

INTEGRATION OF VALUES EDUCATION IN LEARNING ISLAMIC RELIGIOUS EDUCATION: BUILDING STUDENTS' MORAL DEVELOPMENT

Arman Paramansyah *¹

STIT Al-Marhalah Al-'Ulya Bekasi, Indonesia
Email : paramansyah.aba@gmail.com

Wulandari

STITNU Sakinah Dharmasraya, Indonesia
Email : wulandari.kubu@gmail.com

Muhajir Musa

Universitas Muhammadiyah Kupang, Indonesia
Email : zainmuhajir29@gmail.com

Syatria Adymas Pranajaya

UIN Sultan Aji Muhammad Idris Samarinda, Indonesia
Email : syatria.adymas@gmail.com

Abstract

Values education is a process of guidance through role models. Education that is oriented towards instilling life values which include religious, cultural, ethical and aesthetic values towards the formation of students who have religious spiritual intelligence, self-control, complete personality, morals. noble, as well as the skills needed by himself, society and the country. The content of educational values is all vague and too western-flavored. Recently there has been talk about the Islamicization of science. In this sense it can be said that the Islamization of science is an alternative-strategic solution. This effort is encouraging if technical and non-technical factors contribute to fertilizing the climate. However, if it is only euphoric, it would be very regrettable. Instead of looking for a strategic alternative solution, in fact it could be a strategic alternative solution for certain groups who only seek to profit from public opinion, which has great potential because the majority of the population is Muslim. In evaluating the value education integration process, you can use the 5P assessment technique (paper and pencils, portfolio, project, product, and performance). This 5P assessment is directed at the context of value education in the family, school and society.

¹ Correspondence author

Keywords: Integration, Values Education, Learning, Islamic Religious Education

INTRODUCTION

Moral education/Islamic values in schools is not only the responsibility of Islamic religious education subject teachers (Rohaeni, A., et al, 2021). However, it is an obligation for all educators and education staff in schools. This means that field teachers must also play an active role in addressing students' moral education at school. Nurul emphasized that field of study teachers can relate problems in their field of study to morals (akhlak). In other words, whatever field of study you are involved in, cultivating morals must be the goal in the learning process (Berkowitz, M. W, 2011).

Mastuhu believes that education in Indonesia in general must reflect the image and character of the nation's own personality. As an educational person, we should pay attention to the intersection and adaptability of educational patterns and models that have an Indonesian vision and mission. This means that all teaching staff need to use an educational model that suits the character and personality of our nation, which leads to morals, behavior and the instillation of Islamic values. The solution offered by the government to overcome the above problems is the creation of a character education curriculum in Indonesia. Character education in religious language is moral education or religious values education. As stated by Nurhasanah, the concept of character education being developed currently has been around for a long time in Islamic education (Marini, A, 2017).

Values education is a process of guidance through role models. Education that is oriented towards instilling life values which include religious, cultural, ethical and aesthetic values towards the formation of students who have religious spiritual intelligence, self-control, complete personality, morals. noble, as well as the skills needed by himself, society and the country (Sumantri, 2007).

Mardiatmadja (Mulyana, 2004) defines values education as helping students to realize and experience values and place them integrally in their entire life. Values education is not only a special program taught through a number of subjects, but also includes the entire educational process. In this case, it is not only teachers who instill values and morals who instill values in students and not only when teaching them, but also whenever and wherever values must become an integrated part of life. Integration Value education is the process of combining certain values with other concepts so that they

become a coherent and inseparable whole or a process of blending until they become a complete and rounded whole.

In a more specific scope, the actual problem with religious education in public schools is the discrepancy between the results of religious education taught in schools and the demands of parents and society in general. Religious education is only oriented towards the process of transferring religious knowledge and has not yet reached the point of fostering their moral commitment which in religious language we call "tammimu makarim al-akhlak". Parents and society in general position themselves as "free" from the responsibility for providing religious education. This is the main problem of religious and general education in schools, namely the disconnection of three interconnected networks in the implementation of religious education, namely school, family and society as a unified system (Osbeck, C., & Skeie, G, 2014). Imran Siregar (2003) revealed that there are several factors causing this problem: (a) the teaching and learning process of religious education subjects in schools is treated the same as general subjects; (b) the characteristic of religious subjects is to instill values, attitudes and behavior in students. The required curriculum is to contain material on essential material that is process-based oriented, not content-based; (c) there has not been optimal coordination, communication and synchronization between family, school and community as three elements directly related to the implementation of religious education in schools.

RESEARCH METHOD

The literature review on "Integrating Values Education in Islamic Religious Education Learning: Building Student Moral Development" follows a systematic and comprehensive approach to exploring and analyzing relevant scientific work. The initial step is to clearly define the scope of the research, with a focus on the implementation of the concept of integrating value education in learning at school. This delineation helps establish parameters for the next stage of the review (Radha Krishna et al., 2019).

A thorough literature search was conducted across various academic databases, scientific journals, and leading repositories. By using keywords such as "Integration", "Values Education", "Learning", "Islamic Religious Education" this search aims to identify academic sources, scientific articles and specially reviewed books that discuss the research focus. Inclusion and exclusion criteria were established to ensure literature selection aligned with research objectives, with non-academic sources and unrelated material

excluded to maintain scientific rigor (Spezi et al., 2017). After identifying potential sources, relevant data, concepts and findings were systematically extracted from each selected publication. This data extraction process facilitates a comprehensive understanding of the diverse perspectives presented in the literature.

The extracted data was then organized into thematic categories to provide a structured presentation of the literature review. This categorization aims to identify common threads, different points of view, and gaps in the existing body of knowledge, thereby contributing to creating a coherent narrative that follows the logical flow of the research objectives (Bandara et al., 2015). Each selected source undergoes critical analysis, evaluating its credibility, methodology, and theoretical framework used. This process involves assessing the strengths and limitations of each publication, acknowledging conflicting viewpoints, and contextualizing differing perspectives within the broader narrative.

The final stage involves synthesis of the extracted data and critical analysis into a cohesive narrative. This literature review is structured to provide a comprehensive exploration of the integration of values education, emphasizing its role in nurturing identity. This synthesis aims to offer insights, draw connections between various sources, and present a comprehensive understanding of the topic, contributing to the ongoing discourse regarding the Integration of Values Education in Islamic Religious Education Learning.

RESULT AND DISCUSSION

Implementation of the Concept of Value Education Integration in Learning at School

Salahudin Sanusi (1967) defines integration as a unified whole, not divided or divided. Integration includes the needs or completeness of the members who form a unit with a close and harmonious relationship between the members of that unit (Rurdiana, 2014). Recognition and integration of integration (Anshori, A., & Abidin, Z, 2014) are alternatives that must be chosen to make education more comprehensive. Integration is usually carried out on two or more things, each of which complements each other. "Integration" is the opposite of "separation". An attitude that places each area in a different box. The integration referred to in this research is the process of combining a certain thing with other concepts so that it becomes a coherent whole that cannot be separated.

Etymologically, value is a view of the word value (English) (moral value). Value comes from the Latin word *vale're*, which means useful, capable of being empowered, valid, so that value is defined as something that is considered good, useful and most correct according to the beliefs of a person or group of people. In everyday life, value is something that is valuable, quality, shows quality, and is useful for humans. In this discussion, value is a moral-based quality. In philosophy (Rusdiana and Qiqi Yuliati, 2014), this term is used to denote an abstract noun which means preciousness which is equivalent to meaning or goodness. The word value can be seen from an etymological and terminological perspective. From an etymological perspective (Badudu & Zain, 1994) value is price, degree. Values are measures for punishing or selecting certain actions and goals. Meanwhile, from a terminological perspective, various formulations can be seen as quoted by Mulyana as follows: Values are preferences that are reflected in a person's behavior.

Islamic religious education which is carried out on the basis of Islamic teaching values has two orientations, namely a divine orientation and a humanitarian orientation. Divine orientation concerns the cultivation of belief, obedience and submission to Allah which is reflected in ritual piety or values as a servant of Allah (*'abdu Allah*). The humanitarian orientation concerns the relationship between humans, the environment and fellow creatures created by Allah in relation to human duties as Allah's representatives on earth (*khalifat Allah fii alardh*). Integration of Islamic Religious Education values in the learning process other than Islamic education is carried out at all stages of learning along with the integration of character values. Integration is carried out starting from the planning stage (preparing learning plans), implementing learning, to evaluating learning (Husna, U., & Thohir, M, 2020).

The point is that in every lesson there needs to be integrated scoring in one field. In this case, there needs to be integration in scoring the cognitive, affective and psychomotor domains in Islamic religious education lessons. This is because the three domains are interrelated and complement each other in shaping student competence. The cognitive domain is related to students' intellectual abilities, such as knowledge, understanding, and reasoning. The affective domain is related to students' attitudes and values, such as spiritual attitudes, social attitudes, and moral attitudes. The psychomotor domain relates to students' skills and abilities, such as worship skills, Qur'an reading skills, and preaching skills (Pranajaya, S.A, et al, 2023).

In implementing the concept of integrating value education in learning at school, we can refer to the opinion of Bagir, et al (Sauri, 1996) who divide it into four levels of implementation, namely as follows:

1. Conceptual order

At a conceptual level, the integration of value education can be realized through the formulation of a school's vision, mission, goals and programs (school strategic plan).

2. Institutional

Institutionally, integration can be realized through the formation of an institutional culture that reflects a combination of values and learning.

3. Operational

At the operational level, curriculum and extracurricular designs must be combined in such a way that the fundamental values of religion and science are integrated coherently.

4. Architectural

Architecturally, integration can be realized through the creation of a physical environment based on science and technology and immorality, such as complete prayer facilities, adequate laboratory facilities, and a library that provides complete religious and general science books (Sulaikho, S., et al, 2023)

Islamic Education Integration Model: Islamic Values in Learning

Starting from the formulation of the Republic of Indonesia National Education System Law no. 20 of 2003 article 339, which indicates that the aim of Indonesian education is to direct its citizens towards a religious life. So, as a form of realization of the National Education System Law, integration is an alternative that must be chosen to make education more comprehensive (integral-holistic). This idea of integration (Islamic [religious] and general values) is not a discourse to gain academic sympathy, but rather an urgent need that must be implemented as a guideline for existing education, considering that education has been influenced by a strong dualism between religious and religious sciences. general or secular sciences which causes a dichotomy of science, as explained above.

Concrete evidence of the need for guidelines and models for the integration of science is shown by the holding of various national seminars regarding the reintegration of science, as well as government policies, such as the policy of integrating madrasas into the national education system in UUSPN No. 2 of 1989, madrasahs experienced changes from "religious

schools" to "public schools with Islamic characteristics". The integration of madrasas into the national education system reached its peak in early 2000, after the 4th President of the Republic of Indonesia K.H. Abdurrahman Wahid who changed the structure of the Ministry of Education from "Department of Education and Culture to "Department of National Education" (Hidayat, T, et al, 2023).

Critical reviews of the world of education globally are often responded to with a pessimistic tone. Various recovery efforts to answer pessimistic feelings continue to be carried out, one of which is improving the curriculum in accordance with community demands (Fuadi, A., & Suyatno, S, 2020).

According to Mastuhu (2003), the main things that must be considered include the following:

1. Conformity with the vision and mission, orientation, goals, complete with the "complete intelligence" that you want to develop. Overall intelligence between intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and centered on religious intelligence (RQ). Complete intelligence can only be achieved through the "school of life", namely real life as a whole.
2. The structure, composition, type, level and number of subjects complete with content weight and lesson time is a further explanation of the vision, mission, orientation and goals to be achieved according to the level or class levels.
3. In line with the principle of autonomy in providing quality education, it is best for each university administrator to plan its own curriculum according to its views, but it must remain within national and state standards and be matched with local and global challenges.

This opinion has touched a sensitive area in the national social community at large, that education in Indonesia in general still has to reflect the image and character of the nation's own personality. As an educational person, we should pay attention to the intersection and adaptability to educational patterns and models that have an Indonesian vision and mission. Perhaps now it has become a common sight when we see students having cultural behavior that is contrary to the social norms of their community. This starts from the ideals and objectives clearly contained in the curriculum.

Seeing that the value content of education is all vague and too western-flavored, recently there has been talk about the Islamicization of science. In this sense it can be said that the Islamization of science is an

alternative-strategic solution. This effort is encouraging if technical and non-technical factors contribute to fertilizing the climate. However, if it is only euphoric, it would be very regrettable. Instead of looking for a strategic alternative solution, in fact it could be a strategic alternative solution for certain groups who only seek profits from public opinion which has great potential because the majority of the population is Muslim (Nurdyansyah, N., et al, 2018).

The conflicting dualism of the education system results in a paradoxical life experienced by children. On the one hand, they get moral material (religion), on the other hand, they get immoral offerings, such as violence, pornographic action and pornography. This happens globally in the world (Wijayanto, M. E, 2020). Up to this point, the role of values education has not been fully addressed. In a more specific scope, the actual problem of religious education in public schools is the discrepancy between the results of religious education taught in schools and the demands of parents and society in general.

Religious education is only oriented towards the process of transferring religious knowledge and has not yet reached the point of fostering their moral commitment which in religious language is called "tammimu makarim al-akhlak". Parents and society in general position themselves as "free" from the responsibility for providing religious education. This is the main problem of religious and general education in schools, namely the disconnection of three interconnected networks in the implementation of religious education, namely school, family and society as a unified system. There are several factors causing this problem, including the following: (Karliani, E., et al, 2021)

1. The teaching and learning process of religious education subjects in schools is treated the same as general subjects.
2. The characteristics of religious subjects are that they instill values, attitudes and behavior in students. The required curriculum is to contain material on essential material that is process-based oriented, not content-based.
3. There has not been optimal coordination, communication and synchronization between family, school and community as three elements directly related to the implementation of religious education in schools.

Evaluation of the Value Education Integration Process in building student morals in schools

According to Suwarna, in evaluating the value education integration process, we can use the 5P assessment technique (paper and pencils, portfolio, project, product, and performance). This 5P assessment is directed at the context of value education in the family, school and society (Hakam, K. A, 2018).

1. Papers and Pencils Assessment

The papers and pencils assessment is a written assessment. Written tests should also question the values contained therein. A portfolio is a collection of assignments, achievements, personal existence or a self-portrait of a learner's daily life. Some portfolio assignments are tiered, some are descriptive.

2. Portfolio

In simple terms, this portfolio is a collection of assignments, achievements, personal existence or a self-portrait of the learner's daily life. Some portfolio assignments are tiered and some are discrete (separate). If the assignment is tiered, corrections, suggestions, improvements by the teacher are very necessary to improve the quality of the next assignment, for example a portfolio assignment. The steps for portfolio assessment are as follows: The teacher gives the task to identify the values contained in certain subjects. Look for, describe, quote evidence and support references (books or sources, norms in society).

The results of portfolio assignments are material that can motivate value education. It is hoped that side effects will arise on the internalization of values education. This internalization will be strengthened in learning or with other testing techniques because basically values education is integral and comprehensive, that is, they influence each other to form a unity to achieve the goals of values education.

3. Project Assessment

Projects are structured tasks. Results and structured assignments can be used as learning resources for other students. As a structured task, projects are mandatory. This is usually related to the value education phenomenon that will be studied, analyzed and reported by students. Learners are given the task of making a study about values education. Study material can be in the form of scientific studies, observation results, simple research results or reports. As a structured assignment, the project must meet minimum requirements, for example it is written as a paper, has

a formal form (for example bound), and is generally submitted at the end of the semester. Furthermore, the results of structured assignments can be entered into the school library to enrich the library collection. The formal form of structured assignments must be suitable and attractive for display in the school library. For example, a workbook entitled "Character Education in the Family". This book consists of the character traits of fathers, mothers, children, brothers and sisters, everything related to everyday family life. This is all the work of learners as a result of collected joint observations and various phenomena in society. In this way, the library will become richer with students' work. For the maker, the task is a matter of pride for his work which is appreciated by the school. The results of students' work can be a motivator and inspiration for other students. For teachers, students' work can become an arena for research.

4. Product Assessment

Product is the result of the learner's creativity. Learners can create creative works on their own initiative, for example producing short stories, caricatures, or writing poetry that contains character traits. Achievement works such as poetry, short stories, anecdotes and case analyzes can be displayed, for example in school wall magazines. Physical works such as crafts can be displayed in class, for example flower beds and recycled flowers using used items. Carved works, statues, carvings can be displayed in the garden. This display is to provide appreciation for product achievements, make students proud, provide an example, and motivate other students. These results are also taken into consideration in the KBK assessment. Products rated according to the eye lessons taught.

5. Performance Assessment

Performance or performance is self-appearance. In fact, the essence of values education is the realization of noble character in speaking, acting, feeling, working and creating, in short, creativity, feeling and intention in everyday life. If students are able to display noble character, the internalization and application of value education has been achieved. There are two types of performance, namely content standards and performance standards. Content standards refer to character learning material. The breadth, type, range and completeness of value education depends on the subjects taught. Appearance standards refer to the path of displaying character in behavior learner. If the learner has displayed the taught character, values education is considered successful. For this reason,

teachers need to have observation sheets on students' ethical behavior according to their respective subjects. This 5 P assessment is adequate, both in tests and non-tests, in terms of theory and practice, from cognitive, psychomotor, to affective which are mutually integrated and integrated. This 5 P assessment can make various types and kinds of assessments.

CONCLUSION

Based on the description above, efforts to integrate general education with Islamic values cannot be separated from scientific universality which must be applied in the learning process without prioritizing scientific independence (looking for differences). The integration of Islamic education includes: First, implementation of the concept of integration of values education in learning in schools which divides it into four levels of implementation, namely conceptual, institutional, operational and architectural levels. Second, seeing the value content of education which is completely vague and too western-flavored, recently there has been talk circulating about the Islamicization of science. In this sense it can be said that the Islamization of science is an alternative-strategic solution. This effort is encouraging if technical and non-technical factors contribute to fertilizing the climate. However, if it is only euphoric, it would be very regrettable. Third, in evaluating the integration process in values education, you can use the 5P assessment technique (paper and pencils, portfolio, project, product, and performance). This 5P assessment is directed at the context of value education in the family, school and society.

REFERENCES

- Anshori, A., & Abidin, Z. (2014). Format Baru Hubungan Sains Modern Dan Islam (Studi Integrasi Keilmuan Atas Uin Yogyakarta Dan Tiga Universitas Islam Swasta Sebagai Upaya Membangun Sains Islam Seutuhnya Tahun 2007-2013).
- Bandara, W., Furtmueller, E., Gorbacheva, E., Miskon, S., & Beekhuyzen, J. (2015). Achieving rigor in literature reviews: Insights from qualitative data analysis and tool-support. *Communications of the Association for Information Systems*, 37(1), 8.
- Berkowitz, M. W. (2011). What works in values education. *International journal of educational research*, 50(3), 153-158.

- Fuadi, A., & Suyatno, S. (2020). Integration of nationalistic and religious values in islamic education: Study in integrated islamic school. *Randwick International of Social Science Journal*, 1(3), 555-570.
- Hakam, K. A. (2018). Tradition of value education implementation in indonesian primary schools. *Journal of Social Studies Education Research*, 9(4), 295-318.
- Hidayat, T., Rizal, A. S., Abdussalam, A., & Istianah, I. (2023). Techniques and Steps of Islamic Education Learning Development: Integration of Islamic Values in Learning. *Halaqa: Islamic Education Journal*, 7(2), 83-91.
- Husna, U., & Thohir, M. (2020). Religious moderation as a new approach to learning Islamic religious education in schools. *Jurnal Pendidikan Islam*, 14(1), 199-222.
- Karliani, E., Saefulloh, A., & Triyani, T. (2021). The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace-loving Character. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 134-140.
- Marini, A. (2017). Character building through teaching learning process: Lesson in Indonesia. *International Journal of Sciences and Research*, 73(5), 177-182.
- Mastuhu, M. (2003). *Ulang Pemikiran Sistem Pendidikan Nasional Dalam Abad 21*, Cetakan pertama.
- Mulyana, R. (2004). *Mengartikulasikan pendidikan nilai*. Alfabeta.
- Nasional, I. D. P. (2003). *Undang-undang republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional*.
- Nurdyansyah, N., & Arifin, M. B. U. B. (2018, January). Integration of islamic values in elementary school. In *1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017)* (pp. 190-192). Atlantis Press.
- Osbeck, C., & Skeie, G. (2014). Religious education at schools in Sweden. *Religious education at schools in Europe. Part, 3*, 237-266.

- Pranajaya, S. A., Idris, J., & Abidin, Z. (2023). Integration of Cognitive, Affective, and Psychomotor Domain Scoring in Islamic Religious Education. *Sinergi International Journal of Education*, 1(2), 95-108.
- Radha Krishna, L. K., Renganathan, Y., Tay, K. T., Tan, B. J. X., Chong, J. Y., Ching, A. H., ...Toh, Y. P. (2019). educational roles as a continuum of mentoring's role in.
- Rohaeni, A., Wasliman, I., Rostini, D., & Iriantara, Y. (2021). Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School. *Journal of Industrial Engineering & Management Research*, 2(4), 154-171.
- Rusdiana. (2014). Pendidikan Nilai Kajian teoritik dan Praktik di Sekolah. Bandung : Cv Pustaka Setia.
- Rusdiana, A. (2014). Integrasi pendidikan agama islam dengan sains dan teknologi. *Istek*, 8(2), 123-143.
- Siregar, I. (2003). Pendidikan Agama Terpadu: Studi Kasus SMU Kraksaan Probolinggo Jawa Timur. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*.
- Spezi, V., Wakeling, S., Pinfield, S., Creaser, C., Fry, J., & Willett, P. (2017). pen-access mega-journals: The future of scholarly communication or academic dumping ground? Review. *ournal of Documentation*, 73(2), 263-283.
- Sumantri, E. (2007). Pendidikan nilai kontemporer. Bandung: Program Studi PU UPI.
- Sulaikho, S., Huda, M., & Hidayat, A. F. S. (2023). Konstruksi Institution Culture dalam Integrasi IMTAQ dan IPTEK pada Siswa Madrasah Muallimin Muallimat. *Risalah, Jurnal Pendidikan dan Studi Islam*, 9(1), 302-316.
- Wijayanto, M. E. (2020). The integration of islamic values in implementation of learning english: islamic education students perspective. *ETERNAL (English, Teaching, Learning, and Research Journal)*, 6(1), 18-30.