

Internalisation of Spiritual Character Values in Learning of Indonesian Language and Literature Based Curriculum 2013

Muhammad Saleh

State University of Makassar, Indonesia

Corresponding email: muhammadsaleh.unm@gmail.com

Abstract

This article aimed to describe: (1) form of spiritual character values internalisation in the learning of Indonesian language and literature; and (2) strategy of spiritual character values internalisation in Indonesian language and literature learning. Research subjects are teachers and students of senior high school in Indonesian language and literature learning. Data were collected through observation and interviews. The collected data is analyzed descriptively qualitative interactive model through four main activities, namely data collection, data reduction, data presentation, and verification/conclusion. Based on the research objectives, the research results show two main points. *First*, the form of internalisation of spiritual character values in Indonesian language learning is represented in three main activities of learning, ie opening activities (praying and motivating), core activities (explaining, giving examples, commanding, and giving assignments), and closing activities (delivering moral messages and praying). *Second*, the strategies used by teachers to integrate spiritual character values in Indonesian language and literature learning are two, namely: (1) values infiltration strategy, and (2) competency spectrum strategy.

Keywords: Internalisation, spiritual character values, language learning,
curriculum 2013

1.0 INTRODUCTION

The internalisation of spiritual character values in learning activities is in principle a mandate of the national education system legislation. As affirmed in the law number 20 of 2003 that "National education of Indonesia aims to develop the potential of learners to be a human being who believes and cautious to God Almighty, noble, healthy, independent, and become citizens of a democratic and responsible". Strictly speaking the law makes the religious dimension-faith, piety, and noble character-as the ultimate goal. For these purposes to be achieved, religious values should be integrated into the learning activities. This is in line with the spirit of the Curriculum 2013. One of the theoretical offers that can support the success of the Curriculum 2013, especially in the affective domain is the integration of religious values in learning activities. This is exposed to the spirit of Baqir (2004) integrating science and religion.

2.0 MATERIAL AND METHODS

In a global perspective, the value of character-one of its pillars is religious value is a key aspect of 21st century life that is important to be grown through the learning process. The challenges of an increasingly complex and competitive global world place the value of character as an important factor for interaction, networking, and success. Drake and Burns (2004) construct a framework of knowledge, skills, and attitudes in the form of a pyramid by putting attitudes/values at the top and knowledge as its basis. Attitudes/values become the bridge between knowledge and skills. This framework suggests that character attitudes/values are the main aspects that need to be developed in the classroom and become an integral part of the learning process.

The spirit of integrating religious values in learning activities has been widely practiced. The results showed that the values of character education implanted through the school have an impact on the achievement of academic, personality, and social learners. The Benninga, Berkowitz, Kuehn, and Smith (2003) studies conducted by involving 681 schools in

California found that schools with higher totality in implementing character education achieved higher academic achievement. The study conducted by Larson (2009) shows that the inculcation of character values through schools affects the caring, responsibility, and respectful attitude of the participants towards others. In the study, it was also revealed that character education has an effect on the skills of learners to make decisions and solve problems. Thus, the integration of religious values in learning activities, is a necessity mandated by the curriculum 2013, as well as realize the spirit of the *nawacita* in the framework of mental revolution.

Research subjects are teachers and high school students in Indonesian language and literature learning. Data were collected through observation and interviews. The collected data is analyzed descriptively qualitative interactive model through four main activities, namely data collection, data reduction, data presentation, and verification/conclusion.

3.0 RESULTS AND DISCUSSION

3.1 Internalisation of Spiritual

Character Values in Indonesian Language and Literature Learning

Religious values are integrated into learning activities through initial activities, core activities, and closing learning activities. The integration of religious values in the learning activities through the three stages of learning is described as follows.

3.1.1 Internalisation of Spiritual Character Values in Early Learning Activities

Early learning activities are the starting points that determine the direction and success of learning. To integrate religious values in learning, including Indonesian language and literature learning, teachers can maximize early learning activities. Based on the results of the research, there are two forms of activities that teachers do to integrate religious values in the early part of learning, namely praying and motivating activities. It can

be observed in one of the following data.

"Before we begin learning, let us pray and purify our intentions for our learning activities today, facilitated, useful, and worthy of worship by His side"

Through this praying activity, the teacher emphasizes the students to start the activity by praying and intent on a sincere basis. The hope that the learning activities are facilitated, useful, and at the same time worship in the side of the Creator, Allah swt. Thus, the activity of praying in the early pursuit activities as well as motivate students to maximize learning activities. This confirms that the purpose of learning is not just to print smart students, but equally important is the formation of students with noble character. This is in line with the view of Sukardi (2016) which asserts that character education in Indonesia has become a non-negotiable requirement. Therefore, from the beginning, national education is not only aimed at producing intelligent and skilled people, but also noble character. This is realized through the introduction

of 18 achieving characters in school (religion, honest, discipline, tolerance, etc.) through mental-spiritual priority-based methods (soul management, habituation, exemplary, and healthy environment).

3.1.2 Internalisation of Spiritual Character Values in Learning Core Activities

To maintain consistency and integrative spirit, the integration of religious values in the core activities of learning is a necessity. Based on the results of the research, through observation and interviews, the integration of religious values in the learning activities conducted by the teacher through the activities of explaining the material, giving examples, commanding, and assigning tasks. This is represented in the learning of reading through one of the following data.

"... Well, at this meeting we will discuss anecdotal text material. We will begin our activities by reading an anecdotal text in the textbook. Remember, this reading activity is very important, not only with the formal learning process, but also

very relevant to the suggestions in our religion. Who knows what religious orders are relevant to reading?

The activity reflects the teacher's efforts to constantly integrate religious values in Indonesian language learning. This is in line with Dalmeri (2016) research findings that Islam as a religion always encourages its people to always be integrative. Because, between religion and science are not contradictory and contrary, but complement each other. This viewpoint is able to form a positive character among students, because for them religion is seen as a driver for the development of science and the discovery of science and technology must be harmonized with Islamic values, so as not tercerabut from the roots of religious values that noble.

3.1.3 Internalisation of Spiritual Character Values in Learning Closing Activities

Although the closing activities of learning time allocation are very limited, the integration of religious

values can still be implemented. Based on the research results, the integration of religious values in the closing activities of learning is done through the activity of giving moral message and praying. The following data should be considered as a model of integration of religious values through the giving of moral messages to the final activities of learning.

"We have studied the material of the Moral Story Text. Well, furthermore, the positive values that exist in the text is worth to we make as an example in our daily lives. Hopefully the story, can inspire us to continue to improve our daily behavior."

The quotation represents the teacher's efforts in integrating religious values through moral message-giving activism as one of a series of closing learning activities. Thus, the effort of integrating the value of religius in learning in principle can be done in the whole series of learning. This is in line with the view of Musfiroh (2013) that the integration of Islamic values in science learning is manifested in the pattern of science learning as a integral-

holistic to appreciate the existence of general science or science as a study of Islamic religious knowledge as well as respond to the needs of society and family. With regard to the implementation of learning the value of unity, stimulate the search of science continuously and pay attention to aspects of moral character and noble students.

3.2 Strategy of Internalisation of Spiritual Character Values in Indonesian Language and Literature Learning

According to Saleh (2014), in the learning process, students pass two main stages namely: (1) internalization of science, and (2) externalization of science. Internalization is the stage when students absorb/receive knowledge. The externalization is the stage when students show / deliver the knowledge they have. Based on the concept of the Curriculum 2013 on the one hand and the concept of the subconscious on the other side, it boils down to one of the conceptual offers of integration of the subconscious mind in

the Curriculum 2013 through two main strategies namely (1) value infiltration in the internalization process and (2) the spectrum of competencies In the process of externalization.

3.2.1 Strategy of Value Infiltration

Value infiltration is a strategy that is actually applied by teachers when students in the process of science internalisasi. This is very strategic because the curriculum of 2013 requires that in every learning the values of KI-1 (Core competence of divine attitudes) and KI-2 (Core Competencies on personal and social attitudes) be integrated through KI-3 (Core Competence of Knowledge) and / or KI-4 (Core competence on skills). If this can be maximally utilized, then those values (KI-1 and KI-2) gradually infiltrate into every sphere of knowledge and skills of learners. Based on the teacher activities, the learning activities relevant to the strategy appear in the following citation.

"... After we read the anecdotal text, then you will construct the text independently. In order to maximize the benefits of this

activity, let's align the intention that this activity is not only for our worldly success but hopefully also worth worship in the sight of Allah swt. This activity wrote in accordance with the Prophet's suggestion in his hadith which means "Tie science by writing."

In the quotation, it appears that the teacher attempts to infuse religious values in explaining the textual writing material. With such a strategy, students are not just learning Indonesian language, but simultaneously embedded in their minds and souls of religious values. This is where the need of a teacher meamahami how the subconscious mind and mengfatkannya in learning activities. In detail Masaviru (2016) through a review of the book detailing the views of Murphy and outlines important topics about the secrets of the power of the subconscious mind. In the end Masaviru concluded that Overall, this is a good motivational book that allows the reader to think consciously and question the role of the subconscious mind in life. This lets the reader start thinking about how to harness the endless and powerful

intelligence of the mind to solve problems or bring meaning to life.

3.2.2 Strategy of Competency Spectrum

To control the success of value infiltration, a control strategy is required through the spectrum of competencies. The spectrum of competencies is a strategy that teachers can apply when students are in the process of externalizing science. The term is used to create an integrated formulation of interconnection attitudes, knowledge, and skills. With this spectrum concept of competence it is stated that the three domains of education are basically a unified whole and work hierarchically. Someone will be skilled if have adequate knowledge. In order for knowledge and skills possessed by a person to have value then everything needs to be based on the value of attitudes, both social attitudes, and religious attitudes. The role of teachers relevant to this competence spectrum strategy is shown in the following data.

"Before your friend presents his group's work, we remind you again

that the cultivation of religious values in learning and communicating needs to be continually accustomed. If this is continually accustomed, God willing it will be your character."

The quotation represents the role of the teacher in monitoring the process of internalizing religious values on the students themselves. This is in line with Saleh (2014) in integrating religious values in the learning based Curriculum 2013.

4.0 CONCLUSION

Based on the previous description can be concluded several points as follows. *The first*, the Curriculum 2013 secures the integration of religious values in learning, including Indonesian language and literature learning. *Second*, the integration of religious values in Indonesian language and literature learning is manifested through three main activities of learning, namely the initial activities, core activities, and the closing activities of learning. *Third*, the religious values integration strategy in the learning of Indonesian language and

literature based on the Curriculum 2013 is done through two strategies namely value infiltration strategy, and spectrum of competence.

5.0 REFERENCES

- Bagir, Zainal Abidin. (2005). Islam, Science and 'Islamic Science': How to 'Integrate' Science and Religion, Zainal Abidin Bagir [ed.], *Science and Religion in a Post Colonial World: Interfaith Perspectives*. Adelaide: ATF Press. 2005.
- Benninga, J. S., Marvin W. Berkowitz, Phyllis Kuehn, and Karen Smith. (2003). The Relation of Character Education Implementation and Academic Achievement in Elementary Schools. *Journal of Research in Character Education*, 1(1):19–32.
- Dalmeri. (2016). "Contextualization Of Scientific And Religious Values In Multicultural Society." *Jurnal Walisongo*:

- Jurnal Penelitian Sosial Keagamaan. (online), June 2016, Volume 21(1): 41-58. (<http://journal.walisongo.ac.id/index.php/walisongo/article/view/285/0>), diakses 25 Mei 2017.*
- Drake, S. M. and Rebecca C. Burns. (2004). *Meeting Standards Through Integrating Curriculum*. Virginia: ASCD.
- Larson, Kelli. (2009). *Understanding the Importance of Character Education*. Tesis. Wisconsin: The Graduate School University of Wisconsin-Stout. (online), (<http://www2.uwstout.edu/content/lib/.../2009larsonk.pdf>), diakses: 25 Mei 2017.
- Lickhona, T., Eric Schaps, and Chaterine Lewis. (2007). *Principles of Effective Character Education*. Washington: Character Education Partnership. (Online), (<http://character.org>), diakses 14 Mei 2017.
- Masaviru, Mohan. (2016). "Book Review: The Power of Your Sub-Conscious Mind by Dr. Joseph Murphy". *Journal of Philosophy, Culture and Religion*, Vol.25, 2016: 11-12. (online), (www.iiste.org), diakses 25 Mei 2017.
- Muspiroh, Novianti. (2013). Integration Of Islamic Values In IPA Learning: Perspective Of Islamic Education. *Jurnal Pendidikan Islam Vol 28, No 3 tahun 2013. (online), (<http://journal.uinsgd.ac.id/index.php/jpi/article/view/560>), diakses 25 Mei 2017.*
- Saleh, Muhammad. (2014). Integrasi Pikiran Bawah Sadar dalam Kurikulum 2013. *Prosiding Seminar Nasional Hipnoteaching, FMIPA UNM, di Makassar, 8 Maret 2014*. Makassar: UNM

Sukardi, Ismail. (2016). "Character Education Based on Religious Values: an Islamic Perspective." *Ta'dib: Journal of Islamic Education, Volume 21, Number 1, June 2016.* (online), (<http://jurnal.radenfatah.ac.id/index.php/tadib>), diakses 25 Mei 2017.