INTERNALIZING ISLAMIC VALUES IN ONLINE LEARNING: TEACHERS' EFFORTS AND CHALLENGES IN APPLYING THE EDUTAINMENT APPROACH

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Abstract

After the World Health Organization (WHO) declared the COVID-19 outbreak a pandemic, keeping physical distance and avoiding crowds are the most appropriate first step to prevent transmission of this outbreak. In education context, online learning is the most suitable and popular choice taken by almost every country, including Indonesia. However, various new challenges and problems arise, such as limited Internet access, reduced teacher-student interactions, and difficulties for teachers in controlling students' engagement. Transformation, transactions and transinternalization as stages of internalizing Islamic values in students are experienced by teachers to be more difficult to be implemented in online than face-to-face learning. This qualitative research aims to describe the efforts and explain the challenges of teachers in internalizing Islamic values in online learning during the pandemic. The data were obtained through observations of online classes and documents and in-depth interviews with five secondary school teachers. Data analysis was carried out through the edutainment approach, which refers to a learning process that is relaxed, fun, and motivating so that it is the right choice to generate positive emotions to facilitate the process of internalizing values in students. This study found that there are three aspects: aqidah, worshipping and moral values to be internalized and the three stages of internalization have been implemented. The transformation process utilizes zoom or google meet and is controlled by a check list on Google Forms. The transaction process is mostly conducted in a teacher-centered general/classical method, added with specific or group method, consisting of dialogue and mentoring the students. The transinternalization is done through practicing, habituation, and discipline and honesty instilment. Some challenges for the teachers include some students' unwillingness to be on camera, participate actively, and submit their assignments, all of which lead to teachers' difficulties in controlling the process. These research results provide an overview of the problems of internalizing Islamic values in online learning and alternative solutions based on the principles of edutainment.

Key words: *: internalization, Islamic values, online learning, edutainment.*

INTRODUCTION

Online learning is the most appropriate and most popular choice in almost every country in the world, including Indonesia, after the World Health Organization (WHO) on March 11, 2019 declared the Covid-19 outbreak a pandemic (Ramlo, 2021). As a result, new challenges and problems have emerged in almost all lines of life, including education, especially in developing countries such as Indonesia. The challenges and problems in education in Indonesia include limited internet networks, soaring education costs (Salsabila et al., 2021: 130), and many teachers find difficulties in using technological devices (Jamun et al., 2020: 47). Another impact the pandemic causes is the difficulty in instilling

the values of Islamic education. Furthermore, Islamic religious lessons are found less enjoyable and boring for students, while the students can concentrate on the lessons for 10-15 minutes averagely (Yunus, 2020: 155). In this situation, fun and entertaining learning (edutainment) is important to be presented in the process of internalizing Islamic values.

Edutainment has four principles, which characterize the concept it offers (Hamruni, 2008: 206-209). First is connecting the teaching and learning process with the aim of increasing learning outcomes. The principle covers a design of a holistic teaching and learning process by bringing together various kinds of knowledge from various disciplines as its characteristics. Second, the formation of a comfortable, conducive, entertaining, and enjoyable atmosphere every time the teaching and learning process takes place. Feelings of comfort can generate positive emotions, motivation, and activate the potential of the learners' reasoning which will accelerate the learning process, and can even jump-start their learning achievement. Third principle is producing a learning system design in an efficient way. The learners are the main focus of the learning process as well as the subjects of education. Fourth, the appearance of the teaching and learning process is a human-relation and creates interactions in learning that are flexible, open and fun.

One of the edutainment-based learning theories is the triune brain theory proposed by Paul Maclean (in Shodiqin, 2016: 40), namely the reptile brain (form and function like a reptile); mammalian brain (every mammal has this type of brain); and neocortex brain (a combination of large and small brain) (Said, 2017: 5).

Jeumpa (2017: 106) considers that Islamic values can be viewed normatively (good or bad, true or false, and right or wrong) and operatively or legally (mandatory, *sunnah*, *mubah*, *makhruh*, and *haram*). These Islamic values if internalized in education appear in the form of one's characters, such as patient, honest, intelligent, responsible, fair, faithful, pious, and tolerant (Jeumpa, 2017: 106). These Islamic values can become a person's characters (belief), require a long and continuous process. Hamid (2016: 197) states that there are three steps in the process of internalizing Islamic values carried out by educators, namely transformation, transaction, and transinternalization.

The transformation process is that educators convey verbal information in the form of lectures, deliver texts so that students have an understanding or knowledge of values (Maarif, 2019: 179). The transaction process is a two-way learning process between educators and students such as dialogue, question and

answer, discussion and the personality of the educator has not been a measure of the value being transacted (Hamid, 2016: 197), but has become real examples and students are asked to provide responses (Maarif, 2019: 179). The transinternalization process is an internalization process in the form of direct practice where educators become a measure of value for students who are carrying out the internalization process (Hamid, 2016:198).

This research-based article is a response to existing research and is inspired by research conducted by Salsabila et al. (2021), which concluded that technology has a major role in learning that encourages students to learn actively in the development and organization of existing learning resources. Salsabila, et al.'s research was carried out in online learning at a Banjarnegara Junior High School. Differently, the focus of the research reported in this article is the internalization of Islamic values in edutainment-based online learning in private boarding Islamic junior high and high schools in Bantul, the Special Region of Yogyakarta. The purpose of this study is to describe the challenges and efforts of the boarding school teachers –hereafter called Ustadz/ah- in internalizing Islamic values in online learning during the pandemic.

This research is based on a theoretical basis that effective learning can be realized through learning that is in harmony with the uniqueness of the brain and the learning style of each learner (Suyadi, 2017: 156), and in accordance with the natural working principle of the brain (Said, 2017: 14). The representation of learning according to how the brain works is characterized by teaching strategies that are fun, challenging, and liked by the learners (Said, 2017: 5), and entertaining (Hamruni, 2008). Preliminary observations indicate that not all Islamic religious education performed by ustadz/ah in teaching are fun and entertaining. Therefore, this research is important to be carried out.

METHOD

This study uses a qualitative approach because it examines the condition of the object of research naturally with an emphasis on meaning, to get a complete picture of both based on the researcher's interpretation and construction (Sugiyono, 2020: 17-18). Another reason for using the qualitative method is to explore the object of research in depth, to get a complete picture of the object in the form of internalizing Islamic values.

This research was carried out from March to June 2021. The research sites were private Islamic junior high and high schools in Bantul, the Special Region of Yogyakarta. Both schools are junior and senior secondary schools under one of

the largest Islamic organizations in Indonesia. These two schools have two educational models, namely 1) regular, which is carried out from morning to noon or afternoon; 2) boarding, whose education is carried out for 24 hours. The focus of this research is on the online boarding education model.

The research began with a preliminary study to find issues related to online learning in the boarding schools, continued with data collection, and data analysis. The data collection was performed through interviews with five ustadz/ah and class observations about the internalization of Islamic values, deepened with documents observation.

After the data were collected, the researcher organized the data by systematically compiling, making patterns, selecting important data to discuss and conclude. This study uses the analysis model by the Miles, Huberman, and Saldana (2014). The analysis steps are data reduction (data reduction), presenting data (data display), drawing conclusions (conclusion drawing) (see also Sugiyono, 2020: 321). Reducing the data was based on theory and research objectives to summarize, and select the main and important data so that the data could be patterned and can provide an easy-to-read or understandable picture. In displaying the data, the researcher explained the reduced data in the form of a narrative that was easy to understand and discussed based on the relevant theory. Drawing conclusions based on the data that have been discussed with the theory was done to answer the problems or the research objectives.

RESULT AND DISCUSSION

The educational institution where this research takes place is a boarding educational institution consisting of Islamic junior and senior high schools. Due to the Covid-19 pandemic, all students were sent home and learning was done online. However, the internalization of Islamic values is still carried out. There are three stages in internalizing it, namely transformation, transaction, and transinternalization. Based on the data obtained from interviews and documentation, the Islamic values are internalized every day in three aspects: *aqidah* (faith), worship, and morals.

Worshipping includes the obligatory five daily prayers, dhuha and tahajjud rowatib sunnah prayers; reciting the Qur'an at dawn, asr, and at times other than the two; sunnah fasting on Monday, Thursday, and other recommended days; sunnah activities, in the form of memorizing the Qur'an verses, seven-minute speeched, *muhadatsah*, the Quran recitation, *mufrodat*, and charity; positive activities for independent study, reading religious books, reading general books,

and helping parents. The main moral value that is internalized is honesty.

The transformation of Islamic values aforementioned was carried out with a lecture model and giving textbooks to each student. The transaction process is carried out through discussion and dialogue, while transinternalization is carried out daily through online assistance. The three stages of internalization are described as follows.

1. *Transformation of Islamic Values*

The process of transforming aqidah, worship, and morals is conducted giving lectures and textbooks that can be studied by students. The five Ustadz/ah give verbal lectures using Zoom media or Google meet. The results of interviews with the five ustadz/ah with regard to Islamic religious education show that before delivering the materials, they have prepared a learning strategy. However, in practice, it often does not go according to plan. One of the factors is that when the learning process takes place online, many students do not want to follow the Ustadz's instructions, which is to be on camera. Some of the reasons for students not being on camera, for example, are because the internet signal is not good and they do not want to spend their data. Conditions like this make it difficult for the ustadz/ah to control the activeness of the students following the lesson. In fact, in each lesson more than 25% of students do not take part in the lesson on the grounds of a power failure, no internet signal, and other technical reasons. This makes some ustadz/ah demotivated to teach optimally.

The results of class observations and interviews with ustadz/ah prove that the average number of students who participate in learning is 75%. There are 25% of students who do not follow each lesson with the first two characteristics: 17% of students who almost permanently do not follow the lesson, and 8% take turns. There are 40% of students who participate in the learning process but do not submit their assignments. There are two possibilities for this condition. First, students only turn on Google Meet or Zoom, then they left with other activities, or they are not motivated to do it. The value transformation process carried out by ustadz/ah to students online so far has been less effective.

Based on the researcher's observations, the ustadz/ah in carrying out the transformation applied the lecture method and did not used yet ice breaking so that the students were not ready and became less motivated or had difficulty maintaining their concentration.

2. *Transaction of Islamic Values*

The transaction process of Islamic values in these boarding schools was carried out in two teaching methods: general or classical, and specific or in group. The transactions of general values include *aqidah* and morality materials, while those that are specific are worship, especially regarding reading the given materials and prayer movements, *dhikr* after prayer and reading the Qur'an. Transactions are commonly carried out through question and answer or dialogue, for example covering materials on *rububiyah*, *uluhiyah*, and *al-asmâ' was-shifât*. In the specific transaction every ten students was accompanied by an ustadz/ah to memorize the prayer readings and practice the prayer movements, *dhikr* after prayer until the students are declared to have mastered it. The Qur'an learning was also done in the same method until the students were stated to able to read the Qur'an correctly.

The specific transaction process is very effective because every student is well cared for by the ustadz/ah. The students are also motivated because the target is clear, namely being able to perform prayers and *dhikr* correctly, and read the Qur'an properly and correctly. This is a challenge for students and can foster positive emotions. The students are motivated to follow the learning process and activate the neocortical brain to digest materials and store them in their memory. Consequently, the students feel comforted after being declared to have reached the specified target.

This particular transaction model is very good for internalizing all the Islamic values: *aqidah*, worship, and morals. *Aqidah* as the root of religion is more important to be prioritized in the internalization process, specifically for these students and other young peole. With good faith, students will get it easier to internalize the values of worship and morals, and positive emotions are easier to grow. The values of faith involve more involvement of the limbic system, than the reptilian brain and neocortex. Positive emotions are generated from the limbic system, so that when the values of faith have been internalized in students, positive emotions always grow. *Aqidah* is a belief that in essence cannot be witnessed by the five senses (Shihab, 2007: 391), but with a strong creed it can color all of its behavior (Shihab, 2007: 93).

3. *Transinternalization of Islam Values*

The transinternalization process in both schools was found to be done with practicing, habituation, and instilling discipline and honesty. The students every day provide activity reports to the ustadz/ah. They reported their daily activities by filling out the check list on the google form provided. The students accessed the

google form link provided according to their respective grade levels. One example of a link is addressed https://docs.google.com/forms/d/e/1FAIpQLSdzKrY6ziqdiWbc9TPPLIb5Uo141S T2hjpblfJhqqf0VMraTw/viewform?usp=pp_url.

The google form content called 'Mutaba'ah Yaumiyyah' begins with the statement "To be filled honestly, Allah sees, is All-Hearing, and All-Knows". The form that must be filled out by students is their name, reported day (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday), date, obligatory prayers (*dawn, Dhuhur, 'Asr, Maghrib*, and *Isha'*), sunnah prayers (*rowatib, dhuha*, and *tahajjud*), *tadarus* (*Dawn, 'Asr, Maghrib*, or other time), sunnah fasting (Monday-Thursday, and other recommended days), learning activities (first hour, second hour, third hour, not following), sunnah activities (*tahfidz*, cult, *muhadasah*, recitation, *mufrodat*, and *infaq* 'charity'), positive activities (self-study, studying about religion, reading general books, and helping parents).

Mutaba'ah Yaumiyyah Class 7 for boys is an example of the title of a google form which is provided for relevant students to fill out every day online. This illustrates that the process of transinternalization of the Islamic values is programmed using a habituation approach. The ustadz/ah recap the students' report every day and by the end of the week the report summary was reported to the head of the department. The routine program of activities carried out by students is expected to have the values contained in it can be internalized in students' behaviours.

Routine activities that are carried out continuously for a long time can form new characters (Sanyata, 2012:5). However, routine activities can also cause boredom, which causes the reptile brain of the students to be active and respond by 'fighting' or avoiding. This is one of the working patterns of the reptile brain when facing threats, fear, worry or other discomfort (Said, 2017: 6). Feelings of boredom for students to carry out these habituation activities can be an obstacle to the success program that has been set.

Another inhibiting factor for students is that as teenagers, their emotions are very volatile. The psychological phase is full of shocks (Daradjat, 1971) as a result of the phase from childhood to adulthood. Individual development is still in progress towards a period of physical, mental, emotional, and social maturity (Hurlock, 1991; Malahayati, 2010). This phase requires the presence of other people's trust in him. However, often this belief cannot be implemented and even abandoned if there is no control from a more mature person.

From the results of the research (interviews and documentation) it was found that some parts of this program did not run well, due to the control which is not conducted properly. In addition, there are no statements that can support students' memories of the consequences of this program. It is important for students to know the consequences of doing or not doing this program, either in the form of rewards if they implement it or punishment if they ignore it. Controlling in the program of internalizing Islamic values by using the habituation method for teenagers is very necessary, even full-time (24 hours) (Globalization, 2018).

With regard to the month of Ramadan, which is generally considered an effective month for Muslims to internalize Islamic values, the results show that the Ramadan 1442H was not maximized by the ustad/ah. There was one class that was not reached by the control program. This implies that the system components of the program in internalizing Islamic values during online learning are not optimal.

All of the results related to the three stages of Islamic values internalization illustrate that this program has not been closely connected to the edutainment-based teaching and learning approach. There is only one Google form that must be filled out by children every day, both in appearance and format, so that students' positive emotions cannot be generated with this presentation model. The unclear reward and punishment model, the lack of appreciation for students who are actively working, and the absence of routine advice for students who do not do it cause the students' low motivation in making this habituation program a success. The presentation of programs that are mixed between education and games, humor, role play (role playing) dialogue, demonstrations, and multimedia as a feature of education that is fun, motivating, and entertaining (Hamruni, 2008: 130) has not been much considered in the internalization process.

4. *Internalisation of Islamic Values Based on the Edutainment Approach.*

The process of internalizing Islamic values based on the edutainment approach has four principles. First, there is a link between learning and teaching to improve learning outcomes by designing a holistic process (Hamruni, 2008). The process of internalizing Islamic values in educational institutions is still separate between disciplines. Thus, a holistic design of learning that connects between disciplines has not been carried out. In fact, the interrelationships between disciplines make it easier for students to correlate them and bring back related knowledge that has been stored in memory.

Second, the creation of an atmosphere of the learning process that is comfortable, conducive, entertaining, generates positive emotions, motivation, and

activates the potential of the learner's reasoning, and can even jump-start his learning achievement (Hamruni, 2008). Seen from the stage of internalizing Islamic values in this researched educational institution, at the transaction stage, the values of praying, *dhikr* and reading the Qur'an have fulfilled this second principle. However, due to the selection of prioritized worship values, the positive emotions generated are still temporary, namely when the students are declared to have mastered them. This is different if the values of faith are prioritized first.

The transaction of *aqidah* values, especially faith in Allah and the Last Day is very important to be prioritized. The results of the research show that *aqidah* values transactions have not become a top priority. The delivery of materials is often only in the form of lectures (monologues) and the transaction process has not been seen. Learning is still teacher-centered. To make it fun and entertaining, the learning should have been centered on students (Hamruni, 2008). Therefore, in conducting the transactions of faith values it is very important for the ustadz/ah to present the *aqidah* material with concepts that make sense, acceptable and fun to discuss.

The program of internalizing Islamic values to students by prioritizing the values of faith before worship and morality is the right step. The values of faith are the foundation of religion and can support and strengthen the worship practices and moral values. The value system of faith is rooted in the limbic system that produces positive emotions, so that it can strengthen the internalization and practices of worship and moral values. This is in line with the triune brain theory, which underlies the edutainment-based internalization.

Third, the realization of a learning system design should be in an efficient manner by making students the main focus and subject of education (Hamruni, 2008). In the process of transforming Islamic values carried out online by this researched institution, some data have shown a process efficiency but others prove it less effective. The learning process is still centered on the ustadz/ah, especially at the transformation stage.

Fourth is related to the appearance of the teaching and learning process that shows human-relations and creates interactions in learning that are flexible and open and fun (Hamruni, 2008). It is important for every ustadz/ah to transform the Islamic values with various variants of presentation, for example through encoding, video, or power point, or parody of songs. The lecture methods wrapped in various variants of material presentation are more easily to be used to create a fun and entertaining atmosphere (edutainment) so that the concentration of the students is maintained due to the growth of positive emotions. The most

important part in designing the presentation of edutainment-based material is creativity and innovation (Yunus, 2020: 154) and the paradigm of the student center (Dermawan, 2014: 57). This has not been utilized or maximized by the ustadz/ah where this research took place.

CONCLUSION

Efforts in the process of internalizing Islamic values online in the educational institution where this research takes place are the transformation process using zoom or google meet; transactions in general/classical method and in specific or group method, namely dialogue and mentoring of students. The transformation is habituation which is controlled by a check list on Google Forms. The transinternalization was done through practicing, habituation, and discipline and honesty instilment. The challenges faced are the difficulty of the ustadz/ah in controlling the activities of the students, the less supporting internet network both for the ustadz/ah and for the students, and the coordination between the components of the related system requires continuity and is carried out intensely. The researchers recommend that the main priority is put on *aqidah* in the process of internalizing the Islamic values, before worship and moral values. This is in accordance with the way the Prophet internalized Islamic values to his friends, also in accordance with the triune brain theory which underlies edutainment-based learning (educate and entertain).

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