

INTEGRATION OF RELIGIOUS VALUES IN SOCIAL STUDIES LEARNING AT SMP NEGERI 3 TANJUNG PURA

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Abstract: The integration of religious values must be prepared starting from the planning stage. Integration of religious values is a solution that can revive the leading sector in the development of student character. Religious values are needed in education. Religious values in social studies learning at SMP Negeri 3 Tanjung Pura are realized as a whole by paying attention to the existence of social studies learning as a general science and paying attention to the religious values of students to shape the character of students. This writing aims to find out the religious values that are integrated with general subjects, especially social studies in Junior High School (SMP) Negeri 3 Tanjung Pura. This research uses qualitative research. This research uses observation, documentation and interview techniques. The material in social studies at the junior high school level can be integrated with religious values, for example the material about the creation of the earth and the sky, educators invite students to be more grateful because in this case they can see and enjoy the creation of Allah SWT. In addition, the values that can be taken in the material of the creation of the universe is the value of gratitude. There are many other materials in social studies lessons at the junior high school level that can be integrated with religious values.

Keywords: Integration, Religious Values, Social Studies Learning

Introduction

The educational process, which cannot be separated from the involvement and influence of Islamic religious values, provides space for the integration of Islamic religious values in the learning process, which is currently very minimal in its application process with the integration of Islamic religious values. Islamic religious values in the view of society are very important in improving the quality of life, especially children of junior high school age. If you pay attention to children's education, it is related to the value system in human life, so that the output of education is the application of life values to the sustainability of life in a better community environment.

Understanding the value of Islam in essence is to understand the principles, teachings about attitudes and human behavior in their social environment. The sustainability of community life in its environment cannot be separated from all the problems and problems that occur in the community environment. With an understanding of Islamic religious values, it is hoped that the community can maintain its quality of life by maintaining social, cultural and religious values.

Islamic religious teachings practically teach their followers not to fall into a negative social environment in the social environment, this means that if humans fall into a negative environment, humans will be happy to do things that deviate from the rules or norms in society, or religion, so in this case humans will be further away from their Tuhan. With the habituation and integration of Islamic religious values, it will familiarize the community in carrying out positive things, so in this case the condition of the social environment will be more harmonious and humans will be closer to their God. (Ma'rufah, 2020). Islam views the learning process as an effort to instill the

values of the teachings of Islam itself, in this case the value in question is the value of akhlaq which is the value derived from the Al-Quran and Hadith. The Prophet Muhammad SAW said: "The believer whose faith is most perfect is the one with the best morals"

Human perfection lies not only in its form. But also the potential possessed, namely the learning process that is not owned by other creatures. With ample opportunities to learn all kinds of knowledge, humans are unique creatures. With all the senses and extraordinary reasoning power. Able to remember a variety of very complex knowledge. making humans the highest in life to organize life.

Learning is part of what God has commanded. The process begins from birth until death. In Islam, to get the glory of learning, ethics must be involved when the process of interaction between learning and teaching takes place. In the context of learning and teaching in an Islamic perspective, the ethics referred to here are morals, sourced from the Quran and Sunnah. This is an interesting thing to study. Because the ethics of learning in Islam follow religious signs. What things should be encouraged or prohibited in learning conditions? How to behave towards the teacher and the material being studied? This is a part that cannot be separated from the ethics of learning. Moreover, the purpose of learning and gaining knowledge contains theological reasons, namely glorifying Allah (Zailani, 2019) .

Value education can be understood as a very important effort in the teachings of Islam in realizing human quality, especially Muslims. The challenge of value education in Indonesia today is how to instill the values of Islamic teachings, considering that the learning and education process carried out in the National Education System is very minimal with the integration of Islamic values. Because the purpose of value education is to form human beings as beings who have a harmonious and balanced personality between personality in the community environment as well as their stance towards God (Annisa et al., 2020).

The current state of the junior high school education environment has many internal and external conflicts that can affect the learning process in the school environment. The akhlaq crisis that occurs today is due to the lack of planting and exemplary to students, especially in Junior High School. Problems in the daily lives of students cannot be separated from the teachings of Islam, because in this case religious teachings cannot be separated from human life in their social environment.

The understanding and demands of the community on the quality of junior high school age children in life in the future social environment, requires educators to introduce and provide examples of religious religious values, especially Islam, through education in the school environment educators can integrate religious values.

Teachers as part of the framework of the education system are required to always develop teaching skills in accordance with the times and the local environment, where the education process is carried out. According to experts, "the teacher is a component of education that plays a central role in the teaching and learning process" There are even those who state that "who can improve the educational situation ultimately returns to the teacher who works daily in the field", teachers must have competence in planning, implementing, assessing, and following up on the learning carried out (Harfiani et al., 2021).

Learning is also a process of effort made by a person to obtain a new change in behavior as a whole as a result of his own experience in interaction with his environment. So activities or activities in learning are needed to create this experience. This experience will be the basis for students in social life.

According to Sanjaya (1998) social studies lessons are considered not to stimulate or not train students' ability to think, or there is an assumption that views social studies as "second class" lessons that are easier to learn compared to other subjects. Pelly (1990) in Sanjaya. (1998) found a tendency among students who consider that social studies is a field of study that is boring and

less challenging interest in learning, so boring. Whereas social studies is a subject that is very important and complex because it studies the social phenomena that occur in society. Social studies becomes an important subject because it will be a provision for students in real life society. Social studies is a combination of several fields of science, namely Geography, Economics, History, and Sociology. The four fields of science are taught in an integrated manner in the curriculum Satan Level of Education at SMP / MTs.

The right to education for every citizen has been recognized in Indonesia since the beginning of independence. The equal right to education has also been mandated in the preamble of the 1945 Constitution which states that one of the objectives of Indonesian independence is to educate the nation. Article 31 paragraph 1 of the 1945 Constitution states that all citizens have the right to education. To realize the mandate of the preamble and article 31 paragraph of the 1945 Constitution, the Government seeks to organize a national education system that aims to increase faith and devotion to the Almighty and noble morals (Halimah, 2018).

Law of the Republic of Indonesia No. 20/2003 on the National Education System (Sisdiknas) article 3 clearly states that, "National education functions to develop the abilities and shape the character and civilization of a dignified nation, and aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." (Article 3 paragraph 5). In another section, it is also explained that education is organized as a process of civilization and empowerment of learners that lasts throughout life (article 3 paragraph 5). The word noble character in the national education goals indicates that one of the goals of education in Indonesia is to instill and develop religious values and morals in students. Moral aspects are important in education.

In the context of Islamic education according to Hujair AH, education needs to build and develop quality human resources and be based on divine values, humanity (insaniyah), society, environment and culture. From this framework, Islamic education must develop education that is integralistic, humanistic, pragmatic, and rooted in culture, which can be explained as follows:

The concept of integralistic education, as a whole, is oriented towards divine values, human values and nature in general as an integralistic for the realization of life rahmatan lil alamin. In the concept of humanistic education, education that is oriented and views humans as humans (humanization), by respecting human rights, the right to voice opinions, develop the potential of thinking, willing, and acting according to the noble values of humanity. The concept of pragmatic education, seeing humans as functional beings need to continue, maintain, develop their lives both physically and spiritually and realize humans who are aware of the needs of their lives by having sensitivity to humanitarian problems. The concept of education rooted in culture, can realize humans who understand their existence by having a superior personality, self-esteem, believe in their own abilities, build a culture based on their own culture based on divine values. On that basis, the competencies developed in the process of Islamic education must be based on the competence of divine values, knowledge, skills, abilities, socio-cultural and operational can be integrated with the community, the environment, and always accept and participate in making changes.

In order to integrate children to understand spiritual conceptions, values and principles as a whole, it is important to instill in them from an early age, in accordance with the concept of spiritual intelligence. Teaching spiritual principles is believed to help children develop into people who are perceptive, honest, humble and, of course, highly socially sensitive. Naturally, for example, spiritually intelligent students will not follow the current trends, which are characterized by a loss of social values and an indifferent attitude towards others. A person with spiritual intelligence can also understand the importance of the mind and soul's connection with the outside world; in other words, they have consciousness as the driving force in their lives (Harahap & Zailani, 2024).

Considering the harsh realities we face, the integration of religious values in the subjects of junior high school level students as a means to rebuild the value of religious values that are religious, noble, and personality and have broad scientific insight, especially in the field of social studies. In addition to instilling character and religious values and morals into social studies learning, it is also necessary to consider maintaining the existence of religious values in the lesson. Although this will have an impact on the disagreement between principals with social studies teachers who teach at different levels, but this is a necessity that needs to be realized in schools, especially at the junior high level in order to prepare students who are intelligent and religious character.

Therefore, there is a need for a formulation of social science learning that integrates religious values in every topic of social science discussion at school. So based on the problems contained above and also based on the existence of more emphasis on value education, this research is important to do to examine the extent to which junior high schools formulate material into the learning implementation process that is integrated with religious values.

Method

The research conducted is a type of qualitative research. Qualitative research is conducted by describing an actual situation and can reveal qualitative information thoroughly and the process is description-analysis (Anggito & Setiawan, 2018). This research is descriptive analytic. The research used observation, documentation and interview techniques. The research subjects in this study were junior high school principals. The resulting data is processed in such a way, then the data is presented and then the data is concluded and verified (Rijali, 2018). Data analysis in this study uses the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing.

Result and Discussion

Based on data from interviews, observations, and documentation, data were obtained which included the cultivation of religious values to students of SMP Negeri 3 Tanjung Pura. Aqidah values, Worship values, Moral values

1. Aqidah value in social studies lessons at SMP Negeri 3 Tanjung Pura

Value is something abstract, which means the nature and characteristics of actions, norms and beliefs (Imelda, 2017). Value is used as a standard of one's behavior to be used as a benchmark in accordance with the values that each individual has believed in. Aqidah is a matter that must be believed to be true by the heart, reassuring the soul and being a belief that is not mixed with doubt.' The characteristics of Islamic Aqeedah are very pure, both in process and content. Aqidah in Islam must then affect all activities carried out by humans so that all these activities are worth worship (Alim, 2011).

The application of the value of aqidah in the learning process of social studies at SMP Negeri 3 Tanjung Pura is more emphasized on the topic of material that can be associated with monotheism. For example, when the subject matter about the universe is more associated with the value of aqidah and then reinforced by opening the verse relating to the universe in the Qur'an and if there are children who mock each other in the learning process, then the social studies teacher immediately reprimanded him and told the children to open the Qur'an and then look for verses that prohibit mocking each other.

2. Shari'ah values in social studies lessons at SMP Negeri 3 Tanjung Pura

The importance of the value of shari'ah in human life, even Allah mentions in surah Al-Jatsiyah

verse 18 which means: “Then We made you on a Shari'ah (regulation) of the affairs (of the religion), so follow the Shari'ah and do not follow the lusts of those who do not know”.

From this verse, it can be taken that as creatures who need life guidance in the form of the Qur'an, it is appropriate for humans to use sharia as a step to live their lives, because it can be known that the purpose or benefit of sharia is to realize the benefits of human life, both for life in this world and in the hereafter.

Shari'ah is a way of life determined by Allah SWI as a guide in running life in the world to get to the afterlife. Its function is to guide humans based on the sources of Islamic law, namely the Quran and Sunnah. In general, the function of shari'ah is as a guide to life that has been taught by the Prophet Muhammad SAW so that human life is more directed towards the afterlife.

In this case the application of shari'ah values in the social studies learning process at SMP Negeri 3 Tanjung Pura is more emphasized on the aspect of worship, where teachers more often remind the benefits of worship for life and the adverse effects for people who leave worship, this goal is to always motivate students to be active in worship and sincere only to Allah.

3. Moral values in social studies lessons at SMP Negeri 3 Tanjung Pura

Akhlak etymologically comes from the word khuluq and its jama'nya akhlaq which means character, ethics, morals. Likewise, the word khuluq has a correspondence with Khilq, except that khulug is a human character from within (spiritually) while khilq is a human character from outside (Hamid, 2022) .

According to Ahmad Amin, what is called morals is the habitual will. That is, if you familiarize something, then that habit is called morals. In his explanation, the will is the determination of some desires after hesitation, while the habit is an action that is repeated so that it is easy to do. If the will is done repeatedly so that it becomes a habit, then that is what then proceeds to become morals (R. A. M. Ansori, 2017) .

From various opinions, it is formulated that Islamic values have the same emphasis on what moral education is. Moral education is a means of Islamic religious education in which there is guidance from educators to students so that they are able to understand, appreciate, and believe in the truth of Islamic teachings, then practice them in everyday life. But more importantly they can get used to doing actions from a sincere and spontaneous conscience without having to deviate from the Al-Qur'an and Hadits.

In social studies learning, the most prioritized is manners (morals) to teachers and others, because for today morals are a challenge. For example, in learning, when the child wants to go to the toilet then he must ask permission and say greetings first, when the child gives input his

argument must first ask permission and say greetings and permission, respect everyone in the class when doing presentations, and maintain a good attitude and speech. This is done to familiarize students to get used to doing good deeds, so that it has an impact on the daily lives of students.

In accordance with Ahmad Amin's opinion in (A. Ansori et al., 2016), what is called morals is the will that is habituated. That is, if you make a habit of something, then that habit is called morals. In his explanation, the will is the determination of some desires after hesitation, while the habit is an action that is repeated so that it is easy to do. If the will is done repeatedly until it becomes a habit, then that is what then processes into morals.

In connection with this, based on an interview with the principal at SMP Negeri 3 Tanjung Pura, the purpose of instilling religious values in learning is to strengthen the faith and piety of students so that in everyday life students will be accustomed to the values that have been taught. The essence of Islamic education itself is the Qur'an and hadith, from the integration of religion, the concept of religious integration through social studies learning with the teachings of aqidah, Sharia, morals.

Conclusion

Whether we realize it or not, with time and the times, the challenges faced by parents and teachers will become more complex. From digital advancement, juvenile delinquency, drugs, to radicalism and terrorism. However, as Muslims, we still have guidelines and shields in life so that we can stick to our religious values.

In educational institutions where students spend a long time, between 6 to 12 hours, shows the urgency of the role of a teacher in instilling religious values in educational institutions. So many models and methods ranging from exemplary, habituation, advice, to giving punishment, are none other than to provide and instill comprehensive religious values so that they can be used as a proof for students in navigating the life to come. Finally, the educational objectives of social studies lessons that are embraced in the cultivation of religious values in students are expected to provide understanding, appreciation, and practice in their daily lives.

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