

Implementation of Thematic Islamic and Muhammadiyah Values (Case Study At Aisyiyah Surya Ceria Elementary School Karang Anyar)

Wahid Abdullah, Minsih

Faculty of Education and Teacher Training, Muhammadiyah University of Surakarta, Indonesia
a510160126@student.ums.ac.id, min139@ums.ac.id

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Abstract: This study aims to know the thematic application of Islamic values and Muhammadiyah at Aisyiyah Surya Ceria Elementary School Karanganyar. The method used in this research is a qualitative research method. The research design used is descriptive. The results of the study show that the positive impact in the vertical direction can be seen from the level of discipline of students in carrying out their obligations to Allah, while the horizontal impact is through exemplary students in good behavior. The constraints to this implementation are the students' internal conditions in the form of each student's absorption capacity and limited time.

Keyword: *implementation, islamic values, muhammadiyah values, thematic, learning*

INTRODUCTION

Education in Indonesia is an embodiment of the nation's aspirations to form intelligent, virtuous and noble human beings, for this form of education combines religious teaching as well as general teaching, because basically Indonesia is neither a secular state nor a religious state, but the two teaching materials cannot separated and form a unified whole, because the Indonesian nation is a nation that is religious - upholds the progress of religion and takes sides with the interests of the nation - and which recognizes belief in God Almighty ¹.

Education is the government's effort to educate the nation's life so that an intelligent and virtuous society is realized as stated in the 1945 Constitution Article 31 Paragraph 3 and paragraph 5 states ² that "The government seeks and organizes a national education system that increases faith and piety as well as noble character in the context of educating the life of the nation, which is regulated by law". "The government is advancing science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of mankind." And the implementing regulations for the constitutional mandate, namely Law no. 20, 2003. Article 3 states that , 2003):

¹ Prihma Sinta Utami and Hadi Cahyono, "PENANAMAN NILAI-NILAI KEMUHAMMADIYAHAN BERBASIS WAWASAN KEBANGSAAN PADA MAHASISWA PROGRAM STUDI PPKN UNIVERSITAS MUHAMMADIYAH PONOROGO," *Jurnal Pendidikan Edutama* 6, no. 1 (2019): 87, <http://dx.doi.org/10.30734/jpe.v6i1.442>; Toni Ardi Rafsanjani and Muhammad Abdur Razaq, "Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara," *Profetika: Jurnal Studi Islam* (2019): 16–29.

² Slamet PH, "POLITIK PENDIDIKAN INDONESIA DALAM ABAD KE-21," *Jurnal Cakrawala Pendidikan* (2014).

"National education functions to develop capabilities and shape dignified national character and civilization in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen".

As a constitutional mandate proving that the purpose of education in Indonesia is not only to develop the potential and intelligence of students but also to form human beings with religious character and noble character, Sukardi said that the goal of national education is not only to produce intelligent and skilled personalities, but also to be noble. However, in reality, we can see that today's schools place more emphasis on general sciences. The inculcation of concepts, formulas and theories are some examples that are always emphasized and dominate class hours in schools today, while very little religious education is taught. This can be realized by highlighting religious values which are included in affective assessment in line with cognitive and psychomotor³. The internalization of the values of Islamic religious education is carried out through intellectual, spirituality and humanity habituation programs. While the form of success is the habit of piety forming students into progressive students. The students carry out the internalization effort because they believe and adhere to it as a provision to bring peace of mind and remembrance. Internalization efforts were successful not because of a hard emphasis on education, but rather efforts to habituate the values of Islamic religious education which are humanist and religious and are carried out as often as possible, both in the school environment and at home.

The process of internalizing Islamic religious values at SDIT Al-Muttaqin Tasikmalaya City has influenced the attitudes and behavior of students who obey Allah, have good morals towards fellow humans and nature, as well as personalities who are quite good, intelligent, brave and critical⁴.

Kemuhadiyah thematic at SD Muhammadiyah 9 Malang, is in accordance with the 2013 curriculum implementation standards and all the inhibiting factors from internalization can be handled properly⁵.

Based on observations made by researchers at Aisiyiah Surya Ceria Elementary School Karanganyar on November 18 2019, Aisiyiah Surya Ceria Elementary School Karanganyar students can learn well supported by creativity and good attitudes, so in the implementation of learning there is the inculcation of Islamic and Muhammadiyah values as a form of internalization of religious knowledge in learning thematic, In an interview with a researcher with one of the teachers named Mrs. Asri on Monday 18 November 2019 at Aisiyiah Surya Ceria Elementary School Karanganyar she said that the planting of Islamic and Muhammadiyah values in thematic

³ Rafsanjani and Razaq, "Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara."

⁴ Lukman Hakim, "Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Muttaqin Kota Tasikmalaya," *Jurnal Pendidikan Agama Islam-Ta'lim* 10, no. 1 (2012): 67-77.

⁵ Ichsan Anshory, Setiya Yunus Saputra, and Delora Jantung Amelia, "Pembelajaran Tematik Integratif Pada Kurikulum 2013 Di Kelas Rendah SD Muhammadiyah 07 Wajak," *JINoP (Jurnal Inovasi Pembelajaran)* 4, no. 1 (2018): 35-46.

learning has been carried out in class learning even though it has not run optimally because it definitely has an obstacle in which every internalization of Islamic and Muhammadiyah content in thematic learning must have a connection and be clever in linking general content and religious content because the characteristics of schools under the auspices of Muhammadiyah do not only focus on intellectuals but also pay attention to religious and character education so that students are not only intellectually proficient but also spiritually and spiritually mature.

The aim of education in Indonesia which is in accordance with the constitutional mandate of the 1945 Constitution to achieve human beings who are devoted to God Almighty, intelligent, and virtuous and religious has not been fully achieved due to the imbalance between general and religious subjects. There are a number of things that have caused the goals of education in Indonesia to be not optimally achieved, such as the imbalance in the content of general and religious lessons and learning, dichotomy or strict separation between general and religious studies, limited hours for religious and character or mind lessons. character.

The development of an increasingly advanced era encourages human focus on general sciences and puts aside religious sciences, it is necessary to internalize religious content into learning in schools so that it can help the government and play an active role in achieving educational goals in accordance with the mandate of the constitution of the Unitary State of the Republic of Indonesia.

Implementation of Islamic and Muhammadiyah value content in learning in its implementation certainly has supporting/supporting matters as well as constraints on the program. So it will result in meeting points as problem solving that occurs so that efforts to instill Islamic and Muhammadiyah values in thematic learning at Aisyiyah Surya Ceria Elementary School Karanganyar can be realized.

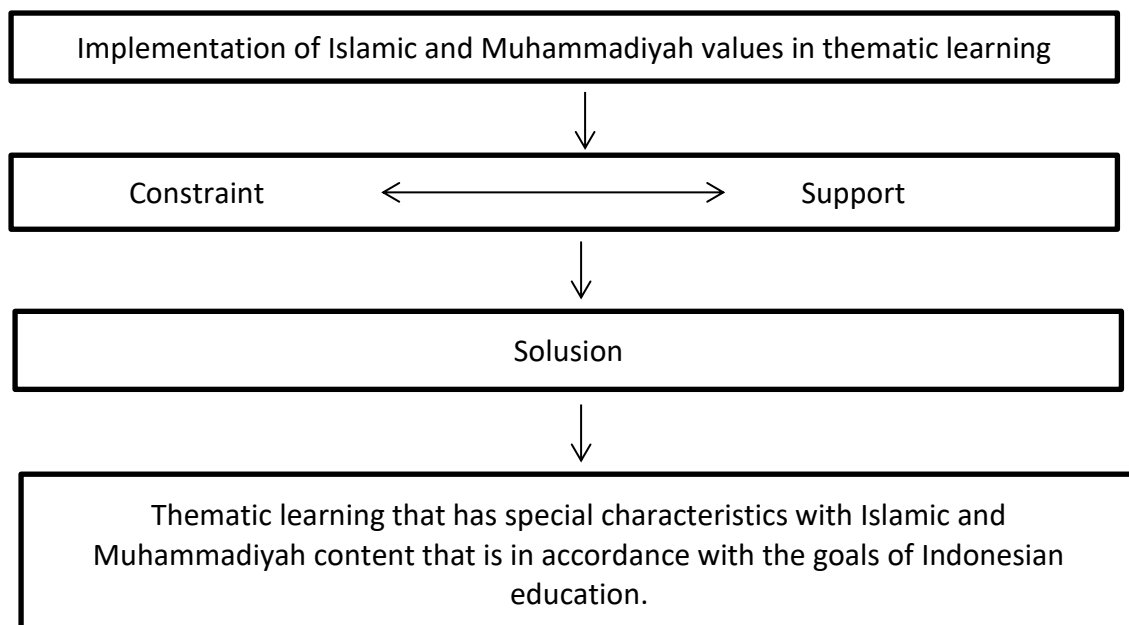


Fig 1. Flow Meeting Point

METHODS

The research method used by researchers is a qualitative research method. The qualitative research method is a research method based on the philosophy of post positivism, which is used to research natural objects⁶. The research design in this study is descriptive. Descriptive design is research that aims to fully describe the phenomena that occur in the community that are the subject of research so that it can describe the characteristics, characteristics and models of these phenomena⁷. Meanwhile, according to Siregar⁸, states that descriptive design is a description of the research object based on the actual situation that is happening in the field at this time in the form of surveys and developmental studies to be analyzed and interpreted. the implementation time is gradual, starting from the consultation until the research is complete. with the subject and object of research The subjects of this study were the Principal, Teachers, and students and the object was the inculcation of Islamic and Muhammadiyah values in Aisyiyah Surya Ceria Elementary School Karanganyar. Data collection techniques and research data sources through observation, interviews and documentation.

RESULT AND DISCUSSION

Daradjat stated that there are several meanings of value, namely⁹ :

1. Value is a set of feelings and beliefs that are believed to be an identity to give a special style to patterns, feelings, relationships, thoughts, and behavior.
2. Value is a normative pattern, which determines the desired behavior for a system related to the surrounding environment without distinguishing the functions of its parts.
3. Values are beliefs and references to determine a choice.
4. Value is an empirical quality that cannot be defined, but can be understood and experienced directly.
5. Value is something that is abstract, not a concrete object, an ideal, not a fact, not a matter of right or wrong that requires empirical evidence, but a matter of liking, not liking, or wanting.

Agree with Rennie stated that value is a relationship of belief and attitude to guide human behavior. Islamic values are something that becomes human goals based on their beliefs and beliefs as a guide in behaving both from Allah and as a result of interactions with humans..

Persyarikatan Muhammadiyah is an Islamic movement *Amar Ma'ruf Nahi Munkar* which was founded by KH. Ahmad Dahlan in Yogyakarta on November 18, 1912 which is guided by the Al-Qur'an and Al-Hadith who has a determination in renewing or purifying Islamic teachings according to the guidance of the Prophet Muhammad SAW, Muhammadiyah has the goal of upholding and upholding Islamic teachings so that a true Islamic society is realized. -really. According to Jinan, Muhammadiyah positioned itself as an Islamic movement to spread and promote Islam in Indonesia. KH. Ahmad Dahlan and the Muhammadiyah he founded are even categorized as part of a chain of Islamic renewal movements in the Islamic world. Muhammadiyah

⁶ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: ALFABETA, 2016).

⁷ D R H Wina Sanjaya, *Penelitian Tindakan Kelas* (Prenada Media, 2016).

⁸ Rosdiana Siregar and Julaga Situmorang, "PENGARUH STRATEGI PEMBELAJARAN DAN TIPE KEPERIBADIAN TERHADAP HASIL BELAJAR STRATEGI BELAJAR MENGAJAR," *Jurnal Teknologi Pendidikan (JTP)* 7, no. 2 (2015), <http://dx.doi.org/10.24114/jtp.v7i2.1860>.

⁹ Samhi Muawan Djamal, "Pelaksanaan Nilai-Nilai Ajaran Islam Dalam Kehidupan Masyarakat Di Desa Garuntungan Kecamatan Kindang Kabupaten Bulukumba," *Jurnal Adabiyah* 17, no. 2 (2017): 161–179, <http://dx.doi.org/10.24252/jad.v17i1i2a5>.

values that can be used as guidelines for integrating the national insights of Indonesian society are illustrated by the Islamic life guidelines of Muhammadiyah members which are mentioned as follows¹⁰: 1) Personal life 2) Life in the family 3) Community life 4) Developmental life profession 5) Life in the nation and state 6) Life in preserving the environment 7) Life in developing science and technology 8) Life in art and culture.

Hermawan states that the characteristics of thematic learning are as follows¹¹: 1) student-centered, 2) separate subjects are not clear, 3) thematic learning can provide direct experience for students, 4) flexible, 5) learning outcomes can be developed according to students' interests, 6) present the concept of various lessons in the learning process. The characteristics of thematic learning are as follows see¹²:

1. Activities and learning experiences that are relevant to the needs and development of students.;
2. memorable and meaningful so that learning outcomes can be last longer;
3. Help develop students' thinking skills;
4. Learning activities that are pragmatic in nature are in accordance with the problems that students often encounter everyday around their environment;
5. Develop students' social skills.

From the explanation above, it can be concluded that thematic learning is learning that integrates learning from several subjects by uniting it in one particular theme, with learning characteristics that are student-centered and flexible in learning, and has learning characteristics that are relevant to students' daily lives. A comprehensive and integrated approach to school culture in the application of character values will shape students' daily behavior.

Elementary School 'Aisyiyah Surya Ceria (SD ASC) Karanganyar, which was established in 2017, began to officially operate in early 2018. This school is under the protection of the Aisyiyah Regional Leadership (PDA) Karanganyar foundation. This school was established through the School Establishment Decree: 421.1/220/2017 with the date of the Establishment Decree: 2017-04-07 and the Operational Permit Decree: 421.1/96/2018. Initially, this school used a shared building owned by the PDA. In subsequent developments, due to the hard efforts of the management, inviting the community and making various efforts to the establishment of the building to date. The development of the school is quite rapid, it can be seen from the high public interest. The foundation always monitors the development and quality of schools in accordance with the standards and developments of the times. This description shows that SD ASC Karanganyar has very strong support from the Muslim community in its environment to develop. One thing to be grateful for is that, for many years now, SD has received extraordinary moral and material support from the community, which has been manifested in the existence of an advisory board that gathers specifically every month to collect donations for the sustainability of the Madrasa. Until now the foundation is still continuing with the spirit of joy and sincerity to do charity from the surrounding community.

¹⁰ Utami and Cahyono, "PENANAMAN NILAI-NILAI KEMUHAMMADIYAHAN BERBASIS WAWASAN KEBANGSAAN PADA MAHASISWA PROGRAM STUDI PPKN UNIVERSITAS MUHAMMADIYAH PONOROGO."

¹¹ Kasiyati Kasiyati and Zulmiyetri Zulmiyetri, "Integrated Thematic Learning through Contextual Learning to Improve Performance of Students with Mild Intellectual Disability," *Journal of Educational and Learning Studies* 1, no. 1 (2018): 10, <http://dx.doi.org/10.32698/0172>.

¹² Retno Widyaningrum, "MODEL PEMBELAJARAN TEMATIK DI MI/SD," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (2012): 107, <http://dx.doi.org/10.21154/cendekia.v10i1.405>.

Discussion

Aisyiyah Surya Ceria Karanganyar Elementary School is located in Tegalasri RT 5 RW VI Bejen Karanganyar. Map of Aisyiyah Surya Ceria Karanganyar Elementary School can see in the map below:

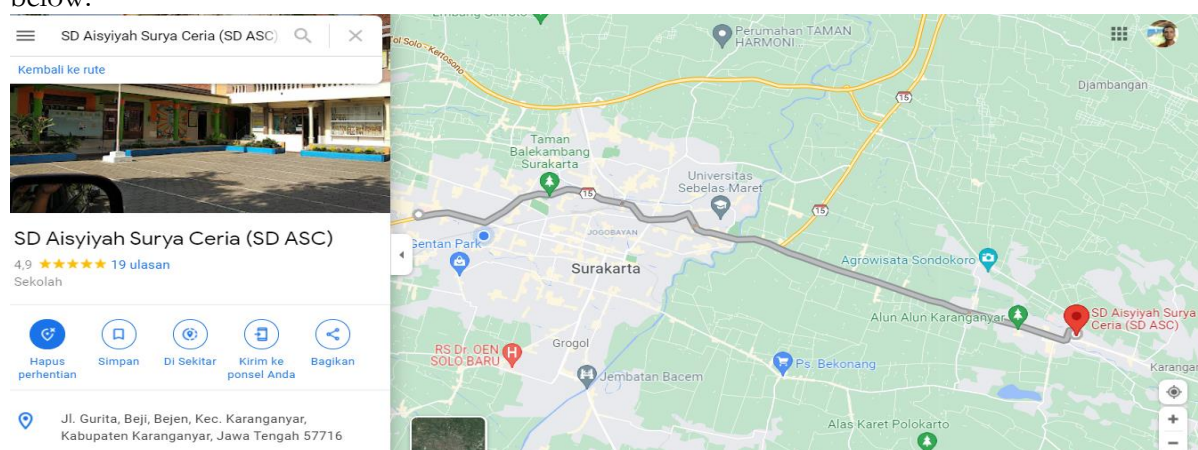


Fig 2. Map SD Aisyah

Based on an interview conducted on Monday, January 10, 2022 with Principal Rizal Noventue, S.Pd. as an informant regarding implementation of Islamic values and Muhammadiyah in thematic learning at SD ASC Karanganyar. stated:

“There are thematic lessons. These children must be told how to instill and understand Islamic and Muhammadiyah values from an early age when children understand everything based on the Qur'an and Hadith. Usually we move to perform the Sunnah dhuha prayers together, before entering class or at the end of the 10 minutes before the break ends. Rest is important, so we can't take full rest hours for children yet”

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

"...thematically as far as I know, for example approaching the birthday of the prophet, there will be a special program 1-2 weeks beforehand. For example a recitation competition or calligraphy or the history of Muhammadiyah, that's all it seems."

The same thing was conveyed by the Subject Teacher, Ms. Roviah, S.Pd. as the third informant stated:

"Islamic values must be included in the mapel mas. In accordance with the school's instructions, prayer is indeed performed before learning anything. If you usually pray, right, only at the start of the first lesson, if here it is done every time maple takes place. In addition, we don't emphasize results but process, so when studying subjects, for example, I am a math teacher, it is not enough to teach calculations alone. Usually I emphasize that even though mathematics is difficult, it is made by humans, meaning humans are smart, even though humans were created by Allah, so there

are people who are smarter than humans. So Allah is the creator of things, from here the children will learn the principles of God from the subject matter."

Based on the results of these interviews it can be seen that students' understanding of Islamic values and Muhammadiyah should be based on the Qur'an and Hadith. Other findings also show that there is a habit of praying in congregation when they are still reaching puberty (not yet obligated to pray). This certainly fosters a positive value, namely a habit of behavior to pray on time and in congregation. From a cognitive standpoint, Islamic and Muhammadiyah values are shown through competitions that require the ability to think and be creative. Holding various competition activities will foster a sense of love indirectly, students will try their best to introduce and create works. Drawing calligraphy teaches students the importance of loving Allah's commandments through writing Arabic letters and their art. Likewise, history as a form of respect and love for science can continue to develop. This history is specific about Muhammadiyah from its origins to its shared aspirations for the future. This behavior will be attached to the positive principles of life for students.

Other findings can be seen how the teacher positions knowledge towards its creator. As good as science is, there is always a Creator who is One and Most High, so that it teaches the value of God. As for the behavior of praying in each lesson that will take place, it shows the importance of attitudes and behavior in prioritizing the interests of Allah above knowledge. This internalization will become an important principle when students reach puberty, when students are aware of their own needs.

Based on an interview conducted on Monday, January 10, 2022 with Principal Rizal Noventue, S.Pd. as Informant I regarding the relationship between Islamic values and Muhammadiyah in thematic learning, stated:

"...in a thematic lesson it involves many things, Mas (Javanese male call) -... a lot of material is taught, for example, independence in self-reliance/self-reliance material, Muhammadiyah and Islamic values can be included and can be attached to the child. Thematic learning makes learning more colorful and not boring. So, for example, if one full semester of learning is the same, right, it's boring. So we usually adjust our activities according to Islamic dates, related to the big agenda that happened in Islamic history in the current month. It's easy to approach the maulid, so we multiply sholawat or other Sunnah "

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

"The relationship is important, right horizontally and vertically. So introducing Muhammadiyah is basically getting closer to Allah njeh"

The same thing was conveyed by the subject teacher, Ms. Roviah, S.Pd, as the third informant, who stated:

"... what is clear, we want our graduates to be not only cognitively strong, yes this is important for social life, at least that is enough to equip them to find work and basic needs. But more important than that, the value of Muhammadiyah as a reconstruction of Islamic values, that true knowledge is what creates itself. So don't let it be assumed that you have a lot of knowledge, are smart but forget about those who created the knowledge themselves. which is definitely related, because Islamic values are in Muhammadiyah, therefore Islamic and Muhammadiyah values are more attached to children when they graduate, they will truly become quality graduates, progressing according to the vision that is in school "

This was also conveyed by the subject teacher, Ms. Ayu, S.Pd, as the fourth informant, who stated: "The value of the form of belief and the purpose for making a choice and the values of Islam and Muhammadiyah demand empirical evidence and a matter of liking, disliking or what one wants.

What is certain is that the Muhammadiyah curriculum has met all of these criteria (Islamic values).” Based on the results of the interview, the relationship between Islamic values and Muhammadiyah has an interrelated relationship, because these values are written in the school curriculum. These values can be attached to children when they graduate, which are expected to become quality graduates, progress in accordance with the vision that exists in the school. Important points as a form of confidence to determine a choice.

The school curriculum is integrated with Muhammadiyah values and Islamic values which are implemented through the commemoration of major days in the history of Muhammadiyah and Islamic history in general. This is a form of *tadzabur* history, so that students do not forget to always take lessons. Students memorize and have attitudes that are attached to important events that are attached to every big day that comes. Students easily distinguish between *sunnah* and obligatory actions that need to be done.

The process of learning subject matter is carried out through the internalization of Islamic values and their position. At this school, the teacher provides a tired understanding of science and God with horizontal and vertical concepts. Allah created everything, but everything needs to be studied with knowledge. How does the teacher explain God's position above knowledge, by emphasizing the process is more important than the result. So that students can learn the importance of hard work to get to know what trust, sincerity, and gratitude are. The importance of knowledge will not be overshadowed by the importance of realizing that knowledge belongs to Allah SWT.

Based on an interview conducted on Monday, 10 January 2022 with Principal Rizal Noventue, S.Pd. as Informant I, regarding Why SD ASC Karanganyar applies the process of implementing Islamic and Muhammadiyah values in thematic learning states:

"Yes, to make it easier, sir. Thematic so children don't get bored easily. So that the values of Islam and Muhammadiyah are more attached to children when they graduate later this will really make quality graduates progress according to the vision that is in school”

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

“...the integration and linkage of God's knowledge which is holistic to avoid dichotomy of knowledge. More specific and relevant to everyday life, so children are more comfortable”

This was also conveyed by the subject teacher, Ms. Roviah, S.Pd, as the fourth informant, who stated:

"This is how the process of internalizing Islamic and Muhammadiyah values is applied in learning because Islamic values are a set of beliefs related to Islam and must be upheld by humans, especially Muslims and used as a guide in everyday life, both from words, treatment and behavior and actions. The point is it's a matter of habituation to certain themes, it's easy to accept, *mas*."

Based on the interviews described above, the internalization of Islamic and Muhammadiyah values is carried out in thematic learning due to several important factors. First, thematic learning is considered easier to implement, and allows a variety of treatments. This diversity has the effect that students are not easily bored in certain learning, thus giving a new nuance. Second, thematic learning teaches values that are specific and relevant to the daily basic needs of students. There are many holidays that are repeated every year, as a provision for thematic learning capital. This means that when learning is successful, it will be an attraction to do it again, with or without a special agenda. These findings indicate that learning is a set of beliefs related to Islam and must be upheld by humans, especially Muslims and can be used as a linkage of knowledge and integration of God's holistic knowledge to avoid dichotomies of knowledge. This means that all science has one mouth and one end, namely Allah SWT.

Other data shows that the selection of thematic learning is based on the ease of acceptance for

students. Compared to cognitive material (general lessons), learning specific themes that are specific to everyday life provides a faster understanding for increasing student knowledge. This means that habituation of behavior in thematic learning can have a major impact on the internalization of Muhammadiyah and Islamic values.

Interview conducted by the author on Monday, January 10, 2022 with Principal Rizal Noventue, S.Pd. as Informant I, regarding how the Role of Parents in the process of implementing Islamic and Muhammadiyah values, stated:

"Our concept is *birul walidain*, always reporting children's learning progress to parents. Daily reports via Wa (whatsapp), and regular meetings every semester or on special days that require the presence of parents"

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the third informant, stated the same thing:

"..as much as possible we direct our parents to accompany the daily quality, such as the hours of obligatory prayers and recitations. We provide an agenda book as a student's daily checklist that needs to be done"

This was also conveyed by the subject teacher, Ms. Roviah, S.Pd, as the third informant, who stated:

"reinforce the time of prayer and greetings before leaving"

The results of the interviews show that the principal's leadership is a determining factor in education and together with teachers and parents through an interrelated collaboration and with good communication. At this level the school is able to provide information on the importance of parents in the growth and development of children. Schools provide relevant home learning principles, where schools are unable to fully guarantee the growth and development of children, so parents are given sufficient dedication without having to learn like their children through simple behaviors such as reminding them of the obligatory prayers, reciting recitations to greetings. Of course, these things are the real Islamic culture.

The actual implementation of knowledge is in the home environment, where the child gets his dominant time. Schools are obliged to ensure that the sustainability of Islamic values taught in schools can be carried out without supervision, even though teachers have limited supervision during school hours. The need for daily routine agendas for students from schools that play a role for parents, helps schools meet the deficiencies of students in carrying out their obligations and how they can be responsible.

Based on an interview conducted on Monday, January 10, 2022 with Principal Rizal Noventue, S.Pd. as Informant I, regarding the role of the school principal in internalizing Islamic and Muhammadiyah values in thematic learning, stated:

"Through the draft school regulations, which are agreed upon by teachers and socialized to parents as part of the curriculum"

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

"The role of supervision and responsibility for problems ahead, such as pairs of bodies, must be prepared mas"

The same thing was conveyed by the subject teacher Mr. Mrs. Roviah, S.Pd as the third informant stated:

"Verification of thematic learning devices is appropriate, mas.."

This was also conveyed by the subject teacher, Ms. Ayu, S.Pd, as the fourth informant, who stated:

"The role of the school principal, what is certain is that the principal sets a good example for students so that students get used to doing good things for themselves and others. Good manners

and following the Sunnah mas.."

The principal has an essential role in the internalization of the highest Muhammadiyah and Islamic values. All the keys to internalizing these values are written in the school curriculum. The role of this leader is shown by providing curriculum directions that are mutually agreed according to the context and values that exist in the school's vision. This curriculum is an important capital for the application of learning underneath, because it relates to what needs to be implemented and avoided in learning. Such as always presenting Allah in learning through prayer and prayer, or just being prohibited from being rude to students. In the hands of the head there is a supervisory role and responsibility for any problems that arise, being in front as an example or protector. Muhammadiyah and Islamic values become the school's vision and mission, it is necessary to ensure that they are integrated or included in the thematic learning carried out by each teacher. Of course this requires careful and careful study and consideration, however, the role of the school principal follows the Sunnah of the Prophet, so that every problem arises there is clarity to find a solution.

Internalizing these values by integrating learning from those compiled through teaching tools according to the curriculum is the big responsibility of a school principal. From these data it shows that the principal has set an example of how to manage a good school by integrating values that are fully priority and important.

Based on an interview conducted on Monday, January 10, 2022 with Principal Rizal Noventue, S.Pd. as Informant I, regarding whether the internalization process of Islamic and Muhammadiyah values in thematic learning only carried out during teaching and learning activities, states:

"No... Islam is an everyday practice, so all student activities from entering to leaving are managed, mas."

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

"... including us providing enough seats and rest rooms as a form of example"

This was also conveyed by the subject teacher, Ms. Roviah, S.Pd, as the fourth informant, who stated:

"The easiest way is to play the holy verses in the hour before entering school... the same as Muhammadiyah songs at recess, and uplifting songs at school hours"

Thematic learning is carried out not limited to certain subject hours. Based on the interviews that have been carried out, the process of internalizing Islamic and Muhammadiyah values was carried out on various occasions starting from the beginning of entering school to returning home. To be able to be used as a guideline for people's lives in an Islamic way, students need to learn the importance of behaving with the prophet Muhammad as a role model. This means that students are guided to carry out the Sunnah on the sidelines of the opportunity. Practical activities (acting / doing directly), habituating the example of the apostles, and listening to good things are the superior concepts in this school.

Based on an interview conducted on Monday, January 10, 2021 with Principal Rizal Noventue, S.Pd. as Informant I, regarding the facilities used in the process of internalizing Islamic and Muhammadiyah values in thematic learning, stated:

"There are definitely no facilities in the learning process... the most important thing is that we provide facilities during the habituation of prayers, during the morning ceremony, and even then we will carry it out because it will instill noble and orderly values in each student and if during the KBM the teacher must be creative. by using LCD, Powerpoint etc.

The Deputy Head of Curriculum, Mr. Feri Kurniawan, S.Pd, as the second informant, stated the same thing:

"Books, Organizational and State Attributes, Intenret and Sarpras"

This was also conveyed by the subject teacher, Ms. Roviah, S.Pd, as the fourth informant, who stated:

"... for the facilities here, our school provides some equipment for each subject. Examples of sports, sports equipment to support teaching and learning activities, there are all mats, balls, even there are also facilities in biology teaching and learning in the form of a human skeleton. Everything is complete in the co-op"

Media or facilities and infrastructure play an important role in applying values in the modern era. This is triggered by the developments and demands of the times, however this is only a supporting factor so that students are familiar enough, so they don't feel stunned when they are in the outside world with more sophisticated equipment. The school is trying to provide the right media at the right moment, this is marked by regulations on the use of tools, and how the internalization of tool values is compared to Islamic values. The use of attributes on the sidelines of the school corner is evidence of the media's mentadzaburi as a link between expected values.

Schools also apply one-door work, which gives cooperative responsibility to control the needs of school facilities and infrastructure. Of course this is a positive thing to control the needs of students, and ensure that they get the best goods according to the criteria of good origin. The school ensures that all available media reflect shared values.

Interview conducted by the author on Monday, January 10, 2022 with the Principal Rizal Noventue, S.Pd. as Informant I, regarding how students respond to the process of internalizing Islamic and Muhammadiyah values, stated:

"Alhamdulillah it's already good, when we teach it children will quickly understand the meaning of natural values and Muhammadiyah. Students are happy with learning that has a special theme"

The same thing was also conveyed by the subject teacher, Ms. Roviah, S.Pd, as the second informant, who stated:

"The response from students is definitely good alhamdulillah, because the process of internalizing Islamic and Muhammadiyah values"

Student experience in learning at school becomes a large database in determining the success factor of learning. This can be marked from the existence of a positive response from students, this indicates satisfaction in the treatment of learning. Through the interview, it can be seen that students have enthusiasm for learning in school. Indirectly students will form patterns of behavior according to the role models taught, of course this has a positive impact on all circles. The data also shows that the internalization of Islamic and Muhammadiyah values is good and can be used as a reference for all other schools. This is demonstrated by the integration of all stakeholders involved.

Islamic values through the representation of Muhammadiyah's vision and mission are carried out in various educational activities that are integrated into the school curriculum. Every material taught in Muhammadiyah-based schools is an identity for Muhammadiyah schools. This education is the main subject taught in all Muhammadiyah educational institutions. The application of these values is outlined in Muhammadiyah textbooks. Through Muhammadiyah textbooks, in which there is an understanding of the basics of the Muhammadiyah movement and ideology, which of course contain character values. Character values which are a representation of the guidance for the practice of the Koran and al-Hadith.

SD ASC Karanganyar tries to apply Islamic values from the first time students enter school, arrive at school and return to school again. Based on the results of the interviews, it can be seen that schools try to implement Islamic values for children not only when they are at school, but also at school. This is done through a guidebook listing mandatory activities that children need to carry

out while at home, which consists of mandatory activities such as praying and serving parents. There is school collaboration through teachers and parents for the supervision and control process, so that students can get used to fulfilling their obligations. Indirectly students have implemented Muhammadiyah values as an example.

In particular, the value of Muhammadiyah is applied by looking at the essence of learning through history. Schools always introduce Islamic holidays as a form of introspection, to remember the important events that took place there. The school instills Muhammadiyah values by taking an important role as part of history and the generations that continue the struggle. Through various events adapted to the big day not only teaches the value of struggle, but there is a sense of gratitude, Godliness, the importance of acting with knowledge, to the importance of continuing the ideals of Islam as a whole. The values of Islam and Muhammadiyah are a unified whole that cannot be separated, where all Muhammadiyah activities are in the interests of Islam itself.

School also teaches to think broadly. This is a Muhammadiyah value that represents how Islam should be. Making fun lessons, to introduce that Islam has long been a safe religion in the world hereafter. The school implements Islamic and Muhammadiyah values through the creation of a wide range of *akhlakul kharimah* for many groups. This is supported by . Muhammadiyah positions and plays itself as an Islamic movement to disseminate and advance Islamic religious matters in Indonesia. Kyai Dahlan and the Muhammadiyah he founded are categorized as part of the chain of Islamic renewal movements in the Islamic world. Become a broad-minded and intelligent person. According to , education based on Islamic spirituality actually aims to produce emotional intelligence and a term that is now developing, namely, adversity intelligence, a person's intelligence or resilience in facing life's problems.

Schools play an important role in implementing these values. What schools do is in the form of relevant policies. This is an appropriate clause that this implementation can be through the example of all stakeholders and school policies for all school families . This is in line with the school's mission and goals to develop the school's potential so that it is competent in the field of educational progress.

CONCLUSION

Based on the results and discussion that has been done, the writer can conclude that the internalization of Islamic and Muhammadiyah values in thematic learning at Aisyiyah Surya Ceria Elementary School Karanganyar is manifested through daily activities that are integrated with the school curriculum. Thematic learning is implemented through *aqidah* according to Muhammadiyah ideology which emphasizes the ability to think broadly, prioritizes the essence of learning, and emulates the *sunnah* as the embodiment of these values and students are also able to distinguish fear of Allah from respect for parents as the basis for the importance of responsibility.

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