

**DEVELOPING ADOLESCENT SOCIAL BEHAVIOR
THROUGH INTRODUCTION TO SOCIAL ENVIRONMENT
IN ISLAMIC EDUCATION AT AL-IRSYAD ISLAMIC MODEL
SENIOR HIGH SCHOOL OF PURWOKERTO**



THESIS

**Presented to Faculty of Tarbiya and Teacher Training, State
Institute on Islamic Studies Purwokerto as a
Partial Fulfillment of the Requirements for Undergraduate
Degree in Education**

By:

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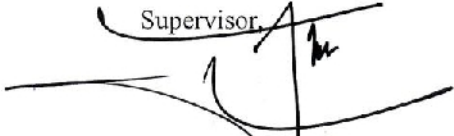
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MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

(Al-Baqarah: 153)

"Dan dari Ibnu Mas'ud RA. Dari Nabi Muhammad SAW. Bersabda : Tidak boleh iri (dengki) kecuali kepada dua hal. (Yaitu kepada) seorang yang Allah berikan kepadanya harta lalu dia menguasainya dan membelanjakannya di jalan yang haq (benar) dan seorang yang Allah berikan hikmah (ilmu) lalu dia melaksanakannya dan mengajarkannya (kepada orang lain)". (Muttafaqun 'alaih)

(My Beloved Prophet Muhammad Peace Be Upon Him)

"Udang Ilmu Sampe Paeh Da Ari Ges Boga Elmumah Hirup Teh Jadi Ngenah Nya Ngenah Di Dunnya Komo Deih Di Akheratna"

(My Father Muksin)

"Jadi Jalmamah Kudu Boga Prinsip Hayang Neangan Ilmu Nya Kudu Daek Cape Jeng Kudu Daek Kaluar Duit Nu Loba, Gera Engkena Teh Jadi Gampang Hirup Di Dunnya Jeng Akheratna"

(My Mother Robi'ah)

"Heg Atuh Neangan Jalan Nubener Ker Hirup Engke Di Akherat, Da Di Dunnyamah Atuh Kur Sakedeng, Jeng Dei Inget Nya Da Ari Kebenaran Anu Asli Mah Ukur Hiji, Makana Heg Teangan Kumaneh Kabeneran Eta Sampe Maot"

(Kyai. Saripudin Hidayatulloh, S.Pd.1)

"Selagi Masih Muda, Semangatlah Untuk Mencari Ilmu Sebanyak-Banyaknya Agar Nantinya Dapat Memberikan Banyak Manfaat Pada Semua Makhluk Ciptaan-Nya"

(Dr. KH. Chariri Shofa, M.Ag)

"Kesuksesan Seseorang Itu Bagaikan Titik Ini () Dan Warna Putih Yang Mengelilingi Titik Itu Adalah Karunia Allah Yang Diberikan Agar Titik Hitam Itu Terlihat Jelas Oleh Orang Yang Memandang. Maka Bersyukurlah"

(Rifki Ismar Ismail)

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SCHOOL OF PURWOKERTO**

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ABSTRACT

Developing adolescent social behavior is an effort to develop the maturity of adolescents in social intelligence aspect that had appeared. The successful adolescents in developing their social behavior will influence their future. Therefore, their social behavior is an important aspect that must develop in order to be an ideal adolescent because developing adolescent social behavior is their task. The adolescent's tasks is about their social behavior that must accord with society in social environment. They must get success in developing their social behavior and adapt with their social environment. Therefore there is an activity that has a program to introduce the adolescent to social environment. The name of the activity is PLM. PLM is a school's effort to introduce the adolescent to society in a social environment in order to adapt with the social norms that appeared in the society. Therefore they will get acceptance about the existence of adolescent as a part of society in the social environment.

This research has a topic to describe about how to develop student social behavior through PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto. Type of this research is field research with qualitative approach. The subject of this research is the principal, vice-principal in area of students, vice-principal in area of curriculum, and the teachers who became the committee in PLM, the students class of X and XI who participated in PLM, the society who became the receiver of the PLM's aid, and the process of development student social behavior. The object of this research is the development student social behavior through PLM at SMA IT al-Irsyad al-Islamiyyah Purwokerto. Data collection techniques are observation, interview, and documentation. Data analysis techniques are data reduction, data presentation, and conclusion.

The result of this research appeared that the development of adolescent social behavior through PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto had implemented planning of PLM, core activity of PLM until closing activity of PLM in *grumbul* Kampung Baru Arcawinangun village.

Keywords: Developing Adolescent Social Behavior, Introduction to Social Environment, Islamic Education

GUIDELINE OF INDONESIAN-ARABIC TRANSLITERATION

Transliteration of Arabic words used in writing thesis refers to Joint Decree of Minister of Religion and Minister of Education and Culture, the Republic of Indonesia, No: 158/1987 and No: 0543b/U/1987.

Arabic Alphabet	Name	Latin Alphabet	Nama
ا	alif	Unsymbolized	unsymbolized
ب	ba>'	b	be
ت	ta>'	t	te
ث	s\{a>'	s\	es (with dot above)
ج	ji>m	j	je
ح	h\{a>'	h\}	ha (with dot below)
خ	kha>'	kh	ka and ha
د	da>l	d	de
ذ	z\{a>l	z\	za (with dot above)
ر	ra>'	r	er
ز	zai	z	zet
س	si>n	s	es
ش	syi>n	sy	es dan ye
ص	s\{a>d\}	s\}	es (with dot below)
ض	d\{a>d\}	d\}	de (with dot below)
ط	t\{a>'	t\}	te (with dot below)
ظ	z\{a>'	z\}	zet (with dot below)

ع	‘ain	‘	inverted comma above
غ	gain	g	ge
ف	fa>’	f	ef
ق	qa>f	q	qi
ك	ka>f	k	ka
ل	la>m	l	‘el
م	mi>m	m	em
ن	nu>n	n	‘en
و	wa>w	w	w
ه	ha>’	h	ha
ء	hamzah	‘	apostrophe
ي	ya>’	y	ye

Double Consonants because of *Syaddah* are written double

متعددة	Written	<i>Muta’addidah</i>
عدة	Written	‘iddah

Ta’ Marbutah* at the end of word, if it is in end of word, it will be written *h

حكمة	Written	<i>H}ikmah</i>
جزية	Written	<i>Jizyah</i>

(This stipulation is not applied in the words that have been absorbed in Indonesian, such as *zakat*, *salat*, etc., except if they are intended to their original spelling).

- a. If *ta' marbutah* is followed by article “al” and the second word is separated, it is written with *h*

كرامة الأولياء	Written	<i>Kara>mah al- auliya>'</i>
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- b. If *ta' marbutah* is uttered or with harakat, fathah or kasrah or d'ammah is written *t*.

زكاة الفطر	Written	<i>Zaka>t al-fit}r</i>
------------	---------	---------------------------

Short Vowel

◌َ	Fath}ah	written	a
◌ِ	kasrah	written	i
◌ُ	D}ammah	written	u

Long Vowel

1.	Fath}ah + alif	written	<i>a</i>
	جاهلية	written	<i>Ja>hiliyah</i>
2	Fath}ah + unuttered ya'	written	<i>A</i>

	تنشى	written	<i>Tansa></i>
3	kasrah + unuttered ya'	written	<i>i</i>
	كريم	written	<i>Kari>m</i>
4	D}amah unuttered waw	written	<i>u</i>
	فروض	written	<i>Furu>d}'</i>

Diphthong

1	Fath}ah = unuttured ya'	written	<i>ai</i>
	بينكم	written	<i>bainakum</i>
2	Fath}ah + unuttered wawu	written	<i>au</i>
	قول	written	<i>qaul</i>

Short vowel in chronological order is separated with Apostrophe

أأنتم	written	<i>a'antum</i>
أأعدت	written	<i>u'iddat</i>
لأنن شكرتم	written	<i>la'in syakartum</i>

Article Alif + Lam

a. If followed by *Qomariyyah* alphabets

القرآن	written	<i>al-Qur'a>n</i>
--------	---------	----------------------

القياس	written	<i>al-Qiya>s</i>
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- b. If followed by Syamsiyyah letters, it is written with Syamsiyyah letters which follow it as well as deletes the / letter.

السماء	written	<i>as-Sama>'</i>
الشمس	written	<i>asy-Syams</i>

Writing words in sentence sequence

It is written according to it is sound and its pronunciation.

ذوى الفروض	Written	<i>z\awi al-furu>d}'</i>
أهل السنة	Written	<i>ahl as-sunnah</i>

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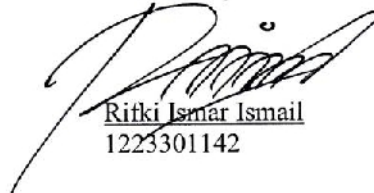
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Purwokerto, January 09th, 2017

The Writer,



Rifki Ismar Ismail

1223301142

DEDICATION

I thank to Allah who has given me the people who support me to accomplish this thesis. I dedicate this thesis to my beloved people. They are:

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LIST OF ABBREVIATIONS

1. PLM : *Pengenalan Lingkungan Masyarakat*
2. SIM : *SMA IT Mengajar*
3. SMS : *Sembako Murah Sekali*
4. SMA IT : *Sekolah Menengah Atas Islam Teladan*
5. BPS : *Bazar Pakaian Syar'i*

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CHAPTER I

PREFACE

A. Background of the Problem

There were a lot of negative social behavior cases of adolescents that appeared in Purwokerto city. These problems occurred because Panut Panuju and Ida Umami stated that adolescence is a period of transition from childhood to adulthood. They are looking for the true identity about their social behavior but in the fact, they got problems in social behavior because they cannot take advantage from technology in this era. Therefore they got bad social behaviors.¹ It can be concluded from this explanation that they cannot adapt to the social environment. They will get social behavior degradation.²

There was one verse in the holy al-Qur'an that Allah said: "and know that your possessions and your children are but a trial and that surely with Allah is a mighty reward". (QS. al-Anfal: 28).³ and also from Hadis, "Narrated from Nu'man ibn Bashir Peace be Upon Him: the messenger of Allah Peace be Upon Him said ,”Perumpamaan orang-orang mukmin dalam saling mencintai, saling mengasihi, dan saling menyayangi, seperti satu tubuh.

¹ Panut Panuju dan Ida Umami, *Psikologi Remaja* (Yogyakarta: PT Tiara Wacana Yogya, 1999), p. 4.

² Faturochman, *Pengantar Psikologi Sosial* (Yogyakarta: Penerbit Pinus, 2009), p. 18.

³ Yayasan Penyelenggara Penerjemah Al-Qur'an, *Al-Qur'an Andalusia* (Solo: PT Tiga Serangkai Pustaka Mandiri, 2013), p. 358.

Apabila satu organ tubuh sakit, akan menjalar kepada semua organ tubuh, yaitu tidak dapat tidur dan merasa demam.” (HR. Muslim).⁴

It can be concluded that the problems were a part of the test/trial from Allah in order to keep the children in the adolescence with Islamic values. The parents have to think about the methods that can develop their social behavior in the social environment. Because the social acceptance was adolescent’s task that has to develop in adolescence.⁵

The adolescents were categorized as a students in Senior High School. They spent much time to learn science and knowledge. The teachers in the school have a role as a parents. Therefore this role will develop the adolescents social behavior. Their social behavior will become bad or good depend on the role of the teachers. This explanation was Hurlock’s explanation that was cited by Syamsu Yusuf in his book. He explained that the school can give big influence to develop their social behavior.⁶ There was also Mile’s explanation that was cited by Syamsu Yusuf in his book. He explained that the school must run productively. The school has to get a productivity.⁷

The researcher found a Senior High School that was categorized as productive school in Purwokerto city. The school gave social education to the students. That school is *Sekolah Menengah Atas Islam Teladan al-Irsyad al-Islamiyyah Purwokerto* (Al-Irsyad Islamic Model Senior High School of

⁴ Zaki Al-Din ‘Abd Al-‘Azhim Al-Mundziri, *Ringkasan Shahih Muslim*, Trans. Syinqithy Djamaludidin H.M. Mochtar Zoerni (Bandung: Mizan, 2013), p. 1105.

⁵ Panut Panuju dan Ida Umami, *Psikologi*, p. 40.

⁶ Syamsu Yusuf, *Psikologi Perkembangan Anak Dan Remaja* (Bandung: PT Remaja Rosdakarya, 2014), p. 54.

⁷ Syamsu Yusuf, *Psikologi Perkembangan*, p. 55-56.

Purwokerto). This school created a special activity that focused to develop the students social behavior to the society environment. This activity was *Pengenalan Lingkungan Masyarakat (PLM)*. PLM is an activity to facilitate the students to interact directly for 3 days in a social environment. PLM has an activities to develop the students social behavior. The activities are *Benah Rumah Warga Miskin, Memasak bersama Masyarakat, Sembako Murah Sekali (SMS), SMA IT Mengajar (SIM), Bazar Pakaian Syar'i and Pengajian Akbar*.⁸

PLM is the best activity in SMA IT al-Irsyad al-Islamiyyah Purwokerto. The school got the best achievement by al-Irsyad foundation centre in Jakarta. This achievement was proved by the curriculum of Islamic education and Arabic Language Education that was become reference for all al-Irsyad's school in Indonesia.⁹ The school has achievements in the competition. The achievements were in ISPRO (*International Science Project Olympiad*) in Rusia (2014) as third winner and first winner in three championships. They are OPSI (*Olimpiade Penelitian Siswa Indonesia*), *National Sharia Economic Championship (NaSEC) 2015*, and OSN in computer area.¹⁰

⁸ The result of interview with the principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto in 01 March 2016.

⁹ The result of interview with the principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto in 01 March 2016.

¹⁰ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 02 March 2016.

From these explanations, The Researcher wanted to research about **“Developing Adolescent Social Behavior Through Introduction to Social Environment in Islamic Education at Al-Irsyad Model Islamic Senior High School of Purwokerto”**.

B. Operational Definition

To understand about the definitions in this research, the researcher provided operational definition. The operational definitions are:

1. Developing Adolescent Social Behavior

The word of develop has a meaning “to (cause something to) grow or change into more advanced, larger, or stronger form”.¹¹ Adolescence is a phase that included the biggest development with a limitation age of 12-22 years old. Therefore there is a process of social development in this phase.¹² David L. Watsen stated that “Social behavior refers to behavior based on ownership and control of areas or objects.”¹³ It can be concluded that social behavior is an action of person based on ownership and control of areas.

Therefore it can be concluded that developing adolescents social behavior is an effort in order to develop their social behavior potential in the social environment. The adolescents were the students from class of X and XI at Al-Irsyad Islamic Model Senior High School of Purwokerto.

¹¹ www.dictionary.cambridge.org/dictionary/english/develop, accessed January 22, 2017.

¹² Panut Panuju dan Ida Umami, *Psikologi*, p.7.

¹³ Slamet Santoso, *Teori-Teori Psikologi Sosial* (Bandung: PT Refika Aditama, 2010), p

2. Introduction to Social Environment

Introduction is “an occasion when something is put into use or brought to a place for the first time”.¹⁴ Social is “relating to society and living together in an organized way”.¹⁵ Environment is “the conditions that you live or work in and the way that they influence how you feel or how effectively you can work”.¹⁶ Introduction of social environment in this research was *Pengenalan Lingkungan Masyarakat* (PLM). PLM is an activity to educate and facilitate the students to interact directly to the social environment. This matter was based by Sarlito Wirawan Sarwono’s explanation. he stated that the adolescents need social acceptance in the society environment.¹⁷

Therefore PLM is an annual event that was aimed to introduce the students to a social environment in class of X and XI at Al-Irsyad Model Islamic Senior High School of Purwokerto.

3. Islamic Education

Mohammad al-Toumi Omar al-Syaibani, as quoted by Muhammad Muntahibun Nafis stated that Islamic education is an effort to change the individual behavior in personal life, society and universe by the methods of teaching, educating and training as a core activity.¹⁸

¹⁴ www.dictionary.cambridge.org/dictionary/english/introduction, accessed January 22, 2017.

¹⁵ www.dictionary.cambridge.org/dictionary/english/social, accessed January 22, 2017.

¹⁶ www.dictionary.cambridge.org/dictionary/english/environment, accessed January 22, 2017.

¹⁷ Sarlito Wirawan Sarwono, *Psikologi Remaja* (Jakarta: PT Raja Grafindo Persada, 1994), p. 15.

¹⁸ Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam* (Yogyakarta: Teras, 2011), p. 23.

Therefore Islamic education is an effort to develop good social behavior. It is based on the verse of *al-Qur'an*, *Hadis* and, *Ijtihad* that is used as a references in implementing the education in the social environment.¹⁹

4. Al-Irsyad Islamic Model Senior High School of Purwokerto

Al-Irsyad Model Islamic Senior High School of Purwokerto is derived from *Sekolah Menengah Atas Islam Teladan Purwokerto* that is abbreviated as SMA IT al-Irsyad al-Islamiyyah Purwokerto. The school is a private school in Purwokerto city which got best achievement by the central leader of al-Irsyad foundation in Jakarta. This achievement was proved by the curriculum of Islamic Education and Arabic Language Education that were become as the first reference by all Senior High School of al-Irsyad's Foundation in Indonesia.²⁰

C. Problem Statement

The problem statement in this research is how to develop adolescents social behavior through introduction of social environment in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto?

¹⁹Muhammad Idris Abdus Shomad, *Islam Moderat Konsep Peradaban Islam Perspektif Islam Rahmatan Lil-'alamin* (Jakarta: Ikadi, 2007), p. 200-203.

²⁰The result of interview with the principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto in 01 March 2016.

D. Objectives and Significance of the Research

1. Objectives of the Research

- a. To describe about how to develop students social behavior through introduction of social environment in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- b. To provide an advice/feedback in developing students social behavior through introduction of social environment in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

2. Significance of the Research

- a. To provide insight to the author, educator, society, and readers about the development of adolescents social behavior through introduction of social environment in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- b. To add and enrich the scientific insights about the development of students social behavior through introduction of social environment in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- c. To add library materials of Islamic education science to the Faculty of Tarbiya and Teacher Training at IAIN Purwokerto with the topic about developing adolescents social behavior.

E. Literature Review

The literature reviews in this research are:

1. Thesis entitled *Upaya Guru Dalam Mengembangkan Akhlak Perilaku Sosial Melalui Metode Bermain Peran Di RA Masyithoh Tugurejo*

Semarang, written by Chaidaroh. The result of Chaidaroh's research is the implementation method of playing a role in the development of social behavior in RA masyithoh Tugurejo Semarang had implemented well. Application of this method of playing the role focus to the learner's activity. This activity is held collectively, Therefore it takes a good cooperation. The role of teachers in learning as a director who set up each scene and directed learners so they can take a lesson from The role play activities. The method of role playing can develop social behavior learners in RA masyithoh Tugurejo Semarang. The character development social behavior of students can be seen from the observation of the learners activities. At the stage of pre-cycle activity of learners is 46.43% which indicates that the social behavior of learners had not developed well. While in the first cycle of activity participants students reached 64.29% and showed that social behavior learners begin to develop well. Chaidaroh's research was different from this research. The researcher in this thesis focused on developing adolescent social behavior through introduction of social environment, namely PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

2. Thesis entitled *Perilaku Sosial Remaja Dalam Memanfaatkan Ruang Publik Perkotaan (Studi Kasus Pemanfaatan Taman Kota Benteng Rotterdam Makassar)*, written by RA. Yusrina K. Dip. The result of RA. Yusrina K. Dip's research is social behavior of adolescents which is in the castle, there are five forms were based on the answers and observations of

six informants with two of them have the same behavior, namely: making love, partying drinking, singing, photographing, gathering and talking. Meanwhile, if it leads to forms social behavior by Max Weber, the behavior that is in the Fortress there are only two, namely: instrumental rational behavior demonstrated through a positive attitude and behavior-oriented affective or emotional more leads to negative behavior. The reason the city park used by many adolescents are: first; there never was the observation of the parties involved so that more adolescents feel safe in the act, second; a location adjacent to Rotterdam Fort provides a classic feel that suitable as attractions and shooting, third; the lack of lighting makes adolescents more freedom to act or behave as freely possible, and the last no extra cost when visiting this park so adolescents who basically does not have the income to make castle garden as an alternative place to relax with someone. This is different with this thesis, because the reseacher in this thesis focused to describe about how to develop students social behavior through PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

3. Thesis entitled *Pengembangan Sikap Sosial Siswa Menggunakan Pendekatan PAKEM Pada Pembelajaran IPS Kelas VB SD Negeri Mangiran, Kecamatan Srandakan, Kabupaten Bantul*, written by Siska Difki Rufaida. The result of Siska Difki Rufaida's research is Student activity observation results obtained during the learning Social Knowledge Science was 56% in the first cycle and increased to 83% in the second cycle. Apart the observation of student activities, obtained also a result of

the attitude test, while the increase is derived from the average indicator of the results of tests of attitude when before action stage is 66% to 71% in the first cycle, then on the second cycle increased to 84%, which has reached an indicator of success. So the final conclusions of the study of social attitudes students have Significant development using PAKEM approach in Social Knowledge Science learning. This is different with this research. the researcher in this thesis focused to describe about how to develop students social behavior through introduction of social environment namely PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

F. Structure of the Study

In order to provide a structure of the study in this research systemaicaly, the researcher prepared the framework of this thesis in three parts. They are the first part, the core part, and the final part.

The first part included a title, statement of originality, endorsement, official memorandum of supervisor, motto, abstract, guideline of transliteration, acknowledgement, table of content, list of tables, list of pictures, list of abbreviations, and list of appendices.

The core part contained in five chapters. They are:

Chapter I contained an introduction about background of the problem, operational definition, problem statement, objectives and significance of the research, literature review, and structure of the study.

Chapter II contained the theoretical basis about Islamic education, social behavior, adolescent, social environment, developing adolescent social behavior through introduction of social environment.

Chapter III contained type of research, research location, subject and object of research, data sources, data collection techniques and data analysis techniques.

Chapter IV contained a general description of SMA IT al-Irsyad al-Islamiyyah Purwokerto, data presentation about the result of the research in developing students social behavior through PLM activity in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto, and data analysis that was based on the theories in the chapter II.

Chapter V is a closing that included conclusion, suggestions, and closing statement.

The final part included bibliography, appendices, and curriculum vitae.

CHAPTER II

ISLAMIC EDUCATION, SOCIAL BEHAVIOR, ADOLESCENT, AND SOCIAL ENVIRONMENT

A. Islamic Education

1. Definition of Islamic Education

The result of international conference at King Abdul Aziz University, as quoted by Muhammad Muntahibun Nafis, stated that the definition of Islamic education is:

The meaning of education in its totality in the context of Islam is inherent in the connotation of the term *terbiyyah*, *ta'lim*, and *ta'dib* taken together. What each of these terms conveys concerning man and his society and environment in relation to God is related to the others, and together they represent the scope of education in Islam, both formal and non formal.¹

Muhammad SA. Ibrahim, as quoted by Muhammad Muntahibun Nafis, stated that: "Islamic education in true sense of the term, is the system of education which enable a man to lead his life according to the Islamic ideology, so that he may easily mould his life in accordance with tenets of Islam."²

Mohammad Athiyah al-Abrasy, as quoted by Muhammad Muntahibun Nafis, stated that Islamic education is a stages process for directing people in order to achieve a perfect life and get happiness, love

3. ¹ Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam* (Yogyakarta: Teras, 2011), p. 2-

² Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 22.

country, good in body, perfect in behavior, good in thinking, professional in a job, good speech in speaking and writing.³

Marimba, as quoted by Muhammad Muntahibun Nafis, stated that Islamic education is a process to guide the soul and body in order to get the perfect person in accordance with Islamic values.⁴

Muhammad al-Toumi al-Syabani, as quoted by Muhammad Muntahibun Nafis, stated that Islamic education are a steps to change human behavior in his personal life, the social environment and the universe. it can be achieved using the methods of training as the core to transform human behavior from bad behavior into good behavior. Therefore, the human behavior personally will generate personal piety and social behavior will generate social piety.⁵

Miqdad Yeljin, as quoted by Muhammad Muntahibun Nafis, stated that Islamic education an effort to develop a Moslem perfect from all aspects. The examples are health, mind, belief, psychological, character/behavior, willingness, creativity.⁶

Muhammad Fadhil al-Jamali, as quoted by Muhammad Muntahibun Nafis, stated that Islamic education is an effort to develop all the human potential with the rules of Islamic values. It will able to produce human

³ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 23.

⁴ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 23.

⁵ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 23.

⁶ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 24.

beings that have the high quality of life. It appeared in the intellectual aspects, soul/heart and behavior/character that were optimized.⁷

From the scholar's explanations, it can be concluded that Islamic education is a process to send and transfer knowledges based on Islamic values to human beings by the methods of teaching, habituation, guidance, care, supervision, direction and development of the full potential including the body and soul. It aimed the human in order to get the balance perfections and happiness of living in the world and in the hereafter.⁸

2. Scope of Islamic Education

HM. Arifin, as quoted by Muhammad Muntahibun Nafis, stated that the scopes of Islamic education are:⁹

- a. Religious life, in order to develop spiritual aspect of life
- b. Family life, in order to build a peachful and prosperous family.
- c. Economic life, in order to be free from proverty and darkness in economic transactions.
- d. Social life, in order to mingle and foster the fair society with Islamic values.
- e. Political life, in order to apply political life in accordance with Islamic values.
- f. Art and culture, in order to make a life with regularity, joy, excitement, beauty and tolerance in diversity of traditions based on Islamic values.

⁷ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 24.

⁸ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 26.

⁹ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 26-27.

- g. Science, in order to get benefit from the discovery of new theories that can be applied into practical things that happened unity between theory and application in accordance with the Islamic values.

3. Functions of Islamic Education

The functions of Islamic education are:¹⁰

- a. *Al-Dilalah*, Islamic education is an effort to prove some theories of education that are realized in the realm of the practical experimental material and the discovery of theories that can solve some new problems in the world of education in accordance with Islamic values.
- b. *Al-Ikhhbar*, Islamic education is a provider that provides all information about how to educate well and systematically that became the contribution of Islamic education.
- c. *Al-Khisabah*, Islamic education is evaluator that evaluates the theories that appeared so can test the validity of the theory that can be applied in practical approach or not, so in the future time will become unity between theory and application so it will give contributions in our real life days in accordance with Islamic values.

4. Sources of Islamic Education

The sources are:

- a. *Al-Qur'an*

Al-Qur'an is the verse of Allah that was revealed to the Prophet Muhammad Peace Be Upon Him through the angel Gabriel to guide

¹⁰ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p.30-31.

humanity into the straight path.¹¹ *Al-Qur'an* is a book that became the first reference. *Al-Qur'an* is certainly very influential in education that was done by Prophet to his companions in the social life.¹² As the verse of Allah SWT: "This is the book (*al-Qur'an*) there is no doubt in it a guidance to those who are *al-Muttaqun*. (QS. al-Baqarah: 2)".¹³

b. *As-Sunnah*

After al-Qur'an as the first source of Islam in the Islamic education, there is also the second source of Islam. That is *as-Sunnah*. *Sunnah* means a path, method, tradition and program or verse, deeds, heritage, nature, recognition, prohibition, war, behavior, and all aspects of Prophet Muhammad in everyday life.¹⁴ Therefore the essence *sunnah* is aimed to clarify the meaning of the al-Qur'an to be easy to understand that was become the second foundation for forming and fostering a Moslem that got the good social behavior.¹⁵ As the verse of Allah: "he it is who sent among the unlettered ones a messenger (Muhammad) from among themselves, reciting to them his verses, purifying them (from the fifth of disbelief and polytheism), and teaching them the book (This *Qur'an*, Islamic laws and Islamic jurisprudence) and *al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad)..." (QS. al-Jumu'ah: 2).¹⁶

¹¹ Zakiah Darajat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2008), p. 19.

¹² Abdurrahman An-Nahlawi, *Pendidikan Islam*, p. 29.

¹³ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 2.

¹⁴ Abdurrahman An-Nahlawi, *Pendidikan Islam*, p. 31.

¹⁵ Zakiah Darajat, *Ilmu Pendidikan*, p. 20-21.

¹⁶ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1103.

c. *Ijtihad*

Ijtihad is a work of an intelligent of Islamic Scholars.¹⁷ This is the term of the *fuqoha* that contained the results of thinking process to use skills and knowledge to get answers from the problems. Therefore it will appear new law that is triggered by the presence of new problems that there was no answer in the past time from *al-Qur'an* and *al-Hadis*.¹⁸

B. Social Behavior

1. Definition of Social Behavior (Westerner Scholars Perspective)

The definition of social behavior was discussed by the scholars. Teodoro M. Newcomb, as quoted by Slamet Santoso, stated that attitude is "Is one's tendency of morning towards people, and object as compliant, such as a process how affection, approval, welcomed, etc."¹⁹

Myers, as quoted by Bimo Walgito, stated that:

"Perilaku itu merupakan sesuatu yang akan kena banyak pengaruh dari lingkungan. Demikian pula sikap yang diekspresikan (expressed attitudes) juga merupakan sesuatu yang dipengaruhi oleh keadaan sekitarnya. Sedangkan ekspresed attitudes adalah merupakan perilaku."²⁰

S. Stansfeld Sargent, as quoted by Slamet Santoso, stated that attitude is "... a tendency to react favorably or unfavorably towards person, object or situation"²¹

¹⁷ Muhammad Muntahibun Nafis, *Ilmu Pendidikan*, p. 45.

¹⁸ Zakiah Darajat, *Ilmu Pendidikan*, p. 21.

¹⁹ Slamet Santoso, *Teori-Teori Psikologi Sosial* (Bandung: PT Refika Aditama, 2010), p 40.

²⁰ Bimo Walgito, *Psikologi Sosial* (Yogyakarta: Andi, 2003), p. 108.

²¹ Slamet Santoso, *Teori-Teori Psikologi*, p. 41.

Therefore it can be concluded from some scholar's explanations that attitude is early pedestal person's behavior and the behavior appears from the person's attitude regularly. So the person will get tendency to interact with people who can influence one another, both positive and negative social behavior.

2. Definition of Social Behavior (Islamic Scholars Perspective)

In the source of Islamic book, we will not find the verse of social behavior familiar, but we will find the verse of *akhlak*. *Akhlak* is a social behavior that was discussed by the Islamic scholar. Therefore there were definitions about *akhlak* from the Islamic scholars. The definitions of *akhlak* are:²²

- a. Imam Ghazali said that *akhlak* is something that has a relation with the character of someone that automatically to act without thinking process first.
- b. Ibn Maskawaih said that *akhlak* is a condition of the heart's desire that motivated towards the actions without thinking process so it acts spontaneously.
- c. Ahmad Amin said that *akhlak* is the refraction that is desired by the people that want to transform the action to be habit.

From the Islamic scholar's explanations can be concluded that *akhlak* is anything that is acted by human beings spontaneously, quickly and without thinking. Therefore *akhlak* is called social behavior.

²² Imam Ghazali, Ibnu Maskawaih, Ahmad Amin, <http://www.pengertianpakar.com/2014/12/pengertian-akhlak-menurut-para-pakar.html>, 07 January 2016, accessed 10.00.

3. Characteristics of Social Behavior

David Kreach and Richard Crudfield, as quoted by Slamet Santoso, stated that the characteristics of attitude are:²³

a. Valance

The attitude has a clear degree. The attitude is created by the social condition. The example is Rifki (adolescent) is more respectful Ismail (parents) than Ismar (his friend).

b. Multiplicity

The attitude has a dual characteristic that can be changed in accordance with the objective or condition of the social environment. The example is Rifki appreciates Ismail because Ismail has lent his money to Rifki, but if the debt was paid by Rifki, so Rifki will appreciate Ismail with normal appreciation.

4. How to Develop Social Behavior

David Kreach and Ricard Crudchifield, as quoted by Slamet Santoso, stated that the methods to develop social behavior include:²⁴

a. "...and as additional information tends to change the individual's attitude"

It is meant that we have to give a lot of information about good social behavior to people. This matter there is a learning process (transfer of knowledge) among one another. Therefore it will affect to their social behavior because they will have understood about the

²³ Slamet Santoso, *Teori-Teori Psikologi*, p 41-42.

²⁴ Slamet Santoso, *Teori-Teori Psikologi*, p 42.

information of good social behavior. As Allah said in (QS. al-'Alaq: 1-5): "Read! In the name of your Lord, who has created (all that exists), 2. Has created man from a clot (a piece of thick coagulated blood). 3. Read your Lord is the Most Generous, 4. Who has taught (the writing) by the pen. 5. Has taught man that which he knew not."²⁵

From these verses, there are similarity between learning and reading. The people will know much information that will influence their social behavior.

- b. "The attitude of the individual formed as he interact with other person"

It meant that a person's attitude can be formed by the method to gather the people into a group that we want to be able to influence their social behavior because the social interaction process will affect one another. Therefore their social behavior will change to be good social behavior.

From the explanation, it was appeared in Islam. There was the method to develop the social behavior that was based on the verse of Allah "The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (QS: al-Hujurat: 10).²⁶

- c. "It is some time possible to push people into changing their attitude... "

It is meant that we obligated a people to change their social behavior. As in (QS. al-'Ankabut: 8), Allah said: "And we have

²⁵ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1192.

²⁶ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1030.

enjoyed on man to be good and dutiful to his parents, but if they strive to make you join with me (in worship anything (as a partner) of which you have no knowledge, then obey them not, unto Me is your return, and I shall tell you what you used to do”²⁷

5. Factors to Develop Social Behavior

Baron and Byrne, as quoted Habel in *Ejournal Sosiologi*, stated that the factors which influence the social behavior are:²⁸

- a. The human behavior in a social environment
- b. Cognitive process in influencing social behavior
- c. Environment
- d. Cultural background

6. Shapes of Social Behavior

Soetjipto Wirosardjono, as quoted by Mohammad Ali and Mohammad Asrori, stated that:

Bentuk-bentuk perilaku sosial merupakan hasil tiruan dan adaptasi dari pengaruh kenyataan sosial yang ada. Kebudayaan kita menyimpan potensi melegitimasi anggota masyarakat untuk menampilkan perilaku sosial yang kurang baik dengan berbagai dalih, yang syah maupun yang tak terelakkan.²⁹

Journal entitled *Perilaku Sosial Pada Remaja Usia Dini Yang Mendapatkan Pembelajaran Bilingual*, written by Yanrisca Sany

²⁷ Yayasan Penyelenggara Penerjemah Al-Qur'an, *Al-Qur'an*, p. 792.

²⁸ Habel, "Peran Guru Kelas Membangun Perilaku Sosial Siswa Kelas V Sekolah Dasar 005 di Desa Setarap Kecamatan Malinau Selatan Hilir Kabupaten Malinau". *Ejurnal Sosiologi*. Vol. 3 No. 2, 2015, p. 17.

²⁹ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 98.

Rachmana and Meita Santi Budiani found that the shapes of social behavior are:

a. Surrender

Surrender is generosity. Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that surrender is the willingness to share something to other people. Therefore the selfishness will gradually become less.³⁰ This explanation accords with the verse of Allah that: "Then he turned to his household, and brought out a roasted calf (as the property of Ibrahim (Abraham) was mainly cows)." (QS. Adzariat: 26).³¹ There was also from *Hadis*, narrated from Abu Shuraih al-Khuzai ra Prophet Muhammad Peace be Upon Him said:

Barang siapa beriman kepada Allah dan Hari kemudian hendaklah berbuat baik kepada tetangganya. Barang siapa beriman kepada Allah dan Hari kemudian hendaklah menghormati tamunya. Dan barang siapa beriman kepada Allah dan hari Kemudian hendaklah berkata baik atau diam saja. (HR. Muslim).³²

b. Not to mock and bully

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that mock and bully are unsocial behavior. Mock was categorized as a verbal assault against to other people. Bully is a

³⁰ Yanrisca Sany Rachmana dan Meita Santi Budiani, "*Perilaku sosial pada Anak Usia Dini yang Mendapat Pembelajaran Bilingual*". Vol. 1, No. 03, 2013, p. 4. or ejournal.unesa.ac.id/index.php/character/article/view/4583/7137.

³¹ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

³² Zaki al-Din 'Abd al-Azhim al-Mudzirl, *Ringkasan Shahih Muslim*, terj. Syinqithy Djamaluddin H.M. Mochtar Zoerni (Bandung: Mizan, 2013). p. 25-26.

physical form of attack.³³ This explanation accords with the verse of Allah: “Oh you who believe! Let not a group scoff at another group, it may be that the latter are better than the former...” (QS. Al Hujurat: 11).³⁴

c. Never fight

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that the behavior of fighting is unsocial behavior, because this behavior is a disagreement that contained the anger. This behavior is started by the person who attack someone unwarranted.³⁵

This explanation accords with the verse of Allah that "Those who dispute about the *Ayat* (Proofs, evidences, verses, lesson, sign, revelation, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and those who believe..."(QS. Ghafir: 35).³⁶ And there is also from *Hadis* that Sulaiman bin Sharad said:

“Ada dua orang saling mencaci dihadapan Nabi Saw, kemudian salah seorang diantaranya sempat marah hingga mencapai puncaknya. Kemudian Rasulullah Saw, bersabda “sesungguhnya aku tahu satu kalimat, seandainya dia mengatakannya, kemarahan yang ditemuinya pasti akan hilang. Yakni, aku berlindung kepada Allah SWT dari setan yang terkutuk...”³⁷

³³ Yanrisca Sany Rachmana dan Meita Santi Budiani, “*Perilaku sosial*, p. 5.

³⁴ Yayasan Penyelenggara Penerjamah Al-Qur’an, *Al-Qur’an*, p. 1030.

³⁵ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 5.

³⁶ Yayasan Penyelenggara Penerjamah Al-Qur’an, *Al-Qur’an*, p. 940.

³⁷ Yayasan Penyelenggara Penerjamah Al-Qur’an, *Al-Qur’an*, p. 958.

d. Sharing

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that sharing was classified as social behavior. It was included into the social behavior.³⁸

This explanation accords with the teaching of Islamic education that was based on the verse of Allah:

On the day when that (*Al-Kanz*: Money, gold and silver, the *zakat* of which has not been paid) will be heated in the fire of hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (*Al-Taubah* 35).³⁹

In addition, from the *Hadis*, Abu Hurairah said that the Messenger of Allah said, "Tidak seorangpun yang memiliki emas dan perak, kemudian dia tidak menunaikan zakatnya, melainkan pada hari kiamat akan dijadikan baginya lempengan-lempengan, kemudian ia dibakar dineraka... (HR. Bukhari, Muslim, and Abu Dawud).⁴⁰

Al-Qur'an advocated the sharing behavior. Allah said: "By no means shall you attain *Al-Birr* (piety, righteousness here, it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (QS. Al-Imran: 92).⁴¹

³⁸ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 5.

³⁹ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 382.

⁴⁰ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 382.

⁴¹ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 122.

e. Can obey the rules

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that this behavior is social behavior. If the adolescents can obey the rule, it will support adolescents to be able to adapt with their social environment.⁴²

This explanation accords with the teaching of Islamic education that was based on the verse of Allah, "O you who believe! Obey Allah and obey the messenger (Muhammad), and those of you (Muslims) who are in authority..." (QS. an-Nisa: 59).⁴³ "He who obeys the messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then We have not sent you (O Muhammad) as a watcher over them." (QS. an-Nisa: 80).⁴⁴

f. Can mingle

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that this behavior is a social behavior that will occur if adolescents derive satisfaction from a warm relationship, intimately, and intensively with one another.⁴⁵ This explanation accords with the teaching of Islamic education that based on the verse of Allah: "Then he turned to his household, and brought out a

⁴² Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 6.

⁴³ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 172.

⁴⁴ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 180.

⁴⁵ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 6.

roasted calf (as the property of Ibrahim (Abraham) was mainly cows)." (QS. Adzariat: 26).⁴⁶

In addition, from the hadis that Abu Hurairah ra said, "Messenger of Allah. said

Barang siapa beriman kepada Allah dan hari akhir, hendaklah memuliakan tamunya; barang siapa beriman kepada Allah dan hari akhir hendaklah dia menghubungkan silaturaminya; barang siapa beriman kepada Allah dan hari akhir hendaklah berkata yang baik atau diam." (H.R. Bukhari dan Muslim).⁴⁷

In addition, from the *Hadis*, Umar Ibn al-Khatib ra said, "Messengger of Allah, said:

Bila dua orang mukmin bertemu kemudian masing-masing dari keduanya mengucapkan salam atas saudaranya, dan keduanya bersalaman, maka orang yang paling dicintai oleh Allah SWT dari keduanya adalah orang yang paling manis mukanya kepada saudaranya...(HR. Baihaqi).⁴⁸

g. Give support

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that this behavior was classified as social behavior. This behavior is a way for someone to express their concern to help and support someone.⁴⁹ This explanation accords with Islamic values that based on the verse of Allah: "Then he turned to his household, and brought out a roasted calf (as the

⁴⁶ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

⁴⁷ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

⁴⁸ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 180.

⁴⁹ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 7.

property of Ibrahim (Abraham) was mainly cows)." (Qs. Adzariat: 26).⁵⁰

In addition also from the hadis that Abu Hurairah ra said, "Messenger of Allah said:

Barang siapa beriman kepada Allah dan hari akhir, hendaklah memuliakan tamunya; barang siapa beriman kepada Allah dan hari akhir hendaklah dia menghubungkan silaturaminya; barang siapa beriman kepada Allah dan hari akhir hendaklah berkata yang baik atau diam." (H.R. Bukhari dan Muslim).⁵¹

h. Friendly

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that friendly is a social behavior which showed a willingness to do something for others and compassion to them.⁵²

This behavior accords with Islamic education based on the verse of Allah: "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsheated, they would have broken away from about you..."(QS. Ali Imran: 159).⁵³

i. Independent

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that the adolescents began to think independently, takes their decisions, accepts the views and values

⁵⁰ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

⁵¹ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

⁵² Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1040.

⁵³ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 140.

from their social environment.⁵⁴ This explanation accords with Islamic education that based on the verse of Allah: "And we task not any person expect according to his capacity..." (QS. al-Muminun: 62).⁵⁵ "And also in the other verse of Allah that he said "every person is a pledge for what he has earned" (QS. Al-Muddassir: 38).⁵⁶

j. Cooperation

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that if the students learn together about something cooperatively so they will become clever to corporate with one another than before.⁵⁷

This explanation accords with Islamic education that based on the verse of Allah: "...Help you one another in *Al-Biir* and *At-Taqwa* (virtue, righteousness and piety), but also help one another in sin and transgression, and fear Allah. Verily, Allah is severe in punishment." (QS. al-Maidah: 2).⁵⁸

k. Adaptable

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that if the stronger desire to be accepted is

⁵⁴ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 7.

⁵⁵ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 690.

⁵⁶ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1150.

⁵⁷ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 8.

⁵⁸ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 210.

big, it will encourage adolescents to be able to adapt in the social environment.⁵⁹

This explanation accords with Islamic education that based on the hadis, narrated from Jubair bin Mut'im ra: The messenger of Allah said, "Tidak akan masuk surga orang yang memutuskan (tali kekeluargaan). 'Ibn Abi 'Umar berkata,' 'Sufyan berkata,' Maksud beliau ialah memutuskan tali kekeluargaan".⁶⁰

1. Initiative

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani stated that this behavior is a social behavior. This behavior is closely related to bring a sense of responsibility that is required by adolescents. Therefore they will do something in the social environment responsibly.⁶¹

This explanation accords with the Islamic education that based on the verses of Allah: "39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. "(QS. an-Najm: 39-40).⁶² And Allah said also that: "5. Verily, along with the hardship is relieve, 6. Verily, along with the hardship is relieve 7. So when you have finished (your occupation),

⁵⁹ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 8.

⁶⁰ Zaki al-Din 'Abd al-Azhim al-Mudziri, *Ringkasan Shahih Muslim*, p. 1101.

⁶¹ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 9.

⁶² Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1052.

devote yourself for Allah's worship (i.e. stand up for prayer)." (QS. ash-Sharh: 5-7).⁶³

m. Well behaved

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that well behaved is a social behavior. The adolescent can behave accords with the conditions in a social environment. The adolescents can adapt well so it will be able to behave well too.⁶⁴ This explanation based on the verse of Allah: "... and do good as Allah has been good to you ..." (QS. Al-Qasas: 77).⁶⁵

n. Care

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that Care Behavior is a social behavior. The care behavior was included into the behavior of sympathy, Hurlock said that adolescents will not be able to behave sympathy until they have experienced a similar situation in terms of sadness or happiness.⁶⁶

This explanation accords with *Hadis*, narrated from Abu Hurairah from the Prophet: He said, "Orang yang membantu janda dan orang miskin, seperti pahala berjuang di jalan Allah." Aku kira

⁶³ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1190.

⁶⁴ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku sosial*, p. 9.

⁶⁵ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 786.

⁶⁶ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 9.

beliau bersabda,” Dan seperti orang yang beribadah semalam suntuk, dan seperti orang yang berpuasa terus menerus.”⁶⁷

o. Help

Hurlock, as quoted by Yanrisca Sany Rachmana and Meita Santi Budiani, stated that this behavior was classified into social behavior.⁶⁸

This explanation accords with the teachings of Islamic education with the verse of Allah: (QS. al-Hashr: 9) "... and they put (the Emigrants), on themselves. Even if they require (what they give it...) ".⁶⁹

C. Adolescent

1. Definition of Adolescent

Mohammad Ali and Mohammad Asrori stated that adolescent in the original language is *adolescence*, it is derived from the Latin is *adolescere* which means to grow the maturity of adolescent. According to Mappiare, the ages 12 year old to 21 year old for women and 13 year old to 22 year old for men. According to Hurlock, adolescence included the maturity development of mental, social, emotional, and physical. Piaget explained that adolescence are the phase when a people united to the social

⁶⁷ Zaki al-Din ‘Abd al-Azhim al-Mudziri, *Ringkasan Shahih Muslim*, trans. Syinqithy Djamaluddin H.M. Mochtar Zoerni (Bandung: Mizan, 2013), p. 1102.

⁶⁸ Yanrisca Sany Rachmana dan Meita Santi Budiani, *Perilaku Sosial*, p. 9.

⁶⁹ Yayasan Penyelenggara Penerjamah Al-Qur’an, *Al-Qur’an*, p. 1090.

environment.⁷⁰ Adolescence can be called as a social phase because the social relationship of adolescent appears clearly and dominantly.⁷¹

2. Characteristics of Social Development of Adolescent

The characteristics of social development are:⁷²

- a. The adolescents starts to mingle into society in the social environment.
- b. They starts to choose the values in the society.
- c. They wants to interest the couple.
- d. They gets tendency to choose career for their future.

3. Factors That Can Influence Social Development of Adolescent

There are many factors that influence adolescents themselves. They are:⁷³

- a. Family environment

Family environment is the first neighborhood adolescents in developing social behavior with family. The adolescents began to imitate and behave in accordance with the family values, because it is become a necessity for young people to develop their social behavior.

- b. School environment

The school environment is the social environment that is used as a forging of adolescent social behavior. There are four stages of adolescent adaptation, the stages are:

⁷⁰ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 9.

⁷¹ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 91.

⁷² Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 91-92.

⁷³ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p.93-98.

- 1) Adolescents are required in order not to harm others, can respect and appreciate others.
- 2) Adolescents are educated to obey the rules of the school and start to adapt with the social environment in the school with their peers.
- 3) Adolescents are also required to be a mature person, in making relationship with good communication and good social interaction that is based on the principle of reciprocity.
- 4) Adolescents are required to be able to understand and appreciate other people, so they will create social behavior and harmonious with the people in the social interaction.

c. Social Environment

Social environment is very important for adolescents in the adolescence. A good social environment is needed by adolescents because can achieve a maximum level of success in social behavior and can be accepted by their social environment.

4. Needs of Adolescent

Garrison, as quoted by Mohammad Ali and Mohammad Asrori, stated that needs of adolescents are:⁷⁴

- a. Need an affection of the closest people to their social environment.
- b. Need for participating in social environment.
- c. Need for fulfilling the needs for themselves.
- d. Need to be able to get achievement or awards.

⁷⁴ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p.160.

- e. Need to be accepted and recognized by others in their social environment.
- f. Need to get appreciation by their peers, family, neighbors, and communities throughout the place in their social environment.
- g. Need to get a view or philosophy of perfect life values.

5. Efforts to Get Needs of Adolescent

Maslow, as quoted by Mohammad Ali and Mohammad Asrori, stated that the efforts to get needs of adolescents are:⁷⁵

- a. Freedom to speak to others in their social environment.
- b. Freedom to do some expression that does not appear the harm in the social environment.
- c. Freedom to explore their environment.
- d. Freedom to try to strengthen their potential to maintain or defend themselves.
- e. There is justice in the process of social interaction with others in their social environment.
- f. There is honesty in every social interaction that is done by people in the social environment.
- g. There is reasonableness in every communication with social friends so the adolescents feel comfortable with opponents of social interaction.
- h. There is a rule in their live to interact to others in their social environment.

⁷⁵ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p.161-162.

6. Duties of Adolescent Development

Robert J. Havigurst, as quoted by Mohammad Ali and Mohammad Asrori, stated that the duties of adolescent development are:⁷⁶

- a. Get new mature relationship with their peers both men and women.
- b. Achieve the role of social as men and women.
- c. Receive their physical condition and use it optimally.
- d. Looking for emotional independence from parents and other adults.
- e. Achieve a freedom of economy.
- f. Choose and prepare a jobs.
- g. Preparation for family life.
- h. Develop intellectual skills and concepts that are important for civic competence.
- i. Achieve and expect the responsible social behavior.
- j. Get the set of values and ethics as guidance system of behavior.

D. Social Environment

1. Definition of Social Environment

Kartini Kartono stated that the social environment is the place/facilities as a sosial arena for adolescents to realize their social behavior, so they get influence from the people around them.⁷⁷

It can be concluded that the social environment is an interaction between the society and the environment. The social environment has a

⁷⁶ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p.165-169.

⁷⁷ Kartini Kartono, *Psikologi Anak (Psikologi Perkembangan)* (Bandung: CV. Mandar Maju, 2007), p. 42.

big role in the formation of a person's social personality. Social interaction will occur among one another in the social area.

2. The Influence of Social Environment in Adolescent Social Behaviour

The influence of social environment began with the social environment at home from all familie's members. In this stage, the mother social influence to their children was essential for their survival. This was proved by regular interaction between mother and her baby during feeding a milk, feeding a food and touching her skin and hugging her body. In the sixth month, the child was getting to know the people around her and began to respond other person with a smile in their social environment. After seven months, the baby began to have an effort to interact with people around with tears and raised her hand that was indicating that he wanted to be picked up. Child's development began to grow at the age of approximately 18 months. At this age, a child's desire wanted to explore the social environment that was growing rapidly. So the child's social environment increasingly widespread. The age range was 17-22 years, so adolescent began to require the presence of other people around them, because basically the humans need interactions one another. The social environment became a guidance for adolescents. Therefore the role of social environment is very big to influence every adolescent.⁷⁸

⁷⁸ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 86-87.

E. Developing Adolescent Social Behavior Through Introduction of Social Environment

Developing adolescent social behavior through introduction of social environment has stages. The stages are:

1. Learning Planning (Development of Adolescent Social Behaviour)

In each application exactly required the planning. In this matter, the planning development of student social behavior is aimed in order to run these activities can be more successful. The school should has a special facility for making planning implementation.⁷⁹

The planning of activities to develop adolescent social behavior through the introduction of social environment must consider several things that was adapted by Nana Sudjana's explanation in S. Suryosubroto's book, namely: plan the learning objectives, establish the evaluation tools, establish the learning material, establish the teaching and learning activities, and establish the methods and learning tools.⁸⁰

2. The implementation of Learning (Development Adoloescents Social Behavior)

Atwi Suparman, as quoted by Andi Prastowo, stated that the implementation of learning contained introduction, core activities, and closing.⁸¹ A description about the implementation of learning are:

⁷⁹ B. Suryosubroto, *Proses Belajar Mengajar di Sekolah* (Jakarta: Rineka Cipta, 2009), p. 22.

⁸⁰ B. Suryosubroto, *Proses Belajar Mengajar di Sekolah* (Jakarta: Rineka Cipta, 2009), p. 19.

⁸¹ Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran (RPP) tematik terpadu* (Jakarta: kencana, 2013), p. 335.

a. Introduction

Introduction is the first activity to give instructions to the adolescents in order to prepare to learn the knowledge, skills and social behavior. In this case, the teacher/ the committee starts with discussing the latest issues in the social environment. Then they bring the conversation to the topic of the development of the adolescent social behavior.⁸²

In this case, there are three kinds of the introduction. They are a brief description, relevance, and indicators of learning outcomes. A brief description contains the general description of the contents of the activities. Relevance is the relation between the learning content and knowledge about social behavior learning. The Indicators is about the result in knowledge, skills, behavior or social attitudes.⁸³

b. Core activities

According to Permendikbud RI No. 65 in 2013, stated that the characteristics of the core activities are model of learning, teaching methods, instructional media and learning resources that are appropriated to the characteristics of students and subjects.⁸⁴

It can be concluded that if it is associated with learning the development of social behavior so there are the characteristics of learning that use a model of learning in developing social behavior, methods in developing social behavior, the media that is used in the

⁸² Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran*, p. 335-336.

⁸³ Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran*, p. 336.

⁸⁴ Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran*, p. 336-337.

development of social behavior and learning resources that are tailored to the characteristics of the adolescent and the core learning about the development of social behavior.

There are three aspects that should be acquired by adolescents in the development of social behavior which is adapted from the thematic integrative learning objectives. They are:⁸⁵

- 1) Attitude, according to characteristic of attitude, there are affection from receiving, executing, appreciating, until practicing. All activities learning focus on the stages of competencies that guide the students/adolescents to perform these activities.
- 2) Knowledge, the knowledge is got through knowing, understanding, applying, analyzing, evaluating, creating and to strengthen the development of social behavior of student/adolescents through the introduction of social environment that is necessary to apply the learning of social behavior based on scientific.
- 3) Skill, skill that is got from the activities of observation, interview, experiment, reasoning, presentation and create/develop something. The material content of learning should be able to motivate the students to make the process of observation until process of creation in imitation of the good social behavior and suitable to appeared in social interaction to one another in the social environment.

⁸⁵ Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran*, p. 337-338.

c. Closing

Closing is a final step in the implementation of learning activities, the closing includes two steps. They are feedback and follow-up. Both of these components can be briefly described.⁸⁶

Feedback is an activity to inform the results of the test that are formatted systematically. This activity is important for students/adolescents in order to get the result of learning in developing social behavior. The feedback not only provide answers on the behavior of social that were obtained but also more emphasis on discussion and explanation in detail and shows how to improve the social behavior. Feedback is very influential in order to able to motivate adolescents/students in the learning.⁸⁷

Follow-up is an activity that is done by adolescents/students after conducting formatif tests and got feedback from the development of social behavior. The students/adolescents who have achieved good results and optimal learning should be encouraged to continue and expand the knowledge and practice their good social behavior to be implemented in the social environment. For the students who get the outcomes of social behavior that is not optimal. They should be encouraged also to repeat and try to improve and give confidence to further learning. According to Permendikbud No. 81a in 2013 stated that the closure activities of learning are teachers and students must

⁸⁶ Andi Prastowo, *Menyusun Rencana*, p. 339-340.

⁸⁷ Andi Prastowo, *Menyusun Rencana*, p. 340.

make the conclusions of the study that has done, do evaluation, give feedback with the forms of repeating, additional program, counseling service, or give task to the students individually or group, and give information about the next learning in the future.⁸⁸

3. Evaluation of Learning Activities (Development of Social Behaviour)

The evaluation activities in the learning development of social behavior through the introduction of social environment is done at the process and the end of the learning activity implementation. Therefore, the evaluation does not depend on one type of evaluation. In this case the evaluation assessed not only the result of learning but also in the learning process. Assessment or evaluation of learning in the development of social behavior used representative votes and able to describe the actual successfull of the student with authentic assessment. Authentic assessment is a comprehensive assessment conducted to assess the start of input, process, and outcomes of learning activities to develop students' social behavior through the introduction of a social environment.⁸⁹

⁸⁸ Andi Prastowo, *Menyusun Rencana*, p. 340.

⁸⁹ Andi Prastowo, *Menyusun Rencana*, p. 366.

CHAPTER III

RESEARCH METHOD

A. Types of Research

Creswell, as quoted by Imam Gunawan, stated that: "Research that is guided by the qualitative paradigm is defined as: "an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of information, and conducted in a natural setting"¹

The researcher chose a qualitative research (field research), because the researcher did research about the development student social behavior. the researcher enter directly to the field to observe that focused in analysis process from thinking proses inductive that correlated with dynamic correlation between phenomenon that is observed, and usually use scientific logical approach.²

The researcher used a case study. The case study is one of the many ways the analytical techniques that is used in the research. One of the function of the case study is to research the cases of social community or society.³ In this case the researcher observed how to develop student social behavior through Introduction of Social Environment in SMA IT al-Irsyad al-Islamiyyah

¹ Imam Gunawan, *Metode Penelitian Kualitatif: Teori dan Praktik* (Jakarta: Bumi Aksara, 2014), p. 83.

² Imam Gunawan, *Metode Penelitian Kualitatif*, p.80.

³ Djam'an Satori & Aan Komariah, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2014), p. 205-206.

Purwokerto. It is useful to describe how to develop student social behavior and the shapes of social behavior that was developed through PLM activities in SMA IT al-Irsyad al-Islamiyyah Purwokerto.

B. Research Location

The location was in SMA IT al-Irsyad Al-Islamiyyah Purwokerto, Jl. Prof. Dr. Suharso, Arcawinangun, East Purwokerto, Banyumas, Central Java, Indonesia. This research is especially for the students who only participated in the introduction of the social environment namely PLM, they are the students of class XI and class XII. This research was conducted in SMA IT Al-Irsyad Al-Islamiyyah Purwokerto because the researcher interested the superiority of SMA IT al-Irsyad al-Islamiyyah Purwokerto. this school is a private school in the town of Purwokerto that has been got supposition best achievements by the central leader of al-Irsyad foundation in Jakarta that had been proved by curriculum of Islamic education and Arabic Education that was become as the reference by Al-Irsyad high schools throughout the city in Indonesia because it is considered very good.⁴ The school ever get 3rd place in the competition in ISPRO 3rd International Science Project Olympiade in Russia in 2014 and the champion 1 nationally in 3 races nationwide namely ORSI (Olympic Research Student Indonesia), National Sharia Economic Championship (NaSEC) in 2015, and OSN Field Computer.⁵

⁴ The result of interview with the principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto in 01 March 2016.

⁵ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 02 March 2016.

C. Subject and Object of Research

Lexy J. Meleong stated that the subject and object in a qualitative study is sayings, actions, and data like documents/files that relate to the need as a source for research studies and others.⁶ Sampling technique is a technique to take much information that will become basis from planning and theory that appeared.⁷ Purposive sampling is a sampling technique in which research relies on his or her own judgment when choosing members of population to participate in the study.⁸ Therefore in this research used purposive sampling and the subject and object of the research are:

1. Subject of the Research

The subject of this research is the principal, vice-principal in the area of students, vice-principal in the area of curriculum, teachers who became a leader of the program in PLM, and students of class X and class XI who had participated by the school in PLM, and developing students/adolescents social behavior through PLM in Islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

2. Object of the Research

In this case of the research that became the object of the research is the development of social behavior of students through introduction of social environment at SMA IT al-Irsyad al-Islamiyyah Purwokerto. In which there are activities about the development of social behavior of

⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2004), p. 112.

⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, p. 165.

⁸ www.research-methodology.net/sampling-in-primary-data-collection/purposive-sampling, accessed January 23, 2017

students that was organized by the school to be able to actualize themselves in the social aspects so they can be expected the students in class of X and XI will get good social behavior and can be accepted by the social environment.

D. Data Collection Techniques

Data collection technique is a step that is used in the research process which aims to get the data that is needed by the researcher. When the researcher did not use data collection techniques that can be ascertained the researcher will get difficulty in obtaining data in accordance with established standards.⁹

The techniques that is used by researcher in collecting data are:

a. Observation

Sari Wahyuni stated that "observation is the selection and recording behaviors of people in their environment".¹⁰ From the explanation, the observation is important. Observation can be divided into two kinds. They are participant observation and no participant observation. Those observations are classified into open observation and close observation, open observation is the observation that the presence of observer was known by the subject of the research and close observation is the observation that is unknown by the subject of the research.¹¹

⁹ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2009), p. 62.

¹⁰ Sari Wahyuni, *Qualitative Research Method: Teory and Practice* (Jakarta: Salemba Empat, 2012), p. 21.

¹¹ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 145.

So the researcher did the participant and open observation, because the presence of researcher was known by the subject of the research and the researcher got the authorization procedure by SMA IT al-Irsyad al-Islamiyyah Purwokerto.

b. Interview

Dezin and Lincoln, as quoted by Imam Gunawan, stated that "The interview is a conversation, the art of asking questions and listening. It is not neutral tool, for the interviewer creates the reality of the interview situation..."¹² From the explanation, it can be concluded that the interview is something very important to collect data and accurately information.

Interview has two types, they are:

1. Structure Interview

This interview is used because the information that will be required of researcher is certain. In this case the instrument must use the guidelines written interview with questions that will be submitted to the informant.¹³

2. Unstructured Interview

This Interview is flexible and open. This interview implementation is free without use of the interview guidelines when the researcher is conducting interview.¹⁴

In this interview that the researcher did to implement a structured interview in order to the interview can run systematically

¹² Imam Gunawan, *Metode Penelitian Kualitatif*, p. 161.

¹³ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 162.

¹⁴ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 163.

and focused on the objective question that has been determined in order to the information that was obtained accurately from SMA IT al-Irsyad al-Islamiyyah Purwokerto.

c. Documentation

Document is from Latin language *docere*, it means teaching. Gottschalk, as quoted by Satori & Aan Komariah, stated that documentation often be translated into the double meaning namely the first meaning was a written source for information rather than witness history as opposed to artifacts, relics painted, and archaeological ruins. The second meaning is the official papers and letters state, such as a letter of agreement, statute grants, concessions, educational curriculum and activities photos. Broadly, he found that the documentation is proving process that is based on the type of some source.¹⁵

This documentation techniques was used by the researcher to know about the overview of SMA IT al-Irsyad al-Islamiyyah Purwokerto. So with this technique, the researcher will get information about the condition of the students of class XI and XII, and school components related to the activities that was realized in implementing the development of social behavior of students through PLM.

¹⁵ Djam'an Satori & Aan Komariah, *Metodologi Penelitian*, p. 146-147.

E. Data Analysis Technique

Analysis of the data is an activity that was undertaken to organize, manage, categorize, coding/marketing them in order to obtain a finding based on the focus issue to be answered by the researcher themselves.¹⁶ The explanations about the parts of data analysis technique are:

1. Data Reduction

Sugiyono, as quoted by Imam Gunawan stated that data reduction is an activity to choose the subject matter, focusing on things that are important, and look for themes and also for patterns. It will easily provide an overview of data collection.¹⁷

In this case the researcher wants to pick and choose the data and information that is a lot of research results about the development of social behavior of students through PLM at SMA IT al-Irsyad al-Islamiyyah Purwokerto. So that data is unrelated in this study. It will be eliminated, so it will be appeared the selected data in this research.

2. Data presentation

Presentation of the data is used to improve the understanding of the case and presentation of data. The data presentation presented in a narrative form that is appropriated to the needs of the researcher.¹⁸

By using this presentation, the data will appear on a regularly, clearly, and systematically. Therefore it will take easier to understand.

¹⁶ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 209.

¹⁷ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 211.

¹⁸ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 211.

The data is about the data on the development of social behavior of students through PLM in islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

3. Conclusion

Conclusion is the result of the research that can be used as an answer in the problem statement that is based on the results of data analysis.¹⁹ In this case, the data will be reduced, after that will be analyzed and ultimately will be concluded about the development social behavior of students through PLM in islamic education at SMA IT al-Irsyad al-Islamiyyah Purwokerto.

¹⁹ Imam Gunawan, *Metode Penelitian Kualitatif*, p. 212.

CHAPTER IV

DATA PRESENTATION AND DATA ANALYSIS

A. Overview of SMA IT al-Irsyad al-Islamiyyah Purwokerto¹

1 Profile

- a. Name : SMA IT al-Irsyad al-Islamiyyah Purwokerto
- b. Address : Jl. Prof. Dr. Suharso
- c. District : Arcawinangun, East Purwokerto
- d. City : Banyumas

2 Vision, Mission, Objectives and Quality Assurance

a. Vision of SMA IT al-Irsyad al-Islamiyyah Purwokerto

Become the exemplary Islamic senior high school with achievers and has a global knowledge.

b. Mission of SMA IT al-Irsyad al-Islamiyyah Purwokerto

- 1) Implement habituation righteous deeds and noble character
- 2) Create an atmosphere in conducive learning and fun
- 3) Implement continuous quality improvement and sustainable
- 4) Implement habituation foreign language
- 5) Improve competitive advantage through innovation-based development of the latest technology

¹ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

c. Objectives of SMA IT al-Irsyad al-Islamiyyah Purwokerto:

- 1) Educate students to love science, values and Islamic Behavior as well as being Islamic *syakshahiyyah* (*tawadlu'*, trustworthy, honest, responsible) according to their nature (as a servant of God, male / female) and concerned with *da'wah islamiyyah*.
- 2) Give guidance and soft skills training for students about life skills, leadership, entrepreneurship, confidence, courage and caring.
- 3) Provides the knowledge and skills of how to use technology in the form of management, e-Learning, Interactive Learning, Software applications, hosting.
- 4) Familiarize all students to speak Arabic and English, gives an international knowledge as caliphate in this world and can get ready for global competences.
- 5) Growing a learning society that every student can learn and evolve depend on the potential and interest.
- 6) Educate students in order to get a high academic score.
- 7) Equip students for entry into the best higher education and can play active role in a college.

d. Quality assurance

- 1) Implement *thoharoh*, prayer and *dzikir* well
 - a) Do *wudhu* regulary and the invocation.
 - b) Take the bath not be postponed
 - c) Do the prayer of *Rawatib* on time

- d) Do the *sholat* together in 5 times a day
 - e) Ready to become a *muadzin*
 - f) Ready to become *imam*/leader in a peer
 - g) Implement *dzikir* and prayer after *sholat*
 - h) Implement daily *dzikir* and daily prayer
- 2) Reciting al-Qur'an
- a) Reciting al-Qur'an every day 1 *'ain*
- 3) Obey to parents
- a) Say goodbye when the students will go to some places
 - b) Pray for parents
 - c) Help some Homework
 - d) Meet the call of parents
 - e) Make good relationship to parents
 - f) Care about the parents condition
- 4) Glorify teacher
- a) Give greetings when meeting
 - b) Be polite and speak politely to the teacher
 - c) Obedience to teachers
 - d) help teachers
- 5) Appreciate friends
- a) Respect differences and do not mock and bully
 - b) Want to give advice
 - c) Speak with politely language

- d) care to friends
- 6) Environmental awareness
- a) Throw garbage in its place
- 7) Independent
- a) Manage yourself (eg. finance, wash and iron clothes)
 - b) Care of yourself (clean, tidy, and healthy)
 - c) Dress *Shari'a* clothes
 - d) Have awareness to learn independently
- 8) Communication skills
- a) Deliver ideas effectively
 - b) Able to ask and answer questions
 - c) Able to seven-minute speech
 - d) Able to do diplomacy
- 9) Be yourself become good people
- a) Discipline
 - b) Responsible
 - c) Honest
 - d) Confidence
 - e) Dexterous
 - f) Mettlesome
 - g) Have an entrepreneurial spirit

10) Have the learning skills

- a) Have minimum reading speed of 450 words per minute
- b) Able to make mind mapping
- c) Get hobby to read non academic book at least 2 books per semester

11) Have thinking skills

- a) Able to think creatively to find a way/new ideas.

3 The History About SMA IT al-Irsyad al-Islamiyyah Purwokerto

SMA IT al-Irsyad al-Islamiyyah Purwokerto is an Islamic private schools in the town of Purwokerto under the coordination of Al-Irsyad Al-Islamiyyah foundation. This school was founded in 2008 beginning as continuing education of secondary school education of al-Irsyad Al-Islamiyyah Purwokerto that has stood earlier. The first time, the school located in the complex next to the square of Purwokerto that owned by foundations. The number of the students were 27 students (only boys and girls). The school in the year 2010/2011 moved to the area in the street of Prof Dr. Suharso, Arcawinangun. The teachers and students who were still a little. The school had started the education therefore the school achieved a good example in Islamic education private institution.

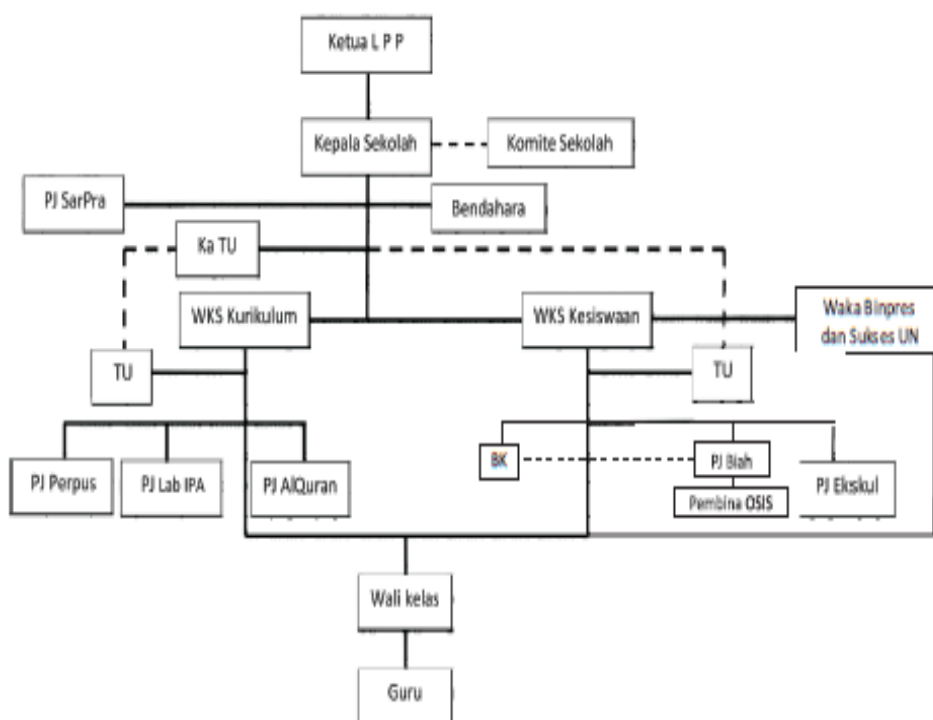
The development of quality improvement at SMA IT al-Irsyad al-Islamiyyah Purwokerto has a commitment to always strive to improve the quality, efficiency, and increase the competitiveness of students and

management improvement, and usefulness of the social environment surrounding society.²

4 Organizational Structure and Personnel

a. Organizational Structure of SMA IT al-Irsyad al-Islamiyyah Purwokerto in the Academic Year of 2015/2016

Picture. 1
Organizational Structure SMA IT al-Irsyad al-Islamiyyah Purwokerto in Academic Year 2015/2016³



² The result of interview with Ustadz Rofik Anhar Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

³ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

b. Employment Data of SMA IT al-Irsyad al-Islamiyyah Purwokerto in
Academic Year 2015/2016

Table. 1
Teacher and Employee Data of SMA IT al-Irsyad al-Islamiyyah Purwokerto
In Academic Year 2015/2016⁴

No.	Name	Office
1	Muhammad Iqbal, SE, M. Si.	Principal of SMA IT Al-Irsyad Al-Islamiyyah Purwokerto
2	Galina Rakasiwi, S. Si.	Vice-Principal In The Area Of Achievement
3	Rofik Anhar, SHI	Vice-Principal In The Area Of Student
4	Lia Lindawati, S. Si.	Vice-Principal In The Area Of Curriculum
5	Aida Lathifaturrohmah, S. Pd.	Teachers
6	Arin Rustianto, S. Pd	
7	Bina Rahayu Setyasih, S. Pd.	
8	Citra Dewi Oktavia P, S. Pd	
9	Dessy Susi Rahayu, S. Pd.	
10	Nur Dwi Handoyo, S. Sos.	
11	Dyah Retno Kusumawardani, S. Si.	
12	Edi Yulianto, S. Pd.	
13	Eko Aji Prasetyo, S. Pd.	
14	Eko Rendiyanto, S.Pd	
15	Evti Falinda, S. Pd. I.	

⁴ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

16	Faizal Wihuda, SE., M. Si.	
17	Fatma Rizkya Daughter, S. Pd	
18	Fitriana Wijayanti, S. Pd., Si.	
19	Susilawati Heni, S. Pd	
20	Heru Widodo, Lc	
21	Ima Susanti, SS	
22	Irma Muspidadawati, S. Pd. I.	
23	Khairunnisa Fahrina Imanzha, S. Pd	
24	Dewi Kirana Rilastiyo Budi, S. Pd.	
25	Lilik Liqonnisa, S. Psi.	
26	Muhammad Riezky Pradana	
27	Mahyudin, S. Pd. I.	
28	May Utami, S. Si.	
29	Muhammad Elan Habiby	
30	Hafidh Muhammad Annur, SP	
31	Nias Uciyanti, S. Pd.	
32	Ninda Airin Gita P, S. Pd	
33	Nur Fitriani, S. Si.	
34	Rahayu Ismawati Adnin, S. Pd	
35	Reni Fitriani Nur, S. Pd	
36	Roro Oktiyani	
37	Septi Andayani, SE	
38	Septiana Wahyuningsih, S. Pd.	
39	Sufyan	
40	Sutrisno, A. Md.	
41	Vivin Kristiana, S. Si.	
42	Wahyu Hidayat, S. Si.	
43	Wasirah, S. Pd.	
44	Aji Widodo Pramono, S.Si.	
45	Winda Rumbadini, S. Pd.	
46	Yuliani Amalia F, S. Pd	
47	Yuni Astuti, S. Pd.	
48	Patience Sutrimo	
49	Chris Abriantoro	
50	Dimas Aji Saputra	Administration
51	Supriyanto	
52	Ariyanto	
53	Imam Shobirin	Security
54	Agus Siswanto	
55	Eko Pujiono	K5 (Cleaning Service)

56	Bayu Kurniawan	
57	Turisman	

5 Circumstances of Students

a. Data Number of Students

Table. 2
Number of Students of SMA IT al-Irsyad al-Islamiyyah Purwokerto in Academic Year 2015/2016⁵

Class	The Number of Students		Amount
	P	L	
X	74	68	142
XI	69	57	126
XII	72	68	140
Total Students			405

b. Data of Students With Special Needs

Table. 3
Data of The Students with Special Needs at SMA IT Al-Irsyad Al-Islamiyyah Purwokerto in Academic Year 2015/2016⁶

No.	Name	Gender	Class	Type of Disability
1	Dwi Choirun Nisa	P	X	Slow Learner
2	Bagus Kurniawan	L	X	Slow Learner
3	A Ayunis Erhaldi	L	X	Slow Learner
4	Krisna Tudhung	L	X	Slow Learner
5	Astrid Firdausi	P	X	Slow Learner
6	Endra M. Allam A	L	X	Slow Learner
7	Ruslan M. Qois	L	X	Slow Learner
8	Indra Bagaskara	L	XI	Slow Learner

⁵ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

⁶ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

9	Jihan Pamungkas W	P	XI	Autism
10	Michelle Rizqi MP	L	XI	Slow Learner

- 6 The curriculum of SMA IT al-Irsyad al-Islamiyyah Purwokerto Academic Year of 2015/2016

Table. 4
Curriculum of SMA IT Al-Irsyad Al-Islamiyyah Purwokerto⁷

No.	Subjects	X	X	X IPA	X IPS	XI IPA	XI IPS
		Regular Classes	Class Qur'an	Regular Classes	Regular Classes	Regular Classes	Regular Classes
1	<i>Aqidah</i>	1	1	1	1	1	1
2	<i>Hadith Akhlaq / Halaqah</i>	2	1	2	2	2	2
3	<i>Fiqh</i>	1	1	1	1	1	1
4	<i>Tarikh</i>	1	1	1	1	1	1
5	<i>Al-Qur'an</i>	5	10	4	4	4	4
6	Civics	1	1	1	1	1	1
7	Indonesian	4	3	4	4	4	4
8	English	4	3	4	4	4	4
9	Mathematics	4	4	4	4	5	5
10	Physics	2	2	4	-	4	
11	Chemistry	2	2	4	-	5	
12	Biology	2	2	4	-	4	
13	History	1	1	1	2	1	2
14	Geography	1	1	-	4	-	4
15	Economy	2	1	-	4	-	5
16	Sociology	2	1	-	3	-	3
17	Foreign Language						
18	<i>Penjasorkes</i>	2	2	2	2	2	2
19	ICT	2	2	2	2	2	2

⁷ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

20	Javanese Language	1	1	1	1	1	1
	Art And Culture						
21	Arabic	2	2	1	1	1	1
22	Extracurricular	2	2	2	2	2	2
23	BK / Life Skill	1	1	2	2	-	-
Total Number		45	45	45	45	45	45

7 Achievements of SMA IT al-Irsyad al-Islamiyyah Purwokerto

Table. 5
The Achievements of SMA IT al-Irsyad al-Islamiyyah Purwokerto⁸

No	Activities	Achievements	Level	Year
1	ISPRO 3 rd International Science Project Olimpiad	Third Winner	International	2014
2	OSN Field Computers	Second Winner (Bronze)	National	2014
3	OPTIONS (Olympic Research Student Indonesia)	Second Winner (Silver)	National	2014
4	OSN Field Computers	First Winner (Gold)	National	2015
5	The 2015 Bee Fest-Level High School Game Development Contest	First Winner (Gold)	National	2015
6	The 2015 Bina Nusantara Programming Contest	Second Winner (Silver)	National	2015
7	PORWIL DULAONGMAS	Second Winner (Silver)	National	2015
8	General Sudirman Debating Championship 7	Second Winner (Bronze)	National	2015
9	POPDA	Second Winner (Bronze)	Province	2015
10	ORSI (Olympic Research Student Indonesia)	First Winner (Gold)	National	2015
11	National Sharia Economic Championship (Nasec)	First And Second Winner	National	2015

⁸ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

8 Rules

1) The rule for students⁹

- a) The students maintain cleanliness and peace in SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- b) The students practice *5S (Senyum, Salam, Sapa, Sopan, dan Santun)* to all teachers and the employees of SMA IT al-Irsyad al-Islamiyyah Purwokerto, guests and fellow students of SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- c) The students have the identity of SMA IT al-Irsyad al-Islamiyyah Purwokerto (student card).
- d) The students wear uniforms and attributes of SMA IT al-Irsyad al-Islamiyyah Purwokerto that has been being determined by SMA IT al-Irsyad al-Islamiyyah Purwokerto with the following conditions:

Table. 6
The Schedule for Wearing Uniform And Attributes of SMA IT al-Irsyad al-Islamiyyah Purwokerto¹⁰

No.	Day	Uniform	Information
1	Monday	<i>OSIS</i>	Black Shoes - White Socks

⁹ The result of documentation in SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

¹⁰ The result of The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

2	Tuesday	Gray / White Bone	Black Shoes - White Socks
3	Wednesday	Turquoise / White	Black Shoes - White Socks
4	Thursday	<i>Batik</i> Dress	Black Shoes - Socks Free
5	Friday	Scout	Black Shoes - Black Socks
6	Saturday	Free Syar'i	Black Shoes - Socks Free

- e) The students keep the entire facility at SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- f) The students maintain the good name of SMA IT al-Irsyad al-Islamiyyah Purwokerto inside and outside of SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- g) The students do not bring a cell phone / communication devices in SMA IT al-Irsyad al-Islamiyyah Purwokerto.
- h) The students do not bring and consume cigarettes, drugs, alcohol or other that has prohibited in *Syariat*.¹¹

B. Data Presentation

Based on the results that was got from Ustadz Muhammad Iqbal, SE, M.Si, as the Principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto, Muhammad Elan Habiby as the Leader of PLM, Ustadzah Lilik, S.Psi as a guidance and counseling teacher, vice-principal in the area of students, ustadz Rofiq Anhar, S.H.I, M.Pd.I, and vice-principal in the area of curriculum, Ustadzah Lia Lindawati, S.Si. They said that this activity of PLM has implemented to develop the social behavior of students. There was no theoretical basis of Scholar in Social Psychology that referenced in activities

¹¹ The result of The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

of PLM that is presented by the Principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto and by the Leader of activities of PLM, but focused on the proposition, only refers to the fundamentals of Islam were the *Qur'an* and *Hadis*. This was based on interviews with the leader of PLM activities, Ustadz Muhammad Elan Habiby said:

“Kami berlandaskan Al-Qur’an dan Hadis, terutama pada kandungan surat Al-Lail yang didalamnya dijelaskan bahwa “bagaimana seseorang yang menginfakan hartanya, dia berjuang, kemudian yang diharapkan adalah akhirat. Kemudian, seseorang yang membantu orang lain maka akan dibantu juga dengan orang lain.”¹²

The result of interview with the principal, Ustadz Muhammad Iqbal, SE, M.Si:

Adakah ilmuwan yang dijadikan rujukan dalam pelaksanaan kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto? “Sejauh ini belum ada...”¹³

From the explanation, there were stages that has implemented by the committee of the activities/teachers in the development of social behavior through PLM in SMA IT al-Irsyad Al-Islamiyyah Purwokerto although there were not coherently written planning yet complete, but can be got from observations and documentation that had been done by the researcher. The phases are:

1. Planning phase

The preparations made by Muhammad Iqbal, SE, M.Si as principal, Ustadz Rofiq Anhar, S.H.I, M.Pd.I as vice-principal in the area of

¹²The result of interview with the leader of PLM activity at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 26 May 2016.

¹³The result of interview with the principal of SMA IT al-Irsyad al-Islamiyyah Purwokerto in 26 May 2016.

students and Ustadzah Lia Lindawati, S.Si as vice-principal in area of curriculum. Before implementing the learning of development students social behavior through PLM activities, they planned some that need to be planned for the implementation of PLM that will be accorded with the target. The planning phases of PLM are:¹⁴

a. Planned the name of activity

This activity was called PLM (*Pengenalan Lingkungan Sosial*) SMA IT al-Irsyad al-Islamiyyah Purwokerto 2016.

b. Planned the date of PLM implementation

This planning was determined on Monday-Wednesday, March 14 to 16, 2016.

c. Planned the basic program of PLM activities

In this case the school has planned basic program from *al-Qur'an* and *Hadis*. They are:

As for those who give (freely in the way of Allah) and fear, and justify the best reward (heaven), then we would later prepare him an easy road. And as for those who are griping and felt him enough, and the best reward deniers, and soon we will be prepared for her (road) is difficult. (QS. Al-Lail: 5-10)

"And please help other people in goodness and piety" (Surah Al-Maidah: 2)

Messenger of Allah said:

Narrated by Jabir, he said," Messenger of Allah said, 'Believers were being friendly and there is no good for a man not to be

¹⁴ The result of documentation and observation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in Monday-Wednesday, 14 to 16 March 2016.

friendly. And the best of men are those who are most beneficial to mankind. (HR. Thabrani and Daruquthni)

d. Planned the target of social behavior forms

The schools targeted social behavior forms of students that will be developed. It is based on interviews and observations, the social behavior forms of the students that was developed in SMA IT al-Irsyad al-Islamiyyah Purwokerto were:

Muhammad Elan Habiby said:

Perilaku sosial yang terbentuk melalui kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto diantaranya adalah *Akhlaq ta'awun* (saling kerjasama dalam kebaikan), menghilangkan sifat egois, menerapkan sikap ramah tamah dan murah senyum dan menumbuhkan sikap rela berkorban waktu, tenaga, fikiran, serta materil untuk melakukan kebaikan.¹⁵

Muhammad Rechan said:

Jiwa sosialnya tinggi dan bisa memahami lingkungan sekitar serta lebih mandiri dari sebelumnya. Dan didalam kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto kita mendapatkan pelajaran agar kita bisa bermanfaat bagi manusia.¹⁶

Lutfi Azhar said:

Dampak yang dirasakan secara general yakni bagi siswa yang tadinya manja menjadi tidak manja. Saya jadi lebih responsif, lebih *care* dengan orang yang membutuhkan.¹⁷

¹⁵ The result of interview with the leader of PLM activity at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 26 May 2016.

¹⁶ The result of interview with the student class XII at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 26 May 2016.

¹⁷ The result of interview with the student class XI at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 26 May 2016.

From the explanations, there were social behavior forms, they were: be generous, not mocking, not fighting, sharing, can obey the rules in the society, can mingle with the society, can give support one another to solve social problems, can do good behaved, can act friendly in society, can more independently in the social environment, can work together, and can adapt to society in social environment, can take the initiative, can responsible in the social environment, can get habit to help one another with sincerity.

e. Planned the methods

The methods that was used by the school were multiple methods. The methods were:

- 1) With the method to inform the good social behavior forms to the students

There were actions to add knowledge about the good social behavior to the students. They can understand the good social. This matter based on the result of interview, Ustadz Rofik Anhar, S.H.I, M.Pd.I said:

...yang pertama kita kasih tahu dan sosialisasikan terus menerus agar kedepannya dapat menjadi pemahaman tentang perilaku sosial yang baik...¹⁸

- 2) With command the students to join in PLM compulsoliry

¹⁸ The result of interview with Ustadz Rofik Anhar Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

The students of class X and XI were obligated by the school to participate in PLM. This matter based on the result of interview.

Ustadz Rofik Anhar, S.H.I, M.Pd.I said:

...dan kami wajibkan semua siswa kelas X dan XI untuk dapat mengikuti kegiatan PLM yang selama 3 hari ini untuk mengisi kekosongan pada saat liburan ketika siswa kelas XII sedang Ujian Akhir Sekolah.¹⁹

3) Interact directly to the social environment

The school commanded the students to interact and help people in Kampung Baru RT 6 and 7 RW II Arcawinangun village. So the students can interact directly with the real social environment. The students will see the people who were not as fortunate people. So it would be able to grow the mercy behavior to one another. Therefore the social behavior of the students will grow well and rapidly.²⁶

This matter based on interviews, Ustadz Rofik Anhar, S.H.I, M.Pd.I said:

...adapun kami terjunkan juga para siswa langsung selama 3 hari di kegiatan PLM ini.²⁰

f. Planned the programs of PLM

The Programs of PLM were:²⁸

1) *Benah Rumah Warga Duafa*

¹⁹ The result of interview with Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

²⁰ The result of interview with Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

- 2) *Perbaikan Fasilitas Ibadah*
- 3) *SMA IT Mengajar (SIM)*
- 4) *Sembako Murah Sekali (SMS)*
- 5) *Bazar Pakaian Syar'i (BPS)*
- 6) *Pengajian Umum*

g. Planned the goals

The goals were:

- 1) Provide comfortable facilities for worship in the mosque.
- 2) Relieve the burden of poor people with *Benah Rumah* program.
- 3) Get enthusiasm for learning about the topic of social environment.
- 4) Cultivate the student social sensitivity in the social environment.

h. Planned the source of funds

The source of funds from:

- 1) SMA IT al-Irsyad al-Islamiyyah Purwokerto
- 2) *Infaq* from the students of SMA IT al-Irsyad al-Islamiyyah Purwokerto
- 3) Individual donor
- 4) Sponsorship

i. Planned the committees

The committees were:

Table. 7
The Committee of PLM²¹

²¹ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

Person in charge	:	Muhammad Iqbal, SE, M. Si
Chairman 1	:	Muhammad Elan Habiby
Chairman 2	:	Abrar Mukarram S
Secretary	:	Ariyanto
		Fatma Rizkya daughter, S. Pd.
		Citra Dewi Oktavia P, S.Pd.
Treasurer	:	Ninda Airin Gita, S.Pd.
		Heni Susilawati, S.Pd.
Coor. Field	:	Eko Rendiyanto, S.Pd.
		Rofik Anhar, S.H.I, M.Pd.I
		Adibta Deryansyah N.
		Muhammad Syafiq R.
		Zaki Najmudin
		M. Yazid Ridho
Coor. Development	:	Arin Rustianto, S.Pd.
		Lia Lindawati, S.Si.
		Alifian Noufal Hela M
		Lutfi Azhar
		Falih Zuhdi
<i>Bazar Pakaian Murah (BPM)</i>	:	Dawn Sulistyarini, S.Pd.
		Aida Lathifaturrohmah, S.Pd.
		Nabila
		Dinda Khoirunnisa
		Inta Nur Haliza
		Aulia Annai Nasyhida
		Nur Alya Firdausi
<i>Sembako Murah Sekali (SMS)</i>	:	Yuliani Amalia F, S.Pd.
		Sutrisno, A. Md.
		Septi Andayani, SE
		Hanum Resta Jati
		Sofiana Chajar
		Amalia Shofie S.
		Azmi Hanifah
		Iftitah Nuril Hidayah
<i>Pengajian Akbar</i>	:	Heru Widodo, Lc. M.Pd.I.
		Yahya Raihan Hanif
		Sutan Mohamad Mirda

		Amalia Zahra
		Rasyidah Rofifah
<i>SMA IT Mengajar (SIM)</i>	:	Khairunnisa Fahrina I, S.Pd.
		Dewi Kirana Rilastyo Budi, S. Pd.
		Ananda Aulia Parahita
		Rifdani Zitananda
		Anasya Rahmawati
		Fitriah Khoirunnisa
		Nisa Fauztina
Equipment	:	Edi Yulianto, S.Pd.
		Raihan Muhammad Hafiz
		Rafif Naufal Zain
		Muhammad Dava Giswa
		Syauqi Rohmana
Security	:	Sufyan
		Hilmy Zaky Zulkarnaen
		Muhammad Irfan Billy
Consumption	:	Rahayu Ismawati Adnin, S.Pd.
		Reni Nur Fitriani, S.Pd
		Muhammad Nafis
		Aditya Rahardiyansyah
		Vitha Amellia Nindya P
		Azmi Khonsa Afifah
Sponsorship	:	Hafiz Muhammad Annur, S.P

j. Planned the receivers of *Benah Rumah* Program

Table. 8
List of Receivers *Benah Rumah* Program²²

NO	NAME	ADDRESS
1	Mrs. Triati	RT 07 RW 1 Arcawinangun Village
2	Mr. Rusmadi	RT 07 RW 1 Arcawinangun Village
3	Mr. Suchadi	RT 07 RW 1 Arcawinangun Village
4	Mr. Aswidi	RT 06 RW 1 Arcawinangun Village
5	Mr. Doni Saputra	RT 06 RW 1 Arcawinangun Village
6	Mrs. Ratin	RT 06 RW 1 Arcawinangun Village

²² The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

k. Planned the Funds

Table. 9
Use of Funds PLM Event ²³

A. SUBMISSION		
1	<i>RAPBS</i>	Rp 22,010,000
2	DONOR	
	Griya Satria	Rp 500,000
	Mr. (Tifal X IPS 1)	Rp 5,000,000
	Hilma Paramita	Rp 500,000
	Remaining Funds PLM Last Year	Rp 5,634,000
	Total Submission	Rp 33,644,000
B. SPENDING		
1	Secretarial	
	A. Photocopying Proposal And Permit Students	Rp 130,000
	B. Print Coupons	Rp 74.800
	C. Stamp	Rp 30,000
	D. Bindery	Rp 20,000
	Total Secretariat	Rp 254.800
2	<i>SMAIT Mengajar</i>	
	A. Plastic	Rp 76.500
	B. Folding Paper	Rp 51.100
	C. Placard	Rp 240,000
	D. Battery	Rp 24.200
	E. Candy	Rp 13,300

²³ The result of documentation at SMA IT al-Irsyad al-Islamiyyah Purwokerto in 23 May 2016.

	F. Pencil 5 Dozen @ 18,000	Rp 90,000
	G. Teaching Supplies	Rp 211.600
	Total <i>SMAIT Mengajar</i>	Rp 706.700
3	Bazar Clothing And Grocery	
	A. Bell Super White	Rp 120,000
	B. Ir 64 Rice 24kg @ 8800	Rp 211.200
	C. Granulated Sugar 28kg @ 12300	Rp 344.400
	D. Wheat Flour 17pcs @ 11000	Rp 187,000
	E. Tea 34pcs @ 2050	Rp 69.700
	F. Parking	Rp 3,000
	Total Bazar And <i>Sembako</i>	Rp 935.300
4	Consumption	
	A. Rice <i>Rames</i> First Day 161 @ 7000	Rp 1,127,000
	B. Rice <i>Rames</i> Second Day 180 @ 6000	Rp 1,080,000
	C. Rice <i>Rames</i> Third Day 190 @ 6000	Rp 1,140,000
	D. Snack 60 @ 1000	Rp 60,000
	E. Snack	Rp 230,000
	F. Mizu Drinking Water 15 @ 15000	Rp 225,000
	G. Cake	Rp 51,000
	H. Snack 200 @ 5000	Rp 1,000,000
	I. Chocolate Donuts 160 @ 1500	Rp 240,000
	J. <i>Tirta</i> Drinking Water Glass	Rp 74.200
	K. Pop Ice 17 @ 3000	Rp 51,000
	L. Consumption Committee Overtime 65 @ 10000	Rp 650,000
	M. Consumption Surgical 3 days 6 home @ 150000	Rp 900,000
	N. <i>Getuk</i> Fried 4kg @ 26000	Rp 104,000
	O. <i>Tempe</i> Chips Fill 50	Rp 120,000
	Total Consumption	Rp 7,052,200
5	<i>Benah Rumah</i>	
	A. <i>Banyumas Benah Rumah</i> (BBR MAFAZA)	Rp 17,000,000
	B. Sickle 2 @ 50000	Rp 100,000
	C. Services Pairs Hoe	Rp 50,000
	D. Hoe "Eye" 3 @ 60000	Rp 180,000
	E. Hoe "Steel" 3 @ 40000	Rp 120,000
	F. <i>Duran</i> Hoe 6 @ 10000	Rp 60,000
	Total <i>Benah Rumah</i>	Rp 17,510,000
6	Transport the Preacher From Office	Rp 750,000
7	Fee the Preacher	Rp 300,000

8	Overtime Allowances Of Teachers And Employees	Rp 570,000
9	<i>Infaq</i> Mosque	Rp 50,000
10	Toll Committee	Rp 60,000
	Total Expenditure	Rp 28,189,000
	BALANCE	Rp 5,455,000

1. Planned the phases of PLM

The phases of PLM were introduction, core activities and closing.

m. Planned the evaluation techniques of PLM

The school used a general questions and observation to evaluate the students. The school also evaluated the students in PLM that was integrated with two subjects, they are Indonesian and Civic Education with giving the score in the report book.

2. Lesson (Developing Students Social Behavior through PLM)

The phases were:

a. Introduction Phase

Introduction phase had begun with the opening ceremony on Saturday, March 12, 2016 at the Hall of the school with a hoe symbolic from the principal to the leader of PLM. After that, the students got the technical briefing about guideline of PLM while informed good social behaviors to the students. This activity was expected to be an early stage that can stimulate students to be more

happy and can take the sincere and honest intentions to hope and get the blessings of God and follow the *Sunnah* of the Prophet Muhammad Peace be Upon Him in helping one another in goodness. In this event, there were with a feeling of curiosity and there were also a feeling of rejection, this is due to the backgrounds diversity of the students themselves. Some the students, there were objected and impressed laziness when they were listening the Ustadz's explanation. The majority of students from the middle and upper economic class that in everyday life when they were learning at SMA IT al-Irsyad al-Islamiyyah Purwokerto and they were staying at home always get luxurious facilities. Therefore when some students got an overview about the tasks of PLM, they felt laziness, because they must work hard. Therefore they surprised. There were also some students who avoid PLM but because of the rules, there were no students avoid this activity.

b. Core activities

On Monday became the first day for the students entered the social environment in Kampung Baru grumbul Arcawinangun village. There were some students who were lazy and there were already aware of the importance of helping in the social environment. The ceremony held on March 14, 2016 in the morning along with the Principal to celebrate the departure of the students whom will go to the location of PLM which less than 1 km. In this

matter, there were some students who felt good because a PLM implementation in this year is closer than before. So that there was a sense of happiness for the students who less interested. On this day the students directly interacted to the social environment. There were some students still adapted well and some students were already beginning to mingle with the people in Kampung Baru Arcawinangun Village. For the students who had got ready to mingle the society immediately feel comfortable and happiness, but for some students who still have not been able to mingle it will get problems. Because this activity is the first activity time. The students worked hard to bring some heavy material and gross, so some students should be encouraged one another.

On the Wednesday, March 16, 2016, Mrs. Enas as Principal of Banyumas Secondary Education with Ustadz. Totok from LPP Al Irsyad and Ustadz Muhammad Iqbal as the principal of SMA IT al-Irsyad Al-Islamiyyah Purwokerto inaugurated *Benah Rumah* Program with reciting the invocation to Allah. So this is the starting point for *Benah Rumah*.

In this matter, there were several programs that had been made by the school for developing the student social behavior in PLM. The programs are:

- 1) *Benah Rumah* Program

The implementation about *Benah Rumah* Program in RT 6 and 7 RW II Arcawinangun Village had run well. There were 6 homes that had been repaired by the students and several worker with joint cooperation of LAZIS MAFAZA. The funds for each home is different, depend on the level of damage.

The school sent the entire class X and class XI whom were divided into 6 groups, and one special forces, while female students got the task of cooking and serving drinks at every home. The school targeted six homes that have passed the test of the feasibility. The home on behalf of Mrs. Triati, Mr. Rusmadi, Mr. Suchadi, Mr. Aswidi, Mr. Doni Saputra and Mrs. Ratin. They became the recipients of *Benah Rumah* program. Because they have less income and were classified as poor people.

From these explanations, six homes were considered feasible and urgently need to repair. Therefore the school repaired home based on their respective needs. The home on behalf of Mrs. Triati had repaired the door, the floor with ceramic and repaired roof which was expected in the future with this program could provide new comfort for Mrs. Triati's home.

The home on behalf of Mr. Rusmadi had received aid in the replacement of the main door of the front home that appeared to be feasible and dangerous. Therefore the school had repaired the door and patch up some leakage in the roof of the home.

The home on behalf of Mr. Suchadi had repaired the floor because the floor was still visible ground when there was rain then the soil inside the home will get muddy and very uncomfortable for everyday activities in the home. Therefore the school responded the problems at home by providing a mixture of cement on the floor, so in the future expectation in this home, the floor will remain dry and can be used for everyday activities at home and comfortable.

The home on behalf of Mr. Aswidi had repaired the floor that still used the land. The front door and bathrooms were destroy. Therefore the school provided the cement, sand, door, and bathroom equipment.

The home on behalf of Mr. Doni Saputra had repaired same condition with Mr. Aswidi, just add to paint the wall of this home. The home on behalf of Mrs. Ratin had repaired with same condition with Mr. Suchadi's home.

2) *Perbaikan Fasilitas Ibadah*

This program could not run, because of a leaky roof conditions were quite destroy and required a relatively large costs. But the LAZIS Mafaza conveyed that there were others who ready to become a donor to repair the mosque.

3) *SMA IT Mengajar (SIM)*

This event was held on 15-16 March 2016 at the State Elementary School 1, 3, 4 and 5 Arcawinangun. The event had run

well and was greeted positively by the students of the elementary school. The Student of SMA IT al-Irsyad al-Islamiyyah Purwokerto very enthusiastic with the duties to teach and accompany her students at elementary School 1, 3, 4 and 5 Arcawinangun with the concept of shared learning. In the subjects such as Mathematics, Science, Indonesian, Social science. Many door prizes has come from class XI that shared to the Students in elementary school 1, 3, 4 and 5 Arcawinangun. Therefore among the Student of SMA IT al-Irsyad al-Islamiyyah Purwokerto and the students in elementary School 1, 3, 4 and 5 Arcawinangun felt very happy. The program could add a very valuable experience in their lives. They could also get knowledge of the environment where they live and hone their social lives and behavior towards their environment.

4) *Sembako Murah Sekali* (SMS)

SMS was held on wednesday afternoon, March 16, 2016 after the general study in the courtyard of the al-Ikhlas Mosque Arcawinangun. There were 90 packs of groceries that were distributed to the society. The society took the parcel groceries, with coupon and payed *infaq* to the mosque. This activity had run enough well. However, selling process got the chaotic.

In this activity clearly appeared that the students had enjoyed the process of helping one another in providing groceries and receive *infaq* money that had donated to the mosque by the public

welfare. In this activity, the students worked together to distribute some basic food parcel. In this case the students were already beginning to feel a sense of pity for some reactions of the society.

5) *Bazar Pakaian Syar'i (BPS)*

Monday morning on March 14, 2016 the committees were making preparations in the form of sorting the clothes in the library. With good cooperation, these activities were completed earlier than the targeted time.

Wednesday morning on March 16, 2016 the distribution of tasks to the students, namely: 6 cashiers, 6 people wrapping goods, 4 guards the display and 2 field coordinator. There were changed the schedule of this event because there was also the inauguration of the *Benah Rumah* program, therefore the team of SMS postponed clothing bazaar activity but the enthusiasm of society was still high.

When the society was looking the committee that hade come again, the society interested to participate directly to the bazaars, but because at the location just the girls, the committee put off bazar billings to 2 until 13:10, when the security forces came at 13:15. The SMS could run again until 14:30.

5) *Pengajian Umum*

This activity had implemented in the afternoon, because the consideration from the routine of most people in the society that came back from work place to the home in the afternoon. The

preacher was Ustadz Muhammad Solihin Ilham. He was a preacher from cilongok that enough famous in Arcawinangun Village. In this activity appeared the rain that fell. Amazingly at that time the society still wanted to follow *Pengajian Akbar* with the topic of “Gratefull (*Rasa Syukur*)”.

In this matter, some students seemed very happy to be able to mingle together to listen to the content of *Pengajian Akbar* that was delivering by the preacher, some of the students looked very tired but still enjoyed the process of preacing.

c. Closing Phase

Closing phase had implemented with the people that gathered in the front of field at SMA IT al-Irsyad al-Islamiyyah Purwokerto. It appeared from the faces of the students who were feeling exhausted and sick because they felt shocked but they still could come together to implement the closure of this phase. In this matter, the closing phase implemented formally. There were some students also responded with enthusiasm and laughter, but there were some students who felt tired and just stand up without an answer. In this matter, the teachers awared the students condition that had looked tired. Therefore the teachers immediately follow up the evaluation with the question and answer about the experience and social behavior. The teachers commanded the students in order to join PLM for 2 times in the next year.

d. Evaluation

The evaluation was conducted as the description from the result of interview. Lia Lindawati, S.Si said:

“Memang secara khusus evaluasi yang kami terapkan di SMA IT ini belum secara spesifik kami terapkan akan tetapi kami menggunakan Evaluasi dalam bentuk karya ilmiah dan ada juga siswa yang mengangkat tema PLM sebagai karya tulis mereka jadi dari setiap siswa yang naik ke kelas 12 itu wajib membuat karya tulis ilmiah sesuai dengan bidang yang mereka inginkan. Banyak juga yang kami arahkan dan merkapun bersedia untuk mengangkat tema pengalaman kegiatan PLM ini sebagai bahan untuk karya tulis mereka. Memang secara semua siswa diwajibkan untuk membuat laporan itu tidak, tapi itu semua dapat kami tampung/akomodir dalam karya tulis itu. Dalam pembuatan karya tulis ilmiah itu ada 2 guru pembimbing untuk membina dalam penuangan ide-ide kedalam karya tulis ilmiah yang mereka buat.”²⁴

²⁴ The result of interview with the vice-principle in the area of curriculum in 26 May 2016.

C. Data Analysis

1. Learning Planning (Development of Students Social Behaviour)

The learning planning phases are not in accordance with B. Suryosubroto's opinion because there are some important phases that have not appeared in the Learning Implementation Plan. This matter occurred because the document of Learning Implementation Plan was integrated in the form of PLM proposal that has not explained coherently and clearly. The Learning Implementation Plan just included the background of PLM, name of PLM, forms of activities in PLM, Basic Program of PLM, Objectives of PLM, place and time of PLM, PLM funding source, the budget of PLM, PLM committee, and closing. This is not in accordance with the procedures. Actually in the Learning Implementation Plan has to include the planning of learning objective, the planning of the evaluation tool, the planning of learning subject, the planning of learning and teaching process, and the planning of the method and learning tool. This is from Nana Sudjana's explanation that was cited by S. Suryosubroto in his book. But in fact, the Learning Implementation Plan PLM at SMA IT al-Irsyad

al-Islamiyyah Purwokerto just included the planning objective that is in accordance with the Nana Sudjana's explanation.

2. The implementation of Learning (Development Students Social Behavior)

The implementation of Learning about developing student social behavior through PLM at SMA IT al-Irsyad al-Islamiyyah Purwokerto is in accordance with Atwi Suparman's explanation that was cited by Andi Prastowo in his book stated that the implementation of learning contained introduction, core activities, and closing. In the fact, The implementation of learning about PLM generally had implemented in accordance with Atwi Suparman's explanation

Analysed the implementation of learning phases are:

a. Introduction

In this introduction phase, PLM is in accordance with Andi Prastowo's explanation, this is proved by the first activity that had implemented by SMA IT al-Irsyad al-Islamiyyah Purwokerto. There is giving instructions to the adolescents or students in order to prepare to learn the knowledge, skills and social behavior. In this matter, the teacher/the committee started with discussing the latest issues in the social environment. Then they bring the conversation to the topic of the development of the adolescent social behavior.

There are the components in introduction phase. They are a brief description, relevance, and indicators of learning outcomes. A brief description contains the general description. In fact in PLM SMA IT

al-Irsyad al-Islamiyyah Purwokerto has implemented to give a brief description that inform the students about the overview of PLM. Therefore this is in accordance with the Andi Prastowo's explanation.

Relevance is the relation between the learning content and knowledge about social behavior learning. In this matter, PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto has implemented also, because there is relevancy between the learning content and knowledge, namely PLM (*Pengenalan Lingkungan Masyarakat*) with the knowledge that had been studied by the students in daily learning in the school about social behavior and Social environment. Therefore this is in accordance with Andi Prastowo's explanation.

The Indicators is about the result in knowledge, skills, behavior or social attitudes. In this matter, PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto had not appeared the indicators about the knowledge, skill and behavior in the written form but just in the implementation in PLM activity that had run for 3 days ago. Therefore this is not in accordance with the Andi Prastowo's explanation.

b. Core activities

According to Permendikbud RI No. 65 in 2013 about education standards in implementing the education, the characteristics of the core activities are learning model, learning methods, learning media and learning resources that are appropriated to the characteristics of students and subjects.

This learning model of PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto is in accordance with Permendikbud No. 65 in 2013 because the learning model was interaction directly with all elements/aspects of the social environment in grumbul Kampung Baru Arcawinangun village. Therefore it was proved that PLM used the learning model.

The learning method, there are three methods in PLM. The first method with the method to give information about good social behavior that based on interviews of Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student, he said:

“... yang pertama kita kasih tahu dan sosialisasikan terus menerus agar kedepannya dapat menjadi pemahaman tentang perilaku sosial yang baik. ...”²⁵

From the explanation, this method is in accordance with the theory of "... and as additional information tends to change the individual's attitude" and also in accordance with islamic education value, based on Allah said in (QS. al-'Alaq: 1-5): "Read! In the name of your Lord, who has created (all that exists), 2. Has created man from a clot (a piece of thick coagulated blood). 3. Read your Lord is the Most Generous, 4. Who has taught (the writing) by the pen. 5. Has taught man that which he knew not."²⁶

²⁵ The result of interview with Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

²⁶ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1192.

The second method, the school created an obligation to students to follow PLM, in this case the students of class X and XI were required to attend this event. The method is in accordance with David Kreach and Ricard Crudchifield namely "It is some time possible to push people into changing their attitude ..." and also in accordance with the islamic education value, As in (QS. al-'Ankabut: 8), Allah said: "And we have enjoyed on man to be good and dutiful to his parents, but if they strive to make you join with me (in worship anything (as a partner) of which you have no knowledge, then obey them not, unto Me is your return, and I shall tell you what you used to do"²⁷

Based on interviews of Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student, he said:

"... dan kami wajibkan semua siswa kelas X dan XI untuk dapat mengikuti kegiatan PLM yang selama 3 hari ini untuk mengisi kekosongan pada saat liburan ketika siswa kelas XII sedang Ujian Akhir Sekolah."²⁸

The third method, SMA IT al-Irsyad al-Islamiyyah Purwokerto commanded students to help the society in Kampung Baru RT 6 and 7 RW II Arcawinangun village. So they can interact directly with the the people in the social environment. In this matter, the students will see directly the poor people, so it will be able to cultivate compassion

²⁷ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 792.

²⁸ The result of interview with Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

behavior, therefore the social behavior of the students will grow well and rapidly.

Based on interviews of Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student, he said:

“...adapun kami terjunksan juga para siswa langsung selama 3 hari di kegiatan PLM ini...”²⁹

Therefore the school had applicated the method in accordance with the opinion of David Kreach and Ricard Crudchifield namely "The attitude of the individual formed as he interact with other persons." This is also is in accordance with the Islamic education value that "The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Surah Al Hujurat: 10).³⁰

The implementation of learning media is in accordance with Permendikbud No. 65 in 2013, namely the social environment that can support the development of social behavior in order to run optimally. SMA IT al-Irsyad Al-Islamiyyah Purwokerto selected media in the real community environment, namely in grumbul Kampung Baru Arcawinangun village.

The implementation of learning resources that was used by SMA IT al-Irsyad Al-Islamiyyah Purwokerto is in accordance with permendikbud No. 65 in 2013 because the school was used a source of

²⁹ The result of interview with Ustadz Rofik Anhar, S.H.I, M.Pd.I as vice-principal in the area of student in 26 May 2016.

³⁰ Yayasan Penyelenggara Penerjamah Al-Qur'an, *Al-Qur'an*, p. 1030.

learning from real people in the society at grumbul Kampung Baru, Arcawinangun village.

There are three aspects that should be acquired by adolescents in the development of social behavior which is adapted from the thematic integrative learning objectives. They are:

1) Attitude/social behavior

Automatically, the students will get the good attitude or social behavior, because they had entered to the real social environment in grumbul Kampung Baru Arcawinangun Village. so the social condition supports the students to develop their social behavior.

From the development of social behavior through PLM had specific social behaviors that can be found. It is grounded in the theoretical basis of the scholar, they are Mohammad Ali and Mohammad Asrori, they said:

Bentuk-bentuk perilaku sosial merupakan hasil tiruan dan adaptasi dari pengaruh kenyataan sosial yang ada. Kebudayaan kita menyimpan potensi melegitimasi anggota masyarakat untuk menampilkan perilaku sosial yang kurang baik dengan berbagai dalih, yang syah maupun yang tak terelakan. Oleh karena itu iklim kehidupan masyarakat memberikan perihai yang sangat penting bagi perilaku sosial remaja karena pada tahap ini remaja selalu ingin mengikuti trend yang ada pada masyarakat itu.³¹

³¹ Mohammad Ali & Mohammad Asrori, *Psikologi Remaja*, p. 98.

From the opinion, there are social behavior form that had found in PLM based on the results of research from the journal entitled *Perilaku Sosial Pada Remaja Usia Dini Yang Mendapatkan Pembelajaran Bilingual* by Yanrisca Sany Rachmana and Meita Santi Budiani. Therefore there are the social behavior forms that is found in six events in PLM that is in accordance with islamic education value, The social behavior forms were:

a. Surrender

In the fact, there were many students give donation like money and power to join in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

a. Not to mock and bully

In the fact, there were no students mock and bully to one another. Therefore this behavior is in accordance with Hurlock's opinion and with Islamic education values.

b. Never fight

In the fact, there were no students fight with one another in PLM. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

c. Sharing

In the fact, there were many students share something like money and power to join in PLM activities. This behavior

is in accordance with Hurlock's opinion and with Islamic education values.

d. Can obey the rule

In the fact, there were many students can obey the rule, began in preface of activity until closing activity in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

e. Mingle

In the fact, all students can mingle to the society in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

f. Give support

In the fact, all students give support to one another in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

g. Friendly

In the fact, there were many students act friendly to the society in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

h. Independent

In the fact, there were many students start to think and act independently in PLM activities. This behavior is in

accordance with Hurlock's opinion and with Islamic education values.

i. Cooperate

In the fact, there were many students act together to join in PLM. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

j. Adaptable

In the fact, there were many students adapt well to the society. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

k. Initiative

In the fact, there were many students has initiated to do initiative in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

l. Good behave

In the fact, there were many students good behave to interact to society in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

m. Care

In the fact, there were many students has care to others in the society environment in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

n. Help

In the fact, there were many students help one another in the society in PLM activities. This behavior is in accordance with Hurlock's opinion and with Islamic education values.

- 2) Knowledge, automatically that the students will get knowledge about social environment and social behavior and they can learn how to get approval from society. This is in accordance with the Andi Prastowo's explanation.
- 3) Skill, automatically also that the student will learn more about the skill to adapt to the society with the diferent social condition. because they has trained themselves to be good person whom can get acceptance in the social environment. This is in accordance with the Andi Prastowo's explanation.

c. Closing

In this closing phase, PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto has implemented feedback and follow-up to the students.

Feedback, this is not in accordance with the Andi Prastowo's explanation, because the school there is no formatted test

systematically that did to the student to measure the result of developing student social behavior through PLM. the school just facilitate and motivate the student to create writing creation that will use to do work in the subjects of indonesian and civic education. and just ask and answer with simple conversation, because the school believe that the social behavior will generate smotly. So just look in the future about their social behavior.

Follow-up, PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto had implemented the follow to obligate the student to follow the PLM until two times when they were still learning in the school. So every students will get double experience about PLM. this is in accordance with Andi Prastowo's explanation.

According to Permendikbud No. 81a in 2013 explained that the closure activities of learning are teachers and students must make the conclusions of the study that has done, do evaluation, give feedback with the repeating forms, additional program, counseloing service, or give task to the students individually or group, and give information about the next learning in the future. acctually the school just implemented the feed back to repeating the PLM activity in the next year and give the information, there is no special evaluation, counseling service in the PLM. So this is not in accordance with Permendikbud No. 81a in 2013.

3. Evaluation of Learning Activities (Development of Social Behaviour)

There is no special evaluation in PLM but just integrated the evaluation with two subject in Indonesian and civic education in the form of home work and scientific creation. There is no also comprehensive assessment conducted to assess the start of input, process, and outcomes of learning activities to develop students' social behavior through the introduction of social environment. So this is not in accordance with Andi Prastowo's explanation.

CHAPTER V

CLOSING

A. Conclusion

After the researcher collected data that was presented and analyzed with theories about learning in developing students social behavior through PLM at SMA IT al-Irsyad al-Islamiyyah Purwokerto that has chosen the location of PLM in grumbul Kampung Baru Arcawinangun village. The researcher able to conclude that the implementation of PLM at SMA IT al-Irsyad Al-Islamiyyah Purwokerto has not taken special reference to an expert in the field science of social psychology as the foundation of PLM implementation, but only anchored to the *Qur'an* and the *Hadis*.

The development of students social behavior had developed in accordance with the phases. The Phases are:

1. Planning

The contents of this part are planning the name of activity, the date of implementation, the core material, the basic program of activities, targeted forms of social behavior, methods and media, forms of activities, the purpose implementation of activities, the sources of funding, the committee activities, Beneficiary Assistance *Benah Rumah* Program, Budget Estimates Activity Fund, the steps to develop students social behavior, evaluation techniques.

2. Implementation

a. Introduction

This activity began with the opening ceremony held on Saturday, March 12, 2016 at Hall of SMA IT al-Irsyad Al-Islamiyyah Purwokerto with a symbolic form of giving hoe from SMA IT al-Irsyad Al-Islamiyyah Purwokerto to the leader committee of PLM. As well as giving insight knowledge of social education.

b. Core activities

- 1) *Benah Rumah*
- 2) *Perbaikan Fasilitas Ibadah*
- 3) *SMA IT Mengajar (SIM)*
- 4) *Sembako Murah Sekali (SMS)*
- 5) *Bazar Pakaian Syar'i (BPS)*
- 6) *Pengajian Umum*

In these core activities, there were three things that become the focus in social education, namely:

- a) Attitude / behavior
 - 1) Surrender
 - 2) Not to mock and bully
 - 3) Never fight
 - 4) Sharing
 - 5) Can obey the rules
 - 6) Can mingle

7) Give support

8) Friendly

9) Cooperate

10) Adaptable

11) Initiative

b) Knowledge about environmental education in society

c) Skills to adapt in the social environment

c. Closing

1) Feedback

Closing formally implemented and there was a general question and answer process between the teacher/the committee of PLM with the students related experiences for 3 days in conducting PLM.

2) Follow-up

The students were required to follow the activities of this PLM for twice in the learning process in the school every year as a follow up of the first stage of PLM to the second stage of PLM in the next year.

3. Evaluation

Evaluation by using evaluation techniques was asked questions in general and observations to the students of social behavior by merging / integrating the results of the assessment activities of PLM with two

subjects, namely Indonesian and Civic Education that will appear in the score at the end of the semester in rapot of the students.

B. Suggestion

1. For the Principal

For principal should always maintain, improve and control-monitoring in developing students social behavior through PLM at SMA IT al-Irsyad al-Islamiyyah Purwokerto. And can refer to a scholar in the field science of social psychology in the implementation of PLM for the implementation of PLM can perform better than before.

2. For The Teachers

For teachers should be role models for students at SMA IT Al-Irsyad Al-Islamiyyah Purwokerto, and actively apply social behavior with the students in order to make good relationship among the students and teachers.

3. For the committee activities of PLM

The committee should make a lesson plan for 3 days in PLM activities in writing in order to in the next year can be better organized and better planned than before.

C. Closing Remarks

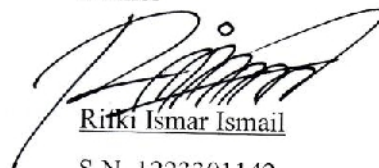
I thank Allah that has guided the authors to complete this thesis properly although many shortcomings and still very far from perfection. Hopefully the benefit of this thesis may contribute to the realm of science to students and the society.

I would like to thank and prayers are sincere and honest to all those who helped me in completing this thesis, especially my parents Mr. Muksin and Mrs. Robi'ah, my wife who still kept secret by God, as well as the lecturers as my thesis supervisor is Mr. Toifur, S.Ag, M. Si, and to all the people from SMA IT Al-Irsyad Al-Islamiyyah Purwokerto for allowing and assisting in the collection of data in this research. And I would like to apologize for any shortcomings or errors in writing.

I realizes that this thesis still need to be given criticism and suggestions from all people. Therefore, I as the author open criticism and suggestions as a correction and improvement of this thesis. Thank you very much and may Allah give us all the blessings and *sholawat* always flow to my beloved Prophet Muhammad Peace Be Upon Him.

Purwokerto, January 09th, 2017

Author



Rifki Ismar Ismail

S.N. 1223301142

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APPENDICES

**PEDOMAN WAWANCARA DENGAN KEPALA SEKOLAH SMA IT AL-
IRSYAD AL-ISLAMIYYAH PURWOKERTO**

Hal-hal yang akan ditanyakan kepada kepala sekolah meliputi:

1. Sejak kapan ustadz menjabat sebagai kepala sekolah di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
2. Bagaimana sejarah berdirinya SMA IT al-Irsyad al-Islamiyyah Purwokerto?
3. Bagaimana Visi dan Misi SMA IT al-Irsyad al-Islamiyyah Purwokerto?
4. Bagaimana struktur organisasi SMA IT al-Irsyad al-Islamiyyah Purwokerto?
5. Berapa jumlah para siswa di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
6. Kenapa PLM itu diadakan di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
7. Adakah ilmuwan yang dijadikan rujukan dalam pelaksanaan kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
8. Bentuk-bentuk perilaku sosial apa saja yang ingin sekolah kembangkan dalam kegiatan PLM?
9. Metode apa yang digunakan dalam PLM?
10. Efektifkah PLM ini?
11. Apakah kalangan ekonomi para siswa di SMA IT al-Irsyad al-Islamiyyah Purwokerto tergolong menengah keatas?
12. Apakah SMA IT al-Irsyad al-Islamiyyah Purwokerto ini jadi rujukan terbaik di SMA IT al-Irsyad al-Islamiyyah se-Indonesia?

HASIL WAWANCARA DENGAN KEPALA SEKOLAH

Hari, Tanggal : 26 Mei 2016

Waktu : 07.00-07.15

Tempat : Ruang kepala sekolah

Narasumber : Ustadz Muhammad Iqbal, S. E., M. Si.

Jabatan : Kepala Sekolah

1. Sejak kapan ustadz menjabat sebagai kepala sekolah di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Saya bekerja disini juli 2001 saya ditempatkan pertama itu di SMP yang ditugaskan menjadi kepala sekolah SMP sejak 2008 dan 2011 saya menjadi kepala sekolah di SMA IT al-Irsyad al-Islamiyyah Purwokerto selebihnya saya sebagai guru.”

2. Bagaimana sejarah berdirinya SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“ada didokumen sekolah Mas”

3. Bagaimana Visi dan Misi SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“ada didokumen sekolah Mas”

4. Bagaimana struktur organisasi SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“ada didokumen sekolah Mas”

5. Berapa jumlah para siswa di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“ada didokumen sekolah Mas”

6. Kenapa PLM itu diadakan di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Kami ingin anak-anak itu belajar bukan hanya di sekolah namun di masyarakat juga, dan kami ingin mereka merasakan keadaan masyarakat yang tidak mampu, dan akhirnya mereka berkeinginan untuk membantu. Dari kegiatan PLM ini, mereka ada yang bertugas membawa bata, mengaduk dan mendorong gerobak, kalau untuk yang putri mereka fokus memasak dan untuk sorenya mereka menjadi guru di TPQ. Dan secara umum putra fokus pada kekuatan fisik dan untuk wanita fokus pada logistik makanan.”

7. Adakah ilmuwan yang dijadikan rujukan dalam pelaksanaan kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Sejauh ini belum ada. Kami baru sampai ketahapan benah rumah, disini inginnya kami sekolah memberikan banyak manfaat bagi masyarakat. Ini adalah tahun ketiga dalam melaksanakan bedah rumah ini, bisa jadi dilokasi yang sama atau lokasi yang berbeda yang sekiranya memungkinkan. Kitakan lokasinya dibelakang warung sambal layah pada tahun 2016 ini.”

8. Bentuk-bentuk perilaku sosial apa saja yang ingin sekolah kembangkan dalam kegiatan PLM?

“Siswa lebih muncul sifat empatinya sehingga tidak hanya saat itu. kita harapkan empati mereka itu muncul dalam bentuk saling membantu, berempati, membantu tidak hanya dari sisi harta. Ada juga dari infak siswa, ada yang memberikan baju yang layak pakai. Ada berbagai tenaga pengajar TPQ, muncul sikap gotong royong, itukan gang kecil sekali pastinya membutuhkan kerjasama dan gotong royong maka akan sangat mudah kegiatan PLM diselesaikan oleh para siswa.”

9. Metode apa yang digunakan dalam PLM?

“Sejauh ini metode kami adalah kami terjunkan langsung ke masyarakat/Iokasi tertentu yang kami targetkan setiap tahunnya”

10. Efektifkan PLM ini?

“Kalau bicara ini kami belum punya data, sebenarnya kami banyak sekali penumbuhan sikap sosial di sekolah, ada acara silaturahmi idul fitri, ada acara PMR dan untuk PLM ini kami ingin memunculkan sikap sosial, untuk indikatornya kami belum tahu, namun kami hanya berusaha menstimulus, dan belajarkan proses jadi perlu kita lakukan dari sekarang.”

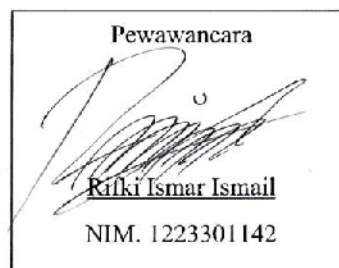
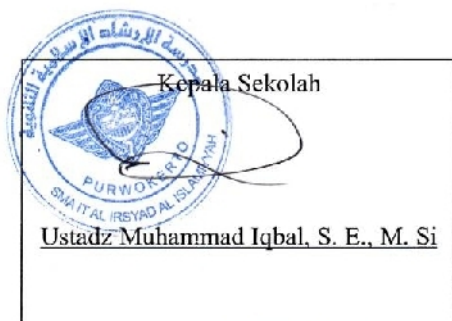
11. Apakah kalangan ekonomi para siswa di SMA IT al-Irsyad al-Islamiyyah Purwokerto tergolong menengah keatas?

“Itu dari anggapan masyarakat saja.”

12. Apakah SMA IT al-Irsyad al-Islamiyyah Purwokerto ini jadi rujukan terbaik di SMA IT al-Irsyad al-Islamiyyah se-Indonesia?

“Itu juga baru anggapan karena belum ada bukti, dan PP al-Irsyad al-Islamiyyah pusat di Jakarta menganggap bahwa SMA IT al-Irsyad al-Islamiyyah Purwokerto terbaik dalam bidang pendidikan. Sehingga lewat acara Musyawarah Nasional setahun yang lalu di Baturraden, yang menjadikan SMA IT al-Irsyad al-Islamiyyah Purwokerto menjadi rujukan utama bagi SMA IT al-Irsyad al-Islamiyyah se-Indonesia. Dan kami mengadakan pelatihan untuk SMA IT al-Irsyad al-Islamiyyah seluruh Indonesia karena kami dianggap terbaik. dan kurikulum Pendidikan Agama

Islam dan Pendidikan Bahasa Arab kita sudah dipakai di SMA IT al-Irsyad al-Islamiyah di seluruh Indonesia. Yang sudah dianggap terbaik dan layak.



PEDOMAN WAWANCARA DENGAN WAKA KESISWAAN

1. Bagaimanakah kisah singkat tentang sejarah berdirinya SMA IT al-Irsyad al-Islamiyyah Purwokerto?
2. Siapa sajakah para siswa yang mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
3. Bagaimana dengan kondisi dan jumlah sarana dan prasarana di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
4. Bagaimanakah dengan prestasi para siswa SMA IT al-Irsyad al-Islamiyyah Purwokerto?
5. Bagaimana dengan siswa ABK (Anak Berkebutuhan Khusus) di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
6. Apakah tujuan dan targetan dalam pelaksanaan kegiatan PLM ini?
7. Langkah-langkah khusus apa yang diterapkan dalam kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?
8. Adakah metode khusus berdasarkan para ahli dalam pelaksanaan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto ini?
9. Apakah peran dan tanggung jawab Ustadz?
10. Apa saja faktor pendukung dan penghambat?
11. Apakah PLM ini sudah efektif untuk mengembangkan perilaku sosial siswa?

HASIL WAWANCARA DENGAN WAKA KESISWAAN

Hari, Tanggal : 26 Mei 2016

Waktu : 10.30-11.00

Tempat : SMA IT al-Irsyad al-Islamiyyah Purwokerto

Narasumber : Ustadz Rofik Anhar, S.H.I, M.Pd.I

Jabatan : Waka Kesiswaan

1. Bagaimanakah kisah singkat tentang sejarah berdirinya SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“SMA IT al-Irsyad al-Islamiyyah Purwokerto berdiri sejak tahun 2008 yang diawali sebagai pendidikan berkelanjutan dari pendidikan SMP al-Irsyad al-Islamiyyah Purwokerto yang telah berdiri lebih awal tentunya. Untuk kalih pertama SMA IT al-Irsyad al-Islamiyyah Purwokerto bertempat di gedung komplek alun-alun Purwokerto yang dimiliki oleh hak milik yayasan tepatnya samping timur alun-alun Purwokerto dan murid pada saat itu hanya 27 siswa saja putra dan putri kemudian pada tahun 2010/2011 SMA IT al-Irsyad al-Islamiyyah Purwokerto berpindah tempat ke daerah Jl. Prof Dr. Suharso, Arcawinangun. Dengan guru yang sedikit dan siswa yang masih sedikit pula, SMA IT al-Irsyad al-Islamiyyah Purwokerto mulai merintis pendidikan Islam teladan yang baik”

2. Siapa sajakah para siswa yang mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Semua kelas X dan XI yang ada pada saat itu PLM ini diadakan bersamaan dengan ujian sekolah kelas XII yang biasanya sekolah negeri libur kami di sekolah ini memanfaatkan waktu kosong itu bukan untuk libur tapi untuk menyelenggarakan kegiatan PLM dan PLM ini prosesnya panjang namun puncaknya adalah PLM selama 3 hari yang mengambil waktu ujian akhir sekolah bagi kelas XII.”

3. Bagaimana dengan data kondisi dan jumlah sarana dan prasarana di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Ada 16 kelas dan AC, ada 1 aula sekaligus digunakan untuk masjid, ada kantin, dapur, lab. komputer, fisika, kimia dan biologi, TU. Sarana yang terkait dengan pembelajaran al-qur’an. Sarpras sudah siap untuk mendukung KBM yang diadakan”

4. Bagaimanakah dengan prestasi para siswa SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Ada di handbook” adapun memberikan penghargaan pada malam penganugrahan yang biasa kita adakan di gedung UNSOED dalam satu tahun.”

5. Bagaimana dengan siswa ABK (Anak Berkebutuhan Khusus) di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Sekolah ini adalah sekolah inklusif dan kami memang mengutamakan anak-anak dari jenjang sekolah al-Irsyadnya dan jika di luar al-Irsyad maka kami akan konsultasikan dengan para petinggi dan penasehat yayasan. Kami sangat menerima anak ABK dan kami memberikan penanganan khusus dan kami

juga bekerjasama dengan dinas pendidikan untuk memberikan penangan lebih pada saat ujian agar siswa ABK dapat melaksanakan ujian dengan baik”

6. Apakah tujuan dan targetan dalam pelaksanaan kegiatan PLM ini?

“Kami yakin bahwa para siswa adalah calon para pemimpin bangsa dimasa depan yang kami harapkan mereka dapat menjadi pemimpin yang memiliki kecerdasan dan kepekaan sosial dan benar-benar memahami perasaan orang-orang yang berkekurangan. Sehingga mereka akan dapat peduli, dapat berbaur, mereka dapat bekerja keras, berakhlak baik, dan lain sebagainya.”

7. Langkah-langkah khusus apa yang diterapkan dalam kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Kita akan terus saling mengingatkan tentang perilaku sosial melalui mapel, melalui tausiyah setelah solat dan disini mereka setiap hari di sosialisasikan tentang akhlak/perilaku sosial yang baik. Melalui halaqah dan banyak kegiatan-kegiatan yang intinya adalah mensosialisasikan perilaku sosial yang baik.”

8. Adakah dan bagaimana metode khusus yang berdasarkan para ahli dalam pelaksanaan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto ini?

“Saya pernah belajar ada salah satu teori yaitu Moral knowing kalau tidak salah, dengan 3 tahapannya, yang pertama kita kasih tahu dan sosialisasikan terus menerus agar kedepannya dapat menjadi pemahaman tentang perilaku sosial yang baik. Adapun keteladan yang kami gunakan dalam membentuk perilaku sosial yang baik yang kami mulai dari guru-guru dan para karyawan yang ada di SMA IT al-Irsyad al-Islamiyyah Purwokerto, adapun kami terjunkan juga para siswa langsung selama 3 hari di kegiatan PLM ini. dan

kami wajibkan semua siswa kelas X dan XI untuk dapat mengikuti kegiatan PLM yang selama 3 hari ini untuk mengisi kekosongan pada saat liburan ketika siswa kelas XII sedang Ujian Akhir Sekolah.”

9. Apa saja peran dan tanggung jawab Ustadz?

“Saya bertanggung jawab penuh terkait dengan kesiswaan, dan saya mengawal terus serta saya mensurvei tempat, membuat proposal, membuat konsep dan mencari donatur dengan cara bekerjasama dengan beberapa lembaga yang ada dalam kegiatan PLM ini, jadi saya secara penuh mengawal kegiatan PLM ini.”

10. Apa saja faktor pendukung dan penghambat?

“Faktor pendukungnya adalah banyak donasi dan banyak dari beberapa kelompok atau lembaga yang membantu kami dalam PLM yaitu yang sering adalah banser. Mereka ada yang infak material semen dan lain-lain. Dan faktor penghambatnya adalah dana yang masih kurang karena kebutuhan bahan rumah warga tentunya pasti menginginkan bahan rumah yang sebagus-bagusnya. Adapun juga masalah tukang. Ini anak-anaknya sudah siap eh malah tukangnyanya belum ada. Dan ada beberapa anak yang rentan sakit karena kaget yang biasanya dirumah enak-enakan di PLM ini mereka banyak menguras tenaga dan pikiran. Sehingga ada beberapa yang jatuh sakit.”

11. Apakah PLM ini sudah efektif untuk mengembangkan perilaku sosial siswa?

“Kami merasa belum efektif dan parameternya adalah kita ingin mengidealkan itu untuk memugar rumah total dan belum tersedia dana yang cukup. Dan kadang kami kecolongan salah dalam menargetkan rumah-rumah yang

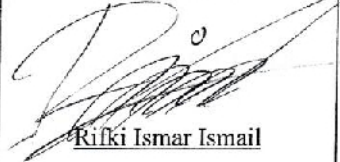
membutuhkan, kami pernah kecolongan membenah rumah eh ternyata itu rumah kontrakan.”

Waka Kesiswaan



Ustadz Rofik Anhar, S.H.I, M.Pd.I

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

PEDOMAN WAWANCARA DENGAN WAKA KURIKULUM

1. Apa saja peran dari waka kurikulum dalam kegiatan PLM?
2. Bagaimanakah bentuk laporan yang dilakukan sekolah dalam pelaksanaan kegiatan PLM?
3. Apakah sekolah ini menggunakan kurikulum 2013/K 13?
4. Bagaimana evaluasi yang dilakukan dalam kegiatan PLM?
5. Apakah sekolah ini menggunakan RPP atau rencana pelaksanaan pembelajaran untuk kegiatan PLM ini?
6. Apakah program-program yang ada di PLM hanya ada 6 dan apakah alasannya ?
7. Apakah ada rujukan dari ilmuwan psikologi sosial dalam melaksanakan kegiatan PLM ini ?
8. Bagaimana dengan penutupan yang didalamnya apakah sudah ada umpan balik/feed back dan tindak lanjut dari kegiatan PLM ?
9. Apakah ada tindak lanjut dari kegiatan PLM itu sendiri?
10. Apakah pembelajaran ini sudah dipandang efektif dalam mengembangkan perilaku sosial siswa?
11. Bagaimanakah dengan pandangan orang tua?

HASIL WAWANCARA DENGAN WAKA KURIKULUM

Hari, Tanggal : 26 Mei 2016

Waktu : 10.30-11.00

Tempat : SMA IT al-Irsyad al-Islamiyyah Purwokerto

Narasumber : Galih Rakasiwi, S. Si.

Jabatan : Waka Kurikulum

1. Apa saja peran dari waka kurikulum dalam kegiatan PLM?

“Jadi PLM memang menjadi salah satu program unggulan, tujuan dan yang lain-lain sudah ustadz Rofiq tentukan, dalam hal ini ada proses internalisasi, siswapun ada suatu kegiatan yang dituangkan dalam bentuk laporan, yang berkaitan dengan pelajaran Bahasa Indonesia dan Pendidikan Kewarganegaraan, yang nantinya dapat dijadikan tugas untuk membuat laporan untuk ke 2 mata pelajaran tersebut. Kegiatan ini dilaksanakan ketika para siswa kelas XII sedang melaksanakan UAS, oleh karena itu disinilah kami menggunakan waktu yang kosong ini untuk sebagai pelaksanaan kegiatan PLM dalam waktu selama 3 hari, yang pada umumnya sekolah meliburkan para siswa kelas X dan XI namun kami tidak begitu, dalam hal ini kami tujukan agar nantinya dalam pelajaran Bahasa Indonesia dan Pendidikan Kewarganegaraan kami berikan tugas kepada mereka untuk membuat laporan kerja di dalam pembelajaran tersebut sehingga kami mengevaluasi perihal tersebut kedalam evaluasi 2 mata pelajaran, jadi kami mengintegrasikan antara pelajaran Bahasa Indonesia dan Pendidikan Kewarganegaraan dan kegiatan

PLM ini sebagai salah satu pembelajaran disini. Kalau dari kurikulum juga kami melakukan kegiatan pelatihan pengajaran, kami membuat pelatihan khususnya tentang cara mengajar yang baik dan benar bagi para santri putri yang akan mengajar di beberapa tempat yang telah ditentukan.”

2. Bagaimanakah bentuk laporan yang dilakukan sekolah dalam pelaksanaan kegiatan PLM?

“Bentuknya kalau di pelajaran Bahasa Indonesia dituangkan dalam mengarang pengalaman, kemudian kalau di PKn dengan kepedulian lingkungan sosial.”

3. Apakah sekolah ini menggunakan kurikulum 2013/K 13?

“Pendirian SMA itu mengindik kepada dinas pendidikan, nah pada masa dulu ketika Mentrinya belum ganti kamipun menerapkan K 13, kita juga sudah ikut pelatihan, kemudian dinas pendidikan menyuruh kepada *field project* khususnya untuk mulai melaksanakan K 13, dan bagi sekolah yang sekiranya sudah mampu untuk melaksanakan K 13 ini juga diharapkan sudah mulai untuk menerapkannya di sekolah masing-masing, kemudian terjadi perubahan/pergantian Menteri pendidikan yang didalamnya terdapat surat perintah dari Menteri Pendidikan pusat yang di disosisikan ke Dinas Pendidikan Daerah untuk sekolah yang bukan termasuk *field project* implementasi K 13 diharapkan untuk kembali ke kurikulum KTSP, oleh karena itu kami kembali ke kurikulum KTSP, dalam hal ini kami baru hanya melaksanakan K13 hanya 1 semester saja. Sebenarnya sekarang ini sekolah yang bukan termasuk *field project* sudah mulai menerapkan K 13 lagi namun kami masih tetap memilih kurikulum KTSP sampai sekarang ini dan

juga memang karena dari dinas pendidikan K 13 belum ada surat khusus untuk menyuruh kembali sekolah swasta agar kembali menerapkan K 13. Itulah sebabnya kami masih menggunakan KTSP sampai sekarang. Nah untuk tahun depan pada 2017 ini sudah akan diberlakukan kurikulum nasional yang wajib diterapkan di seluruh sekolah negeri maupun swasta. Oleh karena itu kami pun akan turut menerapkan kurikulum nasional ditahun depan. Dan KTSP yang kami gunakan disini sebenarnya sudah mengalami inovasi oleh kami, sehingga nilai-nilai yang menjadi penekanan di K 13 sebenarnya sudah berjalan di sekolah kami ini. Seperti adanya penekanan pada observasi metode pembelajaran yang selalu diperbaharui dan teknik evaluasi yang sudah cukup hampir mirip dengan yang ada di K 13. Dibuktikan dengan adanya laporan dari PPA juga pembelajaran akhlak juga kami laporkan. Tidak masalah bagi kami kurikulumnya mau dibuat nama bermacam-macam namun kami tetap membuat inovasi yang kami rasa baik dan tepat untuk ditekankan di era sekarang ini.”

4. Bagaimana evaluasi yang dilakukan dalam kegiatan PLM?

“Memang secara khusus evaluasi yang kami terapkan di SMA IT ini belum secara spesifik kami terapkan akan tetapi kami menggunakan evaluasi dalam bentuk karya ilmiah dan ada juga siswa yang mengangkat tema PLM sebagai karya tulis mereka jadi dari setiap siswa yang naik ke kelas 12 itu wajib membuat karya tulis ilmiah sesuai dengan bidang yang mereka inginkan. Banyak juga yang kami arahkan dan mereka pun bersedia untuk mengangkat tema pengalaman kegiatan PLM ini sebagai bahan untuk karya tulis mereka.

Memang secara semua siswa diwajibkan untuk membuat laporan itu tidak, tapi itu semua dapat kami tampung/akomodir dalam karya tulis itu. Dalam pembuatan karya tulis ilmiah itu ada 2 guru pembimbing untuk membina dalam penuangan ide-ide kedalam karya tulis ilmiah yang mereka buat.”

5. Apakah sekolah ini menggunakan RPP atau rencana pelaksanaan pembelajaran untuk kegiatan PLM ini?

“Secara tertulis dalam perencanaan pelaksanaan pembelajaran kami memang belum menuliskan dengan runtut dan jelas khususnya dalam kompetensi bentuk-bentuk perilaku sosial apa saja yang akan dicapai. Itu memang tidak dituliskan didalam RPP dalam bentuk proposal kegiatan PLM. Tetapi dari guru sendiri dan wali kelas dalam tugas wali kelas itu ada penilaian khusus tentang akhlak para siswa dalam kegiatan pembelajaran di kelas. Dan disitu ada indikatornya juga. Nah karena para wali kelas pergi ke acara PLM maka wali kelas dapat mengamati perilaku sosial para siswa apa saja yang sekiranya dapat dinilai dan dijadikan dalam bentuk nilai dan penilaian ini adalah penilaian secara akumulasi yang akan dilaporkan pada akhir semester.”

6. Apakah program-program yang ada di PLM hanya ada 6 dan apakah alasannya ?

“Sementara ini yang kami buat itu hanya 6 mungkin bisa kami kurangi atau kami tambah, sesuai dengan kondisi di lapangan, tapi ketika kita di perencanaan sudah melihat lokasi tujuan kegiatan PLM yang akan menjadi target sehingga kami menganalisis juga kebutuhan yang ada disana. Dan kami menganalisis kemampuan sendiri dari sekolah dalam hal pendanaan

seperti apa. Nah dari semuanya ini yang kami jadikan sebagai landasan penentuan pembuatan rencana program kegiatan yang akan dijalankan didalam PLM itu sendiri. Sebagai contoh 2 tahun yang lalu kami menugaskan beberapa kelompok untuk membuat batako untuk program benah rumah namun di kegiatan PLM tahun ini bertempat di Arcawinangun kami tidak menugaskan siswa untuk membuat batako. Jadi program yang kami buat menyesuaikan dengan kondisi tempat yang akan kita tuju.”

7. Apakah ada rujukan dari ilmuwan psikologi sosial dalam melaksanakan kegiatan PLM ini ?

“Kami tidak ada rujukan yang pasti, namun jika dikaitkan, maka kondisi ini terkait dengan pengembangan kompetensi kognisi yang sesuai dengan kurikulum yang kami terapkan, dalam hal ini mereka melaksanakan proses mencipta, merancang sebuah kegiatan, mereka melaksanakan kegiatan itu sampai ketahap membuat laporan dan hal ini jika dikaitkan sesuai dengan seorang ahli dari Piaget masuk diranah C5 dan C6.”

8. Bagaimana dengan penutupan yang didalamnya apakah sudah ada umpan balik/feed back dan tindak lanjut dari kegiatan PLM ?

“Secara khusus bentuk feed back/umpan baliknya masih secara lisan dan dituliskan dalam bentuk laporan panitia tentang pelaksanaan kegiatan PLM ini. disitu ada perencanaan, pelaksanaan dan evaluasi. Namun terkait penilaian secara individu yang dikhususkan dalam kegiatan PLM ini tidak ada. Kenapa seperti ini, karena paradigma kami mengevaluasi ini secara terintegrasi tidak memberikan penilaian di PLM saja namun kami fokus dalam menilai ini

dalam bentuk hasil dari beberapa mata pelajaran yang dikaitkan dengan pelajaran Bahasa Indonesia dan Pendidikan Kewarganegaraan dalam membuat tugas akhir. Jadi secara khusus evaluasi untuk para siswa dalam kegiatan PLM itu tidak ada.”

9. Apakah ada tindak lanjut dari kegiatan PLM itu sendiri?

“Jadi PLM memang khusus untuk siswa kelas X dan XI, setiap siswa akan mengalami 2 kali ikut dalam kegiatan PLM ini. sementara jika tidak ada alasan yang jelas dan masuk akal maka kami akan memeberikan hukuman berupa setoran hafalan surat, membaca al-Qur’an satu juz atau 2 juz. Yang jelas hukumannya bukan berupa fisik dan yang sejenisnya. Tetapi hukuman yang mendukung proses perkembangan remaja itu sendiri.”

10. Apakah pembelajaran ini sudah dipandang efektif dalam mengembangkan perilaku sosial siswa?

“Kami rasa ini sudah sangat efektif dibuktikan dengan kehadiran para siswa sangat tinggi walaupun beberapa ada yang mengeluhkan tentang tempat yang jauh, becek atau makanannya gak enak akan tetapi itu sudah menjadi bentuk kongkrit mereka dalam mengembangkan perilaku sosial siswa. Namun dari pandangan saya bahwa para anak sangat *welcome* dengan kegiatan PLM ini karena mereka dapat melaksanakan program ini dengan terjun langsung ke masyarakat.”

11. Bagaimanakah dengan pandangan orang tua?

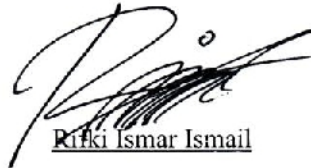
“Orang tua sangat mendukung terbukti dari para wali siswa yang meyokong kegiatan dana dalam PLM ini. memberikan karpet, semen dan beberapa material yang diperlukan dalam PLM sesuai dengan medan yang dituju.”

Waka Kurikulum



Ustadzah Lia Lindawati, S. Si

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

PEDOMAN WAWANCARA DENGAN GURU BK

1. Ada berapa jumlah Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto ?
2. Bagaimana karakteristik Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto ?
3. Apakah Anak Berkebutuhan Khusus mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?
4. Apakah ada hambatan ketika Anak Berkebutuhan Khusus mengikuti kegiatan kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

**HASIL WAWANCARA DENGAN GURU BK (BIMBINGAN
KONSELING)**

Hari/tanggal : 26 Mei 2016
Waktu : 10.00-10.20
Narasumber : Ustadzah Lilik S.Psi
Jabatan : Guru BK, penanggung jawab anak Inklusi
Tempat : SMA IT al-Irsyad al-Islamiyah Purwokerto

1. Ada berapa jumlah Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Total keseluruhan Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto berjumlah 10 anak dengan rincian sebagai berikut kelas 10 berjumlah 4 anak, kelas 11 berjumlah 3 anak dan kelas 12 berjumlah 3 anak”

2. Bagaimana karakteristik Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Karakteristik Anak Berkebutuhan Khusus mayoritas *slow learner* hanya ada satu yang autis yakni dari kelas 12 yang bernama jihan.”

3. Apakah Anak Berkebutuhan Khusus mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Iya, seluruh Anak Berkebutuhan Khusus di SMA IT al-Irsyad al-Islamiyah Purwokerto mengikuti mengikuti kegiatan PLM sampai akhir kegiatan.”

4. Apakah ada hambatan ketika Anak Berkebutuhan Khusus mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

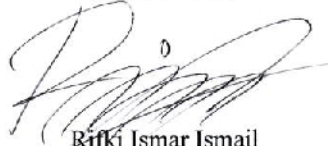
“Selama ini kami belum menemukan hambatan yang paling signifikan hanya saja memang mereka sulit untuk bersosialisasi pada awalnya maka dari itu mereka masih mendapat bimbingan dari guru pendamping.”

Guru Bimbingan Konseling



Ustadzah Lilik Liqonnisa, S. Psi

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

**PEDOMAN WAWANCARA DENGAN KETUA PELAKSANA KEGIATAN
PLM**

1. Apa yang dimaksud dengan kegiatan PLM?
2. Siapa saja yang berkontribusi dalam kegiatan PLM ?
3. Kapan kegiatan PLM dilaksanakan?
4. Dimana kegiatan PLM dilaksanakan?
5. Bagaimana peran dan tanggungjawab Ustadz sebagai pelaksana kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?
6. Apakah kegiatan PLM dipandang efektif dalam pengembangan perilaku sosial siswa?
7. Teori apa yang ustadz/ustadzah gunakan untuk menanamkan akhlak/perilaku sosial kepada anak dalam program PLM?
8. Apa saja bentuk-bentuk perilaku sosial yang dikembangkan melalui kegiatan pengenalan lingkungan masyarakat di SMA IT al-Irsyad al-Islamiyah Purwokerto?
9. Apa saja faktor pendukung dan penghambat pengembangan perilaku sosial siswa melalui kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?
10. Apa harapan anda terhadap program PLM selanjutnya?

**HASIL WAWANCARA DENGAN KETUA PELAKSANA
KEGIATAN PLM**

Hari/tanggal :
Waktu : 12.25-12.45
Narasumber : Ustadz Muhammad Elan Habiby
Tempat : Perpustakaan SMA IT al-Irsyad al-Islamiyyah Purwokerto

1. Apa yang dimaksud dengan kegiatan PLM?

“Kegiatan PLM disingkat menjadi PLM yakni suatu kegiatan yang menjadi wadah bagi siswa-siswi SMA IT al-Irsyad al-Islamiyah Purwokerto dalam mengenal lingkungan masyarakat.”

2. Siapa saja yang berkontribusi dalam kegiatan PLM?

“Ada lima elemen yang ikut berkontribusi dalam kegiatan PLM diantaranya siswa itu sendiri, wali kelas, kepala sekolah, anggota LPM sampai Dinas Pendidikan (kepala bagian pendidikan menengah).”

3. Kapan kegiatan PLM dilaksanakan?

“Kegiatan PLM dilaksanakan pada tanggal 14-16 maret 2016. Ketika kelas XII mengikuti ujian sekolah karena pada saat itu siswa-siswi kelas X dan XI tidak ada pelajaran sehingga waktu itulah yang kami ambil.”

4. Dimana kegiatan PLM dilaksanakan?

“Kegiatan PLM dilaksanakan di kelurahan Arcawinangun dan letaknya dekat dengan sekolah SMA IT Al-Isyad Al-Islamiyah Purwokerto.”

5. Bagaimana peran dan tanggungjawab Ustadz sebagai pelaksana kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?

“Saya bertugas untuk mengontrol para koordinator pelaksana lapangan jadi pada saat kegiatan, saya berkeliling lokasi untuk menanyakan bagaimana perkembangan program PLM pada setiap kordinator. Misalnya pada tukang yang berkoordinator dalam kegiatan bedah rumah.”

6. Apakah kegiatan PLM dipandang efektif dalam pengembangan perilaku sosial siswa?

“Sangat efektif, karena para siswa-siswi dapat belajar langsung mengenai kehidupan dan sifat masyarakat. Pada kegiatan PLM siswa-siswi dilatih agar mampu menyelesaikan masalah serta memberikan solusi terhadap permasalahan yang ada di lingkungan sekitar. Pada kegiatan PLM siswa-siswi juga dilatih agar tidak tebiasa hidup manja karena mereka sudah terbiasa menikmati fasilitas yang sudah disediakan di lingkungan keluarga sehingga sikap kemandirian dan tanggung jawab belum ditanamkan sepenuhnya. Jadi, kegiatan PLM ini menjadi wadah untuk mereka dalam menanamkan nilai-nilai terpuji.”

7. Teori apa yang ustadz gunakan untuk menanamkan akhlak kepada anak dalam program PLM?

“Kami berlandaskan Al-Qur’an dan Hadis, terutama pada kandungan surat Al-Lail yang didalamnya dijelaskan bahwa “bagaimana seseorang yang menginfakan hartanya, dia berjuang, kemudian yang diharapkan adalah

akhirat. Kemudian, seseorang yang membantu orang lain maka akan dibantu juga dengan orang lain.”

8. Apa saja bentuk-bentuk perilaku sosial yang dikembangkan melalui kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto?

“Perilaku sosial yang terbentuk melalui kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto diantaranya adalah *Akhlaq ta'awun* (saling kerjasama dalam kebaikan), menghilangkan sifat egois, menerapkan sikap ramah tamah dan murah senyum dan menumbuhkan sikap rela berkorban waktu, tenaga, pikiran, serta materil untuk melakukan kebaikan.”

9. Apa saja faktor pendukung dan penghambat pengembangan perilaku sosial siswa melalui kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto?

“Faktor pendukung kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto diantaranya adalah jarak tempuh lokasi kegiatan dengan sekolah dekat sehingga memudahkan untuk pengiriman barang materil, banyak masyarakat yang berprofesi sebagai tukang bangunan sehingga membantu kami dan para siswa dalam proses pengerjaan bedah rumah, serta kerjasama dengan lazis mafaza yang memiliki tujuan yang sama. Dan untuk faktor penghambat kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto hanya satu dan tidak terlalu berpengaruh secara signifikan yakni tingkat kecemburuan masyarakat terhadap program bedah rumah. Jadi, masyarakat yang tidak terjamah oleh kegiatan ini merasa cemburu dan ingin rumahnya ikut dibedah pula.”

10. Apa harapan anda terhadap program PLM selanjutnya?

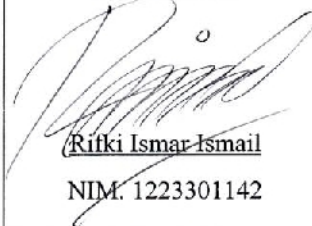
“Harapannya supaya semakin banyak masyarakat yang sadar untuk menyisihkan hartanya agar pada tahun depan dalam program PLM dapat lebih banyak lagi menjangkau masyarakat yang membutuhkan”

Ketua Panitia PLM



Ustadz Muhammad Elan Habiby

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

PEDOMAN WAWANCARA DENGAN PERWAKILAN KELAS XI

IPA

1. Apa dampak yang anda rasakan ketika mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto?
2. Kegiatan apa saja yang dilakukan ketika diadakan kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto?
3. Apa saja langkah-langkah yang anda lakukan dalam pengembangan perilaku sosial melalui kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?
4. Apa saja bentuk- bentuk perilaku sosial yang dikembangkan dalam kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?
5. Apa saran anda terhadap program PLM selanjutnya?

HASIL WAWANCARA DENGAN PERWAKILAN SISWA KELAS

XI IPA

Hari/tanggal : 26 Mei 2016
Waktu : 11.00-11.15
Narasumber : Luthfi Azhar (Siswa kelas XI IPA)
Tempat : SMA IT al-Irsyad al-Islamiyah Purwokerto

1. Apa dampak yang anda rasakan ketika mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Dampak yang dirasakan secara general yakni bagi siswa yang tadinya manja menjadi tidak manja.”

2. Kegiatan apa saja yang dilakukan ketika diadakannya kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Kegiatan yang dilakukan bermacam-macam tetapi berbasis pada bakti sosial untuk masyarakat seperti bedah rumah, bazar pakaian bekas, dapur umum, pengajian dan lain sebagainya.”

3. Langkah-langkah yang anda lakukan dalam pengembangan perilaku sosial melalui kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto?

“Langkah yang saya lakukan adalah melakukan perubahan agar bisa lebih mandiri dari sebelumnya, bisa berbaur langsung dengan masyarakat dan menyelesaikan masalah yang ada dalam masyarakat karena bisa mendengar aspirasi dan keluhan langsung pula dari masyarakat serta bermanfaat bagi masyarakat lain”

4. Apa saja bentuk-bentuk perilaku sosial yang dikembangkan dalam kegiatan PLM di SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Saya jadi lebih responsif, lebih *care* dengan orang yang membutuhkan”

5. Apa saran anda terhadap program PLM selanjutnya?

“Saran saya, Lokasi pelaksanaan kegiatan dibiarkan jauh dari sekolah supaya sikap kemandirian dan tanggung jawab lebih tertanam serta ditambahkan lagi kegiatan yang ada seperti kegiatan pengobatan gratis dan donor darah.”

Siswa IPA Kelas XI dalam

Kegiatan PLM



Luthfi Azhar

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

PEDOMAN WAWANCARA DENGAN PERWAKILAN SISWA

KELAS XII IPA

1. Apa dampak yang anda rasakan ketika mengikuti kegiatan PLM di SMA IT al-Irshad al-Islamiyah Purwokerto ?
2. Langkah-langkah yang anda lakukan dalam pengembangan perilaku sosial melalui kegiatan PLM di SMA IT Al-Irshad Al-Islamiyah Purwokerto?
3. Apakah kegiatan PLM dipandang efektif ?
4. Ada berapa total siswa-siswi yang mengikuti kegiatan PLM di SMA IT Al-Irshad Al-Islamiyah Purwokerto?
5. Apa saran anda terhadap program PLM selanjutnya?

HASIL WAWANCARA DENGAN PERWAKILAN SISWA KELAS

XII IPA

Hari/tanggal : 26 Mei 2016

Waktu : 11.00-11.15

Narasumber : Muhammad Rechan (Siswa kelas XII IPA)

Tempat : SMA IT Al-Irsyad Al-Islamiyah Purwokerto

1. Apa dampak yang anda rasakan ketika mengikuti kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto ?

“Jiwa sosialnya tinggi dan bisa memahami lingkungan sekitar serta lebih mandiri dari sebelumnya. Dan didalam kegiatan PLM di SMA IT al-Irsyad al-Islamiyah Purwokerto kita mendapatkan pelajaran agar kita bisa bermanfaat bagi manusia.”

2. Langkah-langkah apa saja yang anda lakukan dalam pengembangan perilaku sosial melalui kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?

“Hari pertama kita dikumpulkan dan dibagi kelompok. Hari kedua kita mulai melakukan pekerjaan yang bisa dilakukan tukang untuk melakukan bedah rumah jadi kita bergotong royong dan menyiapkan barang-barang materil yang dibutuhkan dan hari ketiga kita ada bazar pakaian serta pengajian.”

3. Apakah kegiatan PLM dipandang efektif ?

“Saya kira efektif karena dengan melakukan praktek dan tidak hanya teori. Menurut saya praktek itu lebih membekas.”

4. Ada berapa total siswa-siswi yang mengikuti kegiatan PLM di SMA IT Al-Irsyad Al-Islamiyah Purwokerto?

“Total sekitar 400-an terdiri dari Putra 220-an dan Putri 200-an. Dibagi menjadi 6 kelompok dengan 6 rumah. Putra untuk bagian kerja berat seperti pembangunan rumah, menjaga keamanan dan putri untuk bagian kerja ringan seperti masak di dapur umum, menyiapkan jamuan, pengajian serta bazar. Untuk yang putra setiap kelompok bertugas untuk membangun satu rumah, didalam satu kelompok ada 25-30 anak yang bertugas membawa pasir, mengaduk semen, dan membuat pondasi rumah.”

5. Apa saran anda terhadap program PLM selanjutnya?

“Saran saya, Ditambahkan acara sosialnya supaya lebih bermanfaat seperti penambahan kuota rumah yang dibedah dan ditambahkan waktu pelaksanaanya minimal 4-5 hari supaya lebih terasa.”

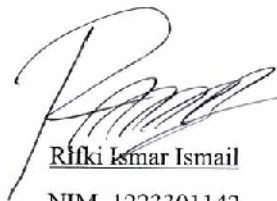
Siswa Kelas XII IPA dalam

Kegiatan PLM



Muhammad Reihan

Pewawancara



Rifki Ismar Ismail
NIM. 1223301142

**PEDOMAN WAWANCARA DENGAN PERWAKILAN PENERIMA
PROGRAM BENAH RUMAH PLM SEKALIGUS PIMPINAN DESA**

1. Berapa total rumahkah dan Efektifkah PLM dalam bedah rumah itu?
2. Apakah dari siswa SMA IT al-Irsyad al-Islamiyyah Purwokerto menunjukan perilaku sosial yang baik?
3. Dalam 3 hari itu cukup atau tidakkah menurut Bapak dalam pelaksanaan kegiatan PLM?
4. Adakah saran buat SMA IT al-Irsyad al-Islamiyyah Purwokerto?

**HASIL WAWANCARA DENGAN PERWAKILAN PENERIMA
PROGRAM BENAH RUMAH PLM SEKALIGUS PIMPINAN DESA**

Hari/tanggal : 27 Mei 2016
Waktu : 10.00-11.10
Narasumber : Rusmadi
Jabatan : Ketua RT 07 dan RW 01 Arcawinangun
Tempat : Kampung Baru, Arcawinangun

1. Berapa total rumahkah dan Efektifkah PLM dalam bedah rumah itu?

“Ada 6 rumah dan Saya rasa belum efektif dan maksimal, saya rasa dalam hal materialnya dan bedah rumah yang terbatas. Alasannya adalah karena keuangan donatur yang terbatas. Perlu adanya kroscek dalam hal kekurangan yang dibutuhkan oleh tiap-tiap rumah yang akan divedah. Namun tetap sedikit banyak memberikan bantuan yang dirasakan oleh warga masyarakat. Kita melihat dari segi rumahnya yang sekiranya sangat membutuhkan. Ada rumah lansia yang tidak terjamah oleh pemerintah, saya berterimakasih sekali ke al-irsyad.”

2. Apakah dari siswa SMA IT al-Irsyad al-Islamiyyah Purwokerto menunjukan perilaku sosial yang baik?

“Dari para siswa, saya menilai mereka sangat baik untuk bersosial di masyarakatnya, ada pelaksanaan bazar pakaian yang kurang tertata. Yang tadinya sudah dapat, ternyata membeli berkali-kali. Pada akhirnya berebutan dalam membeli baju. Kalau untuk pengajiannya alhamdulillah lancar. Jual

4. Adakah harapan tentang PLM ini kedepannya?

“Harapan saya mudah-mudahan kedepannya dapat lebih banyak lagi memberikan manfaat bagi masyarakat.”

5. Adakah saran untuk SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Bagi saya sudah baik mas, saya tidak punya saran.”

6. Sudah efektifkan menurut Bapak PLM ini untuk mengembangkan perilaku sosial para siswa di masyarakat?

“Saya rasa sudah efektif mas, karena mereka mengetahui kehidupan orang lain. Jadi mereka tahu ada banyak orang yang berkckurangan dan mereka langsung terjun ke masyarakat ini bagi saya sangat bagus mas, karena mereka bergotong royong langsung dengan masyarakat.”

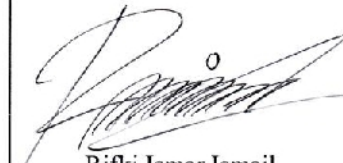
Penerima Bantuan Benah

Rumah



Karso

Pewawancara



Rifki Ismar Ismail

NIM. 1223301142

PEDOMAN WAWANCARA DENGAN PENERIMAN BANTUAN BENA

RUMAH PLM

1. Bagaimanan perasaan Bapak setelah mendapat bantuan dari program PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto?
2. Apa saja yang diperbaiki?
3. Bagaimana perilaku sosial siswa terhadap masyarakat di Kampung Baru kelurahan Arcawinangun?
4. Adakah harapan dengan kegiatan PLM ini?
5. Adakah saran untuk SMA IT al-Irsyad al-Islamiyyah Purwokerto dalam pelaksanaan kegiatan PLM selanjutnya?
6. Apakah menurut Bapak sudah efektifkah untuk mengembangkan perilaku sosial para siswa di masyarakat dengan kegiatan PLM ini?

HASIL WAWANCARA DENGAN PERWAKILAN PENERIMA

PROGRAM BENAH RUMAH PLM

Hari/tanggal :27 Mei 2016

Waktu :08.15-08.30

Narasumber :Karso (Cucu Ibu Triyati)

Jabatan :Penerima program benah rumah

Tempat :Gang perintis no. 4, Arcawinangun, Purwokerto Timur

1. Bagaimanan perasaan Bapak setelah mendapat bantuan dari program PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto?

“Ya alhamdulillah berkat bantuan dari SMA IT al-Irsyad al-Islamiyyah Purwokerto kami banyak bersyukur. Sekarang rumah sudah tidak bocor lagi. Alhamdulillah rumah kami sudah lebih baik.”

2. Apa saja yang diperbaiki?

“Di area dalam, sudah dikasih semen, dan depan sama area samping di pintu dan dicor bagian lantainya sehingga sudah tidak becek-becek lagi nggh. Saka-saka juga di perbaiki dan biasanya kita banjir dengan tanah yang belum di semen sehingga becek, alhamdulillah sekarang sudah lebih baik.”

3. Bagaimana perilaku sosial siswa dalam kegiatan PLM ini?

“Menurut saya mereka sudah sangat baik sekali dalam membantu memasak, dan bantu tukang, mereka juga ramah-ramah, dan mau berbaur dengan masyarakat, ya mereka ikut bercanda, ramah-ramah, dan sopan santunya juga bagus.”

baju murah, sembako murah itu belum efektif. Dan perlu digunakan sistem tiket agar semua warga dapat membeli secara merata.”

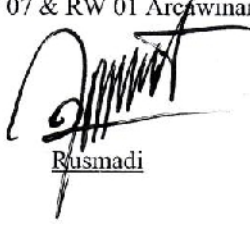
3. Dalam 3 hari itu cukup atau tidakkah menurut Bapak dalam melaksanakan kegiatan PLM?

“Bagi saya itu tidak cukup namun mereka sudah belajar di masyarakat sehingga mereka akan terbiasa untuk berbaur di masyarakat.”

4. Adakah saran buat SMA IT al-Irsyad al-Islamiyyah Purwokerto ?

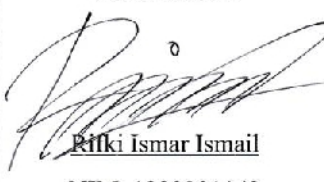
“Perlu adanya peningkatan di sosial masyarakatnya dan terjun langsung. Dan terimakasih sekali bagi SMA IT al-Irsyad al-Islamiyyah Purwokerto yang telah banyak memberi bantuan kepada saya dan masyarakat saya.”

Ketua RT 07 & RW 01 Arcawinangun



Rusmadi

Pewawancara



Rifki Ismar Ismail
NIM. 1223301142

PHOTOS DOCUMENTATION



Al-Ikhlas Mosque RT 6 RW 1 Kel.
Arcawinangun (12 March 2016)



Home Condition of Mr. Suchadi (12
March 2016)



Home Condition of Mrs. Triati (12
March 2016)



Home Condition of Mr. Aswidi (12
March 2016)



Home Condition of Mr. Rusmadi (12
March 2016)



Home Condition of Doni Saputra (12
March 2016)



Home Condition of Mrs. Ratin (12
March 2016)

PHOTOS DOCUMENTATION



Opening Ceremony of PLM with
a Symbolic (12 March 2016)



The Direction of PLM's Activity
Technique
(12 March 2016)



The Students Bring The Building
Material to The Location of PLM
(16 March 2016)



Bring building material to the
location of PLM
(16 March 2016)



The students organize the equipment
and products of PLM
(16 March 2016)



Management of Building Material
(16 March 2016)



The Students Join with The Workers
to Give The Mixture of Cement and
Sand in The Floor
(16 March 2016)

PHOTOS DOCUMENTATION



The students were preparing the food and water in the kitchen of society (16 March 2016)



the legalitation of *Benah Rumah* Program (16 March 2016)



The students kept the facilities of al-Ikhlâs mosque (16 March 2016)



Mrs. Enas as a leader of secondary education of Banyumas with Ustadz Muhammad Iqbal as the principls of SMA IT al-Irsyad al-Islamiyyah Purwokerto took legalitation of PLM with the symbolic of painting the wall of the home (16 March 2016)



The renovation of the wall in the *Benah Rumah* Program (16 March 2016)

PHOTOS DOCUMENTATION



Pray together in the location of PLM
(16 March 2016)



The society very enthusiasm to
choose the product
(16 March 2016)



the distribution of sands to the homes
of PLM project
(16 March 2016)



The students and Ustadz appreciated
the preacher
(16 March 2016)



the students gave services to the
society
(14 March 2016)



The receiver of *Benah Rumah*
Program

(16 March 2016)

RESULT OF OBSERVATION ABOUT PLM SMA IT AL-IRSYAD

AL-ISLAMIYYAH PURWOKERTO

(12 -16 MARCH 2016)

Generally the activity of PLM had run well, the PLM's opening ceremony was implemented by the school in Saturday (12 March 2016) in the hall of SMA IT al-Irsyad al-Islamiyyah Purwokerto with hoe symbolic about the giving the hoe from the principal of school to the leader in PLM. After that, the students got the directions and advices about the implementation technique of PLM.

In the Monday (14 March 2016) was implemented the morning ceremony with the principal of the school to open the activity of PLM and to celebrate the students that would go to the location in Kampung Baru Arcawinangun Village with the distance less than 1 kilo meter.

In the Wednesday (16 March 2016) Mrs. Enas as a principal of secondary education in the city of Banyumas with Ustadz Totok from LPP al-Irsyad and Ustadz Muhaimin Iqbal from SMA IT al-Irsyad al-Islamiyyah Purwokerto that had authenticated the program of *Benah Rumah* for poor people and the invocation together was continued by them. In the detail explanation will describe about the implementation of PLM SMA IT al-Irsyad al-Islamiyyah Purwokerto, namely:

1. *Benah Rumah*

The implementation of *Benah Rumah* in RT 6 and 7 RW II Arcawinangun village had run well. There were six homes that had been repaired by the Students

and worker that were repairing the homes. And the school joined with LAZIS MAFAZA the budget among each homes was different, depend on the destroy level of the homes that needed to repaired.

In the explanation of *Benah Rumah* , the school commanded the all students from class of X and XI that was created a groups to be 6 groups, and 1 group became special group, while the girl students in the class of X and XI were given the tasks by the school to cook and provide the water in each home that were repaired by the team worker.

The obstacle:

- a. The workers came late, so the project of *Benah Rumah* could not finished on target.
- b. The coordination among, the worker, LAZIZ MAFAZA, and SMA IT al-Irsyad al-Islamiyyah had not run optimally, and the students felt confuse in several time in the project of *Benah Rumah* program.
- c. The necessary of material each homes in the implementation of Benah Rumah different with the first planning, so there were over condition in management of the kinds of material.

Evaluations:

- a. From SMA IT al-Irsyad al-islamiyyah Purwokerto has to join dominantly in the providing of workers.
- b. Need the special communication device Handy Talkie.

c. Need to improve the power of integrity of the leader so the students will follow the leader's direction.

2. The recovery of worship facility / *Perbaikan Fasilitas Ibadah*

This program had not run, because the condition of roof was destroy and need the big budget, but from LAZIZ MAFAZA said that there was the other source that will give an aid to this program to recovery al-Ikhlas mosque.

3. *SMA IT Mengajar (SIM)*

This activity had implemented in the date of 15-16 March 2016 in several State Elementary School in the Arcawinangun village namely State Elementary School 1,3,4 and 5 Arcawinangun. That agenda implemented well and were appreciated by the students of state Elementary School positively greeting. The students of SMA IT al-Irsyad al-Islamiyyah Purwokerto more respective to teach and accompany the students from State Elementary School to study together. The subject that delivered in the learning process was math, natural science, Indonesian, Social science and etc. there were many door prize that was from the students of class XII also shared for the students of State Elementary School. Both of them among the students of SMA IT al-Irsyad al-Islamiyyah Purwokerto and State Elementary School were feeling happy because they could share the science and got the best experience in the teaching. They also could take knowledge and science from the environment where they were staying and developing their social behavior with their social

environment. For them, especially they who have a dream to be teacher will be happy to get the experiences.

4. *Sembako Murah Sekali* (SMS)

The activity of *SMS* had implemented in Wednesday in the afternoon (16 march 2016) that after general learning or preaching in the front of al-Ikhlas Mosque Arcawinangun. There were 90 packages of product that was shared by the students to the society. The society took the *sembako* packages with brought the cupon and paid *infaq* for the mosque prosperity. This activity run normally with little problem, the problem is in the selling process of products give bad transaction..

5. *Bazar Pakaian Syar'i* (BPS)

In the Monday morning (14 March 2016) the committee did the preparation about sort the clothes that still good in the library of SMA IT al-Irsyad al-Islamiyyah Purwokerto. With the good cooperation, this activity of PLM earlier had finished. There were a little problem about the library condition of the school got bad condition.

In the Wednesday morning (16 March 2016) had done the sharing process of tasks to the girl students namely: 6 students as a cassar, 6 as package the product, 4 students as display keeper and 2 students as a field coordinator. There was the revolution in the schedule of the agenda of authority about *Benah Rumah* Program, so the bazar activity late to run, but the entusiasn of the society still high.

When they were seeing the committee arrived, the animo of society to participate increasingly. Around the place of bazar had full of the people. But because in the location just exist the girl students so the committee delayed the bazar to the second term in 13.10 until the security squad arrived in 13.15 until the closing ceremony in 14.30, the society enthusiasm still high.

The crucial cases that have to give intention to give solution for the implementation of bazar in the next year, namely:

- a) The storage and sorting of clothes should be considered
- b) security officer assigned to guard the bazaar to be more timely and responsive to circumstances.
- c) The bazaar must be arranged better than before in order to minimize the chaos.

6. *Pengajian Umum*

Pengajian Umum activities were held in the afternoon because most people went to home from working place in the afternoon. The preacher is Ust. Muhammad Solihin Ilham, a preacher of Cilongok already quite famous in Arcawinangun. The downpour when it does not diminish reverence community to continue to follow the study with the theme of "Gratitude" / "*rasa syukur*"

CURRICULUM VITAE

Name : Rifki Ismar Ismail
Place, Date of Birth : Cilacap, 25 December 1994
Gender : Male
Religion : Islam
Address : Ciporos Village, RT/RW: 03/11, Karangpucung,
Cilacap
Name of Parents : a. Father : Muksin
b. Mother : Robi'ah

History of Education:

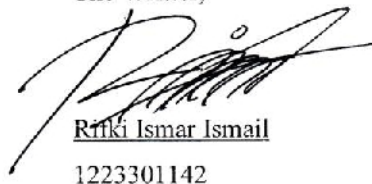
1. Formal Education : a.State Elementary School 05 Ciporos
b.State Junior High School 01 Karangpucung
c.State Vocational Senior High School
Karangpucung
d.State Institute on Islamic Studies Purwokerto

2. Non-Formal Education : a.Islamic Boarding School of Darussalam, Dukuh
Waluh, Purwokerto

I have created this curriculum vitae originaly.

Purwokerto, January 09, 2017

The Writer,



Rifki Ismar Ismail
1223301142