

Internalization of Democratic-Religious Character Value through the Development of Civic Education Integrated Thematic Interpretation Courses

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Abstract

This study aims to determine the internalization of religious democratic character values through the development of integrated thematic interpretation courses and civic education courses. This type of research is a field research (field research). The approach used is a qualitative approach. The research was conducted at the PTIQ Institute Jakarta. The results of the study indicate that the internalization of values can be carried out by using an integration strategy of courses that have study topics that are relevant to each other. Internalization of religious democratic values can be pursued through these two subjects. The implementation is carried out with the planning stage which includes planning the learning achievement goals of each subject, determining the theme or topic to be discussed in learning, compiling lesson plans.

Keywords: Internalization of Values, Democratic-Religious, Civic Education, Thematic Interpretation

Introduction

The Indonesian nation is one of the nations that implements a democratic system. Every citizen in it is required to uphold these democratic values. Democratic values can be achieved when awareness of the importance of democracy has been embedded in every citizen. However, in reality democracy in Indonesia is often harmed by the actions of certain groups who think that the democratic system in this country is not in accordance with the elements of adat, culture, religion, ethnicity and other components of SARA. In every political contest, when the election season arrives, the presidential election is almost always friction between groups, both groups in the name of religion or groups in the name of democracy. This of course can poison the way of thinking of the younger generation who are basically in the phase of searching for identity and are in a state of critical and pragmatic thinking on certain concepts that they believe to be true. This certainly inspires education providers, both from practitioners and lecturers and other teachers to reduce the turmoil that often occurs through various ideas and ideas. Problems increase when they arise between those who are religious but less democratic or vice versa democratic but not religious. This certainly inspires education providers, both from practitioners and lecturers and other teachers to reduce the turmoil that often occurs through various ideas and ideas. Problems increase when they arise between those who are religious but less democratic or vice versa democratic but not religious. This certainly inspires education providers, both from practitioners and lecturers and other teachers to reduce the turmoil that often occurs through various ideas and ideas. Problems increase when they arise between those who are religious but less democratic or vice versa democratic but not religious.

Nowadays, the awareness to form an intelligent and virtuous person is increasingly felt. This is evidenced by the widespread discourse on the issue of national character. Both the character for the younger generation and the generation that is now being part of the management of this nation. Many efforts have been made by the government in an effort to realize these noble ideals, ranging

from designing a curriculum that contains character to the development of policies that are periodically updated in order to create progressivity. Likewise, educational institutions seek to participate in implementing the teaching of character values through various innovative and creative designs as outlined in the teaching strategy methods in each course. There are several studies that discuss how universities should innovate in carrying out character education practices for students including: research conducted by Chanifah (2015) revealed that there needs to be a separate design to teach character values through courses so that there is a program for teaching values. holistic and integrative values between courses. Research conducted by Asyanti, S (2012), in his research revealed that in an effort to improve character education in universities, a non-curriculum policy is needed. Research conducted by Chanifah (2015) reveals that there needs to be a separate design to teach character values through courses so that there is a holistic and integrative value teaching program between courses. Research conducted by Asyanti, S (2012), in his research revealed that in an effort to improve character education in universities, a non-curriculum policy is needed. Research conducted by Chanifah (2015) reveals that there needs to be a separate design to teach character values through courses so that there is a holistic and integrative value teaching program between courses. Research conducted by Asyanti, S (2012), in his research revealed that in an effort to improve character education in universities, non-curriculum policies are needed. To realize character formation, Schwartz (2000) states that universities or colleges, both religious-based and general-based universities, can take advantage of the power of the curriculum as a means of forming thoughts and applying character values.

Responding to these challenges, the Jakarta Al-Quran Science College tried to design the teaching of subjects that are important to create a generation that is both democratic and religious at the same time. Through the design of the integration of courses, it is hoped that the internalization of religious democratic values through classroom teaching can be realized. Then how is the internalization of religious democratic character values through the integration of thematic interpretation courses with Civik Education.

Research methods

This research is a field research through a qualitative descriptive approach. The research place is the PTIQ Jakarta Institute with integrated subject research objects and the research subjects are students and lecturers. The data were obtained through observation and interview techniques as well as an in-depth literature review as a concept reinforcement. Primary data sources come from observations and interviews in the field, while secondary data comes from books, journals, scientific articles and so on that support research studies. The data is processed and analyzed through a series of data triangulation processes and then described descriptively.

Discussion

Internalization of character values

Values are seen and believed to be valuable things related to good and bad. While the belief in these values is formed by daily life experiences (Darmiyati Zuchdi, 2011: 185-186; Sidiq et al., 2021). Azizah, N (2014) suggests that values are abstract, value positions are behind facts, give birth to action, are embedded in one's morals, emerge as the end of a psychological process, and develop in a more complex direction. From all the definitions that have been presented regarding value, it can be concluded that value is everything related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society. Character education is a process of providing guidance to students in their goal of becoming human beings who are able to activate thinking, exercise, practice and feel as a perfect human being. (Samani & Hariyanto, 2013, p.45).

The internalization of character values is basically an effort to instill character values into a person. Internalization is an action that a person performs through conscious practice. Without coercion, this definition means that internalization is carried out consciously which will form customs or habits within a person. The definition of internalization is learning during life in the world, which is carried out by a person to society or social groups. Suharman (2017,70-98). This learning itself is in the form of absorption of rules in society, values, and norms.

From this explanation, we can understand that Internalization is essentially a process of entering something (in terms of character values) into the individual. Internalization is a process where a person learns, then can apply it in daily activities. In the educational environment, both in schools and universities, the internalization of character values can be done by modifying the applied curriculum.

Muhaimin (2012.hlm.301) explains that within the scope of education, the internalization of values goes through the following stages:

- 1) Value Transformation Stage, this first stage, parents are tasked with providing information on values that are considered good and not good through verbal communication activities alone. Value transformation can occur inside and outside the classroom either intentionally or spontaneously as a form of communication between teachers and students in the learning environment.
- 2) Value Transaction Stage, at this stage there is two-way communication or reciprocal communication. Parents no longer teach children through teaching, but there is an interaction that expects a response from the child in the form of opinions, views, comments or student assessments of a certain value phenomenon. These values can come from the community environment in the form of the behavior of all school members so that a response arises to practice these values or not.
- 3) Value Transinternalization Stage, at this stage there is a reciprocal relationship of values and each other between parents and children appears in the form of characteristics that can provide each other with value stimuli.

Lickona (1991) as quoted by Susanti, R (2013) suggests that the practice of character education is related to all efforts that can be made to influence the character of students. Then further Lickona is of the view that the notion of character education is a deliberate effort to help a person so that he can understand, pay attention to, and carry out actual ethical values.

In one of his books entitled 100 Ways to Enhance Values and Morality in Schools and Youth Settings (1995), Howard Kirschenbaum describes a hundred ways to increase values and morality in schools which can be grouped into five methods, namely: 1) inculcating values and morality (inculcating values and morality); 2) modeling values and morality (modeling values and morality); 3) facilitating values and morality (facilitating values and morality); 4) skills for value development and moral literacy (skills for developing values and moral literacy); and 5) developing a values education program.

Democratic-Religious Character

Every Indonesian citizen needs to uphold democratic and religious attitudes. Democracy is related to the character of a person who puts forward the rights and obligations as a citizen in accordance with the existing legal and state foundations. While religious relates to the characteristics of a person who always makes religion a way of life, which includes all forms of speech, attitude to life and actions. Thus, the religious-democratic character is a combination of these two characteristics. That is related to the characteristics of a person as a citizen who upholds

human rights and obligations by making the point of view of the nation and his religion as a guide for his life. A democratic person always puts forward attitudes; deliberation to reach consensus,

The values of democracy in Islam have actually been exemplified by the Prophet Muhammad during his lifetime. Both in interacting with the people and with the state power system that was taking place at that time. The incident of laying the stone of Hajar Aswad using a turban where each tribe/tribe had the opportunity to hold a turban, the occurrence of the Hudaibiyah agreement and the Medina charter was a form of democratic attitudes that had once been taught by the Prophet Muhammad. The success of the Prophet in carrying out the mandate of the Arab nation is proof that a religious democratic attitude can be pursued and can become a character attitude that has its own uniqueness for Muslim citizens in Indonesia.

Course Integration

Course integration means combining one or more courses to describe lecture topics. Courses are sought for relevance to other courses. The integration of courses is an effort to provide holistic understanding to students through various points of view. The integration of courses must prioritize aspects of the relationship between one subject and other courses that are considered to be in line and relevant or related. The integration of courses aims to make the concepts taught more acceptable and have a better breadth of material, have very strong foundations, both philosophically, normatively, juridically and historically. The philosophical basis concerns philosophical arguments or conceptions that show that basically all sciences are equal and need each other in order to achieve higher human goals. Philosophical foundations can cover three domains in the philosophy of science, namely, ontological (existence and hierarchy of knowledge), epistemological (sources and instruments of knowledge acquisition), and axiology (value and application of knowledge). The normative basis in the integration of science concerns religious foundations (religious texts) for the need for efforts to re-integrate knowledge or eliminate the dichotomy between religious sciences and other sciences. The sources for this normative basis include the Qur'an and Hadith as well as the interpretation products of the scholars of the two sources of Islamic teachings related to science in Islam.

The integration of knowledge is not meant as an effort to "Islamization of knowledge" in the sense intended by scientists such as Muhammad Naquib al-Attas, Ismail Raji' al-Faruqi and their colleagues. The term has been used in contemporary Islamic philosophy which strengthened in the second half of the 20th century to refer to efforts to reconcile or reconcile Islam and modernity, in particular seeking ways to adopt the scientific method in a manner consistent with Islamic ethical norms.

The integration of courses is very good for courses that have very broad topics of conversation and have high sensitivity. The integration of courses for institutions can make it easier for educational institutions to solve problems specifically for the problems studied. This can certainly bring benefits in the form of the latest research findings that can be accounted for by the scientific element. Integration of courses can save time, energy and costs. With the integration of two courses at the same time can be combined in one learning class.

Internalization of Values through Integration of Thematic Interpretation Courses and Civic Education

Internalization Efforts The value of religious democratic character through the integration of courses at the PTIQ Institute is the result of a long discussion in the discussion of the Institute's curriculum. The institution considers that there needs to be a collaboration of courses that can lead students to a wise perspective in addressing issues about democracy. So it's felt. As an institution with a religious character with the values of the Qur'an and Hadith as its foundation, the PTIQ Institute stipulates that the Civic Education Eye is integrated with thematic interpretation.

In civic education courses, students are taught about education to be good citizens, and being able to work for the Nation in various fields of expertise. The civic education course also emphasizes the importance of respecting, tolerant, and upholding human rights, which are the spirit of democracy. Citizenship education (civic education) is a MKWU General Compulsory Course to provide provisions when they live in society so that they can determine their attitudes and behavior in accordance with the norms of community life. Students are strongly emphasized to be able to solve various problems that occur in social life through various approaches according to the fields they control.

Thematic Interpretation Course is a course that discusses concepts in Islam that occur in everyday human life in various aspects of their lives, whether political, economic, social, cultural, health, educational, scientific and so on. Thematic means that each topic that will be discussed in the course is adjusted to actual themes that require discussion and problem solving. The phenomena that occur in the community are solved by examining the concepts contained in the Al-Quran and Hadith. This is considering that the Qur'an and hadith are the source of all sources of concepts that exist for the life of Muslims. In its implementation, the internalization of values is carried out through several stages, namely, Planning, Implementation, and Evaluation

At the planning stage, several things that are planned are; 1) Planning The learning outcomes of each course in this case are Civic Education and Thematic Interpretation courses, at this stage a Good CP (Learning Achievement) is designed which includes Achievements in the domains, knowledge, attitudes and skills expected after attending these courses. 2) Collect actual topics related to civic education thematically and also with interpretation courses in order to prepare concepts and foundations that can be used as arguments strengtheners through the study of the interpretations that have been discussed scientifically 3) Planning the strategic approach to be carried out in learning. 4) formulate plans into RPS.

At the implementation stage, the process of internalizing character values through teaching integrated thematic interpretation of civis education is carried out through several activities: 1) presentation, in this activity the concepts are presented by the presenters, namely the students on duty. Papers must be prepared by examining general concepts combined with religious concepts where the basis of the concept is the Qur'an. 2) Discussion, in this activity students exchange ideas about the subject that has been presented by providing views, comments or throwing criticism and suggestions on the basis of scientific knowledge. 3). Straighten existing views by adopting verse arguments and interpretations from experts so that views are found that are considered more suitable to be accepted.

The next stage is the evaluation stage. At this stage, students carry out a series of activities: 1) self-reflection, namely the activity of assessing the extent to which they have absorbed and practiced the values of democratic-religious character in their daily lives. 2) reconstructing a distorted perspective by examining the verses of the Qur'an and Hadith to strengthen the formation of self-concepts about democratic attitudes which are colored by elements of religiosity. 3) Develop projects related to problem solving through research and community service schemes. 4) Collaborating with experts to seek understanding in relation to democratic attitudes that are also religious.

Conclusion

The internalization of religious democratic character at the PTIQ Jakarta Institute is implemented through integrated thematic Tafrir teaching with Civic Education subjects. These two courses have relevance in discussing topics related to solving democratic problems in this country combined with the Islamic perspective through the study of general concepts and concepts based on the Qur'an and Hadith. Internalization of religious democratic values can be pursued through these

two subjects. The implementation is carried out with the planning stage which includes planning the learning achievement goals of each subject, determining the theme or topic to be discussed in learning, compiling lesson plans. At the implementation stage through teaching courses include: Presentation, discussion, examines the relevance of the concepts developed in each course, compromising scientific debates through a thematic interpretation approach. At the planning stage, it includes planning the music vision and objectives through CPL, planning teaching materials, and planning a strategic teaching approach, formulating it into the RPS (Semester Teaching Plan). The implementation stage includes: presentation of papers, discussion of core problems, straightening views through concepts based on scientific thinking accompanied by supporting arguments, and the next stage of evaluation consisting of, self-reflection, reconstructing distorted perspectives, Arranging projects related to problem solving, Collaborating with experts compromise scientific debates through thematic interpretation approaches. At the planning stage, it includes planning the music vision and objectives through CPL, planning teaching materials, and planning a strategic teaching approach, formulating it into the RPS (Semester Teaching Plan). The implementation stage includes: presentation of papers, discussion of core problems, straightening views through concepts based on scientific thinking accompanied by supporting arguments, and the next stage of evaluation consisting of, self-reflection, reconstructing distorted perspectives, Arranging projects related to problem solving, Collaborating with experts compromise scientific debates through thematic interpretation approaches. At the planning stage, it includes planning the music vision and objectives through CPL, planning teaching materials, and planning a strategic teaching approach, formulating it into the RPS (Semester Teaching Plan). The implementation stage includes: paper presentations, discussion of core problems, straightening views through concepts based on scientific thinking accompanied by supporting arguments, and the next stage of evaluation consisting of self-reflection, reconstructing distorted perspectives, Arranging projects related to problem solving, Collaborating with experts formulation into RPS (Semester Teaching Plan). The implementation stage includes: presentation of papers, discussion of core problems, straightening views through concepts based on scientific thinking accompanied by supporting arguments, and the next stage of evaluation consisting of, self-reflection, reconstructing distorted perspectives, Arranging projects related to problem solving, Collaborating with experts formulation into RPS (Semester Teaching Plan). The implementation stage includes: presentation of papers, discussion of core problems, straightening views through concepts based on scientific thinking accompanied by supporting arguments, and the next stage of evaluation consisting of, self-reflection, reconstructing distorted perspectives, Arranging projects related to problem solving, Collaborating with experts

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