

Social Values In Student Textbook “Pendidikan Agama Islam dan Budi Pekerti” For SD/MI Class V Revised Edition 2017 Curriculum 2013

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Abstract:- This study aims to determine the social value contained in student textbooks. The student textbooks analyzed were the textbooks for students of Islamic Religious Education and Character Education for SD/MI grade V revised edition of the 2017 Curriculum 2013 published by the Ministry of Education and Culture. The method used in this research is descriptive analysis method. As for what is analyzed is the social values contained in each lesson in the textbooks for students of Islamic Religious Education and Budi Pekerti SD/MI Class V.

The result of this research is that the densest social value in this student textbook is very complex. Because it contains seven social values that must be mastered by children. That is honest; children are conditioned to express their feelings as they are and not cheat on tests, discipline; children are accustomed to completing tasks according to the instructions provided and answering questions correctly and correctly, responsibilities; the child is directed to accept the risk of the action taken, polite; the child is conditioned to respect and obey parents and teachers, care; children are directed to have the habit of not ignoring other people and like to help, confident; children are conditioned to dare to appear in front of others, and work together; Children are conditioned to solve problems by working together.

Keywords:- Component; Social Values, Student Textbooks, Curriculum 2013.

I. INTRODUCTION

Education in Indonesia today shows that curriculum changes often occur, such as the current 2013 curriculum, for example. Although in its implementation it is still confusing and encounters several obstacles, the 2013 curriculum is structured to improve the previous curriculum with active learning based on religious values and national culture (Kemendikbud 2017a, 1). This curriculum is also designed to develop complete competencies between knowledge, skills, and attitudes. So that students are not only expected to increase their knowledge and insight, but also increase their

skills and skills as well as the nobler character of their personality or virtuous character.

In the implementation of the learning process, the government provides teacher books and student books as mandatory books. This step refers to Permendikbud No. 8/2016 on books used by education units. The books used in the education unit are textbooks and non-textbooks. The textbooks are also divided into two parts, namely the teacher's book and the student's book as a guide in learning.

The teacher's book contains the minimum effort made by the teacher in learning while the student's book contains the minimum effort that must be made by students to achieve the expected competencies. For this reason, the categorization and selection of textbooks as student guidebooks are important things to consider before the realization of the learning process. This is done so that the textbook can be used as a student handbook that is easy to understand and learn. The quality of textbooks also does not only refer to the content of the material but also to the development of children in their time which should be used as a benchmark for teachers, both in developing teaching strategies, approaches, media, as well as evaluating learning outcomes (Muslich 2010, 24; Majid 2014, 8). This is where the study of children's development on textbooks is very important, especially in religious and character education textbooks.

In the development of SD/MI children, at the concrete operational stage (7-11 years) which is characterized by the ability to think concretely and deeply, be able to classify and control their perceptions. For this reason, here religious and character education textbooks must be in accordance with the age of the students so that the dimensions of social values contained in them are able to direct students to achieve national education goals. Namely printing a generation of believers, laughter, and noble personality. This of course must be done, otherwise it will have an impact when they grow up, students will commit social deviations and criminal acts.

Not waiting until adulthood, there are a lot of social deviations committed by elementary school age children. Based on records quoted from CNN Indonesia, the Director

of the Indonesian Child Protection Commission, Nahar, said that until June 2017, there were 976 cases of criminal acts and social deviations reported. 400 cases related to sexual violence and around 117 cases related to bullying, 214 children stumbled upon the law, and 165 cases of neglected children.

From these cases, one solution that can be done is to provide Islamic religious education textbooks and manners that are in accordance with the development of students. Because in the development of religious awareness, children (teenagers) have the personality (a) are obedient in carrying out religious obligations, such as ritual worship, establishing brotherhood, helping each other, and being honest; (b) avoiding attitudes and behaviors that are prohibited by religion, such as: hostility, mutual suspicion, hypocrisy, taking the rights of others (stealing, corruption, etc.) and other immoral behaviors (adultery, gambling, and drinking liquor) (Yusuf 2011, 141).

For this reason, the presentation of Islamic religious education books and manners that are in accordance with the development of children is very important because religion is able to regulate good relations with God, relationships with fellow humans and relationships with the environment. If this is not done then religion will be ignored.

Therefore, the presentation of Islamic religious education material and character should ideally be arranged in an attractive, easy-to-understand manner, according to the development of students, have a high level of readability, and meet positive values / norms that apply in society, including not containing pornographic elements, understanding extremism, radicalism, violence, SARA, bias *gender*, and does not contain other deviation values.

From here, we will examine the book on Islamic Religious Education and Character Class V published by the Ministry of Education and Culture as a reference book for students and teachers nationally in implementing the 2013 curriculum. Therefore, the focus of this research is on social values. in the textbook for students of Islamic religious education and character for SD/MI grade V 2013 curriculum revised 2017 edition published by the Ministry of Education and Culture based on child development.

This book on Islamic Religious Education (PAI) and Budi Pekerti grade V SD/MI is important to study because at this time children are 11 years old and still in the pre-oriental phase. Where in this phase the child has the ability to think deeply and systematically through visual and real objects. The hope is that by reviewing this book, it is able to meet the needs of students in their development. Because with books that are presented in an interesting way and according to the needs of children, it will be easy to learn and understand so that children's development from cognitive, affective, psychomotor and other aspects can be achieved optimally.

II. METODE

This research is a qualitative-descriptive research. This type of research is library research. As for what is meant by library research is research conducted where the object of research is explored through various library information such as books, encyclopedias, scientific journals, newspapers, magazines and documents (Zed 2008, 88). This data analysis technique uses content or content analysis. That is a method for studying and analyzing communication in a systematic, objective, and quantitative way towards visible messages (Kriyantono 2010, 232–33). In this study, content analysis focused on the contents and sentences that show social values contained in the PAI and Budi Pekerti textbooks for SD/MI grade V revised edition of the 2013 curriculum.

III. RESULT AND DISCUSSION

Social value is a value that has a tendency towards people or the environment that shows social meaning. This value is a form of physical and spiritual behavior that can be observed. Physically this value can be interpreted as a habit of acting in a certain way, both negative and positive. Positive if colored by a sense of pleasure or empathy and negative if based on a sense of antipasti.

In the 2013 curriculum, there are 8 social values that must be possessed by students as a result of learning, namely honesty; discipline; responsible; polite; care; and confident in interacting with family, friends, teachers, and neighbors and love the homeland. Based on the results of the study, the eight social values are implicitly contained in the formulation of learning activities. The social value is the attitude of the textbook writer identified from the statement of the textbook author and the assignment sentence that leads to certain behaviors in order to form social values in students. The following is an example and discussion of social values in the formulation of learning activities.

1. Social Values Demonstrating Honest Behavior Honesty

Is being upright, not lying and not cheating. Honesty also means attitudes and behaviors that reflect the unity of knowledge, words and deeds. Honesty means knowing what is right, saying and doing what is right. According to Kesuma, et al, honesty is a person's decision to express his feelings, words or actions that the existing reality is not manipulated by lying or deceiving others for his own benefit. The meaning of honesty is closely related to goodness (benefit). Benefit has the meaning that it is concerned with the interests of many people rather than being concerned with oneself or the group (Kesuma 2012, 16).

According to Mustari, honesty is a behavior based on efforts to make himself a person who can always be trusted in words, actions, and work, both towards himself and other parties. Honesty is a moral character that has positive and noble qualities such as integrity, patience, and honesty while not lying, cheating, or stealing (Mustari 2011, 13–15).

Kesuma, et al further revealed that honesty is very important to be applied in schools as the character of Indonesian children today. This honesty character can be seen directly in classroom life, for example, when children take exams or tests, they are more inclined to cheat so that children are not honest and deceive themselves, friends, parents, and teachers by manipulating the grades they get instead of the results. of the child's true abilities.

From some of the definitions above, it can be seen that honest attitude is an attitude of a person who is often expressed with words or actions spontaneously according to the actual situation without any engineering from what is said and done. Whatever he does and says is always right because it is in accordance with the facts, so honesty can be interpreted as the similarity between one's words and actions. In this regard, social values that show honest behavior are found in lesson two, lesson three, lesson four, lesson five, lesson six, lesson seven, lesson eight, lesson nine, and lesson ten.

Here are some quotes.

“Tanggapilah pernyataan-pernyataan ini dengan jujur, sesuai dengan keyakinanmu.” (Lesson 2, p. 20) (Kemendikbud 2017b, 20)

The quote instructs children to be honest. The command to be honest is shown in the sentence **“Tanggapilah pernyataan-pernyataan ini dengan jujur,...”** Here, children are asked to be honest by responding to statements presented through the five questions provided in the table below. The five statements that children must respond to are "God Almighty. is the Lord of all mankind", "al-Asmā'u al-Husnā makes it easier for us to know Allah SWT.", "al-Asmā'u al-Husnā is not important to learn.", "We must believe in the books of Allah SWT.", and "We respect the holy book of people of other religions". From the five statements, the child is asked to provide a statement by choosing one of three responses in the form of a response S "Agree", TS "Disagree", or TT "Don't know" by including the reasons honestly and according to their beliefs.

From the activity of responding to the statements presented with these five statements that must be answered honestly, the quote above can be said to show honest behavior. This honest behavior shows the child's honesty with himself. This is evidenced in the additional sentence of the command after being honest **“Tanggapilah pernyataan-pernyataan ini dengan jujur, sesuai dengan keyakinanmu.”**

The assignment sentence in the quote shows an effort to habituate honest attitude with indicators expressing the situation or feeling as it is. The data contains instructions for children to respond honestly to statements in accordance with beliefs about the learning outcomes they have obtained. This means that the child is asked not to make it up. If they don't know, then they have to tick the don't know column. This is intended so that students have an honest attitude from the simplest things, namely being honest with themselves.

Next quote:

“Inshaallah aku menjadi orang yang jujur.” (Lesson 5, p. 46)

The quote above contained in Lesson V about "My idol Allah's Apostle" contains social values that show honest behavior. This is shown in the sentence "God willing, I will be an honest person." This attitude statement shows the child's desire to be an honest person after previously having studied material about the exemplary story of Allah's Apostle. This honest behavior leads to two possibilities, namely being honest with yourself or being honest with others.

“Aku akan selalu bersikap jujur dalam ujian atau ulangan di sekolah.” (Lesson 7, Pg 62)

The quote directs students to behave honestly. This can be proven in the sentence **“Aku akan selalu bersikap jujur...”** which shows that what children say about honesty will lead to an act or action in the form of honest behavior. Directed honest behavior is honest behavior towards others. This is shown in the next sentence, namely **“Aku akan selalu bersikap jujur dalam ujian atau ulangan di sekolah”**

“Membuat kegiatan rutin yang mencerminkan sikap terpuji, yaitu berperilaku siddiq dan amanah. Ajaklah teman-temanmu membuat program mengamalkan sikap-sikap tersebut dalam bentuk klasikal/kelompok.” (Lesson 7, p. 62)

The assignment sentence in the quote above directs students to get used to reflecting commendable behavior such as honesty and trustworthiness. In addition, the assignment sentence on the data also directs students to certain behaviors in order to form a mutual cooperation attitude. The assignment sentence contains suggestions or orders to do the task in groups. Group means working together with group members. Thus, it is expected that students are able to/actively work in groups.

From this social value shows honest behavior that is oriented towards two things, namely being honest with yourself and being honest with others. Being honest with yourself means telling the truth and acting right with yourself. Meanwhile, being honest with others means two things: First, being open, and second, being *fair*. By being open it does not mean that we have to answer all other people's questions in full, or that other people have the right to know our feelings and thoughts. We are entitled to our hearts. Rather what it means is that we always appear as ourselves. According to our true beliefs.

From the social values that show honest behavior, it can be explained that these social values are in accordance with the development of children because at this age, children have started to be open, can understand the surrounding environment, and begin to get involved with their peers so that they are accepted by them, it is appropriate for children to behave honestly. In addition, also to be liked by many friends because at this time children also like to group with their peers.

2. Social Values Show Discipline Behavior Discipline

Comes from the same word as "disciple", which is someone who learns from or voluntarily follows a leader. Parents and teachers are leaders and children are students who learn from them the way of life that leads to a useful and happy life. So discipline is the way society teaches children moral behavior that is approved by the group (Hurlock 1987, 82).

Discipline is the behavior of obeying the rules, both written and unwritten. Discipline also means habits and actions that are consistent with all forms of applicable rules or regulations. People who practice discipline are nothing but because they have goals to achieve after they carry out these attitudes. In this case, discipline is carried out so that students can learn to live with good, positive, and beneficial habits for themselves and their environment.

In this regard, social values that show this disciplinary behavior are found in all lessons. Here are some data quotes.

"Ikuti langkah-langkah cara belajar membaca al-Qur"ān yang mudah berikut ini:" (Lesson I, page 2)

Assignment sentences on the data, disciplined attitude is indicated by indicators of carrying out activity steps carefully and sequentially. The assignment sentence contains orders or directs students to easy reading of *the Qur'an* by following the rules. Students are accustomed to being disciplined in learning to read *the Qur'an* in accordance with the rules, so it is hoped that their learning outcomes are in accordance with good and correct rules.

The orientation of this discipline attitude is to shape a person's behavior to suit his role that has been determined by the cultural group, where the individual is identified. Discipline has always been considered necessary for a child's development, but the view of good discipline has undergone many changes. Changes that were previously violent are now replaced with a more tolerant attitude without resorting to violence.

Here discipline is needed to achieve goals. All forms of action are always followed by discipline in order to determine the best course of action and oppose things that are more desirable. Disciplined students will consider their ideals as a measuring tool to be careful of their behavior, so that their actions are aimed at those ideals.

Teaching children to accept the necessary restraints and helping to direct the child's energy into useful and socially acceptable pathways are central functions of positive discipline. Positive discipline will bring better results than negative discipline. Children's beliefs in needing discipline have been around for a long time, but there has been a change in attitudes about why they need it. Discipline was considered necessary in ancient times to ensure that children adhere to the standards set by society and must be obeyed so that they are not rejected by society. Children need discipline if they want to be happy and well-adjusted. Through discipline they

can learn to behave in a way that is accepted by society and as a result is accepted by society.

Hurlock divides the concept of discipline into two, namely negative and positive. The concept of negative discipline means control with outside power which is usually applied carelessly in the form of restraint through unwelcome and painful ways, while the concept of positive discipline means the same as education and guidance because it emphasizes internal growth, self-discipline and self-control which will then give birth to motivation. from the inside. Negative discipline increases the immaturity of the individual, while positive discipline fosters maturity.

In the main elements of how to discipline students, there are at least four things that must be considered, namely rules as behavioral guidelines, consistency in these rules and in the methods used to teach and enforce them, punishments for violating regulations, and rewards for good behavior in line with applicable regulations. The existence of these four main elements will greatly affect the behavior of students in applying discipline at school. If one of the four main elements is not implemented by the student, the student will not be able to apply a disciplined attitude to himself to make the character of his daily behavior.

"Mari berlatih, salinlah surat at-Tin di bawah ini ke atas garis yang tersedia di sebelahnya!" (Lesson I, p. 5)

The assignment sentence on the data is a disciplined attitude shown by doing the task in accordance with the specified instructions. The assignment sentence contains an order or directs students to the behavior of copying letters by following the specified instructions. Students are accustomed to being disciplined in copying letters according to the instructions, so it is hoped that their copies are in accordance with the provisions.

"Jawablah pertanyaan-pertanyaan berikut dengan benar dan jelas!" (Lesson II, p. 20)

The assignment sentence on the data is a disciplined attitude shown by answering questions correctly and clearly. The assignment sentence contains orders or directs students to behavior in answering questions properly and clearly. Students are accustomed to being disciplined in answering questions, so it is hoped that the results of the answers can be accounted for properly and correctly.

"Insyaallah kita bisa."

"Membuat kegiatan rutin bersama teman yang mencerminkan sikap terpuji seperti menghafal surat al-Mā'ūn, mengerjakan salat tepat waktu, dan saling membantu sesama teman." (Lesson 6, page 56)

The quote above explains the social value that shows disciplined behavior. This is explained in the sentence "**..mengerjakan salat tepat waktu..**". This disciplinary behavior is characterized by responsibility. It is the responsibility of children as Muslims to carry out the prayer orders on time. This disciplinary behavior is also an attitude

of obeying the teachings of Islam because they understand, believe, and support it. In addition, children pray on time because they really want it not because they are afraid of the consequences of their disobedience. In a school that applies positive discipline, some children sometimes make a mistake that violates the rules. Then the result that arises is the obligation to determine the punishment. This is like a child who is negligent in his prayer, in Surah al-Maun it is explained as a person who denies religion or in the legal sense shows a violation of a rule. However, the punishment given here is not meant to injure, but the punishment is given in accordance with the principle of discipline, namely to correct and correct it.

This discipline is oriented so that children can gradually manage themselves and learn to be responsible for all their actions in doing things. Or in other words, this discipline provides a view that freedom has consequences, namely freedom must be in line with responsibility. So he had to accept the consequences of his actions that could not be avoided (Bagus 2005, 1067). From here the child will not be concerned with personal ego, but requires sacrifice for the sake of the tasks we have that involve other people.

For this reason, in the social development of children, responsibility becomes an effective self-control in influencing children about self-discipline. Children have the maturity to perceive responses around them. This can be used to grow and strengthen a sense of self-responsibility in children. Children who have good self-responsibility will also respond well to certain situations and conditions.

Practicing self-responsibility in children has an important influence on children. By getting used to and directing the child himself, the child will grow his personality well. So that the child has a view of the consequences of what he does.

The social values that show this disciplinary behavior based on the child's development can be said to be appropriate. Because at this time, one indicator of changes that occur in childhood is that children begin to have a sense of responsibility and can regulate their own behavior. So this discipline behavior should be instilled from an early age. For this reason, a child does need to be given the widest possible freedom to explore himself, but he must not abuse the freedom given, because in exercising this freedom there are limits to be followed. This is where children need guided freedom. That is, if the direction of the behavior turns to things that are destructive, it will be guided back in a constructive direction.

3. Social Values Demonstrate Responsible Behavior

Responsibility is an attitude awareness of behavior or actions, both intentional and unintentional. Responsibility can also be interpreted as an act carried out by each individual based on obligations or calls of the heart. That is an attitude that shows that someone has a very high caring and honesty nature. Responsibility is an advanced form of respect. Respect for oneself is followed by a sense of responsibility

for oneself; respect for others is followed up with responsibility for those other people.

In this regard, social values that show responsible behavior are found in **lesson one** and **lesson eight**.

One quote that represents.

- “1. Tunjukkan hafalanmu kepada Bapak/Ibu guru di depan kelas.
2. Tunjukkan hafalanmu secara bergantian per ayat dengan temanmu di dalam kelompok.
3. Tunjukkan hafalanmu di hadapan ayah dan ibumu.” (Lesson 1, Pg 4)

The quote in Lesson I “Let's Learn *Al-Qur'an* Surat *at-Tin*” contains the value of responsibility, namely the attitude of bearing the consequences of previous actions. This is evidenced by the sentence “**Tunjukkan hafalanmu kepada Bapak/Ibu guru di depan kelas**” which represents an act that is personally responsible in front of others or in other words, responsibility towards yourself. This means that after previously choosing to act or speak in a certain position so that he must be responsible for it.

Furthermore, in addition to being responsible for oneself, the next quote contains responsible behavior towards others. This is explained in the quote “**2. Tunjukkan hafalanmu secara bergantian per ayat dengan temanmu di dalam kelompok. 3. Tunjukkan hafalanmu di hadapan ayah dan ibumu.**” This quote explains that the child is asked to memorize the letter *at-Tin* by verse after studying the material about the letter *at-Tin* in the *Qur'an* as a whole with a group of friends. The assignment sentence shows the activity to bear the risk of what has been done previously.

From here the child is conditioned to be responsible by involving friends or the surrounding environment or can be referred to as social responsibility. That is, responsibility in which a person gives to each other and does not cause harm to other groups or groups, besides that social responsibility is also a trait that needs to be controlled in relation to other people. Next quote:

- “Aku akan selalu ikhlas mengerjakan tugas sekolah” (Lesson 8, p. 72)

The quote above shows that the social value of being responsible for children is conditioned to accept risks sincerely for what is their responsibility as a student at school. This is shown in the sentence “**Aku akan selalu ikhlas mengerjakan tugas sekolah**” the assignment sentence conditions the child to accept the risk of what has been done, namely as a student at school whose daily food is to study and complete all assignments at school.

The orientation of this honest behavior is to always choose the straight path, advance yourself, always be alert, have a commitment to the task, carry out tasks with good standards, admit all his actions, keep promises, and dare to take risks for his actions and words. Children who are

accompanied by good responsibilities since childhood will have a good response and high awareness of the consequences of what they do. From here, children will form habits or characters to behave responsibly from childhood to adulthood.

From the social values that show this responsible behavior, it can be identified into two forms of responsibility, namely responsibility for oneself and social responsibility. In connection with this, if it is associated with child development, it can be said that it is appropriate, because at this time children have started to like groups and begin to appear a sense of responsibility both towards themselves and responsibility for the surrounding (social) environment. The success of a child's responsibility can be seen from how he can carry out his duties well, be independent in acting without fear, and can work well together.

4. Social Values Show Polite Behavior Politeness

In the Big Indonesian Dictionary V is defined as smooth and good (his manners, behavior); patient and calm. Politeness can also be interpreted as a friendly attitude, speaking gently and being gentle and kind. Politeness is a procedure, custom, or habit that applies in society. Politeness is a rule of behavior that is determined and agreed upon by a particular society so that politeness is also a prerequisite for social behavior.

Polite context is defined as the attitude of a person who obeys the customs of a particular community in general, especially the Javanese. In general, politeness is manifested through behavior, speech, clothing, and so on. In Javanese society an individual since childhood has been taught to respect elders through language level categories.

Social values that show this polite behavior are found in **lesson three and lesson ten.**

Here's the quote.

“Insya Allah aku selalu hormat dan patuh kepada orang tua dan guruku.” (Lesson 3, Pg 25)

The quote contained in Lesson III "My Aspirations to Become a Salih Child" contains a polite attitude that shows an attitude of respect for older people. This is shown in the sentence **“Insya Allah aku selalu hormat dan patuh kepada orang tua dan guruku”** where in the quote children are directed to get used to respecting their parents and teachers both by speaking in a polite manner, using good and correct language, being humble, not arrogant and do not feel smarter. In addition, this respectful and obedient attitude is also oriented to become a habit that must be carried out by children, because behavior is good behavior. Next quote:

“Insya Allah aku selalu ramah dan peduli dengan sesama” (Lesson 10, p. 84)

The quote shows social value with an indicator of polite attitude. This is shown in the sentence **“Insya Allah aku selalu ramah dan peduli dengan sesama”** In this sentence

the child is conditioned to be friendly and not ignore the friends around him. From this friendly and caring behavior towards each other, the child will be able to have social skills that will make the child accepted in the community.

This polite behavior is oriented towards understanding the rules or norms in an environment or children who are very respectful and submissive, as well as the use of good and correct language for parents, because sometimes the manners or the use of language used by children today are mixed and not good for other people to hear. This polite attitude is a manifestation of noble character obtained through education and training from various people in their respective positions, such as children and teachers, parents and teachers, religious and community leaders and the writings or works of the sages who are part of moral teaching.

Social values that show polite behavior contained in this student textbook can be said to be in accordance with child development because at this time children are able to develop empathy for other people/friends, establish and maintain relationships, and are able to regulate their own behavior. Because this polite behavior is one way so that children can regulate themselves in accordance with applicable norms and maintain relationships with others by acting and speaking well.

5. The Social Value of Showing Caring Behavior

Caring in the Big Indonesian Dictionary V has the meaning of heeding, paying attention to, and ignoring other people. Caring can also be interpreted as an action based on concern for other people's problems. This caring attitude shows that a person can pay attention to the difficulties of others so that he is willing to lend a hand to help people or the environment in need. People who care are those who are called to do something in order to inspire, change, be kind to the environment around them. When he sees a certain situation, when he sees the condition of society, he will be moved to do something. What is done is expected to improve or help the surrounding conditions. From here, a caring attitude will show respect for others so that it shows synergy and harmony together.

In this regard, social values that show caring behavior in this student textbook are found in **lesson one, lesson four, and lesson five.**

The quote is as follows.

“Tunjukkan hafalanmu secara bergantian per ayat dengan temanmu di dalam kelompok” (Lesson 1, Pg 11)

In the quote there are social values that show caring behavior. This is shown in the sentence **“Tunjukkan hafalanmu secara bergantian per ayat dengan temanmu di dalam kelompok”** The assignment sentence conditions the child to give or share opportunities to his friends in one group to show memorization. This form of opportunity sharing is directed at children to work together and not ignore their group mates. From here, children are conditioned to be caring

through simple things, namely taking turns reading verses in the Qur'an. In the next quote:

“Insya Allah aku suka membantu.” (Lesson 5, Pg 46)

The quote contained in Lesson V "Idol Allah's Apostle" contains a caring attitude. This is shown in the sentence “...aku suka membantu.” Here the child is directed to show caring behavior that begins with liking or getting used to helping family, peers, or other people first. A caring attitude that starts with making children like to be one of the right ways to grow a social spirit or care for children because to grow a child's social spirit requires a process of training and education from parents or teachers. For this reason, having a caring attitude towards others is important for every child.

This caring or helpful behavior shows that in essence humans are social creatures who cannot live alone, meaning they need the help of others. From this we learn that a person's wholeness will be achieved if that person is able to harmonize his role as a social being. One of its roles is to help which can be interpreted as a form of ignoring other people or having attention.

“Insya Allah aku sayang kepada anak yatim.” (Lesson 5, Pg 46)

The quote contained in Lesson V "Idol Allah's Apostle" contains a caring attitude towards the surrounding conditions. This is evidenced in the sentence “**Insya Allah aku sayang kepada anak yatim.**” which shows an attitude of empathy based on awareness to act on the surrounding conditions, namely caring for orphans or children who no longer have a father or mother who really needs attention and assistance, both morally and morally. From this it can be explained that the values of caring for children can be obtained from conditions or the environment. Social care is meant here not to interfere in other people's affairs, but rather to help solve problems faced by others with the aim of goodness and peace. These values that are embedded in children will later become a voice to always help and take care of others.

The orientation of this caring attitude is so that children do not have negative behaviors, such as arrogant, indifferent, individualism, ignorance of social problems, picky friends and the loss of mutual cooperation awareness. From here, social care demands that each individual child be able to pay attention to the environment in which he lives or the community. Understanding this caring attitude from an early age must be done through exercises by being faced with real situations, as well as providing examples from families, schools, or children's parents. Such exercises, of course, require parents and teachers to accompany them. The trick is to integrate it with everyday life in order to form character or habituation in children.

Social values that show caring behavior contained in this student textbook based on child development are appropriate because in social development children begin to emphasize the need to make friends and form groups with peers, have a great need to be liked and accepted by peers, and are able to develop empathy for people and the

environment. Through this habit of synergizing with the environment, children can be instilled from an early age and raise awareness of caring behavior (paying attention, heeding and not ignoring) with their interactions around them. So that it can provide inspiration or a good change for the surroundings. This synergy that is in accordance with real life will strengthen and increase the caring attitude for children.

6. Social Values Demonstrate Self-Confident Behavior Self-

Confidence is the ability of individuals to understand and believe in their full potential so that they can be used in dealing with adjustments to their environment. Self-confidence can also be interpreted as belief in one's abilities and self-assessment in carrying out tasks and choosing an effective approach. This includes confidence in their ability to cope with an increasingly challenging environment for trust in their decisions or opinions. While self-confidence is a positive attitude of an individual that enables him to develop a positive assessment of himself or the environment or situation he faces. This does not mean that the individual is capable and competent to do everything alone. High self-confidence actually only refers to the existence of several aspects of a person's life where he feels he has potential, namely being able and believing that he can because it is supported by experience, actual potential, achievements, and real expectations for himself.

People who are confident usually have initiative, are creative, and optimistic about the future, are able to realize their own weaknesses and strengths, think positively, assume that all problems must have a solution. Self-respect is also important in growing self-confidence. Believe in your abilities, believe in your own strengths and weaknesses, you will be able to appreciate yourself positively.

Social values that show confident behavior in this student textbook are found in **lesson one, lesson six, and lesson ten.**

“Tunjukkan hafalanmu kepada Bapak/Ibu guru di depan kelas” (Lesson I, page 11)

The quote contained in Lesson I “Let's Learn *Al-Qur'an* Surat *at-Tin*” contains an attitude of confidence. This is explained in the quote “**Tunjukkan hafalanmu kepada Bapak/Ibu guru di depan kelas**”. This self-confidence is shown by memorizing the letter *at-Tin* to the teacher in front of the class where when memorizing the child refers to the self-concept. That is, how the child sees himself as a whole. Does he have confidence or ability in himself so that his actions are not too anxious, feel free to do things according to his wishes and are responsible for his actions, polite in interacting with others, and have an achievement drive and can recognize his own strengths and weaknesses? or vice versa. When children are able to see their self-concept as a whole, then they will be able to show memorization in front of the class calmly and be able to neutralize the anxiety or tension that arises in various situations. Next quote:

“Bersama temanmu, diskusikan tentang bagaimana melafalkan al- Qur’ān dengan makhraj yang benar! Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain.” (Lesson 6, p. 58)

“Bersama temanmu, diskusikan tentang nasihat Luqmān kepada anaknya. Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain.” (Lesson 10, p. 89)

The next quote that contains an attitude of self-confidence is found in Lesson VI "Let's Learn Surat al-Maun" and Lesson X "The Story of Luman's Example". This is explained in the quote **“Bersama temanmu, diskusikan tentang bagaimana melafalkan al-Qur’ān dengan makhraj yang benar! Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain”** and **“Bersama temanmu, diskusikan tentang nasihat Luqmān kepada anaknya. Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain.”** Both of these quotes contain an attitude of confidence, namely in the sentence **“Bersama temanmu, diskusikan... Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain.”** The attitude of confidence here is different from the attitude of confidence in the previous quote. If in the first quote, self-confidence is influenced by personal individuals (how to view self-concept), while in the second quote it shows that self-confidence in this group is influenced by social interactions or relationships between two or more individual children, where behavior One individual can influence, change, or improve the behavior of another individual or vice versa. Thus, the relationship between individuals who interact is actually a reciprocal relationship, mutual influence.

From the social values that show confident behavior above, it can be seen that this confidence refers to two things, namely personal ability and social interaction. Confidence behavior that is influenced by personal abilities is the ability of individuals to develop themselves where the person concerned is not anxious in his actions, and does not depend on others knowing his own abilities. Meanwhile, self-confidence which is influenced by social interaction is about how individuals relate to their environment tolerant, able to accept and respect others.

The social values that show confident behavior in this student textbook show conformity with the child's social development. Because at this time, children begin to grow self-confidence and responsibility.

7. Social Values That Show Gotong Royong Behavior

Gotong royong means an attitude of working together to get things done. In Javanese terms, gotong royong is divided into two words, namely gotong and royong. Gotong means lift or carry, while royong means together. So literally gotong royong is interpreted as lifting together or doing something together. Gotong royong can also be understood as a form of active participation of individuals to get involved in giving a positive value to each object, problem, or need of the people around them. This participation can be in the form of

spiritual, spiritual, skills, ideas, constructive advice, or just praying.

The social values that show mutual cooperation behavior in this student textbook are found in **all lessons**. Here are some quotes.

“Bersama temanmu, diskusikan tentang kelebihan manusia dengan makhluk lain. Kemudian, sampaikan hasil diskusi tersebut di depan teman-temanmu yang lain.” (Lesson 1, Pg 12)

The quote contains social values that show mutual cooperation behavior. This is contained in the sentence **“Bersama temanmu, diskusikan tentang kelebihan manusia dengan makhluk lain. Kemudian,...”** The assignment sentence conditions the children to discuss the advantages of humans with other creatures together. Here the attitude of mutual cooperation is indicated by indicators of completing a task (work) together which in this context is the task done with a group of friends. This form of gotong royong with indicators of completing assignments together is also found in all lessons in the PAI and Budi Pekerti student textbooks in the group task activity column. In the next quote which contains social values that show mutual cooperation behavior are as follows.

“Insya Allah kita bisa membuat kegiatan rutin yang mencerminkan sifat para rasul, yaitu selalu bertasbih, rendah hati, sabar, hidup rukun, dan jujur. Ajaklah teman-temanmu membuat program mengamalkan sikap-sikap tersebut dalam kehidupan sehari-hari. Lakukan secara klasik/kelompok.” (Lesson 5, Pg 56)

The quote contains social values that show mutual cooperation behavior. This can be proven in the sentence **“... Ajaklah teman-temanmu untuk mengamalkan sikap-sikap tersebut dalam kehidupan sehari-hari. Lakukanlah secara klasik/kelompok.”** The sentence contains an invitation that conditions the child to create and implement a program of practicing patience, glorification, humility and honesty in everyday life. Here the children are directed to run the program in groups. That is, mutual cooperation behavior is indicated by indicators of completing work together.

The orientation of this gotong royong behavior is to do something in all things together for the common good or certain individuals in the social environment. Gotong royong makes a person's life more empowered and prosperous. By working together various problems of common life can be solved easily and cheaply. Maybe the behavior of gotong royong looks simple at first glance, but behind that simplicity, gotong royong can foster the values of togetherness, unity, self-sacrifice, help, and socialization.

In children's social development, mutual cooperation should be inherent in children since childhood, because at this age children place more emphasis on the child's need to make friends and form peer groups. Through this mutual cooperation attitude, children can be accepted by their peers. Because humans as social beings cannot possibly live by

themselves. So that the attitude of mutual cooperation should be instilled and built from an early age in children. The social values that show the mutual cooperation behavior in this student textbook in terms of child development are appropriate, this suitability is indicated by the suitability of the child's developmental stage.

IV. CONCLUSION

From the analysis above, it can be concluded that from the aspect of social value this student textbook is very complex. Because in this textbook there are seven social values that must be mastered by children. That is honest; children are conditioned to express their feelings as they are and not cheat on tests, discipline; children are accustomed to completing tasks according to the instructions provided and answering questions correctly and correctly, responsibilities; the child is directed to accept the risk of the action taken, polite; the child is conditioned to respect and obey parents and teachers, care; children are directed to have the habit of not ignoring other people and like to help, confident; children are conditioned to dare to appear in front of others, and work together; Children are conditioned to solve problems by working together.

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