



INTERNALIZATION OF AKHLAK VALUES IN ONLINE LEARNING TOWARDS THE INTELLECTUAL DISABILITATES CHILDREN

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Abstract

This study discusses the internalization of akhlak values in online learning carried out on mentally challenged children at Pelita Nusantara Senior High School, Tangerang. Cultivating akhlak is a challenge in online learning. Moreover, the planting of these values is carried out in children with special needs. With a qualitative descriptive approach, this research was conducted to describe how the process of internalizing akhlak values in online learning for the mentally incompetent children and to describe the impacts on them. Using purposive sampling technique, the informants are teachers, curriculum staff, and parents of students. The data collection technique used was observation, interview, and documentation. The results of this study indicate that the internalization of akhlak values in online learning is carried out by utilizing several applications used in learning, such as Whatsapp, Google docs, and Youtube. These applications help teachers in the teaching and learning process so that indirectly it also helps teachers in instilling akhlak values. The akhlak values that are implanted are integrated in the entire learning process, so that they are not only implanted when studying religious subjects. These akhlak values are divided into three parts, namely akhlak to Allah SWT, akhlak to others, and akhlak to nature.

Key words: *internalization values, akhlak values, online learning, disabilities children*

INTRODUCTION

Online learning is a learning model that evolves with the development of science and technology. In Indonesia, online learning has actually become known in the 1980s and continues to grow until today (<https://www.unpici Cianjur.ac.id/berita-7644-belajar-daring-sudah-ada-sejak-1980-di-indonesia>, accessed June 14, 2021). In its development, online learning is used as an alternative learning methods that can be collaborated with face-to-face learning or offline learning. This collaboration is known as blended learning. The rapid development of online learning has occurred in recent years. The biggest momentum that makes online learning model the only option in learning is during the COVID-19 pandemic. This pandemic led to the dynamics of learning in Indonesia such as the transfer of home school learning through online learning and the transformation of technology-based learning media (Mansyur, 2020).

The application of online learning allows the teaching and learning process to continue amidst the limited interaction between teachers and students. In practice, online learning has some drawbacks. Online learning is predicted to decrease learning achievement because the ability to access learning in each

student is very diverse (Rumata and Suyadi, 2021). In addition, when reviewed from the development of learners' abilities, online learning is more dominant in developing cognitive aspects. This is because in the implementation of learning, more activities are the transfer of knowledge and assignment. Affective and psychomotor aspects of online learning are less developed because the development of this ability requires activities that do not just understand the subject matter. In fact, the development of affective and psychomotor abilities of learners in accordance with the values embraced is one of the goals of education.

One of the first and foremost values that must be instilled in each child is religious values. As a religious people, religious values are the foundation of everyone in behaving during his life. These values will also affect one's way of thinking so that it plays a role in providing a frame of knowledge towards a phenomenon. The introduction and application of these values is the first by the family. Then in the next stage, this value will be developed and honed in the levels of education passed by the child. Therefore, the learning followed by a child in school, contributes to the application of religious values in the child.

Seeing the importance of the application of religious values in students, the application of religious values is focused on moral values that are the provision of a person fulfilling his nature as a social being. However, moral values are not only related to human relationships, but also human relationships with God and human relationships with nature. The application of the moral values studied becomes a challenge when the implementation is done online. In addition, another challenge is when the application of moral values is done in children with visual impairment. Therefore, this study will discuss about how the application of religious values in online learning is carried out on children with disabilities at SMAKH Pelita Nusantara Tangerang.

METHOD

This study uses a qualitative descriptive approach that emphasizes the meaning of a phenomenon compared to the generalization of the phenomenon (Sugiono, 2008). Informant research determined through purposive sampling techniques consists of teachers, deputy principals of curriculum, and parents of students. Determination of this informant based on certain criteria that are considered the most know with the object of research in the field (Sugiono, 2008). Data retrieval techniques conducted using interviews with predetermined informants. Then also conducted observations and documentation on online learning and other activities that support the learning.

The validity of data used based on data retrieval is through engineering triangulation, source triangulation, and time triangulation. Triangulation techniques are done by checking data to the same informant but with different techniques that are by observation techniques, interviews and documentation. Then the data validity technique that is also used is to collect data from at least three different sources. Data from these three sources were collected by researchers to determine the conclusion of the information (Kartono, 1990). In addition, the researchers also compared data obtained from different times to obtain valid data. The collected data is then analyzed using an interactive model of Miles and Huberman consisting of data reduction, data presentation, conclusion and verification.

RESULT AND DISCUSSION

Akhlaq or also known as morals have an important position in the teachings of Islam. This is indicated by the many verses in the Qur'an that discuss about morality. In addition, morality in Islamic teachings is also a representation of the success of one's worship. Worship performed by a person does not stop at the implementation of mahdhah worship alone, but also how the impact of worship affects a person in daily life (Zaini, 2014). According to Abudin Nata, as quoted by Chairudin, the scope of morality in Islam can be divided into 3 parts, namely morality towards God, morality towards fellow human beings, and morality towards the environment (Chairudin, 2017).

One of the important stages in the cultivation of moral values in learners is through internalization of values. Internalization of values is a technique to shape one's attitude and character by instilling certain values so that they blend into their personality (Toha, 2016). If a person has a unified value in his or her self, then that value will affect how the person thinks, speaks, and acts. Therefore, internalization of value is considered to be an important component in learning that to realize it requires a conducive learning atmosphere (Utomo, 2017). The process of internalization of values can be done by various methods, ranging from example giving or modeling, to the involvement and habituation of certain activities (Adi, et al., 2020). While in the implementation of learning in the classroom, the process of internalizing moral values can be done through 3 stages, namely value transformation, value transactions, and value transinternalization (Kulsum, 2018).

In online learning conducted at SMAKH Pelita Nusantara Tangerang, the scope of morality that is more dominant to be applied is morality to God and morality to fellow human beings. Both forms of morality tend to be more easily

instilled in learners in learning conditions where direct interaction between teachers and learners is very limited.

1. *Morality to Allah*

Morality to Allah is an attitude displayed by a person who shows his desire to his Lord. The form of morality to God in online learning at SMAKH Pelita Nusantara Tangerang is manifested in the worship of God in every learning activity. When starting learning activities, students are used to reading prayers, short letters, and Asmaul Husna. The order of prayer commonly read by learners is prayer before learning, surah An-Nas until surah Al-Maun, and continued by reading 10 Asmaul Husna. The selection of reading is tailored to the ability of learners and based on the lesson materials that have been learned by the learners. The cognitive abilities of students who are limited cause the ability to memorize them also have limitations. Therefore, the prayers read by the students before the start of the learning activities are adapted to their abilities and conditions.

2. *Morality to fellow human beings*

Morality in fellow human beings is an act that should be done by one person to another that can support the fulfillment of human nature as a social being. This form of morality can be observed from how the attitude of learners to teachers, educational personnel, or to their friends. The attitude of learners to teachers is shown through respect for teachers in the implementation of learning. Although the students at SMAKH Pelita Nusantara Tangerang in this study were deaf children, they were able to show their obedience to teachers and show enthusiasm in learning. This enthusiasm is conveyed by the parents of students who see their children have prepared well before class begins. For example, before the class starts, the child has prepared his own desk, stationery, and textbooks to follow online learning from home. Enthusiastic learners in learning will certainly provide their own spirit for teachers to carry out learning activities better. In this example, even though the child is a deaf child with special needs, they can still do simple things such as preparing their needs before starting the lesson. The attitude of students who appreciate their friends' different beliefs is also seen in the implementation of online learning at SMAKH Pelita Nusantara Tangerang. Although in one class there are children of different faiths, but before starting the lesson they are used to praying alternately and do not disturb each other when other friends are reading prayers. To keep students used to praying before starting learning and at the same time teaching tolerance among religious people, teachers usually guide students to pray alternately. For example, students who are Muslims pray first, then continued with students who are other religions. Then, in reading the prayer, when the Muslim

learners read the prayer by saying it vocally, students of other religions listen until it is finished and vice versa. No student bothers another friend when praying.

The cultivation of moral values is implemented by utilizing several learning platforms such as Whats App and Google Doc. In addition, the cultivation of moral values is also carried out through the stages of internalization of values, which include:

1. *The stage of value transformation*

At the stage of value transformation, teachers play an active role in providing knowledge about positive and negative values to students. This stage can be seen when the teacher delivers the learning materials. Teachers at SMAKH Pelita Nusantara Tangerang emphasize what can be done by students and what should be avoided. Although this activity is clearly seen in when teachers deliver online learning to students, in the process of preparing learning teachers have designed documents that will be used in learning.

2. *The stage of value transaction*

The value transaction stage is carried out in two directions between teachers and students. At this stage, teachers and students together to do an activity that will be instilled in its value. For example, in prayer activities before starting learning. At the time of prayer, the teacher not only told the students to pray, but the teacher also prayed with the students. At this stage the internalization of the value is seen in something displayed physically by the teacher as well as by the learner so that it can be observed directly. This stage is an advanced stage where teachers not only transfer knowledge but also become role models of their students and provide responses related to what the students do.

3. *The stage of value transinternalization*

The value transinternalization stage is an advanced stage of the value transaction stage. At this stage, a value that is instilled in a person is not only shown in his behavior. These values will affect a person's character and personality which will indirectly affect that person's behavior. In the implementation of online learning at SMAKH Pelita Nusantara Tangerang, the stage of transinternalization of moral values to God appears in the solemnity of students in praying, so that in practice there are no students who pray while joking or disturbing other friends. This attitude of prayer, although initially conditioned, has become a habit for students over time. In addition, the stage of transinternalization of values that appears in the implementation of online learning is the discipline of students in participating in learning. Although the implementation of learning between students and teachers

is carried out in different locations, students still prepare themselves well and take lessons on time.

CONCLUSION

Internalization of moral values in online learning is carried out by utilizing several applications used in learning, such as the Whatsapp application and Google docs. These applications help teachers in the teaching and learning process so that they also indirectly help teachers in inculcating moral values. The moral values that are instilled are integrated in the whole learning process, so they are not only implanted when studying religious subjects. The moral values that are instilled in online learning include morals to Allah SWT and morals to fellow humans. The three morals are internalized in students through three stages of value internalization, namely the value transformation stage, value transaction, and value transinternalization.

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