

Design of the Model of Internalizing Islamic Values in General Subjects

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ABSTRACT: *El Hakim Hard Air College of Economics (STIE) Solok Regency, West Sumatra Province has unique features in the education program, namely; the existence of a model of internalizing Islamic values in each subject, particular in vision and mission has Islamic characteristics, namely "creating professional Muslim human resources", in the structural aspect places specific officials in the pesantren in charge of managing the field of developing Islamic values and formally there are courses containing Islamic values such as; Islamic economic morals, mu'amalat economics, financial basics in al Quran and al-hadist, etc. This research is focused on developing a model design to internalize Islamic values in learning. The results were found in the application of the design model of internalizing Islamic values in the semester learning plan (RPS), the learning process and the evaluation of learning outcomes in business ethics courses.*

Sekolah Tinggi Ilmu Ekonomi (STIE) El Hakim Sulit Air Kabupaten Solok, Provinsi Sumatera Barat memiliki keistimewaan dalam program penyelenggaraan pendidikan, yakni; adanya model internalisasi nilai-nilai Islam dalam setiap mata kuliah, istimewa dalam visi dan misi memiliki ciri khas islami, yakni “menciptakan sumber daya manusia profesional muslim”, dalam aspek struktur menempatkan pejabat khusus bidang kepesantrenan yang bertugas dalam pengelolaan bidang pengembangan nilai-nilai Islam dan secara formal terdapat mata kuliah bermuatan nilai-nilai Islam seperti; akhlak ekonomi Islam, ekonomi mu’amalat, dasar-dasar ekonomi dalam *al qur’an* dan *al hadits*, dll. Penelitian ini difokuskan tentang pengembangan desain model internalisasi nilai-nilai Islam dalam pembelajaran. Hasilnya ditemukan dalam penerapan desain model internalisasi nilai-nilai Islam dalam rencana pembelajaran semester (RPS), proses pembelajaran dan evaluasi hasil pembelajaran mata kuliah etika bisnis.

Keywords: *Internalization, Islamic Values, Learning, Business Ethics.*

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I. INTRODUCTION

El-Hakim College of Economics (STIE) obtained an operational permit from the Ministry of Education and Culture with no. 137 / D / 0/2009., With its vision of "Creating Professional Muslim Human Resources (HR)" and Mission: a. Creating quality human resources by having harmony and integration between knowledge, skills, and Islamic / religious personality. b. Providing pesantren-based education. c. Carrying out research

activities based on the development of community potential to help create a civil society. d. Develop the organization of the El-Hakim College of Economics (STIE) both institutionally and in a management system towards excellence.

The concept of organizing a pesantren-based education. This model is in line with Minister of Research, Technology and Higher Education Regulation No. 44 of 2015, concerning the National Standards of Higher Education, Chapter II Article 6 paragraph (1) that the attitude referred to constitutes right and cultured behaviour as a result of internalizing and actualizing values and norms reflected in spiritual and social life through learning, student work experience, research and/or community service related to education. The problem examined is "Development of the design model of internalization of Islamic values in the business ethics course at the El-Hakim College of Economics, with the limitation of the problem: Design of the model of internalizing Islamic values in syllabus / rps, learning and evaluation (Wahyudi & Huda, 2019).

II. LITERATURE REVIEW

Internalization

Internalization in language means appreciation of a doctrine, doctrine, or value so that it is a belief and awareness of the truth of a theory of significance embodied in an attitude or behaviour (WJS. Poerwadarminta, 2000: 439). Zakiah Daradjat (1995: 201) explains that aspects related to the mental, feelings and awareness of students can be obtained through the process of internalization namely; a process toward inner growth or student spirit.

The point is that internalization is a process that contains an element of understanding the deepening of doctrine and an attempt to belief the value of attitudes or behaviours into the soul to shape the character of learners with Islamic personality. Fuad Ikhsan (2013: 136) argues that the internalization process can be carried out through a. Association that the lecturer when dealing with students informal learning means there has been an association between lecturers and students. In that opportunity can teach students with Islamic values, so students have and live it. b. Give Suri Tauladan, that a lecturer in learning is critical to give examples with honesty, discipline, Islamic appearance, etc., c. Inviting or Practicing, that a lecturer in education has the advantages of amar and ma'ruf nahi munkar (Priyono, Muslim, & Ranam, 2019).

Essential aspects that the internalization model as an alternative in learning, need to be tested repeatedly to test the level of effectiveness in the development of values including variations in the model that can be applied by teachers (Aguang Wiranto, 2009: 130). Of course, the target finds a pattern in instilling moral values in learning.

Islamic Values

The Islamic values referred to are the essential values of teaching in Islam, namely the intrinsic value which contains the amount of purification and purification of the spirit, the development of the cost of moral perfection and the importance of increasing devotion to Allah SWT (Zakiah Darajat, 1995: 176). Lukman Hakim (2012: 69) explains that in outline aspects of Islamic values, there are three namely; Aqeedah values, worship values and moral values. Meanwhile, another view is that in identifying items of value that are grouped into five central values, namely: 1. Character values in relation to God, are religious values, actions that are in accordance with Godly values, etc. 2. Character values about oneself, include exact costs, healthy lifestyle, discipline, hard work, etc. 3. Character values about others, including conscious, obedient, etc. 4. polite, and 5. Democratic (Titik

Sunarti et al., 2009: 08). Abdul Hamid (2016: 196) points out that in this modern era, the importance of values in maintaining harmony and harmonizing development and progress. So moral education is a priority.

Business Ethics

Ethics comes from the Greek language "ethos", which means customs or habits and in terms of ethical understanding is a statement of right or wrong that determines a person's behavior classified as moral or immoral, while business ethics is the embodiment of a set of normative ethical principles into business behaviour (Tri Hendro Sigit, 2012: 13). Or is thought or reflection of morality in economics and business (K.Bertens, 2000: 5).

In business activities very closely related to the environment, the responsibility and care for the environment must be implanted in the next generation of society through an educational process that can change human behaviour in interacting with the natural environment (Dinny Mardiana, 2017: 2). Thus the intensity of ethical conduct here is a firm determination / great from business behaviour to behave by social norms / applicable moral rules that are generally accepted in connection with beneficial actions (Anik Lestari Amjarwati, 2008: 7). The most crucial aspect in giving birth to ethical business people is inseparable from the role of manager or a manager who is responsible for carrying out business activities, where ethics in business positively influences the ethical behaviour of managers (Anik Lestari et al., 2008: 12), so that a generation of business people who grow ethical.

Learning

Learning is: An attempt to gain cognitive, affective, and psychomotor mastery through a process of interaction between individuals and the environment. Or An action or experience regarding something someone learned Yooke Tjuparman, 20012: 28). In UURI No.20 of 2003, concerning the National Education System, Article 1 paragraph (20) reads: Learning is the process of interaction of students with educators and learning resources in a learning environment (Warsito, 2018). In applying the literacy learning model that is using the literacy learning method or model that is by the characteristics of students and the applicable curriculum (Lina Sugiyarti, 2018: 443).

Evaluation-evaluation means assessment-assessing (W.J.S Porwadarminata, 2007: 236). Formulation in UURI No. 20 of 2003, concerning SISDIKNAS, Article 58 paragraph (1) evaluations of student learning outcomes are conducted by educators to monitor the process, progress, and improvement of student learning outcomes on an ongoing basis.

III. METHOD

The research method used is the research and development (R&D) method, namely; research methods used to produce specific products and test the effectiveness of these products (Sugiyono, 2011). As the object of research is a case study carried out intensively, in detail and depth with a particular organization, institution or phenomenon (Suharsinu, 1993). In this study the data needed is a model of internalizing Islamic values in the syllabus / rps, learning and evaluation of learning outcomes (Julir, 2015). The results are described and analyzed, where descriptive data in the form of words written or spoken from people and observed behaviour, meaning that research results do not use calculations with numbers (quantity) but refer to terms natural (Bogdan and Tailor, 2001: 2). The taking of this research location, according to the author, is unique from other sites because of the

existence of a curriculum or general subjects integrated with Islamic values (Nursikin, 2018). Other parties involved, with data collection techniques using in-depth interviews, observation and documentation t analysis used was the Miles and Huberman qualitative data reduction model, data display and verification. Checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. The focus of this research is to examine the design model of internalizing Islamic values and the integration of general subject curriculum with Islamic subjects.

IV. FINDINGS AND DISCUSSION

Design of the Model of Internalizing Islamic Values

Lecturers or educators in carrying out tasks in learning, to get good results, must be by the lines set in the curriculum (Nurhadi, 2018). Curriculum development, is a series to realize the goals of national education (Wawan Kusnawan, 2019). Gradually national education goals are defined in terms of educational purposes as an institution, institutional goals are elaborated in the curriculum, and to realize curriculum objectives must be spelt out in learning goals and curricular goals in each subject in the curriculum. To achieve the goals in learning and curricular goals a clear and purposeful program planning is needed that is systematically arranged in the semester learning plan or syllabus as a reference for lecturers in carrying out the learning program (Istiqomah, 2018). The lecturers at an institution, including lecturers at the El-Hakim Hard Water Solok College of Economics (STIE), are obliged to prepare all the material to be taught, which is outlined in the semester learning plan or syllabus, so that it can be directed in carrying out learning tasks by [1] planning: (a) making program, (b) grouping of subjects, [2] program, [3] material, [4] references, [5] indicators of internalization of Islamic values: achievements and student assignments. [6] learning time allocation, [7] forms of learning, [8] learning methods and [9] lecturer qualifications.

The problem of the design of the model of internalizing Islamic values in the study of business ethics courses is closely related to the question of understanding about business/economics in Islam and generally well-known in the world there are two major groups namely, capitalist and socialist understandings(Murdiono, 2010). Islam teaches people to meet their needs in a halal way, as he said:

O people, eat halal better than that which is on the earth, and do not follow the steps of Satan; for surely Shaitan is a real enemy to you. Al Baqarah (S.2): 168. (Al Jumanatul ‘Ali, Al Qur’an dan Terjemahnya)

Besides that, Islam also teaches humans, in managing natural wealth and in fulfilling the needs of their livelihood to always be thrifty by not being wasteful or exceeding the limits of need. He said:

Eat and drink, and don't overdo it. Indeed, Allah does not like overrated people. Al'Araf (S.07): 31. (Al Jumanatul ‘Ali, Al Qur’an dan Terjemahnya)

About the above verse, Al Jumanatul ‘Ali explains, what is meant is not to exceed the limits needed by the body and also not to exceed the limits of halal food (Al Jumanatul ‘Ali, Al Qur’an dan Terjemahnya). Yahya Jaya (2017) is of the view that economists from the capitalist and socialist groups contradict the values of the above verse, where capitalist attitudes do not recognize mubadir, because in meeting needs if they are not entirely disposed of, socialist groups are weak at work, because they work when there is an order

from the ruler. Capitalist and socialist ideology, has developed along with the development of the civilization of the nations of the world. Tri Hendro Sigit explained, that in a capitalist economic system is a business formed to obtain high profits and improve the welfare of their owners, while socialists, that the government mostly owns large companies, the general public or trade unions, with the aim to equalize the prosperity of the community and eliminate system of employers or owners of capital over other human beings (Tri Hendro Sigit, 2012). In upholding the Islamic economy, Adiwarman A Karim, explained that in building an Islamic economy likens Islamic Economy to a building consisting of a foundation, pillars and a roof (Adiwarman A Karim, 2001). The foundation referred to is monotheism. Just, *nubuwwa* and *Khilafah* and *ma'ad* (return). The pillar is a recognition of one's ownership of property according to sharia law, while the roof is a value of human ethical actions by Islamic values reflected in the life of morality (Fahriana, Ava Swastika, 2019).

Furthermore, the verse instructions and the views of the experts above, serve as a basis in the discussion of the internalisation process of Islamic values in learning which is grouped into three stages namely: value transformation, value transactions, and Trans internalization (Jaelani, 2018).

Stage of Transforming Islamic Values. This stage is a process carried out by educators in informing excellent or wrong values. At this stage, verbal communication occurs, namely the delivery of oral rather than written, is imaginary (Tim Media) between educators and students. Ainun Ziah (Ainun Ziah, 2014) as a lecturer in business ethics explained:

At the beginning of the lecture, it is customary to say greetings, praise Allah, pray to the prophet Muhammad, then open the conference by reading the phrase monotheism namely; *Basmalah* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), and continued by explaining the contents of the Syllabus of Business Ethics, giving an explanation of lecture material, and the distribution of assignments to each student in making papers in accordance with the article in the Syllabus. To strengthen this information, the researcher interviewed one student named Revil (Revil, 2014), the head of the group, studying in the course of the Business Ethics course, which was witnessed by several other students, explaining that at the beginning of the lecture, the lecturer presented the contents of the syllabus, then gave assignments to each student to make papers in accordance with the material that has been determined and directly as a presenter in lectures with the method of discussion, dialogue, question and answer, with the guidance of the lecturer.

Ainun Ziah, as a lecturer in business ethics, explained that each student or group, in the preparation of papers, was required to incorporate Islamic values that lead to reinforcement in the speaker and all participants in understanding Islamic teachings (Jauhari, 2017). To strengthen this information, the writer traces the paper documents made by each student which are used as the material in the lecture process. Documents found in the El-Hakim STIE Library, that the transformation of Islamic values conveyed by the lecturer is evident with the indicators namely, lecturers taking lectures by surrendering to God and material commands are required to be loaded with Islamic values, material elements studied based on the amount of belief in Allah SWT .. Thus the practice contains a load of worship values. The author considers that the action is an attempt to instill the values of *aqeedah* and worship so that it is embedded in the soul of a student, with the target of having an impact on the aspects of action or practices in Islamic life.

Implementation of the Internalization of Islamic Values

Each student in making paper assignments are required to include Islamic values in the discussion that comes from the Qur'an and al-Hadith. This information was strengthened by the explanation of several students, wherein the writing of the paper, they included the values of Islam in the discussion material. For example papers composed by; Muhammad Robi, Rizal and Vera (Robi Anggriadi, 2014), each of which gets the task of making papers with the subject matter; Monopoly, Cartel and MLM (Multi-Level Marketing), that besides discussing in general, every discussion of student material is required to explain business values in Islam (Ardi, 2015); (Ikhwan, 2019); (Ikhwan, Oktio Frenki, & Rohmad, 2019). The results of the document search of several papers were found, that in the analysis of the study material, there was a load of Islamic values that were explained in a simple student paper. For example, Vera Ramadhani's essay (Vera Ramadani, 2014) explain simply about online transactions in the Islamic view by quoting some opinions of scholars that sales via voice (telephone) are analogous to sales by shouting at each other from a distance. A Namawi in Majmu '9/181 says; "If two people are screaming at each other from a distance, then the sale and purchase are legitimate without a dispute."

Muhammad Rizal's paper (Muhammad Rizal, 2014) in his journal describing free trade in Islam regarding the history of the Prophet Muhammad. In essence, the prophet once carried out foreign trade such as to Sham, etc. Then expressed the opinion of Shaykh Abdul Qadim Zallum that Muslims must dominate the world in terms of letting not be ruled by infidels. Because if unbelievers govern the trade, it will be easy to overlook the State, while this is prohibited in Islam. This problem is based on the word of God in the voice of Nisa 'verse 141. Which means: And Allah will never give way to the disbelievers to exterminate the believers. While Robi Anggriadi (Rabi Anggriadi, 2014) in his paper discussing Multi-Level Marketing (MLM) by quoting the opinion of the scholars, that Multi-Level Marketing (MLM) a member has two positions as a buyer as well as a seller (broker), which is forbidden. This explanation is based on the hadith of the Prophet Muhammad. Which means; from Abu Hurairah. He said: Rasulullah SAW. Prohibit two purchases on one purchase. HR. Ahmad and Nasai and endorsed by Tirmidhi and Ibn Hibban." (Muh.Syariuf Sukandi)

The results of research and development of the model of internalizing Islamic values in business ethics courses which include; syllabus model design, implementation of activities in learning and evaluation of learning outcomes, has implications including (Fauzan, 2012):

1. Each lecturer in carrying out the task of education is motivated in preparing study material in the semester learning plan (RPS), implementation in learning and evaluating the achievement of learning outcomes based on statutory provisions, texts of the Qur'an and al-Hadith, and others.
2. The lecturers are motivated in developing scientific and Islamic insights through seminars, discussions and reading resource books on economics that are based on Islamic teachings.
3. The design of the model of internalizing Islamic values in learning business ethics courses developed at the El Hakin School of Economics (STIE), encourages lecturers to be committed to carrying out their duties to realize the vision, mission and goals of STIE El-Hakim.

4. The model of internalizing Islamic values in semester learning plans, learning and evaluating the achievement of learning outcomes in subjects in general and especially in business ethics courses conducted at STIE El Hakim has implications for the determination of lecturers to use verses of the Qur'an or al-Hadith which is relevant to the subject matter

V. CONCLUSION

All academics of STIE El-Hakim have agreed to make Islamic values a source of inspiration in the organization of higher education, especially in the concept of learning in general and specifically in business ethics courses, which are used as a part in shaping the character of learners with morality and values Islamic values through the process of internalization in the learning plan, learning process and evaluation.

Aspects that hinder the program implementation of the model of internalizing Islamic values in each subject, especially business ethics courses, are the student input sector which lacks the basics of Islamic science, and the background of economics lecturers is not yet capable of Islamic sciences, thus requiring additional time efforts , energy and thoughts in adding Islamic knowledge.

The lecturers on duty who are responsible for the implementation of the three-tri dharma of the tertiary institution, especially in the aspect of education remain committed in the development of Islamic nature that is adjusted to the vision, mission, and educational objectives of STIE El-Hakim.

The development of the design model for internalizing Islamic values in the eyes of business ethics at STIE El Hakim, among others, is as follows: (1) The organizer of the STIE El-Hakim education is recommended to strengthen the development program of the internalization model of Islamic values in the statutes, the university strategic plan based on the laws in force in the Unitary State of the Republic of Indonesia, and based on the Qur'an and al-Hadith of the prophet Muhammad SAW. made by the lecturers as a reference in the continuous implementation of the tri dharma of higher education. (2) El-Hakim STIE Institute, to develop the Islamic insight of lecturers, especially insights on Islamic economic science formally, as an effort to prepare lecturers who have integrated science between conventional economics and Islamic economics, to facilitate the smooth internalization of values in education. General, especially in eye learning, ethical business ethics. (3) The Head of STIE El-Hakim together with his staff, to build commitment in the vision, mission and goals set in the STIE El-Hakim Statute. (4) All academicians of STIE El-Hakim semester and provide an assessment of the results of a fair achievement.

VI. REFERENCES

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