Integrating democracy learning and prophetic social studies at Baitusalam Islamic School Yogyakarta

Nasiwan*
* Civic Education and Law Department, Universitas Negeri Yogyakarta, Indonesia
nasiwan@uny.ac.id

Taat Wulandari
Social Science Education Department, Universitas Negeri Yogyakarta, Indonesia
taat_wulandari@uny.ac.id

Agustina Tri Wijayanti
Social Science Education Department, Universitas Negeri Yogyakarta, Indonesia
agustina_tw@uny.ac.id

*Corresponding Author

Abstract
This paper describes an attempt to integrate Islamic and scientific values into social studies education with the aim of developing prophetic social science theory to explain social problems from this perspective. The study focuses on the implementation of this theory at Baitusalam Islamic School in Yogyakarta, using qualitative research methods such as observation, interviews, and documentation. The findings suggest that social studies learning Islamic values that develop boarding power, with the learning process incorporating these values into planning, implementation, and assessment. However, the study also identifies challenges in the integration process, such as the lack of student textbook references that integrate values into Islamic language for each material, insufficient learning media, and inadequate infrastructure in schools. Overall, this study highlights the importance of integrating Islamic and scientific values into social studies education to develop young people's sense of nationalism, independence, and character, while acknowledging the need to address these challenges for effective implementation.

Keywords: democracy; islamic schools; prophetic social science; social studies

Introduction

An interesting intellectual phenomenon among Indonesian social scientists, in the face of globalization of science, is the emergence of awareness on the topic of local wisdom and the value of diversity. This tendency appears to respond to the dominance of Western scientific hegemony, which Alatas (2010, p. 12) argues is a key factor in the weak development of social science in developing countries. Alatas terms this phenomenon as a symptom of a captive mind,

caused by the large-scale importation of social concepts and theories from Western countries without modification or adaptation. The development of social science in Indonesia, since the old order era until now, has experienced dynamics that eventually led to stagnation.

On the other hand, Landry & von Lieres (2022) have stated that the development of social science has experienced many changes and advances since its creation in the 19ᵗʰ century. Hence, if the social sciences in Indonesia are stagnant, it is due to the lack of creativity and inferior behavior of Indonesian social scientists, which, in turn, gives rise to slow alternative discourses. The uncertainty in building a social science identity in accordance with the Indonesian context has been a slow process.

Social scientists also feel uneasy about the slow development of Indonesian social science. Kuntowijoyo (1991) proposed an idea to give birth to an alternative social science, which he called prophetic social science. Gamsjäger & Langer (2019) stated that initially, social science consisted of several disciplines such as sociology, anthropology, psychology, economics, and political science. With regard to the development of social science in Indonesia, it is not surprising that educators and students in basic education only adopt western social science theories in developing subject matter, especially social studies.

In various parts of the world, dynamic development of social science is occurring, and this development can occur in a matter of years, while the curriculum at the school level generally continues to improve over a period of 5-10 years (Celikkaya et al., 2013). Hence, there is a concern that the curriculum of social studies, especially existing ones, may not accommodate the trends in the development of Indonesian social science. However, over time, many new sub-fields in social science have emerged, such as gender studies, cultural studies, environmental studies, communication science, security studies, and many more (Heilbron, 2014).

Indonesia is a nation that is known for its diversity in terms of social, ethnic, cultural, religious, and political aspirations. As a result, Indonesia is often referred to as a multicultural nation. According to Kiess (2022), multiculturalism involves maintaining unity and oneness among all people while prioritizing diverse views on life. In the school context, a multicultural approach creates a learning atmosphere that encourages students to express themselves, respect other views, and search for knowledge even if it differs from their own (Alfulaila et al., 2019).

However, the reality of "multiculturalism" is faced with an urgent need to reconstruct democracy to become an "integrating force" that can bind all ethnic, cultural, and religious diversity. This integration of democratic values through Social Studies is essential, especially in prophetic junior high schools. This is because students need to have spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills for themselves, society, nation, and state (Republic of Indonesia Law Number 20 of 2003 concerning the National Education System)

To instill these values in students, teachers must serve as role models. In this case, character building should not only occur in the classroom but also through the teacher's exemplary behavior in daily life (Muhtar & Dallyono, 2020). Exemplary behavior includes everything related to someone's behavior that can be imitated (Andolina & Conklin, 2020).

The aim of this research is to investigate the implementation of prophetic social science through social studies in Indonesian junior high schools, with a focus on introducing local traditions, cultures, and wisdom of Indonesian religion as a new force to produce an Indonesian-centric knowledge paradigm. In a preliminary study conducted by (Nasiwan & Hendrastomo (2015), titled "Development of Indigenous-Based Prophetic Social Science Models at the Faculty of Social Sciences of UNY: A Comparative Study with UGM Faculty of Social Sciences, Faculty of Social Sciences, UNHAS Faculty of Social Sciences and USU Faculty of Social Sciences in 2014," education in prophetic social science was mapped and analyzed at various

tertiary institutions. The study aimed to deconstruct the Western paradigm of social science thought, which was deemed incompatible with the needs and dynamics of Indonesian society. The study found that lectures at these institutions focused on analyzing social phenomena from perspectives grounded in Indonesian culture, traditions, and local wisdom. This research aims to provide practical benefits for junior high school social science teachers by prioritizing prophetic social values in their teaching.

SMP IT Baitussalam is an integrated Islamic middle school that combines the pesantren curriculum with a competency-based education pattern, where 60% of the curriculum consists of practicum/scientific research and 40% theory. The school aims to produce graduates who are intelligent, disciplined, possess mature personalities, life skills, and are proficient in Arabic, English, and other sciences. This research focuses on the application of prophetic social science in social studies learning at the school to support the vision of producing a generation with noble, qauliyah, and kauniyah knowledge and life skills. By incorporating prophetic social science into social studies, students will be encouraged to be more creative, innovative, and productive. This will enable them to address various problems and challenges they encounter in their lives, and build a better future. Therefore, it is necessary to apply prophetic social science in social studies, which internalizes the three basic values of humanization, liberation, and transcendence to achieve the desired goals.

Method

Qualitative research on integrating democracy learning and prophetic social studies at Baitusalam Islamic School Yogyakarta can be conducted by following a series of steps. The first step is to define the research question, which could be identifying the challenges faced by teachers in integrating democracy learning and prophetic social studies. The next step is to determine the research design, such as case studies or ethnography, based on the research question and context.(Creswell, 2014; Delamont & Jones, 2012; Miles et al., 2018).

The sample for the research should consist of teachers involved in teaching democracy learning and prophetic social studies at Baitusalam Islamic School Yogyakarta, chosen through purposive sampling based on their experience, knowledge, or expertise in the area of study. Data collection methods could include interviews, focus groups, observations, and document analysis.

Qualitative data analysis techniques, such as coding, categorizing, and thematic analysis, can be used to analyze the collected data (Maxwell, 2013; Miles et al., 2018). Based on the analysis, conclusions can be drawn about the challenges faced by teachers in integrating democracy learning and prophetic social studies, and strategies or recommendations can be identified to address these challenges.

It is important to validate the findings of the research by discussing them with the participants or other experts in the area of study to ensure the validity and reliability of the research (Miles et al., 2018). Overall, conducting a qualitative research study on integrating democracy learning and prophetic social studies at Baitusalam Islamic School Yogyakarta involves careful planning, data collection, analysis, and validation to produce meaningful and useful results.

Result and Discussion

The maturity of Imtaq (*iman dan taqwa*/ "*Iman*" can be translated as "faith" or "belief" in English. "*Taqwa*" can be translated as "piety" or "fear of Allah (God)") and Science and Technology is crucial for success in all fields. In response to this need, Baitussalam Islamic School, has implemented a pesantren system that is part of the process of coaching and shaping students' character. The school's vision and mission are to "Form Ideal Muslims with Global Insights."

Baitussalam Islamic School in Yogyakarta aims to integrate *pesantren* (boarding) values into basic education to develop students into individuals with high self-esteem, integrity,

creativity, sensitivity to their environment, and a strong foundation of faith and piety. The school's learning patterns are based on universal knowledge and values about natural and social phenomena, as well as religious morality. Social studies at Baitussalam adopts a student-centered approach, where students are given space to find information and satisfy their curiosity, while the teacher acts as a facilitator. Cooperative learning is also used to develop cooperative attitudes among students, enriching their knowledge and understanding of human behavior, society, and the relationship between humans and the environment.

The five dimensions of humanity are unified, interrelated, and influential, representing a dynamic and synergistic continuum from individual inception to lifelong development. Prinos & Manley (2022) assert that these dimensions relate to the mission of human life and are fundamental to the development of complete human beings. To enable this development, the Creator has endowed human beings with five types of development seeds, referred to as Pancadaya.

Baitusallam applies social studies learning by integrating Islamic values and prophetic social studies learning. This approach is rooted in the historical legacy of Gontor Boarding School, which developed the pesantren's five powers:

1. The power of piety is inherent in every individual and provides the basis and strength for development by believing in and following the commands and prohibitions of God.

2. Creative power is associated with cognitive abilities, such as reasoning, intelligence, and brain function. Creativity is a dynamic component that emphasizes the individual's ability to generate novel ideas and solutions.

3. The power of taste refers to emotions and feelings and is often referred to as the affective element, including attitudes and moods.

4. Initiative power is the driving force behind an individual's psychological or holistic movement from one position to another, powered by the desire to develop and change, and break away from the status quo.

5. The power of work results in the production of tangible products that can be used by oneself, others, and the environment. This power encompasses consumer goods, technology, art, science, services, performances, and cultural products throughout human civilization.

By developing these five powers, SMP IT Baitusallam aims to create individuals who are complete in their academic, psychological, social, and religious maturity. Social studies learning is designed to encourage independent investigation, with the teacher acting as a facilitator, to deepen understanding of human behavior, society, and the relationship between humans and the environment, using cooperative learning to promote cooperative attitudes among students (de Freitas & Weaver, 2020; Pei & Bell, 2020).

Islamic boarding schools are founded on the principles of Islamic teachings and spirituality, which form the core of their educational programs. These schools provide invaluable education to their students in the fields of religion, homeland, and nation, and have been doing so for several centuries, predating the Western school system. The main content of the boarding school is centered around mental education and character development, which has produced many cadres of preachers and leaders in various fields of life. The education provided in Islamic boarding schools is intertwined with a strong soul, which largely determines the philosophy of life of the students. The knowledge and lessons gained over the years of living in these schools is a tool that equips students for their future lives in the community. The values of Islam are associated with Integrated Islamic management, and the integration of Islam and science is a principle that can be accepted as a whole.

Educational efforts that focus on the development of Pancadaya and the human dimension, on the basis of the nature of humanity, will directly address the dimension of humanity that is required for the ultimate outcome to be realized in everyday life. Habituation is an effective way of forming children's character (Jerabek, 2022), and good habits will have a positive impact on children (Wahlström, 2020). This actualization will display the degree of integrity of the individual human being as intended. The goal of human creation by the creator is for humans to be fully human in life. For this purpose, human nature is equipped with five dimensions, accompanied by Pancadaya as a basic instrumental tool for the development of all components. Only with the development of the five optimal powers can humans achieve full development. The intended development is through education. Baitusallam is a school that implements Islamic learning based on Islamic values. The learning process is based on Islamic values and is a continuation of the learning patterns developed at the Gontor Islamic boarding school, Ponorogo.

In scientific ideology, there are no problems related to the development of prophetic values, which are still a challenge due to the inadequacy of resources, implementation in the learning process, and supporting documents such as learning planning, the learning process, and learning evaluation. Learning evaluation is a process of collecting, analyzing, and interpreting information (Bousalis, 2022), and should be evaluated systematically to determine the achievement of learning objectives (Ulbricht, 2018). Prophetic social sciences is a term used to describe a type of social science that is based on Islamic principles and values. It is an attempt to build a bridge between secular social science and Islamic inclination of social science (Afifah & Nizam, 2021). The term "prophetic" refers to the prophetic guidance of the Prophet Muhammad, which is more developed in the Fundamentals of Islamic Jurisprudence for its significant role in Islamic Jurisprudence(Afifah & Nizam, 2021). There are also articles that discuss the concept of social justice in the social sciences from a prophetic perspective(William, 2017), and studies that explore the application of prophetic values in learning activities (Sutopo et al., 2022).

Inadequate integration of Islamic values in teaching materials and lesson plans is a prevalent issue, as there has been no comprehensive development of such materials that prioritize Islamic values. Contextual learning, which helps students connect learning material to their everyday lives, has shown promise in improving understanding of academic concepts (Egüz, 2022). However, there is an imbalance between the idea of integrating Islam and science and its actual implementation. The integration of Islamic values and science remains largely normative in nature and has not been clearly incorporated into subject matter, especially in social studies. This lack of integration is due to a shortage of reading sources and books that present the integration of Islam and science. Teaching prophetic social studies is a comprehensive endeavor that requires the management of education according to Islamic principles to strengthen faith values and encourage humanism. Observations and interviews with school principals, curriculum administrators, and field study teachers reveal these challenges.

Based on observations, it is evident that the process of social studies prophetic learning has been implemented in a fragmented manner, lacking comprehensive integration of Islamic values in the planning, implementation, and evaluation stages. To address this issue, the teachers at Baitusallam have participated in workshops organized by the integrated Islamic schools' family, aimed at standardizing perceptions regarding the integration of Islamic values in learning. However, the integration of Islamic values in social studies learning still faces several obstacles, such as a lack of supporting resources, instructional media, and infrastructure.

According to Mathur & Thakur (2022) books are a source of vast knowledge that can broaden insights, and Bond et al. (2021) emphasized that studying science, economics, social, cultural, political, and other aspects of life can be facilitated through books. Therefore, integrating Islamic and scientific values explicitly in learning materials and books is necessary to enable students to comprehend the integration of Islamic values in social studies.

Table 1
Observation of Social Studies Prophetic Learning

Learning Process	Observation results
Planning	Carried out includes the preparation of lesson plans, teaching materials and assessment of learning outcomes.
	The presentation of social studies subject matter is presented in a more contextual way that can accommodate the achievement of integration between Islamic values and knowledge.
Implementation	The planning process carried out includes the preparation of lesson plans, teaching materials and assessment of learning outcomes.
	The presentation of social studies subject matter is presented in a more contextual way that can accommodate the achievement of integration between Islamic values and knowledge.
Assessment	In the final process of learning, which is the assessment of learning outcomes, the teacher tries to put forward three principles namely the values of faith, to form an independent or independent soul, and also foster humanism.
	These principles are the basis for developing student learning outcomes assessments, so students are not only measured in their knowledge abilities but also in the realm of attitudes and skills that appear to be comprehensive.

The process of integrating Islamic and scientific values in social studies is still at a nascent stage and needs to be managed based on Islamic teachings and scientific developments holistically. Currently, the integration of Islamic and scientific values is formal and not effectively implemented in the learning process, leading to an imbalance between reality on the ground and the integration of Islamic and scientific values.

Integrating character education into learning is another way to foster mature humans through learning, as it aims to instill character values in all subjects taught to students (Mirra & Garcia, 2022). Thus, comprehensive integration of Islamic values and character education in social studies learning can help create well-rounded individuals with strong faith and humanistic values.

Conclusion

Social studies at SMPIT Baitusallam refers to Islamic values or prophetic social studies learning that develop pesantren, taqwa, creativity, initiative and work. The learning process of social studies starting from planning, implementation and assessment has integrated Islamic values into the subject matter. Constraints faced in the integration process are the lack of supporting resources such as student textbook references that integrate values into Islamic language in each material, the lack of learning media used for the integration process and the lack of infrastructure in schools.

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