

THE URGENCY OF ISLAMIC EDUCATION VALUE IN SOCIAL STUDIES INSTRUCTION AT MADRASAH TSANAWIYAH MUHAMMADIYAH BANDUNG

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THE URGENCY OF ISLAMIC EDUCATION VALUE IN SOCIAL STUDIES INSTRUCTION AT MADRASAH TSANAWIYAH MUHAMMADIYAH BANDUNG

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Abstract. This study intends to determine the significance of Islamic values education in social studies education in order to equip children from an early age with noble character (*akhlakul karimah*). This is reflected in the Vision and Mission of Madrasah Tsanawiyah Muhammadiyah Bandung, as well as its curriculum and bylaws. The education of Islamic values in social studies learning at Madrasah Tsanawiyah Muhammadiyah Bandung is achieved through holistic social studies learning patterns, emphasizing the existence of social studies learning as general knowledge, and focusing on students' Islamic values in order to achieve learning goals. The research method used is qualitative research with a descriptive research design that outlines the conclusions of this study, namely the significance of incorporating the Islamic faith into social studies education. Data collection uses observation, documentation, interviews, and data analysis techniques using source and time triangulation. The results of this study are that Islamic values education has been carried out from an early age in Madrasah Tsanawiyah Muhammadiyah Bandung, both in the school environment and in the social studies learning process in the classroom, so that the link between general knowledge and Islamic values can be identified in achieving social goals, learn the purpose of learning, namely to produce good citizenship. Besides that, it can also bring up an understanding in students about positive values and avoid negative values.

Keywords: Values Education; Social Studies Instruction

I. INTRODUCTION

Education in Indonesia today is still marked by a lot of juvenile delinquency, such as the many fights between schools, drinking, and even free sex (Basri, 2016; Akhyak, 2006). This is because there are still many schools whose activities have not touched the direction of values learning, especially to include religious values in the instructional process (Kholidah, 2015; Munawarah & Nur Hayati, 2016). Practically, education ceases to exist as the means by which each student develops into a fully human being. According to Capra (2002), at least during the last two decades of the 20th century and the beginning of the 21st century, we have experienced a worldwide crisis that has affected many elements of social, political, economic, technological and religious aspects. Humans can project themselves as problem solvers in the context of social life, but this role does not exist in reality.

Education is a matter of value, meaning that all activities related to education must have meaning for students so that they can carry out according to educational goals. Education must be perceived by students in such a way that they develop a desire to conduct scientific studies (knowledge exploration) and educational exploration so that their educational expectations are met in all these activities (Somantri, 2001). Education today is faced with very complicated and challenging problems. All Indonesians believe that education is the most essential national responsibility, as it is very important for the survival of the nation.

Shifts in moral values that occur in people's lives often result in social difficulties and crime (Wahana, 2004). Juvenile delinquency is a symptom of a social problem that causes concern among parents and educators. According to Makmun (2005), juvenile delinquency is a behavioural disorder or antisocial behaviour that violates societal, religious, and legal norms. The rapid pace of technological progress in

the modern world can have unintended consequences for students' personal growth. As a result of the political, social and cultural changes in our world, people are increasingly interested in finding ways to improve their ability to communicate and collaborate (Tay & Yildirim, 2009).

Therefore, "values education" is a special field that must be emphasized to minimize damage to students, and social studies is a vessel of value education (Hakam, 2008). Incorporating Islamic values into the curriculum by using various learning strategies systematically aims to ensure that all students are not only good academically but also in morals (Aysegul, 2018). Developing individual morals, both in terms of a sense of social responsibility and their evaluation of their own choices and behaviour, is honed through the values of the education they receive at school (Jervis & Wideman, 1971).

Indonesia's future can be determined by the current quality of education so that it can produce generations that do not only excel in academic areas but also in spiritual terms (Ainiyah, 2013). Thus, when one of our students becomes a leader in the future, hopefully he will become a trustworthy leader and can maintain the values that have been instilled since an early age in the instructional activities and in the school environment. This is the responsibility of all subject teachers, not only Islamic education subjects. All subject teachers must insert values during the classroom instruction and in the school environment (Bahar, 2014; Surahman, 2017).

Teachers are still focused only on the process of delivering material, as they are required to complete all the material that has been planned so that it does not hinder them in the assessment process at the end of the semester (Damayanti & Anando, 2021). Such learning is still very common in educational institutions, especially in public institutions that are not under the auspices of Islamic boarding schools. As far as the researcher's observations, schools that have integrated Islamic values in their activities are schools that are usually under the auspices of Islamic boarding schools, as is the case at Madrasah Tsanawiyah Muhammadiyah Bandung which is under the auspices of the Tegallega Muhammadiyah Islamic boarding school, Bandung. All subject teachers at the school are encouraged to instil Islamic religious values into their instructional process and in the school environment, unlike the case with public educational institutions which still have not implemented the integration of Islamic values in their instructional process.

Social studies is subject which material is adopted from social science materials (Miftahudin, 2016; Sapriya, 2009). The learning activities ideally touch on the areas of student behavior both at school and in the community where he lives, as the main goal of social studies education is to make good citizens and one way to become a good citizen is to have good morals so that they can maintain and carry their own good reputation in particular and the country's dignity in general.

Social studies instruction in schools under the auspices of Islamic boarding schools has generally implemented value integration, especially for Islamic values, as these values already exist in Islamic boarding schools and the teachers only have to pass them on in the school environment and the classroom instruction. It is also easier for teachers because

students have embedded the values that already exist in Islamic boarding schools and the teacher only needs to give affirmation both in the school environment and in the classroom instruction.

This kind of instruction is what is expected to bring about changes in a better direction in producing future generations who have intellectual intelligence and have strong spiritual intelligence so that they can fortify themselves in the future. Therefore, social studies teachers do not only focus on the material to be conveyed, but also must carefully think about the values that must be embedded in each instructional process.

II. METHODS

The researcher uses a qualitative method with a descriptive research design (Sugiyono, 2019), the aim is to describe the importance of integrating Islamic values into social studies learning in the classroom, the scientific background of teachers who are not social studies, and the efforts made to understand phenomena or events directly, regardless of involvement in research, as well as the overall context of the research results obtained (Yusuf, 2014). According to Suharsaputra (2012), descriptive research methods produce verbal or written descriptions of the individuals or events observed. In addition, descriptive data is obtained from surrounding events, events, social activities, attitudes, beliefs, and views of a person (Sadiman, 2010).

This study uses a qualitative descriptive method to identify field phenomena, which will then be examined in more depth. The data obtained is then put into a narrative that emphasizes the application of Islamic values in social studies education. The research design is adapted to the field conditions encountered. Researchers conducted research directly into the field and interacted with respondents face to face.

Observations, documentation, and interviews were used to collect data. Researchers observed the social studies learning process in the classroom and the environment at Madrasah Tsanawiyah Muhammadiyah Bandung. Data analysis was used to source and time triangulation, where the researcher checked with various sources and obtained data regarding the consistency of the responses of research sources. Regarding the importance of value education in Social Sciences at Madrasah Tsanawiyah Muhammadiyah Bandung, the required information is presented. To produce and obtain accurate and objective data according to what is the aim of this study, the analysis used by researchers is data triangulation. Triangulation is a technique of using something outside the data to compare the findings obtained or in other words cross check the data obtained with other parties (Creswell, 2014).

III. RESULT AND DISCUSSION

Social studies instruction so far has been mostly carried out by lecturing and the subject is mostly taught by teachers who do not have social studies background, so that the core of social studies lesson cannot be conveyed optimally so far, both in substance of the material, let alone the Islamic values in the learning process (Al Muchtar, 2013). At Madrasah

Tsanawiyah Muhammadiyah Bandung, the school environment and learning process touch Islamic values, which is reflected in the school's vision and mission and curriculum documents which require teachers to internalize religious values in the school environment and the instructional process.

The process of value education at Madrasah Tsanawiyah Muhammadiyah Bandung, especially in social studies subject, is fairly easy because students who come from Islamic boarding schools are used to learning and maintaining Islamic values so that the teacher only associates the values with the material in each learning activity and maintains the patterns, also monitor student behaviour both in the classroom instruction and in the school environment. That is what makes the majority of students have good morals and always maintain good behaviour in the instructional process and in the school environment.

In contrast, some public schools which are close to Madrasah Tsanawiyah Muhammadiyah Bandung, have no internalization of values in the learning process so that many students still skip school and some have the courage to talk back to their teachers. This fact was revealed by the Head of Madrasah Tsanawiyah Muhammadiyah Bandung when there was an assembly of Madrasah Principals throughout the city of Bandung. Many principals complain about the behaviour patterns of their students that do not reflect good values, let alone reflect Islamic values and there are even some principals who tell that there are students who talk back to their teachers when they are reprimanded during learning process and in the school environment.

Table 1
 Comparison of School Environment

| No | Aspect | Madrasah Tsanawiyah Muhammadiyah Bandung | Public School |
|----|-------------------|--|--|
| 1 | Student character | When meeting a teacher, the students bow, greet and kiss the teacher's hand. | When passing a teacher, the students do not greet them and just focus on themselves. |
| 2 | School Rules | Regulations prioritize Islamic values. For example, when there are students who violate school rules, students are reprimanded and advised. In addition, there is also a punishment given, i.e., reading Surahs in Juz 30 of the Qur'an. | When students violate school rules, the school counsellor usually only calls and gives them warnings according to the level of violations committed. |
| 3 | Role model | The Mudir figure, who is the caretaker of the Tegallaga Muhammadiyah Islamic Boarding School, Bandung, which also oversees Madrasah Tsanawiyah | There is no main figure because all teachers can be role models for students according to their will. |

| | | | |
|---|-------------------|---|--|
| | | Muhammadiyah Bandung and the principal of Madrasah Tsanawiyah Muhammadiyah Bandung. | |
| 4 | Teacher character | All teachers dress Islamically, both male and female teachers | There are still a number of teachers who are not dressed Islamically, such as female teachers who do not wear hijab. |

(Interview with the Principal of Madrasah Tsanawiyah Muhammadiyah Bandung)

The table above shows that in terms of Islamic values education, Madrasah Tsanawiyah Muhammadiyah Bandung are still better than Public Schools. This can be seen from several aspects, such as the character of students and teachers. It can be concluded that students who attend Madrasah Tsanawiyah Muhammadiyah Bandung have more Islamic values compared to public school students, whose values are not regulated from the learning process and school environment from the start of the educational process.

Based on the table, it can also be seen that the school succeeds in achieving one of the goals of social studies education in Indonesia, i.e., to become a good citizen. This is in line with Somantri (2001) who mentions that social studies subject aims to emphasize the growth of citizenship values, state ideology and religious morals. Therefore, students who have been given Islamic values education from the start and can apply it in their daily lives by showing good morals, hopefully can be the Indonesian golden generation expected to be achieved in 2035.

Today, there are several moral anomalies in our country, one of which is related to the dearth of values education in schools, particularly Islamic values education. In the past, values education or Islamic values education was only available in Islamic boarding schools or just *Diniyah* schools (traditional Islamic school) (Azizah, 2021), but due to the rapid development of this era and the fact that many Islamic boarding school foundations have opened public schools under the auspices of Islamic boarding schools, general knowledge taught in schools can also be inserted into values education, especially Islamic values education, so that graduates from schools under the auspices of Islamic boarding schools have good morals and are in accordance with one of the objectives of *Madrasah* (Islamic boarding schools).

Madrasah Tsanawiyah Muhammadiyah Bandung purpose and mission are to emphasize the teaching of Islamic ideals contained in the curriculum and madrasah's discipline. According to Ridwan Abdullah et al. (2019), the Vision and Mission of Madrasah cannot be divorced from their application of Islamic ideals. Similarly, at each first-semester meeting, the head of the madrasa reprimands the teacher council to ensure that they do not abandon Islamic values during the learning process, as teachers are only required to

preserve Islamic values that already exist in madrasas and must be maintained collectively and collaborate to actualize the fundamentals of the clergy, scholarship, leadership, and teacher development (*tafaqih fiddin*) in order to produce pious and pious pupils (*akhlauqul karima*), who can become callers and community leaders in the end (*mundzirul qoum*).

Table 2
 Hierarchy of Islamic Values in Madrasah Tsanawiyah Muhammadiyah Bandung.

| Hierarchy | Values | Source |
|------------------|---|---|
| Universal | The value of piety, subbah, ta'awun, ukhuwah, tamadun, istiqomah, al musawa, tasamuh, sincere, qanaah, takaful, tawassuth, al-'Adalah. | Al Qur'an and Hadith |
| National | Islam, Nationalism, Global Diversity, Honest, Discipline, Tolerance, Hard Work, Creative, Democratic, Independent, Love the Motherland, Love Peace, Appreciate Achievement, Communicative, Care for the Environment, Care for Social, and be Responsible. | Pancasila dan Pendidikan Karakter |
| Local | Taqwallah, Tawadhu, Mutsaqaf and Akhlakul Karimah | The Board of Elementary and Secondary Education of the Central Leadership of Muhammadiyah |

(Interview with the Principal of Madrasah Tsanawiyah Muhammadiyah Bandung)

In the social studies learning process, teachers usually relate it to Islamic beliefs and offer central individuals, especially the Prophet Muhammad, or relevant verses of the Koran. This is in accordance with the findings of Ridwan Abdullah et al (2019) who found that social studies teachers always associate Islamic values with everyday life and tell stories about Islamic figures at the beginning of learning to motivate students to be enthusiastic and involved in the social studies learning process. Based on the data collected, students gave a positive response because they knew there was a link between Social Studies and Islamic values taught at Madrasah Tsanawiyah Muhammadiyah Bandung. The aim of today's lesson on Islamic leaders is to excite and engage students in their social sciences education. For example material on the richness and diversity of natural resources which is usually

associated with Islamic values, namely that Allah is Great and Almighty, or material on cultural diversity which is usually associated with the will of Allah. and social integration conflict material about values. The virtues of religion are brotherhood (*ukhuwah*), equality (*al musawa*), and tolerance (*tasamuh*).

At the end of the lesson, the teacher first concludes the social studies topic as a whole and then reaffirms the Islamic values contained therein. He further reaffirms that all the knowledge learned will not be separated from Islamic values that they already know and learn, e.g., when the material is about market, the teacher initially conveys the material according to what is in the book or student worksheet, but later when giving examples the teacher directly imitates the Prophet's trading methods and so on so that students can learn Islamic values modelled by the Prophet in trading. such as honesty, trustworthy and responsibility. This can rise students' enthusiasm in learning, especially in social studies lesson.

IV. CONCLUSIONS

Islamic values education in social studies learning must be carried out by all social studies teachers, as the goals of social studies education in Indonesia are the same as the values in Islam. In Indonesia, which is very diverse, Islamic values education must be instilled from an early age so that when the students become the nation's successors, they can respect each other and have good morals which can be their main capital when living in the midst of society.

Islamic values education at Madrasah Tsanawiyah Muhammadiyah Bandung has been carried out since an early age, both in the school environment and in the instructional process, with the hope that they will have good morals and be accepted wherever they are when they grow up. The education of Islamic values was initiated at the Islamic boarding school and continued and preserved up to the school. This is reflected in the school's vision and mission, well as the curriculum and school rules.

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