

Internalization of Religious Values in Z Generation through 5 (T) Program

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Abstract—The purpose of this study is to describe the religious values developed by SMK IT (Islamic Vocational High School) Nurul Imam through the 5 (T) program, namely, orderly (*tertib*), organized (*teratur*), focused (*terarah*), diligent (*tekun*), and devoted (*taqwa*), which can be used as a source of Islamic education. This is done because SMK IT (Islamic Vocational High School) Nurul Imam is one of the integrated Islamic schools that still maintains religious values which are then internalized to the Z generation, in this case the intended students. The method used in this study is qualitative through case studies. Based on the results of the research conducted, five things were considered as religious values that were adopted, maintained, and internalized among the students of SMK IT (Islamic Vocational High School) Nurul Imam which could be used as the value of Islamic education, namely FASTI (*fatonah, amanah, siddiq, tabligh and istiqomah*). Of the five values, then internalized through intra-curricular activities aimed at encouraging students to obey religion and become a good person based on religious values.

Keywords—religious values; Z generation; 5 (T) program

I. INTRODUCTION

One of the challenges in education faced today is the attitude towards generations born in the millennial era. This generation has been dubbed the Z generation which belongs to the 1998-present birth period [1]. The characteristics of this generation are seen actively in using technology as an inseparable part of their lives and do not rule out the possibility of leading to adaptive behavior in the use of smartphones [2].

Other research shows that there is a positive correlation between smartphone use and character formation, that they are smarter and wiser and are not afraid of change because they have a lot of information obtained from the internet [3]. However, there is a negative impact between excessive smartphone use and the level of depression. The higher the dependence on smartphones, the lower the level of academic success [4].

Other research shows that the millennial generation is faced with three main problems in learning, namely lack of focus, minimal involvement, and lack of social interaction. Overcoming this problem, an educator should carry out learning activities with three methods, namely reflective, creative and collaborative learning [5].

The importance of direct involvement from educators about the efforts to arouse awareness of this millennial generation is to become intelligent, independent, responsible, religious, and noble human beings. Therefore, this paper will describe the urgency of internalizing religious values in Z generation through program 5 (T).

The aim of the research on internalization of religious values through 5 (T) program is to identify the objective conditions of Islamic values integrated into the intra-curricular or academic activities focusing on three major aspects, namely planning, implementation, and evaluation. It is also to find out the strengths and weaknesses of 5 (T) program that are connected with Islamic values developed by SMK IT Nurul Imam West Bandung Regency.

II. METHOD

This study uses a qualitative approach through case study methods. The researchers identify the application of religious values through 5 (T) program.

The process carried out by researchers in collecting data is interviewing by asking questions, observing by looking at the procedure of activities taking place from beginning to end, and documentation as proof of the validity of the research track record data [6]. The informants in this study consisted of Islamic Education teachers, entrepreneurship teachers, principal, and school managers at SMK IT Nurul Imam. The method used is a case study, where researchers observe the diversity of individuals, social situations, events, or groups to study the phenomenon [7].

Analysis of qualitative data uses three activities, namely 1) data reduction by summarizing and describing main ideas 2) presenting data by arranging patterns in the form of narrative texts so that they are easy to understand, and 3) verification in response to the formulation of this research problem [8].

III. RESULTS AND DISCUSSION

A. Results

Teaching and learning activities conducted at SMK IT Nurul Imam are guided by the 2013 curriculum. The application of the 2013 curriculum is intended to make every teacher has the opportunity to manage and develop student-

oriented learning activities (student center). The determined learning burden requires the teacher to develop skills through face-to-face systems, structured assignments and industrial practices so that attitudes and competencies are achieved according to the standards set by the curriculum.

Program 5 (T) is orderly (*tertib*), organized (*teratur*), directed (*terarah*), diligent (*tekun*), and devoted (*taqwa*) as a superior program to harmonize religious values, namely *fathonah* (intelligent), *amanah* (trustworthy), *siddiq* (honest), *tabligh* (communicative), and *istiqomah* (consistent) as contained in the school motto. This program is designed with the aim of forming the character of al-imam and *believe in Allah*. The coaching model is done intensely through classroom learning and spiritual activities.

Based on the results of interviews and observations that the form of program 5 (T) is poured in spiritual activities in the form of daily coaching and habituation which is continuously monitored and evaluated. The activities carried out every morning, the recitation of the *asmaul husna*, the prayer of *duha*, the recitations of the Qur'an and the activities of the *tahfidz* al-Qur'an are carried out at 07.00-08.30 before the first hour of learning began. After completing worship refraction activities, the first hour of learning begins with praying before studying and singing a national song. In addition, students are required to pray in congregation at *dhuhur* and *ashar* times, then close learning with prayer. Other acts of worship that must be done are fasting on Mondays and Thursdays.

Furthermore, the steps used in the learning activities of Nurul Imam in internalizing religious values through program 5 (T), can be seen through the industrial practice activities carried out regularly in entrepreneurship subject. Based on the results of interviews and observations, these activities are described in the following steps:

1) *Students are grouped into several groups*: With the aim of being given a capital of Rp.50,000 to be managed into a selling product.

2) *The group consists of 3 parts*: The twelfth grade is in the production section and report recap, the eleventh is in charge of expenditure, and the tenth grade is in charge of marketing, this is done to train the attitude of trust (*amanah*) in students.

3) *At the production stage*: Students are required to have skills and knowledge about the product, either taking resources from books or from the internet, this is shown as the internalization of the intelligent (*fathonah*) attitude. Intellectual abilities are needed to be continuously trained to increase students' insight.

4) *At the recapitulation stage of the report*: Each student is required to report all income and expenditure, this is so that students have an honest (*siddiq*) and trustworthy attitude.

5) *At the purchasing stage*: Each student is required to spend money given according to the budget, this is aimed to instill the honest attitude.

6) *At the marketing phase*: Each student is required to sell products both on social media or face to face directly with good communication skills as a form of *tabligh* attitude.

7) *This activity continues to be carried out regularly by the school during the midterm and the final semester exams, periodic activities in one semester and continuously evaluated aim to foster an attitude of istiqomah in students.*

B. Discussion

Looking at the form of activity above, the purpose of religious values through program 5 (T) refers to and correlates with the achievement of a theory of healthy personality adjustment. The description of those achievements include [9]:

1) *Emotional maturity includes some aspects*: The stability of the atmosphere of emotional life, the stability of the atmosphere of togetherness with others, the ability to relax, be happy, and express aggravation, attitudes and feelings towards one's abilities and reality;

2) *Intellectual ability includes aspects*: The ability to achieve self-insight, the ability to understand others and their diversity, the ability to make decisions, and openness in knowing the environment;

3) *Social maturity includes aspects*: Involvement in social participation, availability of cooperation, leadership ability, tolerance, and intimacy in relationships;

4) *Responsibility includes aspects*: Productive attitudes in developing oneself, planning and implementing flexibly, altruism, empathy, friendliness in interpersonal relationships, awareness of ethics and living honestly, seeing behavior in terms of consequences on the basis of a value system.

The 5 (T) Program through industrial practice not only touches on cognitive aspects, but also touches on psychomotor and affective aspects of students. The function of structured tasks is a deepening activity of learning materials designed by teachers to achieve competency standards with a set time [10]. So that the learning process does not only include knowledge (C1), understanding (C2), and application (C3) only, but also includes aspects of analysis (C4).

The orientation built in the process of education, students should be seen as individuals who have been provided with moral, mental, physical, social, and emotional potential with their own uniqueness. They are treated as co-subject-objects that have freedom of choice. Therefore, the education curriculum is either students, society, or knowledge and technology centrist, but is an electronic and comprehensive curriculum that covers the four domains (student, society, technology, and spiritual oriented curriculum) [11]. Along with the determinative and supportive policies, this atmosphere will be very conducive to be applied at the level of operational areas, namely educational institutions in which the elements of teachers, students, and school facilities are available. At the level of implementation, structure and curriculum in this case, there is no doubt about accepting character education as a core part of the curriculum [12].

There are similarities between this research and the one conducted by Suhartini in the case of the strategy in implementing Islamic values [13]. Suhartini classified 3 stages in the internalization of Islamic values in *pesantren* (boarding school), namely 1) Transformation of values. It means (a) *Kiai* (chaplain) informs the good and the bad values; and (b) *Kiai*

conducts a fundamental change, good appearance, form, nature, function, invention or Diffusion. 2) Transaction of Values. In the transaction phase, there are three things highlighted in this research in connection with this matter: (a) The two direction of communication or interaction between *santri* (students) and *kiai* (chaplain) that has mutualism content; (b) The *kiai* inclusion to perform and give the real sample; (c) The respond from *santri* to receive and apply the values. 3) Trans-internalization. In this phase, there are four process, namely: (a) appreciation process inherently among Islamic values so it becomes a bond of awareness; (b) the process of combining value, belief, assumption, understanding and hope that are taken from Islamic thought and have been believed by someone and have been become their rules to solve the problem; (c) appearance in mental habit and personality, not only physical appearance; and (d) communication process between two personalities, *kiai* and *santri* in active way. Schools, in this case having roles as formal education institutions, should carry out their functions consisting of (1) the transfer of knowledge, life skills and technology through educational activities and teaching; (2) conservation and development of knowledge through research; (3) science supplies for devotion to the community; and (4) forming/building students' character [14]. This aims to make schools become miniatures that are able to optimize and balance between science and technology and IMTAQ.

On this basis, the results of other researches show a positive correlation between teacher's competency in developing digital-based learning with the increase of students potential [15]. Therefore, combining technological and information capabilities for the internalization of Islamic values in generation Z must be owned by every educator.

In short this research has revealed the advantages of 5 (T) program owned by schools for the internalization of religious values in students. However, there are limitations in digital competencies in teachers. It is proven by the conventional learning activities applied, so that it feels tedious that makes students potentials have not been fully optimized.

IV. CONCLUSION

The millennial era has made people close to technology. Humans are slowly starting to get away from religious values. Spiritual formation is needed in order to create people who possess piety individually or socially. The teacher's strategy in handling Z generation needs to be done creatively and innovatively in accordance with its characteristics. The coaching process carried out through program 5 (T) becomes a strategic step in internalizing religious values, namely *fathonah*, *amanah*, *siddiq*, *tabligh*, and *istiqomah*. The results obtained by students are increasingly obedient in religion,

developing into a good person, caring for the environment and actively finding solutions, and achieving success academically.

If the 5 (T) program is carried out in a gradual and continuous manner, of course it is expected that it will become a beacon in displaying a positive image for Z generation. This also implies the use of smartphones directed at accessing educational content. The young generation should be a spreader and successor movement and stay away from harmful actions.

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