

Internalization of Islamic Values in Social Studies Learning at Miftahul Ulum Junior High School Plus

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Abstract

The purpose of this research is to investigate the internalization of Islamic values in classroom instructions at Miftahul Ulum Junior High School Plus (*henceforth SMP Plus Miftahul Ulum*), as the school has already internalized Islamic values in the learning process in the classroom. The research method used is qualitative with the type of case study. The results showed that social studies teachers at SMP Plus Miftahul Ulum internalize Islamic values in social studies learning through 1) introduction, where students are introduced to values in Islamic boarding schools or at school through their daily activities both in reciting Islamic books in boarding schools and Social Studies instruction at SMP Plus Miftahul Ulum; 2) appreciation, by trying to live up the values that students already know so that they really understand the essence of the values; 3) strengthening, by further exploring the values so that the students can embody the Islamic values; 4) the habituation of Islamic values so that they are useful for them and their environment; and the last is 5) practicing Islamic values that they already know, live and do in their daily activities. Their day must be seen from their behavior in everyday life both in the dormitory and the school environment.

Keywords: Islamic value internalization, social studies instruction

Introduction

Humans and their culture have made progress in the field of technology, especially information technology so that they can change daily communication patterns and habits (Ngafifi, 2014; Salman, 2018). Internet has created a new habit where information can be accessed anywhere, anytime and by anyone very easily (Tasruddin & Astrid, 2021). According to Kumala (2021) the content in internet is very diverse, which can be adapted to individual tastes and choices. The benefits are of course a lot with the disclosure of information that can encourage productivity in all fields, such as what is booming lately i.e. the digital economy which is marked by online trading, creative economy and so on.

The acceleration of globalization and information can create a situation where the values of all countries meet, interact and influence each other (Nurhaidah & Musa, 2015). A person will be faced with a condition where the values that he has are faced with new values; of course, there will be some new values that are in accordance with the values that have been understood previously and vice versa (Farihah & Nurani, 2017), so it is very necessary to strengthen the understanding of these values in order to be able to determine the values that suit him. Therefore, the young generation as the successors of the nation must be able to understand and appreciate, implement and preserve these values.

Information is very influential on the beliefs held by a person, whether the information can be accepted in whole, in part, or rejected (Hakam 2007:215). The number of value violations lately,

such as pornography, violence, and drug abuse make us very sad. Furthermore, the perpetrators are teenagers who will be future successors (Hasan Basri 2016). The shift in values is a fact that cannot be underestimated. The perpetrators and victims are the young generation who easily access information containing negative content that will cause behavioral changes in themselves. It is at this concern that value education really needs to be actualized so that the younger generation can be more careful in responding to the development of information technology.

Regarding these conditions, classroom instruction is very influential on the perspective or way they face problems and how to solve them. Learning ideally does not only develop cognitive aspects but also the affective domain of students (Susilawati, Yasin, Rahmaniah, Chakim & Supriyatno, 2022). One of them is integrating values in the instructional process. Values in education are an integral part of affective education. According to Nasution (2006), the purpose of affective education is to help students improve in the affective hierarchy, i.e. from the lowest level (receiving statements about values) through responding to values, then respecting them, feeling committed to those values and ultimately internalize the value system as the highest level of affective development. This is very essential for the life of individuals in society.

Value education is not only the responsibility of religious subjects, but all subjects must take part in internalizing values, especially social studies subjects which are already full of values in their learning materials, so teachers cannot be separated from internalizing these values both in the classroom instruction and in the school environment. Public schools under the auspices of Islamic boarding schools (*pesantren*), especially, must be better prepared to internalize Islamic values in the learning process and in the school environment.

Indonesia has many characteristics, especially regarding values. So, ideally social studies can be built from a variety of existing values. For instance, schools that are close to tourist attractions can build strong culture from the values that exist in that culture. Same goes for schools under the auspices of Islamic boarding schools; social studies can be built from Islamic values because the true purposes of social studies and Islamic values are the same, e.g. in the purpose of social studies, one of which is to make good citizens, and in Islamic values there is such a thing as *Akhlaqul Karimah*, which has the same meaning.

Teachers must be able to internalize the values that exist in the instructional activities and in the school environment. Value internalization can go through several stages; the first is the value transformation stage, where the teacher informs students of the existence of good and bad values, the second is the value transaction, i.e. reciprocal communication between teacher and students regarding the values that have been introduced, and the third is the trans-internalization stage where there is not only verbal communication but also students' attitudes and behavior (Iplih, 2017). These stages can be carried out by teachers to facilitate the internalization of Islamic values in classroom instructions.

Materials and Methods

The research method used in this study is a qualitative research method with the type of case study (Stake, 2005; Creswell, 2003), which basically focuses on one particular object that is appointed as an in-depth case study so that it is able to uncover the reality behind the phenomenon. This research tries to depict Islamic values education which consists of many activities, components or units that are interrelated and form certain functions. Thus, case study method in this study is very appropriate to reveal the internalization of Islamic values in social studies instruction at SMP Plus Miftahul Ulum in the Al Usymuni Islamic boarding school environment. The data were collected

using interview, documentation and observation, (Chaadwick, 1988; Miles & Huberman, 1992), while the data analysis used source triangulation and data triangulation.

Results and Discussion

The results of the study indicate that SMP Plus Miftahul Ulum has internalized Islamic values in the social studies learning process, which can be proven from the results of observations, interviews and documentation. The result shows that the teacher internalizes Islamic values by taking values from *Trilogi Santri* (students' trilogy), the ideals of the teacher and caregivers which are preserved to the vision and mission of the school as well as to the rules and school curriculum, so that the internalization of religious values can really be realized properly and can create a strong Islamic character in students in accordance with the mandate that exists in the students' trilogy.

The values in the students' trilogy are 1) *Taqwallah*, which contains the value that whatever is done, under any conditions and circumstances, students must realize that Allah always knows what he is doing and they should stay away from all prohibitions of god. 2) *Akhlaqul Karimah*, which contains the value that students must always maintain good behavior under any conditions and circumstances, and 3) *Berilmu Amaliyah dan Beramal Ilmiah*, where at this point students are required to practice the knowledge they have acquired and not neglect the development of this rapidly growing science.

The practice of the students' trilogy must be maintained in the school environment, and it is hoped that all elements can maintain these great ideals and participate in preserving and practicing the values that exist in the trilogy. The school principal stated that all school policies will always be based on the students' trilogy, supported by one of the social studies teachers who said that in every meeting at the beginning of the semester the principal always conveys to the teacher council to implement the students' trilogy both in the delivery of lessons and in behavior.

Curriculum development at SMP Plus Miftahul Ulum even has to internalize the values of the students' trilogy in the curriculum development and implementation in the classroom. This is also emphasized by the school counselor who says that the sanction of every violation of school rules also use the values contained in the students' trilogy, For instance, in giving sanctions, students are required to read Surah Yasin as many times as the number of rules that are violated. Therefore, the process of internalizing Islamic values at SMP Plus Miftahul Ulum has existed in various lines, starting from the school environment to the learning process.

Table 1. Similarities between Islamic Values and the Concept of the Students' Trilogy

ISLAMIC VALUES	STUDENTS' TRILOGY
IMAN (FAITHFUL)	TAQWALLAH (Mindful that God oversees everything)
ISLAM	
IKHSAN (GOOD DEED)	
TAQWA (PIETY)	
IKHLAS (ACCEPTANCE)	AKHLAQUL KARIMAH (Good behavior under any conditions and circumstances)
SYUKUR (GRATEFUL)	
SABAR (PATIENCE)	
TAWAKKAL (TRUSTING)	BERILMU AMALIAH, BERAMAL ILMIYAH (practice the knowledge, stay update)

The students' trilogy is part of the basic Islamic values that must be instilled in students, especially the SMP Plus Miftahul Ulum school under the auspices of the Islamic boarding school. Table 1 can explain the similarities between the students' trilogy Concept and Islamic Values:

The table above can provide information that the concept of the students' trilogy, which is used as the vision and mission of the Islamic Boarding School and is preserved by all elements in the school, is part of the basic values of the Islamic religion. The internalization of the trilogy concept is expected by all school elements in the learning process as well as in the school environment.

The teacher must be good at integrating these values so that students can have an attitude in accordance with what is mandated by the students' trilogy. In internalizing these values, the teacher can do various ways according to the preference and abilities of the teacher in conveying values.

In internalizing Islamic values in social studies instruction at SMP Plus Miftahul Ulum in the Al-Usumuni Islamic Boarding School environment, the teacher has a strategy so that the values can be internalized successfully, because instilling values in students according to one social studies teacher is both easy and difficult. According to him, the task of social studies teachers is different from other subject teachers. He adds that social studies subject consists of several disciplines in which there must also be value education in accordance with the regulations of the Minister of National Education of the Republic of Indonesia Number 22 of 2006 concerning content standards for primary and secondary education which contains social studies education as one of the subjects given starting from SD / MI / SDLB to SMP / SMP / SMPLB especially how the instructions given will later form students' attitudes according to the values that are instilled (Sabri, 2018). Value education through Internalization of Islamic values in an educational institution requires a process that is carried out continuously so that the activities can run optimally (Anwar, Rahmasiwi, Wigginsari, 2018).

SMP Plus Miftahul Ulum in internalizing Islamic values generally goes through five stages: 1) introduction, where the students are introduced to the values that exist in Islamic boarding schools or at school through their daily activities, both in reciting religious books in Islamic boarding schools and learning social studies in SMP Plus Miftahul Ulum; 2) appreciation; the values that students already know are internalized so that they really understand the essence of the values; 3) strengthening, where the values that they have lived are further explored so that these Islamic values are embedded in students; 4) habituation, in which they must learn and remember the values so that it is useful for them and their environment and; 5) practicing Islamic values that they know, live and do in their daily activities, which must be seen from their behavior in everyday life both in the dormitory and school environment (Isbandiyah, Asmara & Warman : 2020; Rokhuma & Rahmah, 2020). Islamic values that students have learned in Islamic boarding schools and have been carried out every day are very easy to internalize into the school environment and into the social studies instructional process. The creation of culture in habituation has been carried out by students every day both at the dormitory and at school and is supported again by the existence of an exemplary figure such as *kiyai* (Islamic spiritual leader) and teachers at school and dormitory (Wuryandani, Maftuh, Sapriya, & Budimansyah, 2014; Nursyamsiah, 2014). Thus, the internalization of Islamic values in social studies can be said to be successful if it can shape students' personalities and students can show these internalized values in their daily lives both in the school environment and in the community. With the internalization of Islamic values and supported by exemplary figures, the internalization of Islamic values in the learning process can run well and be able to produce a generation that has a strong character based on Islamic values.

Conclusion

Internalization of Islamic values in social studies instruction in SMP Plus Miftahul Ulum has actually been carried out long ago by all teachers, as the school is under the auspices of Islamic boarding schools, and the caregivers has maintained the values to all elements in the school. In schools, the internalization of Islamic values is very identical to SMP Plus Miftahul Ulum, even becoming an icon of the school because it can produce graduates who have an attitude that reflects Islamic values, different from the case of other public junior high schools that do not have these characteristics. This internalization of Islamic values can be used as examples or imitated by other junior high schools in order to produce students who have good attitudes that reflect Islamic values.

Social studies teachers at SMP Plus Miftahul Ulum go through several stages in internalizing Islamic values in their subject: 1) introduction, in which students are introduced to the values that exist in Islamic boarding schools or at school through their daily activities both in reciting Islamic books at dormitory and social studies instruction at school; 2) appreciation i.e. trying to live up the values so that they really understand the essence of the values they already know; 3) strengthening, by trying to further explore the values so that they are embedded in the students; 4) habituation, i.e. learn and remember the Islamic values in order to make it useful for them and their environment and; 5) The practice of Islamic values that they already know, live and do in their daily activities, which must be seen from their behavior in everyday life both in the dormitory and school environment.

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