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Religious Value Internalization to Student by Shaking Hand Refraction at Islamic Integrated Elementary School Annida Sokaraja

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Abstract: In year 2010, the government had an idea to organize character education. It was urged by moral decadence that has happened in Indonesia. The government have formulated 18 values that had to be planted in every school. One of them is religious value. Based on al-Ghāzali view, school refraction is the best way to internalize value. Because with school refraction, children will be refracted sustainably and consistently until value which is internalized is applied strongly. This research is field research. This research aims to know religious value internalization by shaking hand refraction at Islamic Integrated Elementary School Annida Sokaraja. Writer chooses the school because it really focuses on character education with its point of view *prepare next generation whom is pious, intelligent, skilled, creative and innovative*. The research result shows that shaking hand refraction activity internalizes religious value especially about social intercourse between boy and girl. Diference way of shaking hand between students class 1-3 and 4-5, that students class 1-3 may touch opposite sex but students class 4-6 may not touch opposite sex, gives knowledge that a boy and a girl may not touch each other. It is *knowing aim*. Makin. Shaking hand refraction makes students can do shaking hand which is appropriate with Islamic Ethic and it also build students' character that can limit theirselve in social intercourse with opposite sex. They are *doing and being aim*.

Keywords: *religious value internalization, school refraction, islamic integrated, elementary school annida sokaraja*

A. Introduction

In year 2010, Indonesia Government had an idea to organize character education. This character education organization is to apply function of national education mentioned in Law Number 20 Year 2003 about National Education System Article 3. It is skill development and character building. The reason which more urges is moral decadence that has happened in Indonesia.¹

Radar Banyumas Friday, August 26th 2016 reported that 80% marriage

dispensations² given by Cilacap Religious Court were because of pregnant without marriage but the others were because of parents worry about happening something which were not wanted. From year 2008 until 2015, the dispensation requests disposed increased. In year 2008, there were 8 requests, 2009 14 requests, 2010 18 requests, 2011 28 requests, 2012 21 requests, 2013 94 requests, 2014 193 requests, 2015 176 requests. In year 2016, until July, there were 26 requests.³

¹ Rosniati Hakim, "Pembentukan Karakter Peserta Didik melalui Pendidikan Berbasis Qur'ani" in *Jurnal Pendidikan Karakter*, Year IV, Number 2, June 2014., page 123. Marzuki, "Revitalisasi Pendidikan Agama di Sekolah dalam Pembangunan Karakter Bangsa di Masa Depan", in *Jurnal Pendidikan Karakter*, Year III, Number

1, February 2013, page. 66.

² Marriage dispensations are given for people that have not fulfilled prerequisite of marriage age. Prerequisite of marriage age for women is 16 years old but for men is 19 years old.

³

<http://radarbanyumas.co.id/duh-80-dari->

Kompasiana reported that Women National Commission wrote in 13 years (1998-2000) violence cases which were reported reached 400.939. one fourth of them (93.960) was sexual violence.⁴ It means that there are 84 violences women that 20 of them is sexual violence.

Two reports mentioned indicate that religious value has been leaved. Islam Religion Education as lesson having a duty to apply religious value is just given time allocation 2 x 35 minutes (1 meeting) of one week. 70 minutes is certainly not enough. As solution, the activities of outclass which can support internalization religious value must be developed. The internalization must be applied since elementary education. Because, as explained by Wuri Wuryandani, character of elementary school children will be easier to be developed by sorts of activities.⁵ Moreover, if these activities are school refraction activities.

Islamic Integrated Elementary School Annida Sokaraja can be model of it. Elementary school which integrates between elementary school curriculum and Islamic curriculum have school refraction activities supporting internalization religious value. They are to realize point of view *prepare next generation whom is pious, intelligent, skilled, creative and innovative*. In this research, writer focuses on shaking hand refraction.

B. Internalization Religion Value by School Refraction

1. Religious Value

There are many definitions about value. Education figures have a definition value with their perspective. Mawardi Lubis explains that value is essence adhering something which is really valuable in human life⁶ while Sjarkawi have a definition value as quality of

something which make it is able to be liked, wanted, valued and become interest object.⁷

Rahmat Mulyana explains value with simple definition. In his opinion, value is normative standard influencing human to select measures or acts.⁸ From 3 definitions mentioned, writer agrees with Rahmat Mulyana because his definition is exacter to be related with moral or character while Mawardi Lubis and Sjarkawi definition relate with evaluating something.

So, Religious value is normative standard influencing human to select measures or acts based religion norms. Relating with Islam, religion norms is certainly based Koran and hadis. They are guideline and muslims manual in life.

In *Pengembangan Pendidikan Budaya dan Karakter Bangsa: Pedoman Sekolah (Developing Nation Culture and Character: School Guideline)* composed Departement of National Education, religious character is showed by attitude and behavior obedient to do his religion doctrine, tolerant to respect religious service else, and live in harmony with other religion embracer.⁹ With simple definition, religious is loyalty or obedience for religion.

Religious value is one of 18 values which must be applied in every school in Indonesia. Religious value is value summarized from graduate competence standard. It is "do religion doctrine embraced appropriate with child (in elementary school)/adolentcent (in junior high school and senior high school) growing step."¹⁰

2. Character: Something Which Can Be Strived

In education, there are two views which are in contradiction. They are Nativism and empirism. The first explained that in children growing, they were influenced by congenital

pelajar-cilacap-yang-dispensasi-nikah-karna-hamil-duluan/ viewed August 27th 2016.

⁴http://www.kompasiana.com/akumaman/di-indonesia-perkosaan-terjadi-12-kali-sehari_5529d7f1f17e610830d623bf viewed September 2nd 2016

⁵ Wuri Wuryandani, "Internalisasi Nilai Karakter Disiplin melalui Penciptaan Iklan Kelas yang Kondusif di SD Muhammadiyah Sapen Yogyakarta" dalam *Jurnal Peasndidikan Karakter*, Year IV, Number 2 Year 2014. Page 181.

⁶ Mawardi Lubis, *Evaluasi Pendidikan Nllai*

Pengembangan Moral Keagamaan Mahasiswa PTAIN. (Yogyakarta: Pustaka Pelajar, 2009), page 18.

⁷ Sjarkawi, *Pembentukan Kepribadian Anak*, (Jakarta: Bumi Aksara, 2006), page 29.

⁸ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2001), page 10.

⁹ Departement of National Education, *Pengembangan Pendidikan Budaya dan Karakter Bangsa: Pedoman Sekolah*, (Jakarta: Balitbang, 2009) page 9

¹⁰ Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 214), page 217.

from birth. Environment was not influence goodnees and badness of children. Based on it, education is not useful. The second asserted other view. Empirism asserted that environment influence goodness and badness of children. Congenital from birth was not important.¹¹

Convergence law came as arbiter. It explained that both congenital from birth and environment influence children.¹² Writer agrees with it. Because this law is appropriate with *hadis*

مَا مِنْ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Every child are born in condition fitrah (holy), the parents make them Jewish, Christian or Zoroaster

Writer interpretes *fitrah* as potential condition to become good or bad. Children which are born have potential to be good children or bad children. Some child is born with good tendency while the other is born with bad tendency. It is based on QS Al-Syam: 7-10

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا
فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ
زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

7. By the soul and the proportion and order given to it. 8. And its inspiration as to its wrong and its right. 9. Truly he succeeds that purifies it. 10. And he fails that corrupts it.

The parents mean environment. The Massager, Muhammad, mentions them just as sample. Because they are the first and important environment for children. They do influence how children will be. Athiyah al-Abrasy explained that every child can accept goodness and badness. When they are still children, they cannot distinguish goodness and badness. They are influenced by environment. If they live in Jewish environment, they will be Jewish. If they live in Christian environment, they will be Christian. If they live in Zoroaster environment, they will be Zoroaster.¹³

Al-Ghāzali explains in *ihyā' Ulūm al-Dīn* that there are two ways to get good character. The first is because of god gift, perfection of potential (*fitrah*) that humans are created and born with perfect mind and good character. They can defend his lust and fury. They are smart without study and have good character without education. They are like Isā ibn Maryam, Yahyā ibn Zakariyā and others phropets. Al- Ghāzali adds in end part that there is no significant difference between child that has good character because of potential (*fitrah*) and nature and child that has good character because of strativing.¹⁴

Second is because of strativing by hard effort and founding. It is done by urging heart to do acts that support certain character. For example, someone that wants to be philanthropist has to demand and make usual himself to give alms until it become nature and easy to do.¹⁵

Based on statements mentioned, charater is something which can be built, educated, and internalized¹⁶. Every parent and teacher have to give best education. Educators have to create environment, culture and refraction which are be able to internalize character values in order to build good young generations. Now, Indonesia has been

¹¹ Ngalim Purwanto, *Psikologi Pendidikan*, (Bandung: Remaja Rosydakarya, 1997), page 14. Marzuki "Pengintegrasian Pendidikan Karakter dalam Pembelajaran di Sekolah" in *Jurnal Pendidikan Karakter*, Year II, number 1, February 2012.

¹² *Ibid.* page 16.

¹³ Athiyah al-Abrasyi, *Dasar-dasar Pokok Pendidikan Islam*, transl. Bustami A. Gani dan Djohar Bahry (Jakarta: Bulan Bintang, 1970), page 26-27.

¹⁴ Abū Hāmid Muhammad al- Ghāzali, *Ihyā' Ulūm al-Dīn*, (Cairo: Syirkah al-Quds, 2012) page 90.

¹⁵ *Ibid.* page. 90.

¹⁶ It is important that the most important of all products of childhood education is character. Pat Dufy Hutcheon, *Building Character and Culture*, (London: Westport, 1999), page 92.

organizing character education in long time (2010-2025).¹⁷

3. Value Internalization by School Refraction Activities

Value internalization is form of character education. Value internalization is process of interaction influencing accepting and refusing value and more influencing person personality. Heri Gunawan explains that value internalization can be done by four ways. They are learning, school culture and study activity center, extracurricular and co-curricular, and home and society activities.¹⁸

School culture and study activity center are done by self-development activity. They are:¹⁹

- a. *School refraction*, it is activity done by students sustainably and consistently every time like flag ceremony every Monday, class picket, prayer together, and pray before and after learning.
- b. *Spontaneous activity*, it is activity done by students without schedule like collecting contribution when a society have disaster
- c. *Modeling*, it is giving model by teacher and official employee with their behavior and attitude like discipline, good manners, and religious.
- d. *Conditioning*, it is creating condition which supports character education like provisioning rubbish box, and wise words poster.

Based on al-Ghāzali's view mentioned and Nucci's view and Narvaez saying that moral education needs to involve outhority of norma²⁰, school refraction is the best way to internalize value. Because with school refraction, children will be refracted sustainably and consistenly until value which is internalized is applied strongly. Because done by all of school citizens, refraction will be very supporting environment

of students' character. In addition, teachers also have to remind, inform to students what use, aim, virtue from a school refraction applied.

As changer or supporter of Islamic Religious Education duty, school refraction activities may also not leave three aims of Islamic Religious Education. They are *knowing*, *doing* and *being*.²¹ Refraction activities are really needed to realize *being aims* that students have attitude and act every day with religious character but before it, teacher has to give knowledge to students about religious character urgency why to do and what the aim is. Because, in Lickona Opinion, someone act passes 3 steps. They are *moral knowing*, *moral feeling* and *moral action*.²²

C. Research Method

1. Kind of Research

This research is field research because writer collects informations with interview, observation and documentation method directly in research location. It is description research and uses cualitative paradigm.

2. Location and Time Research

This research is done at Islamic Integration Elementary School Annida Sokaraja on August 26th 2016 until September 9th 2016.

3. Research Subject

In the research, there are some research subjects which are information sources. They are:

a. Head Master

He is Muhammad Arief Wahid, S.Pd.I. with use snowball sampling, Head Master is informant key to get the others informants whom know their fields. Information about school refraction activities are also gotten from him globally.

¹⁷ Depertement of National Education, *Desain Induk Pendidikan Karakter*, (Jakarta: Mendigbud, 2009), page 47.

¹⁸ Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2014) page 195-196.

¹⁹ *Ibid.* page. 196.

²⁰ Nucci, L.P and Narvaez. D, *Handbook of Moral*

and Character Education. (New York: Routledge, 2008), page 122.

²¹ Rifki Amin, "Arah Pendidikan Islam dalam Menyikapi Modernitas" dalam *Inovatif*, Volume 1. No. 1 Year 2015.

²² Thomas Lickona, *Educating for Character*, (New York: Bantam Book, 1991) page 70.

- b. Head Master Deputy of Curriculum
She is Septi Kohwati, S.Si. From her, Information about curriculum, wroten curriculum and hidden curriculum, from aim until evaluation can be gotten.
- c. Head Master Deputy of Student
He is Sony Pamela, S.Pd. From him, Information about school refraction activities can be gotten detailly
- d. Coordinator of Islamic Religion Education Teacher
He is Yusuf Sabiq Zainudin, S.Pd.I. Islamic Religion Education Teacher is implementer of school program which relate to religiousness.
- e. Student
Some students are selected to be informant in order to know their respons about school refraction activities.

4. Research Object

Object of this research is school Shaking hand refraction that becomes media to internalize religious at Islamic Integrated Elementary School Annida Sokaraja.

5. Collecting Data Method

In collecting data, writer uses 3 methods. They are interview, observation and documentation.

- a. Interview is used to know school refraction activities which are made way to internalize religious value and to know informatons which cannot be gotten by observalion than it is known that the school refraction made to internalize religious value is shaking hand.
- b. Observation is the most important from this research. Observation is used to get original facts from fied (location research)
- c. Documentation is used to get information about point of view, mission, aim and arragement, school.

6. Data Analysis Technique

In data analysis, writer uses Miles' and Huberman's technique. The step of this technique is data reduction, data display and concluding or verification.²³

a. Data reduction

Informations gotten from interview, observation and documentation are still general. There are information needed and information not needed, important and not important. All of them have to be chosen and enclosed in order to get data which agree with aim of research.

b. Data Display

After reduced, data of this research are displayed with narrative text. It is about school shaking hand refraction used to internalize religious character value.

c. Concluting

After data display, conclude data with clear, simple, and derect language without excessively long.

D. Religious Value Internalization by Shaking Hand Refraction at Islamic Integrated Elementary School Annida Sokaraja

Shaking hand is one of various of Islamic tradition. Many *hadits* explain about excellence of shaking hand. Beside it, there are a number of values. Because of it, the tradition has always to be protected and continued.

In Islamic Integrated Elematary School Annida Sokaraja, shaking hand is one of school refraction acrivities. Islamic Integrated Elematary School Annida Sokaraja endeavors to make shaking hand as culture. It is habited at some time, they are:

1. When student come in school

Shaking hand refraction which is done when student just comes is done every school day -Monday until Suterday-. Teachers having schedule to welcome students must come earlier at 06.15.²⁴ They welcome and receive studentS with shaking hand and smiling. Students reply with greeting. When students forget to say greeting, teachers always remember them with saying *Assalamu'alaikum* with raising sound indicating command.

There are there teachers every day that must come earlier and welcome students then

²³ Sugiono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2015), page 337-345.

²⁴ First lesson is begun at 07.45

the other teachers come at 7.30 to join welcoming students. The teachers wait students coming in front of school gate. The teachers and students shake hand one by one orderly. They make a line while go ahead to shake hand with every teacher. They do not precede one another.

2. After Ceremony

After ceremony ends, students have to still take a line orderly. They have to keep silent, not move and play. Head Master Deputy of Student chooses the best ranks to shake hand first then they shake hand with all teachers than the other lines follow based on Head Master Deputy of Student choice. Shaking hand way is same that shake hand and say greeting.

3. Before Go Home

After lesson ends, leader of class leads praying. Students pray together. Before go out of class, all students must shake hand with class teacher, colleague teacher, and aid teacher.²⁵ Shaking hand technical is suspended teacher class policy. There is teacher class that chooses student whom is silentest to shake hand first. There is class teacher that chooses student whom can answer question teacher. They shake hand with saying greeting.

4. When gives reward

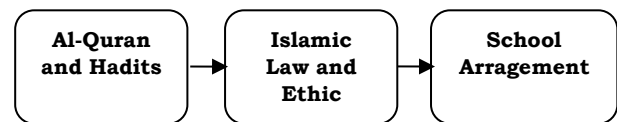
Islamic Integrated Elementay School Annida Sokaraja gives piousest students and the best achievment of students reward every mounth. Every class is choosen one for piousest and best achievement student. It is will be announced every beginning mounth. As example, January piousest and best achievement students will be given reward in February at ceremony. The students are commanded to go forward in front of ceremony participants. They are given reward, congratulated and shaked hand by headmaster (without saying greeting).

Shaking hand refraction is appling School Arragement Article 22 Point 3a that

When meets teacher, every student say greeting, shake hand, kiss teacher's hand with certainty: student

of class 1-3 shakes hand and kisses all teacher's hand, student of class of 4-6 shakes hand and kisses same sex teacher's hand.

The Arragement is adapted with Islamic ethic/law that man and woman may not touch each other. If it is made diagram, it will be like following picture.



Picture 1

Students of class 1-3 shake hand without deferencing sex -they are free to shake hand with touching and kissing teachers' hand but students of class 4-6 may not shake hand with touching and kiss teacher's hand. The shaking hand way diference between students of class 1-3 and 4-6 gives knowledge them that when a muslem has been adult, he may not touch, hold moreever intimate with apposite sex. It is *knowing* aim from this refraction. It is also supported by headmaster deputy socialization about shaking hand way which is appropriate with Islamic ethic.

The shaking hand is made usual to achieve *doing* and *being* aim of Islamic Education. *Doing* aim is student can do shake hand appropriate Islamic law. *Being* aim is student have religious character that is loyalty or obedience for religion especially about social intercourse between boy/man and girl/ woman (*mu'asyarah bayn al-rajul wa al-mar'ah*). With this refraction, students are expected can limit how to interact with apposite sex. They do not touch apposite sex hand, are not engaged much less have free sex because all they are prohabled by religion.

E. Conclution

Based on al-Ghāzali view and the result of research, value internalization by refraction can be made solution of character education. The refraction is media to achieve *knowing*,

lesson teacher. In the school, teachers is not in office but they room is classroom together with sudents. Lesson teachers help and assist homeroom teacher to control students.

²⁵ Islamic Integrated Elementary School Annida Sokaraja is inclusive school. It is school that integrates normal student and disabillity sudent. In order to are able to study together with normal student, they are accompanied by aed-teacher. Colleague teacher is certain

doing and being aim but with beginning explanation and socialization by teacher.

Religious value internalized by shaking hand refraction as culture school in Islamic Integrated Elementary School Annida Sokaraja is more focused on limit social intercourse between boy/man and girl/woman (*mu'āsyrarah bayn al-rajul wa al-mar'ah*). Diference of way between class 1-3 students and class 4-6 students that class 1-3 students may shake hand with touch and kiss teachers' hand but class 4-6 students may not do it give knowledge that there is prohibition touch, hold, engaging, much less having free sex. It is *knowing aim*. The refraction makes students are able to do shaking hand which appropriate Islamic ethic, it is *doing aim*, and make students have religious character that can limit their social intercourse with apposite sex, it is *being aim*.

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