

The Internalization of Islamic Values in Social Sciences Learning

Helmi Aziz

Department of Education of Islamic Religion, Faculty of
Tarbiya and Teaching
Universitas Islam Bandung
Bandung, Indonesia
helmiaaziz87@gmail.com

Asep Nursobah, Mahmud Mahmud, Agus Salim
Mansyur

Department of Islamic Education, Post Graduate
UIN Sunan Gunung Djati Bandung
Bandung, Indonesia

Abstract—Learning of social science in schools is an effort to encourage students to have attitudes, knowledge and skills competencies about human interaction with the environment and society, as well as committed to humanitarian and social values. In this case Islamic values learned by students can be the core foundation integrated in social studies. This research is aimed to enhance learning model based on integrated Islamic values to be internalized in students' cognitive on social science. The method used is qualitative approach using descriptive method. Research subjects are teachers and high school students in social sciences learning. This research is conducted in two Integrated Islamic Junior High School in West Bandung Regency in the semester of 2017. The result is able to develop students' thinking skills. So that all learning activities are more meaningful for students and learning outcomes can last longer. The conclusions of the study show that Islamic values can be effectively integrated into social studies subjects in junior high school.

Keywords—*integrated learning; Islamic values; social science*

I. INTRODUCTION

Learning of Social Sciences has long been developed and implemented in curricula in Indonesia, especially at the primary education level. This education cannot be denied has brought some results, although not yet optimal. In general, the mastery of social knowledge of basic education graduates is relatively sufficient, but the mastery of values in the sense of the application of values, social skills and social participation is not yet encouraging. These weaknesses are of course motivated by many things, especially the education or learning process, curriculum, managers and their implementation and other influential factors [1].

Based on these problems, there needs to be an effort to integrate subjects of Islamic Religion with social studies learning as an effort to internalize the values of students. This is based on a view that educational activities are a process of educating and developing a set of implicit values and norms in each field of study as well as the teacher [2].

On that basis, the development of a curriculum that seeks to integrate general knowledge and religious knowledge is needed [3]. The Development must be done through good planning, appropriate approaches, effective learning methods,

material that is integrated with appropriate Islamic values and evaluation of appropriate learning.

The development in question is the development of a curriculum that integrates Islamic values in social studies learning that has the opportunity to pursue the unity of the soul of the people who are all directed to worship and obey God. In addition, it can unite the meaning of the life of the world and the hereafter as a complete picture of the human concept as *abdullah* and *khalifatullah* [4]. Integration of Islamic values in students, can shape students into integrated personalities that are personal who are appropriate or in harmony with the purpose of human creation.

Previous research related to the internalization of Islamic values through curriculum integration has been carried out by many other researchers, as well as research conducted by Maimun Aqsha Lubis, et al. The main focus of the research is to examine the extend of the implementation of the integrated Islamic education system in Brunei Darussalam and to evaluate whether there is an evident needed to revise the current system [5]. Other research conducted by Anwar Mujahidin about Integrative Education Paradigm Based on Local Culture focused pada to find the essence of human being as the subject of education and how its relevance to the aims of integrative education [6]. Other research deals with Islamic values, J. Mark Halstead who mentions that: The remainder of the Editorial is concerned with the two main aspects of moral education in Islam: disseminating knowledge of what people should and should not do, and motivating them to act in accordance with that knowledge [7]. Based on previous research, there are differences with what researchers do. This research is focused on *to enhance learning model based on integrated Islamic values to be internalized in students' cognitive on social science*.

After the researchers conducted a preliminary study relating to the internalization of Islamic values in social studies learning that was applied in the Integrated Islamic Middle School of West Bandung Regency, researchers found several problems that needed to be developed, namely: (1) the absence of written guidelines that are used as a reference for integrating social studies subjects with Islamic values in the Integrated Islamic Middle School of West Bandung Regency, thus making the curriculum implementation process not well

conceived; (2) the implementation of an integrative curriculum based on Islamic values in Integrated Islamic Middle Schools in West Bandung Regency still uses a teacher-centered approach to integrate Islamic values in learning material. Thus, the learning method used needs to be emphasized on collaborative and active learning methods, which are able to explore students' understanding in analyzing, associating, exploring and elaborating the Islamic values contained in the learning material; (3) in the final evaluation of learning, both formative and summative tests did not emphasize the internalization efforts and mastery of the integration of Islamic values in the subjects of Social Sciences.

With regard to the background of the problem, it encourages the interest of researchers to conduct research and development that raises the theme of the internalization of Islamic values that are integrated in the learning of Social Sciences in Junior High Schools. The specific research questions are:

RQ1: How is the design of internalization of Islamic values in social sciences learning at the Integrated Islamic Junior High School in West Bandung Regency?

RQ2: How is the design of internalization of Islamic values in social sciences learning developed at the Integrated Islamic Junior High School in West Bandung Regency?

RQ3: What is the advantages and limitations of the internalization design of Islamic values in social sciences learning developed at the Integrated Islamic Junior High School in West Bandung Regency?

II. INTEGRATED ISLAMIC VALUES IN SOCIAL SCIENCES LEARNING

Integration of social science with religious science is a model of the science Islamization which seeks to integrate, unite and integrate Islamic sciences with the secular general sciences, because in essence, science and Islam have no contradiction at all. Ismail Raji al-Faruqi as one of the founders of the concept science Islamization suggests that the science Islamization is the transformation of science from the West (secular / profane) into Islam based on the integration of rational arguments with the guidance of revelation. Because every science must be re-forged so as to reveal the relevance of Islam which is based on the Tawhid aspect, namely the unity of knowledge, unity of life, and unity of the ummah [8].

In the context of the science Islamization, which is used as a reference is the relationship between a seeker of knowledge (thalib al-ilmi) on the principle of monotheism, not just science itself. Because humans are determinants, humans live the science. The appreciation of the knowledge seekers will determine whether their knowledge is oriented to Islamic values or not [9]. Science will be compiled and rebuilt by providing a basis and goals that are in harmony with Islam, namely, unity of knowledge, life, and history. Therefore, al-Faruqi directed the Islamization of science in the discipline itself, with the following five objectives:

- Mastery of modern disciplines
- Mastery of Islamic treasures

- Determination of the relevance of Islam to each field of modern science
- Search for synthesis between Islamic treasures and modern science
- The direction of the Islamic school of thought to the road that reaches the fulfillment of the pattern of God's plan [8].

The Efforts that can be practiced practically in integrating science by filling in certain concepts in Islam are through the development of an integrative curriculum based on Islamic values. Print states that curriculum development is defined as the process of planning, constructing, implementing, and evaluating learning opportunities intended to produce desired changes in learners [10]. In the development process, curriculum developers follow the sequence of curriculum elements starting with an analysis of the situation and continuing on goals, goals and objectives; content, learning activities, evaluation and then continue to analyze the situation again. By conducting situational analysis, curriculum developers become systematically aware of the needs of students and the resources they have to meet those needs. From this data, curriculum developers can make meaningful statements about the purpose of the curriculum offered by curriculum developers that are useful and on target. With this statement, the developer can then design an appropriate curriculum design, and validate the curriculum design and evaluation of the developed curriculum [10].

In the development of integrative curriculum, the core is the Islamic values that are linked to social studies subjects. The effort to integrate Islamic values with social studies subjects is the process of returning or purifying science to essential principles. The essential principle in question is the principle of at-tauhid, the principle of unity of meaning of truth, and the principle of unity of sources of knowledge [11].

So, by returning to the essential principle, every individual who believes when studying science has the belief that the source of knowledge is Allah; because in essence, there is no knowledge other than that which comes from God (*QS Al-Baqarah: 32*).

In principle, all fields of science in Islam are formulated and developed in order to contribute to efforts to develop human potential, both in its position as Abdullah (servant of Allah) and khalifatullah (holder of God's message on earth), so that he can interact actively and positively with his environment, while helping to build and preserve life on earth according to God's advice [12].

Based on this, it can be seen that with the development of the integration of Islamic values in learning of Social Sciences strives for the development of human nature as Abdullah and khalifatullah. Based on the indicators and objectives of social studies learning, Islamic values are determined so that they are able to achieve goals and realize Islamic values developed from these subjects. Integrated learning indicators and objectives Islamic values are derived into learning material.

III. METHODS

The method used is qualitative approach using descriptive method. Research subjects are teachers and junior high school students in learning of social sciences. Data were collected through observation, and interviews. The collected data is analyzed descriptively qualitative interactive model through four main activities, namely data collection, data reduction, data presentation, and verification/conclusion.

IV. FINDINGS AND RESEARCH RESULTS

A. The Design of Internalisation of Integrated Islamic Values in Social Sciences Learning at the Integrated Islamic Junior High School in West Bandung Regency

The results of the documentation study on the design of integration of Islamic values in the learning of Social Sciences in Integrated Islamic Junior High School Fithrah Insani and Ibnu Khaldun West Bandung District which was excavated from curriculum standard documents, illustrating curriculum design in Integrated Islamic Junior High Schools West Bandung District is still separated subject. In this case, social studies subjects with their respective Islamic values are not integratedly designed. This can be seen in the following curriculum design.

TABLE I. SOCIAL SCIENCES SUBJECT FOR JUNIOR HIGH SCHOOL

Social Science Subject	Competency Needed for Sosial Science Subject		
	Competency Standards	Basic Competencies	Islamic Values
Class VIII	Understanding social problems related to population growth	Describe the physical condition of the region and population	Implement community services for the surrounding community

Judging from the implementation of the integration of Islamic values in the learning of Social Sciences in Integrated Islamic Junior High Schools in West Bandung Regency, it can be concluded that in general there has been an effort from the Social Studies teacher to design learning activities that combine Social Studies subjects with values Islam. However, these efforts can be declared not well-conceived, and rarely done. The problem faced by teachers is the absence of written guidelines and written examples that can be used as a reference for integrating social studies subjects with Islamic values.

B. The Design of Internalisation of Integrated Islamic Values in Social Sciences Learning Developed at the Integrated Islamic Junior High School in West Bandung Regency

The design model of integration of Islamic values in the learning of Social Sciences developed presents a learning plan and implementation of Islamic values in the development of Social Sciences.

1) *Planning design for the internalisation of integrated islamic values in the development of social sciences:* Development of planning for integration of Islamic values in

the learning of Social Sciences includes: (1) development of indicators based on Islamic values; (2) syllabus development; and (3) development of Lesson Plans.

a) *Development of indicators learning:* Indicators of learning that have been made in social studies subjects are developed by integrating them with Islamic values.

b) *Syllabus development:* The syllabus development model developed basically refers to the curriculum development guidelines that have been established by the National Education Standards Agency (BSNP). Thus, the IPS syllabus format based on Islamic values does not change much from the design that has been formulated by the government but integrates Islamic values in terms of the Social Sciences learning material. The main values that will be prioritized are the value of wisdom (wisdom), syaja'ah (officer or knight), and iffah (guarding themselves from sinful and immoral acts) which are used fairly in developing human spiritual potential. The commendable values that are expected to appear in students who are based on the value of wisdom (wise), syaja'ah (officer or knight), and iffah (guarding themselves from sinful and immoral acts), namely awareness of carrying out worship, commitment to religious teachings, religious spirit, hard work, curiosity, friendship, love of peace, care for the environment, and social care.

The format of Social Sciences Syllabus Based on Islamic values as follows:

- School name :
- Subjects :
- Class :
- Semester :
- Competency standards :
- Basic competencies :

Subject matter	Indicators of achievement of Islamic competencies and values	Learning Activities	Assesment	Time Allocation	Learning Resources

c) *Development of lesson plans:* The development of the lesson plans is commonly used by teachers to incorporate Islamic values. The important thing in developing lesson plan is to develop learning activities. Signs that need to be considered in the development of the Social Sciences syllabus based on Islamic values as follows:

- Basic Competencies are prepared while still referring to the Content Standards formulated by the government;
- Indicators of achievement of Islamic competencies and values are elaborated according to indicators of mastery of social studies learning material based on Islamic values so that there is a relationship between social studies learning material with Islamic values;
- The main material is developed by referring to basic competencies and learning indicators that have been integrated with Islamic values. In this case the teacher is required to prepare learning resources that are more than just social studies subjects;

- Learning activities are developed by adopting the direct learning model syntax that is integrated with cooperative learning models that direct students to have the ability to explore, analyze, associate, elaborate, check the meaning of values and evaluate and reflect learning material that integrates Islamic values;
- Assessments developed include assessment of processes and results. Assessment of the process using observation on the ability of students to give meaning to social life by using the meanings contained in the verses of the Qur'an or Hadith. Whereas the results assessment is used to assess the ability of students to master social studies learning materials based on Islamic values by using written tests in the form of descriptions and oral tests and self-assessment to find out the implementation of Islamic values in social studies learning.;
- Time allocation is adjusted to the provisions that apply to face-to-face hours;
- Learning Resources; besides learning textbooks, it is also taken from other sources, such as: religious books, journals, magazines, and others that can provide an in-depth understanding of social studies learning based on Islamic values.

C. Implementation of Internalisation of Integrated Islamic Values in the development of Social Sciences

Implementation of the design of integration of Islamic values in social studies learning contains details of the learning procedure. Similar to procedures, there are six main steps which are the integration of the direct learning model syntax with the cooperative learning model. This implementation procedure is made to provide students with an opportunity to integrate Islamic values in the IPS learning material. The syntax of the cooperative learning model results from development, namely steps: introduction, exploration, analysis and association, checking the meaning of values, elaboration, and confirmation and reflection.

In more detail, the implementation of the integrated design of Islamic values in social studies learning can be seen in the following table.

TABLE II. THE IMPLEMENTATION OF THE INTEGRATED DESIGN OF ISLAMIC VALUES IN SOCIAL STUDIES LEARNING

Stage	Design of Implementation for Sosial Science Subject		
	Phase	Description	Implementer
Stage-1	Introduction	<ul style="list-style-type: none"> • Link the lesson now with the previous lesson • Motivate students • Give questions to students to find out the prerequisite concepts that have been mastered by students. • Explain the learning objectives that are associated with Islamic values 	Teacher

Table 2. Cont.

Stage-2	Material Presence (Exploration)	<ul style="list-style-type: none"> • The teacher explains the learning material and directs the students to discuss in groups about the material being taught 	Teacher
Stage-3	Guiding Training (Analysis and Associations)	<ul style="list-style-type: none"> • Put students into study groups • Reminds the way students work and discuss in groups according to group composition • Sharing LKS that contains the Al-Qur'an or Hadith verses contained in the learning material • Students discuss and analyze the Al-Qur'an or Hadith verses contained in learning and relate them to Islamic values. • Remind how to prepare reports on the results of activities • Provide guidance as needed • Gather the results of group work after the specified time limit 	Students
Stage-4	Value Meaning Check	<ul style="list-style-type: none"> • Ask students to formulate how to apply the values of Islamic associations in daily life 	Students
Stage-5	Review Understanding and Provide Feedback (Elaboration)	<ul style="list-style-type: none"> • Prepare study groups for class discussion • Asking one group member to present the results of the activity in accordance with the worksheet that was done • Ask other group members to respond to the results of the presentation • Guiding students to conclude the results of the discussion 	Teacher and Students
Stage-6	Analyze and Evaluate (Confirmation and Reflection)	<ul style="list-style-type: none"> • The teacher confirms the Islamic values contained in the general subject matter by mentioning the arguments in the Koran and Hadith. • Teachers and students reflect Islamic values contained in learning as an internalization effort 	Teacher

D. Advantages and Limitations of Integration of Islamic Values in Social Science Learning Developed at Integrated Islamic Junior High Schools West Bandung District

Based on the design of integration of Islamic values in the learning of Social Sciences developed at the Integrated Islamic Junior High School, West Bandung Regency, it was proven: *First*, it was able to increase students' knowledge in social studies learning that integrated Islamic values. *Second*, students are able to integrate social studies learning material with Islamic values. *Third*, the atmosphere of the learning process becomes more interactive and meaningful, because

students are given the opportunity to explore, analyze, associate, check the meaning of values and elaborate the learning material.

Other evidence outside the results of statistical tests, as well as the excellence of the development of integration of Islamic values in the learning of Social Sciences, among others: *First*, able to have an impact on the utilization of a wider learning source, namely the use of the Qur'an and hadith. *Second*, able to develop students' thinking skills, because they are faced with broader and deeper ideas or thoughts when reviewing several Al-Qur'an or Hadith verses relating to learning material, and integrated with Islamic values. So that all learning activities are more meaningful for students and learning outcomes can last longer. In addition, motivating students to know, accept, absorb and understand the relationship or relationship between concepts, knowledge, values or actions contained in several subjects or fields of study. *Third*, it is able to present the relevance of learning material with Al-Qur'an verses or hadith to look for Islamic values and their application in daily life so that it requires applicative ability of knowledge that has been learned by students, thus facilitating understanding of concepts. Fourth, emphasizing the activeness of students in learning so as to develop students' social skills, such as cooperation, tolerance, communication and respect for the ideas of others.

The development of integration of Islamic values in the learning of Social Sciences also has limitations that need attention. Some of these limitations are: First, the teacher is required to have two competencies, namely knowledge competency in the field of study and Islamic religious knowledge competence. Secondly, when viewed from the aspect of students, the implementation of integrative curriculum requires relatively good "student" learning abilities, both in academic ability and creativity. Thirdly, it requires a lot of variety of reading material or information sources, maybe also internet facilities.

V. CONCLUSIONS

Based on the results of research and development, it can be concluded that, the main characteristics in the integration of

Islamic values in the learning of Social Sciences developed are learning that emphasizes the meaning of social life by using the meaning contained in the verses of the Qur'an or Hadith. This integration is able to make students aware and aware in carrying out worship, having a committed attitude towards religious teachings, a passion for practicing religion, hard work, a high curiosity, arrogance, peace, environmental care and social care.

REFERENCES

- [1] E. Saodih, "Pengembangan Model Pembelajaran Kooperatif Untuk Meningkatkan Keterampilan Sosial," Universitas Langlangbuana: Educar Jurnal Pendidikan dan Budaya, Vol 5 No 1, pp. 5, Agustus 2007.
- [2] Muhaimin, "Pengembangan Kurikulum Pendidikan Agama Islam," Jakarta: RajaGrafindo Persada, 2005, pp.19.
- [3] A.R. Tadjoeeddin, "Mengintegrasikan Ilmu Pengetahuan dan Ilmu Agama," Vol. VII/ No. 01, Jakarta: Perta, 2004, pp. 34-35.
- [4] T. Priatna, "Reaktualisasi Paradigma Pendidikan Islam: Ikhtiar Mewujudkan Pendidikan Bernilai Ilahiah dan Insaniah di Indonesia," Bandung: Pustaka Bani Quraisy, 2004, pp. 108.
- [5] M.A. Lubis, R. Mustapha, and A.A. Lampoh, "Integrated Islamic Education in Brunei Darussalam: Philosophical Issues and Challenge," Journal of Islamic and Arabic Education, Vol 1(2), pp. 51, 2009.
- [6] A. Mujahidin, "Integrative Education Paradigm Based on Local Culture," Advances in Social Science, Education and Humanities Research, Vol 261, pp. 163, International Conference on Islamic Education 2018.
- [7] J.M. Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," Journal of Moral Education, – Issue 3: Islamic Values and Moral Education, Vol. 36, pp. 283, 2007.
- [8] I.R. Faruqi, "Islamisasi Pengetahuan", Bandung: Pustaka, pp. xii, 1984.
- [9] A. Nata, "Integrasi Ilmu Agama dan Ilmu Umum," Jakarta: Raja Grafindo Persada, pp. 141, 2005.
- [10] M. Print, "Curriculum Development and Design", Australia: Allen & Unwin, pp. 23, 1993.
- [11] Muhaimin and A. Mujib, "Pemikiran Pendidikan Islam," Bandung: Trigenda Karya, pp. 96, 1993.
- [12] M. Kholil, "Islam Tidak Mengenal Dikotomi Keilmuan: Ilmu Agama – Ilmu Umum," Kementrian Agama Provinsi Jawa Barat: Jurnal Media Pembinaan, pp. 1, 2013.