

## **Analysis of Social Studies Instruction by Integrating Islamic Values in MTs Muhammadiyah Kota Bandung**

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### **Abstract**

The purpose of this study is to find out how teachers integrate Islamic values in the implementation of social studies instruction at Islamic Junior High School Muhammadiyah Bandung (*henceforth* MTs Muhammadiyah Bandung) as a means of forming students' personalities to become well-behaved individuals. The main challenge in integration of Islamic values into social studies instruction is globalization, which brings new values into people's lives where the inclusion of these values does not necessarily match the values and norms of Indonesian society. The research method used is qualitative with a case study design. The data of this study are collected using interviews, observation and documentation technique, and analysed using source triangulation. The results of the study prove that the implementation of social studies instruction at MTs Muhammadiyah Bandung has been integrated with Islamic values, which can be observed from the lesson plan and the classroom activities. There are 3 stages of the classroom instruction, i.e. 1) opening activities, which begin with prayers, student sermon and apperceptions that contain Islamic values, 2) core activities, where teacher includes Islamic values in learning materials, and 3) closing, where the teacher closes by concluding the material and providing motivation with some Islamic values. The integration of Islamic values at MTs Muhammadiyah Bandung has been carried out both in the school environment and in the classroom instruction, with the goal that when students are given Islamic values from an early age, they will have good morals in their daily lives.

**Keywords:** Islamic values integration, Social Studies instruction

### **Introduction**

In this millennial era, education in Indonesia is starting to lose its role as a process that leads every student to become a well-rounded human being. According to Capra (2002) at least in the last two decades of the 20th century and the beginning of the 21st century, we are in the midst of a serious global crisis that affects many aspects of our social, political, economic, ecological, technological and religious life. For Dalimuthe (2018), the current intellectual, moral and spiritual crisis is unprecedented. The cycle of transformation of foreign culture into local culture is swift, fast and seamless, especially in Indonesia. The aspect causing the change is globalization (Rahmawati et al., 2019). The fast flow of information and communication in this era of globalization brings new values from other countries that can affect the lives of Indonesian people, especially in the world of education. (Farihah & Nurani, 2017).

One of the serious problems in Indonesian education today is the dichotomy of science. The dichotomy in question is the existence of contradictions and separation between religious science

and secular (non-religious) science (Muspiroh, 2013). Education is a matter of values, meaning that all activities of students related to education must provide meaning, so that the purpose of education, i.e., to form good behaviour in children (students) can be achieved. The value depicted in humans is the dedication of a human being to what is he believed. Values can help a person to be able to distinguish good from bad things, to determine priority, to decide what is necessary. Besides, values in education are an integral part of effective education (Mulyana, 2004; Hakam, 2016; Susilawati et al., 2022). The values here are moral, cultural and religious values.

The values raised in this study are Islamic values, which can be categorized into three types of values, namely *aqedah* (faith), *ibadah* (worship), and *Akhlak* (moral) (Mulyana, 2004). The values of *aqedah* direct humans to believe in the existence of God Almighty as the creator and the only one worthy of worship, who constantly monitors and takes into account all human behaviour in the world. The values of *Ibadah* (worship) direct humans to be obedient to religious rules that cover everything that is loved by God and is pleasing to Him in every behaviour based on sincerity. Finally, *akhlak* (moral) values teach humans to behave according to good norms or values, so that it will bring humans to a peaceful, harmonious, and balanced life (Dhofier, 2011; Abdullah et al., 2019; Dalimuthe, 2018). ). It is clear that happiness, prosperity, and safety in human life both in this world and the hereafter can be realized by instilling Islamic values in their lives (Hakim, 2020).

Values in Islam and social studies actually have the same goal, as described by Tonga (2016), that one of the goals of Social Studies is to form good citizens, which is exactly the same as the values in Islam, i.e., good morals and love for the country, so that social studies learning can be empowered and support students' personal development (Abdullah et al., 2019). For this reason, ideally teachers will easily integrate Islamic values in social studies instruction. One way for teachers to adopt Islamic values in social studies instructional process at Islamic Junior High School Muhammadiyah Bandung (*henceforth* MTs Muhammadiyah Bandung) is to integrate Islamic values into the instruction through planning the implementation of classroom instruction, starting from the opening activities, core activities and closing activities according to the mandate of Regulation of the Minister of Education and Culture No. 22 of 2016 concerning Process Standards in Primary and Secondary Education (Kemendikbud, 2016).

Developing students' abilities through reasoning in making decisions on every problem they face and preparing students to be part of society and good citizens in everyday life are the goals of social studies education (Somantri, 2001). Gross (1978) explicitly said "to train students to be productive and good citizens in a democratic society". Social Studies is part of the school curriculum which main purpose is to help students develop the knowledge, skills, attitudes, values needed to participate in the life of a global society (Maryani dan Helius, 2009). In line with the opinion of Maryani and Helius, Wesley in Sapriya (2009) states that "The social studies are the social sciences who have been simplified for academic reasons". Social studies is a compulsory subject at all levels of education in Indonesia, from elementary to secondary levels, as stated by Banks (1985) which states:

*"The primary responsibility of the social studies curriculum in elementary and secondary schools is to assist students in developing the knowledge, skills, attitudes, and values required to participate in the civic life of their local communities, the nation, and the world."*

By integrating Islamic values in education, especially in social studies instruction, it means that there is a new source of inspiration in translating Islamic values into learning (Suryadi & Su-

triso, 2018; Priatmoko, 2018). The integration of Islamic values in social studies instruction at MTs Muhammadiyah Bandung requires an understanding of the complementarity process which includes mixing religion-based science (Islam) and general science (secular), both of which reinforce and complement each other but still maintain each respective existences (Zahroh, 2020; Aprizan & Oktariana, 2018). The integration of Islamic values can be seen in the implementation of classroom instruction in which there are three main stages of activities, i.e. opening/introduction, core activities, and closing (Asmadianto, 2011; Ahmadi & Amri, 2011). The instructional activities are made specifically by social studies teacher by preparing a lesson plan which integrates Islamic values that can be used as a consideration to achieve the learning objectives (Sudjana, 2012; Sanjaya, 2012).

### **Methodology**

The research uses a qualitative method with a case study design that aims to uncover a particular case. Case study itself is an empirical investigation by investigating certain phenomena in depth (Creswell, 2014; Alwasilah, 2015). In this study, researchers will explore hidden data in a social reality, i.e., the integration of Islamic values in social studies instruction at MTs Muhammadiyah Bandung. In this study, the data are collected by the means of interview, observation and documentation. Interviews were conducted by asking questions to the principal, social studies teachers, and students in order to provide answers regarding the integration of Islamic values in social studies instruction (Basrowi, 2008). Observations are made to optimize the ability of researchers in terms of motives and beliefs that allow researchers to see research subjects related to the process of implementing social studies instructions that have been integrated with Islamic values (Moleong, 2011). Finally, documentation is needed to examine in depth so that it supports and increase confidence in research (Al Muchtar, 2015). The obtained data are then analysed using source triangulation.

### **Results and Discussion**

The results of the study indicate that MTs Muhammadiyah Bandung has integrated Islamic values in the social studies instructional process, as evidenced by the results of observations, interviews, and documentation. The results showed that teachers had integrated Islamic values derived from the vision, mission and goals of the school in the form of *Aqedah* (faith), *Ibadah* (worship), and *Akhlak* (moral) values which becomes the spirit of social studies instructional activities. The integration of Islamic values is not only a special program that is taught through one subject, but must cover the entire educational process. In this case, those who instill Islamic values in students are not only Islamic education teachers, but all elements in MTs Muhammadiyah Bandung, including teachers, staff, security guards, and janitors. Values must be an integral part of life.

The integration of Islamic values in the learning/educational aspect is a process of giving role models from teachers and all elements in MTs Muhammadiyah Bandung and must be oriented towards inculcating life values and includes the values of faith, worship, and moral values. Forming spiritual-religious intelligence, self-control, complete personality, noble character, and skills are the goals of inculcating Islamic values that are applied to students (Sumantri, 2007). On the other hand, what is meant by value integration in learning is a way of combining certain values into a design so that it becomes a coherent and inseparable whole. The following table can explain how the Islamic values of MTs Muhammadiyah Bandung are the same as those in Social Studies:

**Table 1. Similarities of Islamic Values with Social Studies Education at MTs Muhammadiyah Bandung**

Islamic Values	Social Studies
<i>Aqedah</i> (Instilling the belief that Allah is the only God who deserves to be worshiped, Instilling religious values and honesty)	Cultural, social, and religious values; honesty
<i>Ibadah</i> (Implementing religious guidance according to the Qur'an and Hadith, Love of the country, knowledge, and nature)	Good citizens; patriotism; democracy; scientific; sensitivity to the natural environment
<i>Akhlak</i> (Good morals, tolerance, importance of Motherhood, honour)	respecting differences; honesty; women's rights; human rights

(Source: MTs Muhammadiyah Bandung, 2022)

Based on the results of interviews with the school principal that before carrying out classroom instruction in Social Studies class, they must make a lesson plan that integrates Islamic values with the aim of forming religious personality in students. This statement is also reinforced by Rasyid (2021) who states that the purpose of integrating Islamic values in social studies instruction is to make students have good behaviour (*akhlakul karimah*), both when in school and in society.

According to the principal, social studies teachers must make a lesson plan, which is in accordance with Regulation of the Minister of Education and Culture No. 22 of 2016 concerning Primary and Secondary Education Process Standards which mandates that teachers must make a lesson plan or syllabus that must refer to Core Competencies and Basic Competencies (Kemendikbud, 2016). This statement is also reinforced by the results of interviews with social studies teachers who stated that Islamic values had been raised in the plan and documented in the social studies lesson plans at MTs Muhammadiyah Bandung. In the lesson plan document, the integration of Islamic values appears in the opening, core, and closing activities.

From the results of interviews with social studies teacher at MTs Muhammadiyah Bandung, it was found that the implementation of learning in the classroom began with the opening stage, i.e. starting learning by reading prayers together (teachers and students), the aim was to get smoothness, ease and gain useful knowledge in learning activities, as well as to straighten students' intention to learn because they solely expect the pleasure of Allah SWT. Then proceed with student's sermon, which contains a content of social studies material to be studied at the meeting that day and include the exemplary values of the Prophet SAW or a Surah in the Qur'an where the verse relates to the material to be studied. This is in line with the statement of the students which stated that before the class began, the teacher invited them to pray together and continued with a short sermon. This is also reinforced by the principal, which stated that the sermon was carried out with the aim of instilling independence and morals, so that students will be embedded in the exemplary values of the Prophet Muhammad and will always study science that is integrated with the Qur'an and Hadith. From the results of the observation and review of documents in the opening activity, it has indeed been implemented in the learning process in class and has also been stated in the lesson plan.

According to the Principal, in addition to reading prayers and student sermon, social studies teachers at MTs Muhammadiyah Bandung also perform apperception, i.e., reviewing previous materials by integrating Islamic values. Besides, Social Studies teachers also always associate Islamic values in daily life by telling exemplary stories of Islamic figures, with the aim to motivate students to be enthusiastic and active during the class, especially in participating in the social studies instruction and to instil faith in Allah SWT as part of planting *aqedah*, *ibadah* and *akhlak* in the students. This is in line with the results of Abdullah et al (2019)'s research which revealed that social studies teachers also at the beginning of their instruction must include positive values (Islamic values), which aims to motivate students to participate in the class instruction. All the activities in the initial/opening stage exist and appear in the Social Studies lesson plan document. Social studies teachers and students at MTs Muhammadiyah Bandung also confirmed what was conveyed by the Principal.

The second stage is the core activity which includes: a) learning objectives, b) learning models and methods, c) learning materials, and d) learning media. According to the principal's explanation, lesson plans of all subjects at MTs Muhammadiyah Bandung made by the teacher have been integrated with Islamic values, the form of integration is by linking the subject materials being taught with the Qur'an and Hadith. In line with the statement from the Principal, the Social Studies teacher stated that indeed the topics/materials in the Social Studies subject must be linked to the Qur'an and Hadith as part of the integration of Islamic values, which is the spirit of the instructional activities at MTs Muhammadiyah Bandung. The social studies teacher continued, exemplifying the integration of Islamic values with the material *efforts to face globalization to strengthen national life* which is usually associated with the value of working together in goodness and piety (QS. Al Maidah: 2). The teacher then explained the meaning and interpretation of the verses in the Qur'an, or told the story of the Prophet related to the verse. It is also reinforced by student's statements that confirm the teacher's statement. The results of observations also confirmed that the social studies teacher first explained the material and then the teacher quoted one of the surahs in the Qur'an related to the material being taught. According to the principal and social studies teacher, all of this aims to instil Islamic values in students of MTs Muhammadiyah Bandung.

For the final stage of learning, i.e., closing activity, the lesson plans include activities to convey conclusions of the material that has been studied, providing motivation to students with Islamic values such as the virtues of studying and how knowledgeable people will be honored by Allah SWT (QS. Al Mujadilah: 11), which in it is full of meaningful messages such as those carried out at the beginning of the learning activities addressed to all students at MTs Muhammadiyah Bandung. This closing activity was carried out within 10 minutes. This statement was also strengthened and justified by students who stated that teachers always repeated and concluded what they had learned and always reminded students to always be enthusiastic in learning. Everything that was conveyed by social studies teachers and students was in accordance with observations made by researchers on the implementation of social studies instruction in the classroom and also those activities were all stated in the lesson plans made by social studies teachers.

In addition, the Principal said that at the end of the class, the social studies teacher must be able to conclude the material that has been delivered. The teacher must also function as a motivator to students by providing positive motivation based on Islamic values. This is in accordance with the findings of Mulyasa (2009), which states that the closing activity which includes activities to draw

conclusions on the material that has been studied, and follow-up evaluation of the material that has been taught, and the aim is to strengthen faith and piety to Allah SWT with the hope that Islamic values embedded in students can be their characters in their daily lives.

### Conclusions

The importance of integrating Islamic values in social studies instruction at MTs Muhammadiyah Bandung is a normative framework in formulating educational goals not only on the cognitive aspect, but also on the affective aspect. Islamic values that are integrated in social studies learning at MTs Muhammadiyah Bandung are the values of *Aqedah* (faith), *ibadah* (worship) and *akhlak* (morals), as from the beginning MTs Muhammadiyah Bandung wanted their students to become true Muslims (*kaffah*). For this reason, the integration of Islamic values in social studies learning will strengthen the affective domain based on Islamic values, which can provide students holistic learning outcomes. Social studies instruction at MTs Muhammadiyah Bandung, which has integrated Islamic values in its implementation, can be seen in the stages of instruction starting from the opening, core and closing activities. In addition, social studies teachers and students at MTs Muhammadiyah Bandung, outside of learning activities for social studies subjects, make Islamic values an integral part of social life in the school. This can be seen from how the attitude and speech reflect the character of a Muslim. This is what makes MTs Muhammadiyah Bandung have a different colour from most schools which so far only emphasize the cognitive aspect and do not include moral (religious) values.

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