INTERNALIZATION OF MORAL VALUES IN SOCIAL STUDIES LEARNING AT MTs MAZRO'ILLAH LUBUKLINGGAU

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Abstrak	
Keywords: *Internalization, Moral Values, Social Studies Learning*	*The purpose of this study is to describe the internalization of moral values in social studies learning at MTs Mazro'illah Lubuklinggau. Internalization of moral values in social studies learning is carried out in three stages, namely the planning stage, the implementation phase, and the evaluation phase. In the planning stage a teacher can make a social studies learning plan by including moral values that are suitable with the subject matter. In the implementation of learning, a teacher can implement morals by using various learning methods that are appropriate with the learning material. While at the assessment stage, a teacher can use a questionnaire or observation sheet to assess the moral values that are embedded in students. Based on the results of the study, concluded that the students' moral values internalized in social studies are disciplined, friendly/communicative, democratic values, and as a whole have been internalized in students in the amount of 95.7% with "Good" internalized interpretations.*

Introduction

Education is an effort made by educators in order to provide students with provisions in order to have high intellectual abilities, have skills or abilities, and also have a good personality attitude. This is in line with what is stated in the Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 concerning the Sistem Pendidikan Nasional Pasal 1 that "Education is a planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation, and country." Pasal 3 also explains that "National education functions to develop capabilities and shape the dignified character and civilization of the nation in the context of developing the intellectual life of the nation, aiming at developing the potential of students to become human beings who believe in and have faith in God Almighty, have good morality, be

healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen."

Meanwhile the Kementerian Pendidikan dan Kebudayaan (2013) dalam Peraturan Pemerintah Nomor 17 Tahun 2010 concerning Pengelolaan dan Penyelenggaraan Pendidikan, the implementation of primary and secondary education aims to build a foundation for the development of potential learners to become human beings who: (1) believe in and fear God Almighty One, noble, and noble personality; (2) knowledgeable, capable, critical, creative and innovative; (3) healthy, independent, and confident; and (4) tolerant, socially sensitive, democratic and responsible.

Referring to the formulation of the educational objectives above, the education is expected to be able to produce an Indonesian human figure in accordance with the educational objectives, namely human beings with noble character. Therefore, the development of national character culture values in schools based on Pancasila, the UUD 1945 and Indonesian culture are the basis for formulating national education goals.

The formulation of national education objectives is included in the 2013 Curriculum. Government policies regarding the 2013 Curriculum need to be welcomed and supported by all parties. The 2013 curriculum aims to change the attitudes of learners to be more polite through the values of character education contained therein. Learning in the 2013 Curriculum must develop the realm of attitudes, knowledge and skills. Therefore character education is not only important, but absolutely must be done by every nation if you want to be a civilized nation, so as to be able to form a quality generation and be able to guide someone to be a good person, to be able to filter out bad influences.

Mulyasa (2013) stated that "The important thing in applying the 2013 curriculum is the application of character education. Character education in the 2013 Curriculum aims to improve the quality of educational processes and outcomes, which lead to the formation of character and noble character of students in full, integrated, and balanced, in accordance with the competency standards of graduates in each educational unit. In the application of character education, not only the responsibility of the school alone, but the responsibility of all parties such as parents of students, government, and society." Astuti (2014) explained that "The 2013 curriculum has four points, namely Core Competency 1 (KI-1) which contains religious values, KI-2 has human values, KI-3 contains knowledge, and KI-4 contains the learning process." On KI contains religious values, this indicates that there are Islamic character values that must exist in students.

Based on the description above, the writer intends to conduct research with the title "internalizing moral values in social studies learning at MTs Mazro'illah Lubuklinggau." The research that is considered relevant to this research is one of the studies conducted by Isbandiyah and Wati Ningsih (2020) with the title "Analysis of Islamic Character Values in Social Studies Learning at MTs Mazro'illah Lubuklinggau." This study concludes that overall the values of Islamic character are well embedded in students, this can be seen from the results of the analysis using a simple percentage, namely: (1) aqidah value with a percentage of 91,67%; (2) worship value with a percentage obtained at 87,5%; and (3) the value of morals with a percentage obtained of 95,7%. Based on the results of this study, it can be concluded that the values of Islamic characters that are well embedded in sequence are moral values, aqidah values, and worship values.

Research Methods

The method used in this study is a qualitative research method with a descriptive approach. Research using a descriptive approach is research that seeks to explain the current problem solving based on research data that has been obtained, both in the form of numbers and in the form of words.

Sources of data in this study are data sources in primary and secondary forms. Primary data sources in question are sources of data obtained directly about the object under study such as the results of the questionnaire / questionnaire. Whereas the secondary source in question is the source of data obtained through various literatures such as books, articles in journals, and documentation.

The procedures carried out in this study include three stages: (1) the stage of field preparation; (2) the stage of field research; and (3) data analysis and research reporting stages. While the data collection techniques in this study used a questionnaire/ questionnaire technique. The results data from the questionnaire are then analyzed using the percentage formula as follows.

$$Percentage = \frac{Obtained\ Score}{Total\ Score} \times 100\%$$

Interpretation of the percentage results ie if the range of percentages obtained is more than or equal to ≥ 76%, then the quality is declared "Good", if the percentage range obtained is between 56% -75%, then declared "Pretty Good", and if the range of percentages under or equal to ≤ 55%, the quality is stated as "Low or Poor".

Discussion

Moral Values Concept

Values are part of an individual's personality that influences the choice of ways and goals of action from several alternatives and leads to behavior and satisfaction in daily life. Muhtadi (2006) stated that value is something that is believed to be true and adhered to and used as a basic reference for individuals and society in determining something that is considered good, right, valuable or valuable. Meanwhile according to Darajat (1984) value is a set of beliefs or feelings that are believed to be an identity that gives a special pattern to the patterns of thought and feeling, attachment or behavior. Therefore, values in each individual can color the group's personality or national personality.

In general, the various values that arise in society come from religious values, which in this case are Islamic values. Sarjono (2005) stated that in its implementation, religious values can be instilled in a person through the education process. Education carried out on the basis of Islamic values has two orientations. First, divinity, that is to instill a sense of piety and surrender to Allah as Creator reflected by ritual piety or value as a servant of Allah. Second, humanity, concerns the governance of relations with fellow humans, the environment and other living things that are related to human status as *khalifatullahfi al ardh*.

Based on the description above, the values of Islamic religion are a collection of the principles of life, the teachings about how humans should live their lives in the world, one principle with each other interrelated to form a unified whole that can't be separated. So, basically Islam is a system, a package, a package of values that are interrelated to each other, forming what are called Islamic theories.

Muhtadi (2006) aspects of the values of Islamic teachings can basically be divided into 3 types, namely: (1) aqidah values, namely values that teach humans to believe in the existence of Allah Almighty and Almighty as the Creator of the universe, which will always supervise and calculate all human actions in the world. By feeling wholeheartedly that Allah exists and Almighty, man will be more obedient to carry out everything that has been ordered by Allah and fear to do dzolim or damage on this earth; (2) the values of worship, the values that teach humans so that in every act they are always based on a sincere heart in order to achieve the ridho of Allah. The practice of the concept of values of worship will give birth to people who are just, honest, and like to help others. and (3) and moral values, which are values that teach humans to behave and behave well according to the right and good norms or manners, so that it will lead to a peaceful, peaceful, harmonious, and balanced human life.

Based on the opinion above, the focus of the study in this study is on the moral values of students in the social studies learning process. Moral values related to social studies learning are character values such as discipline, friendly/communicative, and democratic.

Internalize Moral Values in Social Studies Learning

Internalization of values is a way in value education as an effort to instill values in students until they come to possess values that are integrated in the personality of students. According to Chaplin (2005) internalization is a process because there is an element of change and time. Internalization is defined as the incorporation or uniting of attitudes, standards of behavior, opinions, and so on in personality. While Reber, as cited by Mulyana (2004) defines internalization as the merging of values in a person, or in the language of psychology is an adjustment of beliefs, values, attitudes, practices and standard rules on a person.

Values are not only specific programs taught through a number of subjects, but also cover the whole educational process. In this case, those who instill values to students are not only teachers of values and moral education and not only when teaching them, but whenever and wherever, values must become an integral part of life.

In connection with the internalization of values Sumantri (2007) adjusts internalization with the integration of values in learning which is a process of guidance through role models of education oriented to the inculcation of life values which includes religious, cultural, ethical and aesthetic values towards the formation of students who have religious spiritual intelligence, self-control, intact personality, noble character, and the skills needed by himself, society and the country.

In connection with internalizing moral values in learning, it can be explained that the process of internalizing values or instilling values requires continuous and continuous time so that a person will accept the values that have been instilled in him and will bring about behavior in accordance with the values obtained. This means that there is a change in a person from not having that value to having a value, or from already having that value but still weak in influencing his behavior and changing to having that value more strongly influencing his behavior.

Thus, it can be concluded that the internalization of moral values as a process of instilling values into one's soul, so that these values are reflected in the attitudes and behaviors that are manifested in daily life (one with the person). A value that has been internalized in a person can indeed be known its characteristics from behavior.

The process of internalizing moral values in social studies includes three stages, namely the planning stage, the implementation phase, and the assessment stage. The details are described as follows.

Planning Stage. At this stage, a teacher/educator can plan the learning process by using various strategies, methods, or learning techniques that are appropriate to the material to be achieved. One learning method that is oriented towards moral values is the value learning method.

Superka in Adisusilo (2012) points out that there are five approaches and methods in value education, namely: (1) inculcation approach and method; (2) cognitive moral development approach; (3) moral reasoning approach; (4) action learning approach; and (5) values clarification approach. Meanwhile, Simon and Kirschenbaum (1978) classify value education approaches, namely: (1) moralizing; (2) laissez-fair attitude; (3) modeling; (4) a value clarification technique known as VCT.

Implementation Stage. At this stage, a teacher/educator can implement or implement the learning process in accordance with the plans that have been made. A teacher in internalizing the moral values in students should implement learning methods that are in accordance with the expected goals. For example, a teacher wants to internalize religious values in students, then the appropriate method of implementing learning is the approach and method of learning to do. Doing here means to get used to always remembering God before, during and after participating in learning.

Assessment Stage. At this stage, a teacher gives an assessment to the students. Assessment here serves as a tool to find out whether the moral values in students have been internalized or not. At the assessment stage a teacher can use attitude assessment techniques in the form of a questionnaire or questionnaire, or an observation sheet/direct observation of the object being assessed.

Analysis of Moral Value Internalized in Learners in Social Studies Learning at MTs Mazro'illah

Moral value is a value that teaches humans to behave and behave well according to the right or good norms or manners, so that it will lead to a peaceful, harmonious, and balanced human life (Hakim, 2012). Moral values are part of the character values that originate from religion. The moral values in this study consist of 3 (three) values of Islamic character, which are discipline, friendly/communicative, and democratic. The results of the study for moral

values are described in two groups, namely the results of research in class IX_1 and research results in class IX_2. The results of the analysis can be seen in Table 1 below.

**Table 1. Frequency of Moral Value Internalized in Social Studies Learning**

Value Categories		Frequency	Percentage
Moral Values	Discipline	238	97%
	Friendly/Communicative	377	96%
	Democratic	276	94%

Source: Results of Analysis of Research Data for 2019

Based on the table above, it appears that there are 238 students (97%) who can internalize the value of discipline in the social studies learning process. Then there are 377 students with a percentage of 96% who can internalize friendly/communicative values in the learning process. Furthermore, there are 276 students with a percentage of 94% who can internalize democratic values in social studies learning.

The following is the result of the analysis of the merging of the moral values of class IX_1 and class IX_2, which can be seen in Figure 1 below.

Figure 1. Moral Value Diagram for Class IX1 and Class IX2
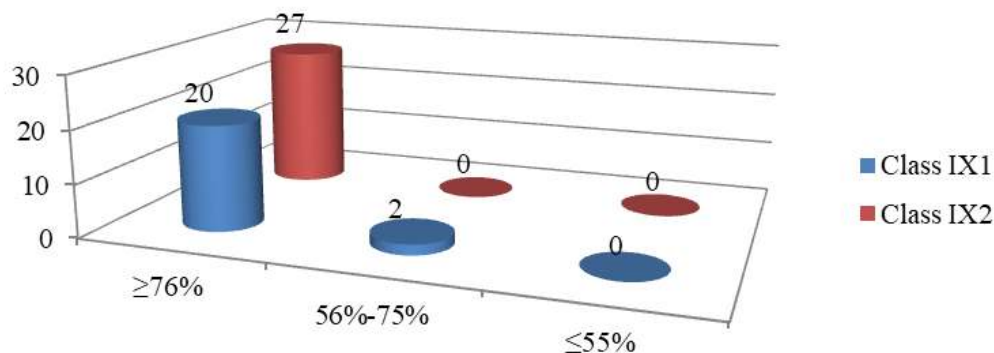
Source: Results of Analysis of Research Data for 2019

Based on the diagram above, it appears that the percentage of moral scores who get mendapatkan 76% with the category of "Good" as many as 47 students, consisting of 20 students of class IX_1 and 27 students of class IX_2. Then the percentage of moral values that get between 56%-75% with the category "Pretty Good" as many as 2 (two) students from

class IX1. As for the percentage of moral values who get ≤ 55% with the category "Low or Poor" there is no.

Table 1 and Figure 1 show that overall the moral values of internalized students are 95.7%, if related to the opinion of Arikunto (2006), then the percentage range of 95,7% can be interpreted that the moral values of students IX_1 and IX_2 students are internalized with "Good".

Conclusion

Based on the results and previous discussions, it can be concluded that: (1) internalization of students' moral values in social studies learning can be carried out by planning, implementing learning by using approaches and methods of learning values, and assessments oriented to the values of internalized morals; and (2) moral values internalized in students in social studies are disciplined, friendly/communicative, and democratic.

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