
AKHLAK VALUES INTERNALIZATION THROUGH THEMATIC LEARNING IN PRIMARY SCHOOL OF NATURAL BOGOR

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Abstract

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Starting from the doubt of the elementary school teachersto implement thethematic learning, the writer was chalanged to see the other sideof thethematic learning, with respect to the cultivation moral values as the manifestation of the effective domain. The main objective of this study is to findpatterns ofinternalization of moral values through thematic learning in SDA Band to formulate the concept ofinternalization of moral values through thematic learning. The studywas conducted usingqualitative descriptive by case study approach. Data collection was done through deep interviews technique, field observations, and documentation study. From this study, the writer found that: 1st)the concept of akhlak values internalization in SDAB is done with an institution values-based called by SALAM that is based on the teachings of akhlak in Islam; 2nd) in the implementation, the achievement of the institution values "SALAM" is very useful in to the achievement of the SDAB ultimate goal of education using a thematic approach. The use of other methods to support the process of akhlak values internalization, such as by imitation, habituation, motivation and enforcement was done beyond through teaching method; 3rd) The concept of internalization of moral values through thematic learning is a learning condition stated particular moral values where thematic based approach with class, school cultur and community design, also various kind of methods applied sistematically used.

Keywords : AkhlakValues, Thematic Learning.

A. Introduction

Since 2004, the Government through the Education Unit Level Curriculum (KTSP) establishes a thematic approach as one of the strategies of learning for elementary school. As a holistic approach, thematic have compatibility with the characteristics of beginning school age and can be used at the primary school level (Sukini, 2012: 82).

Sekolah Dasar Alam Bogor (SDAB) is one of the pioneers of nature-based alternative education in West Java. This school has been using a thematic approach since 2002. As an alternative school, it offers an education concept based character values through various methods and medium of learning such as exemplary, thematic, outbound, also natural and businesses.

In spite of SDAB is not an Islamic school, but philosophy and the methods used in learning is based on Islamic values. Similarly, the implanted values is a character values based of Islamic values known as akhlaq values.

Character education in Indonesia has not fully successful (Salabi, 2014: 1-2). As one of the largest Muslim country in the world, the development of Akhlak education is very potential in

Indonesia as the basic of moral education that is taught by the Prophet Muhammad Saw. From here, born a postulate about the relationship of a thematic approach as a learning approach to Akhlak values education.

Based on things mentioned above, required the study of Akhlak values internalization through a thematic approach which has been implemented by SDAB in order to obtain the pattern of Akhlak values internalization in thematic learning, so that it can be utilized in the implementation of thematic learning in primary schools and madrasah Ibtidaiyyah.

This study focused on: 1) What is the concept of akhlak values internalization through thematic learning on SDAB? 2) How is the implementation of akhlak values internalization through thematic learning on SDAB? and 3) How does the concept of akhlak values internalization through thematic learning?

B. Literature Review

1. Akhlak Values Internalization

Akhlak values are formed of two words, namely the values and Akhlak. Values known as characteristics that are important and useful for humanity and

able to completing human essence (Daring, 2012). While, Akhlak is a condition or character that has been percolating in soul and being personality until arose various of actions spontaneity and easy way without requiring the mind. If the behavior of these properties appear good and commendable in shari'ah, it called by a noble character, while if it create a bad deed then it called by deplorable character (As., 1994: 3).

Akhlak in Islam is for people who want real happiness, which is the peace in the world and happiness in the hereafter. Islamic morality really keep human existences as honored creature according it desires. Good and bad potential are in the human fitrah as a natural given by Allah Swt. Everything was considered good by fitrah and mind straight, it's a part of good morals. Otherwise, if judged ugly it will be part of a bad character (R, 2014: 157).

From its scope, Akhlak is divided into two parts, namely Akhlak of the Creator (Allah) and the Akhlak of the creature. Akhlak of the creatures could further divided into several types, such as Akhlak for humanity, Akhlak on living beings other than humans (such as plants and animals), as well as the

Akhlak to inanimate objects such as environment (Ruswandi, 2004 : 309).

The Akhlak function in the life of a Muslim is to be an identity that will affect his environment and eventually will form a prosperous society (*baladatul thayyibatun wa Rabbun ghafûr*). The purpose of Akhlak is adorn Muslim morals; be a righteous man who runs the wheel of life in accordance with Islamic teachings; carry out the dictates of religion and away from what is forbidden; able to interact well with peers, with fellow Muslims and non-Muslims; as well as the human being is able to invite others to the path of Allah (Fajar, 1999: 7).

Akhlak is not same mean as ethics, is more likely to values in accordance with the agreement of a society. In a hadith Nabi Saw riwayat Ahmad from Ibn 'Umar: " *Rasulullah Saw said, "Much fun I tell you the most beloved of God and is closest to the side of me on the Day of Resurrection?" They said, of course, O Prophet, he said: the most good Akhlak*" (Al-Syaibany, TT:435). From the hadith known that Akhlak is an act which is based on faith in Allah. This means that the desired character is based on the provisions of the Qur'an and Hadith to human

happiness in the world and in the hereafter.

One way to instill Akhlak values is through education. Akhlak education can be in the form of knowledge transfer about the substance of moral values, or instill conditioning of these values in students through learning methodology. This was in line with Ahmad Tafsir concept of education who said that education is the various efforts made consciously by an educators to someone (students) in order to achieve maximum positive developments(Tafsir, 2013 : 38).

Positive interaction between teachers and students need to be supported by tools, materials and equipment accordingly. Similarly, the things that exist in the environment become learning resources by utilization, such as parents, families, communities, and so on. It supports the formation of learning communities which can encourage and give example one another.

An effort to living up the doctrine or beliefs and values so that become believes and an awareness of the truth value is manifested in attitude and behavior is known as

internalization(Daring, KBBI website, 2012).

Internalization of Akhlak values by education can be done through formal and non-formal way. Internalization through formal education should be done across boundary (from basic to higher education) as well as the field of study (any field of study required to internalize the values) through a long process.

However, basic education has a chance of doing this internalization process is greater because of the attitude is forming the soft skills that are necessary in balancing achievements in the future. Just like Marzano (1985) and Bruner (1960) said that at elementary stage the realm of attitude should be more introduced or taught and exemplified in children, then followed by the realm of skill and knowledge domains less taught to children.(Kemendikbud, 2014 : 11).

Being in the path of non-formal, internalization is conducted through an active interaction between students and teachers, as well as with other school community members, or extra-curricular activities organized by educational unit. This is part of the internalization of values. Soedijarto proposed that in a

values internalization process, the stage of recognition and understanding, acceptance and integration must be taken (Soedijarto, 1993 : 149). So that internalization of Akhlak values is a value investment process that can not stand alone, but rather integrate with other factors, among other methods, materials and time.

The process of values internalization in education according to Noeng Muhajir in Muhaimin (Muhaimin and Mujib, 1983: 173) generally using transinternal strategy, is a way to teach value by transforming values, continued with the transaction and transinternalization strategy. They can be described as follows: *first*, value transformation phase, the teacher simply inform the values of good and poor students; *second*, is the value transaction phase, that not only provide information about the good and bad value, but also engaged to carry out and give examples of real practice, and students are asked to give the same response, accept and practice the value of it; *third*, transinternalisasi phase, that the appearance of the teacher in front of students no longer a physical, but the mental attitude (personality). (Muhaimin & Mujib, 1983: 178).

Internalization process of Akhlak values in education can be done by five methods, namely teaching, imitation, habituation, motivating (*targhib*), and enforcement (*tarhib*) (Tafsir, 2008 : 140).

The first method, teaching. The internalization process through teaching methods to extend beyond the realm of knowing - doing - being. The efforts to internalize these values are in the affective domain. For teachers who provide instruction in general, the process of integrating the Akhlak values can be done in his class (Tafsir, 2008: 85). Integrating attitudes and skills in subjects that are shaded by a theme known as an intradisipliner approach (Kemdikbud, 2014: 232).

The second method, exemplary. Educators as role models directly through behavior and attitude. On the other hand, educators can preach exemplary through the stories in the Qur'an, the prophets, and the stories of other wisdom. For it was agreed that the existence of educators in the internalization of values is very important that educators should have a number of competencies that refer to the goodness of character.

Educators is not only teachers, but all parties involved in the educational process, such as the principal, administrative employees and all workers in the school neighborhood. Everyone has an important role in this regard makes the character as a system of values that apply to anyone who was in the school environment.

The third method is habituation. According to Armai Arief exemplary method should be paired with other methods such as the internalization of habituation (Arief, 2002: 123), because the Akhlak that has been modeled by teachers need to be familiarized. Habituation is an education-based approach to the experience. Thus, exemplary and habituation is some methods that can be done throughout the teaching interaction occurs.

The fourth and fifth methods are *targhîb* and *tarhîb*. In educational methodology known as giving reward (*tsawab*). *Targhîb* is more directing to do something good only for Allah Swt, while the reward is more in the form of material reward.

On the other side, enforcement of the rules is one method of values internalization that became a safety for a violation of the agreement that has

been made. This method is used by the Holy Prophet Muhammad Saw as an educational methods that cultivate *tarhîb*. *Tarhîb* is the way of education that describes the response or threats to mistakes that have been implemented. Although this method represents a sentence, where *tarhîb* become a form of balance.

Both of the latter methods above is a method that accompanies the situation and the activities programmed (curriculum) which becomes a reference for managing the teaching activities. It is necessary for the design of the Akhlak values internalization, both formal and informal.

In the process to internalize Akhlak values in school, known as the three base designs in programming, namely the design of class-based moral education, culture-based school, and community-based (Muslich, 2011 : 160).

The design of class based Akhlak education depends on relation between teachers as educators and students as learners in a learning context. As for the design of Akhlak education based the culture of school is seeking to build a school culture that is capable of forming students Islamic morality with the help of school social institutions in order to

realize certain values. While, the design of moral education-based community believes that the internalization of Akhlak values then become a process of moral education are more organized in an educational system that involves the family (at the level of parenting), society (part of social interaction), and at school (part of formal education).

2. Thematic Learning

Thematic learning is a holistic approach that integrates the material with multiple subjects in a single theme / topic of discussion. Thematic learning born from the concept of integrated learning which is a view of dissatisfaction from standart methods utility, so that delivering valuable knowledge, acquisition of skills needed in the working world, as well as planting characters that are taught to be useful in later life, but with an approach that is integrated.

Integrated learning by Trianto is a teaching and learning approach that involves several fields of study to provide meaningful experiences to learners (Trianto, 2010: 83). These meaningful experiences obtained from direct observations associated with the concepts they are learning. The integration in this study can be seen

from the aspect of time, curriculum, and aspects of learning and teaching.

Thematic learning always use relevant themes and related who is also a central issue in the context of the discussion. Through these themes developed indicators of basic competencies to be achieved. The themes discussed could be in the context of science-technology-society-environment, which involves the activity of students in groups or independently.

The roles of the themes in thematic learning are easy to focus students on a specific theme or topic; conditioning students to be able learns the knowledge or develops skills and competencies of subjects in the same theme; developing language competence better by associating other subjects and students personal experience; presenting the material in a clear theme so that students feel more the benefits and significance of learning; and increasing the excitement of student learning because they can communicate in a real situation. In this case, the attitude become a bridge in support of the acquisition and utilization of knowledge and skills earlier. Ahmad Tafsir calls this process with a method of

the value internalizing starting by knowing, doing what he knew (doing), until it becomes being just like what he knew (Tafsir, 2006: 224).

Trianto (2010: 226) cite exposure Prabowo on thematic learning syntax consists of planning, implementation and evaluation.

First, the Planning Phase. In this stage, the teacher determine basic competencies, indicators and learning outcomes.

Second, Implementation Phase, which include: 1) The process of learning by teachers, such as the key concepts delivering, the skills that will be developed, tools and materials needed, and the key questions; 2) Stage management, such as classroom management, process activities, activity data records, and discussion. This is where the course of the internalization more active, where *transinternal* strategy used through its various stages, that the transformation of values continued to the transaction values untill the transinternalisasi value phase.

Thirdly, the evaluation, which includes an evaluation process, evaluation of the results. In addition, an evaluation of values internalization was

monitored by always doing observation by teachers and students' attitudes manifested in a journal.

C. Research Method

This research is a qualitative descriptive research with case study approach. The collection and processing of data was done from 2012 -2014. Location of research on SD Alam Bogor, Jl Pangeran Ash-Shogiri 150 Desa Tanah Baru Kecamatan Bogor Utara at Bogor City.

The data source of this research are: education provider, the elements of leadership foundations, R & D foundations element, the manager of SDAB, the teachers and learners. In addition, researchers also involving the parents as stakeholders of SDAB. It is based on the interests of acquiring information about the process of moral values internalization in SDAB.

Data was collected through observation techniques, in-depth interviews and documentation. Data analysis techniques was done before, during and after researchers to the field. Before the researchers went into the field, researchers have been analyzing the data relating to the nature of the school. Analysis for the field is

done by collecting data through observation and interviews with subjects who become sources of data research, and after the field is done by reducing the data, then analyzing the data display, verification and conclusions. To be able to interpret the data, the researchers triangulate data by using recorded observation, photo documentation and video, recording interviews and archival documents provided by management SDAB.

D. Results And Discussion

1. The Concept of Akhlak Values Internalization through Thematic Learning in SDAB

Sekolah Dasar Alam Bogor was established in 2002 with kindergarten Lembah Alam Parigi as its embryo. In the 2005-2006 school year, SDAB still developed until it has an area of 5000 m². At the same time it can set up Learning Support Centre (LSC) and get an operational permit from the Educational Office of Bogor. They got 100 students at that time. In 2008, the SDAB obtained grade "A" for the school accreditation and they had 296 students of all levels.

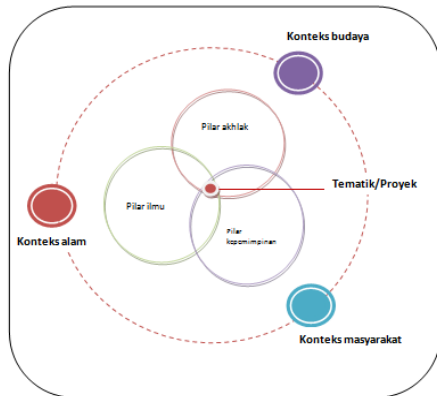
At the time the data taken is in the academic year 2012-2013, there were

35 facilitators SDAB educational backgrounds S1 and S2 are diverse. For supporting the learning, infrastructures and facilities are available, include saung class as much as 16 classrooms, library Saung, saung techno, saung audiovisual, Ecolab, school gardens, grounds and sports facilities, outbound center, pawon, and mosque.

The education purpose of SDAB based on its vision and mission. Its vision is to become a national pilot school applying an integrated learning based on natural and local potential. While the mission is to prepare a generation leaders of civilization and build a community of learners.

SDAB uses thematic learning as an approach to learning in order to achieve the ultimate goal of learning. Thematic approach used to integrate the three pillars of the School namely the moral pillars (Akhlak), a pillar of science (logical thinking) and the pillars of leadership (SAB, TT : 3).

Here's a chart that shows the concept of thematic learning used in SDAB.



Picture 1. The relationship of contextual theme selection (Source: Doc. SAB)

Thematic approach is the point used in connecting the three pillars SDAB above. These pillars are developed in a variety of material concepts and activities performed by the students. Pilar Akhlak developed by the beliefs material or morals, worship and jurisprudence, as well as the *Qur'an* and the *Hadith*; meanwhile, the pillars of science or logic of thinking developed by materials from the national curriculum; and the last, leadership pillars formed from outbound activity, entrepreneurship and life skills, as well as the development of interests and talents.

SDAB using a thematic approach on specific selected theme related to the context of nature, culture and society. It is intended that the student knows and has experience in real life. As a form of learning contextuality, SDAB using

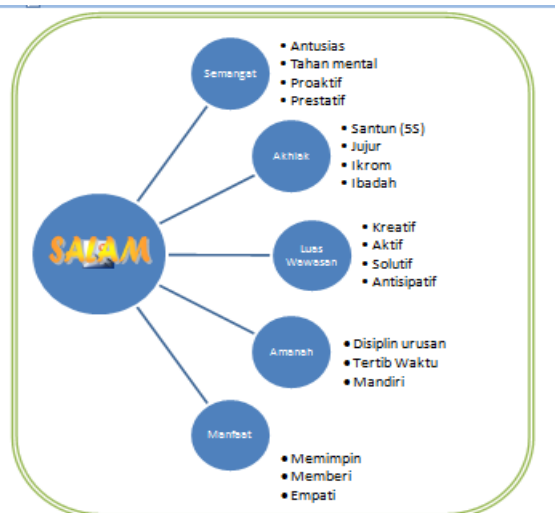
themes drawn from the context of the natural, cultural traditions and communities around the neighborhood students. As one of the schools in the city of Bogor, the thematic used is about learning materials, Sundanese culture and tourism.

The integration is also visible in the main theme being used overall. Giving the name of the class as well as the development of the theme of learning undertaken inside and outside the classroom reflect the cohesion. The main theme is then used as the name for each class of SDAB. Similarly, the outing (educational visits) adjusted to the main theme.

From the charts above, it can be understood that SDAB using trans-disciplinary approach to determining the theme linking the various competencies of subjects with problems (contextual) in thematic learning (Kemdikbud, 2014).

To achieve the aims of education, SDAB set the values that are expected to grow in the child. So determined some key characters (called core leadership) that integrates moral values with scientific achievement. The key character is a term for the moral values to be achieved by the students which is an indicator of the moral values which

are set by the institution (SDAB) called SALAM. SALAM is an acronym which means spirit, Akhlak, learning, trustful, and benefits. It can be seen from the following chart:

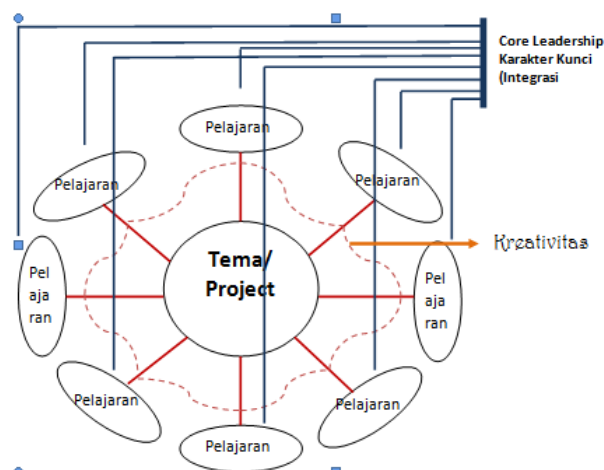


Picture 2. Five key value indicator character of students (Source: Doc. SAB)

Seems the internalization of Akhlak values have been set, and further elaborated in several indicators to be implemented in every level of the class.

The other side, there are also the values that must be possessed by the teacher (referred to as a "facilitator") as SALAM (SAB, TT: 2-10). Thus, the researchers saw their efforts to instilling Akhlak values by the values of the institution, namely SALAM. Not only limited to students, also must be awakened from the facilitator as an exemplary.

SDAB describe the relationship of the key character SALAM with a theme taken in learning, can be understood from the following picture:



Picture 3. Key character through integrated thematic (Source: Doc. SAB)

That Akhlak values can be internalized through each field of study are integrated under a specific theme. Researchers interpret that the integration of various fields of study associated with this theme is a form of inter-disciplinary approach, which combines a variety of basic competence of interdisciplinary studies that are related to each other (Kemdikbud, 2014) and so do intra-disciplinary approach.

In the process of learning, SDAB has a distinctive learning strategies which in developed several methods of learning. Method is a way or manner.

Learning methodology is a teacher way to achieve the learning objectives that have been set in the learning activities.

As well as other nature-based school, SDAB also employ the method known as the learning by nature (Belajar Bersama Alam), consisting of: 1) BBA by using the potential of natural resources; 2) BBA using culture or local wisdom; 3) BBA with exploration; 4) BBA with experimentation; and 5) BBA with outing. (Suhendi & Murdiana, 2011: 174).

2. The Implementation of Akhlak Values Internalization through Thematic Learning in SDAB

At the level of implementation in the thematic learning, researchers see there have been efforts to internalize Akhlak values in learning through teaching, imitation, habituation, motivation and enforcement of the rules by using the values of the institution that is SALAM. Next, the researchers will analyze the implementation of the internalization of Akhlak values through the SALAM value.

Firstly, the internalization through teaching. With thematic learning as an approach can not be separated from the element of planning, implementation and evaluation. This learning system into phases in the

internalization of moral values in which there is a transformation of values (planning) -> transaction value and trans-internalization (implementation) -> evaluation.

In planning lessons, SDAB specify learning objectives and determine some of the indicators that must be met as a prerequisite for success in every level. Key indicators of learning includes pillar of piety, logical thinking and leadership are determined specifically for the achievement of objectives are met. Determining the learning purpose processed by re-engages all the SDAB educators, whitin R & D foundation element, the element of manager SDAB and facilitators in a working meeting earlier in the year. From the achievement of key indicators in general, achievement levels in each class pursued systematically and sustainable. This is done by setting key performance indicators and evaluate it at the end of the year.

Planning thematic learning on SDAB for one year generally consists of the manufacture of spiderweb, including semester plan, monthly plan, and weekly planning.

The researcherstry to analyzes that there has been an effort to

internalizing Akhlak values in the planning stage. Various activities in the planning of thematic learning raises output and outcome in self-facilitator that reflects the moral values contained in the value of the institution that is

SALAM. Although by process, each facilitator should be ready and consciously prepared to instill in him and assist his colleagues to achieve a common goal.

Table 1. The analysis of Akhlak values internalization in lesson plan

No	Element of planning	Form	Output and Outcome at the Facilitators
1	The early planning between the Management and the board of teachers	Working meeting early years	<ul style="list-style-type: none"> • The totality of the work (Spirit) • Proactive in doing good and forbid the evil(Spirit) • Enthusiastic to facing the changes and have endurance to passing it. (Spirit) • Convinced that the difference is the nature and make it as a source of goodness(Spirit) • Dedicate all activities in the framework of worship to Allah(Spirit) • Be honest to say, behave and act. (Akhlak) • Always provide the best services, facilitate and be part of the solution to any problems that arise(Akhlak) • Be open to criticism and suggestions to improve the quality of work and service. (Learning) • Making the whole event as a learning
2	The aim of learning	Formulation of Key Performance Indicators; Output and Outcome SDAB	
3	Yearly and half of a year planning	Long Term Plan & Semester Plan	
4	Weekly planning	Weekly Plan	
5	Preparation of the basic	Core Leadership	

	concepts of leadership for elementary school students	Concept	<p>process and take the wisdom to live a more quality. (Learning)</p> <ul style="list-style-type: none"> • Always interested and engaged against the new things that can improve the quality of self and agencies. (Learning)
6	Preparation of the academic year, school rules, and setting a meeting between parents and teachers	Policies and School Rules	<ul style="list-style-type: none"> • Initiative to improve the quality of personal skills that can improve the quality of institutions. (Learning) • Constantly improve the science get to read books. (Learning) • Familiarize see and think about the long term impact of activities undertaken. (Advance) • Being able to generate new ideas or new things and original for progress institution. (Advance) • Implementing the new things that have a positive impact for the institution, without having to be asked. (Advance) • Always provide added value to the activities and the quality of work. (Advance) • Prioritizing cooperation in completing the work. (Meaning) • Provide the best capability that motivates colleagues. (Meaning) • Doing activities that contribute positively to the environment and society shelter(Meaning).

At this stage, the facilitator holds a big role in internalizing the values SALAM for himself and for the students in planning their teaching. Outputs and outcomes that arise in the process of planning have become part of the internalization of the values on self-facilitator of SALAM. According to researchers, the greatest challenge in the planning stages is a common perception among facilitators who have a different educational background. Generally, the facilitators have graduated from non-specific disciplines of education, only a few are derived from education. Despite all the

facilitators are Muslims, but still it is always necessary guidance that continuously so that the spirit of Islam that adorn their ideals remain intact.

At the level of implementation, thematic learning has several implications, including the teachers, the students, the use of media, methods, teaching materials and learning resources, the setting of the room, as well as costs. Here is the beginning of the transaction Akhlak values. The following analysis is the implementation of SALAM values in learning by SDAB:

Table 2. Analysis of Akhlak values internalization in the implementation of learning

Elements Implementation	Analysis of Internalization of values SALAM
Learning Time	Learning time starts at 08.00-14.00 = 6 hours of learning, a time that is sufficient to carry out teaching and learning activities. By the time available, the facilitator has the discretion to internalize time SALAM values to students through the learning activities of formal and non-formal.
Sequence Learning Activities	Shade Themes and Daily activity compiled lead students to active learning activities, creative, flexible, responsible, and fun. The learning activities are arranged such that a process of internalization of moral values through teaching and habituation,

	<p>such as their learning Qiroati, Tahfiz, reading, Duha prayer in the morning. In the daytime implemented midday prayers in congregation. It is also an internalization of implementation and enforcement of the three pillars SALAM SDAB.</p>
<p>Learning Method</p>	<p>In general, the method of teaching in SDAB is exemplary method, love, and serve the child holistically, encompassing readiness (readiness to learn), internship (learning by doing), as well as methods learning by nature (BBA).</p> <p>Learning by nature methods (BBA) supporting students to better understand its role as a leader and manager and reviving the earth, think logically and scientifically, as well as creative in maintaining and utilizing the natural surroundings.</p> <p>In addition to exploiting the potential of the natural surroundings, BBA teaches students to learn the culture/local wisdom. It teaches students care about the social environment, proud of the positive cultural heritage, as well as keeping the nobility of the nation's cultural values.</p> <p>Internalizing SALAM values has done through teaching methods, exemplary teachers, as well as the conditioning activity love nature as a manifestation of planting a love for fellow beings and gratitude towards the Creator.</p>
<p>Learning Medium</p>	<p>SDAB using the natural environment as a learning medium. This proves that learning is so contextual, so it can be connected with the events of the day.</p> <p>In addition, the book as the world's window so familiar with the learning for students is designed to always read with awareness, both in learning and in free time.</p> <p>As a form of concern to nature, SDAB launched a program of the 3R (Reduce-reuse-recycle) where used goods made of recycled materials are partly produced for commodity viable reuse, and others are used for instructional media.</p>

	<p>Utilization of nature as media and learning resources being a part of the effort of internalization SALAM's values and always been a pioneer in preserving the environment and care for the health and safety.</p>
<p>Introduction Activities</p>	<p>Student choices activities, such as the Duha prayer, Qiroati, reading, Diary Writing, Tahfiz, drawing and snack time.</p> <p>Learning starts at 08:00 to 09:30 AM.</p> <p>Students set their own activities they did with the morning's activities card guide. After the morning activities completed, the teacher opened the day's activities with leading the prayer began studying with humility 'and orderly.</p> <p>Teachers encourage students to focus himself in order to be able to follow the learning process well, could tell stories, games, or singing.</p> <p>From the facts above known that SDAB already has effort to internalize the value SALAM by habituation and teaching methods.</p>
<p>Core Activities</p>	<p>Core activity is the implementation of thematic emphasis on the process of formation of students' learning experience.</p> <p>Core activities was about to accomplish one or more of a learning experience that is reflected in the indicators (learning aims).</p> <p>SDAB has two (2) core learning activities in lower classes, namely Learning activities 1 (09:30 to 10:40) and Learning activities 2 (12:45 to 14:00), while for the high class consists of three (3) core learning activities, namely the Core I (09:30 to 10:40); core II (10:50 to 12:00); and Core III (13:00 to 14:00)</p> <p>The activities began by teacher to inform the core activities of interest activities, connect with the everyday experience of students, as well as the rule of the day learning activities.</p> <p>In this core activity, teachers serve as facilitators, and provide an opportunity as much as possible for students to manage and express the learning they acquired, by giving them freedom of choosing a comfortable learning (indoor and outdoor).</p>

	<p>Learning strategy by using methods of discovery, experimentation, role playing, lectures, games, cooperative approach, and others.</p> <p>Teachers establish classroom rules as a collective agreement, and give rewards to students who excel and punishment to students who violate the collective agreement. For example, a class V SDAB agreed each student is given Save as much as 10 (ten) pieces each month, and if the student violates the agreement, the star minus one.</p> <p>From the pointers above indicated that over the visible methods of teaching, modeling, motivation (<i>targhib</i>) and enforcement (<i>tarhib</i>) in internalize the SALAM values.</p>
<p>Closing Activities</p>	<p>In the final activity, students are invited to participate in concluded the material has been studied.</p> <p>Usually teachers give oral evaluations which serves to strengthen the learning outcomes, provide lessons on learning that have been submitted, and connect with students' everyday.</p> <p>Once in two weeks, the students got their home challenge, namely in the form of prior learning evaluation were taken to the house so that it becomes part of working with parents (W/WP). This benefit will be increased communication with parents, and they can monitor their development and learning ability.</p> <p>The teacher asks a student to lead the closing prayer, the surah al-'Ashr and Prayer Kaffaratul Majlis.</p> <p>From the pointers, shown many methods such as teaching, modeling, habituation, motivation (<i>targhib</i>) and enforcement (<i>tarhib</i>) in internalize the values SALAM.</p>

Seventh factors involved in the learning process above being a contributing factors in the effort of transaction akhlakvalues in students of SDAB. By using the varying methods of internalization akhlakvalues, its become

aneffort reinforcement. Unfortunately, amount of the demands against the achievement of knowledge competence sometimes makes it seem not as intensive as the researchers expected. In achieving the key indicators, the

facilitator should intended to raises the akhlak values in learning, not just rely on habituation or just imitation.

The strategy to internalize akhlak values in the evaluation phase of learning is transinternal, in which students are actively involved in

communications both physical and verbal. The following analysis of the internalization of akhlak values in the elements of learning evaluation conducted in SDAB is:

Table 3. Analysis of akhlak values internalization in the evaluation stage

The evaluation Form	The Analisis of Akhlak Values Internalization
The Daily Evaluation	<p>The Assessment conducted during the learning process by using a worksheet, a list of values, benchmark assessments, and KKM documents (Authentic assessment).</p> <p>This evaluation assessing some activity in the morning activity as saving word, Diary Writing, <i>Tahfiz</i>, <i>Qiroaty</i> time and brain breakfast, and so do core learning activities (1st, 2nd and 3rd Learning activity).</p> <p>The assessment using test and non-test instruments</p> <p>In this daily evaluation, the facilitator conducting an assessment of knowledge and skills more than attitude.</p>
The Competency Test	<p>Do when it has completed a basic competency in each subject</p> <p>Usually done once in two weeks</p> <p>For the lower classes, the competency test is called by "Role Playing", and in medium to high class, it called by the "Competency Test".</p> <p>In a competency test, facilitator assessing of knowledge and skills more than attitude.</p>
<i>The Home Challenge</i>	<p>It is a part of <i>Work With Parents (WWP)</i> program</p> <p>Provided once for 2 (two) weeks.</p>

	<p>It consists of a combination of various competencies subjects who had been given previously.</p> <p>Turnaround time for a maximum of two weeks (until the next meeting Home Challenge). Children are given the opportunity to finish it with full responsibility. For students who have completed at an early time, he got a reward.</p> <p>In Home Challenge, facilitator assessing the attitudes, knowledge and skills. Attitudes include SALAM values that is honest, accountable, and work under the guidance of parents. So this time, SDAB has internalized akhlak values by SALAM values.</p>
The Mid Semester Test	<p>The evaluation was carried out independently, with the subject that has been completed by each teacher.</p> <p>The schedule is adjusted by academic time line and the completion of academic material.</p> <p>In the middle test, the facilitator conduct an assessment of knowledge and skills.</p>
The Final Test	<p>The evaluation is done by the city of Bogor educational department instruction and by internal schools.</p> <p>Time implementation adapted to the academic calendar</p> <p>In the final test, the facilitator assess the knowledge and skills.</p>
The Remediation	<p>Done in a maximum of one week after the test. In this remedial session, the facilitator assessment of knowledge and skills too.</p>
The School Final Exams	<p>The evaluation is done by the instruction of the Bogor city Educational Department and by internal schools.</p> <p>Time implementation adapted to the academic calendar</p> <p>In the school final examination, the assessment of knowledge and skills done by the facilitators, school and the government.</p>
The National Final Exam	<p>Evaluation conducted simultaneously nationwide</p> <p>Time implementation adapted to the academic calendar</p> <p>In the school final examination, the assessment of knowledge and skills done by the facilitators, school and the government.</p>

Tahfidz Qur'an 1 Juz (juz 30)	Evaluations conducted before 6 th grade graduation Done as a prerequisite elementary school graduation The evaluation also measured the ability of knowledge and skills
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Teaching evaluation is conducted by using the test and non-test. For knowledge session, written test conducted by various instrumental, such as multiple choice, stuffing, essay or match, as well as an oral test. The evaluation element of attitude characterized by the rise of key indicators at each level, and it is done by observation.

The elements of the teaching above, as the objectives, materials, strategies, evaluation and curriculum components being a part which can be represent the akhlak values internalization patterns on thematic teaching at SDAB.

Secondly, the internalization by example. The facilitator stake an important role in the implementation of imitation method in SDAB. In accordance with its characteristics as a natural school, the facilitators in SDAB expected to take advantage of the natural surroundings into a medium of learning, learning resources and study room. A facilitator should be sincere to get dirty or playing at a mud, or when

they have to release some extra energy to introduce the concept of reduce, reuse, recycle in the waste recycling program or plants to the students. For that, they were trained each year in order to increase the quality of mental and spiritual as well as their knowledge in educating children.

Thirdly, the internalization through habituation method. Thematic learning with its unique characteristics influence the development of attitudes and maturity of the child's thinking. The habituation in morning activity, for example, the facilitator provides the opportunity for students to determine who will do the morning activities, such as reading or saving words or Qiroatyfirst. All he does is reported in the activity card in an honest and responsible.

Another activity is the implementation of learning under the particular theme, such as the theme of energy, then the students are trained integrative thinking by studying the various competencies of different subject areas. This is supported by the

peak activity or outing to a theme and a theme-related. When students are accustomed to have an integrative thinking, it is expected want to see the surroundings, logic, dare to challenged, be independent and resilient, and will have a resistance to negative things. Moreover, already become habituation and do everyday, then this is the main basis of success in doing any activity inside or outside the school.

As part of habituation, in addition to the concept of learning with nature, there are some learning activities is the development of SDAB three main pillars, namely the spiritual guidance as night school activity, mentoring, prayer congregation, and others; and so the academic guidance that support the development of their talents and interests such as chess club, robotics club, and others; as well as leadership coaching in a variety of activities, such as camping, internships, expo, market day, outbound, and others. These three development is the conditioning program for students and performed in schools as an effort to support the achievement of outputs and outcomes of education on SDAB.

Fourthly, the akhlak values internalization through motivation

(targhib). The motivation can be coming from inside or outside students. Thematic approach try to release it by offering relevant, contextual and meaningful learning. It is proven from the researchers observations about the presence of the students at the beginning class, their initiative in choosing the morning activities, the enthusiasm of the students in learning, or the fulfillment of a given task, their so excited with these activities. So this is reinforced by the students statement that they doing each learning activities, both formal or habituation with his own conscience. Even by parents, habits instilled in SDAB influence the habit at home, such as participating in congregation in the mosque house, following study groups, or behave well with friends in her neighborhood. Indirectly, learning in SDAB provide motivation and meaningfulness. Without meaning, students will be dark. This is the internalization of effort that goes through the provision of learning fun and meaningful.

The fifthly, a method that balances in the internalization of values is the enforcement of the rules. Enforcing the rules is synonymous with discipline in learning. Discipline does

not always have to intangible violence, but how students understand the rules, know what they should do and should not do, of course, on the grounds that they understand.

Founded, that the thematic learning has it implications for the students to form their distinctive character. They are ready to face learning with self-discipline voluntarily and without any form of violence. They do this such as making learning rules agreed between facilitators and students. Therefore, each class has a different deal. To support enforcement, the agreement is written on a piece of cardboard that is colorful and attractive, as well as posted in a place easily seen by all members of the class.

In terms of clothes, SDAB is not impose a school uniforms so that students do not feel learning in school, but playing with his friends facilitated by the teacher. Although not common, but it is helpful to reduce the fear of students to learn, as well as enhance the spirit to go to school because there is no impression of the school is the place to punish or place of assignment. The main rule is to holding free, courteous and close the genitals dress for both boys and girls.

Generally, the pattern of activities carried out in the internalization of moral values in SDAB done in two ways: first, the substantive approach, is planting manners both conceptually in Islamic religion or civic education; Second, reflective approach, which actually all of the subject matter or the activities conducted in the thematic approach provides or teach akhlak values.

From the implementation of thematic learning above, it is understood that there have been internalization of moral values in SDAB using a certain pattern, which is classes based akhlak educational design, based on school culture, and community-based. Here's the explanation.

Classes based *akhlak* educational design established by the class-based facilitator with a variety of learning activities, habituation, coaching, guidance and confirmation. The method used in the internalization of Akhlak values in the classroom is by example, habituation, reward-punishment (*targhib* and *tarhib*), motivation (*'ibrah* and *mau'izhah*), assignment, delivery of the story and dialogue.

Schoolculture based educational design on SDAB formed from the determination of the educational foundation, the values of the institution (SALAM), objectives of the curriculum, lesson plan, the learning process until the evaluation of learning. Rules of social institutions established by order SDAB containing moral values. Similarly, intra-curricular program, extra curricular activities, local content, as well as supporting activities such as night school learning, mentoring, reading *al-Ma'tsurat*, as well as practicing *Kultum* after prayer congregation are several factors carrying internalizing moral values in SDAB.

Researchers found there are several factors that supporting Akhlak values internalization process in SDAB which are: 1) The objectives of the curriculum which initiated the formation of moral competence in the soul of the students; 2) teachers or facilitators who have a major role in internalize moral values; 3) The activities of the students who embody the process of internalization of moral values either directly as mentoring, school night, *Tahfiz Juz'amma*, or indirectly as an after schoolclub,

educational visits, outbound, and so on; 4) The availability of reading materials in the library is a source of endless knowledge in internalize moral values; 5) There is an additional hour of Islamic religious subjects with their own material so as to provide added value in the stage of recognition and understanding as learning to read the Koran by Qiroatymethods, night school, mentoring, and *Kultum*; 6) The experiential learning method used so light, flexible and fun so that efforts to introduce and understanding; 7) Utilization of the neighborhood can be a source of direct learning; 8) growth and development power of creativity is never broken; 9) There are many religious extracurricular activities; 10) The rules, exemplary, habituation and atmosphere together have led to the realization of the process of internalization of moral values.

But on the other hand, there are factors inhibiting the passage of internalizing moral values, which are: 1) The educational background of the facilitator is not same which allowing a gap perception about Akhlak values internalization ; 2) There was notany criterias for Akhlakvalues to be internalized clearly in the theme of the

lesson plans; 3) worksheet or home challenge as the evaluation media was untapped as a medium to internalize Akhlak values; 4) lack of clarity stages of internalization Akhlak values because was not in the design specifically.

3. Akhlak Values Internalization Concept Through Thematic Learning

Thematic learning can be used to internalize Akhlak values. To that end, in internalize Akhlak values should have a specific purpose, such as creating a generation of leaders full of faith and morality. The material in internalize Akhlak values through thematic learning are formed by the Akhlak values promoted by the institutions derived from the teachings of Islam and the integration of religious and the public knowledge, both in intra and extra-curricular.

In addition, it takes a certain strategy in implementing them is by using a thematic approach integrated with a multi-method (either the various methodologies in teaching, imitation, habituation, motivation and enforcement), multi media and learning resources, mainly made the universe as a learning media and resources.

Thus, there are certain preconditions to be succeeded in internalizing Akhlak values, First, the existing of the institutional values (in an islamic primary school) set in order to be values that are commonly understood; second, a thematic approach is done thoroughly, not just learning in the classroom, but also as a system in the institution so that it becomes a together mindset and facilitate achievement of goals; Third, there is a consistent methodology in the internalization of moral values; Fourth, cooperation between the parties involved in the education system, so that the efforts made can be done optimally and continuously.

After that, the institution can carry out a pattern that can be implemented in the internalization of Akhlak values through thematic learning, namely: 1) Establish the moral values to be achieved by the institutions, in accordance with the vision and mission of the institution; 2) Determine the major themes that connect the various learning activities within the institution, both intra and extra curricular; 3) Implement procedures thematic learning in the curriculum, consisting of planning,

implementation and evaluation; 4) Perform controlling the efforts of internalizing Akhlak values of this by considering various other methods have an important role in this process of internalization; 5) implement its Akhlakvalues in extra-curricular activities by using themes that correspond to the vision and mission; 6) To cooperate with stakeholders, both the school committee or networks (government agencies or other institutions into the school network) in building a learning community with Akhlak *al-kañmah*; 7) Reflection as the last step in evaluating the achievement of Akhlak values internalization have been implemented.

E. Summary

The conclusion from this research is answering the three questions above: *first*, the concept of akhlak values internalization in SDAB is done with aninstitution values-based called by SALAM that is based on the teachings of akhlak in Islam;*Second*, in the implementation, the achievement of the institution values “SALAM” is very useful in to the achievement of the SDAB ultimate goal of education using a thematic approach. The use of other

methods to support the process ofakhlak values internalization, such as by imitation, habituation, motivation and enforcement was done beyond through teaching method; *Third*, The concept of akhlak values internalization through thematic learning is a learning condition stated particular moral values where thematic based approach with class, school cultur and community design, also various kind of methods applied sistematically used.

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