

Study of Religious Values in Sirah Nabawiyah-Based Social Science Education

Abdul Mu'min Saud¹, Suwarma Al Muchtar², Didin Sarifudin³

^{1,2,3}Universitas Pendidikan, Indonesia

abdulmuminsaud@unpas.ac.id, suwarmaupi@yahoo.com, Saripudinupi@yahoo.com

Abstract

The purpose of this research is first, to find out how the concept of social studies education based on Sirah Nabawiyah is applied at SMPIT Asyifa Boarding School Jalancagak Subang, West Java. Second, to find out why the social studies learning system at SMPIT Asyifa is integrated with Islamic values. Third, to find out how the implementation of social studies learning at SMPIT Asyifa is integrated with Islamic values. Fourth, to find out how the advantages and disadvantages of social studies learning at SMPIT Asyifa Jalancagak Subang are integrated with Islamic values. This research uses a case study qualitative approach. Data was collected by means of interviews, observations, participation, focused discussions, observations and documentation studies. The research informants were the principal, homeroom teacher, in the field of curriculum, social studies teachers for grades VII, VIII, and IX, students in grades, VII, VIII, and IX at SMPIT Asyifa Boarding School Jalancagak Subang. The results of this study, found: (1) The integration of spiritual values in social studies learning is pursued through the example of the principal and teachers, the Head of Curriculum as a translator of the school's vision and mission, the mission of the pesantren, and the head of the dormitory, as well as the implementation of learning programs that nuanced Islamic spiritual values. (2) While the implementation of social science learning (IPS) integrated with Islamic spiritual values is carried out with strategies, namely: always mentioning the names of Allah (asmaul Husna), use of terms, visual illustrations in the form of pictures or slides, applications or examples. , inserting relevant verses of the Qur'an or hadith, tracing the history of the Prophet.

Keywords

Strategy; social sciences (IPS); Islamic spiritual values; sirah nabawiyah.



I. Introduction

The world of our education is currently concerning due to the rise of criminal acts committed by students. First, on May 4, 2014, a senior classmate carried out Renggo's abuse until he died, only because of a small snack that hit him and fell at the State Elementary School 09 Kampung Makasar, Jakarta. Second, on June 23, 2014, Galih Masruhi, a class X student at the Tegal State SUPM was persecuted by his senior. Third, on 26 May 2014, an elementary school student was persecuted to death by a friend for not wanting to help with homework at Klumprit 1 Elementary School Sukoharjo. Fourth, on April 16, 2014 there was a sale and purchase transaction about the National Examination (UN) which was misleading. Furthermore, in early 2018, On January 29 2018 there was an extraordinary case that was very worrying for our education world, namely the murder of an honorary teacher by his own students in Sampang Madura. (Sources of mass media are Kompas national newspaper, TV one, metro TV and social media).

Education is the foundation of a successful career, financial freedom, the ability to think and reason critically and to make informed decisions. Without education we will be limited to perform tasks and we will be ignorant to the things that are happening in and around our surrounding, and according to Martin Luther King, a people without knowledge is like a tree without roots. For education to be of great value, curriculums should be implemented. (Philips, S. 2020)

The cases above should be a material for reflection not only by the author but also a reflection and evaluation for the education community. The case dragged the world of education into a forum for violence even though its function refers to Law Number 20 of 2003 concerning the National Education System with the function of education, namely Article 3 which states that "National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate people's lives." nation, aims to develop 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 democratic and responsible citizens (Sujana, 2019).

As stated in Law Number 20, education does not only make people recognize or understand the values of goodness, but are aware, sincere, and able to practice educational values for a meaningful life in living daily life as a positive character or character noble personality, namely *ahlaqul karimah*. The basic nature of education in Islamic Education seminars throughout Indonesia in 1960 was agreed that the nature of Islamic education was "guidance on the spiritual and physical growth of individuals in accordance with Islamic teachings with the wisdom of directing, teaching, and training, nurturing, and supervising the application of Islamic teachings to themselves" (Mudlofir, 2016). Thus, the function and nature are directly proportional to produce a good caliph on earth. Education is not just a transfer of knowledge (transferring knowledge) but also a transfer of values (transferring values). This is in the sense that through the learning experience carried out by the teacher, it is not only knowledge that is conveyed, but important values must be embedded in the integration of education. Not just required to memorize or know about something related to science and technology.

In line with what has been said by the Prophet Muhammad is a must for every Muslim and Muslim woman, because education is very important role for mankind to maintain their existence in the midst of global life. With education, humans are able to develop their potential through a structured and programmed learning process. The failure of the world of education in preparing the future of mankind is a failure for the survival of the nation's life. Realizing this, the government is very serious in dealing with the field of education, because with a good education system it is hoped that the next generation of quality will emerge and be able to adapt to live in society, nation and state. The development of the education sector is carried out by the government together with the community in the context of the realization of one of the very noble and noble ideals, namely the intellectual life of the nation, but this desire has not been fully realized. In this effort, the community and the government should work hand in hand in an effort to educate all components of the nation through the education process. The education process in schools is carried out through various learning activities, both intra-curricular activities, co-curricular activities, and extra-curricular activities. Intracurricular activities at school, one of which is studying Social Sciences (IPS) is a subject that examines a set of events, facts, concepts, and generalizations related to social issues.

Social studies learning includes the science of history. History is a study and experience of significant events that occurred in the past (Majid, 2014). In Law number 20 of 2003 article 37 paragraph (1) and its explanation, history education is part of social

science, in the explanation it is stated that social studies study materials are intended to develop students' knowledge, understanding, and analytical skills on the social conditions of society. This explanation places historical education material as curriculum material from elementary to high school although it must be realized that the name of the subject may be social studies, history or others (Hasan, 2010). In history there is *ibrah* from the stories of the past, as a lesson about rights and truths, grace, and *huddan* or guidance for those who understand, understand and believe (Surah 12. Verse 111). History as the basic basis for the narrative of revelations received by the Prophet Muhammad had a major impact in changing the taste, intention, and creativity of mankind who believed in it. Without a true history, humans will lose their identity. Ignorance occurs as a result of losing track of its history. Only by re-understanding history correctly will humanity be saved from the collapse of its humanity.

The fact is that history lessons have already been perceived in a secular way. The basic goal of mastery of science as its elaboration is still adopting things that are actually contrary to the goals that are religious in nature above. It will be very difficult to realize the religious attitudes of historical figures if Islamic historical figures are not depicted as having strong ties to their religion. In fact, religious motives (*da'wah* and *jihad*) greatly colored the struggle of Islamic scholars and heroes in expelling physical and mental colonialism in the archipelago carried out by Europeans and East Asians.

Based on the results of the author's initial observations at SMPIT Asyifa Jalancagak Subang, there has been an effort from the institution to integrate subject matter with Islamic values to the extent of knowledge. Therefore, it needs to be evaluated and developed in the learning process. SMPIT Asyifah has tried to apply social studies learning patterns in an integrative way with the values of Islamic teachings. Although it is still in a simple contextual level, it is not deep and broad-minded, for example, there has been a special written module that has been used as a source for studying History for Social Sciences and has been integrated with Islamic values at the level of knowledge. This is an interesting phenomenon to be studied further through this research. At the time, social studies learning at SMPIT Asyifah was still focused on the cognitive area and had not included Islamic values in the overall learning process, namely the connection of affective, cognitive and psychomotor comprehensively and actually integrated with the values of religious teachings applied in everyday life. At the level of the ideal concept, Islam is believed to be a religion that has perfect, comprehensive, and universal teachings and contains all systems of knowledge. However, in reality there appears to be a separation between science and technology which is confronted with the religious sciences. In this case, schools/madrasas play a major role in bridging the dichotomy between general subjects and Islamic religious education. So this research is important to do to examine the extent to which an Islamic educational institution called the Integrated Islamic First High School (SMPIT) Asyifa Subang formulates material in the learning process that is integrated with Islamic values. Therefore, the author tries to examine how to integrate spiritual values in social studies learning based on *Sirah Nabawiyyan* at the Integrated Islamic Junior High School.

II. Research Methods

This study uses a qualitative approach, which is a large concept that includes several forms of investigation that help in understanding and explaining the meaning of natural social phenomena without any treatment. The research subjects were all parties related to the inculcation of Islamic religious values at SMPIT Asyifa Jalancagak Subang including the principal, deputy head of the curriculum, Social Sciences History teacher and Aqidah Ahklak teacher as well as grade VII, and VIII and IX students.

III. Result and Discussion

3.1 Sirah Nabawiyah-Based Social Studies Education Studies applied at SMPIT Asyifa

Based on the results of the interview that the design or idea that must be realized or implemented is related to managing psycho-religious situations through the arrangement of various student activity programs. Students are directly involved in activities at SMPIT Asyifa Boarding School, especially activities in order to instill Islamic values. When interviewed about how the typical curriculum of Asyifa AL-Khoiriyah is in the process of implementing sirah nabawiyah which is implemented in the Islamic boarding school program. Sudiman, S.Pd as the policy maker at the Asyifa AL-Khoiriyah foundation explained as follows:

“The Asyifa Foundation is trying to develop Islamic values based on the sirah nabawiyah because the national curriculum for religious education is only 3JP and it is very limited. We try to apply a sufficient portion, namely 6 JP in curricular activities in class and 4 JP outside of teaching and learning activities (Islamic boarding school) plus 2 JP for learning the Koran, hadith and other materials 2 JP per week. So a total of 32 JP per week for each student.”

The curriculum has a strategic position because in general the curriculum is a description of the vision, mission, and educational goals of a nation, it is quite clear that the learning program at SMPIT Asyifa Boarding School focuses on inculcating Islamic values in every learning activity in the school environment. The curriculum developed refers to the goals of national education, the Koran and hadith. Therefore, the curriculum provided by the school is not only limited to subject units and teaching and learning processes but also to all processes that affect the development and formation of student character in accordance with national education goals (Syamsul Bahri). While the content of Islamic education is a series of processes in the formation of humans towards maturity, both intellectually, spiritually, and emotional in order to be able to carry out his human function as a servant of Allah SWT. This shows the function of Islamic education as a medium to prepare students to enter the midst of society (Haryanti, 2017). Meanwhile, Social Studies or Social Studies has a noble task and becomes an important foundation for the intellectual, emotional, cultural, and social development of students, namely being able to develop responsible ways of thinking, acting, and behaving as individuals, citizens, citizens, and citizens of the world. In addition, Social Sciences is also tasked with developing the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude to improve all inequalities,

The concept of social studies learning as an educational program does not only present social knowledge, but also fosters students to become good citizens, having responsibilities between shared welfare (Rialnita AL, 2019). One of the important components in education is related to the concept of education designed in the curriculum.

The curriculum has a strategic position because in general the curriculum is a description of the vision, mission, and educational goals of a nation. This also positions the curriculum as the central content of values that will be transformed to students.

The entire paradigm of education in Indonesia was developed to shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop 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. In this educational goal, it is very loaded with social, personal, and academic competencies. Therefore, the curriculum was developed based on the principles (1) centered on the potential, development, needs, and interests of students and their environment, (2) diverse and integrated (3) responsive to the development of science, technology, and the arts, (4) relevant to the needs of life, (5) comprehensive and sustainable,

The ideal curriculum is developed in accordance with the psychology of child development by using the principle of an expanding spiral, from near to far, from concrete to abstract, from micro, meso to macro (Maryani & Syamsudin, 2009). The direction and objectives of the education curriculum will experience shifts and changes along with the dynamics of social change caused by various factors, both internal and external. Due to its dynamic nature in responding to change, the curriculum must absolutely be flexible and futuristic. Inequality in curriculum design due to lack of response to social changes may have consequences for the birth of educational output that 'stutters' in adapting to the social conditions in question. On the basis of these considerations,

Muhammad's apostolate was such an extraordinary phenomenon that it exerted a very strong influence in changing people's lives and leaving a legacy among the world's major religions. Muhammad's religious vision and worldly behavior and activities were based on the Qur'an. This shows that the personality of the Messenger of Allah, who was very strong and admirable, so that his success with the message of monotheism he carried could not be separated from the guidance of the Qur'an and the protection of Allah. Nevertheless, empirically rationally, there are patterns of education experienced by the Messenger of Allah which can be identified as a determining factor for the formation of an amazing personality by highlighting various very strong characters and becoming a determinant of success in his leadership.

3.2 Social Studies Learning Tools at SMPIT Asyifa which are integrated with Islamic Values

Learning tools are absolutely necessary to facilitate the learning process in order to achieve maximum learning outcomes. Related to this, the author seeks to explore the truth of the availability of learning tools that should be prepared by the teacher. From the interview that the author conducted, Farhan Muhammad, Lc explained that:

"Prophet Muhammad's da'wah is very proportional to how the initial approach pattern when the Prophet Preached improved human morality in the Arabian peninsula at that time, as a prophet and messenger, the connectivity of geography and psychology in the Arabian peninsula and in Alaqso was applied to the initial pattern of his da'wah at that time."

From the statement above, it means that the school wants to give an example of how the Prophet Muhammad conveyed good behavior with the lecture method by providing knowledge first which was then implemented in actions: (1) Determine the material to be integrated. (2) learning syllabus (3) lesson plan implementation. As explained by Hartono, (2011) Learning integration as a concept is a learning approach that involves several

subjects to provide a meaningful learning experience for students. Meaningful means that in integrated learning students will understand the concepts they learn through direct experience and relate them to other concepts they understand.

The model for implementing the integration of social studies education based on Sirah Nabawiyah for students is limited to tracing and linking the verses of the Koran and hadith related to social studies material which will be presented as a form of developing Islamic values in social studies learning. The application of the integration of the sirah nabawiyah in social studies learning is carried out by linking the verses of the Qur'an and Hadith with social studies learning materials, explaining the linkage of the values contained in the Qur'an and hadith with social studies learning materials, linking material and The explanation of these linkages will foster understanding and introduction of students to the Qur'an as a way of life,

In addition to the teacher interviews were also conducted with students. Regarding the implementation of the integration of Al-Qur'an-based education in learning, the teacher explains the relevance of the material discussed with the verses of the Qur'an. So that students understand the subject matter well. The integration of sirah nabawiyah-based education in social studies learning focuses on the relevance of the content or content of social studies material and values with verses of the Qur'an and hadith. Learning like this is not only limited to providing social studies material in general to students, but also provides learning and introduces social values taught in social studies, such learning is expected to grow and develop positive values for students.

Planning is done before carrying out learning such as making a syllabus and lesson plan (RPP). The design contains learning materials and activities that will be carried out in the learning process. Furthermore, the researchers interviewed related, why the sirah nabawiyah should be applied by all stakeholders at the Asyifa AL-Khoiriyah Foundation. Sudiman, S.Pd explained as follows:

"Because we assume that the historical social studies teaching that has been taught in junior high schools has an ordinary meaning, only as knowledge. Therefore, as the director of education, I see the need for collaboration between the government's 2013 curriculum and the typical Asyifa AL-Khoiriyah curriculum, namely the sirah nabawiyah-based curriculum for all subjects taught at the junior high and high school levels. We believe that the values of sirah nabawiyah taught to students are not only knowledge but can increase faith and piety. With tangible and measurable characteristics, such as being cognitively intelligent, emotionally intelligent, and spiritually intelligent, that is, students can worship properly and produce a mindset that is based on real Islamic spiritual values and better behavior."

Sudiman's expression above states that the reason for the application of sirah nabawiyah at the Asyifa Foundation stems from an inculcation approach, which is an approach that emphasizes the cultivation of social values through Islamic teachings and the prophet Muhammad as a role model for all communities in the environment. Asyifa Foundation, with the hope of producing good citizens, spiritually, mentally and morally.

The values of character education in the Sirah Nabawiyah book are very relevant to current education with the aim of national education, namely the values of national character education, so that the character of the Prophet Muhammad SAW can be a guide in the world of education today and his character can be used as character education material that so far lack of character education for students. Through the book of Sirah Nabawiyah, the value of his character can be learned by understanding his life journey(Saputra, 2019).

3.3 Implementation of Social Studies Learning at SMPIT Asyifa which is integrated with Islamic values

The implementation is expressed by Sudiman:

1. The application of internalization of the values of sirah nabawiyyah is explored into all subjects in Asyifa which are included in the 2013 curriculum which is collaborated and integrated with the values of sirah nabawiyyah.
2. Each teacher is given directions to create a special asyifa module so that all subjects taught to students must be based on sirah nabawiyyah.

More specifically, how to create a school environment that has Islamic characteristics and implements the integration of Islamic values in preaching through education. In addition to prioritizing the cultivation of noble values of faith and morals, it also maintains achievements in the academic field.

While related, how to internalize sirah nabawiyyah values in learning and what are the advantages and disadvantages in social studies learning specifically for SMPIT Asyifa. Feri Rustandi, SE., MM (Head of Curriculum) said that;

"The internalization of sirah nabawiyyah values in all subjects must be integrated and real correlations, for example mathematics lessons with other subjects, must be able to increase the faith and piety of students. For social studies material, there is a match and link between the arguments of the Koran, hadith and siroh which can be applied in everyday life, for example, in material about the market, there is barter, there is currency. The siroh nabawiyyah approach is better for example the prophet Muhammad in honest, trustworthy and responsible trading."

From the statement above, it is quite clear that in every subject at SMPIT Asyifa emphasizes the existence of religious values related to character building and behavior that is in line with Islamic religious rules. This must be supported by the professional competence of teachers who are in charge of each subject area. Especially in social studies lessons at SMPIT Asyifa there are 5 teachers from grades VII to IX. The performance of social studies teachers for grades VII, VIII and IX in the last three years, the principal said;

"Basically, the five social studies teachers at SMPIT Asyifa have sufficient pedagogical abilities to realize the vision and mission of the Asy-fa Al Khoiriyah Foundation and the school's vision and mission. Mrs. Hamidah is a 30 juz hafiza who, while AA Syamsul as a social studies teacher for class VIII has achievements in teacher seminar competitions and Mrs. Anisa as a social studies teacher for class IX has the ability to create textbooks for special social studies modules in SMPIT Asyifa".

Likewise, Farhan Muhammad as the school principal said that every social science teacher has their own creativity in the emergence of children's motivation, this is one indicator that reflects as a professional teacher. Then the Social Studies Subject Teacher Consultation (MGMP) activity program became part of the way teachers evaluate and share related problem solving in learning and studies in studying humans from behavior, cultural diversity characteristics of SMPIT Asyifa students which may not be the same as other regions.

In the learning process, from grades VII to IX, they generally start praying and then take attendance, after that apperception related to the review of the material that has been taught the previous week with the material to be taught. In each content of the material the teacher connects or inserts the arguments of the Qur'an, while in learning the students are formed in discussion groups. As Aa Syamsul (Class VIII Teacher) revealed that it starts with apperception with the aim of motivation, repetition, learning objectives, paying attention to the conditions of the learning environment and class situation while the

learning process is group discussion. Likewise, Nisa Hanifah (Class IX teacher) said that students were conditioned, then prayed and continued to be absent. Apperception has ice breaking and multiplication of knowledge that has been taught is associated with the material to be taught. Children are given time to ask questions and then form groups. Meanwhile, based on Nada's statement, Selviani, et al (2020) as students revealed that in a teacher material always added with arguments or associated with Islamic values or before learning to tell stories about Islamic stories and then connected with the material to be studied.

As for the division of groups, there are several ways to do this, namely professionally determining groups with numbers, drawn at random or by taking other intelligent students at random with the aim that there is no difference between one group and another. The discussion process is generally effective with the hope that the children are asked to be active, talk a lot and be active in class assignments in PBL, PJBL and other scientific classes. Through video presentations, power points or pictures beforehand and sources from textbooks and other sources to be discussed and presented by the group.

The integration of Islamic values education in social studies learning plays a major role in bridging the dichotomy between general subjects and religious values education contained in the Qur'an. Sirah nabawiyah-based social studies learning is carried out in order to study, explore various concepts stored in the Qur'an and formulate material in the social studies learning process that is integrated with Islamic values. AsTonga, (2020) said true Islam supports all of these values and commands all Muslims to live according to the values of respect for rights and freedoms, benevolence, justice, honesty, and respect for differences, among several other values.

3.4 The Strengths and Weaknesses of Social Studies Learning at SMPIT Asyifa Jalancagak Subang which is integrated with Islamic values.

Based on the students' expressions from class VII, VIII and IX. According to him, there are about 5 advantages that are felt with social studies learning which is integrated with Islamic values;

1. Knowing the arguments of the Koran related to social activities in learning and social life.
2. Carrying out student associations based on habituation (Learning Habits) on the basis of all interactions that are regulated in communal values where the informants are located and adapted to Islamic religious values.
3. As an essential part of the total situation that must be considered in taking the correct explanation from the economic aspect.
4. Knowing the historical origins of values that are used as guidelines for living according to Islamic teachings.
5. The moral values felt by the informants are self-confidence, honesty, and other positive attitudes that are internalized by each individual in their economic behavior.

According to him, the perceived weakness with social studies learning that is integrated with Islamic values;

1. Teachers must be broad-minded, have high creativity, reliable methodological skills, high self-confidence, and dare to package and develop materials. Academically, teachers are required to continue to explore scientific information related to the material to be taught and read a lot of books so that mastery of teaching materials is not focused on a particular field of study. The teacher does not just teach, but he must carefully prepare, implement, and monitor the development of students with various characteristics. Without this condition, integrated learning will be difficult to realize.

2. For students, integrated learning requires students' learning abilities that are relatively "good", both in academic abilities and creativity. This happens because the integrated learning model emphasizes analytic skills (decoding), associative abilities (connecting), exploratory and elaborative abilities (finding and exploring). If this condition is not owned, then the application of this integrated learning model is very difficult to implement.
Thus the results of this study I can present, and still require further research.
3. There are still not enough teachers who are experts in their fields, namely historians who are qualified according to their scientific fields.

IV. Conclusion

Based on the findings and the documentation study conducted by the researcher, the data obtained from interviews, observations, documentation studies and FGDs were then discussed in the discussion of the previous chapter, the following conclusions were obtained:

1. The integration of Islamic values in social studies learning at SMPIT Asyifa Boarding School is pursued through:
 - a) The example of the behavior of Rasulullah SAW through the application of Sirah Nabawiyah Values (Islamic Values). The example shown by the prophet Muhammad SAW is nothing but an example for students who in their growth do need real/realistic examples, they generally try to display a good personality like his figure that should be imitated by students.
 - b) The translation of the vision and mission of SMPIT Asyifa Boarding School which is oriented towards Islamic values in the educational environment is implemented through a learning process, both intra-curricular and extra-curricular.
 - c) Implementation of learning programs with nuances of Islamic values that are specified in daily, weekly, monthly and annual activities that have been scheduled, as well as incidental Islamic activities.
2. Social science (IPS) is a field of study that studies, examines, analyzes social phenomena and problems, as well as the development of global society by reviewing various aspects of life and integration. While Sirah Nabawiyah are habits, ways, ways, and behavior. According to general terms, it means the details of a person's life or a person's life history, in this term it is popularly used in the study of the life history of the Prophet Muhammad. and his friends.

In line with the vision and mission of SMPIT Asyifa Boarding School, namely implementing an integrated education process that is integrated with Islamic values. Therefore, Social Sciences (IPS) is used as a medium to teach students the best stories about the study of the life history of the Prophet Muhammad. and his friends, then in educational activities at school it is necessary to integrate the character of Islamic values in students, so learning with stories will be easily accepted by students. An understanding of the example of the Prophet Muhammad is certain, in general students know about the story of the life of the Prophet, but apart from that there are actually many Islamic figures who can be used as role models as well as the Prophet,

3. The implementation of social science learning (IPS) at SMPIT Asyifa which is integrated with Islamic values at SMPIT Asyifa Boarding School, is carried out in the following way:
 - a) Preparation and planning of social science learning (IPS) that is integrated with Islamic values is attempted by reviewing material that may be embedded with Islamic teachings

without deviating from the competency standards or basic competencies described in the material description.

- b) The more often you draw up lesson plans by inserting Islamic values, the easier and more familiar the teacher will be in doing so, it can be seen from the better design of the lesson plans made by the teacher.
 - c) The implementation of social science learning (IPS) based on Islamic values at SMPIT Asyifa Boarding School is carried out with the strategy: always mentioning the name of Allah, using terms, visual illustrations in the form of pictures and impressions on the projector LCD screen, applications or examples, inserting verses or hadiths that relevant, historical searches, topic networks, and symbols of the verses of the gift.
 - d) The development of social studies education values based on the development of faith and piety, as well as noble character can be developed by integrating the values of sirah nabawiyyah combined with social studies education at SMPIT Bourding School.
 - e) The integration of sirah nabawiyyah values in Asyifa in the social studies learning model both in the classroom and outside the classroom that is adapted to Islamic boarding schools with a da'wah education approach. To build the "rabbani" generation through social studies education
 - f) The effectiveness of the social studies learning model development based on Islamic values is determined by the success of Islamizing learning in the classroom, work environment and dormitory.
 - g) The ratio between social studies as a science and education in terms of its value can be explained functionally by using the sirah nabawiyyah as an approach to curriculum development and learning that is adapted to the goals of national education and educational goals at Asyifa bourding school.
 - h) The development of the curriculum and learning of Divinity-based social studies education is carried out by developing a social studies learning model that integrates Islamic values.
 - i) The role of social studies education teachers as authors of social studies textbooks has provided strengthening or competence for 21st century teachers, as curriculum developers and implementers of deep-rooted changes to the success of social studies education.
 - j) The social studies education textbook developed is based on siran nabawiyyah which is effectively used to improve the quality of learning, because it contains social activity practices, Islamic values reinforced by learning assignments and illustrations.
 - k) The development of a social studies curriculum and learning based on Islamic values has been successful by using the sirah nabawiyyah as a reference for values education in social studies learning, especially the exemplary approach developed in Asyifa educational institutions.
 - l) Islamic-based social studies education learning can be strengthened by the use of information technology as a social studies learning medium, which is adapted to the social studies subject book curriculum in an effective manner.
4. The weakness or difficulty that is still visible and becomes a reflection of social science teachers is the difficulty in finding Islamic values that are truly compatible with the concept or material of social science (IPS), let alone finding and elaborating the verses of the Qur'an, 'aniyah or hadith to provide confirmation of the concept of social science (IPS) being taught.

The advantage is that through the help of the social sciences, it is expected to be able to give birth to contextual meanings related to the positive behavior exemplified by Rasulullah, so that it is easy to understand and apply in everyday life both in the classroom, in the school environment and in the community.

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