



## **INTERNALIZATION OF MORAL VALUES AND WORSHIP IN ONLINE LEARNING AT SMPN PURWODADI**

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### **Abstract**

*This study was conducted to find out how the internalization of Islamic values (moral and worship) in online learning took place during the pandemic. The approach used is a qualitative approach with the type of case study research. Data was collected through interviews, observation, and documentation. The study results show that: 1) The curriculum used during online learning is the Covid-19 emergency curriculum. 2) The internalization of Islamic values, especially moral values and worship values, is carried out through various approaches, one of which is by assigning tasks to students. 3) The process of internalizing Islamic values is emphasized to shape the attitudes and behavior of students so that there are no significant differences when the learning process is done online or offline.*

**Key words:** *internalization, islamic values, online learning.*

### **INTRODUCTION**

The general objectives of Islamic education are directly related to each individual which includes changes in the form of knowledge, behavior, spiritual and physical and abilities that must be possessed for the benefit of life in this world and in the Hereafter. Not only limited to knowledge, Islamic education also carries the general purpose of moral development. (Judge 2012).

Some of the general objectives of Islamic education clearly describe what is really needed by humans related to the values contained in Islamic teachings, such as moral values and worship. Moral values and worship are sought so that they can be fully embedded in the heart so that they can be continued with full religious awareness. This process of instilling moral values and worship is called internalization. (Sofanudin, 2015) .

Internalization of moral values and worship can be done through teaching and learning activities carried out in schools. Internalization of moral values and worship in PAI learning in previous research consists of several stages. One of the stages passed is to hold moral improvement activities outside the classroom (Muhaimin, 2020) The implementation of offline learning supports the internalization of moral values and worship through several good practices that can be done by students in the school environment. Internalization of moral values and worship will certainly be different in implementation if teaching and learning activities are carried out online.

The COVID-19 pandemic that Indonesia has faced since last year has had an impact on teaching and learning activities that were originally carried out offline to online. Online learning that has been carried out since last year, of course, has changed many teachers' methods and strategies in delivering material, as well as internalizing moral values and worship.

This change in learning style prompted the author to conduct research on the internalization of moral values and worship in online learning at SMPN Purwodadi to see further how the internalization of moral values and worship continues even though learning is carried out online. This research serves as a complement to previous research on the internalization of moral values and worship conducted in offline learning.

This research is expected to be developed by future studies related to the importance of seeing the internalization of moral values and worship in online learning so that the internalization of Islamic values can continue to be carried out under any circumstances.

## **METHOD**

This research uses a qualitative approach with a type of case study research. This research is focused on one specific object to be studied further as a case (Nawawi, 2003).

Data analysis techniques used consist of data collection, data reduction, data presentation and data verification or conclusions. The data analysis is carried out continuously at every stage of the research so that it is complete and the data obtained are meaningful data (Sugiyono, 2005). The research was conducted at SMPN Purwodadi, Purwodadi District, Musi Rawas Regency on April 20, 2021. The subject of this study was a teacher of Islamic Education at SMPN Purwodadi. Data collection techniques are carried out using observation methods, and interviews. The first observation made is to observe an object directly to find accurate information about the object (Sugiono, 2010). As for the activity of the interview, questions and answers are carried out to obtain information, whether carried out directly or face-to-face or indirectly or through mobile phones. The form of information needed can be obtained through writing, recorded audio, visual, or audio visual. (Anas, 2008).

## **RESULTS AND DISCUSSION**

### **1. *SMPN Purwodadi* Curriculum Model**

Online learning that has been carried out at SMPN Purwodadi since last year

has become a challenge for every subject teacher, not spared by Islamic religious education teachers. Not only learning tools and media have changed, the curriculum used has also been adjusted. The use of the emergency curriculum was carried out because the circumstances were much different from before. Therefore, the curriculum model used at SMPN Purwodadi during the pandemic is the COVID-19 emergency curriculum.

In accordance with the decree of the Ministry of Education and Culture in August 2020 (Decree of the Minister of Education and Culture 719/P/2020) where the education emergency in the conditions of the COVID-19 pandemic is a constitutional emergency that must be considered, in order to meet the learning needs between teachers and students (Ministry of Education and Culture, 2020). So that in its design, the Minister of Education and Culture must pay attention to the principle of proportionality to create a curriculum design that is reasonable and in accordance with special conditions to achieve effectiveness in learning delivery (Noah, 2011).

The COVID-19 emergency curriculum, which was made more practical than the previous curriculum, still requires preparation to be implemented. Preparation for the implementation of the COVID-19 emergency curriculum includes training educators to be able to use several applications that support online learning. The applications used at SMPN Purwodadi during online learning are google *classroom*, *google form* and *WhatsApp*.

During online learning using the COVID-19 emergency curriculum, teachers are required to be critical and wise in choosing learning media that must be used so as not to be left behind in the subject matter (Ni Komang Suni Astini, 2020)

## **2. Internalisasi Nilai Akhlak dan Ibadah**

The stages passed in internalization remain a reference both during online and offline learning. The value transformation stage is carried out at the beginning of teaching and learning activities by teachers to provide information to students about good values and poor values (Hamid, 2016). At this stage, moral values and worship are still in the cognitive realm of students.

Two-way communication between teachers and students will occur if the value transformation stage has been carried out. Teachers can provide good examples in the form of practice in everyday life. In the next stage (transinternalization), students are expected to be able to do what they already know related to good moral values and then become what they know.

Internalization of moral values can be done in various ways, one of which is habituation (Muhaimin, 2005).

Human learning is not shaped by its consequences but is learned with more efficiency directly than a model (imitation). This imitation goes through four stages, namely the stages of attention, memory, reproduction, and motivation (Slavin 2011). Students will pay attention to the teacher's example when praying *dhuha*, reading the Quran, and behaving based on *akhlakul karimah*, by practicing it and reproducing it. This imitation strategy is in accordance with the statement that internal factors that affect the character of students are customs or habits (H. Gunawan, 2012).

From the results of interviews with Islamic Religious Education teachers, it is known that the stage of transinternalization cannot be monitored directly by teachers because the learning process is carried out online. In offline learning, teachers can invite students to pray together in class. But when learning online, teachers can only invite students to pray without knowing whether their students are really praying or not because the applications used in offline learning are still limited to *Google Classroom* and *WhatsApp Groups*.

Moral values that previously could be considered by teachers include morals towards fellow students until morals towards teachers also change. The teacher then tries to provide moral values both regarding polite online communication procedures with teachers and with others. Teachers also monitor how students respond to teacher questions, how students reprimand teachers via *chat* and pay attention to how students communicate through *WhatsApp groups*.

As for the values of worship, offline teachers usually invite students to pray in the congregation at the school prayer room. During online learning, activities to internalize the values of worship shifted to assignments such as collecting the theme of the Friday prayer sermon to monitor students' worship activities. The teacher also gives reasoning questions to students related to the previously given subject matter.

Although there are many obstacles in the internalization of moral values and worship during online learning, internalization continues to be carried out so that students do not experience significant differences, especially in moral values in everyday life.

## CONCLUSION

From the research that has been done, it can be concluded that moral values and worship can still be internalized even though learning is carried out online.

Research aimed at determining the internalization of moral values and worship during online learning provides results that moral values can be instilled in students through online learning by teaching and monitoring students in interactions with others and teachers on social media. Worship values can be internalized through relevant assignments to monitor students' worship activities during school hours.

Internalization of Islamic values can be done with online learning so that online learning is not seen as an obstacle to continuing to instill Islamic values in students. Internalization of Islamic values during online learning can continue to be developed so that it is not limited to certain types of materials, this can be a suggestion for the school and a recommendation of ideas for the next research project.

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