for others, it will be established a good relationship and teaches the children to care for fellow human beings.

Implementation of prosocial values is not always textual and planned, but automatically comes up suddenly. Therefore, according to him is a living value or value of life. Understandably that the implementation of the prosocial values in the school environment has actually been done, whether consciously or unconsciously, it is reflected in the various activities of the school community who directly or indirectly empathize with real action to share, help each other, and working together to help the people of the school when experiencing things that need help, not only the citizens of the school, but the care is also shown by empathizing and helping each other the world's citizens who are being hit by events or circumstances that desperately need help.

This is done by learners because basically they are social beings who are always in direct contact with the social environment, such as Sears (1991, 61) who gave a fundamental view of prosocial behavior, according to him that each individual is not solely a creature single who can live alone, but as social beings that are heavily dependent on other individuals, this individual can not enjoy a reasonable and happy life without a social environment.

4.2 How to Internalize Prosocial Values through Educational Model

Education is a process of planting good values to learners, it requires a planned, programmed, and evaluated, so that the results can determine what programs should be improved, abandoned or still implemented. Internalization of prosocial values through exemplary should at least have programs, methods, materials, and evaluations conducted by the school. In the environment of SMPIT `Alamy Subang series of programs internalize the prosocial values contained in the vision and mission of the school and in SOP students and teachers, there it includes respect, understanding, affection. Not only writing

but the entire school community try their best to implement from the simple to the complex and complex to be implemented.

Speaking of methods in internalizing the prosocial values in SMPIT `Alamy school environment, its Islamic-based method, which is more a method of habituation and exemplary. In addition to reword and discussion and other funisman, as well as done habituation as every morning they are familiarized with valuable activities such as praying, greetings, it is expected it becomes a part of him. And the example of educators or other school residents, then they (learners) can get examples and models that are good and deserve to be an example. The other method is *tausyiah*, which is carried out every Monday and is common. Islamic values deliberately put forward because SMPIT `Alamy is an integrated Islamic school, then Islamic values are embedded in every subject.

Internalization of prosocial values through exemplary done in the school environment, the values are internalized in the learners and prosocial values can be owned by learners, reconstructed and found clearly by learners by looking at model exemplary from educators. Indeed, internalizing prosocial values can not happen by itself, this requires methods in learning, Tafsir (2008, pp. 224-232) describes several stages that can be done in internalizing values, namely knowing, doing, and being.

First, the internalization process is knowing about prosocial concept. In this case learners to know the definition of prosocial, types, actions, and activities that go into prosocial. To achieve this goal the educator explains the concept and exemplifies the process of internalizing the prosocial values. Second, skillfully performing prosocial behavior, to achieve this goal the good method we use is the demonstration and modeling method of the educator. The educator demonstrates prosocial behavior in the school environment and defines the behavior with exemplary. Educators can also play video recordings of prosocial behavior. Third, learners carry out prosocial behavior in everyday life (being). This stage of prosocial behavior should not just be hers but become one with his personality.

This stage is indeed the most complicated stage, but there are several methods that can be done by educators, including: (1) Exemplary, educators imitate the personality of Muslims, in all its aspects both in the school environment and outside the school, educators should be a role model for participants educated about prosocial behavior. The process of modeling is considered effective for internalization, because psychic learners love to

imitate, secondly because of social sanctions, ie learners will feel guilty if he does not imitate the people around him. (2) Habituation, familiarize the conduct of prosocial behavior in schools in all forms of activities. This is important because students with the habit will become accustomed in carrying out prosocial behavior in daily life. The essence of education is actually good moral education, and good morality is achieved with a good religious, good religious is achieved by habituation. The material that educators emulate is not separated from the curriculum that has been made. So the material exemplifies the characters in it. This is considered good for students and educators so that will create a superior generation and rahmatan lil`alamin. The exemplified material will be more meaningful for the learners, because learning is a knowledge construction, where the brain stores information, processes it, and transforms previous conceptions, so that knowledge is not only transmitted by the educator but the material is built and in self-generated by learners. This is in line with Schunk, the material of knowledge according to (Schunk, 2012, p.223) says that:

The acquisition of knowledge represents a reconstruction of the external world. The world influences beliefs through experiences, exposure to models, and teaching. Knowledge is accurate to the extent it reflects external reality. This view posits a strong influence of the external world on knowledge construction, such as by experiences, teaching, an exposure to models.

4.3 Prosocial Values Exemplified by Educators in School Areas

Exemplary educators in the school environment is very influential on the prosocial values are also implemented and done by learners in the school environment. This is related to the learning process of the environment where learners are located. Associated with the values of prosocial educators are exemplified by the process of learning through direct observation of learners against the prosocial model. In accordance with the principle of learning that a behavior will be repeated or reinforced if there are positive consequences of the behavior, and exemplary educators become positive consequences in the ideal model prosocial in the school environment.

Creating good character and internalization of prosocial values in school requires the cooperation of all school citizens in applying it. This can be done by giving exemplary, habituating, and creating a religious atmosphere in the school environment.

Giving exemplary is an effective way for learners because students are psychologically happy to imitate, secondly because learners feel guilty if they do not imitate the people around them (Tafsir, 2008, pp. 230). Provide exemplary in the school environment must have the cooperation of all school residents and existing stakeholder. Those in everyday life at school should emulate positive attitudes while in school.

In addition to the modeling, it should be noted that the residents of the school are also habituation, habituation in the school environment should be done also by all the school residents, by getting used to implement prosocial values, so this can be a good example to be imitated by learners, it is as it is said (Hurlock, 1898, p.96), which says that:

Identification is often called "learning by imitation". More correctly defined, identification is the process by which a person takes over the values of another by imitation. It is the "tendency to view oneself as one with another person and to act accordingly". In identification, the individual tries to duplicate in his own life the ideas, attitudes, and behavior of the person he is imitating.

Hurlock's statement confirms that habituation, modeling and creating a prosocial atmosphere in the school environment is a technique used to be learning by imitating the school environment in which he resides. The process of internalization of prosocial values can occur by identifying all school residents in doing habituation and exemplary in implementing prosocial values in the school environment. So by identifying and imitating the environment the learners are in, can make the learner to emulate, imitate, and carry out what the learners of that tirai it.

Prosocial values that educators at school point out almost all the time and activities that relate between learners with educators and other school residents, for example before entering the school environment are not only educators, but in front of school children and parents have been greeted with a friendly smile of school residents including security guards. In front of the school entrance gate they were greeted by the teacher picket who lined their greeting of course full of smiles. They are friendly, courteous, friendly and give a pleasant welcome to the child. And every morning that routine is done by the citizens of the school.

It is intended to be an ideal model for learners with good and friendly communication with students and their parents. Approaching school after bell sounded they marched while waiting for the homeroom, when the classroom was preceded by praying. When in the classroom during the teaching and learning process,

prosocial values also relate the subject matter with character education. Minimal in the learning process provides examples or encourages children to behave well. At SMPIT `Alamy all lessons must contain or reveal the value of Islam and character as they complement each other. So that in teaching educators dipastikan convey and at the same time serve as a model for learners. When educators convey about honesty then educators themselves must be honest first. For example when repetition, honesty values must be inculcated. Educators also teach cooperation, mutual respect, friendly when doing the task. So all educators do first before the learners do it, because educators are exemplary model in internalizing the prosocial values in the school environment.

Prosocial values are also instilled when going home from school, educators must guide praying and always reminded of the importance of prosocial, so not only in school but easy to get carried away when outside school either at home or in the environment. The prosocial values that educators exemplify in the school environment are modeling that becomes important reinforcement in shaping prosocial behavior. Many of the social responses studied only conduct observations of behavior to others in this case in the school environment, which in the observation by learners is exemplary or prosocial models or social attitudes made by educators.

The prosocial values that educators model in the school environment are reflected in all the actions, speeches, and everyday educators in the school environment, by instilling prosocial values in all forms of deeds, including: friendly attitude, empathy, friendship, generosity, sacrifice, mutual divide, help behavior, cooperative attitude, cooperation, honesty, consider the rights and welfare of others and togetherness. But the most dominant and the most coloring is the attitude of honest and helpful behavior and work together. Exemplary can be applied in two ways, namely directly (direct) and indirect (indirect). Exemplary in the learning process is done directly (direct) means is that educators really actualize themselves as exemplary model good for students, so hopefully learners can imitate all examples that have been exemplified directly. In addition to the direct, exemplary method can also be applied indirectly, which means that educators set an example to their students by telling good stories of the story which are the history of the Prophets, stories of great men, heroes and martyrs, who aims to make learners make these figures as role models in their lives.

So that the behaviors of prosocial educators in the school environment can influence how learners do social interaction, which includes mutual help,

mutual comfort, friendship, salvation, sacrifice, generosity, and mutual sharing. The prosocial values that are modeled by educators in the school environment aims to learners can follow the example model exemplary in their environment.

The prosocial values that educators have taught in the school environment according to Firdaus (2011, pp. 310-311) are very important, the exemplary urgency is: 1). The existence of noble values increases at a more perfect level. 2). The action is stronger than words. 3). Concrete guidance and action on direct visualization. 4). Students are always influenced by their educators and follow automatically. 5). Suri tauladan is the reality of job implementation that describes the actual theory. 6). Easily responded and reassessed in terms of teaching and culture. 7). Educational media that live in personifying phrases into work, speech to action. 8). Looking at a concrete example of the value that can be taken, get a deficiency finding to perfect it. And 9). Guidance for teenagers is very influential on the education process.

4.4 Stages of Prosocial Value Internalization through Schools Educator Model

Stages of internalization of prosocial values through learners' examples in SMPIT `Alamy through observation, documentation and interview have reached the character stages (Hakam: 2016) This can be implemented in character, sayings and deeds exemplified by the participants students in the school environment. Behavior of help, charity, sharing, cooperation, honesty, friendship has become the character of learners in the school environment. Because of this prosocial value is continuously instilled and exemplified, so that it becomes his character.

The prosocial values internalized in the SMPIT `Alamy school environment can be seen from daily life that is visualized from the attitude and behavior of all members of the school, in this respect, Lickona divides the character into three components (component of good character) that is moral knowing or knowledge of morals, moral feelings or feelings about moral and moral actions or moral deeds (Megawangi, 2004, pp. 111). Development of moral aspects of knowing, moral feeling and moral action in character education is very important. The three elements of character expressed by Lickona are focused on the formation of individuals who have maturity to the moral in his life. Morality leads to the behavior that individuals perform in their daily lives

where one can be said to have character if its behavior is in accordance with moral principles.

The character of the citizens of the school in internalizing the values of prosocial through exemplary in the school environment SMPIT `Alamy can be interpreted as character, character, morality, or personality of school residents formed from the internalization of virtues that is believed and used as a basis for the perspective, thinking, acting, and acting. Virtues consist of values, morals, and norms, such as honesty, courage, trustworthiness and respect for others. It is relatively stable done by all school citizens in various situations and conditions.

This happens because the exemplary done by all citizens of the school will have a direct impact on the attitude of prosocial learners. The existence of exemplary in internalizing the prosocial values will be a real model that can be emulated by learners who move them to do the same with the diteladaninya. It is intended that learners have a noble character. Character formed in SMPIT `Alamy of course through the internalization stage of prosocial value that occurs, internalization stage is the process of internalization of values that begins with the delivery of information that will affect belief (belief), then attitude (attitude) and become values, values diaktualisasikan in life either in the form of speech or deed, it will be the character or character of the learner.

This is as stated by Hakam (2016) which fully and clearly reveal the stages of internalisasi value, according to the process of internalization of values usually begins with the delivery of information that is introducing a person on the idea of value that will diinternalisasikan. Ketika value information delivered to a person or group, the information will be responded cognitively and affectively by the person concerned. Value information delivered to a person, in time will affect the belief (belief) of the recipient. The belief in question is one's belief in value information. Value information will be quickly believed to be recipients when in line with existing beliefs, or acceptable by its rational logic, so that the information can expand or reinforce its belief.

The set of value information that has become an individual belief will affect the attitude (attitude) of a person in the act. This attitude will be reflected in his choice. Therefore, the choice of a person and his decision reflects his belief. Every day, each individual is always confronted with the choices and decisions. Over time, the belief that becomes the driving force of his attitude and decisions is increasingly patterned, formed and institutionalized, so that belief becomes an important principle in his life, even a standard to

determine both bad and right wrong and the standard worthy of an action, so that confidence has become his self .

The continuous value of being self-principle and institutionalized in the self through the process of interaction with the environment (family, community, organization) is actualized in life both in the form of speech and deeds. Institutional self-nature is a character or character of a person. Each person has a character (nature or character) of each. The character of a person who is based on the value that distinguishes himself from others is called personality. Personality is characteristic of a person who distinguishes himself from others. When the value has become the personality of a person, then that value becomes an identity, becomes a personal trait in question, not only known himself but also known to others. Values that have become beliefs, and encourage attitudes and deeds and considered important so that the principle of self and continues to be a character so that the personality that distinguishes himself from others can be maintained without seeing the risks for the upright value. He no longer sees profit and loss and even exceeds the legal standards and rules of society that apply to uphold the value of that principle. Such a value has become its identity (dignity).

Stage internalisasi prosocial value through exemplary educators in schools can be said to have become known character by doing through observation that: good deeds and avoid evil always repeated, has become a habit, has become character, become characteristic of himself, is settled and difficult to change, so the value Procedic value in the school can be said to be a good character of deeds, speech and habit.

Internalize the value of prosocial attitude through exemplary in building the character of the nation in SMPIT `Alamy Subang done with the improvement of character attitude in general, which is part of character education contained in the curriculum in SMPIT` Alamy. Prosocial values through exemplary contribute to the students in building the character of the nation. The essence of this is to convey to the learners that by way of internalizing the value of prosocial attitude through exemplary in building the character of the nation will be established a good relationship by teaching students to care for fellow human beings as social beings who are in the same nation that is the Indonesian nation putting forward mutual help and cooperation.

Exemplary approach of prosocial values in building the nation's character is an approach that is done to emulate the mindset, values and attitudes that

underlie the formation of the nation's character from educators to learners. This is so that learners can follow the patterns of behavior displayed by the model. For this purpose all components of the school community must be able to internalize prosocial values and be good role models for nation building and synergize between one another.

The contribution of prosocial values through exemplary in building the character of the nation in SMPIT `Alamy can run well, this is evidenced by the changing attitude of learners. A good response when there are events that require caring attitude. Even those initiatives do it. The development of the character of a Nation can be interpreted as' ... the collective-systematic effort of a nation-state to bring about the life of a nation and a state in accordance with the basic and ideology, constitution, state direction and its collective potential in the context of national, regional and global civilized life a strong, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science-oriented society based on Pancasila and imbued with faith and piety towards God Almighty "(National Policy for the Character Development of nations, 2010).

The importance of internalizing the values of prosociality through exemplary efforts to build the character of the nation, is intended to form the personal character and character of learners as members of society, nation and state by always practicing good values in life, so as to contribute to the character of the nation. The character of the nation according to Sukadi (2011, pp. 83) is a unique quality of collective nationalism-both reflected in the awareness, understanding, taste, intention, and behavior of the nation and state. This indicates that the character of the nation can not be separated completely from the influence of unique prosocial values-whether contained in the school environment of SMPIT " Alamy which is internalized through exemplary in the school environment, this indicates that the prosocial values will underlie the growth and development character of the nation by way of habituation in the form of exemplary.

The contribution of prosocial values in SMPIT 'Alamy School that contribute to building the nation's character are: friendship, generosity, sacrifice, sharing, helping behavior, cooperative attitude (attitude), cooperation (cooperation), honesty (honesty), considering the rights and welfare of others, and togetherness.

5 CONCLUSION

Educators and education personnel in meneladankan prosocial values in schools to be the idea of early construction of SMPIT `Alamy and become a driving force in performing real actions useful to others. The real form of prosocial behavior that learners do is helping each other and working together, learners believe that the actions they do really look good, true, beautiful and bring benefits to others who aim to be smart brain, have ahlak commendable, sense empathy high in accordance with Islamic teachings / Islamic values are taught.

Internalization of prosocial values is done by knowing, doing, and being through stages: 1). Moral information level, 2) Moral belief level, 3) Moral Attitude level, 4) Moral value level, 5) Moral character / personality level), and 6) Moral dignity level.

The prosocial values of educators in the school are: friendship, generosity, sacrifice, sharing, helping behavior, cooperative attitude, cooperation, honesty), considering the rights and welfare of others, and togetherness. Prosocial values are exemplified starting from before entering the school environment, before school entry, learning process, break time, and when going home from school.

Prosocial values that educators educated through exemplary in SMPIT `Alamy Subang has come to the stage of character, it is known that the character, speech and personality are always repeated, has become a habit, has become a character, a characteristic of himself, has settled and difficult to change.

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