



Tri-Concepts of Internalization of Islamic Values through ISMUBA Learning for Students at Muhammadiyah Kriyan Primary School Jepara

¹Naufal Hidayatullah, ²Arif Rahman*

Email: ¹naufal1900031064@webmail.uad.ac.id, ²arif.rahman@pai.uad.ac.id*

Faculty of Islamic Studies, Universitas Ahmad Dahlan

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ABSTRACT

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The background to this research was triggered by the moral dynamics of the young generation in the contemporary era. Especially the problem of moral damage caused by weak values education which results in various immoral behavior occurring among young people. One of the important roles in moral formation besides the family institution is the educational institution at school. As an education system, schools have an important strategic role in internalizing Islamic values which strengthen students' morals. Especially in Muhammadiyah schools, Islamic education has a core curriculum through learning ISMUBA. ISMUBA learning itself includes lessons on Aqidah, Akhlak, Worship, Tarikh, Arabic, and the Qur'an-hadith as well as Muhammadiyah which are designed to fulfill knowledge as well as shape students' religious behavior. This research uses a descriptive-qualitative method, where data is collected through interview, observation and documentation techniques. After the data is collected, it is then analyzed in depth and presented systematically. The results of this research show that the Islamic values internalized through the ISMUBA learning process can at least be mapped into several aspects such as: congregational prayer activities at school, daily exemplary efforts that refer to the characteristics of the Prophet, practice of hadith values, and through communication etiquette patterns. Apart from that, this research also found three-concept stages in the process of internalizing Islamic values through ISMUBA learning carried out at the Muhammadiyah Kriyan Jepara Elementary School, namely: First, value transformation, namely systematic gradual changes through Islamic values in ISMUBA learning; second, value transactions, namely associating relationships between values, ideas and actions as a stimulus process in the learning process; Third, trans-internalization, namely the process of incorporating Islamic values into the learner's dimensions through ISMUBA's internal and external learning support.

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Introduction

Currently, there are various oddities in the behavior of this country's young generation which are not in accordance with the noble values of culture and society, and are not in accordance with Islamic teachings. Moral deviance, fighting between students, and a decline in behavior among the younger generation are very serious. Pressing social problems have recently emerged in various types of savagery and mass violence in Indonesia. Several studies show a significant increase in cases of violence and mobs, both in the number of cases and the nature of their power. Then again, when the philosophy of globalization flows rapidly into all elements of life, then around it there are also gaps in social quality and the ingenuity of environmental networks which lead to the vulnerability of values.

Therefore, the source of exemplary values today is very different. Family and society, which were previously the main sources of values, are experiencing a decline. Educational institutions, work organizations, data media and contacts with various communities are various important sources of value that serve as references for society. In circumstances like this, there is a tendency that the protection of the values on which society depends will be increasingly shaken. The conventional positive side of the Indonesian state which is friendly, gentle, respectful and firm can be crushed by new qualities that depend on opportunities for mutual freedom. So that the value guidelines adhered to by society will become increasingly blurred and instead replaced by other norms.

Responding to these circumstances and oddities, Muhammadiyah educational institutions must be able to respond to the difficulties and progress that exist at this time. At the basic level of education, Muhammadiyah organizes schools that can carry Islamic and Muhammadiyah values which aim to give birth to superior generations who are devout, have noble character, are successful in all things, are independent and have good sense (Susilo, 2017). The rise of values is caused by the existence of motivations within humans, including the desire to overcome actual problems for the sake of endurance, the need for love, appreciation, the need for information, and so on. This desire exists because humans want to live in a normal way. Give birth to tendencies called values which will become rules and benchmarks when working, thinking and practicing. Internalization of Islamic values is a way of imbuing Islamic teachings that a person uses in carrying out life procedures and harmonizing relationships with God Almighty (*habluminallah*), fellow humans

(*habluminannas*), and the natural environment. All these values are mixed with educational values and the goal is to merge into a person's personality, so that it becomes a positive thing (Setyaningsih & Subiyantoro, 2017). Efforts to internalize Islamic values are carried out through systematic stages, including learning, response, regularity, character so that the Islamic religious education process will involve various aspects of student development, such as cognitive, affective, cognitive and psychomotor as a unit in the context. progressive life.

According to Suliswiyadi, in his learning book *Al Islam Reflektif*, ISMUBA education has the aim of creating *aqidah* through training and adjustments related to Islam, making individuals who believe in upholding and having high ethics, educated, observant, legitimate, imaginative and fostering Islamic traditions. In a school that is synonymous with the Qur'an and AS-Sunnah, ISMUBA is an important review because of the extraordinary qualities that differentiate the school which is different from Muhammadiyah schools (Suliswiyadi, 2013).

Education, as an important instrument in society (Rahman, 2016), has a significant role in the internalization of Islamic values (Rahman, 2015). In this case, education is usually supported by traditional and cultural factors that maintain human, religious and cultural values (Rahman, 2016; Gusman et. al, 2023). It is important to include this in Islamic religious learning (Sari et. al, 2023), so as to enable Islamic education policies with all their challenges to be relevantly considered in the educational process in schools (Rahman, 2023). Religious education values based on Islamic and cultural values have become core values for various Islamic schools such as Muhammadiyah (Rahman, 2019), Ma'arif, Persis, and other Islamic schools. This picture can actually be understood that Islamic school source their teachings from the Qur'an (Yusroh, 2018), thus providing encouragement for Muslims, both men and women (Amaliatulwalidain & Rahman, 2020), to practice and implement the teachings. Islam

SD Muhammadiyah Kriyan Jepara is a school managed by Muhammadiyah leadership and has command from the community or individuals. Based on research directed by Toni Ardi Rafsanjani and Muhammad Abdur Rozaq, in their article they wrote that SD Muhammadiyah Kriyan Jepara often achieves achievements that can make the name of Muhammadiyah education proud, especially in Jepara. SD Muhammadiyah Kriyan Jepara has superior human resources and has an Islamic personality. Islamic traditions conveyed by educators and students can foster a culture of greatness in schools.

Furthermore, information from community groups regarding sending their children to SD Muhammadiyah Kriyan Jepara actually developed in a short time. To achieve this achievement requires assimilation of Islamic education to produce quality students. Starting from this basis, analysts are interested in finding out how the school internalizes these Islamic values at Muhammadiyah Kriyan Elementary School in Jepara (Rafsanjani & Rozaq, 2018).

Method

In this research, researchers used descriptive-qualitative methods. According to Strauss and Corbin in Cresswell, J., what is meant by qualitative research is an exploration strategy that requires findings that cannot be obtained using factual techniques or estimation stages (Rahmat, 2009). The data collection technique was taken using 3 methods:

1. Observation

Observation is a data collection technique where researchers must go into the field themselves to obtain related data about :

- a. ISMUBA learning atmosphere at Muhammadiyah Kriyan Jepara Elementary School
- b. Activities related to ISMUBA learning at SD Muhammadiyah Kriyan Jepara
- c. The atmosphere of the classroom/school environment related to ISMUBA values at SD Muhammadiyah Kriyan Jepara

2. Interview

Interviews are a method of collecting information on one or several groups that are used as sources. In collecting data, researchers conducted interviews with the school principal, ISMUBA curriculum teacher, and several students.

3. Documentation

Documentation is a method for collecting information by utilizing perception, namely viewing and recording important reports such as notes, books, pictures, films/recordings, and so on.

Result and Discussion

1. Internalized Islamic Values through ISMUBA Learning among Students at Muhammadiyah Kriyan Jepara Elementary School

Islamic values in ISMUBA learning at Muhammadiyah Kriyan Jepara Elementary School are one of the commitments that must be instilled in students, where this is one of the personality shapes of ISMUBA learning. The Islamic values that are internalized through ISMUBA learning cannot be separated from the school's vision and mission, namely the formation of superior, intelligent and respectable individuals because of their international-minded beliefs and devotion. To achieve this goal, it is necessary to have an education system consisting of 4 substances, namely first, performance, second, study, third, learning, and fourth, educational program. The purpose of these 4 substances is so that the experience developed can be in accordance with the school's vision and mission, so that what is generally anticipated from training in schools can be achieved. To realize this, the educational environment must be empowering, described by an atmosphere of pleasant relationships between teachers and students, friendly, tolerant and respectful towards each other, feelings of sympathy and filled with feelings of liking, dynamic, imaginative, creative and successful. (Mulyanto, 2020)

ISMUBA learning is a collection of several PAI subjects consisting of: Fiqh, Aqidah Akhlak, Tarikh, Al Qur'an Hadith, Muhammadiyah and Arabic. The following are the Islamic values that are internalized by Muhammadiyah Kriyan Jepara Elementary School students from each subject :

1. Fiqh

Fiqh is a subject of Islamic education that explores worship and is aimed at directing students to know the basic norms of Islamic law and how to implement them in everyday life with the aim of becoming Muslims who strictly adhere to Islamic teachings (Masykur, 2019). The Islamic values that they internalized were: Prayer (obligatory and sunnah), dhikr and prayers, procedures for ablution and tayammum.

2. Aqidah

Aqidah is a subject of Islamic education which aims to instill and expand a sense of faith and expand awareness of good morals so that students become

Muslims who are devout and have faith in Allah SWT (Sufiani, 2017). The Islamic values that they internalize are: Commendable morals (politeness, manners, etiquette for eating and drinking, etiquette for studying, etc.), knowing the Asmaul Husna, having to memorize the pillars of faith and the pillars of Islam.

3. Tarikh

Tarikh is a topic of Islamic education that examines the improvement of human existence, especially Muslims. In the past, one of the efforts ordered to foster the Islamic religion in the field of schooling was to study material related to the Historical Background of Islamic Culture (Nindika & Rachmadhani, 2020). The Islamic values that they internalized were: History of the Prophet Muhammad, role models/characteristics of the Prophet Muhammad, such as: shidiq, amanah, tabligh, fathanah.

4. Al-Qur'an Hadith

Al-Qur'an Hadith is a subject of Islamic education which aims to empower students to memorize, read, decipher, understand and practice the main points in the Al-Qur'an and Hadith in their daily lives so that they become individuals who are devoted to Allah SWT (Rasikh, 2019). The Islamic values that they internalized were: Tahsin and tahfidz, instilling values in the meaning contained in the hadith he studied

5. Kemuhammadiyah

Kemuhammadiyah is a special Islamic education subject within Muhammadiyah education which must be studied by students. In the Muhammadiyah topic, the illustrations concentrate on all matters relating to the devotion of the Prophet Muhammad. The Islamic values that they internalized were: History of Muhammadiyah, the value of ukhuwah, the nature of amar ma'ruf nahi munkar such as reminding each other of goodness, especially in worship, Muhammadiyah's organizational values (footprint and hw)

6. Arabic

Arabic is a subject of Islamic education which is intended for students to understand Islamic religious learning sources, especially the Al-Qur'an and Hadith, as well as other books in Arabic that are related to Islam (Muradi, 2013). The Islamic values they internalized were: Reading, writing and memorizing Arabic

vocabulary to facilitate understanding of the Qur'an and Hadith, hiwar or the value of communication (both between humans and with Allah SWT)

2. Tri-Concepts Stages In The Process of Internalizing Islamic Values Through ISMUBA Learning for Students at Muhammadiyah Kriyan Jepara Elementary School

In this research, the researcher determined the process and efforts of teachers in internalizing Islamic values in ISMUBA learning through tri-concepts of the stages of the internalization process based on the theory written by Muhammad Munif, namely the first is value transformation, the second is value transaction, and the third is trans-internalization, including as follows :

1. Value Transformation

At this stage, the teacher basically enlightens students about Islamic values through ISMUBA learning with only verbal communication. In this stage, the process and efforts to internalize Islamic values are assisted through the delivery of actual material through learning. The teacher uses the lecture method with the aim that students can know and understand Islamic values in ISMUBA learning. At this stage, students get grades by listening, looking, paying attention and reading carefully. Example of findings : the teacher internalizes these Islamic values using the lecture method while the students only listen and listen. So that the learning atmosphere is not boring, it must be interspersed with stories or you can also play videos related to the learning.

2. Value Transaction

At the value transaction stage, the process and efforts to internalize Islamic values through ISMUBA learning are carried out through correspondence or two-way communication between teachers and students on an equal basis. In this value transaction stage, teachers and students both play an active role in learning. In carrying out this value transaction process, there are three reactions given by students to the value they get, the first is accepting the value, the second rejecting the value, and the third being indifferent. Example of findings: When the teacher has finished explaining, students like to ask questions related to the material that has been explained by the teacher, and sometimes there is a discussion between the teacher and students responding to each other.

3. Trans-Internalization

At this trans-internalization stage it goes further than just a reciprocal conversation between teacher and student. At this stage, the presence of teachers and students is not just their physical appearance, but their mentality and psychological character. Students respond to internalized values not with their physical development/appearance, but with their psychological disposition and character, which each engages effectively. At this stage, teachers must really focus on their mentality and behavior so that they do not struggle with the Islamic values they instill in their students. This is because there is a tendency for students to reflect the mentality and character of their teacher. Example of findings: Most of the students at SD Muhammadiyah Kriyan Jepara are self-conscious enough to rush to the mosque to pray in congregation when it is time to pray, because there is a habit from teachers to pray in congregation in the mosque (Munif, 2017).

Conclusion

Islamic values that are internalized through the ISMUBA learning process can at least be mapped into several aspects such as: congregational prayer activities at school, daily exemplary efforts that refer to the characteristics of the Prophet, practice of hadith values, and through communication etiquette patterns. Apart from that, this research also found three-concept stages in the process of internalizing Islamic values through ISMUBA learning carried out at the Muhammadiyah Kriyan Jepara Elementary School, namely: First, value transformation, namely systematic gradual changes through Islamic values in ISMUBA learning; second, value transactions, namely associating relationships between values, ideas and actions as a stimulus process in the learning process; Third, trans-internalization, namely the process of incorporating Islamic values into the learner's dimensions through ISMUBA's internal and external learning support.

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