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Integration Of Social Sciences And Islamic Religious Education In Character Formation Of Students

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Abstract

The main focus in this study is that students are currently experiencing a moral decline that requires improvements from various clumps of character education in the learning process activities. The purpose of this study is to provide an understanding of the importance of integrating social science and religious education in shaping the character of students in order to create characters according to the demands of the Shari'a. Social science is an educational program that has educational materials from various exact disciplines and social-humanities. Character will be embedded in a person because of the habits in his life such as: caring, disciplined, fair, responsible, religious, honest, tolerant, hard work, peace-loving, cooperative. Islamic religious education is a science that must coexist with social sciences. Because the character you want to create cannot be separated from the demands of religious teachings. The results of the study indicate that the integration of social science and Islamic religious education greatly contributes to the formation of the character of students.

Keywords: Social Education Science, Islamic Religious Education, Character Building

Integrasi Ilmu Sosial Dan Pendidikan Agama Islam Dalam Pembentukan Karakter Siswa

Abstrak

Fokus utama dalam penelitian ini adalah siswa saat ini sedang mengalami kemerosotan moral yang membutuhkan pembenahan dari berbagai rumpun pendidikan karakter dalam kegiatan proses pembelajarannya. Tujuan dari penelitian ini adalah untuk memberikan pemahaman tentang pentingnya mengintegrasikan ilmu sosial dan pendidikan agama dalam membentuk karakter peserta didik agar tercipta karakter yang sesuai dengan tuntutan syariat. Ilmu sosial adalah program pendidikan yang memiliki materi pendidikan dari berbagai disiplin ilmu eksakta dan sosial-humaniora. Karakter akan tertanam dalam diri seseorang karena kebiasaan-kebiasaan dalam hidupnya seperti: peduli, disiplin, adil, bertanggung jawab, religius, jujur, toleran, kerja keras, cinta damai, kooperatif. Pendidikan agama Islam merupakan ilmu yang harus hidup berdampingan dengan ilmu-ilmu sosial. Karena karakter yang ingin diciptakan tidak lepas dari tuntutan ajaran agama. Hasil penelitian menunjukkan bahwa integrasi IPS dan pendidikan agama Islam sangat berkontribusi terhadap pembentukan karakter peserta didik.

Kata kunci: Ilmu Pendidikan Sosial, Pendidikan Agama Islam, Pembentukan Karakter

PRELIMINARY

Background

Currently in the development of an increasingly modern world, there is a need for a combination of various kinds of knowledge that have different perspectives (dimensions). The unification of religious knowledge which is also the sciences with the dimension of divinity is expected to be able to integrate with the exact sciences and also the social-humanities sciences with the dimensions of humanity. The dimension of divinity which scientifically has an abstract nature, is then manifested in the form of texts in the form of the Qur'an and the Prophet's Hadith. In the teachings of Islam there are two sources that can be interpreted in various ways and methods by the scholars so that these sciences are now known as the science of interpretation, fiqh, tasawuf, kalam and hadith science. On the other hand, the human dimension is concrete and can be developed by humans themselves. Sciences that are both exact and social-humanities that have existed so far have actually emerged and experienced ups and downs in the scope of human thought as visible beings.

This view in combining the two scientific paths which currently have different dimensions, will not result in eliminating the role of God (secularism) or alienating humans so that they are alienated from themselves, alienated from the surrounding community, and the surrounding environment.

Moving on from social science which also contains the science of civic education, character education is also one part of social science. Character education is a very important initial foundation in building personality both now and in the future. Education is one of the efforts made by a human being to acquire knowledge which is then used as the basis for attitude and behavior. Therefore, education is also one of the factors in the formation of character in humans. Education can be said as a process of humanizing humans. Education can be interpreted as a conscious and systematic effort in developing the potential of students.

The purpose of education is to produce quality human beings. This is stated in the 2003 National Education System Law (UU No. 20 of 2003), namely the creation of a complete Indonesian human being who is intelligent, has faith and is

devoted to God Almighty and has noble character, has knowledge and skills, has physical and spiritual health, having a strong and independent personality and a sense of community and national responsibility. (Sukardiman, 2010).

Good manners, religiosity and politeness which are upheld by the Indonesian people and become a culture by the Indonesian people so far are very foreign and rarely encountered in the midst of people's lives. This condition will continue to get worse if the government does not immediately address it by making improvement programs, both long term and short term.

The fact that is happening in the field today is that students are experiencing moral decline which is very concerning, such as behavior that violates morals, ethics and laws from mild to severe bad behavior is still often shown by students today. (Ahya, 2013). Technological developments are also one of the factors that influence the cause of someone having very little ethics and morals. Sophisticated technology makes it easy for someone to gain knowledge without filtering that knowledge so as to override the Al-Quran as a center in the search for knowledge. Gadgets, which are part of today's technology, are the prima donna for humans. Teenagers who like to play games forget their obligations as a child and also as a servant by ignoring the words of their parents and also the call of Allah in carrying out prayers and other worship. In this case, the sense of responsibility towards obligations is also not attached to some teenagers today. In education, there are still many students who do not have ethics towards teachers by the way when the teacher speaks but their views are gaged, and not only that, we also encounter students who are rude to the teacher. This is, of course, in the child's lack of religious education which makes them not understand what the impact of their actions is.

One way that can be done in realizing character education in schools/madrasas is by optimizing the learning of social science material which is strengthened by Islamic Religious Education (PAI). In realizing good character, the role of religious education, especially Islamic Religious Education, is very strategic. Islamic religious education is expected to be able to give birth to humans who always strive to perfect faith, piety and noble character which includes ethics, character, or morals as an

embodiment in education to face challenges, obstacles, and changes that arise in the association of local, national, regional and global communities. . (Permendiknas, 2006).

Formulation Of The Problem

Facing the era of globalization or the world of technology, how is the character formation of students? Can the integration of social science with Islamic religious education affect the formation of the character of students?

Destination

The purpose of this study is to provide an understanding of the importance of integrating social science and religious education in shaping the character of students in order to create characters according to the demands of the Shari'a.

Observation Results

Based on the results of field observations, there are still some students who currently do not have the character according to the demands of Islamic teachings. Technology is one of the factors that influence the formation of the character of students in a negative direction. With the development of the digital world such as gadgets, it is difficult for students to control. For example: having a sense of being smarter than a teacher because they get information first from social media, talking but not looking at their faces because they focus on playing games, behavior that violates ethics, morals marked by calls / reprimands from parents and teachers are not a priority.

RESEARCH METHODS

This research is library research. Library research is research conducted based on written works in the form of concepts that generally do not go into the field in searching for data sources. In this study, researchers collect various sources that are used as literature in the form of books, collections of journals, articles and so on.

RESULTS AND DISCUSSION

A. Social Education

Social education is an integrated study of social sciences and humanities to improve civic competence. Social Education Education which was formulated in the Communication Forum II HISPIPSI 1991 in Yogyakarta explained that Social Education Science is a simplification or adaptation of the social sciences and

humanities disciplines, as well as basic human activities that are organized and presented scientifically and pedagogically/psychologically for educational purposes. Social Science Education Learning is an integration of various branches of social science disciplines such as history, geography, economics, law and politics. (Sodiq Anshori, 2014).

Basically, social science education aims to educate and provide basic abilities for students to develop themselves according to their talents, interests, abilities, and environment as well as various provisions for students to continue their education to a higher level. (M. Miftah, 2013).

Social Education Science is also an educational program that aims to form good citizens (good citizens), then Social Education Science Learning must equip students with various abilities, namely:

1. Knowledge, namely understanding of the concepts of social sciences which are the main elements in social science education so that they can be used in solving social problems that exist in society.
2. Skills, the desired skills, such as: a). Thinking skills which include the ability to formulate concepts, interpret, generalize, apply and evaluate knowledge. b). Social science inquiry skills, namely the ability to formulate various questions and hypotheses, collect data and use them to test hypotheses and make generalizations. c). learning or academic information (academy or study skills) such as the ability to find locations, organize, and receive information through reading, listening and observing activities. d). Group skills, namely: the ability to be an effective leader in solving group problems, and participating in research projects.
3. Attitudes, namely attitudes to respect values, ethics and morals that are able to make students become good citizens. (Sodiq Anshori, 2014)

B. Islamic Religious Education

Islamic education is one of the three subject areas that must be included in the curriculum of every formal educational institution in Indonesia. This is because religious life is one of the dimensions of life that is expected to be realized in an integrated manner.

Islamic Religious Education in Madrasas aims to grow and increase faith through the provision and fertilization of knowledge, appreciation, experience, and experiences of students about the Islamic religion so that they become Muslim

human beings who continue to develop in their faith, piety, nation and state, and to be able to continue at the higher education level. higher.

C. The Concept of Character Education

The term character is associated and exchanged with the term ethics, morals, and or values and is related to moral strength, connoting "positive" not neutral. Therefore it can be interpreted simply that character education is education that develops cultural values and national character in a person, especially students so that they have values and character as their own character, apply these values in their lives as community members, and citizens. who are religious, national, productive, and creative.

With such a meaning, character is more identical with personality which is a characteristic, characteristic, or characteristic of a person's self that comes from formations received from the environment, such as family in childhood and innate from birth. (Doni Koesuma, 2007).

Character education is also a conscious effort for humans to be able to understand, care, and implement moral values. In other words, character education must be interpreted as a serious effort to be able to understand, shape, foster moral values (morals, ethics) both for oneself and for all citizens of the community or the citizens of the state as a whole. In the context of religious education, morals in a broad sense are not only aimed at the morals of fellow human beings but have character to Allah SWT, the Messenger, and the environment in a broad sense (including animals and plants). Such is the beauty of a person's character in Islam. (Syaiful Anwar. 2016).

Character education must be based on the basic character of a human being that comes from absolute universal moral values that come from religion (revelation) which is also called the golden rule. Character education can have a definite purpose, when it is based on these basic character values. The basic human characters consist of: trustworthy, respect and caring, caring, honest, responsible, civic, sincere, brave, diligent, disciplined, visionary, fair and have

integrity (compare with the characteristics of the Prophet Muhammad). (Syaiful Anwar. 2016).

In the formation of character, there are three components that greatly influence the formation of character. These components are: Parents, Teachers (Educators) and the Community. These three components must work well together so that they complement and support each other. The participation of parents, teachers and the community is very helpful in the personal formation of students.

a. Family Role

Education is a shared responsibility between family, school, community or government. School as a form of continuation of education in the family, because the first and foremost education obtained by children is in the family.

In realizing the personality of a child, parents have the following squeeze:

1. Parents must love and care for their children. In this case, parental love for children will provide a harmonious state. When that sense of love and affection appears, the education given by parents will be easy to accept.
2. Parents must maintain a calm home environment and prepare children's mental peace. Peace of mind is also a factor in realizing a child's personality. Peace of mind and birth of a child is also the responsibility of parents.
3. Mutual respect between both parents and children. Parents are not just parents who always have to be parents. In this case, the writer believes that parents can be friends at any time, be listeners for their children and stay within the limits that have been set.
4. Create trust. In this case, parents must be able to give confidence to their children that they also have abilities according to their respective interests and abilities.
5. Hold a group of family meetings. with the meeting the child's personality can also be seen and can be evaluated.

In addition to the five points above, the most important task of parents is to introduce them to beliefs, morals, fiqh laws and human life. The religious

education they get from their parents is a milestone for them in life. Fathers and mothers are the first role models for their children in shaping their personalities.

The fact that occurs in the field is that there are very many children who have negative personalities born from broken homes. Lack of parental love for their children will have a negative impact on the formation of children's character. When this happens, PAI plays an important role in restoring children's confidence and restoring their positive personality. With PAI in life, it will give them the opportunity to think that everything that has happened is a test from God and only for those who are able to carry out this that God has given.

Based on a hadith narrated by Anas ra, that a good family has the following characteristics:

1. Families who have passion (ghirah) and love to study and live religious teachings as well as possible to then practice them in daily life.
2. Families in which mutual respect and love, care for and care for each other.
3. Families who are not excessive in anything, especially from a living in the form of food, are not greedy in earning a living, feel enough and are not thirsty for wealth.
4. Families who are aware of their weaknesses and shortcomings, therefore with that awareness continue to improve the knowledge and knowledge of each family member through a lifelong learning and education process. (Jito Subianto, 2013).

b. Role Of Education (School)

If in the home or family environment, a child can be said to "accept what is" in implementing an action, then in the school environment something becomes "absolute" so that we can conclude that the teacher is the most trusted person with frequent statements from children that " said Mr. or Teachers are like this and not like that." This shows that the influence of educators (teachers) is very large in shaping the mindset and character of

children, but that does not mean this is an easy thing to achieve if no effort is made

There are several examples that can be used to shape the character of a child:

1. Familiarize students to cultivate greetings, greetings and smiles.
2. Arriving at school must say hello while shaking hands and also kissing hands.
3. Greet friends, teachers and all the people around the school. This accustoms students not to have an arrogant nature because greeting is allowed to anyone and there are no special people to be greeted.
4. Greet guests who come to school politely.
5. Familiarize students to speak in a good and polite language.
6. Educate students to be calm and sit politely in class.
7. Educate students to eat/drink while sitting in the space provided, and it is not recommended to eat standing up.
8. Guiding and familiarizing students to do sunnah prayers and obligatory prayers.

c. Community Role

Not only parents and teachers, the community also has an equally important role in realizing the character education of students. In this case, what is meant by the community is people who are older "not close", "do not know", do not have family ties with students but at that time are in the environment of the students or see the behavior of the students. Society is people who can set an example, invite or prohibit someone from doing an act or action.

Behavior that can be applied by the community:

1. Get used to mutual cooperation.
 2. Get used to not littering, damaging and scribbling public facilities.
 3. Reprimand children who do bad deeds
- Constraints that often occur in the community:
1. No concern

2. Don't feel responsible
3. Assuming children's actions are commonplace (Jito Subianto, 2013).

A. Character Building Through Social Materials

Terminologically, Thomas Lickona in Sri Latifah suggests the definition of character, namely "A reliable inner disposition to respond to situations in a morally good way". Furthermore, Lickona added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Noble character (good character), which includes knowledge of goodness (moral knowing), then creates a commitment (intention) to goodness (moral feeling), and finally actually does good (moral behavior).

In other words, character refers to a set of knowledge (cognitives), attitudes (attitudes), and motivation (Motivations), as well as behavior (behaviors) and skills (Skills). (Hasnah Kanji, et al.2019).

Character education taught in Social Sciences is related to morals. There are 3 morals that must be possessed by a student in shaping his character, namely:

1. Moral Knowing / Thinking Character / Moral Knowledge / Positive Thinking
At this stage a teacher teaches a variety of knowledge about morals to students in learning Social Sciences, namely:
 - a. Teach students about moral awareness. Moral is a term about behavior or morals that is applied to humans as individuals and as social. The moral goal in Islam is to achieve worldly and ukhwari benefits. (Beni Ahmad and Abdul Hamid. 2017).
 - b. After morals are given, the teacher teaches students to be able to apply these morals in everyday life in various situations that will be faced in the life of the world.
 - c. After being able to apply it in life, the teacher also teaches students to understand other people's points of view, how other people see situations, think what other people think. In this case, students are trained not to have a selfish nature which must also understand the perspective of others.

- d. Teach students to know and understand themselves, assess and evaluate themselves critically.
2. Moral Felling / Character Fell / Moral Feeling / Positive Feeling At the moral felling stage, a teacher teaches various feelings about morals to students in learning Islamic Religious Education.
 - a. Teach students about conscience to know what is right and do what is considered right.
 - b. Teach students self-esteem so that students do not depend on the approval of others and are resistant to pressure from other students.
 - c. Teach empathy so that students can understand the conditions of others.
 - d. Teaching students to love good things and hate bad things so that students always do good things and stay away from bad things.
 - e. each students about humility, so that students have an openness to a truth and a desire to improve the failures that have been experienced.
 3. Moral Action/Character Behavior/Moral Actions/Positive Behavior At the moral action stage the teacher teaches various knowledge and feelings about the morals that students have in learning social science to be realized into real actions, namely:
 - a. Teach students the competence to solve various problems experienced by students fairly
 - b. each students to do something good and the desire to resist temptation, resist and resist the temptation to do bad things.
 - c. Teaching students habits that are done repeatedly, so often someone does good things because of the habit factor in order to help students in various situations. This action is a moral form that can encourage every human being to continue to perform moral behavior and avoid bad behavior. (Kanji, Nursalam, et al, 2019).

B. Character Building Through PAI Materials

Education is an agent of significant change in the formation of children's character, and Islamic religious education is an important part in the formation process, but the problem so far is that Islamic religious education in schools is only taught as knowledge without any application in everyday life. So that the function of Islamic religious education as one of the formation of noble character for students is not achieved properly.

Recently, the emergence of a paradigm that PAI is not one of the materials that become the graduation standard for students has an effect on the deepening of the PAI material itself. The impact of this is that PAI is often considered as unimportant material and only as a complement to learning, and even PAI learning is only carried out in classes that only receive 3 hours of lessons per week.

The main purpose of PAI learning is the formation of personality in students which is reflected in their behavior and mindset in everyday life, so PAI learning is not only the responsibility of the PAI teacher alone, but requires support from the whole community at school, the community and more importantly are parents.

The provision of knowledge about the correct aqidah is the most important basis in inculcating morals in students. This is where the importance of learning Islamic Religious Education in schools, because religious education is the foundation for learning other sciences. This is where the integration of general science with religious knowledge applies in shaping the personality or character of students. General knowledge combined with religious knowledge will lead to the formation of children who are personality, religious and highly knowledgeable and know the manners, ethics and responsibilities that lie within them. It is appropriate to say that the application of Islamic Religious Education in schools is the main pillar of character education.

Religious education teaches about the importance of inculcating morals starting from religious awareness in children. He teaches aqidah as the basis of

his religion, teaches the Koran and hadith as a guide for his life, teaches fiqh as legal signs in worship, teaches Islamic history as an example of life and teaches morals as a guide for human behavior that distinguishes good and bad. (Nur Ainiyah, 2013).

C. The Role of Social Sciences and Islamic Religious Education in Character Building

The science of social education greatly influences the formation of the character of students. Social science that provides knowledge about morals, ethics and morals that must be possessed by students in carrying out their roles as humans in the community. To form these morals, ethics and morals must be accompanied by good religious education so that the morals, ethics and morals of students who have been built are also in accordance with the demands of religious teachings. In shaping the character of students, Islamic Religious Education is needed. With the existence of religion-based education can make a good character. Since the time of the Prophet Muhammad, the concept of character education has existed. This is evidenced by the command of Allah SWT that the main task of the Prophet Muhammad is to perfect morals for his people. Imam Al-Ghazali explained that morality is an attitude that is rooted in the soul from which various actions are born easily and easily without the need for thought and consideration. The discussion of the substance of the meaning of character is the same as the concept of morality in Islam, both of which discuss the actions of human behavior. (Khurin'In Ratnasari, Yovita dyah Permatasari, et al. 2020). Morals itself comes from the Arabic khuluq which is plural aḥlaq. According to language, morality is a combination, character, and religion. The word contains aspects of conformity with the word khalq which means "event", as well as its relationship with the word khaliq which means "creator" and makhluk which means "created". (Rosihon Anwar, 2010). Meanwhile, character is the distinctive values that are both imprinted in oneself and embodied in behavior. Character radiates from the results of thought, heart, exercise, as well as the feeling and intention of a person or group of people.

CONCLUSION

Social Education Sciences and Religious Education Sciences are two clumps of knowledge that greatly influence the formation of an Islamic character in a student. Good character is a character who always performs actions in accordance with the teachings that have been taught by Islam which aims to be able to increase devotion to Allah SWT and can have a good sense of responsibility towards oneself, the family environment and the community environment. This character education is also the initial foundation for a human being to have positive values in living life. Humans who have good character are much more valuable than humans who have knowledge but do not have character. By understanding Social Education and Religious Education, it is expected that students can understand how to respect, how to be polite in carrying out social life in society as taught in Islam.

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