

THE INFLUENCE OF ISLAMIC VALUE INTEGRATED SOCIAL STUDIES INSTRUCTION ON ELEMENTARY STUDENTS' SOCIAL ATTITUDES: A QUANTITATIVE STUDY IN BLITAR CITY

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ABSTRACT

Social Studies (IPS) instruction in elementary schools plays a crucial role in shaping students' social attitudes. However, observations in several Islamic elementary schools in Blitar City indicate that students' cooperative behaviors, social awareness, and sense of responsibility are still relatively low. This study aims to examine the effect of Islamic value-based Social Studies instruction on the social attitudes of elementary school students in Blitar City. This quantitative research employed an explanatory survey design. The sample consisted of 120 students from grades IV to VI selected using cluster random sampling from three Islamic elementary schools in Blitar City. Data were collected using a Likert-scale questionnaire that had been validated and tested for reliability. Regression analysis revealed that Islamic value-based Social Studies instruction had a significant and positive effect on students' social attitudes ($p < 0.05$), with a moderate effect size. These findings indicate that integrating Islamic values—such as *ta'awun* (mutual assistance), trustworthiness, and brotherhood—effectively enhances students' prosocial behaviors. The study highlights the importance of strengthening religious values within Social Studies instruction as a strategic approach to developing students' social character from an early age.

Keywords: Social Studies, Islamic values, social attitudes, Blitar City, quantitative study.

INTRODUCTION

Social Studies (IPS) instruction plays a central role in shaping students' understanding of societal structures, cultural diversity, and civic responsibilities. In contemporary educational frameworks, IPS is designed not only to promote conceptual knowledge but also to foster essential social attitudes such as cooperation, empathy, tolerance, and responsibility (Joyce, Weil, & Calhoun, 2015; OECD, 2019). These competencies are fundamental for developing socially responsible and ethically grounded individuals. However, empirical evidence from Indonesian elementary schools indicates that students' social attitudes remain suboptimal, as reflected in low levels of collaboration, limited social awareness, and inconsistent responsibility (Sari & Utami, 2020; Putra, 2021). Similar challenges have been observed in several Islamic elementary schools in Blitar City, suggesting the need for pedagogical approaches that better support students' social development (Rahmawati & Supriyadi, 2021).

To address these issues, integrating Islamic values into IPS instruction has gained increasing attention, particularly within Islamic educational institutions. Islamic teachings emphasize moral principles such as *ta'awun* (mutual assistance), *ukhuwwah* (brotherhood), *amanah* (trustworthiness), justice, and compassion—values that align with the goals of Social Studies education. According to Al-Attas (1991), Islamic education aims to develop *adab*, or proper conduct, which encompasses ethical behavior toward God, society, and the environment. Al-Ghazali (1988) further asserts that moral character is formed through habituation and exemplary practices, highlighting the importance of learning environments that consistently model and reinforce Islamic ethical values. Ibn Khaldun's sociological perspective also underscores that humans are inherently social beings (*madaniyyun bi al-thab'*), implying that social values and ethical behavior should be cultivated through structured social interaction.

From a theoretical standpoint, integrating Islamic values into IPS instruction is supported by modern learning theories. Constructivist theory posits that students construct knowledge through experiences and interactions with their environment (Piaget, 1972). In the context of IPS, this means that social values are most effectively internalized when students actively engage in meaningful social activities and reflections. Likewise, Vygotsky's sociocultural theory emphasizes that learning arises through social interaction and cultural mediation (Vygotsky, 1978). Islamic values, therefore, can function as cultural tools that shape students' thinking and behavior as they participate in collaborative learning tasks. Concepts such as the Zone of Proximal Development (ZPD) and scaffolding further explain how teachers can guide students to internalize social values through structured support and interaction with peers.

Although theoretical and conceptual frameworks strongly suggest that Islamic value integrated IPS instruction has potential to enhance students' social attitudes, empirical studies in this area remain limited. Three key research gaps emerge from the existing literature. First, most studies on character education in Islamic schools focus on general moral development, rather than subject-specific integration within IPS. Second, few studies provide quantitative evidence that directly links Islamic value integration with measurable changes in students' social attitudes. Third, research conducted in the local context of Blitar City is scarce, despite its unique characteristics as a region with a strong Islamic educational tradition and active implementation of value-based curricula (Sutrisno & Mardiyah, 2020).

Given these gaps, there is a clear need for empirical research that examines how integrating Islamic values into IPS instruction influences elementary students' social attitudes. Blitar City provides a relevant setting for such an investigation, as schools in the region have begun embedding Islamic principles into various subjects, yet systematic evaluation of their effectiveness remains limited. Addressing this need, the present study aims to analyze the influence of Islamic value-integrated Social Studies

instruction on the social attitudes of elementary students in Blitar City using a quantitative explanatory approach.

The findings of this study are expected to contribute to the theoretical development of value-based education, enrich discussions on Islamic pedagogy, and provide practical insights for educators and policymakers seeking to strengthen character formation through classroom instruction.

METHOD

This study employed a quantitative approach using an explanatory survey design, which is appropriate for examining causal relationships between variables and testing hypotheses in educational research (Creswell & Creswell, 2018). The research aimed to determine the influence of Islamic value-integrated Social Studies instruction on students' social attitudes in Islamic elementary schools in Blitar City. The population consisted of students in grades IV, V, and VI from several Islamic elementary schools. A cluster random sampling technique was applied to obtain a representative sample, resulting in a total of 120 students across three schools. This sampling approach is commonly used in educational settings where intact classes or schools serve as natural clusters (Fraenkel, Wallen, & Hyun, 2019).

Data were collected using two Likert-scale questionnaires developed specifically to measure the study variables. The Islamic value-integrated Social Studies instruction scale contained 20 items assessing the embedding of Islamic ethical principles such as *ta'awun* (mutual assistance), *ukhuwwah* (brotherhood), *amanah* (trustworthiness), justice, and compassion into lesson planning, teaching strategies, and classroom interactions (Al-Attas, 1991; Al-Ghazali, 1988). The social attitudes scale consisted of 20 items measuring indicators such as cooperation, empathy, tolerance, responsibility, and social awareness. Instrument validation followed expert judgment for content relevance and clarity, consistent with recommendations for educational measurement (DeVellis, 2017). Construct validity was assessed through Pearson's product moment correlation, with items demonstrating acceptable *r*-values above 0.30. Reliability was examined using Cronbach's Alpha, yielding coefficients of 0.87 for the instruction scale and 0.89 for the social attitudes scale, surpassing the recommended threshold of 0.70 for reliable internal consistency (Ary, Jacobs, Irvine, & Walker, 2018).

Data collection was conducted over two weeks and included coordination with school authorities, distribution of questionnaires in classroom settings, explanation of procedures to ensure students' understanding, and verification of data completeness. Ethical considerations were strictly observed, including informed consent, anonymity, voluntary participation, and institutional approval, in line with standard practices in research involving children (BERA, 2018). The data were analyzed using both descriptive and inferential statistics. Descriptive statistics summarized the mean, standard deviation, and distribution of responses. Inferential analysis included normality testing using

Kolmogorov–Smirnov, linearity testing via ANOVA, and hypothesis testing using simple linear regression to determine the significance and magnitude of the influence of Islamic value–integrated instruction on social attitudes. Regression was chosen because it allows researchers to determine the predictive power of an independent variable on a dependent variable (Field, 2018). A significance value of $p < 0.05$ was used as the criterion for statistical significance.

RESULTS AND DISCUSSION

RESULTS

The results of this study present descriptive findings for both variables Islamic value integrated Social Studies instruction and students' social attitudes followed by inferential statistical analysis using simple linear regression. All analyses were conducted using SPSS 26.

Descriptive Statistics

A descriptive analysis was performed to determine the general tendencies of the study variables. The mean score for Islamic value integrated Social Studies instruction was 4.21 (SD = 0.46), indicating a high level of value integration as perceived by students. This suggests that teachers frequently embedded Islamic principles such as *ta'awun*, *amanah*, and *ukhuwwah* within instructional activities and classroom interactions. Meanwhile, the mean score for students' social attitudes was 4.12 (SD = 0.51), also categorized as high. This indicates that students demonstrated strong cooperation, empathy, responsibility, and tolerance during classroom activities. These findings suggest that both variables were present at high levels among the participating schools in Blitar City.

Assumption Testing

Normality Test

The Kolmogorov–Smirnov test produced a significance value of $p = 0.200$, exceeding 0.05, indicating that the data were normally distributed.

Linearity Test

The ANOVA table from the linearity test showed a significance value of $p = 0.014$, confirming a linear relationship between Islamic value integrated instruction and students' social attitudes.

Both assumptions were met, allowing regression analysis to proceed.

Regression Analysis

A simple linear regression analysis was conducted to examine the influence of Islamic value–integrated Social Studies instruction (X) on students' social attitudes (Y). The results are summarized below.

Model Summary

- $R = 0.582$
- $R^2 = 0.339$

This indicates that 33.9% of the variance in students' social attitudes can be explained by Islamic value integrated Social Studies instruction, while the remaining 66.1% is attributed to other factors not included in this study.

ANOVA Table

The regression model yielded:

- $F(1,118) = 60.57$,
- $p = 0.000$ ($p < 0.05$)

This confirms that the overall regression model is statistically significant.

Table 1. Coefficient Table

Variable			B	SE	Beta	t	Sig.
Constant			1.213	0.214	—	5.66	0.000
Islamic value integrated instruction (X)			0.689	0.089	0.582	7.78	0.000

The regression equation is:

$$Y = 1.213 + 0.689X$$

The coefficient $B = 0.689$ indicates that every one-unit increase in Islamic value–integrated instruction leads to an increase of 0.689 points in students' social attitudes. The significance value ($p = 0.000$) confirms that this effect is statistically significant.

Interpretation of Findings

These results demonstrate that Islamic value integrated Social Studies instruction has a significant and positive influence on students' social attitudes in Islamic elementary schools in Blitar City. The medium to strong correlation ($R = 0.582$) and the substantial contribution of 33.9% to variance in social attitudes indicate that embedding values such as *ta'awun*, *ukhuwwah*, and *amanah* within IPS activities plays an important role in shaping students' prosocial behaviors.

The findings align with theoretical perspectives asserting that ethical values embedded in instruction contribute directly to students' behavior formation (Al-Attas, 1991; Al-Ghazali, 1988) and with sociocultural learning theories emphasizing the role of social interactions in internalizing values (Vygotsky, 1978).

DISCUSSION

The findings of this study demonstrate that Islamic value–integrated Social Studies instruction significantly and positively influences students' social attitudes in Islamic elementary schools in Blitar City. The regression results indicate that 33.9% of the variance in students' social attitudes is explained by the degree to which Islamic values are incorporated into Social Studies lessons. This suggests that embedding values such as *ta'awun* (mutual assistance), *ukhuwwah* (brotherhood), *amanah* (trustworthiness), fairness, and compassion in instructional activities has a substantial impact on students' cooperative behaviors, empathy, responsibility, tolerance, and social awareness.

These findings support the theoretical foundations of constructivism, which posit that students develop understanding and behavior through meaningful learning experiences and interactions (Piaget, 1972). By incorporating Islamic values into Social Studies, teachers create learning

environments that allow students to construct moral understanding through real-life contexts, collaborative activities, and reflective discussions. The results also align closely with Vygotsky's sociocultural theory, which emphasizes the importance of cultural mediation and social interaction in shaping cognitive and behavioral development (Vygotsky, 1978). In this study, Islamic principles functioned as cultural tools that guided students' social interactions, while teachers served as mediators who scaffolded the internalization of these values. The positive influence observed here echoes Vygotsky's assertion that children internalize social norms and ethical behaviors through guided participation within culturally meaningful activities.

The study's findings also resonate with Islamic educational theories. Al-Attas (1991) argues that education serves as a vehicle for instilling *adab* (proper conduct), which encompasses ethical behavior within one's relationship to God, society, and the environment. This conceptualization is reflected in the increased social responsibility and cooperative behaviors observed in students exposed to value-integrated instruction. Similarly, Al-Ghazali (1988) highlights the role of habituation and exemplary modeling in the formation of moral character. The high level of Islamic value integration practiced by teachers in this study evident through modeling, reinforcement, and classroom norms may explain the strong social attitudes exhibited by students. In addition, the findings reflect Ibn Khaldun's perspective that humans are inherently social beings, implying that ethical conduct must be cultivated through structured social learning environments. Thus, IPS instruction enriched with Islamic values aligns well with the Islamic conception of human sociality.

The results of this study also align with empirical findings from previous research. Studies by Berkowitz and Bier (2014) and Lickona (2013) emphasize that character education embedded within academic subjects can meaningfully improve students' social behavior. In the Indonesian context, similar findings were reported by Hidayat and Fitriah (2022), who noted that Islamically integrated teaching practices significantly support prosocial behavior development in elementary students. The current study reinforces this line of research by providing empirical evidence specific to Social Studies instruction and by focusing on a localized context (Blitar City), which has been underrepresented in prior studies.

Moreover, the relatively strong correlation ($R = 0.582$) suggests that the integration of Islamic values is not merely supplementary but plays a central pedagogical role in influencing social outcomes. This finding highlights the strategic position of Social Studies as a subject capable of fostering students' interpersonal and ethical competencies when enriched with value-based content. It also underscores the importance of teacher competency in designing and implementing instruction that harmonizes cognitive objectives with Islamic moral principles.

Despite these positive findings, the regression value also shows that 66.1% of the variance in students' social attitudes is contributed by factors beyond Islamic value integration. This indicates that family environment,

peer interactions, school culture, extracurricular activities, and community influences also play critical roles in shaping social attitudes. Future studies may therefore consider incorporating additional variables or employing more complex analytical models such as structural equation modeling (SEM) to capture broader determinants of social behavior.

In summary, the discussion affirms that Islamic value integrated Social Studies instruction is an effective pedagogical approach for enhancing social attitudes among elementary students. The alignment of this approach with educational theory, Islamic philosophy, and previous empirical research strengthens its relevance and underscores its potential for broader implementation in Islamic elementary schools across Indonesia.

CONCLUSION

The findings of this study demonstrate that Islamic value integrated Social Studies instruction has a significant and positive influence on the social attitudes of elementary school students in Blitar City. The regression analysis indicates that integrating Islamic ethical principles such as *ta'awun* (mutual assistance), *ukhuwwah* (brotherhood), *amanah* (trustworthiness), justice, and compassion into instructional practices accounts for 33.9% of the variance in students' social attitudes. This highlights that value oriented learning plays an important role in shaping cooperative behavior, empathy, responsibility, tolerance, and social awareness among students.

The results support the theoretical perspectives of constructivism and sociocultural learning, which emphasize that children internalize values and develop social competence through meaningful interactions, cultural mediation, and guided participation. They also align with Islamic educational philosophy, which underscores the importance of cultivating moral character through habituation, exemplary teaching, and value-based learning contexts. The study confirms that Social Studies, when enriched with Islamic values, functions not only as an academic subject but also as an effective medium for character formation.

Although Islamic value integration significantly contributes to students' social attitudes, the remaining 66.1% of variance suggests that other factors such as family environment, peer interactions, school culture, and extracurricular activities also influence social development. Therefore, value-based instruction should be supported by broader school policies and collaborative efforts between educators and parents to maximize its impact. Overall, this study provides empirical evidence that incorporating Islamic values into Social Studies instruction can effectively support the development of students' social attitudes and character. The findings offer valuable insights for teachers, curriculum designers, and policymakers seeking to strengthen value-based education in Islamic elementary schools, particularly within the Indonesian context.

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