Internalization of Islamic Values in Madrasah Ibtidaiyah's General Lessons in Developing Students' Morals

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Abstract

The identification of *madrasah* as an Islamic school is a reflection of Islamic education itself, which leads to the goal of Islamic education, namely the formation of morals by internalization. *Madrasah Ibtidaiyah* is an educational institution that is characterized by Islam, but in the learning process it does not only teach religious subjects but also general subjects. The methodology used in this study is descriptive with a post-positivist approach, with purposive sampling for determining data sources, in-depth interviews as data collection, and Miles and Huberman's theory for analysis. The findings revealed that internalization of Islamic values in the formation of students' morality tends to be religious, independent, social, environmental, tolerant,

and friendship related at Madrasah Ibtidaiyah. This study suggests that Madrasah Ibtidaiyah be used to realize and familiarize morals, with teachers serving as role models and being on the front lines of moral implementation.

Keywords: Student Morals, Madrasa Ibtidaiyah, Islamic Values, General Lessons

INTRODUCTION

Morals are the manifestation of each individual's attributes; with that attitude, a person can be recognized for both his good and bad qualities; good character reflects a positive personality (Ahsanulkhaq, 2019) and will cause others to remember it; otherwise, negative morals would traumatize those who hear it, making them hesitant to approach and remember it. Wortnan and colleagues quoted Likert and Osgood's conclusion (Syamaun, 2019) state that Moral is a type of emotional reaction or assessment. Moral is a powerful reaction to an object that might be positive, negative, or a blend of both. Backman and Secord (Pakpahan, 2017) maintain that morality is a definite sequence of feelings (affects), thoughts (cognitive), and predispositions to one's behaviours (conation) in relation to some feature of the surrounding environment.

Internalization of various actions that are believed to be ways of acting and thinking are prolonged and carried out repeatedly and will eventually settle in a person according to the habits he does into morals. If the internalization comes from good, then good morals will be formed as well; if the internalization comes from bad, then bad morals will be formed. It is apparent that morality is not inherited, but is rather the result of ongoing behaviors (Khamalah, 2017). As a result, morality can be developed and birthed.

Moral development does not happen by accident; it is guided by a larger objective, which is to provide peace and tranquility to the world. Tarmujianto (2020) states that interactions with nature and humanity, as well as interactions with Allah SWT, the creator of nature, are all important aspects of existence. Morality is influenced by the following factors: 1) Firsthand knowledge, 2) the impact of other influential people, 3) the impact of culture and the environment, 4) the mass media, 5) educational institutions, 6) emotional variables, and 7) religion (Febrianto & Shalikhah, 2021; Sailillah, 2021; Sharif & Mohamad Roslan, 2011). Morals are thought to develop as a result of the following learning process: Morals are formed through social learning or observation of others; a). Morals are formed as a result of the reward-punishment system; c). Morals are established through the process of association; d). Morals are created as a result of direct experience; e) morals are formed as a result of habitual repetition (Efendi, 2019; Efendi, Dirgayunita, & Dheasari, 2022; Mabruroh, 2020).

As a result, morality must be cultivated in, habituated to, and applied in a person everywhere and at any time, even in a baby; good habits must be formed to become adapted to the goodness in his life. This is where parents' role and function in instilling goodness in their children is critical. Rochmawati (2018) states that a good family environment will be the first capital in the formation of one's character, whereas a damaged family will become the seed of bad morals; for example, examples of guidance and direction play an important role and can be imitated by children, whereas shouting and repression are a sign of a bad family environment (Khadijah & Zahriani, 2021).

As a result, it is no surprise when one witnesses children using abusive language, cheating, or even engaging in adultery. This condition will lead to bleak maturity; many students who do activities that are not

praiseworthy, such as theft, drugs, and even sexual harassment, paint a bleak picture of teenagers with low morals (Ningsih, Rianty, & Ridwan, 2020).

Because the facts are seen as real, moral degradation has become a hot topic of discussion. All concerns about the destruction of youth are not easy homework and involve various sectors, including not only the family sector as the environment in which children are born and raised, but also the community and educational environment.

In the home, one's attitude can be formed in basic ways such as obeying the rules at home, becoming accustomed to cleaning private rooms, etc., so that children become accustomed to doing these activities and, as a result of this habituation, develop good and noble character. This habituation entails education taught by parents and families at home. There will undoubtedly be a pattern of instruction from parents to children in a family. Because it is the job and responsibility of parents to educate, maintain, and oversee their children's development, they are the subject of this education and the child is the object. Arini & Surur (2019) state that in addition to the family, educational institutions are also part of moral education.

Educational institutions, regarded as a locus for learning and training, have become efficient means of developing morals in students. A good school is one that not only focuses on material mastery, but also makes the purpose of education a change in students' attitudes and conduct/morals. Because making the goal of changing attitudes and behavior (morals) in its activities will not allow it to stray from that direction and purpose, educational institutions are only concerned with mastery learning on subjects and ignore changes; awareness of this behavior change becomes very important in education. It is not impossible to produce graduates who lack morality due to their attitude and actions (Salsabila & Firdaus, 2018).

Students' morals can be developed and shaped through habituation, which can be accomplished through the everyday learning process seen in schools, so that students become accustomed to carrying out these positive attitudes. Schools serve as a vehicle for behavior change that is controlled by teachers so that students gain knowledge and acquire excellent values, resulting in a quality generation. As a result, schools must implement an effective learning strategy. The Madrasah Ibtidaiyah, sometimes known as MI, is one of Indonesia's valuable educational institutions.

Madrasah Ibtidaiyah is an institution under the auspices of the Indonesian Ministry of Religion (Supani, 2009); it is not strange, then, that MI is a basic expression of Islamic education. The benefits and drawbacks of MI are inextricably linked to the educational process that takes place within it, which includes a variety of instructional components. MI, as a reflection of Islamic education, makes its educational aims in accordance with Islamic goals or educational goals in Islam. Islamic goals are goals to be accomplished in the educational process that allude to human obedience to God and the creation of noble character (Nabila, 2021).

MI means of internalizing Islamic ideals as a reflection of Islamic education. Hakim (2021) states that this must be pursued from the beginning, since with Islamic values, a person's personality will develop to become a person of character, even superior to others in terms of good values. Internalization of Islamic principles is not restricted to religious topics alone, but occurs throughout the entire learning process at MI, as there are broad subjects such as Citizenship Education (PKn), Natural Science (IPA), and Educational Sciences in addition to religious studies, Mathematics, Indonesian Language, and Social Studies (IPS), all of which are part of MI courses that must be used to help students internalize Islamic ideals during the learning process (Muawwanah & Darmiyanti, 2022). Teachers must be the driving force behind the internalization of Islamic

values like honesty, responsibility, caring, and other great attitudes are to be present in them. They are considered role models and the primary source of Islamic values internalization as well.

Internalization of Islamic principles must be realized not only in the process of learning subjects, but also in the form of a healthy educational atmosphere. Mofid & Tyasmaning (2020) says that a healthy atmosphere is one in which educational components, words, and deeds have a positive interplay. A healthy atmosphere is one in which religious relationships develop, where each individual bears duty, where environmental and social care occurs, and where each madrasah member bears accountability.

The goal of this study was to see how well Islamic values were internalized in general classes at Madrasah Ibtidaiyah in terms of developing student morals.

METHODS

The qualitative side of this research is used as a method with a post-positivist approach. This research was conducted at Madrasah Ibtidaiyah Tarbiyatul Aulad and Al Madani Bogor Regency from January to May 2021. These two madrasas were chosen because they both were accredited at the B level. Five teachers constituted data sources. The data source was determined by purposive sampling; specific criteria are used to determine teachers who only teach fifth grade (Rai & Thapa, 2015).

Data collection was used by means of unstructured and in-depth interviews data analysis based on Miles and Huberman, with the following steps: observations were carried out in a non-participatory manner in class observations. The interview was based on actual practice or application as a measure of internalization, as well as attitudes and actions in daily school life as a measure of Islamic principles.

Data analysis based on Miles and Huberman, with the following steps: 1) The findings of the interviews with instructors from two schools were compiled into one section of a complete interview transcript; 2) interviews with the same category were grouped together, while those with different categories were divided; 3) all categorized interview results are simply told to create a transient picture; 4) developing conclusions continually in the field from the start of data collection is open and conclusions are offered, then conclusions are confirmed by rethinking during field notes and examined from the findings of the field notes to arrive at the final conclusion.

FINDINGS AND DISCUSSIONS

Internalization of Islamic values is a requirement that must be applied in a variety of activities, not least in the field of education. Personal growth is carried out not only by a narrow family scope but other areas including the world of education. Among educational institutions that absorb Islamic ideals is Madrasah Ibtidaiyah, which is a challenge and a work that is not simple in producing a pious generation. This is part of the madrasa's job in raising a moral generation, hence madrasas must be able to make all of their activities contribute to moral development, which is reflected in the religious lessons they teach.

However, Madrasah Ibtidaiyah's learning process includes not only religious subjects but also general subjects, which is why madrasas strive to instill morals in students by incorporating Islamic ideals into their learning, as evidenced by interviews and observations. two madrasahs in Bogor Regency in the field, the internationalization of Islamic values in Madrasah Ibtidaiyah in the eyes of general lessons are implemented in the form of attitudes;

Being religious—this quality is constantly demonstrated in a variety of activities, including habit formation before and after learning. Mrs. Mila, a teacher at Al Madinah, was asked how to incorporate Islamic ideas into ordinary courses by the researcher. Ms. Milla answered "religious development is carried out by continually recalling Allah Swt in every action, and is manifested in the form of prayer requests at the beginning and end of the lesson." Making students who are religious is certainly the direction and goal in the educational process at Madrasah Ibtidaiyah; this is in accordance with the goal of Islamic education "obedient servants of Allah." Zul (2020) states that the process of applying religious values in learning is carried out by habituation to always pray at the beginning of learning and at the end of learning; this is intended as a request to Allah SWT, who created humans and the universe as well as givers and protectors in life. This habit will make students accustomed to realizing that humans only try as much as they can and Allah is the determinant of everything. This behavior is continued every day in Madrasah Ibtidaiyah in all topics, both religious and general lectures. The most important goal of this habit is to make students aware of God's existence and their own human shortcomings, as well as to make destiny the determinant of all human activities and expectations, including learning, which is accompanied by prayer. Isdianawati (2018) states that It is also envisaged that it would serve as a catalyst for all learning and the transformation of recognized information into practical knowledge that can be applied in the future.

Being self-sufficient—Mrs. Cahya, a teacher at al Madinah, was questioned by the researcher on how she instills Islamic ideals in her children. "Children are trained to be autonomous in doing things, such as doing assignments and answering questions, which is why we urge their parents to assist us in supervising them," she responded. Mrs. Cahya explained that becoming an independent student requires direct practice

and supervision and control from the teacher to remain independent in various fields; he added that trying to make children independent cannot be accomplished in theory, but must be done with real practice, such as in doing their assignments, where they try to do them themselves without requesting help from their friends. Beside that, being self-sufficient means being able to work without relying on others. Aziz (2018) states that independent implementation in Madrasah Ibtidaiyah is carried out by the teacher by giving lesson assignments that must be done alone without asking for help and answers from other friends; the assignments given are sometimes done in the classroom with direct supervision by the teacher so that it who is independent and who is not would be seen. Sometimes the task is done at home with a message to keep doing according to one's ability without asking for answers from others; this message is also conveyed through the WhatsApp group of parents or guardians. Independence is part of the values that cannot be separated in good morals, because independence is an attempt to use one's own abilities by not depending on others. In the end, being independent will give birth to a sense of responsibility. Asnawi (2020) states that responsibility becomes part of every human being's independence that must be embodied in tangible evidence; independent students would not wait for the teacher to give them a chance, but will instead seek out opportunities on their own. Independence does not mean that one does not need other people, but it means that one prioritizes one's abilities over asking for help from others.

Social assistance is caring for others, which is instilled in madrassah children through various routine activities, such as sharing food on certain days and raising money to help friends who are affected by disasters; Mrs. Cahya was questioned, "how do you incorporate social care in your school?" by the researcher. He explained that every Friday, he provided food, which is then swapped for each other, and that there was also a collection of money

if one of his pals became ill. Mr. Aziz responded to the same question: "there are activities that are routinely held every week by bringing food then exchanging it to help friends who are affected by disasters." Madrasas are gathering places for youngsters from varied socioeconomic backgrounds. Wati et al (2020) state that one hope and one feeling are forged and taught in madrasas, so that students are born with a sense of belonging to other students, regardless of their socioeconomic abilities. This attitude is born from the habit of bearing the burden together, while social awareness is trained in the school environment. Practicing eating together, sharing meals with one another once a week, as well as collecting money for other students who are in need, whether for those who are sick or deceased, the presence of the student beside the student becomes a motivator for rising from his pain and a part of the feelings he is experiencing. This inner concern is a value that is highly valued and urged to be carried out. In Islam, faith is sometimes contrasted with concern for others, and zakat and charity are constantly contrasted with this social attitude.

Environmental stewardship—the environment, whether clean or not, is determined by the people who surround it; hence, madrasas hold clean Fridays to safeguard the environment and instill environmental consciousness. This is done by sweeping the yard and cutting grass that is considered high. Mr. Hafidz Guru al Madinah, the researcher said, "how did you internalize Islamic ideals in your children to the environment?" Mr. Hafidz the teacher of Al Madinah explained that every day the children are given a schedule of picket assignments as part of their responsibilities to each class. Mrs. Diah, the teacher of Tarbiyatul Aulad was asked the same thing, she explained "every Friday we clean everything from trash and grass around the classroom carried out by the teacher and students together in various ways." Humans cannot be separated from their surroundings since they are part of nature; environmental sustainability is proof that nature is

well conserved. Rohmah, Herawati, & Kholish (2021) state that the ruin of nature, on the other hand, is evidence of human ignorance. Environmental care is taught in a variety of ways, both in terms of subject matter and practice, with the subject matter of environmental care juxtaposed with the Islamic understanding of environmental care as a means of protecting the universe, so that anyone who protects nature by planting trees will be rewarded equally to those who use and utilize the plant. Kurniawan (2019) says that Outside of the classroom, it is carried out in school cleaning activities and getting used to throwing garbage in its proper place, because in fact, nature is damaged and polluted as a result of the loss of human care itself, and this is the essence of environmental care so that it does not become ignorant hands for the environment.

Tolerance is a virtue that is the understanding of not imposing one's will; the word *tasamuh* comes from the word *samhan*, which means "easy," "convenient," or "ease." Tolerance also includes respecting others who are different or those who oppose one's own attitude. This effort is always taught to students in every activity both inside and outside the classroom, as conveyed by Mrs. Lia in terms of respecting each other. We make it a habit here not to fight when asked to answer the teacher's questions, and we are often reminded outside the classroom during the flag ceremony that we are all one family. Friendship is one of the purposes of education, according to Mr. Aziz, the teacher of Tarbiayul Aulad, so that in the future children can live side by side with different ethnic groups despite their varied nationalities and languages. Tolerance does not imply that anything is ignored, but rather that others' perspectives are accepted with full understanding and sincerity (Mawarti, 2022). Individuals with different religions, cultures, beliefs, political views, and other differences are allowed to act in accordance with their beliefs as long as they do not cross the boundaries of social interaction, even though there are many factors that

influence tolerance, such as personality, self-control, ethnocentrism, social identity, and social and environmental fundamentalism (Dwiyani & Sari, 2021; Saihu & Marsiti, 2019). When asked how to establish tolerance in schools for children, Mrs. Cahya and Mr. Aziz responded, "How do you implement tolerance in schools for children?" Mrs. Cahya said; youngsters are accustomed to answering questions one at a time and listening to each of their peers. "In terms of tolerance," Mr. Aziz added, "children normally answer the instructor's questions in turn and listen to each other; no one should talk while their classmates are answering, and if something is wrong, the teacher will explain." Tolerance is taught in the madarsah ibtidaiyah learning process in the form of accepting other people's opinions during discussions, allowing people to speak with equal rights, placing the rights of others according to their turn, not answering questions thrown by the teacher not on him, and so on, all in order to place other people's rights. The instructor is the controller in all of it and the habits and application of these tasamuh ideals will be the capital in the future development of tolerance.

Amicable Friendship is a bond between two individuals that allows them to spend time together, interact in a variety of situations, and provide mutual support (Rizkia, 2018). Friends have a crucial role in Islam; moreover, friends can influence other friends, which is why friends are a reflection of their peers (Jufri, 2018). Because it is important to be and find a good friend, in this context, Madrasah Ibtidaiyah implements interaction between all students without being rude; they can talk to anyone, get along and work together. From there the love of peace is established, which leads to the expression of attitudes and words that make people safe and comfortable in their presence. Mr. Hasbi teacher at al Madinah, the researcher inquired, "How do you teach friendship to youngsters in school?" Mr. Hasbi the teacher of Al Madinah explained that teachers occasionally

establish pairings of various groups for each job so that they may get to know one another and form friendships. But, because of the proximity of the house or the kinship, they usually have their own close buddies, so we merely protect them from getting too near to one another. Madrasah Ibtidaiyah becomes a place and a facility to build ease of interaction for all students, associating and speaking in polite language in conversations between students and students, always carrying out activities that build cooperation in groups to do the tasks given by the teacher at the madrasa; the groups created will build complete cooperation and giving birth to interaction among students to reach a consensus. The groups that are formed change with each subject and task; this is done to bring students closer together and to foster a sense of unity and togetherness if they have all felt a sense of working together in a group.

CONCLUSION

Internalization of Islamic values in the formation of students' morality takes the form of religious, independent, social, environmental, tolerance, and friendship at Madrasah Ibtidaiyah. This character cannot be formed in the blink of an eye, but rather through refraction and a long period of time, so that in the future they can live side by side and work together, free of division and hostility, as they have done since they first sat in the madrasa.

This study recommends that Madrasah Ibtidaiyah or its equivalent become a place to realize and familiarize noble morals, not only students who are encouraged to have noble character but teachers are also required to be the leading example in implementing noble character. Madrasas must be at the forefront in implementing morals as part of the internationalization of Islamic values in the educational process.

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