

The Strategy of Islamic Education Teachers in Internalizing The Values Of Islamic Education To Students

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ABSTRACT

This writing describes the challenges faced by Islamic education teachers in internalizing the values of Islamic education to students in schools. The challenges arise due to the rapid development in the field of information and technology (IT), making the flow of information exchange inevitable. Many cultures must be filtered first because they do not align with the values of Islamic education. This writing also illustrates how teachers strategize to internalize the values of Islamic education to students. There are three aspects included in the values of Islamic education, namely: moral values (ethics towards Allah, ethics towards others, and ethics towards oneself), faith values (belief in Allah and His Messenger), and worship values (non-mandatory acts of worship). The strategies employed in internalizing the values of Islamic education include several stages: the stage of value transformation, the stage of value transaction, and the stage of transinternalization

1. Introduction

Nowadays, the world is increasingly occupied with the massive development of knowledge in the fields of technology and information (IT). It is undeniable that we witness this development in our surroundings, utilized by society today. One example is the smartphone. Normally, technology is created to facilitate various human tasks. However, many do not realize that technology, while providing positive benefits, also contains the paradox that it can justify crimes against humanity, such as colonialism. In the past, people communicated through written correspondence, which took a considerable amount of time. However, with the advent of the 4.0 industrial revolution, characterized by a networked society, communicating with those far away has become much easier. A smartphone is a high-capacity smart phone, sometimes functioning similarly to a computer.

There is no factory standard that defines what a smartphone is. For some, a smartphone is a phone that operates using all the software of an operating system that provides standard and basic connections for application developers. For others, a smartphone is merely a phone that offers advanced features such as email, internet access, and the ability to read e-books or connect to a VGA port. The use of smartphones is not limited to workers; almost all demographics, including teenagers and children, have utilized smartphones in their daily activities. Therefore, smartphones also hold their own value and benefits for certain groups of people. Communication through smartphones cannot be monitored or controlled by any government. Accessing the internet via smartphones allows for the transmission of unlimited information, in a faster and more efficient

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manner than television and radio, and at a relatively lower cost. Information available on the internet can be anything and can be sent by anyone, without requiring proof of competence.

Teachers play a crucial role in exploring the full potential of children's intelligence; therefore, they must master the concepts of teaching (pedagogy) and learning modalities. Teachers need to understand and be able to practice effective pedagogical concepts to achieve educational goals. They must be capable of making breakthroughs in learning, especially in selecting teaching strategies in the classroom to keep their students motivated to learn. Without good and varied strategies in the teaching and learning process, students are likely to become quickly bored. Moreover, subjects that require a series of memorization highlight the importance of teachers understanding various strategies in learning, especially in Islamic education. This understanding is particularly crucial because each student has different learning styles, and these differences should be recognized by teachers when instructing. Just because a teacher is teaching does not necessarily mean that students are learning; this is a condition that is often overlooked by teachers, who may assume that when they teach, students automatically learn.

A professional teacher has personal, social, intellectual, moral, and spiritual responsibilities. The personal responsibility involves understanding oneself, while social responsibility entails recognizing oneself as an integral part of the social environment and possessing effective interactive skills. Intellectual responsibility refers to mastering various knowledge and skills necessary to support their duties as a teacher. Lastly, moral and spiritual responsibility means that a teacher's demeanor reflects their identity as a practicing Muslim, ensuring that their words, actions, and behavior align with religious norms.

In practice, Islamic education still faces numerous challenges. Criticism from the community continues, particularly regarding the fact that many graduates of general schools who have undergone Islamic Education (PAI) from elementary to secondary school still cannot read the Quran, let alone write its letters. Another complaint is that PAI has not significantly influenced children's behavior, as evidenced by various forms of juvenile delinquency, including fighting, substance abuse, promiscuity, and sexual offenses. The failure of Islamic education in these institutions is attributed to the focus on theoretical religious issues that are cognitive in nature, with insufficient attention given to how this cognitive religious knowledge can be transformed into "meaning" and "values" that need to be internalized within students through various methods, media, and forums.

2. Literature Review

2.1 Strategies for Teachers to Internalize Islamic Education Values

In general, strategy refers to a broad outline for action aimed at achieving predetermined goals. In the context of teaching and learning, strategy can be understood as the embodiment of teaching and learning activities to achieve the outlined objectives. Therefore, education requires strategies in its processes to ensure that it runs correctly, taking into account the existing situations and conditions. Values are closely related to complex human concepts and activities, making it difficult to define their boundaries due to their abstract nature, which gives rise to various interpretations. It can be understood that values are abstract and ideal, concerning beliefs about what is desired, and they shape patterns of thought, feelings, and behavior.

Etymologically, internalization indicates a process. In Indonesian language rules, the suffix "-isasi" denotes a process. According to the Indonesian dictionary, internalization is defined as deep understanding and mastery that occurs through development, guidance, counseling, training, and so on. Meanwhile, the internalization of religious values is a process of instilling religious values. There are three stages that represent the process or stages of internalization, namely: 1) The stage of value transformation, 2) The stage of value transaction, 3) The stage of transinternalization.

a. Stage of Value Transformation: This stage is a process carried out by educators to inform students about good and bad values. At this stage, communication occurs only verbally between the teacher and the students.

b. Stage of Value Transaction: This stage involves value education through two-way communication or interaction between the teacher and the students, characterized by reciprocal interaction.

c. Stage of Transinternalization: This stage is much deeper than the transaction stage. At this stage, communication is not only verbal but also involves mental attitudes and personality. Therefore, personal communication plays an active role at this stage.

Education, as a process of internalizing the personal values of students, relies on the ability or learning capacity of each individual child. To that end, the process of value internalization can be carried out through two types of education:

1. **Self-Education:** This type of educational process is often referred to as "education by discovery," which involves learning through research activities to uncover the essence of everything being studied, without the assistance of others. Self-education relies on the natural process within oneself, as humans have a natural capacity to learn independently. In this process, self-education arises from the stimulation of human instincts or nature, driven by curiosity about a problem through learning activities.
2. **Education Through Others:** This process occurs through collaboration with others. Initially, humans do not know everything about what exists within themselves and in the external world.

However, both learning processes inherently influence each other, as those who teach others continuously provide stimulation or motivation for them to actively learn on their own. Meanwhile, internal drives also determine their own learning activities. From the perspective of personality formation, the role of self-education combined with education through others (teachers) strengthens the realization of a holistic and integrated personality pattern. This is because the innate abilities interactively process with external influences, leading to the formation of a mentality capable of practicing Islamic values and moral norms.

This interplay between self-education and guided education is crucial in developing a well-rounded individual who can embody and apply the moral teachings of Islam in their daily life, thus fostering a comprehensive understanding and practice of these values in various contexts.

In the development and management of the internalization of Islamic education values, several stages can be undertaken, including:

a) **Planning**

Planning is the process of preparing something that will be implemented to achieve predetermined goals. The implementation of this planning can be organized based on needs within a specific timeframe according to the desires of the planner. However, what is more important is that the planning created must be easily executable and targeted to ensure that the quality of the learning process can be realized, resulting in optimal learning outcomes. The teacher, as the subject in creating various teaching programs, must align with the approaches, strategies, and methods used. This not only concerns the achievement of educational targets but also the results of the learning strategies employed by Islamic Education teachers in internalizing Islamic values.

b) **Implementation**

(1) **Through Exemplary Behavior**

Through this method, children/students can see, witness, and believe in the actual way of doing things, them to perform better and more easily. A good educator is one who can carry on the mission of the Prophet Muhammad (peace be upon him). By emulating his behavior, which is characterized by simplicity, creativity, and productivity, educators can serve as role models. This is because the Prophet Muhammad (peace be upon him) is an exemplary figure (uswatun hasanah) worthy of imitation. To realize the technique or method of Al-Qudwah, the following techniques can be employed:

(a) **Uswatun Hasanah Technique.** The uswatun hasanah technique involves providing good exemplary behavior, not only within the classroom but also in daily activities.

(b) **Demonstration and Dramatization Technique (Al-Tathbiq).** This technique is carried out through teaching in real-life situations. The most important parts are duplicated in the form of role-playing, allowing students to actively participate in their roles. The purpose of this technique is to train professional skills, gain an understanding of concepts and principles, practice problem-solving, provide work motivation, and foster self-awareness, empathy, attitude change, and sensitivity.

(2) **Educational Values in Exemplary Behavior**

Several concepts can be drawn from the above description: The method of Islamic education centers on exemplary behavior, which is provided by teachers, school principals, and all school staff. The role model for teachers (and others) is the Prophet Muhammad (peace be upon him). Teachers should not take figures other than the Prophet Muhammad (peace be upon him) as role models, as he is the best example.

(3) **The Importance of a Role Model**

Psychologically, humans indeed need role models in their lives; this is an inherent trait. Imitation (taqlid) is one of the natural characteristics of humans. There are two types of exemplary behavior: intentional and

unintentional. Unintentional exemplary behavior includes modeling in knowledge, leadership, sincerity, and so on. In contrast, intentional exemplary behavior involves providing clear examples, such as reading well or performing prayers correctly. The Prophet said: "Pray as you see me pray" (Bukhari). Intentional exemplary behavior is accompanied by explanations or commands to emulate. In Islamic education, both types of exemplary behavior are equally important. Unintentional exemplary behavior is often carried out formally, while informal exemplary behavior can sometimes be more beneficial than formal examples.

(4) Through Habituation

Habituation, etymologically, comes from the word "biasa," which means common or usual, as defined in the Indonesian dictionary. It refers to something that has become an inseparable part of daily life. Therefore, as a starting point in the educational process, habituation is an effective way to instill values that become ingrained in a person's life as they transition into adolescence and adulthood. Every educator should recognize that in nurturing a child's personality, appropriate habits and practices that align with their developmental stage are essential. These habits and practices will shape specific attitudes in children, which will gradually become clearer and stronger, ultimately becoming an unshakeable part of their identity.

2.2 Islamic Education Values

According to Burbecher, value is divided into two parts, namely intrinsic value which is considered good, not for something else, but in itself and instrumental value, namely value which is considered good because it is valuable for other people. Values, according to Abu Ahmadi and Noor Salimi, are a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking, feelings, attachments and behavior. Meanwhile, according to Hamid Darmadi, expressing value is part of the field of study of philosophy. The term value in the field of philosophy is used to denote an abstract noun which means "worthiness" or goodness, and the verb means a certain mental action in evaluating or making an assessment.

The definition of Islamic education as explained above is a process carried out to create complete human beings, faithful and devoted to God and able to realize their existence as God's caliphs on earth, based on the teachings of the Qur'an and Sunnah. So it can be concluded that the values of Islamic education are a set of beliefs or feelings in humans that are in accordance with Islamic norms and teachings to create insan kamil (perfect humans). In fact, the Qur'an also contains values that are a reference in Islamic education.

a. I'tiqodiyah Values I'tiqodiyah values are usually called aqidah. I'tiqodiyah values are values related to faith education such as belief in Allah, Angels, Books, Messengers, the Last Day, and destiny which aims to organize individual beliefs. Islam stems from the belief in monotheism, namely the belief in the existence of Allah, that nothing is equal to Him, both in nature and deeds. The shortest statement of monotheism is the reading of tahlil. In its explanation, the aqidah is based on the teachings contained in the articles of faith, namely faith in Allah, faith in God's angels, faith in God's books, faith in God's messengers, faith in the last day, faith in destiny.

b. Khuluqiyah Values Khuluqiyah values are teachings about good things and bad things, which concern human behavior and actions. morals are usually called morals. This morality concerns morals and ethics which aim to rid oneself of despicable behavior and adorn oneself with commendable behavior. If someone has good behavior and temperament, then it can be said that he has good morals. Likewise, if someone has bad behavior and temperament, then it can be said that he has bad morals. These values include helping, compassion, gratitude, courtesy, forgiveness, discipline, keeping promises, honesty, responsibility and others.

c. Amaliyah Values Amaliyah Values are those related to the education of good daily behavior related to:

1. Worship Education This education includes the relationship between humans and Allah, such as prayer, fasting, zakat, hajj and vows which aims to actualize the value of 'ubudiyah. We usually know these values of worship as the pillars of Islam, namely the creed, prayer, fasting, zakat and hajj.

2. Muamalah Education This education includes relationships between human beings both individually and institutionally. This section consists of:

a) Syakhshiyah education, individual behavior such as marital problems, husband and wife relationships and family and close friends, which aims to form a sakinah and prosperous family.

b) Madaniyah education, behavior related to trade such as wages, pawning, kongsi, and so on which aims to manage property or individual rights.

3. Methodology

In looking at phenomena that occur in the surrounding environment, especially in schools, this research uses library methods. One type of research when viewed from the place where data is collected is library research. It is called library research because the data or materials needed to complete the research come from the library, in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on. In looking for reading sources, a researcher must be selective because not all of them can be used as data sources. According to Sumadi Suryabrata, there are at least two criteria that are commonly used to select reading sources, namely (a) the principle of recency and (b) the principle of relevance. Therefore, to obtain data or materials from books and other literature that fulfill the two principles above requires carefulness, perseverance and diligence in searching for data from both primary and secondary data sources.

From the data collection carried out various kinds of articles, theses and theses were obtained. This research is qualitative in nature which focuses more on analyzing situations and conditions, explaining the data that has been collected and finding and describing it.

4. Results and Discussion

Education should be a place to create, shape and develop students to become intellectual people, have a spiritual soul and have noble character. Therefore, the task of educators today is not only to share or transfer knowledge to students, but what is more important than that, educators must provide good examples so that later students can imitate this.

There is a lot of homework that must be addressed by today's educators, considering that developments in time indicate changes in the behavior of children born in their era in accordance with their characteristics. Teaching various knowledge to students is indeed an important thing for a teacher to do, but what is more important is to be role models by giving them good examples.

There are several methods that teachers can use. First, start learning with an inspirational and motivational story so that students get a stimulus to be more enthusiastic in receiving the lesson material. Methods like this arouse students' sympathy and empathy, encourage students to do positive things and provide motivation to their listeners. However, note that methods like this must be routinely applied at every meeting. Second is the exemplary method. By applying this method, educators have a moral burden to show things to their students.

In the world of Islamic education, there are three types of values that every student must have. First, *i'tiqodiyah*. Broadly speaking, it talks about the pillars of faith and the pillars of Islam. Therefore, teachers in this case are able to instill *i'tiqodiyah* values in students by performing the five daily prayers in congregation in the school prayer room. Second, the value of *khuluqiyah*. This value concerns aspects of good and bad human actions which are commonly known as morals and ethics. In internalizing these values, an educator occasionally invites students to study outside the school environment with the aim of providing them with an understanding of the importance of being social beings. As a form of application, for example mutual cooperation. Third, the value of *amaliyah*. This value relates to the relationship between humans and God and fellow humans. Teachers have an important role in providing students with an understanding of the importance of human relationships with God and human relationships with each other.

5. Conclusion

Today's technological developments provide their own color in human life. Apart from providing positive benefits, technology also has negative impacts. Humanitarian disasters such as colonialism are one of the negative impacts of technological development, so that humans no longer want to see them. The world of education is not immune from the negative impacts of technological developments. Today's juvenile delinquency is the result of globalization and modernization. So things like this become a challenge for teaching staff in trying to make students become intellectual people, have a high spiritual soul, and have noble morals. In internalizing the values of Islamic education, teaching staff must be good role models for their students. The figure who should be a role model for humanity is Rasulullah SAW, doing positive things in the classroom and outside the classroom as an effort to habituate them.

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