Internalization of Islamic Values in Muhammadiyah Elementary Schools

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Article Info	ABSTRACT
	Muhammadiyah School is one of the largest and oldest private schools that influences the Islamic pattern of Indonesian society. In organizing education, Muhammadiyah uses Islamic core values of progress, namely a *Manhaj,* in understanding Islamic teachings that are responsive to the progress of the times. This study aims to explore strategies carried out by teachers in internalizing Islamic values in students. The data was collected through semi-structured interviews with ten teachers in five Muhammadiyah Elementary Schools in Yogyakarta. The data were analyzed using thematic analysis data. The results showed that Islamic values are promoted to be internalized by students by making teachers role models, integrating into school culture, general subjects, and cooperation between schools and parents. The research findings highlight the importance of involving various components in instilling Islamic values in schools.

1. INTRODUCTION

As the largest organization in the world's largest Muslim-populated country, education organized by Muhammadiyah schools in Indonesia has been an exciting study for most researchers in the past two decades (Barton, 2014). Muhammadiyah schools are private schools in Indonesia that are essential in preparing the colors and characteristics of Indonesian society (Setiawan, 2021). Until now, there are 4.623 kindergartens, 2.604 elementary schools, 1.172 junior high schools, 1.143 senior high schools, 67 pesantren, and 71 special educations (Penulis, 2019). With a large number of Muhammadiyah schools spread throughout Indonesia, even the school age that is older than the age of Indonesia itself, the educational process in Muhammadiyah schools remarkedly affects the character of Indonesian society. In Indonesia, formal education in public and private schools is an essential channel for passing values to the younger generation (Muttaqin et al., 2019).

In organizing education, Muhammadiyah is based on the progressive Islamic core values, namely a *Manhaj,* to understand Islamic teachings that are responsive to the progress

of the times. With the value of advancing Islam, it is hoped that the educational process in Muhammadiyah schools can instill a progressive character in students to have global insights, is not outdated, and can keep up with the development of information technology and modernity but still stick to the values from the Quran. There are six values in the progressive Islamic values: the value of godliness, *Rahmatan Lil Alamin*, balance, justice, nationalism, and progress (Suyatno et al., 2022). Hefner mentioned that Muhammadiyah's education is oriented towards the formation of perfection of mind, namely understanding good and bad, right and wrong, and happiness and suffering (Hefner, 2008). Meanwhile, other studies state that there are seven educational values organized by Muhammadiyah, namely Islamic, *Tajdid* (innovation), multicultural, cooperation, anti-violence, kinship, and exemplary values and their internalization (Setiawan, 2008).

Muhammadiyah education was founded because of the dichotomy between modern education from the Dutch colonists, on the one hand, and Islamic boarding school educational institutions. Modern education only teaches modern sciences that are deprived of religious values. In contrast, *Pesantren* only teaches religious sciences, unable to keep up with the development of science and technology. Furthermore, to integrate the two education systems, Muhammadiyah took two actions at once by instilling religious lessons in modern secular schools and establishing schools where religion and jointly taught general knowledge (Akhmad, 2020; Mohamad Ali & Ali, 2004; Mustapa, 2017; Yusra, 2018). Aligned with that, Harianto (2014) explained that the characteristics of Muhammadiyah education are the content of Al-Islam and Muhammadiyah teaching, collective and collegial leadership, and human resources from Muhammadiyah cadres and the community and parents participate in the educational process in schools.

Muhammadiyah is an organization that concentrates on value-based education. This can be seen from various indicators from the education components, objectives, materials, curriculum, teacher criteria, etc. The values used as a foundation are progressive Islamic values (Setiawan, 2015). Ali (2017) explains that progressive schools are characterized by the epicenter of change, prosperity-oriented, entrepreneurial principals' leadership, and school residents as a lifelong learning community.

The education organized by Muhammadiyah aims to manifest the progressive Muslim community. In line with that, Ali (2014) stated that Muhammadiyah education aims to realize and grow religious people, master the general sciences and religious sciences in balance, and become individuals who can optimally develop their nature *(Fitrah)* to solve socio-social issues and move towards progress. Progressive Muslims are Muslims who master knowledge with a pra practical action, that is, science that can functionally solve life problems. Quoted by Wirjosukarto (1962), the objectives of Muhammadiyah education in the 1921 Formulation are: 1) Advancing and encouraging the teaching and study of Islam in the Nederland Indies; 2) Advancing and encouraging the way of life throughout the will of the Islamic religion to its Lids

(all its allies). Meanwhile, throughout the history of Muhammadiyah's educational development, Ali (2016) mentions that; firstly, Muhammadiyah's education purpose has altered many times, and it, in general, can be divided into the era of pre-formulation and formal tradition. Several modifications show the continuity point with the idea of KH Ahmad Dahlan's education; secondly, in formulating educational purposes, Muhammadiyah is relatively independent while encountering a national educational purposive statement. Thirdly, from a modern educational theoretical view, the pattern of Muhammadiyah's goals is closer to progressive educational theory because of its religious foundation; the design of Muhammadiyah education is religious progression.

In its development, the internalization of progressive Islamic values often contradicts values derived from Islamic teachings and the values of modernity (Fuad, 2004). Even some researchers mention that the substance of the curriculum in Muhammadiyah schools is the secular curriculum added with the subjects of Al-Islam and Muhammadiyah lessons. Therefore, the burden of Al-Islam and Muhammadiyah teaching in "*Islamicizing*" the curriculum becomes a heavy task. To realize this mission requires qualified teacher resources who have mastered Al-Islam and Muhammadiyah teaching, school support, academic culture, and cooperation with various parties.

Based on the background of the problem, this study aims to explore how Muhammadiyah schools internalize Islamic values in their students. This study urgently helps understand how Muhammadiyah school can find an alternative solution to the challenge of instilling progressive Islamic values; furthermore, progressive Islamic values can be a spirit of developing Muhammadiyah's school. The study results are expected to provide an overview to school administrators and educators on how Islamic values can be internalized in students in Muhammadiyah schools.

2.   METHODS

The qualitative research design was chosen to complete this research project because the study's main objective was to describe social phenomena (Holloway & Galvin, 2016). The subjects of this study consisted of 2 principals and eight teachers from 5 different Muhammadiyah elementary schools spread across the province of D.I. Yogyakarta. The study subjects were determined based on purposive sampling techniques (Ames et al., 2019; Campbell et al., 2020; Etikan, 2016). Purposive sampling is a sampling technique in qualitative research and is based on specific criteria. The criteria in this research sampling are that 1) participants involve in the studied phenomenon, 2) they have the information and understanding that is sufficiently and is related to studied topics, 3) they can objectively provide the answer, and 4) has a minimum of 3 years teaching experience in Muhammadiyah schools. According to 4 criteria, it produces the research subjects as shown in Table 1.

Table 1. Demographics of the subject of study

Profile	Description	Percentage (%)
Gender	Male	30
	Female	70
Teaching experience (in years)	0-5	10
	6-10	30
	11-15	40
	16-20	20
Age (in years)	30-35	60
	36-40	40
Education level	S1	80
	S2	20

This study's primary data collection technique used semi-structured interviews (Kallio et al., 2016; Newcomer et al., 2015; Brown & Danaher, 2019). The interview results were written in field notes and journaled (Creswell, 2013). To make it easier and ensure no data are missed, researchers are assisted by two research assistants (one person is in charge of recording, and another is in charge of taking notes). The collected data were analyzed using thematic analysis (Clarke & Braun, 202; Morgan, 2022). Data analysis begins with conducting interview transcripts and rereading the interview transcripts allowing researchers to be more familiar with and fully understand what researchers are getting in the field (Creswell, 2008; Liamputtong, 2009). The data analysis steps include the following stages: the researcher codes all the data, the coding that has similar meanings is collected into one theme, determines how the themes found are displayed in the qualitative narrative, and makes an interpretation of the findings (Creswell, 2013). From this process, four critical themes were found as the main findings of this study, as shown in Table 2.

3.   RESULTS AND DISCUSSION

RESULTS

Based on data analysis, it was obtained that the internalization of the progressive Islamic values is as follows: teachers as living role models, integration in school culture, integration with general subjects, and cooperation between schools and parents. The theme description is described in table 2. All of these themes are presented with the support of relevant interview excerpts.

Table 2. Results of research data analysis

The phenomenon under study	Theme	Code
Internalization of progressive Islamic values in Muhammadiyah schools	Teacher as a role model	▪ The teacher becomes an example for his students ▪ Being respected and imitated ▪ Teachers as cadres of the association ▪ The need for the development of teacher competencies

The phenomenon under study	Theme	Code
	Integrated into school culture Integration with general subjects	▪ Daily habits ▪ Religious activities ▪ Making AIK the spirit of the curriculum ▪ Associating general subjects with *Tauhid* values (Islamic basis)
	School and parent cooperation	▪ Similarities of school perception with parents ▪ School cooperation with parents ▪ Parental support to school programs

3.1 Making Teachers Role Models

Teachers have a vital role in internalizing Islamic values in students. Teachers are required to be living role models for their students. In Muhammadiyah schools, apart from being teachers tasked with conveying the subject of learning to students, they are also required to be a model in cultivating student values, like models in behavior, speech, dress, and even models that can be an inspiration for student life. P1, through the interview, mentioned that:

> In order to be an example for their students, all Muhammadiyah teachers must understand the vision and mission of the Muhammadiyah movement. Muhammadiyah teachers must be capable and competent (P1).

As explained by P1, understanding the vision and mission of the Muhammadiyah association and competence are essential for teachers to be role models for their students. Therefore, teachers in Muhammadiyah schools can continue to be improved. To increase its capacity, as explained by P2, the school has held various competency development programs for teachers.

> It is necessary to increase human resources in Muhammadiyah schools. One is education related to religion, the spirit of devotion, and scientific improvement. When all existing human resources have high solidarity and cohesion, the educational process for students will be easier to achieve and create an advanced and resilient generation (P2).

The importance of the role of the teacher as an example is also explained by a teacher (P3) as follows:

> Some teachers and staff employees in the 70s were passionate and regularly attempted to be role models for students in cultivating Islamic values. However, some people seem not concerned about cultivating Islamic values in schools. The lack of awareness that cultivating Islamic values in real progress is a shared responsibility of the teachers in the school (P3).

3.2 Integrated into school culture

School culture is also an essential means of instilling Islamic values in students. School culture can be aspects of artifacts, beliefs, fundamental values, behavior, and habits. One of the ways carried out by schools instills progressive values is through the integration of the school culture. Integration is the assimilation to complete unity. With the integration into the school culture, the progressive Islamic values become a unified whole in the aspects of artifacts,

beliefs, fundamental values, and the attitude of school residents. In Muhammadiyah Elementary School, the culture that lives to internalize progressive Islamic values, for example, is KDP and the habituation of religious activities in schools. P1, through an interview, explained that:

> For seven years, I have proved that the character education strengthening program is one of the suitable strategies for instilling character values in the character development of students who advance in the PPK student task force. Through this program, religious activities, nationalism, independence, mutual aid, and integrity in character education can be implemented into student activities by students. At the same time, teachers are only limited to motivators, facilitators, and program evaluators (P1).

According to P1, the character education strengthening program is part of the integration of internalization of Islamic values to the students. This integration has succeeded in instilling frogs in the students. Meanwhile, R3 mentioned that integration in school culture is manifested in the form of habituation of religious activities in schools.

> We try to start with a class activity of reciting the Qur'an *(Tadarus)* in the congregation by being monitored and guided by the subject teacher in the first hour. Furthermore, we programmed to implement congregational Dhuha and Ashar prayers during the first break. In addition, extracurricular activities such as the Qur'an Literacy Ektra, HW extra, and other extra activities support the realization of the cultivation of advanced Islam (P3).

3.3 Integration with general subjects

Progressive Islamic values can be passed on to students in various ways, including integrating these values into general subjects. Through integration, progressive Islamic values become a spirit in every general subjects. The progressive Islamic values are not only becoming tasks of the subjects of Al-Islam and Muhammadiyah teaching. This integration is an effort to reduce a dichotomy between religious knowledge and general science, which is caused by the paradigm of polarization among religions as an independent source of the truth and science as an independent source of the truth. It is known that, in the curriculum structure of Muhammadiyah schools, there are two different subject families, namely the family of subjects derived from the national curriculum and the ISMUBA subject family (Al-Islam, Muhammadiyah teaching, and Arabic). This second clump is a typical subject family in Muhammadiyah schools according to the policy of the Muhammadiyah primary and secondary education assembly (the assembly in the Muhammadiyah association that houses the Muhammadiyah schools).

Regarding content, the ISMUBA subject family teaches more religious sciences/knowledge derived from Islamic teachings while prioritizing building student character. However, value education in Muhammadiyah schools is delivered through the ISMUBA subject family and the general subject family derived from the national curriculum. Most study participants noted that Islamic values are also integrated into various general subjects. In an interview, P8 mentioned that:

Islamic values are implemented at all grade levels and integrated into every subject (P8).

P10 also corroborates the explanation of P8. In contrast, a teacher of natural sciences (IPA) is also obliged to internalize the value of Islam in its content and learning process.

> Because I am a science teacher, I usually invite my students to explore the creation of heaven and earth and the one between them. Both are living things, such as growth and development, organ systems in living things, to the after-death process that occurs in humans to the doomsday event. In addition, regarding inanimate objects, ranging from the smallest, atomic, to natural events in the wild such as lightning, the process of creating rain, chemical reactions in life, and other events that all boil down to the belief that all that creates is God, which there is no God but Him, and everything from simple to very complex, is arranged in detail, neat and orderly by God, without the slightest imperfection. All is perfect, for only God belongs to perfection. Thus, we can invite students to pray and strengthen their faith in God (P10).

3.4   Cooperation between schools and the Parents

Cooperation between schools and parents is one of the important ways to instill Islamic values. The importance of this is also supported by the fact that some of the students in Muhammadiyah schools come from families with low religious backgrounds and understanding, resulting in school programs lacking the support of the students' families at home. In an interview, P3 said:

> Not all children in our schools have harmonious families and can support the cultivation of progressive Islamic values that have been tried to be pioneered in schools. So many of our children live with them at home or alone. This is because many of their parents work outside the area. Some children come from broken home families, which makes children sometimes have a very minimal caring attitude towards themselves. Cultivating Islamic values in schools that do not receive support from the family environment at home is an obstacle for our school (P3).

According to P3, support from parents of students is a condition for the successful cultivation of Islamic values. This is also supported by statements from P7 and R7, which state:

> Different family backgrounds following early education from different families have to equalize joint commitments (R6) initially. There has not been a break in the rules that exist in school, and at home has not been line and rhythm. For example, children are allowed to pray at school, but parents do not reprimand them if they do not pray; in schools, smoking is prohibited, but parents are only ignorant at home. That is what we face (P7).

4.   DISCUSSION

Based on data analysis that has been carried out, the cultivation of Islamic values in Muhammadiyah schools is carried out through making teachers role models for their students, integrating into school culture, integrating with general subjects, and cooperation with parents. The first findings show that teachers as role models have an essential role in internalizing grades in the classroom. This study's findings align with previous studies' results, which stated that students formulated role model imitation strategies in understanding values straightforwardly when other strategies were considered failures. Teachers are the most appropriate figure *(suri tauladan)* because students have direct contact with them (Kristjánsson, 2006). If there is a discrepancy between what the teacher says and does, then it

is very likely that the student will ignore what the teacher says, which hinders the teaching and learning process (Skoe, 2010). Role models can lead others to imitate them and effectively affect students' academics (Sandars, 2010). A teacher with superior characteristics allows students to develop their skills (Narinasamy & Logeswaran, 2015).

Teachers, as role models, can usually show a caring attitude toward students, patience, and empathy with students (Narinasamy & Logeswaran, 2015). The teacher as a role model becomes an effective means of instilling student character. For students, teachers as role models are considered outstanding by students (Aleccia, 2011). According to (Azhar, 2011), the criteria for ideal teachers, according to Muhammadiyah, have eight identities as follows: 1) Sincere and responsible in carrying out the mandate of education, 2) cultivating noble ethics, 3) fostering an innovative-futuristic innovation *(Tajdid)* of thinking based on the normativity of the Quran and as-Sunnah combined with the spirit of *Ijtihad and Tajdid* in responding to change 4) having a progressive attitude that is anticipatory-adaptive 5) develop and understand plurality based on the morality of the Quran and moderate as-Sunnah 6) cultivate an independent and generous disposition 7) develop educational competencies and expertise 8) cultivate a high commitment to the quality of learning outcomes.

The internalization of Islamic values integrated with school culture strengthens the results of previous research, which shows that school culture is one of the influential variables in instilling character values in students (Marini, 2017). School culture includes values, principles, and criteria agreed upon by school residents and forms the basis of the daily behavior of school residents. Evidence of the importance of school culture in influencing student behavior, many studies suggest that creating a school culture becomes the goal of every school (Yli-Panula et al., 2022). School administrators must provide support and ensure the school's positive culture runs. School administrators must collaborate with teachers to create a positive school culture (Carpenter, 2015). Moreover, this success is strongly influenced by the person behind the challenges and strengths of pre-existing cultures (Gruenert & Whitaker, 2015).

Research findings on the integration of al-Islam and Muhammadiyah teaching in general subjects suggest that Islamic values should be the spirit of all subjects in the educational curriculum in Muhammadiyah schools, both from the national curriculum and the subjects of Al-Islam and Muhammadiyah teaching itself. Teachers in charge of general subjects must integrate substantial Islamic values into their learning. This is also in line with the original purpose of the establishment of Muhammadiyah education, which sought to integrate general subjects with religious subjects so that the two could unite together to equip students so that they became individuals who had godliness, mastered science and technology, and were responsive to the times. The findings also recommend the importance of schools' attention in developing teachers' capacity to teach Islamic values and teachings because quality teacher education is one of the keys to the success of educational programs (Jackson &

Everington, 2017). With qualified competence, teachers can combine aspects of *naql* (transmission of religious knowledge) and *naql* (rational thinking) in a balanced way, making that the religion taught is relevant to the life needs of multicultural and multi-religious communities (Saada, 2019). Various indicators show that the enthusiasm of the Muslim community to practice their religious teachings is increasing (Johannessen & Skeie, 2019; Nashir & Jinan, 2018; Chaplin, 2018). Therefore, learning religious education is an important channel for transmitting religion's understanding values and core meanings from the older generation to the next generation. Religious education in schools can be an agent of Islamic values that are peaceful, democratic, and compatible with human rights (Abu-Nimer et al., 2016; García, 2019; Halstead, 2007).

The latest findings about the importance of cooperation between schools and parents in instilling Islamic values reinforce previous facts regarding the importance of parents for student success in schools and school progress have long been established and recognized by researchers and educators (Torre & Murphy, 2016). When the school and parents work together to run various school programs, student educational outcomes improve (Jeynes, 2018). The results showed that parental involvement in children's learning is beneficial in overcoming learning barriers during a pandemic (Novianti & Garzia, 2020). Parents are essential in introducing character education to children (Diana et al., 2021). In this case, Yamamoto et al. suggest that parental involvement with school programs needs to be continuously improved because it can have a long-term impact on the success of the child's learning process (Yamamoto et al., 2016).

In general, the findings of this study underscore the importance of the role and involvement of various components in internalizing Islamic values in Muhammadiyah schools, managers, teachers, school culture, and parents. The limitation of this study is that the source of research data was only conducted on two principals and eight teachers in Muhammadiyah elementary schools in the D.I. area. Yogyakarta does not represent the characteristics of Muhammadiyah schools in other regions. Therefore, in the future, it is necessary to conduct research by involving participants in a broader range of areas. In addition, the research participants also only involved principals and teachers. Therefore, future research needs to involve students as research participants because students are parties who are directly involved in the internalization of Islamic values in schools.

5. CONCLUSION

Islamic values are values used by Muhammadiyah in developing its education. For grades to be understood and internalized by students, appropriate strategies are needed in internalizing these values. This research found that there are four strategies used by schools in internalizing Islamic values in Muhammadiyah schools: making teachers role models, integrating into school culture, integrating all subjects, and cooperation between schools and

parents. The inheritance of these values to the students is an essential investment for the Muhammadiyah community in forming a generation that fits its vision.

6.   ACKNOWLEDGEMENTS

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