

Internalization of Islamic Worldview Culture of Learners through Madrasah Climate in Madrasah Aliyah Swasta Amaliyah Sunggal

Pandi Kurniawan¹, Amiruddin Siahaan², Ira Suryani³

¹Universitas Islam Negeri Sumatera Utara; pandikurniawan027@gmail.com

²Universitas Islam Negeri Sumatera Utara; amiruddinsiahaan@uinsu.ac.id

³Universitas Islam Negeri Sumatera Utara; irasuryani@uinsu.ac.id

ARTICLE INFO

Keywords:

Internalization; Islamic
Worldview;

Article history:

Received. 2024-07-25

Revised. 2024-10-26

Accepted. 2024-12-07

ABSTRACT

This research aims to analyze the Internalization of Islamic Worldview Culture of Learners through Madrasah Climate at MAS Amaliyah Sunggal. This research aims to reveal; 1) Planning of Internalization of Islamic Worldview Culture of Students through Madrasah Climate in MAS Amaliyah Sunggal; 2) Implementation/process of Internalization of Islamic Worldview Culture of Students through Madrasah Climate in MAS Amaliyah Sunggal; 3) Supporting and inhibiting factors of Internalization of Islamic Worldview Culture of Students through Madrasah Climate in MAS Amaliyah Sunggal. This research uses a type of qualitative research, with a critical discourse analysis approach, research data collection is obtained by observation, interview and documentation techniques. To check the validity of the data using triangulation techniques, namely with credibility, transferability, dependability and confirmability. The results of this study there are three findings of this study, namely: 1) Planning the Internalization of Islamic Worldview Culture of Learners Through Madrasah Climate at MAS Amaliyah Sunggal; 2) Implementation/process of Internalization of Islamic Worldview Culture of Learners through Madrasah Climate in MAS Amaliyah Sunggal; 3) Supporting and inhibiting factors of Internalization of Islamic Worldview Culture of Learners through Madrasah Climate in MAS Amaliyah Sunggal the majority experienced a significant increase in two aspects, namely cognitive and psychomotor aspects.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



INTRODUCTION

Islamic education has now entered an era where geographical boundaries are not a barrier to getting various connections and access to information that is easily and quickly obtained. Currently, Islamic education has entered the era of globalization (Syarnubi, 2024). Where the consequence of this era of globalization is the creation of a new globalized culture characterized by hedonism, matrealis, capitalism, modernization and a consumptive lifestyle sourced from the west (Syarnubi, 2019a).

The main purpose of globalization is actually to transform world society, where indirectly the west wants to plan to make a very multicultural and heterogeneous world homogeneous with their cultural standards (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). This is what is meant by the term westernization. In this case, Amer Al-Roubaie explains that the homogeneous nature of globalization is to unify thought and focus the views of global society to use shared morals and values sourced from the West to strengthen their intellectual hegemony.

From concept to technique, it is dominated by the West, which currently hegemonizes the learning model in many Indonesian educational institutions. Starting from the mindset, speech, movement, and appearance have followed in the footsteps of the West which is believed to be ideal to be something that needs to be followed at this time. The learning process to gain knowledge from educational institutions is not enough if it is not understood with the right worldview. In general, education in Indonesia does not place Islam in its proper place as a worldview in seeing every educational reality, including the learning model applied. This can be seen in the separation of types of education between religious education and 6 (six) other types of education listed in the Law of the Republic of Indonesia (UU) Number 20 of 2003 concerning the National Education System (Sisdiknas). (Undang-Undang Republik Indonesia No. 20, 2003).

In an effort to instill and build an Islamic worldview in Muslim genera, at least requires the determination of strategic steps (Syarnubi, S., Alimron, A., & Muhammad, 2022). Operationally, there are at least four main components that are part of the education system and the form of the educational process, these components, namely: learners, curriculum (educational content), educators, school climate and the learning process. Based on these four components, among others, the following steps can be determined:

1. Establishing a model of human learners

This is important because the main purpose of Islamic education is to produce quality human beings or precisely pious humans. Pious humans, as Yusuf Qardhawi revealed, are humans who have the characteristics as described in surah al-Ashr verses 1-4. Allah SWT says: "By time, indeed man is truly in loss, except for those who believe and do good deeds and advise to abide by patience".

The pious educated man as explained by Qardhawi above, when associated in the present context is a man who takes modern sciences as much as he can, and tries his best to stand out in that field. He tries to use the knowledge he has for noble purposes, namely to serve the truth, goodness, and things that benefit humans (Al-Qardhawi, 2001). He realizes that all of this is the sunnah of Allah in this universe, which has no change or alteration. He takes advantage of today's advancements, but he also does not forget about the mission of living in this world. Thus, the human being desired by Islamic education is a human being who understands his position as a servant of God and understands his function as God's representative on earth.

2. Preparing the content of the education curriculum (content)

Prepare curriculum content (content) of education that is able to lead to the development and strengthening of Islamic worldview in students. This is important considering that to arrive at an understanding and affirming belief in human learners requires adequate educational content. Therefore, Yusuf Qardhawi emphasizes the importance of Islam as a subject matter in all levels or levels, ranging from kindergarten to university level, and even covering all subjects both social, exact, and others, all of which are based on the Qur'an and Sunnah. In addition, Qardhawi also suggested reviewing the content of the curriculum in an effort to cleanse it of secular thoughts, zending and missionary ideas, and other foreign ideas that have entered the Muslim body, which are contrary to Islamic teachings and values.

However, an important step that needs to be taken before determining the content of the material in a curriculum is a sufficient understanding of the categorization of science (Syarnubi, S., Alimron, A., & Muhammad, 2022). This step is important to determine which material he needs to get and which is not necessary, which knowledge is mandatory for him as an individual Muslim and for him as part of a society that needs each other, so it is necessary to have complementary competencies (Syarnubi, 2020).

In this categorization of knowledge, M. Naquib Al-Attas argues that the division of science into several general categories depends on several considerations. When based on the method of learning, it is divided into two categories, namely illuminative or gnostic science and scientific knowledge. The first category is the most valid and the highest, which is the revelation received by the Prophet then the intuition of the sages, saints and scientists. The second category is based on empirical experience and reason. Scientists categorize these two

categories as naqliyyah science and aqliyyah (rational) or tajribiyah (empirical) science. Meanwhile, if based on its usefulness, science is divided into good science (al-mahmudah) and bad science (al-madzmumah). Meanwhile, when viewed more deeply from the aspect of human obligations towards it, science is divided into fardhu 'ain and fardhu kifayah (Syarnubi, 2023). When viewed from its social and cultural origins, knowledge is divided into sharia and non-sharia or foreign sciences.

Each of these parts certainly has different levels. Al-Attas further said that the above categorization cannot be considered as dualistic because it does not have equal validity or equal exclusivity. For example, although higher than the intellectual sciences, the religious sciences cannot be explained without the intellectual sciences, especially in this day and age. Similarly, intellectual sciences without religious sciences would be misleading and would be very sophistic. That is why Muslim scientists of the past never considered the categorization of sciences as two things that are the same or opposite to each other, but rather complementary, although not the same as one another (Al-Attas, 2011).

Understanding the categorization of science is important to determine the content in the curriculum proportionally (Syarnubi, 2022). This categorization is not to homogenize all educational curriculum content in all types of education. Specialization of knowledge in the context of human roles in various sectors of life remains important without neglecting the fulfillment of the basic sciences that are mandatory as a consequence for a Muslim in carrying out religious law and confirming his belief (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, 2021).

3. Preparing quality teaching resources

In Islamic education, the educational process carried out by educators practically cannot be separated from the religious foundation. How to educate in the perspective of Western education is different from the perspective of Islamic education. In the view of Islamic education, the esoteric side of the spirit of an educator is raised. One of them is the motivation of educators solely to seek and achieve the pleasure of Allah (ibtigha' mardhatillah). This thinking is based on a view that the task of educating is a noble task before Allah. Such an understanding does not mean ignoring the professional aspects that require certain salary aspects, but Islam in accordance with its teachings requires humans to work solely for the sake of Allah SWT. Therefore, it is important to keep away or not include educators who do not have an Islamic worldview in the world of Islamic education and teaching.

Thus, it is clear that in Islamic education, educators have a very important role. Educators have a huge influence on the lives of the people, even if Allah wants to destroy a people or nation is starting with the revocation of educators (scholars) (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, 2023). The position of educators in Islam is very noble. Because of its nobility, the Qur'an also firmly distinguishes between humans who are knowledgeable and those who are not (Syarnubi, S., & Fahiroh, 2024). An educator is a person who understands life and life. Therefore, the Quran preaches

4. Build a learning process that can awaken faith

Ahmad Rohani revealed, that operationally, what Islamic education should strive for is to train the feelings of students in such a way that in their life attitudes, actions, decisions, and approaches to all types of knowledge are always influenced by spiritual values or the value of Godhead and are very aware of Islamic ethical values (Daud, 2003).

Therefore, the responsibility of an educator towards his students in learning is to build a learning concept that can improve aspects of intellect and spirituality. For this reason, it is important for an educator to mature in both aspects (Syarnubi, 2019b). Without both of them, it is difficult to build conditions and learning atmosphere that can improve both important aspects in humans. This is a learning practice carried out by many previous scholars and considered successful. However, in the context of modern education, these principles also do not need to be understood rigidly with a model that must be exactly the same as classical learning. The framework of the learning model may be built as attractive as possible by

following the modern style, but the spirit of Islam in the learning process must always be maintained. This is where the importance of building education refers to the Islamic worldview (Syarnubi, 2016).

Optimizing the four components of education above is an important step that needs to be pursued seriously. By ensuring an Islamic curriculum and releasing it from foreign values and education that are contrary to the values and teachings of Islam, with pious educators who have adequate competence and by building a learning process that not only emphasizes the improvement of intellectual aspects, but also can arouse the faith of students is the main capital for the creation of the expected quality of educational output. Thus, if the implementation of the four components refers to the Islamic worldview can be done optimally, then the hopes and ideals of Islamic education in creating pious individuals and then formed into an Islamic Muslim society, pious and morally good.

This research is also relevant in an effort to answer the challenges of 21st century education, where the learning process is not only required to produce students who are academically intelligent, but also have moral integrity and a strong personality. By understanding the implementation of the Curriculum more comprehensively, it is hoped that strategic solutions can be found to overcome the various obstacles that exist, while maximizing the potential of this curriculum in creating quality, relevant, and effective PAI learning.

METHODS

The reason for using qualitative research is that this qualitative method is used to make adjustments, it is easier to present directly the nature of the relationship between the researcher and the research subject and has the sensitivity to adjust to many influences arising from the value patterns achieved.

This research is methodologically classified as field research (field study). The goal that researchers want to achieve is a factual picture, this type of research is qualitative research that is naturalistic, where researchers will describe and describe the reality and concreteness that occurs in the field with the aim of understanding phenomena in a special context, data collection using analytical procedures not using statistics (Noor, 2011).

Based on this, it can be stated that the qualitative research method is carried out intensively. The researcher participates for a long time in the field, records carefully what happens, conducts reflective analysis of various documents found in the field, and makes detailed research reports.

FINDINGS AND DISCUSSION

Internalization of Islamic Worldview Culture of Learners through Madrasah Climate at MAS Amaliyah Sunggal has been applied to all learners through binding rules, as stated in the school rules. In addition, the school also implements a 3-language speech to students at every morning assembly, including Indonesian, English, and Arabic. Religious activities are also routinely carried out such as dhuha prayers which are carried out in turn starting from class X to class XII. And in every learning process, teachers in both religious and general studies always provide a comprehensive understanding of religion and science.

The process of internalizing Islamic culture at Mas Amaliyah Sunggal, the teacher applies it not through subject matter, there is a discussion about the application of the value of discipline and Islamic culture, but the teacher applies it through three activities in the learning process, including routine activities such as providing motivation to students before learning begins, applying one day one asmaul husna at the beginning of Akidah Akhlak learning by memorizing and applying the values contained in it to everyday life, not allowing students who are late for class more than 10 minutes during Akidah Akhlak class hours, and not applying homework (Pr) (Aly, 2010). Spontaneous activities such as giving reprimands to students who commit violations in the learning process, as well as giving educational punishments to students who commit minor violations repeatedly and students who commit serious violations. Through exemplary activities such as Akidah Akhlak teachers provide good examples to their students, by not being late for

school or class, speaking and good language, and looking neat. This was applied to grade XI students in Akidah Akhlak learning, and the results received a positive response.

As for the supporting and inhibiting factors in Internalizing the Islamic Worldview Culture of Learners through the Madrasah Climate at MAS Amaliyah Sunggal, the supporting factors are teachers, facilities and infrastructure, awareness of the students themselves. Family/parental factors. The inhibiting factors are the social environment, the students themselves where there are some students who lack motivation in themselves which causes a lack of interest in learning, and the use of technology, one of which is misused cellphones.

CONCLUSION

The internalization of Islamic Worldview Culture at MAS Amaliyah Sunggal has had a positive impact on the achievement of the Learning Outcomes (CP) of Islamic Religious Education (PAI) subjects. This process allows teachers to be more flexible in determining learning materials and methods, so that the learning process becomes more relevant to students' needs. In addition, the use of diagnostic assessments has helped teachers identify students' strengths and weaknesses before learning begins.

However, there are a number of challenges that still need to be overcome, such as limited infrastructure, teacher competence, and not optimal stakeholder support. To increase the effectiveness of the Merdeka Curriculum implementation, increased teacher training, improved educational facilities, and closer collaboration between the school, government, and community are needed.

REFERENCES

- Al-Attas, S. M. N. (2011). *Islam dan Sekularisme*, terj. Khalif Muammar.
- Al-Qardhawi, Y. (2001). *Islam Abad 21: Refleksi Abad 20 dan Agenda Masa Depan*, terj. Samson Rahma. Pustaka Al-Kautsar.
- Aly, H. N. (2010). "Arti Penting World View Pendidik dalam Pendidikan." *Jurnal TA'DIB*, Vol. XV(No. 1), Hlm.106.
- Daud, W. M. W. (2003). *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, terj. Hamid Fahmy dkk. Mizan.
- Noor, J. (2011). *Metode Penelitian*. PT Rineka Cipta.
- Syarnubi, S., & Fahiroh, S. (2024). Shame Compensation in Islamic and Psychological Perspectives. *Tadrib: Jurnal Pendidikan Agama Islam*, vol.10(no.1), hlm. 12-31.
- Syarnubi, S., Alimron, A., & Muhammad, F. (2022). *Model Pendidikan Karakter di Perguruan Tinggi*. CV. Insan Cendekia Palembang.
- Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, I. (2023). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama. *In International Education Conference (IEC) FITK*, vol.1(no.1), pp.112-117.
- Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam*, vol.7(no.1), hlm.77-94.
- Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *Al-Ishlah: Jurnal Pendidikan*, vol.15(no.4), 6333-6341.
- Syarnubi. (2024). *Filsafat Pendidikan Islam Suatu Pengantar Untuk Memahami Filsafat Pendidikan Islam Lebih Awal* (S. Fahiroh, Y. Oktarima, & N. Soraya, eds.). Palembang: Anugrah Jaya.
- Syarnubi, S. (2016). Manajemen Konflik Dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib*, vol.2(no.1), hlm.151-178.
- Syarnubi, S. (2019a). Guru yang bermoral dalam konteks sosial, budaya, ekonomi, hukum dan agama (Kajian terhadap UU No 14 Tahun 2005 Tentang Guru Dan Dosen). *Jurnal PAI Raden Fatah*, vol.1(no.1), hlm.21-40.
- Syarnubi, S. (2019b). Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan. *Tadrib*, vol.5(no.1), hlm. 87-103.

- Syarnubi, S. (2020). Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang. *PhD Diss, UIN Reden Fatah Palembang*.
- Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah, vol.4(no.4)*, hlm.375-395.
- Syarnubi, S. (2023). Hakikat Evaluasi dalam Pendidikan Islam. *Jurnal PAI Raden Fatah, vol.5(no.2)*, hlm.468-486.
- Undang-Undang Republik Indonesia No. 20, 2003).