



The Role of Teachers in Shaping Islamic Education Values in Elementary Schools Theory: Social Construction Peter L Berger

Farahah Kamilatun Nuha¹

Abstract

This research aims to analyze the role of teachers in forming values in Islamic education in elementary schools using Peter L. Berger's social construction theory. This research uses the literature study method. Social construction theory makes Islamic education not only carry an academic dimension but also a means of forming character, morals, norms, and educational values for students. Teachers are the main agents in the educational environment, having a very important role in shaping values in the social construction of Islamic education. The role of teachers as educators is very influential in optimizing the competencies possessed by students so that they are ready and able to interact and adapt in real life. The teacher's role is not only limited to delivering material in class based on learning objectives but has a much greater moral responsibility, namely carrying out the process of internalizing values and norms to students, to shape students' character based on applicable values and norms.

Keyword: *The Role of Teachers, The Value of Islamic Education, Social Construction*

¹Universitas Islam Negeri
Sunan Kalijaga Yogyakarta,
Sleman, Indonesia, email:
farahah.kn@gmail.com

Corresponding Author:
Farahah Kamilatun Nuha,
Universitas Islam Negeri
Sunan Kalijaga Yogyakarta,
Sleman, Indonesia, email:
farahah.kn@gmail.com

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Introduction

Education is a process to increase, improve, change the knowledge, skills, and attitudes and behavior of a person or group to educate human life through teaching and training guidance activities. Education should be able to produce human resources who have complete competence, namely attitude competence, knowledge competence, and integrated skill competence (abdul majid, chaerul rochman, 2014).

Teachers are one of the important components in the education process. Indeed, the education process without teachers produces suboptimal results. The role of teachers as educators is very influential in optimizing the competencies possessed by students so that they are ready and able to interact and adapt in real life properly. The role of the teacher is not only limited to delivering material in the classroom based on learning objectives but has a much greater moral responsibility, namely to carry out the process of internalizing values and norms to students, to shape the character of students based on applicable values and norms, as Indonesia is a multi-cultural country that is rich in values and culture. the role of the teacher is not only as a teaching officer but also as an educator, where the teacher provides motivation, and education to students from the aspects of values, ethics, and attitudes, to ultimately shape the educational personality of student (Jamil Suprihatiningrum, 2017). On

the one hand, teachers as educators have a great responsibility in developing students and building personality, cultural, and ethical values, which is the responsibility of realizing the educational goals of citizens (Latifah Husein, 2017)

Additionally, one of the duties of school teachers is to serve as a role model for students by participating in the social environment of their lives. the role of teachers as replacements for parents in academies is an excellent blame for ensuring scholarly learning and instilling character values. In a closer way, the teacher becomes a second father to the scholar at school, helping the scholar feel comfortable and open to the teacher. so that teachers can later educate the value of individuality in students and guide them in a better direction to discover their noble character (Bhughe, 2022).

Educational institutions must conduct learning according to the goals of Islamic education. This means that students need to understand the value of Islamic education through a structured and comprehensive religious education. Based on this inculcation and understanding, students are expected to apply Islamic teachings daily. Through the advancement of science and technology, the value of Islamic education among students is decreasing as they face mercenary and decadent social life and cultural relations. Learners are also influenced by cultures coming from outside. Islamic education plays a vital role in shaping an individual's character and behavior. Islamic education focuses on imparting religious knowledge and forming morals, ethics, and behavior based on Islamic teachings.

The importance of instilling values in education is to form students to have morals, distinguish between good and evil, and distinguish between personal interests and common interests that have been agreed upon in the community environment so that they become values in society. This is what educational institutions need to pay attention to, namely instilling the character of Islamic values in students so that they not only have "world" knowledge but also have ethical education, namely education that involves aspects of knowledge, feelings, and actions. These three aspects are necessary to cultivate religious education values or character to work effectively (Muhlich, 2011) Education is the process of expanding, enhancing, and changing the knowledge, skills, attitudes, and actions of people or groups to educate the human way before life through instructional, training, and marriage counseling activities. Education should be able to produce human resources through complete capabilities such as attitude ability, knowledgeability, and comprehensive skill ability (abdul majid, chaerul rochman, 2014).

Teachers are one of the essential components in the education process. Indeed, the education process without teachers produces suboptimal results. The role of teachers as educators is very influential in optimizing the competencies possessed by students so that they are ready and able to interact and adapt in real life appropriately. The teacher's role is more comprehensive than delivering material in the classroom based on learning objectives. However, it has a much greater moral responsibility, namely to carry out the process of internalizing values and norms in students and to shape students' character based on applicable values and norms, as Indonesia is a multicultural country rich in values and culture. The role of the teacher is not only as a teaching officer but also as an educator, where the teacher provides motivation and education to students from the aspects of values, ethics, and attitudes to ultimately shape the educational personality of students (Jamil Suprihatiningrum, 2017) On the one hand, teachers as educators have a great responsibility to develop students and build personality, cultural, and ethical values, which is the responsibility of realizing the educational goals of citizens (Latifah Husein, 2017).

Methods

The purpose of the closer study is to use Peter L Berger's theory to determine and clarify teachers' role in forming Islamic education values in elementary academies. In this case, the researcher conducted the study using descriptive research and a qualitative approach. According to (Nurdin Ismail, 2019) Qualitative research originates from data, utilizes existing

theories as explanatory material, and ends with a view. The data collection technique used is a literature study (literature study). According to (Hartati, 2020), a study is called library research because the data needed to complete the research comes from libraries in books, encyclopedias, dictionaries, journals, documents, and magazines. Variables in literature study research (literature study) are not standardized. The data obtained is poured into subchapters so that it answers the formulation of research problems.

Result

Islamic education value formation can be linked to social construction theory; through social construction, it helps learners form their identity through interaction with the social environment; learners are taught to understand their role in society and learn the social norms expected of them. This involves exposure to accepted and expected behaviors in social interactions, and social construction helps learners develop their values and morality. Through interactions with others, both in formal and informal education settings, learners understand the concepts of goodness, justice, and ethics.

Education is a system that must be operated in an integrated manner with existing systems to achieve set goals.

The existing system achieves the goal of improving people's quality of life in all areas. Improving people's quality of life in all aspects (Syafe'i, 2015) According to (Suwarno, 2020), The purpose of Islamic education is to present Islamic values that students themselves should realize at the end of the educational process. In other words, Islamic education aims to recognize in students Islamic values, which are intended to produce results (products) with the character of Muslims who believe and obey. It is taught by Islamic educators through a process of Almighty God To develop into a noble character, healthy, knowledgeable, competent, creative, independent, obedient servant of Allah, knowledgeable and in harmony with the world, and a complete Muslim. To become democratic and responsible citizens. A person appears with a soul that is entirely tawakkal towards Allah SWT Quraysh Shihab states that the purpose of Islamic education is to develop people individually and collectively to fulfill their roles as servants and caliphs in building this world according to the concepts established by Allah claim accordingly. (Nabila, 2020).

The relationship between social construction and Islamic education includes understanding how values, norms, and social structures shape the educational process in an Islamic context. Social construction refers to the understanding that social reality is given and constructed by humans through interactions with the social environment. In Islamic education, social construction can influence how Islamic values are taught, understood, and implemented. With this, social construction can be explained through various aspects, and it becomes the role of the teacher to shape, convey, and permeate Islamic values into students' daily lives.

Discussion

Social construction theory, according to Peter L Berger

Berger is a prolific sociologist. His work "The Social Construction of Reality Berger and Luckmann (1966)," written with Thomass Luckmann, is one of the most essential works in interpretative sociology. His book Invitation of Sociology (1963) is also a widely influential work as an introduction to sociology for social science academics. Both (Berger and Luckmann) are thinkers interested in the sociology of knowledge and the sociology of religion, especially in the figure of Berger, who since 1981 has been a professor of sociology and theology at Boston University and since 1985 has been the director of the Institute on Culture, Religion, and World Affairs. The combination of the two thinkers eventually sparked the conception of the sociology of knowledge that must pursue everything considered knowledge by society. Because of Berger's mastery of European languages (mainly German), Berger had extensive access to the early sources of sociology in Europe, especially the works

of Max Weber and Emile Durkheim. In addition, Berger also had access to Max Scheler's work on the roots of the discussion of the sociology of knowledge.

One of the causes of the birth of social construction theory is Berger's question about what reality is. The question arises due to the dominance of two philosophical paradigms: empiricism and rationalism. Through the conception of the sociology of knowledge, Berger finally managed to answer his question by formulating "objective reality" and "subjective reality." For Berger and Luckmann (1966), people exist in objective and subjective reality. In factual fact, humans are structurally influenced by the environment in which they live. In other words, the direction of human development is socially determined from birth to adulthood and old age. Until habituation occurs in a human being, the interaction between the human self and the social situation forms his identity. Humans are now seen as creatures with certain societal tendencies in subjective reality.

In this case, human subjectivity occurs within a social environment. Individuals have taken over the social world and shaped society according to each individual's creativity.

The emergence of Peter Berger and Thomas Luckmann's social reality construction theory is motivated by his support for Husserl's Phenomenology tradition, which vehemently rejects positivistic logic. Husserl considered positivism not to bring actual truth because it only relied on visible (empirical) data to see social reality.

In Berger and Lukmann's concept of social construction, externalization, objectification, and internalization are the main components that proceed dialectically. Social construction theory is also a contemporary sociological theory based on the sociology of knowledge (Pandie, 2021). This theory stems from the understanding that reality is socially constructed, and reality and knowledge are the keys to understanding this theory. Reality is the quality contained in social phenomena that are accepted as being and not dependent on human will. Meanwhile, knowledge is the certainty that social phenomena have unique and specific characteristics (Berger, 2010).

As social knowledge, social construction deals with the knowledge that exists in society as a social reality, including every process that makes knowledge a social reality. In other words, the world of people's daily lives is a reality interpreted by humans. Social reality is something that arises from what humans think and do. On this basis, Berger and Lukmann say that the foundations of knowledge in daily life are the objectivation of all subjectively formed processes (Peter L Berger, 2010).

In this process, Berger emphasizes intentional consciousness directed toward social objects. This awareness concerns things that are outwardly physical as well as inwardly. For Berger and Lukmann, people's daily lives are social realities organized from social phenomena formed through social processes and objectified. For example, the language used in society is a means of objectification that makes the order of people's lives meaningful. The reality of daily life exists continuously but can be evaluated and changed by society. These evaluations and changes usually occur due to a transitional momentum and require critical power and strong efforts from societal elements. As long as social reality occurs without problems, it will continue to occur unless there are problems, such as customs and culture, that are not conducive to society. Since social construction theory refers to knowledge and social reality, Berger and Luckmann's social construction theory is a phenomenological method based on Husserl's phenomenology that tries to understand phenomena in the form of consciousness in society (Peter L Berger, 2010) Berger and Luckmann identify three steps in the social construction process.

Externalization, Berger states that social reality begins through externalization, in which individuals create and express social reality through actions, language, and symbols. Objectivation, After the externalization process, social reality undergoes objectivation. This means that the reality produced by these individuals becomes independent and exists independent of the individuals who create it.

Internalization, Internalization occurs when individuals accept and internalize norms, values, and social realities that have been objectified. This means that these social realities become part of how individuals see the world. Looking at Peter L Berger's social construction theory, it can be understood that in the constructivist paradigm, social reality is a social construction created by individuals. Social construction is externalization, a process where all humans experience socialization from the surrounding environment. In this case, there are also several roles that teachers can play in shaping Islamic education values through constructivism theory, namely:

1. Moral and Ethics Education Teachers in Islamic education are responsible for comprehensively conveying moral and ethical religious teachings. This involves learning and understanding Islamic values such as honesty, justice, patience, and compassion. Teachers form students' moral and ethical norms by providing examples and an in-depth understanding of religious teachings.
2. Teaches tolerance and justice. Teachers must create a classroom environment that promotes tolerance and justice, the values that underlie Islamic teachings. Through discussions, class activities, and collaborative projects, teachers can help students understand the importance of respecting differences and acting reasonably toward all individuals.
3. Formation of Social and Humanitarian Awareness. Islamic education teaches human values that involve caring for others, charity, and social justice. Teachers are essential in guiding students to become caring citizens, understand social problems, and actively contribute to solving societal problems.
4. Encourage Involvement in Charity Teachers can encourage students to get involved in charitable and humanitarian activities. By understanding the concepts of infaq, alms, and social responsibility, teachers help form social norms that lead to loving and caring behavior towards others.
5. Integrate Islamic Values into lessons. Teachers can integrate Islamic values in all lessons, not just religious subjects. This includes linking Islamic values in science, mathematics, and language subjects so that students can see the connection between religious values and everyday reality.
6. Consistency and Openness. Teachers must consistently apply Islamic norms and values in every aspect of teaching. Openness in communicating with students about morality, ethics, and Islamic teachings is also essential to understanding their perspectives and providing relevant guidance.

Conclusion

Researchers conclude that the role of teachers is the main thing in forming values in Islamic education based on social construction theory. Sees education as a systematic process designed to transfer knowledge, skills, values, and social norms from generation to generation. More than just a teaching process, education includes various dimensions that shape a person's personal and social development. Education also cannot be separated from the role of an educator or teacher. Social construction theory can also make students form values in Islamic education, Islamic identity, introduction to Islamic values, formation of Islamic character, and development of Islamic life skills.

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