The Values of Monotheism Internalized to the Younger Generation in Islamic Religious Education Subjects with Surah Al-Fatihah

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ABSTRACT

This study aims to examine more deeply the values of monotheism that are internalized in the younger generation in Islamic religious education subjects and their implementation in everyday life. This study uses a qualitative approach which intends to understand what phenomena are experienced by research subjects. The results of the study show that the concept of internalizing the values of monotheism is a process of instilling something, beliefs, attitudes and values that become social behavior. However, the planting process grows from within a person to the appreciation of a value. While the value itself is the essence of a thing that causes it to be pursued by humans. Implementation of the Concept of Monotheism Values In Senior high school students, activities in schools such as routine activities, spontaneous activities, exemplary and conditioning are a way of instilling divine values education to students in the school environment. Verse 1 contains the character value of getting used to saying the name of Allah in every activity, Verse 2 contains the character value of gratitude. Verse 3 contains the character value of politeness, Verse 4 contains the character value of working hard, Verse 5 contains the character value of humility, Verse 6 contains the character value of being aware of rights and a sense of mutual help and Verse 7 contains the character value of always trying to do good.

INTRODUCTION

Unfortunately, moral decay is a condition that develops in society as well as an increasingly diversified governing environment. Crime, injustice, corruption, brutality against children, and violations of human rights are only a few examples (Ahmad et al., 2021; Bahagia et al., 2022). So, the implementation of Monotheistic Values is discussed in Surat Al-Fatihah Verse 5, four types of God's attributes are mentioned, namely: Educator of the whole world, Most Merciful, Most Compassionate, and One who controls the day of retribution. So the meaning of this verse

"Only you we worship, and only you we ask for help". Every religion prescribes various forms of worship, the purpose of which is to remind people of the greatness and power of God (Istiyani & Wibowo, 2020). With this explanation it can be seen that monotheism and worship influence each other, in the sense that monotheism fosters worship, and worship fosters monotheism. The values of monotheism become the main point in human life which involves himself and his god.

True worship is worship that is engendered by belief in the greatness and power of God, and is driven by feelings of gratitude to God (Istiyani & Wibowo, 2020; Shafa et al., 2021). That is only for following along, or because of maintaining a tradition that has been passed down through generations, is not the real worship. Although it seems to be in the form of worship, it does not have the soul of...
worship. Implementation of the Monotheistic Values of Surat Al-Fatihah Verse 5 In Achieving the Purpose of Children's Education in this regard, various problems continue to arise in the midst of efforts to improve the quality of Islamic education (Bali & Rozhana, 2022; Mutmainah, 2021). One of the problems faced by Islamic educational institutions is the existence of a scientific dichotomy between general science (science) and religious knowledge. The domination of the development of science in the school curriculum is often one of the reasons parents of students choose and determine the right name school for their children, their daughter (Tambak et al., 2021). So that efforts to integrate religious knowledge and general science have also begun to develop in primary and secondary educational institutions marked by the emergence of integrated primary and secondary educational institutions or schools.

The integration of religious knowledge and general science is a philosophical idea which is certainly not easy to implement, for this reason good management or managerial skills are needed to make it happen. Management or management is an integral component that cannot be separated from the overall educational process. (Nanik, 2021; Widayati & Elizar, 2017). The reason, education is an activity that involves many elements to be able to realize its goals. Managing an educational institution is the same as running an organization which requires good managerial skills to achieve its goals (Mulyono, 2008). So that with good management it is hoped that educational goals can be realized optimally, effectively and efficiently.

The ability of educational institution managers to effectively and efficiently manage education is an added value for these institutions amid intense global competition (Maharani, 2020). So it's not surprising that we find schools that were normal at first and then in a short time were able to show their superiority, or conversely there were schools that previously had a good track record with various achievements then decreased and were no longer in demand by the community, one of the causes was weak mastery of education management, owned by the management of the educational institution. So it cannot be denied that education management is one of the factors that influence the running of an educational institution. Thus, the author raises this research study with the title "The Values of Unity and Faith that are Internalized in the Young Generation in Islamic Religious Education Subjects".

RESEARCH METHODS
Sources of data in this study are divided into two. First, the primary data source, namely the main data source obtained directly from the informant (a person who provides information) related to something being researched. As for the next data source, the researcher used the research method used, namely field research. Field research is qualitative research in which researchers observe and participate directly. As for the tools and techniques of collection in obtaining the data needed by researchers using observation, interviews and supporting documents.

RESULTS AND DISCUSSION
1. The concept of internalizing the values of monotheism
Internalization is a process in which individuals learn and are accepted as part of, and at the same time tie themselves into the values and social norms of the behavior of a society. (Bahagia et al., 2022; Bali & Rozhana, 2022; Istiyani & Wibowo, 2020). Based on this opinion, it can be concluded that internalization is a person's learning process so that someone can be accepted as part of society, then he bind himself to the values and social norms of his group's behavior in society. internalization can affect a person in behaving, feeling, believing etc. It occurs from the absorption process of an experience, action or speech that is repeated.

The process of internalization is essentially a process of instilling something, beliefs, attitudes and values that become social behavior. However, the planting process grows from within a person to the appreciation of a value. While the value itself is the essence of a thing that causes it to be pursued by humans. In terms of the concept of internationalization itself, this way of cognitive understanding of cultural principles is the development of morality in a 'super ego' condition (conscious ego). This ideal ego is a positive standard that should be turned on in the child, and if these standards are not turned on, feelings of guilt will arise, finally the super ego establishes a series of moral imperatives that are learned from parents and society. Internal conflict or moral imbalance will occur when these standards are disrupted.
2. Implementation of the concept of monotheistic values for younger generation

The inculcation of the value of monotheism is an awareness and is planned to prepare students in terms of knowing, understanding, and living, practicing so that they arise to believe in the religion they adhere to (Istiyani & Wibowo, 2020). In line with the notion of education, namely a path chosen to influence and assist students in improving their knowledge, faith, piety and physique so that step by step it can make students direct all what they do to be useful for themselves and society, thus the highest goal of life, namely to be happy, physically and spiritually in the world and the hereafter, can be achieved.

Through an activity at school such as routine activities, spontaneous activities, exemplary and conditioning is a way of instilling divine value education to students in the school environment. Routine activities are daily activities carried out by students at school, spontaneous activities are activities which occur directly at that time, conditioning is the existing infrastructure at school, while exemplary is good behavior so that it becomes a role model for students at school. For example, the conditioning of educational values can be applied in schools through a school culture which includes routine and voluntary activities. Values education is a process of inculcating and developing values in a person. In nearly the same sense, (Sauri. 2011) defines that value education is a conscious and planned effort in order to develop the basic human nature as a whole, towards the formation of good morals.

3. Study of Surat Al-Fatihah Against the Concept of Internalization of Monotheistic Values

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"In the name of Allah, Most Gracious, Most Merciful"

The basmalah sentence means a servant who asks for help from his Lord. In his request, he can use one of the names of Allah according to his request (Mutmainah, 2021). The greatest request for help is in the context of worshiping Allah. And the most important thing is in order to read His words, understand the meaning of His words, and ask for His guidance through His words. The meaning of Bismillah which is said every time you carry out activities can bring goodness and blessings. Understanding the meaning of Bismillah makes you aware of its various virtues in everyday life.

الرَّحْمَنِ الرَّحِيْمِ

'Lhamdu lillahi rabbi al-‘alamin'

"Praise be to Allah, Lord of the worlds" This verse is a praise to Allah because He possesses all the attributes of perfection and for having given various pleasures, both outwardly and inwardly; and both religious and worldly. In that verse too, contained God's command to the servants to praise Him. Because He is the only one who deserves praise; who created all beings in the universe; take care of all the problems of beings; as well as caring for all beings with the various pleasures that He gives. To certain creatures that are chosen, He gives pleasure in the form of faith and good deeds (Abdullah bin Abdul Muhsin at-Turki, hal. 8).

الرَّحْمَنُ الرَّحِيْمُ
“Most Generous yet Most Compassionate.”
Both of these words are adjectives that are rooted in one word, namely ar-rahmah. In language, the word grace means love in the heart that encourages good deeds. The meaning of this language is less precise to describe the nature of God. For this reason, the scholars then agreed more to state that compassion is a trait that exists in the Essence of Allah. We don't know how it really is. We are only aware of the effect of His attribute of compassion, which is kindness (Bali & Rozhana, 2022).

نَمٰلِكِ يَوْمِ الدِّيْن

“Who reigns on the Day of Judgment”
Some scholars state that the word al-Maalik or al-Malik means the Almighty to create something from nothing to exist. No one is able to do that except Allah SWT (Abu Muhammad al-Husain bin Mas’ud al-Baghawi hal. 53). Belief in the existence of the Day of Judgment, the Last Day, or the Day of Judgment is something that is very fundamental in Islam.

إِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِي ْ ُن

“Only You do we worship, and only You do we ask for help”
God limits worship or worship only to Himself alone. With this verse, we also have to decide that worship is only to Allah. It is not permissible for such worship to be associated with other than Allah. Worship is also a form of human submission to Allah to follow His commands and prohibitions (Muhammad Mutawalli as-Sya’rawi hal. 3). Shalat merupakan bentuk ibadah yang paling dasar (asasi). Prayer is the most basic (basic) form of worship. In this case, prostration is the highest form of submission to Allah. This is because in prostration, people bow down their faces which in fact are the most glorified parts of the body. When prostrating, people stick their faces on the floor which incidentally is a place where feet usually step on. Moreover, in prayer, especially prayer in congregation, one’s submission to Allah is also shown to everyone(Nanik, 2021).

إِهْدِنَا الصَِِّّطَ الْمُسْتَقِيْمَ

“Show us the straight path”
The bright and righteous path of intent has no crookedness. Allah always advises His people to ask Him for help, support and taufiq. This verse highlights the need for character education, emphasizing the importance of knowing one's own and others' rights and responsibilities, being kind to others, and supporting them in difficult times. When we are in society or at school, this is very important(Mutmainah, 2021). We learn in school to be better people, which of course is polite and supportive.
“(yaitu) jalan orang-orang yang telah Engkau beri nikmat kepada mereka; bukan (jalan) mereka yang dimurkai dan bukan (pula jalan) mereka yang sesat”

(The way of those who You have helped), which is through Your guidance and direction. The next verse again explains what it all means: (Not the way of the angry.) This is a reference to the Jews. (Neither) nor other than (those who go astray.) Christians are what is meant. The good thing about this explanation is that those who get help are neither Jews nor Christians. Only Allah knows everything, and everything goes back to Him. May blessings and greetings always be sent to our great Prophet Muhammad SAW and his family and friends. Allah is enough of a helper for us, and He is the best helper. Allah, the Most High, the most great, is the only one who can give power.

CONCLUSION
From the explanation above it can be concluded that:

1. The concept of internalizing the values of monotheism, a process of instilling something, beliefs, attitudes and values that become social behavior. However, the planting process grows from within a person to the appreciation of a value. While the value itself is the essence of a thing that causes it to be pursued by humans
2. Implementation of the concept of the values of monotheism in elementary school students, school activities such as routine activities, spontaneous activities, exemplary and conditioning are a way of instilling religious values in students in the school environment.
3. Study of Surah Al-Fatihah on the concept of internalizing the values of monotheism, verse 1 contains the character value of getting used to saying the name of Allah in every activity, verse 2 contains the character value of gratitude. Verse 3 contains the character value of politeness. Verse 4 contains the character value of working hard, Verse 5 contains the character value of humility, Verse 6 contains the character value of being aware of rights and a sense of mutual help and Verse 7 contains the character value of always trying to do good.

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Muhammad Mutawalli as-Sy’rawi, Tafsir asy-Sy’rawi, juz 1, hal. 3.