

THE PERCEPTION OF SCHOOL AUTHORITIES AND TEACHERS IN INCULCATING ISLAMIC VALUES IN THE NATIONAL EDUCATIONAL SYSTEM

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Abstrak

Tujuan dari penelitian ini adalah untuk mengidentifikasi persepsi penanaman Nilai-nilai Islam dalam Sistem Pendidikan Nasional (Sistem Pendidikan Nasional Bernafaskan Islam) di kalangan otoritas sekolah dan guru di Sekolah Menengah Swasta di Lampung Indonesia. Penelitian kualitatif diadaptasi sebagai metode dalam penelitian ini. Pendekatan fenomenologi telah dipilih dalam upaya mencapai tujuan penelitian. Formulir wawancara semi terstruktur, formulir observasi, dan analisis dokumen digunakan sebagai alat pengumpulan data. Wawancara semi terstruktur diperoleh dengan mewawancarai tiga otoritas sekolah dan tiga guru. Data wawancara ditranskrip. Selanjutnya, data dianalisis secara manual untuk menghasilkan tema. Tema-tema tersebut telah diperiksa oleh dua orang penilai yang ahli di bidangnya. Temuan penelitian ini mengungkapkan bahwa penanaman nilai-nilai Islam dalam Sistem Pendidikan Nasional telah dilakukan selama tiga puluh tahun melalui pembiasaan shalat berjamaah, membaca Al-Qur'an dan Asmaul Husna sebelum belajar, budaya salam, dan program Tahfidzul Qur'an. Mencermati hasil penelitian tersebut, pihak sekolah dan guru hendaknya mengevaluasi secara berkala terkait penanaman nilai-nilai Islam karena perkembangan globalisasi yang dirasakan kuat dan terbuka saat ini.

Kata Kunci; Persepsi, Penanaman nilai-nilai Islam, Sistem Pendidikan Nasional

Abstract

The purpose of this research was to identify the perception of the inculcation of Islamic Values in the National Educational System among the school authorities and the teachers at a Private Secondary School in Lampung Indonesia. Qualitative research was adapted as the method in this study. The phenomenology approach has been chosen in the quest of arriving at the objectives of the study. A semi-structured interview form, observation form, and document analysis were used as data collection tools. Semi-structured interview acquired by interviewing three school authorities and three teachers. The data of the interviews were transcribed. Subsequently, the data was analyzed manually to generate the themes. The themes have been checked by two raters who are experts in the field. The finding of this study revealed that the inculcation of Islamic values in the National Educational System has been conducted for thirty years through the habituation of prayer in congregation, reciting Qur'an and Asmaul Husna before learning, the culture of greetings, and the program of Tahfidzul Qur'an. Considering the research findings, the school authorities and teachers should evaluate regularly pertaining to the inculcation of Islamic values because of the development of globalization that felt strong and open currently.

Keywords; Perception, Inculcating Islamic values, National Educational System

INTRODUCTION

The topic of the proposed study is exploring the perceptions and experiences of school authorities and teachers in inculcating Islamic values in the National Educational System. The school authorities and the teachers from a Private Secondary School in Lampung Indonesia have been chosen for this study to explore their perceptions and experiences in inculcating Islamic values in the National Educational System because the school authorities and the

teachers are stakeholders in inculcating Islamic values in the National Educational System.

National Education faces big challenges in preparing the nation's competitiveness in the era of increasingly fierce world competition (Ficardo, 2015). Neolaka & Neolaka, (2017) stated entering the 21st century the world of education in Indonesia became a scene. The excitement was not caused by the great quality of national education but it was due to the awareness of the dangers of underdeveloped education in Indonesia. This feeling is caused by several basic things. One of them is a wave of globalization that felt strong and open.

Because of the wave of globalization, adolescents around the world are experiencing a moral crisis. This moral crisis is not only occurring to the adolescents in western or non-Muslim countries, but also it is happening to the adolescents in Muslim countries, one of them is Indonesia that has the largest Muslim population in the world. The adolescence is a period of transition from childhood to adulthood. The adolescence is divided into two, namely early adolescence (ages 13-17 years old) and late adolescence (ages 17-20 years old) (Octavia, 2020).

The decadence of morals is increasing that is caused by the role of education ineffective in a broad sense (school, family environment, and social environment) (Prasetya, Rofi, & Setiawan, 2018). Therefore, the inculcation of the values of Islamic teachings must start from a young child. Then, in the process, it should involve the participation of all parties starting from the family environment, school, and the surrounding community because the inculcation of values for children is a responsibility of all parties (Nurfalah, 2018).

The inculcation of Islamic values in the National Educational System is expected to produce a generation who has Intelligent Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). One of the institutions which has the responsibility in producing generation of people who have intellectual intelligence, spiritual intelligence and emotional intelligence is the school. In carrying out the mandate given by the government, the school cooperates with various parties, including the representatives of Parents or guardians of the students and the community. Therefore, school acts as an institution that executes the educational process directly. Meanwhile, the Parents and community as users and connoisseurs of educational results that need to be empowered (Amrullah, 2015). In addition, Rahman & Dahlan, (2019) stated that educational institutions are the means to shape personality so that children can develop good behaviors and can avoid the negative effects of the development of globalization.

Based on the Ministry of Education, (2003), in the Law Number 20 pertaining to the National Educational System, in the third part article 18 stated about secondary education. In paragraph 1 stated that “Secondary education is a continuation of basic education”. Furthermore, paragraph 2 stated that "Secondary education consists of general secondary education and vocational secondary education”. Secondary education in the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Vocational Aliyah Madrasah (MAK), or other forms of equivalent are mentioned in paragraph 3. Elementary Schools (SD), Junior High Schools (SMP), Senior High School/Secondary School (SMA) and Vocational High School (SMK) are managed by the Ministry of Education and Culture, while Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Vocational Aliyah Madrasah (MAK) are administered by the Ministry of Religion.

A Private Secondary School in Lampung Indonesia has inculcated Islamic values in the National Educational System for thirty years. However, Islamic values are not implemented yet in every subject. This is because a Private Secondary School is a general school that uses a national curriculum one hundred percent so the inculcation of Islamic Values in the National Educational System at a Private Secondary School in Lampung Indonesia is not achieved fully yet. Therefore, the inculcation of Islamic values in the National Educational System needs to be improved. The objectives of the inculcation of Islamic values in the National Educational System are to equip students to have intellectual intelligence, spiritual intelligence, and emotional intelligence.

The development of information and technology today is known as the digital era. The digital era with all its conveniences has various impacts on children and adolescents. This impact directly or indirectly affects children's daily behavior. The impact that occurs can be in the form of positive or negative values. The positive impacts of the digital era include easy access to information quickly find practical solutions. While the negative impact is the tendency of children and adolescents to get used to insulting other people, being jealous, causing depression, and being carried away by negative comments, and getting used to speaking in impolite language (Maulidiyah, 2018; Kurniasari & Kurniawan, 2019). By seeing the phenomenon that occurred, the adolescents of Muslim should be able to fortify themselves with faith and devotion to Allah SWT so that the goal of national education as intended by the

Ministry of Education, (2003) namely to become human beings who believe and fear God Almighty can be achieved.

The Education Institution have responsibility to fortify the student with faith and devotion to Allah SWT. Ramayulis, (2015) stated a system is needed to organize education. System is a number of elements (objects) people, activities, recordings, information and others that are interrelated with processes and structures on a regular basis, and it is a unitary organization that functions to realize the observed results (can be known form) while the goal is achieved. Thus, the educational system is a set of ideas or principles of education that are interrelated and incorporated into a whole. The educational system of a country is based on the country's philosophy of life. The country's philosophy of life describes the aspirations of the people and the government that make the education system special and unique.

The problem selected for this investigation is describing school authorities' and teachers' perceptions and experiences in inculcating Islamic values in the National Educational System. The inculcation of Islamic values in Private Secondary School is not stated outwardly in the curriculum. It is not written. However, the content of Islamic Education is conveyed. Based on previous research in this school on biological sciences, the material presented still focuses on the delivery of biological sciences without being accompanied by literature related to the verses of the Qur'an (Titin, 2017).

According to Nanay, (2016) the philosophy of perception is about experiences. While, Obrien Daniel stated as cited by Derman, (2021), epistemologically, a central problem in the theory of knowledge is perception. How we see, hear, touch, smell, and taste the world around us. For the purpose of this study, perceptions included how experiences of school authorities and teachers in inculcating Islamic values in the National Educational System at a Private Secondary School in Lampung Indonesia.

Value is something that is important and beneficial for humans as guidance in having good behavior and attitude. While, the values in Islamic education are the characteristics inherent in Islamic education that are used as the basis for humans to reach the objective of life, namely to serve Allah SWT. The inculcation of values especially Islamic values should be inculcated in children since they are still young because that is the right time in inculcating good habits for them (Asiah, 2018).

When viewed in terms of the main components of the Islamic religion as well as the highest value of the teachings of Islam, the scholars divided the value into three parts,

namely: The Value of Faith (*Aqidah*), The Value of Worship (*'Ibadah*) and The Value of Morals (*Akhlaq*). This classification is based on the explanation of the Prophet Muhammad to the Angel Gabriel about the meaning of Faith, Islam, and *Ihsan* whose essence is the same as the *Aqidah*, *'Ibadah* (*Syariah*), and *Akhlaq* (Basyari & Hidayatullah, 2017; Adu, Rijal, & Rahawarin, 2021).

Subsequently, there are three main values in Islam, namely *Adab*, *Akhlaq*, and *Qudwah*. *Akhlaq* refers to the morality. While, *Adab* refers to the attitudes that are associated with good behavior, and *Qudwah* refers to the quality of the characters displayed by a good Muslim who follows the example of the Prophet Muhammad SAW (Hermawansyah, 2015). Therefore, Muslim teachers as well as educators have a very important duty and responsibility in training of *Adab* to their students (Elhoshi, et al., 2017). However, the training of *Adab* is not only the duty and responsibility of the teachers in the school but also the parents have a great responsibility in instilling the *Adab*, since the family is one of the first and foremost center of education. In addition, Islamic values consist of three categories, namely, *Akhlaq* (the values of moral), *Adab*, and virtue. The values of moral are included relationships of self, family, society, the world of animal, the world of physical and the creator that refers to duties and responsibilities based on *Syariah* and Islamic teachings. Subsequently, *Adab* included good breeding and good manners. Then, virtue is the quality and character that have by a good Muslim, following the model of *Rasulullah* SAW. The virtue included responsibility, honesty, modesty, etc. (Khalid, 2017).

Meanwhile, based on the Ministry of Education, (2003), National Educational System is an overall component of education that is interrelated in an integrated manner to achieve national education goals. Exploring the experiences of school authorities and teachers in inculcating Islamic values in the National Education System is the focus of this research.

The theoretical framework of the study that is providing the outlines of the theories related to Islamic values. This study is guided by the habitus theory proposed by one of the leaders of cultural sociology, Bourdieu Pierre Felix. Habitus is a historical product that is formed after humans are born and interacts with society in a certain space and time. Habitus is not innate or natural but it is the result of learning through parenting and socializing in society. The learning process is very subtle, unconscious, and appears as a natural thing (Siregar, 2016). The theory also informs that habitus is a habit that is inherent and repeated by humans in their daily lives. The habituation process in inculcating Islamic values for students

is expected that the students always remember Allah and His Messenger, love Allah and His Messenger, and be obedient in carrying out the commands of Allah and the Prophet Muhammad SAW.

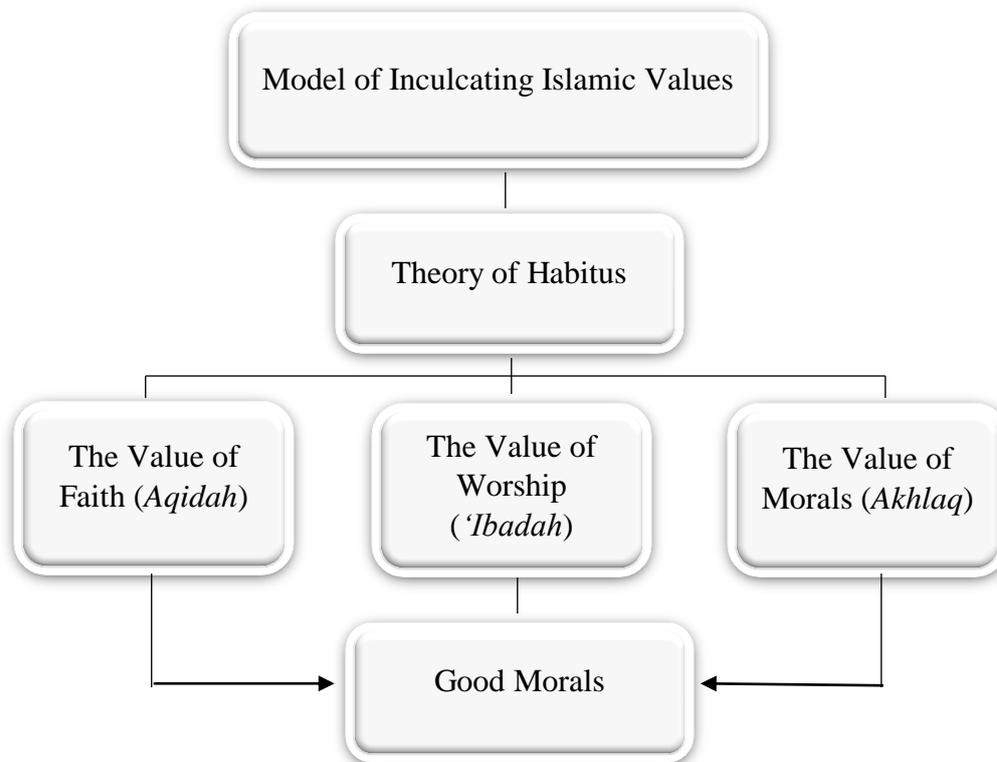


Figure 1 Model of Inculcating Islamic Values (Source: Bourdieu Pierre Felix as cited by Ikhwana, 2020)

METHODOLOGY

Qualitative research was adapted as the method in this study. Accordance to Sandeloswki as cited by (Ahmad, 2017), the nature of qualitative research is rather “thick” in describing the deeper understanding of a phenomenon through the term *findings*, as opposed to *results*, the former is associated with qualitative as represented by themes or categories. The phenomenology approach has been chosen in the quest of arriving at the objectives of the study.

Data Collection Methods

The methods for data collection are important since the methodology determines how the information is collected and used in the study. In this study, data collection methods are interviews, observation, and document analysis. The authors conduct semi-structured interviews with six selected informants. Based on Warren as cited by Brinkmann, (2018), semi structured interviews can make better use of the knowledge-producing potentials of dialogues by allowing much more leeway for following up on whatever angles are deemed important by the interviewee, and the interviewer has a greater chance of becoming visible as a knowledge-producing participant in the process itself, rather than hiding behind a preset interview guide. The informants of this study are derived from the school authorities and the teachers at Private Secondary School. The informants are two school authorities and four teachers only. Meanwhile, the criteria of selection for the informants are the school authorities who have experience in inculcating Islamic values in National Educational System and the teachers who have been teaching at Private Secondary School for more than fifteen years. The school authorities are the supervisor of the foundation and head in the field of general education and Islamic religious education, whereas the teachers consist of teachers who are teaching mathematics, Indonesian language, biology, and one teacher of guidance and counseling.

The process of the interview spent the time around 15-30 minutes for every informant. It was conducted face to face between interviewer and interviewee. Then, the authors observed the activity of students related to the inculcation of Islamic values inside and outside of the class. The students recited a few verses of Qur'an around fifteen minutes before the process of learning started. All students must follow this activity. Furthermore, the authors observed the students related to the culture of greetings outside of the class. Based on observation, some students said greetings to their teachers, whereas some students said no greetings to their teachers. It showed that the inculcation of Islamic values at a Private Secondary School was not fully achieved yet.

Besides collecting data by interview and observation, the authors analyzed the documents. The documents consist are the lesson plan, the book consists of the background of the establishment of a Private Secondary School, and the activities pertaining to the inculcation of Islamic values at a Private Secondary School. Private Secondary School is a

formal education level that is a continuation of basic education, which is managed by a foundation with a legal entity (Rights, 2004).

In order to assist plans of data collection related to the content of data and the procedures to be followed, the authors conducted a pilot study. It will be useful for the experience of researchers and the competence of professional researchers who are novices and experts (Ismail, Kinchin, & Edwards, 2018). A pilot study is the first step of the whole research protocol. After the pilot study was conducted, the researchers made a few modifications to the interview questions.

Data Analysis

The data of the interviews were transcribed. Subsequently, the data was analyzed manually to generate the themes. The themes have been checked by two raters who are experts in the field in order to search for common themes which are appeared in the interview. Based on (Moser & Korstjens, 2018) in phenomenology, the purpose of the analysis is to describe and interpret the meaning of an experience by identifying essential subordinate and major themes.

RESULTS AND DISCUSSION

The research question (RQ) explored the perception of school authorities and teachers of the inculcation of Islamic values in the National Educational System. In order to get answers to this question, the authors carried out an interview with two school authorities and four teachers. The inculcation of Islamic values in the National Educational System was perceived by the informants from views that varied. The themes emerged from the informants as presented in Table 1.

Table 1. The Themes for the perception of the inculcation of Islamic values in the National Educational System

<i>Research Question</i>	<i>Themes</i>
1. How do the school authorities and the teachers perceive the inculcation of Islamic values in the National Educational System at a Private Secondary School in Lampung Indonesia?	a. Instilling Islamic values in learning b. Islamic contents in education c. The implementation of Islamic Principles d. Reinforcing Islamic behavior e. Habituation of being Muslim f. The inculcation of <i>Akhlaq</i>

Instilling Islamic values in Learning

Based on interview, Islamic values should implement in lessons at school, for example, the process of learning should include the verses of the Qur'an. That is appropriate with the statement of informant 6 (biology teacher) "we still implement Islamic values in our lessons at school and we can implement a little to the students about the verses of the Qur'an related to our learning."

In addition, the sixth informant also stated by inculcating Islamic values in the National Educational System, it is expected that "students are not only successful in academics but also they implement Islamic values in their life." Based on Zohar & Marshall as cited by (Ahmed, et al., 2016) stated human intelligence consists of Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). The education system applied is for the benefit of students because students are a central component in the education system. Therefore, the ultimate goal of educational institutions is to produce students who have Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ).

Islamic Contents in Education

The fifth informant revealed Private Secondary School has local content which is Islamic content, namely, a program of *tahfidzul* Qur'an. This program is what distinguishes Private Secondary School from other general schools. The following is the response from the informant; "the education system is probably almost the same in every school, for the Secondary School level. The learning itself is the same as general schools, like that, for the subjects the same, actually, because our school has local content. The local content is program of *tahfidzul* Qur'an."

Based on the Ministry of Education, (2003) in the Law of the Republic of Indonesia Number 20 concerning the National Educational System, chapter X, article 37, Elementary and Secondary Education curriculum must contain: Religious education; Civic education; Language; Mathematics; Natural sciences; Social sciences; Art and culture; physical education and sports; skills / vocational; and local content. So, as a general school, Private Secondary School followed the national curriculum. All subjects for secondary education level according to the provisions of the government. Because the Private Secondary School instills Islamic values in the National Educational System, there is Islamic content in

education. The Islamic content is the program of *Tahfidzul Qur'an*. The program of *Tahfidzul Qur'an* is local content in a Private Secondary School.

The Implementation of Islamic Principles

According to the knowledge of the third informant, the inculcation of Islamic values is the implementation of the theory and practice based on Islamic principles.

“In the field, it is using Islamic principles, both theoretically and practically. If the curriculum, generally is the national curriculum. It is just that there are additions, namely materials or particular lessons related to Islam, for example, there are PPAI (Islamic Religious Development Program), *tahfidzul Qur'an*, then, many of those activities that lead to Islam. In addition, there are a flash boarding school (*pesantren kilat*), spiritual night, and other activities that are Islamic characteristics, that is my knowledge.”

Islamic education experts generally agree that the theory and practice of Islamic education must be based on a basic conception of human beings. Without clarity about human concepts, it is the same as carrying out education by groping. Islam has placed education as a process of forming and developing human potential as a whole. To be able to develop human potential to the fullest, Islamic education offers learning that is in accordance with human needs and culture, as well as inculcating fundamental values in the formation of the personality of students (Basyari & Hidayatullah, 2017). So, Private Secondary School instills Islamic values to students through theory and practice in order to shape the personality of students and develop full human potential in accordance with Islamic teachings.

Reinforcing Islamic behavior

Indonesia consists of some religions, namely Islam, Christianity, Buddhism, Hinduism, etc. Indonesia has the biggest Muslim population in the world. Therefore, the Private Secondary School chooses the Islamic religion according to the needs of Indonesian communities to produce a generation who have Islamic behavior. The statement is based on the response of the second informant.

“We choose one religion, namely Islamic religion according to our needs to produce generation, students whose behavior is by the teachings of Islam, well, something like that, but by not forgetting, by not leaving the national curriculum.”

The theory pertaining to Islamic behavior is theory of moral Berthens. He stated in regulating the behavior a person or group, it needs the values and norms to handle it (Tambak & Sukenti, 2020). Therefore, the inculcation of Islamic values in the National Educational System is to handle the behavior of students so that according to Islamic teaching.

Habituation of being Muslim

The fourth informant points out the way to inculcate Islamic values through habituation. The habituation process in inculcating Islamic values for students is expected that the students always remember Allah and His Messenger, love Allah and His Messenger, and be obedient in carrying out the commands of Allah and the Prophet Muhammad SAW.

“We give more value at this school, like that, so it is about habits. We make all of them to show that we are Muslim, like that, so from starting they come, they say hello to the teacher. It is obligatory to say greetings, the habit of prayer times, male students go to the Mosque, and female students who do not pray, we form a class, namely the menstruation class. Furthermore, for the clothes too, we have a habit of clothes. The clothes must be long, must be covered. Additionally, habituation in the morning, we are accustomed to reciting Qur'an.”

The inculcation of Islamic values at a Private Secondary School is conducted through habituation in their *Ibadah* and *Akhlaq* as Muslim, both male and female students, for example, prayer in congregation, reciting the Qur'an, and greetings. Based on observation of the authors, the students always recited the Qur'an before the first lesson was starting.

The theory related to habituation is the habitus theory by Bourdieu Pierre Felix. This theory is known as a theory about practice (Siregar, 2016). Furthermore, Bourdieu stated habitus is the social representation of the environment that will give birth to a behavior or action based on particular situations old and new habitus cases. In addition, habitus is the structure of cognition that is formed in an individual. It started in childhood that is caused by a structured structure in the practice (Nur, 2021). By inculcating Islamic values, students will have the habit of the practice of *Ibadah* and have *Akhlaq* as a Muslim.

The inculcation of *Akhlaq*

Inculcating Islamic values in the National Educational System is expected to produce students not only having a good Intelligence Quotient (IQ) but also having good *Akhlaq*. Even currently, Indonesian communities are prioritizing *Akhlaq*. Besides, the inculcation of *Akhlaq* is a part of the inculcation of Islamic values. Therefore, the first informant emphasized prioritizing the inculcation of *Akhlaq*.

“Surely, we want people who have a good IQ, but *Akhlaq* also should not be forgotten. *Akhlaq* must be number one, like that. Nowadays, Indonesian communities have switched that *Akhlaq* is number one.”

Akhlaq (morals) are a system of values and ethics that describe the direction and goals to be achieved by religion (Basyari & Hidayatullah, 2017). Besides, based on document analysis, Private Secondary School was established in 1992 in order to realize national goals by inculcating Islamic values, through the preparation of human resources whose having *akhaulkarimah*, devotion to Allah SWT, independence and creativity of self-development of Islamic values, able to enter the era of globalization, keep maintaining national values and Islamic values, as well as having high-quality education and skills (Foundation, 2010).

CONCLUSION AND RECCOMENDATION

A Private Secondary School in Lampung Indonesia is organizing education in general under the Ministry of Education and Culture. Therefore, it is using the national curriculum one hundred percent. However, it has its own authority to inculcate Islamic values. The inculcation of Islamic values in the National Educational System has been started since the beginning of the school was founded. Based on the findings of this study, the authors concluded that the perception of the school authorities and the teachers in inculcating Islamic values in the National Educational System are instilling Islamic values in learning, the addition of Islamic contents in education, the implementation of Islamic Principles, reinforcing Islamic behavior, habituation of being Muslim, and the inculcation of *Akhlaq*. By inculcating Islamic values in the National Educational System, it is expected to produce a generation that does not only have an intelligence quotient but also a spiritual quotient. In order to produce students, have a spiritual quotient, Private Secondary School inculcates Islamic values. Even though Private Secondary School has been inculcating Islamic values in the National Educational System for thirty years, the school authorities and teachers should evaluate regularly pertaining to the inculcation of Islamic values because of the development of globalization that felt strong and open currently.

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