

Integration of Social Studies Learning with Applied Islamic Values Through Smart Card Media at MTs. NU Raudlatut Tholibin Kudus

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Abstract. This study aims to describe social studies learning integrated with applied Islamic values through smart card media at MTs. NU Raudlatut Tholibin Kudus, identifying supporting and inhibiting factors, knowing the responses of teachers and students. Using a qualitative descriptive approach through the action research method in collaboration with social studies teachers, this research practices social studies learning integrated with applied Islamic values which has never been done before. Data was collected through observation, interviews and FGD, analyzed through data reduction, data presentation, and drawing conclusions. The results showed that there were four stages in social studies learning integration, namely the preparation stage, the organizing stage, the presentation stage, and the conclusion drawing stage. Identification of supporting factors, namely: support for madrasah institutions, students from Islamic boarding schools, interesting smart card media, and active and fun learning activities. Inhibiting factors include the lack of understanding of students, easily damaged smart card media, lack of classroom management, and the large number of tools in integrated learning. In general, the response obtained was positive except for students who had a negative response because some students were less interested in social studies subjects which were considered difficult and memorized a lot. Teacher creativity is needed in an effort to create fun learning. Teacher creativity will create meaningful and quality learning.

Keywords: Integration of Science and Religion; Social Studies Learning; Applied Islam; Smart Card Media

INTRODUCTION

Education is actually an effort to shape the character of the nation. Therefore education needs to be designed in a comprehensive manner containing values, norms, religion and character to realize national education goals. The integration of science and religion is one form of character education design. Referring to Albert Einstein's famous statement, "science without religion is lame, religion without science is blind" is an important factor in efforts to bridge the relationship between science and religion. But in the reality of education in Indonesia, there are indications of a dichotomy in learning science where schools conduct learning between the two separately and prioritize understanding concepts, formulas, theories, in addition to the dominance of general subjects (Muspiroh, 2013). This condition causes education in Indonesia to tend to give the impression of secularism.

According to Wilber, science is truth without wisdom, value, and worthiness. This is where the role and importance of religion, where religion fills the void in value, meaning, depth, and attention to knowledge (Wilber, 1997). Efforts to fill the value void in science are not easy, and require a clear design and system so that religion and science are not only at peace but also integrated. The application of religious values in

learning can develop students' moral awareness in understanding the relationship between science and religion. Science learning must lead students to awareness of the values of goodness and safety so as to create goodness among human beings which is called humanities-based science (Rochman, 2010).

Science and religion should go together. Scientific, spiritual, and ethical activities are a package that must be fulfilled in learning. However, there are many factors that can cause an inharmonious relationship between science and religion and become dichotomous. It is this dichotomy that causes education to be unable to produce a complete educational output resulting in an imbalance between science, morals and religion (Faishal, 2017). In addition, several challenges in the process of implementing science and religion integrated education in schools such as the limited educational background of teachers in internalizing spiritual values in science learning (Hasanah & Zuhaida, 2018). Scientific integration does not mean that you have to mix identities in science and religion, but rather an effort to dialectic between the two without losing each other's identities. Islam views the relationship between science, faith and piety as inseparable. Allah SWT orders mankind to always pay attention to *His Kauniyah* verses in *His Qouliyah* verses. Islam has the view that the

integration of science and religion is possible because both are based on monotheism, namely the oneness of Allah SWT.

The strategy of integrating Islamic values allows students to obtain meaningful learning (Purwati et al., 2018). Through a combination of content material and the determination of academic skills and interactive skills, teachers can have a positive impact on the learning and development of students. Integration of Islamic values can be done by integrating Islamic subject matter (Al-Qur'an Hadith, Aqidah Akhlak and Fiqh) with scientific material (Abdi, 2017; Chanifudin & Nuriyati, 2020). There are two ways of integrating religious subjects with general subjects, namely first, through searching for basic and equivalent concepts, while the theory of general subjects is explored from the Al'quran and hadith as well as the opinions of the scholars. Second, taking or studying the concepts and theories of general subjects which are then associated with Islamic education subjects (Sulaiman, 2020).

Several previous studies have shown efforts to integrate science and Islam in learning, but they are limited to exact sciences, which are indeed widely debated between the two as stated in the scriptures. The problem that still occurs is social science that has not synergized with religion (Ali et al., 2020). Social studies learning is considered difficult to dialectize with the Qur'an and Hadith. For this reason, there is a need for integration between social science and applied Islamic science which presents the concept of ethical values in Islam. Given the importance of the integration of science and religion, this study practices social studies learning integrated with Islamic religious values through Applied Islamic Sciences in social studies subjects using smart card media as an effort to realize students who are not only intelligent but also have religious character.

The choice of smart cards in this study is because the purpose of learning is to stimulate deep thinking so that it can trigger students to think critically, creatively, and analyze in associating Applied Islamic values with social studies subject matter. Smart card media provides opportunities for students to construct knowledge by discovering and experiencing it firsthand, and allows for multi-way communication between teachers and students (Hasan & Susilowibowo, 2012). As a learning medium, smart card media is relatively easy, does not require a lot of money, but can be effective for improving student skills

and teacher creativity. The use of smart cards can help students to make it easier to understand the material and trigger the learning process.

This study intends to describe the implementation of social studies learning integrated with Applied Islamic values using smart card media. The results of the analysis of factual conditions regarding social studies learning material as the basis for its implementation. Furthermore, learning practices were carried out to find out the supporting and inhibiting factors, as well as the responses given by the subjects, namely teachers and students at MTs. NU Raudlatut Tholibin Kudus.

METHODS

This study uses a qualitative approach and *action research* who collaborate with social studies teacher in helping researcher related material learning, accompaniment teaching, observing and evaluating learning outcomes. While the technical formulation and learning planning carried out by researchers with approval from teacher. The subject of this study was one social studies teacher and 10 informants were selected students. The qualitative data of this research are observations made researcher form notes field, phenomenon object study, facts document, and documentation during study. Data obtained from results interview to informant which provides information related to the implementation of social studies learning integrated with applied Islamic values through smart cards. Data sources were dug up from informants and learning documents.

Data was collected through observation, interviews and FGD according to the research objectives with 11 informant consist of 1 teacher and students grades 7 to 8. Before being analyzed, the validity of the data was tested through source, technique, and time triangulation. Triangulation was carried out by matching field finding data in the form of data relating to the implementation of Social Studies learning integrated with Applied Islamic values through smart cards in MTs. NU Raudlatut Tholibin. Furthermore, data analysis was carried out through data reduction, data presentation, and drawing conclusions. The data that has been analyzed is then described contextually, namely testing the relationship between the data and the context that occurs.

RESULTS AND DISCUSSION

The research was carried out through learning practices for 4 times in grade 7 and 4 times in grade 8 as well as collaborating with social studies teachers. The social studies teacher is in charge of explaining the main material being taught while the researcher prepares smart card media and conditions students to form groups. The stages of integrating applied Islamic values with social studies learning consist of 4 stages. First Stage, The Preparation Stage, namely the selection of social studies material that is in accordance with Applied Islamic values through consultation with experts from Islamic Religion experts. After that, smart card media is made by inserting the core material into it. The social studies material chosen is maps of countries and continents in the world. Meanwhile, the adjusted applied Islamic values are QS. Al Hujurat verse 13 about the recommendation to know each other between nations and not to boast about their own nation.

Second stage, the organizing stage where students are asked to form groups consisting of 4-7 people and prepare the equipment for compiling the smart card media that has been provided. Each group is tasked with matching the cards according to the subject matter that has been taught and then associating them with the Islamic values that are already available on the cards. Next is the presentation stage, namely students present the results of group work by presenting it to the front of the class and explaining it according to their understanding. The last activity is drawing conclusions from social studies material related to Applied Islamic values that God has created humans with nations to know each other and have good relations and not to be proud of their respective nations. Students are taught to understand material about countries and continents in the world and the necessity of all nations having the same degree so that everyone is obliged to help each other among human beings regardless of the origin of the country and nation.

Social studies learning by integrating Applied Islamic values at MTs. NU Raudlatut Tholibin is carried out with the aim of providing an understanding of social studies material that is relevant to the lives of students. In addition, students are instilled with an understanding of Applied Islamic values so that they gain a comprehensive understanding between science and religion that must complement each other. If the previous Social Studies learning did not

concretely relate material to Applied Islamic values, then this study provides an example of implementing Social Sciences learning that is integrated with Applied Islamic values so that it can be continued by Social Studies teachers.

Based on the results of observations and learning practices, it can be summarized the supporting factors for the implementation of IPS learning by integrating Applied Islamic values using smart card media at MTs. NU Raudlatut Tholibin Kudus, namely there are four. First, the support of madrasah institutions which are Islamic-based educational institutions, all learning programs are structured to create an environment with Islamic nuances, so the implementation of the integration of Islam with learning is strongly supported by every teacher. The second factor is that students come from Islamic boarding schools to help the successful implementation of Social Sciences learning integrated with Applied Islamic values because the majority of students already have an understanding of Islam. The third is an attractive smart card media made of colorful folded paper pasted with pictures of maps of countries and continents as well as terms in the Islamic Religion that attract the attention of students so that they trigger curiosity and generate enthusiasm in participating in learning. Finally, learning activities are designed so that students can actively learn in groups by compiling cards according to the material and matching pictures of country and continent maps followed by associating them with cards that contain terms in the Islamic Religion.

While the inhibiting factors consist of four things, namely the lack of understanding of students, easily damaged smart card media, lack of classroom management, and the equipment used is quite a lot and inconveniences students. This obstacle causes some students to still look passive and do not pay attention because of differences in the characteristics of students, where some are happy and not with social studies learning. For this reason, teachers need to understand the differences in these characteristics and provide various media and learning methods that are active and fun and varied in each teaching and learning activity. Varied learning will minimize boredom in students so as to attract their interest in learning.

The responses obtained from social studies teachers were entirely positive responses, while from students there were two responses, namely positive and negative. The positive response from

teachers was shown by the enthusiasm in conducting collaborative research on learning practices and being happy with the implementation of social studies learning integrated with Applied Islamic values using smart card media at MTs. NU Raudlatut Tholibin Kudus, for providing a concrete example so that it can be continued in social studies learning in the future. Positive responses to students were seen in enthusiasm in group activities related to the use of interesting and fun smart cards, while negative responses were shown to be passive in learning activities caused by a lack of interest in social studies subjects.

The integration of Islamic values in education will link noble morals in a person which can be implemented in his daily life. Integrating Islamic values in social studies learning is an opportunity to pursue the unity of the people's soul, all of which are directed to worship and obey Allah. In addition, it can unite the meaning of the life of the world and the hereafter (Bentley, 2018; Ecklund et al., 2011; Erduran, 2020; Waston, 2014). So that in the process of learning social sciences it is not only focused on theoretical or practical memorization but can integrate Islamic values in each material

topic.

Studying social studies is essentially studying the interaction between individuals and society and the environment (physical and socio-cultural). Social studies material is extracted from all aspects of everyday practical life in society. Therefore, social studies learning that forgets society as a source and object is a field of science that is not based on reality. Based on this understanding, social studies learning must be related to the values contained in Islam, this is referred to as the study of Applied Islamic Sciences. Internalization of Islamic religious values as a paradigm of practice must exist in social studies material so that it is able to provide solutions to various social problems wisely. Social Sciences in the future must prioritize learning materials that will help produce scientists, technologists and engineers, as well as other professional groups, whose roles and contributions are very important for economic progress (Marvavilha & Suparlan, 2019).

Adopting Wilber's four quadrant universal integral theory (see Figure 1), the typology of Applied Islamic Social Studies Learning can be seen in Figure 2.

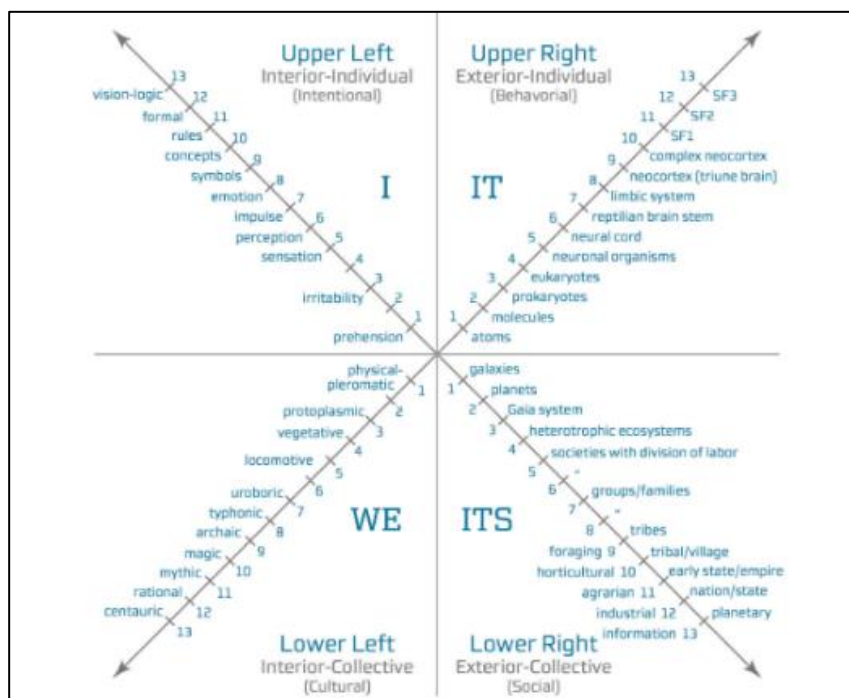


Figure 1. Ken Wilber's Four Quadrants (Esbjörn-Hargens, 2007)

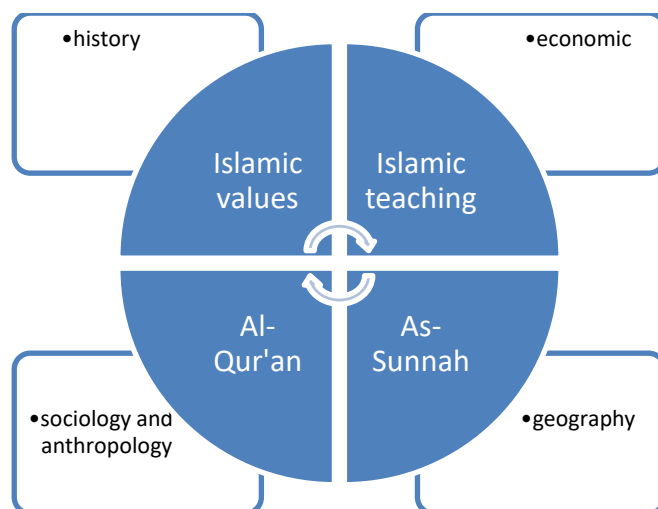


Figure 2. Typology of Applied Islamic Based Social Studies Learning (Sulaswari & Hardati, 2022)

The typological picture above shows that there is an inculcation of Islamic values and teachings taken from the Al-Quran and Hadith as the basis for the development of social studies materials. The symbols used as material sources are Islamic values in social studies learning. If Wilber based science on values that contained values and morals, then the dimensions in the four quadrants would not disappear because it would eliminate everything. All aspects or dimensions in the quadrant have an equally important and inseparable role. The same thing also happens with social studies typology which is integrated with applied Islamic values so that all the dimensions in the circle are interconnected with one another. If there is one that is not functioned, social studies learning becomes meaningless.

Implementation of the integration of applied Islamic values in social studies learning needs to provide learning media in accordance with the objectives, materials, and characteristics of students. Selection of appropriate learning media can create fun learning so that learning objectives are achieved. One of the learning media, namely smart cards, is a two-dimensional visual media that contains facts related to the material. Smart card media provides opportunities for students to construct knowledge by discovering and experiencing it firsthand, and allows for multi-way communication between teachers and students (Hasan & Susilowibowo, 2012).

CONCLUSION

The implementation of social studies learning is integrated with Applied Islamic values using smart card media at MTs. NU Raudlatut Tholibin Kudus went well through 4 stages

namely, preparation, organization, presentation, and drawing conclusions. The integration of Applied Islamic values with social studies learning is needed to provide a comprehensive understanding to students in applying social studies material in everyday life with a strong religious foundation. It also aims to shape the character and morals of students to become human beings who believe and fear God Almighty. Identification of supporting factors, namely: support for madrasah institutions, students from Islamic boarding schools, interesting smart card media, active and fun learning activities. Inhibiting factors include a lack of understanding of students, easily damaged smart card media, poor class management, and the equipment used in learning is quite a lot and troublesome for students. Responses of teachers and students in the implementation of instilling Applied Islamic values in social studies subjects using smart card media in MTs. NU Raudlatut Tholibin Kudus is generally positive. But in students there is an apathetic response that tends to be negative. This is because students are less interested in social studies subjects which are considered difficult and memorize a lot.

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