

Affirmation as a Method of Implementing Islamic Values in Social and Science Learning

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ABSTRAK

Afirmasi secara psikologis sangat kuat dalam mempengaruhi perubahan positif terhadap pribadi seseorang. Salah satu teknik pemberian afirmasi dapat menggunakan kalimat positif, berupa nilai-nilai keislaman yang dibangun dari materi pembelajaran sains dan ilmu sosial. Penelitian menggunakan metode campuran (Mixed Methode Research) mengambil populasi siswa kelas 2 Madrasah Aliyah Darul Huda di Kabupaten OKU Selatan. Analisis dilakukan secara interpretif dan analisis statistik inferensial. Hasil penelitian membuktikan bahwa pengintegrasian prinsip di setiap sub mata pelajaran sains dan ilmu sosial dengan nilai-nilai keislaman, yang disampaikan dengan pendekatan afirmasi mampu membentuk perilaku keislaman pada siswa MA. Dapat disimpulkan bahwa afirmasi sebagai proses belajar mengajar, yang menyerap nilai-nilai keislaman yang terintegrasi dari setiap sub materi belajar sains telah ditunjukkan siswa dalam perilaku sosial dan perilaku keteraturan, keseimbangan, keindahan dan sebab akibat. Siswa juga mampu menunjukkan perilaku yang merupakan serapan ilmu sosial dengan nilai-nilai keislaman seperti kasih sayang, kebersamaan, kejujuran dan kedermawanan.

ABSTRACT

Affirmations are psychologically very powerful in influencing positive changes to one's personality. One of the affirmation techniques is to use positive sentences, in the form of Islamic values built from science and social science learning materials. This research uses a mixed method (Mixed Methode Research) taking a population of grade 2 students at Madrasah Aliyah Darul Huda in OKU Selatan District. The analysis was carried out by interpretive and inferential statistical analysis. The results of the study prove that integrating principles in each sub-subject of science and social studies with Islamic values, conveyed by an affirmative approach is able to shape Islamic behavior in MA students. It can be concluded that affirmation as a teaching and learning process, which absorbs Islamic values that are integrated from each science learning sub-material has been shown by students in social behavior and behavior of order, balance, beauty and cause and effect. Students are also able to demonstrate behavior which is the absorption of social science with Islamic values such as compassion, togetherness, honesty and generosity.

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INTRODUCTION

The integration of religion and science is quite an interesting problem to be discussed and researched. Various studies, both as seminar themes and research have been carried out a lot, but the problem of the integration of religion and science remains a discussion that has attracted the attention of scientists. In the last decade, many seminars have been held, many books have been published, and many national and international journals have discussed the integration of religion and science (Andriani, & Rasto, 2019). This shows that discussions and research on this theme have yet to find a clear concept, so more serious research is still needed to produce new concepts that can provide practical-operational directions in their implementation, including their implementation in learning systems, both in schools as well as in college. Many schools/madrasas and tertiary institutions have a vision of developing knowledge and developing a learning system that prioritizes the integration of Islam and science, but this is still not sufficient to be used as a guideline (Sirajudin, 2016). Schools/madrasas and higher education institutions in Indonesia, in accordance with the normative demands of the life of a Pancasila nation, require forms of fulfilling the joint role of religion and science in advancing the life of the nation. Both religion and science, both must be able to be integrated in life. Religious moral values are needed together with science and technology values in carrying out various aspects of life.

Integral education that is implemented by the school in the implementation of learning is very strong and becomes an inseparable unit. Normatively, the concept of integral education implemented by Darul Huda is an order in Islamic teachings and inspired by several surahs and verses in the Koran, including, 1) surah Al-Alaq: 1-5, this verse contains wisdom that can be used as a provision for life greetings in the world. 2) surah al-Qalam: 1-7; 3) sura al-Muzzamil: 1-10; 4) surah al-muddatsir: 1-10; 5) surah al-Fatihah: 1-7. The first four surahs are believed to contain values that will shape the construction of Islamic civilization, as described in the fifth surah, namely sura Al-Fatihah. Darul Huda's learning model uses an integrative learning model by connecting several subjects with other subjects. In this case, integrating Islamic religious education (Islamic boarding school curriculum/diyah curriculum) with general education. The integrative learning model at Darul Huda is 4 models, namely the Connected Model which integrates topics in one discipline, one topic with another topic, one skill with another skill, tasks carried out one day with the next day, or ideas. -ideas learned in one semester with ideas learned in the following semester in one field of study.

The Integrated Model uses an interdisciplinary approach (Sung, et., Al, 2016). These models are implemented so that students are able to analyze a problem in the learning process, are able to relate and link between subjects with one another, students

are used to giving new ideas or ideas that are in their minds, more active and innovative so that thoughts are realized. critical. The emergence of new ideas is expected that students are able to think critically in the learning process, are able to explain the concept of religion with science in the lives of students at the Darul Huda Islamic Boarding School, both those who become students at the Darul Huda Islamic Boarding School and Non Santri Students.

This integration is one of the efforts to eliminate the dichotomy between PAI and science that has occurred so far, so that Islamic religious education and science mutually reinforce one another," he said. He chose MA Darul Huda which is located in Sidomulyo Hamlet, Sri Menanti Village, Buay Pemaca District, South Oku Regency. The Darul Huda Islamic Boarding School as the Trustee of the Educational Institution at MA Darul Huda views religious values in the pattern of Islamic development in the world as if they were separate from science. An in-depth study of the Qur'an and hadith reveals that this should not be the case. The Islamic attitude towards science should be put in an appropriate perspective. The pattern of education followed by Muslims is now very weak in terms of science and technology. Many modern humans now no longer refer to the Koran, thus reform efforts are urgently needed which might be carried out to increase religious values (religion) and science today (Gani, 2019). The Koran states that science is an integral part of religion. Science teaches humans how to manage nature, carry out various processes, and produce things for the necessities of life. Meanwhile religion teaches people about the value system. Religion teaches about the value of piety towards Khaliq and the value of kindness towards others. Religious values in learning science (science) are the content of values that can increase belief in God. Order, balance, causal events, and so on are aspects that can foster awareness that everything that happens must be created and managed (Tambak, et.al, 2021).

This study aims to analyze the application of the affirmation method which takes the principles of Islamic values that permeate each sub-learning material in the fields of science (natural sciences) and social sciences. This affirmative approach to learning becomes part of the teaching and learning process, the impact of which is believed to be able to change students' attitudes and behavior, so that students are able to practice the Al Quran in scientific repertoire in everyday life.

RESEARCH METHODS

This research uses quantitative and qualitative methods or mixed methods (Mixed Methode Research). According to Craswell (2016) Mixed methods research is an approach to investigate problems related to behavior, social, and health by collecting and analyzing quantitative and qualitative data strictly as answers to research questions, and integrating or "mixing" the two forms of data in the design. certain research to produce new and more complete insights or understandings than what might be obtained from quantitative or qualitative data alone. these procedures may be framed by theory and/or philosophy or world view.

This study took a population of Darul Huda Aliyah (MA) Madrasah students at the Darul Huda Sidomulyo Srimenanti Foundation, located in Sidomulyo Hamlet, Sri Menanti Village, Buay Pemaca District, OKU Selatan Regency, South Sumatra Province. The research sample took Grade 2 (Semester 3) students using a survey technique or saturated sample (total population study), totaling 14 male students and 18 female students. Research data were collected using questionnaires and interviews as verification and more in-depth data mining. Data analysis techniques were carried out using inferential statistical analysis approaches and data triangulation analysis through

member checks, Focus Group Discussions (FGD), and literature reviews from relevant studies in terms of research objects and populations.

RESULTS AND DISCUSSION

The natural and social sciences or humanities approach in this study emphasizes that Islamic values can be absorbed by all scientific bases or scientific studies, because Islam itself does not separate scientific foundations (Rassool, 2021). This quote basically clarifies previous ideas which state that when the Qur'an reveals natural phenomena (*al-ayat al-kauniyah*) it is not intended as an attempt to teach modern science, but rather as a means to get to know God the Creator. On the other hand, this is also intended as a means to get closer (*taqarrub*) to Him. However, these verses will not benefit except for those who have knowledge and believe.

Referring to the data that has been collected and tested for the validity and reliability of the research instrument, the characteristics of the research respondents can be stated as follows.

Table 1. Material for the Absorption of Islamic Values in Science and Social Sciences

Study	Islamic Values	Learning Affirmation Method		
		Stage 1	Stage 2	Stage 3
Sciences	Regularity	Comparing nature and man	The rule of <i>al-ittifaq la yakuna damian wala aktsariyah</i>	Compatibility between cause and effect
	Balance			
	Beauty			
	Cause and effect			
Social Sciences	Affection	Mengenal dan memahami peran diri sebagai makhluk sosial	Diversity, Uniqueness and connected realities	Conformity in Charity of Worship
	Togetherness			
	Honesty			
	Generosity			

The material table for absorption of Islamic values in the learning process of social sciences and science is formulated through achievement targets. That the science material being taught must be able to give students an objective and realistic understanding of order, balance, beauty and causal chains. This understanding can then be projected into everyday life. At stage 1 students will understand the role and position of humans (*micro cosmos*) and nature or the universe (*macro cosmos*). are small creatures (*Micro Cosmos*) like humans in the universe. It is at this stage that the causal compatibility of one human action will be connected, and students can understand the aspects of *al-ittifaqi la yakuna daimiyan wala aktsariyan* (الاتفاق لا يكونا داميان ولا اكتسارية), namely things that are actually not coincidence, but are planned, and related to cause and effect. Stage 2, students are expected to have understood that coincidences will never happen continuously. This means that things that are coincidental and have no reason, are very rare and don't happen repeatedly or not more than once.

The concept of compatibility according to Awaru, et., al, (2022), that regularity, like all events, originates from a cause (*causa*). This cause and effect must be of one kind or technically compatible with one another, and when the order of an event is intelligent and purposeful, the agent and cause must also be intelligent and purposeful. This principle also provides a view of the value of order, that students can understand the order prevailing in the universe based on arrangements and have intelligent and measurable goals. In the humanities or social sciences learning approach, students are required to understand and apply the principles of the values of compassion,

togetherness, honesty and generosity. Gani (2019), argues that the principles of humanism values must be implemented in learning materials in class, in each learning material the teacher is required to provide examples of these values in each sub-material of teaching materials. This affirmation process in stages 1 and 2 students can recognize the role of self and social, and recognize the diversity that between one human being and another human being are interconnected (QS. Al-Hujurat Verse 13). Furthermore, at stage 3 students are seen as capable of carrying out the affirmation process in everyday life which is manifested in the form of an attitude of self-acceptance.

This affirmative approach as a method, according to Rassool (2021), at the beginning of his presentation indeed cited the goals of Islamic education which were in accordance with the results of the agreement of the First World Conference on Islamic Education which was held in Mecca in 1977. In the agreement it was clearly stated that Islamic education is a process of teaching, guidance, training, and exemplary to achieve the growth of human personality in all its aspects, be it physical, intellectual, spiritual, imaginative, scientific, linguistic, and so on, carried out individually or collectively by encouraging someone to achieve perfection, so that to the final goal of perfect devotion to Allah SWT.

Sirajudin (2016), suggests that the concept of Ulul Albab is interpreted as a process of thinking and dhikr where each process is described in 2 major activity domains, namely thinking activities related to natural phenomena (such as the creation of the heavens and earth, the alternation of day and night, etc.) social activities (such as history or stories from the past), as well as dhikr activities related to transcendental verticals (as in any situation) and horizontal verticals (such as hospitality, paying infaq, rejecting evil with good, etc.). Kholik (2018), explains that strategies to reach Ulul Albab people, such as increasing integration (self-Islamization, application of Islamic values in organizations/communities, integration of Islamic values and scientific disciplines, etc.), sharpening sensitivity (interpreting signs, reading over and over again), ensuring relevance (God does not create anything in vain), developing imagination (planning for the future, leaving behind strong sayings), and maintaining independence (freedom of opinion, personal responsibility, careful action, etc.).

From the learning process with the affirmative approach in each subject, both science and social, it can be seen that the following mean scores.

Table 2. Scores of Affirmative Learning Outcomes

Study	Nilai-Nilai Keislaman	Pre Test	Affirmative Learning Value			Post Test
			Average Score			
			Stage 1	Stage 2	Stage 3	
Sciences	Islamic Values	65	80	80	85	81,67
	Keseimbangan	60	70	75	75	73,33
	Regularity	70	78	80	85	81,00
	Balance	60	70	70	75	71,67
Social Sciences	Beauty	70	70	75	75	73,33
	Cause and effect	60	80	80	80	80,00
	Affection	70	80	80	80	80,00
	Togetherness	60	75	75	80	76,67
Total Score		515,0	603	615	635	617,67
Integration Capability						17%

Affirmative learning outcomes in all science or science subjects and social sciences or humanities in all Class 2 MA Darul Huda students, from the results of the pre-test and post-test it was found that there was a change in student behavior. This means that before being given affirmative treatment in every science or social science learning material until the entire process of affirmation is completed, a score change of 17% is obtained. It can be said that between what is observed or observed with what is expected to get a value of more than 0.10 ($p > 10\%$), which means there is a change in students' learning behavior after absorbing the concepts of learning science and social sciences which are integrated with values Islamic values. In the score table it is also known that the absorption of social science in Islamic values is more understood and applied by students than social science. The potential for the absorption of scientific knowledge in Islamic values which is more dominant than social sciences can illustrate that science is easier for students to understand Islamic values in Madrasah Aliyah Darul Huda.

Ekowijayanto (2022), argues that science as a process is a human effort to understand various natural phenomena, as a product is a human effort to understand various natural phenomena in the form of principles, theories, laws, concepts and factors. all of which are aimed at explaining various natural phenomena as scientific factors that can change human attitudes and views of the universe. A similar opinion was expressed by Abruscato (Kholik, 2018), that Science is the knowledge gathered through a group of processes that people use systematically to make discoveries about the natural world. This knowledge is characterized by the values and attitudes of the people who use these processes of science as processes of skills including observing, classifying using space/time relationships, using members, measuring, communicating, hypothesizing, experimenting, controlling variables, interpreting data...science as knowledge the processes of science produce a body of knowledge. The body of knowledge includes the facts gathered, the generalization or concepts...science a set of values, all human activities-reflect the values...are many values that can be emphasized as you help children experience science processes.

The science learning process at MA Darul Huda emphasizes providing direct experience to develop competencies in order to explore and understand the natural surroundings scientifically. This is because science is needed in everyday life to meet human needs through solving identifiable problems. The application of science needs to be done wisely so as not to have a negative impact on the environment (Halik, 2019). At the MA level, it is hoped that learning science will emphasize learning science, environment, technology, and society which is directed at learning experiences to design and create works through the application of science concepts and scientific work competencies wisely. Externally the discussion regarding the existence of science is associated with other knowledge such as morals, art and Islam.

The value of behavior change (Table 2) which is oriented towards Islamic values in applying social science does not have a significant difference compared to science. This is seen from the learning side of Social Sciences as stated by E.B. Taylor, J.J. and Frazer, R.R. (Halik, 2019), This social science study certainly does not see religion as a doctrine but sees religion in people's lives. Meanwhile, Marx, Durkheim, Weber and Bellah are sociologists who place religion as the subject matter of their study (Tambak, et.,al, 2021). Islam as a religion is a social integration mechanism that has a close relationship with something unknown and uncontrolled/nominal (Hidayat, et.,al, 2022). One of the great interests of Islam as a social ideology is how to change society according to its ideals and vision of social transformation. All social ideologies or philosophies face a fundamental

question, namely how to change society from its current condition to a state closer to its ideal order. Elaboration of this kind of main question usually produces social theories that function to explain the empirical condition of society today, and at the same time provide insight into change and transformation (Sirajudin, 2016). Because the theories derived from social ideologies are very interested in the occurrence of social transformation, it can be said that almost all of these social theories are transformative (Bernacki, Crompton, & Greene, 2020).

In the perspective of the Koran, the disclosure of natural phenomena (al-ayat al-kauniyah) besides aiming to know God and draw closer to Him, also functions as a prerequisite for realizing one of the goals for the creation of this universe. Namely, for the welfare and maximum benefit for humans. In the Qur'an, the provision and maximum use of nature for the benefit of humans is commonly known as the tasykhir doctrine.

This means that there is a change in the behavior of students who are able to show Islamic values that are absorbed in learning science and social sciences and are affirmed to be able to become a way of thinking for students. It can be said that the impact of learning science and social knowledge which is integrated with Islamic values and taught in the affirmation method is able to be absorbed in student behavior, and the impact can be recognized by students as shown in the following table.

Table 3. Implications of Islamic Science Values in Student Behavior

Islam in Science	Application in Behavior	Evaluation	
		Teacher	Parent
Regularity	1. Students develop an attitude of discipline	70	85
	2. Students are more orderly in their behavior	75	80
Equilibration	3. Able to share learning and playing activities	80	75
	4. Take the initiative to exercise	75	80
Magnificence	5. Students maintain cleanliness	80	80
	6. Students want to care for the environment	80	80
Cause and effect	7. Understand the appreciation of others	80	80
	8. Students can accept any consequences of their actions	70	60

The practical implications of science principles that are integrated with Islamic values that are taught in an affirmative manner in science subjects for Grade 2 students of MA Darul Huda show scores above the average. Parents and teachers as assessors for student behavior explained that within the past 1 year there had been a change in student behavior, from disciplined behavior, students were able to divide their time between school activities, studying, and other activities. Students also show caring behavior for the environment such as caring for flowers, cleaning the yard, and students can understand when they get appreciation from others. The description of behavior change, which is more directed towards the application of Islamic values conveyed in affirmative science learning, is seen as effective and capable of shaping student behavior.

Table 4. Implications of Islamic Social Values in Student Behavior

Islam in social sciences	Application in Behavior	Evaluation	
		Teacher	Teacher
Affection	1. Willingness to help others around him	70	85
	2. Help friends who are having trouble	75	75
	3. Listen to the complaints of friends	75	80
Togetherness	4. Working together to protect the environment	80	75
	5. Help each other keep clean	75	80
Honesty	6. Returning something that is not rightfully his	80	80
	7. Don't lie for profit	70	70
	8. Dare to admit mistakes	70	75
Generosity	9. Donate for public interest facilities	80	75
	10. Fundraising for disaster victims	80	80
	11. Charity for a sick friend's family	85	80

The data above (Table 4) explains that Islamic values are integrated with learning social sciences or humanities and delivered in affirmations during learning activities get good ratings from parents and class teachers. In this data it is known that there are values above the average behavior of students who understand social science, the application of social science and its implications as Islamic values that must be carried out in students' daily lives.

With regard to this absorption (Table 4), as revealed by Bagder (Sung, et., al, 2016), the social sciences have received the highest appreciation in the modern world because it is believed that it presents an analysis of contemporary events in society. Officials make decisions and program planners concerned with social issues turn to social science experts for help. The social scientists themselves took over the various research methodologies of the natural sciences. Thus, the social sciences are no longer categorized as humanities and are not considered to bring impressionistic, intuitive or subjective opinions. In Islam itself, according to Rassool (2021), there is no polarization of knowledge which makes science grouped into religious knowledge and general science with the consequence that they are mutually independent without any relationship between one science and another. Because after all, all knowledge is essentially sourced from one God even though in various ways of conveying it to humans. In addition, according to Aslan and Setiawan (2019), the Al-Qur'an and Sunnah are the "hard core" of Islamic scholarship, while the circles on the outer layer become a "protective belt" domain which is very possible to develop as an effort to answer these problems. problems that occur in this ever-growing world. By not departing from the Al-Qur'an and As Sunnah, existing knowledge can be developed based on the Islamic spirit.

Likewise in learning natural sciences or science. In science textbooks (science) published by the Ministry of National Education and private publishers it is rare, even possible, not to find touches of religious values (Qur'anic verses) that can lead students to glorify His creation through the learning process (Tambak, et al. ., al, 2021). This is reasonable, considering that the books compiled and published are aimed at "consumers" with different religious and school backgrounds. As a result, religious values that can be developed through teaching science in schools will become "dry". The condition will be exacerbated by reluctance, fear of being wrong, and feeling that they have no duty or authority on the part of the teacher to provide explanations that contain religious values

(Qur'anic verses). In contrast to education in Madrasahs, it is emphasized that the Koran does not contrast science and religion. Even in many of His verses it is emphasized that humans always think about events in nature to strengthen their religious beliefs (QS. 21: 30). Science in this case is also not a separate part of religion. Science is an integral part of the Islamic religion (Hidayat, et., al, 2022). Science teaches humans how to manage nature, carry out various processes, and produce things for the necessities of life, meanwhile Islam teaches humans about value systems.

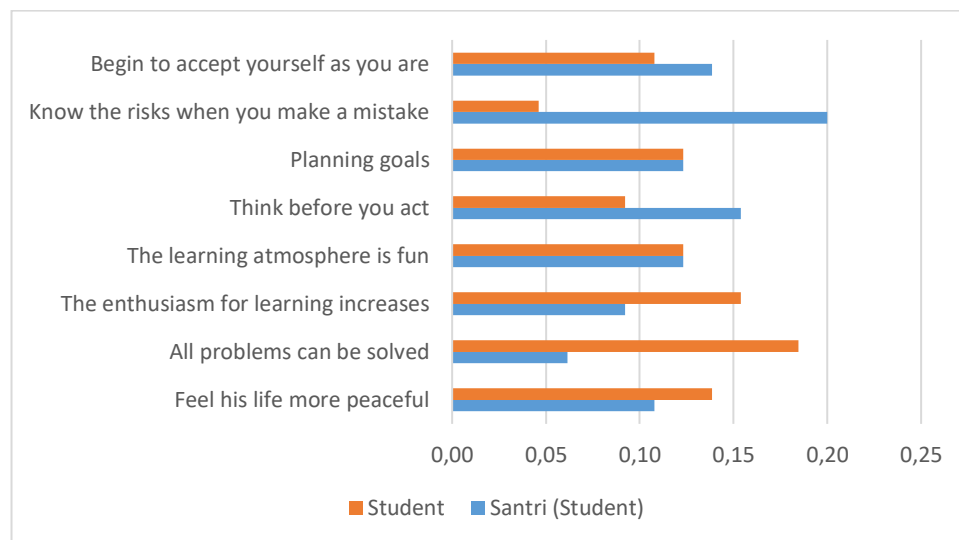


Figure 1. Student impressions during the Affirmation Process

The graph (figure 1) explains the impressions that students feel directly during the science and social learning process in the classroom. The impression that arises after students do affirmations before learning activities, after taking a break and to study again, and before the end of learning activities has a positive impact. This was felt directly by students of Class 2 MA Darul Huda, both students who became santri or settled at Islamic boarding schools, as well as students who were not santri. Santri students claim to be aware and understand the risks of every action that will be taken and after it is carried out, and non-santri students say that they feel their lives are more peaceful and peaceful. In addition, both santri and non-santri students stated that their enthusiasm for learning was also increasing.

The impact of a lack of affirmation is explained in the research by Bambaerero & Shokrpour (2017), a person experiencing a loss of interest in doing something can trigger changes in attitude and daily behavior. It was even explained that the percentage of "wasting time" was more done during a pandemic situation that required everyone to stay at home. This is not good for emotional and social growth. Mantasiah, et., al (2021) made efforts to overcome productive enthusiasm by giving positive emotional affirmations for every activity carried out. Giving positive affirmations verbally and non-verbally is an effort to foster a sense of respect for one another (Bambaerero & Shokrpour, 2017). Someone will feel happy after getting positive constructive speech, especially if it is given by someone closest to them (Hidayat, 2020; Andriani & Rasto, 2019).

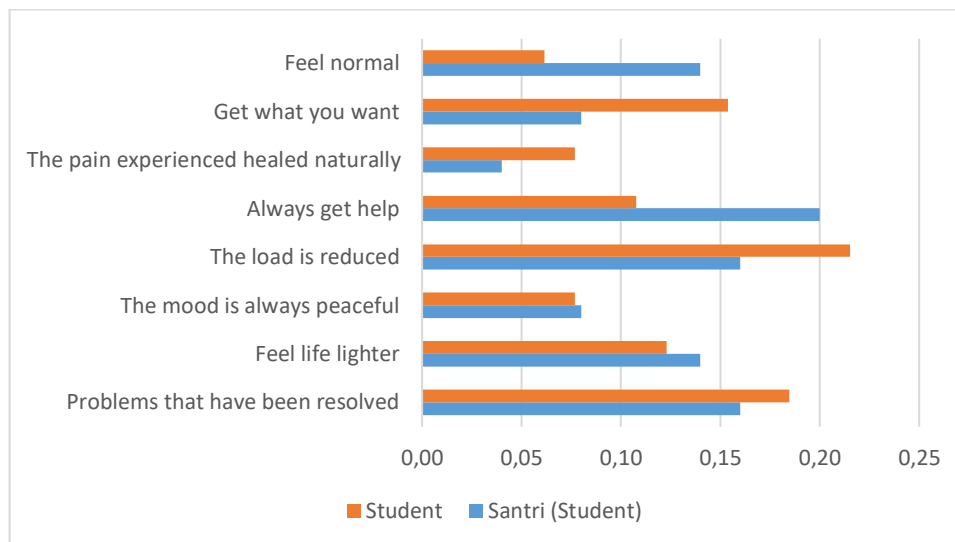


Figure 2. Affirmations create an impression to apply Islamic Values

The direct impact felt by students in applying scientific and Islamic principles can be used in various conditions through the affirmative approach. Students understand the context of social relations, cause and effect, self-connectedness with the universe and the affirmative approach can encourage students to behave in a certain way according to their own desires which are controlled by Islamic values. The impact of integrating social sciences and science through affirmations that absorb Islamic values fosters students' psychological conditions, such as feeling their life burden is reduced, problems they have are immediately and easily resolved, students feel they always get help when in trouble, and there are even good students as well as non-students at MA Darul Huda admit that the illness they have been suffering from has also recovered.

Giving affirmations is only done at certain important moments, for example when starting to study in class, before daily tests, and going home from school. Affirmation is carried out through appreciation prizes for outstanding students. For parents, giving affirmations is done when the child is independently doing assignments, telling about the child's daily life while at school, when the child gets good grades, and other simple things that show the child's achievement of something. Apart from verbal affirmations in the form of words of praise, it is important for parents to give physical gifts to children to motivate them to do other good practices in the future. Giving affirmation activities has a good impact on MA Darul Huda students, especially those who live in Islamic boarding schools as Santri. Researchers know that there are happy and excited expressions from students after getting good affirmations, feelings of pride for their achievements and feelings of confidence and appreciation for the good feedback given by students. This was also concretely illustrated when a survey of grade 2 students was carried out after completing learning activities in class.

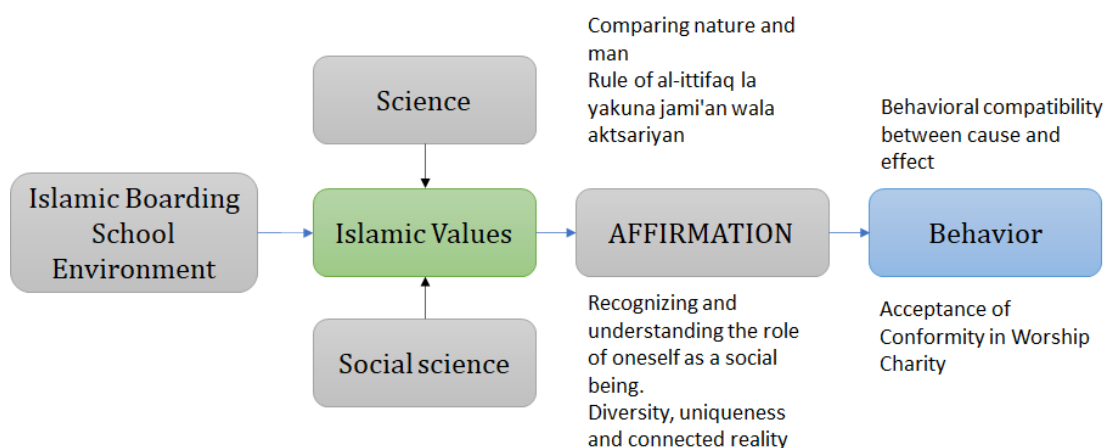


Figure 3. Schematic of Affirmation Process to Formation of Behavior

Affirmations are a form of communication between conscious minds and subconscious minds. Positive words that are explained and repeated as Islamic values help students build a positive atmosphere and can absorb science and social subjects. Meanwhile, negative words appearing will make students lose self-confidence, find it difficult to understand and become passive in the learning process. According to Steele (1998), said that one of the key psychological theories behind positive affirmations is self-affirmation theory (Mantasiah, et., al, 2021). There is an empirical study based on the idea that humans can maintain a sense of self-integrity by saying positive sentences to themselves as principles or values or affirming what they believe in themselves in a positive way (Wahiddah, & Julia, 2022). Cohen and Sherman (Dewanti, & Novitasari, 2020), stated briefly that self-integrity is related to overall self-efficacy, the human ability to control moral outcomes and respond flexibly when self-concept is threatened. So that students as human beings are motivated to protect themselves from various threats by maintaining self-integrity.

The affirmative approach in learning that integrates Islamic values in social science subjects and science self-affirmation theory has three key supporting ideas. It is worth remembering that if you understand how positive affirmations work based on theory. First, according to Cohen and Sherman stated that through a self-affirmation, you maintain this narrative in a flexible, moral, and adaptable to different conditions. Later, that is what forms your identity. Both self-affirmation theories argue that maintaining one's identity is not about making one extraordinary, perfect, or very good.

Likewise the principle of absorbing Islamic values into science, the teacher states that science is given by God to humans through human activities themselves in an effort to understand this universe. In other words, in an effort to understand the natural surroundings, humans must mobilize and devote their minds. Therefore, this universe for humans is an object of understanding and at the same time a source of learning for humans who want to use their minds (Kholik, 2018). Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding, (namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, you did not create this in vain. Glory to You, then protect us from the torment of hell. (QS. Ali Imran / 3: 190)

In the Al-Qur'an there are many verses which - either explicitly or implicitly - mention about gifts or gifts that must be utilized as much as possible for the benefit of humans. Among them can be found in QS. Ibrahim/14: 32-34, as follows: It is Allah who

has created the heavens and the earth and sends down rain from the sky, then He brings out with the rain water various fruits as sustenance for you, and He has subjected the ark to you so that the ark sails on the ocean by His will, and He has subjected (also) rivers to you. And He has subjected (also) to you the sun and the moon which are constantly moving (in their orbits); and have subjected to you the night and the day. And He has given you (your needs) from everything that you asked of him. And if you count Allah's favors, you will not be able to count them. Verily, human beings are very unjust and very denying (ni'mat Allah). (QS. Ibrahim / 14: 32-34). This verse unequivocally informs us that Allah has bestowed His innumerable blessings upon mankind. By understanding the word "kum" (all of you), up to six times, the sentence is shown to us. In that verse it is explained that water, fruits, ships, rivers, sun, moon, night and day, all of that has been handed over by Allah to us to be put to good use in order to fulfill all the necessities of life, even more than that. Allah has granted all human requests.

In many verses, the Qur'an has recommended and encouraged mankind to use their minds and minds to discover the secrets of Allah that exist in this mortal nature. By using reason and thought, it is hoped that knowledge that was previously unknown and still hidden will be revealed, which in the end can be developed for the benefit of the wider community. The Qur'anic command to develop knowledge (science) is not only limited to the term aql (Kholik, 2018), but uses several different terms, including (i) tadzabbara, (Hidayat, et., al, 2022) contemplating something explicit and implied; (ii) tafakkara, (Gani, 2019) reflecting, thinking about and discovering natural laws; (iii) faqiha (Gani, 2019), deep understanding; (iv) tadzakkara (Gani, 2019; Kholik, 2018) to remember, get warnings, get lessons, pay attention and learn; (v) fahima (Ekowijayanto, 2022) understands in the form of a deep understanding; (vi) Nadzara (Fahyuni, et.,al, 2020) sees abstractly, in the sense of contemplating.

Commands for Intidhar towards the universe, both for living and non-living things, as in QS. al-Ghasiyah/88: 17-20, the guarantee that the natural laws that control the universe do not change (Ekowijayanto, 2022) contains a promise that if we follow God's command to be intidhar, we will find some of the laws that have been He ordained it, and we will master science and will be able to develop technology for the happiness of mankind (Hidayat, et., al, 2022).

Based on this fact, it appears that Madrasah Aliyah Darul Huda which is within the Islamic Boarding School environment provides optimal support for integrating the principles of al-Qur'an values in the process of learning science and social. The affirmation process is applied as a procedure for opening and closing the teaching and learning process which is carried out with repeated orders, contains many instructions telling humans to pay attention to the universe (cosmos), which is full of signs that must be considered, examined, and thought about. , in order to know the secrets contained behind the signs. So it also becomes clear that the Qur'an actually provides a lot of information about modern science problems. This will be even clearer and more obvious if it is proven through Intidhar or observation of the natural phenomena themselves, which are stated as verses (signs) of Allah's power.

CONCLUSION

Based on the results of the research and discussion put forward, it can be concluded as follows; First, the integration of science and social studies subjects with Islamic values with an affirmative approach to learning values that can be applied is able to change student behavior both students who are students at Darul Huda Islamic Boarding School and students who are not students.

Second, science learning materials (natural sciences) are more easily absorbed and easily understood by students, and easy to practice in daily behavior when integrated with the principles of the Koran and Islamic values. Students, both santri and non-santri, find it more difficult to apply Islamic values in learning practices in the field of social sciences. However, some students have been able to demonstrate social behavior that already reflects Islamic values which are a reflection of social science.

Third, the value affirmation approach built from integrating science and social science subject matter is seen as effective in making students always remember Islamic values and encouraging students to apply these values in their daily behavior. Affirmations that are applied to the contents of Islamic values which have been absorbed from science have been shown by students in social behavior and behavior of order, balance, beauty and cause and effect. Students are also able to demonstrate behavior which is the absorption of social science with Islamic values such as compassion, togetherness, honesty and generosity.

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