



Investment of Islamic Based Cultural Values in Learning Social Knowledge Science

Ujang Jamaludin; Ma'ruf Akbar; Mohamad Syarif Sumantri

Universitas Negeri Jakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v6i4.975>

Abstract

This study aims to gain an in-depth understanding of the integration of Islamic-based cultural values on social science learning materials in the high class; and gain an in-depth understanding of the inculcation of Islamic-based cultural values through approaches, methods and techniques of learning Social Sciences in the high class; gaining a deep understanding of the inculcation of Islamic-based cultural values through the use of social science learning media in the high class, gaining an understanding an in-depth evaluation of the inculcation of Islamic-based cultural values through learning Social Sciences in the high class and obtaining in-depth information about the internalization of Islamic-based cultural values by high-class students. This research uses a qualitative approach with ethnographic methods. The results showed that the values of Islamic culture in SDIT Al-Izzah were integrated into subjects that linked the subject to the Koran, SDIT Al-Izzah teachers in using approaches, methods, and learning techniques tailored to the purpose of learning, teachers SDIT Al-Izzah uses Islamic-based learning media, the evaluation activities carried out at SDIT Al-Izzah are cognitive aspects, attitudes and skills.

Keywords: Cultural Values; Islam; Social Sciences

Introduction

Education is one of the needs that must be accepted by citizens as citizens (Goldberg, 2010). Education is the main foundation for individuals in improving the quality of human resources (Kimutai & Patrick, 2011). Education is an effort made by an individual in fulfilling and developing competencies so that they can be useful for themselves, society, nation and country. Education can improve the quality of individual self by changing thought patterns and patterns of individual behavior. The mindset and behavior of individuals will be trained and develop if in carrying out the educational process. The education process will be able to build knowledge in systems of developing thinking skills and influence individual attitudes and skills. The ability of knowledge, attitudes and skills is what will be an introduction to individuals in social, national and state life.

Education has many functions, namely as an introduction to the rules that apply in the order of social life (Chowdhury, 2018). Education provides information-information relating to the rules that apply

in society and teaches the rules that must be implemented by individuals in their daily lives. Education also teaches individuals about the natural conditions around (Chowdhury, M. (2018). Education in the learning process teaches individuals to understand the conditions of the surrounding environment. Education will be able to foster individual attitudes and behaviors. In the process of individual education is diversified knowledge about good attitudes and behaviors and bad in everyday life (Sumantri & Rachmadtullah, 2016), so that individuals are able to understand and carry out attitudes and behaviors that are appropriate to the surrounding environment. Education can develop communication skills and social skills (Akelaitis & Malinauskas, 2016).

Communication and socialization skills can only occur if individuals carry out social interactions. Social interactions can be found in the education process. Education teaches how to do good social interaction so it does not cause problems in the process of forming the ability to communicate and socialize (Zamani et al, 2010). Education can also develop the skills, creativity and other abilities possessed by the individual (Rachmadtullah, 2015). Education is an activity in finding information to achieve life goals. In the process, education presents problems as a basis for individual development. Individuals through the problems presented must be able to find solutions by developing all other abilities and creativity. Besides education also aims to develop all the potential that exists such as spiritual potential, personality potential, intelligence and morals. Based on these facts it can be concluded that education has a function as the development of personal abilities aimed at facilitating individuals in the process of interaction in the life of society, nation and state. Therefore education must be carried out by individuals from an early age.

Elementary school is a good place for the development of students' morals and character. At primary school social interaction occurs which enables elementary school students to accept and interact with each other in moral development, both between students and teachers. Primary schools become a place of social interaction for elementary school students because elementary schools are able to accommodate elementary school students to exploit all attitudes, knowledge and skills through the learning process both in the classroom and outside the classroom (Mak, 2014). Education in class learning can be started from the subjects of Social Sciences. Social Sciences is one of the elementary school learning that develops attitudes, knowledge and skills that aim to make elementary school students a good citizen (Hoy & Miskel, 2010).

Social Sciences for elementary school students in the study of the Indonesian Ministry of Education stated that the aim of learning Social Sciences is to teach the basic concepts of sociology, economics, history, and geography; develop thinking skills such as the ability to think creatively, critically, socially and problem solving; building social and humanitarian commitment and commitment; enhance the ability to live together in a pluralistic life (Asmahasanah, Ibdalsyah & Sa'diyah, 2018). In addition Social Sciences at elementary school aim to form individuals so they can understand the activities of other fellow individuals; form interaction among members of the community who have a sense of responsibility and are able to preserve, continue and expand values and ideas for sustainability; and balancing personal, academic and pluralism blend (Amineh & Asl, 2015).

Social Sciences also aims to help students to develop decision-making abilities for the common good in order to be democratic citizens in a plurality (Barr, Barth, & Shermis, 1977; Handin, A., & Leeman, J. (2018). Social Knowledge helps students to become social creatures who have good knowledge and have good social relations Social Science focuses on how individuals are able to be influenced by society, how society is able to influence individuals, prepare individuals for the future by learning the past (Pay, 2016).

By studying Social Sciences elementary school students will be able to become people who understand the norms in various aspects and be able to develop cultural abilities and values related to the environment and society. Therefore we can conclude that Social Sciences in elementary schools have the aim to develop elementary school students into individuals who are able to establish social interactions by

utilizing knowledge and moral and cultural values that have been learned (Karaduman & Ozturk, 2014; Gurdogan Bayir, 2010; Celikkaya, 2011; Cengelci, 2010).

But the learning objectives of Social Sciences have not been achieved to the maximum. This can be seen from the phenomenon of community behavior which only tends to pursue intellectual aspects. This fact should be the study of education, especially in the study of Social Sciences that education is not only talking about intellectuals but also must be able to develop a positive culture. The development of this positive culture can be instilled through the school's cultural values.

School culture is a set of customs or traditions, and habits that are positive or negative. Behavior carried out by school residents contains elements of norms, rituals, myths, and traditional values which are the basic beliefs of all school members in their behavior. In addition, the school culture is also a complex set of traditions and processes that involve many influential variables such as interactions, customs, language, technology, economics, and identifiable attitudes (Hoy & Miskel, 2010). School culture is not only limited to the implementation of culture by students alone but to the entire school community consisting of teachers, students, and education personnel. Schools are used as a guide in achieving the vision, mission, and goals of the school (Turan & Bektas, 2013). Therefore we can conclude that school culture as a framework of thought in the form, values, norms, and joint actions, beliefs and long-term actions that are stable, long-term beliefs about what is considered important or good by school members. School culture reflects the personality of the school. School culture can affect the relationships, expectations, and behavior between educators, employees, students, parents and other parties who have an interest in the school.

In addition, school culture is not only influenced by school residents, but is also influenced by environmental factors (Pavlović, & Oljača, 2011). A good environment will bring good school culture and a bad environment will create a bad school culture too. Other factors that can develop school culture are professional values (these values are related to values associated with educational institutions and other social institutions in achieving learning goals); the value of the learning process (this relates to programs that are arranged and planned within the school to create a school culture); partnership values (values related to how schools create interpersonal relationships between school members); the value of cooperation (matters relating to the formal interaction of citizens involved in the process of providing education at school); Value of planning (things related to mutual understanding in compiling school program planning and achieving shared goals); transformational leadership values) this relates to the support of school residents and plays a leadership role in schools) (Antoniou & Gioumouki, 2018). From this statement we can conclude that school culture needs mutual support. This support can be in the form of internal support (school residents) and external support (other institutions).

A good school culture will be able to benefit the school. School culture is very influential on the quality of schools (Badri, 2014). This is because the culture of school is able to influence students' academic achievement. School culture will also affect the quality of student learning, the quality of teaching teachers and the quality of work of educational staff (Duan, Du & Yu, 2018). School culture will also affect the system of the school. Schools that have a good school culture will be called a good school. This is because the culture of the school is able to give birth to values and norms that bind the school community to run it according to the agreement without any element of compulsion (Glušac, Tasic, Nikolic & Gligorovic, 2015).

School culture will be able to create a school atmosphere that has a positive attitude (Antoniou, & Gioumouki, 2018). School culture will be able to display a strong emotional connection between school members and be able to give birth to positive moral values of the relationship. School culture is important to develop because school culture will be able to create school members who have high commitment, increase motivation and be able to stimulate individuals to improve work performance (Peterson & Deal, 2009).

One of the elementary schools that has implemented school culture is SDIT AL-Izzah, Serang City, Banten Province. SDIT Al-Izzah City of Serang is an integrated Islamic school by applying an approach that combines general education and Islamic religion, all subjects and school activities are always within the frame of Islamic teaching values, as well as the implementation of Social Science learning always incorporates elements of religious values Islam in it, this is seen in the learning activities undertaken by educators. In providing Social Sciences material, educators associate subject matter taught in class with activities that are often carried out by students every day, then educators try to relate it to the message of the value of the teachings of Islam. To strengthen students' understanding of learning in the classroom, SDIT Al-Izzah organizes outward activities, such as study tours or observations outside the school environment that are tailored to the material that will or has been taught in class. In addition, SDIT Al-Izzah also utilizes the surrounding environment as a source of learning, both inside and outside the school.

In using learning methods, educators at SDIT Al-Izzah are required to have the ability to use different learning methods in accordance with competency standards and learning material, so that learning can optimize the cognitive, affective, and psychomotor domains of students. In addition, the learning process is carried out more varied in the use of media and learning resources combined with a learning approach that balances the potential of students who are not only oriented towards optimizing the empowerment of the left and right brain. The learning approach taken at SDIT Al-Izzah Serang City generally combines three learning approaches, namely: (1) problem solving based which trains students to think critically, systematically, logically, and solutively; (2) creativity based which trains students to think original, flexible, and imaginative; and (3) skills-based by carrying out various activities that are beneficial to individual students and the environment. With this approach, the learning process, especially learning Social Sciences becomes more meaningful for students.

Based on the observations, the researchers wanted to conduct ethnographic research at SDIT AL-Izzah, Serang City about the inculcation of Islamic-based school cultural values in the study of Social Sciences. The objectives of this study are (1) to gain a deep understanding of the integration of Islamic-based cultural values on social science learning material in the high class; (2) gain an in-depth understanding of the inculcation of Islamic-based cultural values through approaches, methods, and techniques for learning Social Sciences in the high class; (3) gain an in-depth understanding of the inculcation of Islamic-based cultural values through the use of Social Sciences learning media in the high class; (4) gain an in-depth understanding of evaluating the inculcation of Islamic-based cultural values through learning Social Sciences in the high class; and (5) obtaining in-depth information about the internalization of Islamic-based cultural values by high-class students.

Method

This research is a qualitative research using ethnographic methods. Qualitative research is a systematic, empirical and logical study of social phenomena that occur within the community to be reconstructed which results in a conclusion (Mohajan, 2018). While the ethnographic method is a method that aims to describe and interpret the patterns of values, behavior, beliefs, and language that are learned and adhered to by a group or community (Taber, 2010). This research was conducted at SDIT Al-Izzah City of Serang.

Research data were collected using audio and video recordings, field notes, and documents. Audio and video recordings aim to record interviews with several related parties at SDIT Al-Izzah which are deemed necessary to be collected for the inculcation of Islamic-based school cultural values in the study of Social Sciences in the high class. The recorded data was described as Socialization Knowledge in the

form of interview transcripts. The field notes aim to record all the events that actually happened in the school in the process of inculcating Islamic-based school cultural values in the learning of high-class social science learning at SDIT Al-Izzah. The document aims to collect data through various written data sources, which are objective conditions related to the focus of the study.

In this study, researchers conducted data collection with various techniques. This is done to obtain complete, accurate, and in-depth research data. The techniques adopted are (1) Through analysis of documentation. This was done on the primary document collection that contained guidelines for the management of the AL-Izzah SDIT. This primary source was obtained from institutions or decision-making parties, namely the Al-Izzah Foundation, the Al-Izzah SDIT Leadership, and other institutions that have relevance to the research focus. (2) Conducted by interviews with parties involved in implementing learning at SDIT Al-Izzah. (3) Done with the observation and involvement of researchers in the learning process at SDIT Al-Izzah.

In analyzing the ethnographic research data the researchers used Spradley's model data analysis procedures, namely the analysis of domains, taxonomies, components, and cultural themes namely (1) Domain Analysis. Domain analysis to analyze informants' knowledge units and other sources of information, which have similarities between one information and another. (2) Taxonomic Analysis. Taxonomic analysis is an activity to find the internal structure of each domain that has been found, then the data is analyzed to determine the relationship of the entire category in semantic relations. (3) Component Analysis. Component analysis is a systematic search for various attributes that have a relationship with cultural symbols. (4) Analysis of Themes and Culture. Theme analysis is to look for relationships between domains and relationships with the whole, which are then expressed into themes according to the focus and subfocus of research. (Lee, Nargund-Joshi & Dennis, 2011)

While this ethnographic research procedure is by assigning informants, conducting interviews with informants, making ethnographic records, asking descriptive questions, analyzing ethnographic interviews, making domain analysis, asking structural questions which are the next stage after identifying domains, making taxonomic analyzes, asking questions contrast where the meaning of a symbol is believed to be found by discovering how a symbol differs from other symbols, making a component analysis, discovering cultural themes and the final step of writing an ethnography.

Results

Integrating Islamic-Based Cultural Values in Social Sciences Learning Materials in High Class

Based on the researchers' documentation of the school's vision, mission and goals, SDIT AL-Izzah carried out civilization through the integration of the values contained in the vision and mission in the learning process and in the self-development or extracurricular programs. Cultivating the vision, mission and objectives of SDIT AL-Izzah in the learning process can be seen in the integration of Islamic values in the lesson plan documents made by the teacher. In addition, the integration of Islamic values is also seen in the process of student self-development (extracurricular). This can be seen from extracurricular activities such as scouting and karate training. Scout activities are organized in the morning, before carrying out scout activities students must perform the Duha prayer and for students who take the karate extracurricular activities must perform ablution before carrying out the activity. In addition, the atmosphere of the SDIT school illustrates the integration of Islamic cultural values in each line such as the presence of Allah in every school building. The loading of lafadz, aside from being an aesthetic ornament, is also intended as an effort to strengthen Islamic values in the school environment. It can be concluded that efforts to integrate Islamic cultural values have started from intracurricular activities such

as including Islamic cultural values in the Lesson plan made by teachers and extracurricular activities by including Islamic religious values in every activity carried out

This is reinforced by the conclusions of researchers' interviews with teachers at SDIT Al-Izzah stating that the integration of Islamic cultural values at SDIT Al-Izzah is done through the process of integrating values into all subjects, including lessons in social knowledge science and even self-development or extracurricular activities so that all curricular and extracurricular activities are always associated with Islamic values as an effort so that Islamic-based cultural values are attached to students. The integration of Islamic cultural values is also included in the Learning Implementation Plan which is tailored to the learning objectives of each meeting.

Cultivation of Islamic-Based Cultural Values Through Social Science Learning Approaches, Methods and Techniques in Higher Classes

Based on the documentation of researchers planting Islamic-based cultural values at SDIT Al-Izzah it is well designed. This can be seen from the seriousness of SDIT Al-Izzah in preparing the learning tools. Learning tools are arranged in the activities of Teacher Working Groups that instill Islamic-based cultural values in learning tools. In the Teacher Working Group activities were discussed about approaches, methods, and learning techniques that are considered suitable for each learning material that is integrated with Islamic-based cultural values. In addition, the school's effort to integrate Islamic-based cultural values by facilitating through workshops or just material lecturing to teachers in learning methodologies, even bringing in speakers from outside to integrate Islamic cultural values through approaches, methods and techniques of learning science. social. Based on researchers' interviews with several teachers, they concluded as follows:

- a) In learning social science, social phenomena that emerge can be used as a source of learning and can be used as a means to strengthen the inculcation of Islamic cultural values, for example when there are friends who are sick, students are invited to visit. In the visiting activity, the teacher then explains the meaning behind visiting friends who are sick by linking them with Islamic values.
- b) Schools often carry out workshops aimed at increasing teacher creativity in establishing appropriate approaches, methods and learning techniques in delivering learning material that is collaborated with the inculcation of Islamic-based cultural values.
In learning social science SDIT Al-Izzah teachers apply approaches, methods and techniques that vary according to learning material and are always associated with Islamic cultural values.
- c) In learning social science teachers more often bring children into contextual situations. For example, when there are friends who are sick, they are invited to visit friends who are sick and explained the meaning of the activity and is always associated with Islamic values by referring to the verses of the Koran and Hadith in accordance with the context.

Based on researchers' observations, it was found that learning activities are not only carried out in the classroom, but can also be done outside the classroom, such as mosques, gazebos, and other places that are considered to provide a new atmosphere for students, while also utilizing other learning resources outside the classroom. In addition, based on the observations of researchers found that learning patterns are not centered on the teacher but more involve students to actively carry out learning. Teacher interaction with students in the implementation of learning is done by applying two-way communication, where in carrying out learning the teacher always involves students by asking questions to students. In addition, the method of discussion is also carried out by the teacher to further provide space for student involvement in the implementation of learning. Role playing methods to understand stories and develop

creativity, increase self-confidence and sentiments to the message of the material. Methods of smart scrutiny to increase responsibility, confidence, cooperation, and Review learning activities. The method of telling stories to understand the contents of the story, deepening the material, understanding the tech messages, developing the ability to listen and tell stories, and train the concentration of students. With such approaches, methods and techniques, based on the researchers' observations it can be seen that students at SDIT Al-Izzah are actively involved in the learning process.

Cultivation of Islamic-Based Cultural Values Through the Use of Social Sciences Learning Media in the High Class

Based on the documentation of learning media researchers who use a lot of using computer software. The learning media used are adjusted to the learning needs. Making other learning resources as learning media such as prayer rooms. Based on researchers' interviews with several teachers, it was concluded that: (1) the use of instructional media based on computer software, but teachers must always pay attention that the media used must be in accordance with the characteristics of SDIT Al-Izzah which is characterized by Islam, for example when the media used containing pictures or photos of women, then the pictures or photos must be pictures or photos of women who are veiled. Likewise for the use of examples and names of people, it must be an example or an Islamic name. (2) The place or surrounding environment as a source of learning can also be used as a learning medium, especially for inculcating Islamic values in schools such as prayer rooms. (3) Mushola in worship activities is used as an assimilation process in fusing Islamic cultural values. Based on researchers' observations, it was found that the learning media used were learning media using computers. The media is aligned with Islamic values such as using Islamic names, and images are displayed in accordance with Islamic law. Learning media used include LCD projectors, laptops, PowerPoint programs, pictures / charts, and videos / photos.

Evaluation of Cultivation of Islamic-Based Cultural Values Through Learning Social Sciences in the High Class

Evaluation is an inseparable part of the learning process. Likewise, in the context of planting Islamic-based cultural values at SDIT Al-Izzah, evaluations are always carried out to measure the success of Islamic-based cultural values planting as well as materials to correct the weaknesses that occur. SDIT Al-Izzah conducts regular evaluations of children's attitudes once a week. However, if a student attitude is deemed inappropriate, a class teacher will immediately resolve it in collaboration with the student's parents. This was done so that the problem was immediately resolved and not sustainable or escalated to become bigger. For this reason, class teachers actively communicate with parents using the Contact Book and Whatsapp communication media.

Based on interviews found that the assessment of the attitude and religious aspects with the pattern of cooperation of teachers and parents through the connecting book and whats app at any time. Evaluation of aspects of religion is also carried out weekly by religious teachers. Religious teachers will communicate with student guardians through the Whats App application. The evaluation conducted at SDIT Al-Izzah was not only on the cognitive aspects, but there was also an evaluation of attitudes and skills. The implementation of Islamic values through activities in schools also has evaluations, both curricular, intracurricular and extracurricular activities.

Based on the researchers' observations, several facts were found, namely the existence of a class teacher report to students' parents regarding student development in terms of attitude. If a student is found to have a bad attitude, the teacher will report directly to parents through the Contact Book and Whatsapp

communication media; There is a weekly evaluation of the development of student attitudes; There is a monthly evaluation of the development of student attitudes; and Daily evaluation can be done by the teacher regarding the child's attitude, because the teacher can see directly the development of student attitudes through habituation activities at school, for example praying activities before learning, dhuha prayer activities, dhuhur prayer activities in congregation, and giving infaq / shadaqah activities guided by the teacher. With direct guidance from the teacher, the teacher can evaluate directly, because the teacher is involved in habituation activities.

Internalization of Islamic-Based Cultural Values by High Class Students

The inculcation of Islamic-based cultural values at SDIT Al-Izzah which is designed and implemented through curricular and extracurricular activities has the main goal of making these values an inseparable part of student life. With the process of habituation, these values will become a culture inherent in students. To that end, the stakeholders at SDIT Al-Izzah strive to instill Islamic-based cultural values through various lines that can be utilized for this. With these efforts, cultural internalization will form in students. In the end, these values will become a part of students that distinguish students from SDIT Al-Izzah with other school students and are considered to be a characteristic and excellence of SDIT Al-Izzah.

Based on the documentation, many parents of prospective students who enroll their children in Al-Izzah SDIT, even though the cost of education at Al-Izzah SDIT is relatively expensive and even far above other elementary schools in Serang City. However, the high cost does not deter parents' interest in leaving their children at SDIT Al-Izzah. Based on researchers' interviews with students' parents, it was concluded that the students' parents did not feel disadvantaged by the large costs, because it was proportional to the benefits they received. This can be understood because SDIT Al-Izzah succeeded in providing maximum service to its students and was able to prove quality. In addition to proof of achievement, SDIT Al-Izzah is also able to prove that SDIT Al-Izzah students have a strong character in Islamic cultural values.

Researchers observed that communication between homeroom teacher and parents can be done 24 hours and when there is a problem that must be resolved, the homeroom teacher will immediately resolve it with parents as soon as possible. Based on documentation, interviews and observations it was concluded that the internalization of Islamic-based cultural values at SDIT Al-Izzah was implemented through activities: (a) Islamic Education Development; (b) Tahfidz of the Koran; (c) Read Write the Quran (BTQ); (d) orderly culture; (e) murojaah activities or memorization of joint letters; (f) day-to-dayfaith activities; (g) routine dhuha prayer activities at the mosque; (h) routine dzuhur prayer in congregation; and (i) teacher modeling. This is what underlies parents to enroll their children in SDIT Al-Izzah.

Discussion

Based on the findings of the research that has been done that in the learning process, one thing that is characteristic of SDIT Al-Izzah is the application of the concept of thorough learning that is implemented consistently. If the learning outcomes of students are less than satisfactory under the minimum completeness criteria, the educator will perform remedial teaching, and if it is not successful with the two remedial teaching processes, the Islamic School Culture Concept (BUSI) is a program to instill for students to become accustomed to culture Islamic values that are applied at school and in the family environment. These findings are in line with the opinion of Fariyatul & Bandonu (2017) that instill these values and norms and pass them on to the next generation to be developed in life and life that occurs in an educational process. Because after civilization of a society, in it takes place and an educational

process occurs as a human effort to preserve his life. Furthermore Hassani & Moghavvemi (2019) The meaning of Islamic cultural values in life is reflected in daily behavior and work activities that have a positive impact on the environment. The process of the formation of Islamic cultural values gradually over time with the development of culture and technology at the time. The potential for the development of Islamic cultural values in a person is formed on the basis of self-will and the support of the surrounding environment.

Conclusion

The conclusions of this study are (1) the values of Islamic culture in SDIT Al-Izzah are integrated into subjects that relate the subject to the Koran; (2) SDIT Al-Izzah teachers in using approaches, methods and learning techniques tailored to the objectives of learning; (3) SDIT Al-Izzah teachers use Islamic-based learning media; (4) evaluation activities carried out at SDIT Al-Izzah namely cognitive aspects, attitudes and skills; and (5) Internalization of Islamic-based cultural values at SDIT Al-Izzah is implemented through activities: (a) Fostering Islamic Education; (b) Tahfidz of the Koran; (c) Read Write the Quran (BTQ); (d) orderly culture; (e) murojaah activities or memorization of joint letters; (f) day-to-dayfaith activities; (g) routine dhuha prayer activities at the mosque; (h) routine dzuhur prayer in congregation; and (i) teacher modeling.

Acknowledgements

The author is grateful to all parties who have helped in the completion of this research starting from the pre-observation stage, the literature search of the school where the research was conducted. GP3 Postgraduate of the Universitas Negeri Jakarta. Indonesia, who has provided guidance to the author for the publication of the research report.

References

- Akelaitis, A. V., & Malinauskas, R. K. (2016). Education of Social Skills among Senior High School Age Students in Physical Education Classes. *European journal of contemporary education*, 18(4), 381-389.
- Amineh, R. J., & Asl, H. D. (2015). Review of constructivism and social constructivism. *Journal of Social Sciences, Literature and Languages*, 1(1), 9-16.
- Antoniou, A. S., & Gioumouki, M. (2018). Leadership and School Culture of Mainstream and Special Primary Schools. *International Journal of Academic Research in Business and Social Sciences*, 8(5), 401-416.
- Asmahanah, S., Ibdalsyah, I., & Sa'diyah, M. (2018). Social Studies Education in Elementary Schools Through Contextual REACT-Based on Environment and Sociopreneur. *International Journal of Multicultural and Multireligious Understanding*, 5(6), 52-61.

- Badri, R., Amani-Saribaglou, J., Ahrari, G., Jahadi, N., & Mahmoudi, H. (2014). School culture, basic psychological needs, intrinsic motivation and academic achievement: Testing a casual model. *Mathematics Education Trends and Research*, 4, 1-13.
- Barr, R. D., Barth, J. L., & Shermis, S. S. (1977). *Defining the social studies* (No. 51). Washington, DC: National Council for the Social Studies.
- Bayır, Ö. G. (2016). The Role of Social Studies Course in Creating Society with Skilled Citizens: Pre-Service Elementary Teachers Express Their Views. *Turkish Online Journal of Qualitative Inquiry*, 7(4), 493-520.
- Celikkaya, T. (2011). Sosyal bilgiler programında yer alan becerilerin kazandırılma düzeyi: Öğretmen görüşleri. *Kastamonu Eğitim Dergisi*, 19(3), 969-990.
- Cengelci, T. (2010). İlköğretim besinci sınıf sosyal bilgiler dersinde değerler eğitiminin gerçekleştirilmesine ilişkin bir durum çalışması. (Unpublished doctoral dissertation). Anadolu Üniversitesi, Eskişehir.
- Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, 4(2), 1-16.
- Duan, X., Du, X., & Yu, K. (2018). School culture and school effectiveness: The mediating effect of teachers' job satisfaction. *International Journal of Learning, Teaching and Educational Research*, 17(5), 15-25.
- Fariyatul, E., & Bandonu, A. (2017). The use of value clarification technique-based-picture story media as an alternative media to value education in primary school. *HARMONIA: Journal of Arts Research and Education*, 17(1), 68-74.
- Glušac, D., Tasic, I., Nikolic, M., & Gligorovic, B. (2015). A Study of Impact of School Culture on The Teaching and Learning Process In Serbia Based on School Evaluation. *International Journal of Leadership in Education*, 12(2), 255-268.
- Goldberg, L. R., Parham, D. F., Coufal, K. L., Maeda, M., Scudder, R. R., & Sechtem, P. P. (2010). Peer review: The importance of education for best practice. *Journal of College Teaching and Learning*, 7(2), 71.
- Gurdoğan Bayır, O. (2010). Sosyal bilgiler dersinde güncel olaylardan yararlanmanın eleştirel düşünme becerilerine etkisi. (Unpublished master thesis). Anadolu Üniversitesi, Eskişehir.
- Handin, A., & Leeman, J. (2018). Maximizing Learning and Engaging Students in Elementary Social Studies. *Journal of Practitioner Research*, 3(1), 4.
- Hassani, A., & Moghavvemi, S. (2019). Muslims' travel motivations and travel preferences: The impact of motivational factors on Islamic service, hedonic and product preferences. *Journal of Islamic Marketing*.
- Hoy, W. K., & Miskel, C. G. (2010). Eğitim yönetimi: Teori, uygulama ve araştırma [Educational Administration: Theory, Research, and Practice] (Ed. & Trans S. Turan). Ankara: Nobel

- Karaduman, H., & Ozturk, C. (2014). The effects of activities for digital citizenship on students' attitudes toward digital citizenship and their reflections on students' understanding about digital citizenship. *Journal of Social Studies Education Research*, 5(1), 38-78.
- Kimutai, G., & Patrick, A. (2011). The role of Human Resource Development in the realization of Kenya's Vision 2030. In *Kabarak University First International Conference*(Vol. 12).
- Lee, J. S., Nargund-Joshi, V., & Dennis, B. (2011). Progressing through the haze in science and mathematics education research: Contemporary use of spradley's qualitative inquiry in two case studies. *International Journal of Qualitative Methods*, 10(1), 42-57.
- Mak, W. S. (2014). Evaluation of a moral and character education group for primary school students. *Discovery-SS Student E-Journal*, 3, 142-164.
- Mohajan, H. K. (2018). Qualitative research methodology in social sciences and related subjects. *Journal of Economic Development, Environment and People*, 7(1), 23-48.
- National Council for the Social Studies. 2013. College, Career, and Civic Life (C3) Framework for Social Studies State Standards. Silver Spring, MD: National Council for the Social Studies.
- Pavlović, N., & Oljača, M. (2011). Organizaciona kultura i uspešnost škole. *Pedagogija*, 66(1), 70-91.
- Peterson, K. D. & Deal, T. E. (2009b). *Shaping school culture: Pitfalls, paradoxes, & promises* (2nd ed.). San Francisco, CA: Jossey-Bass.
- Rachmadtullah, R. (2015). Kemampuan berpikir kritis dan konsep diri dengan hasil Belajar pendidikan kewarganegaraan siswa kelas v sekolah Dasar. *Jurnal Pendidikan Dasar*, 6(2), 287-298.
- Rajendra, I. M., & Sudana, I. M. (2018, January). The Influence of Interactive Multimedia Technology to Enhance Achievement Students on Practice Skills in Mechanical Technology. In *Journal of Physics: Conference Series* (Vol. 953, No. 1, p. 012104). IOP Publishing.
- Sumantri, M. S., & Rachmadtullah, R. (2016). The effect of learning media and self regulation to elementary students' history learning outcome. *Advanced Science Letters*, 22(12), 4104-4108.
- Taber, N. (2010). Institutional ethnography, autoethnography, and narrative: An argument for incorporating multiple methodologies. *Qualitative Research*, 10(1), 5-25.
- Turan, S., & Bektas, F. (2013). The Relationship between School Culture and Leadership Practices. *Eurasian Journal of Educational Research*, 52, 155-168.
- Zamani, E., Kheradmand, A., Cheshmi, M., Abedi, A., & Hedayati, N. (2010). Comparing the social skills of students addicted to computer games with normal students. *Addiction & health*, 2(3-4), 59.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal. This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).