

Social Skills Based on Islamic Shari'a in Elementary School

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Abstract: *This study aims to describe the social skills of students based on Islamic Shari'a in elementary schools in West Aceh. This study uses a qualitative approach with a type of descriptive research. The subjects in this study were elementary school students in West Aceh. Data collection techniques carried out in this study were observation, interviews and documentation. Analysis of Data through data reduction and data Display. The results of the study show that the students' social skills based on Islamic Shari'ain Elementary Schools in West Aceh are in a good category. Things that can be done from the process carried out by the researchers were found on Friday, reading the holy verses of the Koran before learning, and requiring students to wear a veil/headscarf, pray before and after study. But there are some inputs from researchers for schools and related agencies to familiarize students in the application of Islamic Shari'a since children in elementary school are: performing Dhuha prayer, familiarizing children to giving alms, carrying out prayers at school inzhuhur time, and making canteen facilities honest , to train children in terms of honesty*

Keyword : *Social Skills, Islamic Shari'a*

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I. Introduction

Basic education aims to provide basic skills provision for students to develop their lives as individuals, community, citizens and prepare students for education. In addition to learning outcomes, student soft skills also need to be improved, especially social skills. Unfortunately the practice of education in Indonesia tends to be more educational-oriented based on technical skills which are more developed in the intelligence quotient (IQ), but lack the ability to develop soft skills. Learning in various schools places more emphasis on obtaining test results and the value of test results (1). Soft skills education is very important in forming the character of the nation's generation so that they are able to compete, be ethical, moral, polite, and interact with the community. Based on the results of research at Harvard University in the United States that one's success is not only determined by cognitive aspects (technical knowledge and abilities) or hard skills, but more by the ability to manage themselves and others (affective and psychomotor or soft skills). This study revealed that success was only determined by around 20% by hard skills and the remaining 80% by soft skills.

Social skills are ability to be able to relate and cooperate with other people. Social skills are ability of individuals to communicate effectively with others both verbally and nonverbally according to the situation and conditions that existed at that time, where these skills are learned behaviors. social skills are the ability to gain reciprocity between individuals to individuals or groups in their efforts to solve problems they face. Social skills in general include the ability to work together with other people, in the learning process that is emphasized working together in study groups. Social skills also include the ability to ask questions, the ability to express opinions, and ability to be a good listener.

Social skills are very important for children's development. Friends provide companionship and support allows children to take part in social activities that cannot be done alone, which is important for children's social development. By interacting with friends, children will learn about how to join groups, establish new friendships, handle conflicts, and learn to work together. If children have less social skills, they will find it difficult to join a group, which in turn will hamper their social life.

Based on observations in several elementary schools in West Aceh, there are several behaviors of students with low social skills. These forms of behavior include scribbling school facilities, fighting, mocking each other, borrowing stationery without permission, speaking harshly, disrespectfully, behaving ignorantly in class, chatting while studying, being hostile, and cheating. This is not in accordance with the concept of Islamic Shari'a in West Aceh. History has noted that Islam has been in Aceh around the 13th century which then spread throughout the archipelago and for the people of Aceh none of them grumbled, refused, sued and resisted the Application of Islamic Shari'a and became a guide to practice in daily life. this is a capital in improving the process of Islamization of Aceh and the community to realize justice, prosperity and strengthen regional capabilities in facing global challenges.

Islamic Shari'a is not new and foreign to the people of Aceh. The compliance of the Acehnese people towards the Islamic Shari'ah is a capital in fostering progress, prosperity and prosperity. Understanding, appreciation and practice of the values of Islamic teachings for the people of Aceh have given birth to cultures and customs which have always been upheld. So that it is called *hadimaja*, "hukoumngonlageengonsifeut" which means that common law cannot be separated like substances and character (2).

The strong nuances of Islamic Shari'ain life of Acehnese reflected in the phrase that has been very familiar among the public, namely: "Customary Po TeumeureuhomBak, Syiah Kuala HukomBak, BakPutroPhangQanun, ReusamBakLaksamana". (Customary Law held by the king, religious law held by clerics, qanun held by princesses and customs held by admiral) and this expression is one form of statement of Acehnese identity towards the existence of Islamic Shari'a in its life .

1.1. Social Skills

Social skills are ability to be able to relate and cooperate with other people. Social skills are the ability of individuals to communicate effectively with others both verbally and nonverbally according to the situation and conditions that existed at that time, where these skills are learned behaviors. social skills ability to gain reciprocity between individuals to individuals or groups in their efforts to solve problems they face. Social skills in general include the ability to work together with other people, in learning process that is emphasized working together in study groups. Social skills also include the ability to ask questions, the ability to express opinions, and the ability to be a good listener.

Social skills have a meaning as a high-level ability that allows one to perform a complex motor action smoothly accompanied by provisions (3). Social Skills are very relevant to social learning theory proposed by Albert Bandura. theory of social cognitive states that social and cognitive factors and actors play an important role in learning. Cognitive factors in the form of student expectations/acceptance to achieve success, social factors include observations of students towards behavior of their parents. Albert Bandura is one of the designers of social cognitive theory. When students learn they can represent or transform their experiences cognitively (4). Bandura developed a reciprocal deterministic model consisting of three main factors, namely behavior, person / cognitive and environment. This factor can interact with each other in the learning process. Environmental factors influence behavior, behavior affects the environment, factor person / cognitive influences behavior. The person factor of Bandura does not have cognitive tendencies, especially the nature of personality and temperament. Cognitive factors include expectations, beliefs, strategies of thinking and intelligence.

Social Learning Theory by Bandura emphasizes that environmental conditions can provide and maintain certain responses in a person. The basic assumption of this theory is that most individual behaviors are derived from learning outcomes through observation of behavior displayed by other individuals who are models. Bandura states that people learn a lot of behavior through imitation, even without reinforcement even if it is received. We can mimic some behaviors only through observing the behavior of the model, and the effects it has on the model. This kind of learning process is called "observational learning" or learning through observation. During the course of Observational Learning, a person tries to do the behavior it sees and reinforcement / punishment functions as a source of information for someone about their behavior.

Student social skills can be assessed from several aspects. The following are some indicators of aspects of social skills, namely: (a) collaborating; (b) showing social responsibility; (c) controlling emotions; (d) interact with others; (e) managing conflict; (f) participate; (g) cultivating a sporty, disciplined and healthy life attitude; (h) listening; (i) talking; (j) reading; (k) writing opinions / ideas; (l) collaborating with colleagues, and (m) leading(5)

1.2. Islamic Shari'a

Shari'ais all the rules of Religion by God for Muslims, both those stipulated with the Qur'an and the Sunnah of the Prophet. While Shari'a at Islam is the whole regulation or Law governing the relationship between Man and God, Man and Man , Man with Nature (his environment), both applied in the koran and hadis with the aim of creating benefit, the goodness of human life in the world and in the hereafter.

1.3 Islamic Sharia in Aceh.

The Kingdom of Aceh achieved a glorious period during the reign of IskandarMuda (1607-1636). One of his efforts was to continue the struggle of the previous Sultan to oppose Portuguese rule which greatly hated Islam. He also encouraged the spread of Islam to the kingdom of Aceh, such as Malaka and the west coast of Sumatera. Islamic courts are formed to regulate the legal order by Ulama (6). The court is given full authority to regulate the legal road without asking for approval from the superiors, the role of QadhiMalikulAdil (Supreme Court Justice) in the Kingdom of Aceh has authority like the Supreme Court today. Each region has aUleeQadhi that decides cases in the area. If you want to file an appeal, proceed to QadliMalikuAdil. Both of these Qadhi were appointed from competent and authoritative scholars.

The Sultan of Aceh was the protector of Islamic Teachings so that many Ulama came to Aceh. At that time the lives of Ulama such as Hamzahfansuri, Syamsuddin As-samathrani and Sheikh Ibrahim as-Syami. At the time of IskandarThani (1636-1641) came NuruddinArraniri. In 1603. The law applies to every level of society including the nobility and relatives of the King. From IskandarMuda's mouth-to-mouth story, he sentenced his own son to stoning for being proven to have committed adultery with one of the noble wives in the Palace. The next king of XIV during the sultan of Ala'uddinRi' Ayatsyah-AL Qahhar (1537-1571) was sentenced by QadliMalikulAdil to pay 100 buffaloes to the family of his half sister who he deliberately killed. The period of Aceh under the reign of the kingdom of the past has been applied by Shari "at Islam, the proof is:

- a. The arrival of the Great Ulama, means the need and appreciation of Ulama in Period is very large.
- b. In the Form of Islamic Courts which are regulated by Ulama without the intervention of the Ruler, there is freedom to carry out Sharia law.
- c. Courts are made systematic, from the regional level to the Center. Problems that were not resolved at the regional level (QadhiUleeBalang) were forwarded to the higher court (QadhiMalikulAdil).
- d. If the IskandarMuda story punishes his child for adultery, it means that the law of stoning for adultery was in effect at that time.

The most important point to remember that islamicShari'a is not a standard, static and detailed set of rules, nor is it a technical or manual guide that is the handler of every Muslim in carrying out life in this world, so he no longer needs to think, what what to do and how he must do it. The implementation of Islamic Shari'at is only one aspect of the resolution of the Aceh Conflict which requires comprehensive handling. Therefore, Aceh conflict will not be completed simply by implementing islamicshari'a, without being supported by various other aspects such as realizing justice and building an economy for the welfare of society. The implementation of islamicshari'a will encourage the Effectiveness of Law Enforcement for public order, because the rule of law is derived from the teachings of Religion which have been united in the collective consciousness of community. rule of law is seen as a part of religious obedience. The enactment of Law No.44/1999 was welcomed by supporters of the Application of Islamic Law, Education that is based on Islam, custom that does not contradict the islamic Shari'a as an attempt to introduce the basic principles of islamicshari'a which will answer the guidelines in we welcome the implementation of Islamic Shari'a in a Kaffah manner in Aceh Region precisely in the West Aceh.

The implementation of Islamic Shari'a in Kaffah has several objectives, including: a) Religious reasons: the implementation of Islamic Shari'a is a religious order to be a better, more perfect, closer to God; b) Psychological Reasons: People will feel safe and secure because what they live in education, in their daily lives is in accordance with and in line with their own awareness and conscience; c) Legal reasons: the community will live in a rule that is more in line with legal awareness, a sense of justice and values that grow and develop in the community, d) Economic and Social Welfare reasons: that added value to economic activities, as well as social solidarity in the form of help, both for economic activities or social activities will be more easily formed and more solid (7).

One obstacle to the application of Islamic Shari'a to date in general is the lack of understanding of the Acehnese students about how Islam is in essence. This research is expected to be able to know and instill good social skills about Islamic sharia.

II. Methods

The research method used in this study is a qualitative method that is descriptive in nature. This research was conducted in the Public Elementary Schools of the Districts of Johan Pahlawan, Meurebo and Kaway XVI in West Aceh District. The subjects in this study were students in the fifth grade of SD Negeri in Johan hero, Meurebo and Kaway XVI sub-districts in West Aceh District. To obtain data in this study two types of instruments were used, namely observation and interview. Data analysis according to Patton in Moleong (2004: 40) is the process of organizing data, organizing it into a pattern, category and a basic description. Data analysis is done inductively, which starts from the field or empirical facts by plunging into space, studying, analyzing, interpret and draw conclusions from phenomena that exist in the field. Data analysis in descriptive research is carried out together with the data collecting process. The validity of the data is very supportive in determining the final results of a study. Therefore we need a data checking technique. The data checking technique used is a triangulation technique that is data checking technique that utilizes other informants outside of different data. Moleong (2004: 38) states "Criteria for validity of data include credibility (correctness of data), transferability (can be transferred to contexts that have the same typology), dependability (quality or not based on process), confirmation (quality of education based on existing data). The researcher used the four validity of the data which included data credibility, transferability, dependability and confirmation in this study, so that the data obtained by the researcher could be trusted by the reader, transferring it to the same typological context, the data obtained through observation, interviews, and documentation not contradict one another and data that has been obtained by the researcher can be accounted for.

III. Discussion

Social Skills based on Islamic Shari'a

1. Elementary school of Johan Pahlawan.

Table 1. Social Skills based on Shari'a Elementary school of Johan Pahlawan

No	Indicator	scale			
		1	2	3	4
1	Greetings			√	
2	Hand shake				√
3	Doing good		√		
4	Relationship with friends			√	
5	Take a prayer		√		
6	Morals			√	
7	Familiarize children with syar'i clothes				√
8	Reading koran			√	
9	Involve children in social activities			√	
10	Mosque safaris	√			

The results of observations about the social skills based on Islamic Shari'a were conducted in Public Elementary School of Johan pahlawanis Enough category

2. Elementary School of Meureubo.

Table 2. Social Skills based on Shari'a in Elementary School of Meureubo.

No	Indicator	scale			
		1	2	3	4
1	Greetings			√	
2	Hand shake		√		
3	Doing good			√	
4	Relationship with friends		√		
5	Take a prayer	√			
6	Morals			√	
7	Familiarize children with syar'i clothes				√
8	Reading koran				√
9	Involve children in social activities	√			
10	Mosque safaris	√			

The results of observations about the social skills based on Islamic Shari'a were conducted in Public Elementary School of Meureubois Less category

3. Elementary School of Kaway XVI.

Table 3. Social Skills based on Shari'a in Elementary School of Kaway XVI.

No	Indicator	scale			
		1	2	3	4
1	Greetings				√
2	Hand shake		√		
3	Doing good		√		
4	Relationship with friends			√	
5	Take a prayer	√			
6	Morals		√		
7	Familiarize children with syar'i clothes				√
8	Reading koran			√	
9	Involve children in social activities		√		
10	Mosque safaris	√			

The results of observations about the social skills based on Islamic Shari'a were conducted in Public Elementary School of Kaway XVI is Enough category

Based on observations about the social skills based on Islamic Shari'a conducted in elementary school of Johan Pahlawan, Kaway XVI and Meureuboin West Aceh, the average score was 65-70. In the less and quite good category.

Thus, students' Social Skills based on Islamic Shari'a in Elementary Schools in West Aceh are in enough categories. From 10 aspects of social skills students based on Islamic Shari'a are the best: (a) Familiarizing children with syar'i clothing, (b) Shaking hands with the teacher, (c) greetings and (d) Reading the Koran.

IV. Conclusion

Based on observations at several elementary school in West Aceh, the application of Islamic Shari'a is still the same in general schools outside Aceh, for example, shaking hands before entering class, praying before starting lessons, commemorating Islamic holidays, praying before going home, lecturing once a week on Friday, and requires students to wear a veil/headscarf.

The application or emphasis of Islamic Shari'a in Elementary school has not been fully implemented even though it should be implemented directly since Islamic elementary school students, such as getting used to conducting routine recitation, getting used to performing Dhuha prayers, getting used to giving alms, praying at school in zhuhur time and make the canteen honest.

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