

DEVELOPMENT OF A VALUE-BASED VCT LEARNING MODEL AL-WASHLIYAHAN IN THE LEARNING PROCESS AT MADRASAH ALIYAH IN NORTH SUMATRA

PENGEMBANGAN MODEL PEMBELAJARAN VCT BERBASIS NILAI-NILAI KE AL-WASHLIYAHAN DALAM PROSES PEMBELAJARAN DI MADRASAH ALIYAH DI SUMATERA UTARA

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Abstract

The research problem in this study is that there are only a few schools under the auspices of the Al-Washliyah organization, and there are almost no public schools in North Sumatra that integrate Al-Washliyah values into the learning process. However, Al-Washliyah values are highly aligned with the national education goals of developing an intelligent, characterful, morally upright, and independent society. This is because teachers do not yet have the appropriate strategies and learning models to integrate these values. Therefore, this research aims to develop a VCT (Values-Centered Teaching) learning model based on the ideas of Al-Washliyah figures. The research follows a research and development (R&D) approach. The research design follows the 4D model by Thiagarajan, Semmel, and Semmel. The research subjects consist of 135 Madrasah Aliyah students. Data collection is done through interviews, observations, open questionnaires, expert validation sheets, and practicality assessment sheets for the model. The collected data is then analyzed using SPSS version 25.0. The results of the study show that the developed model has high validity and reliability. Therefore, the developed model can be used as a learning model to integrate the values of Al-Washliyah figures into the learning process.

Keywords: Al-Washliyah; Model learning; Value clarification technique

Abstrak

Permasalahan penelitian ini adalah hanya sedikit sekolah di bawah naungan organisasi Al-Washliyah dan hampir tidak ada sekolah umum di Sumatera Utara yang mengintegrasikan nilai-nilai ke Al-Washliyah dalam proses pembelajaran di sekolah. Padahal nilai-nilai Al-Washliyah sangat selaras dengan tujuan pendidikan nasional yaitu membentuk masyarakat yang cerdas, berkarakter, berakhlak mulia, dan mandiri. Hal ini disebabkan karena guru-guru belum memiliki strategi dan model pembelajaran yang tepat untuk mengintegrasikannya. Sehingga penelitian ini bertujuan untuk mengembangkan model pembelajaran VCT berbasis nilai-nilai pemikiran tokoh Al-Washliyah. Pendekatan research and development (R&D) digunakan dalam penelitian ini. Desain penelitian mengikuti model 4D Thiagarajan, Semmel, dan Semmel. Subjek penelitian terdiri dari 135 siswa Madrasah Aliyah. Data penelitian dikumpulkan melalui kegiatan interview, observasi, kuisioner terbuka, lembar validasi ahli, dan lembar kepraktisan model. Data penelitian yang telah dikumpulkan kemudian di analisis dengan menggunakan program SPSS versi 25.0 Hasil penelitian menunjukkan bahwa model yang dikembangkan memiliki nilai validitas dan reliabilitas tinggi. Sehingga, model yang dikembangkan dapat digunakan sebagai model pembelajaran untuk mengintegrasikan nilai-nilai pemikiran tokoh Al-Washliyah dalam proses pembelajaran.

Kata kunci: Al-Washliyah; Model Pembelajaran; Teknik klarifikasi nilai

INTRODUCTION

In North Sumatra, Al-Washliyah, an Islamic organization, was established and prospered. It significantly influenced people's lives, especially Muslims. Al-Washliyah is Indonesia's third-largest Islamic organization, after Nahdatul Ulama and Muhammadiyah. Al-Washliyah was established by people who were highly renowned for their work in spreading Islam through da'wah (social charity), politics, education, and other spheres of endeavor (Burhanuddin et al., 2022). They are viewed as people who exert a great deal of effort, are devoted, have a thorough understanding of Islam, are sincere and morally upright, and are willing to sacrifice their lives and assets for Islam.

Al-Washliyah advises being open to learning from anybody who is thought to be more knowledgeable and skilled at delivering education in an endeavor to gain greater education (Arifin et al., 2016). Al-Washliyah is a group dedicated to increasing the bar for instruction in Indonesia and enhancing Islamic education (Batubara et al., 2018). The Laws, Rules, and Regulations of Al-Washliyah state that one of Al-Washliyah's efforts in achieving its goals is to uphold Islamic teachings in order to create a society that is faithful, pious, intelligent, trustworthy, just, prosperous, and pleasing to Allah SWT by setting up educational institutions in all types and levels of education and controlling the perfection of education, teaching, and culture.

The advancement of formal, non-formal, and informal education is a priority for Al-Washliyah. This is evident from the fact that formal Al-Washliyah education at the madrasah has as its goal the development of a faithful person who is devout, informed, profound, bright, and skilled in demanding bliss in this life and the next. Al-Washliyah is dedicated to developing a community of individuals who believe in and fear Allah (Hernawan et al., 2019), have a strong sense of social responsibility and humanity, and are tightly bonded by the ties of ukhuwah Islamiyah in line with the principles of Islam and Pancasila through non-formal education (Aman, 2019; Azzahrah et al., 2018).

Al-Washliyah is dedicated to establishing a happy, tranquil home that is marked by a sense of shared responsibility and a sense of devotion to Allah SWT through informal education (Harsela, 2021). According to its goals and commitments in the area of education, which were previously mentioned, Al-Washliyah is an Islamic organization that places a high value on the advancement of education in Indonesia. It is suggested that other educational institutions take inspiration from this organization's zeal and tenacity.

The founding members and leaders of the Al-Washliyah Islamic Organization, who have a deep concern for the progress of education, undoubtedly had a significant impact on the organization's institutional aims (Dahlan & Ritonga, 2022). Why wouldn't it be? Al-Washliyah personalities are those that exhibit a high level of learning zeal, intelligence, originality, determination, and perseverance (Batubara et al., 2018). They have a strong leadership attitude and are also knowledgeable and competent leaders. The principles of the Al-Washliyah figures are in line with the objectives of national education, which are to produce fully formed individuals who are submissive, religious, competent, creative, independent, and responsible (Riza, 2014). This suggests that Indonesian public schools have to deliver quality instruction, especially those with a strong religious component, such as madrasas that incorporate Al-Washliyah values into their curricula.

However, based on the results of their interviews and assessments of the educational curriculum in North Sumatra, researchers found that only a few schools associated with the Al-Washliyah organization had effectively absorbed the spirit of Al-Washliyah into their teaching techniques. Schools that are not connected to this group have not embraced it. Schools and authorities must make improving Indonesia's educational system a top priority, especially in the field of education.

Incorporating values into Al-Washliyah during the learning process can be done in a number of ways (Goldman et al., 2016). For instance, using instructional materials, instructional media, learning strategies, and learning models as the learning model is a

conceptual framework that serves as a guide for accomplishing learning objectives through a set of sequential processes, it plays a significant role in the learning process. Teachers can utilize a variety of learning models, such as cooperative learning models, problem-based learning techniques, value clarification approaches, and others, to include values in Al-Washliyah in the learning process since doing so is thought to be very appropriate.

The values-based learning model (VCT), which is a paradigm for values education that teaches students how to find, select, assess, and adopt their own attitudes toward the values they desire in life, is seen as the most appropriate for incorporating values into Al-Washliyah (Komalasari & Saripudin, 2018). It is quite acceptable to integrate the values of Al-Washliyah using the VCT model (Khairunisa, 2017; Komalasari & Saripudin, 2018). The aim of this research is to develop a values-based VCT learning model for Al Wasliyah in the Madrasah Aliyah learning process based on the aforementioned environment.

The issue formulation in this study is how the VCT learning model based on Al-Washliyah values can be valid, dependable, and employed in the learning process at Madrasah Aliyah in North Sumatra. This is based on the background of the research above.

THEORITICAL REVIEW

Learning Development

In the area of education, the growth of learning is a crucial process that enables teachers to increase the efficacy of their teaching tactics, methods, and approaches, ultimately raising the standard of instruction for students (Bell & Bell, 2020). The following are a few important justifications for participating in learning development: (i) It helps to improve the abilities and knowledge of teachers. Teaching strategies are always changing as the education industry changes (Madani, 2019). Educators may keep up with the most recent developments in education, adopt more creative strategies, and use more efficient techniques by continually improving their learning practices. This, in turn, helps them become more competent and competitive professionals. (ii) Learning development can foster students'

motivation and interest in learning (Campillo-Ferrer & Miralles-Martínez, 2021). Each student possesses different learning styles, interests, and unique challenges. Through the creation of diverse and engaging learning experiences, educators can establish an environment that motivates students to learn. By employing appropriate approaches, learning development can contribute to increased student engagement in the learning process and improvements in their learning outcomes. (iii) Learning development also contributes to overall improvements in learning quality (Pham et al., 2019; Suhardin et al., 2022). Through research and development, educators can identify weaknesses in existing teaching methods and seek ways to rectify them. They can utilize various tools and resources, including educational technology, to enhance students' learning experiences (Pham et al., 2019). By consistently advancing learning practices, educators can ensure that the learning process remains relevant, effective, and aligned with students' needs. (iv) Learning development plays a crucial role in preparing students to face future challenges (Sepúlveda-Escobar & Morrison, 2020). The skills needed to succeed in the workforce are continually changing in the age of globalization and fast technological innovation. Teachers may provide their pupils with the critical thinking, creativity, analytical thinking, and adaptability abilities they need to succeed in this constantly changing environment by fostering learning growth in them (Mthethwa-Kunene et al., 2021).

The active building of knowledge by individuals via their interactions with the environment and personal experiences is highlighted by constructivism, a popular theory in educational development (Matriono, 2020). Constructivist-inspired teaching strategies put an emphasis on active and collaborative learning so that students may build their own understanding. This approach encourages students to actively participate in the learning process by engaging with their environment and having personal interactions that lead to knowledge construction. Contrary to merely taking in knowledge, constructivism places emphasis on achieving profound insight. This idea encourages students to actively participate in their learning process, which promotes

critical thinking, the development of complex concepts, and innovative problem-solving. Students are given real-world examples so they may understand how ideas relate to one another and apply what they have learned in appropriate situations. The empowerment of students, the encouragement of in-depth understanding, the facilitation of meaningful learning, the development of metacognitive skills, and the improvement of collaboration and communication are just a few advantages of constructivism (Wijaya, 2021).

Value Clarification Technique Learning Model

An instructional strategy known as the Value Clarification Technique (VCT) aims to increase students' understanding and awareness of values (Ananda & Fatimah, 2021). This method is predicated on the idea that having a firm grasp of values will help students make more responsible choices in their daily lives. The Value Clarification Technique is supported by constructivism, a paradigm that emphasizes students' active production of knowledge via interaction with their environment and personal experiences (Badeni et al., 2020; Khairunisa, 2017). Students are exposed to events in the framework of VCT that encourage critical thinking, reflection, and investigation of their own values. This process includes numerous important steps.

Students are initially urged to discover their own personal values through self-reflection and an awareness of how their surroundings and past experiences affect them (Sulfemi & Mayasari, 2019). Students are then asked to elaborate on these principles through group discussions and the study of scenario-based learning activities. The Value Clarification Technique has a number of benefits as a teaching strategy, including: (i) VCT helps students recognize and understand their own values in a clearer way. The things that are actually important to students in life may be discovered through thought and investigation (Made Sonny Gunawan et al., 2019; syahrul, 2020). As students examine and evaluate their own values; (ii) VCT develops critical thinking, which helps students become more self-aware and comprehend the reasons behind their behaviors and decisions. Students

are encouraged to question assumptions, contemplate the implications of their values, and assess the consistency of these values in real-life situations (Fisher, 2021; Yustiana & Sari, 2022). This approach strengthens their critical thinking skills and helps them cultivate a coherent and rational attitude towards their held values; (iii) By attaining a profound understanding of their values, students can utilize this awareness as a foundation for decision-making (Ige, 2019). VCT assists students in perceiving how their values relate to the choices they encounter in their daily lives. This empowers them to make decisions that align with their values and avoid inconsistencies; (iv) In VCT, students are prompted to consider their values within the context of decision-making. They learn to contemplate the implications of their values in the situations they face and how their decisions can reflect those values (Khairunisa, 2017). By taking their values into account, students can make wiser and ethically sound decisions that align with their beliefs.

In summary, the Value Clarification Technique is important for applying values because it helps students become deeply aware of values, make sensible choices, recognize the diversity of values, and build social awareness and ethics.

Al-Washliyah Values

Sheikh Hasyim Asy'ari founded the Islamic group Al-Washliyah in the Indonesian city of Medan in North Sumatra in 1926 (Syafira et al., 2022). The movement was started by a scholar with the last name of Sheikh Wahab Hasbullah Al-Washli, and the organization bears his name. Al-Washliyah's primary goal is to uphold and spread Islamic teachings that are based on the Qur'an and the Prophet Muhammad's Sunnah. Al-Washliyah is built on a number of fundamental principles, some of which are as follows: (i) Al-Washliyah staunchly embraces the Tawhid principle, which is the conviction that Allah alone is the Creator of the universe. This value highlights the significance of acknowledging and affirming Allah in all spheres of life, including worship and daily activities (Zebua, 2019).; (ii) Al-Washliyah underlines the relevance of high moral principles in interpersonal relationships.

Honesty, fairness, teamwork, tolerance, and respect for others are highly valued. (Burhanuddin et al., 2022). Al-Washliyah stresses the need to develop one's moral character as a foundation for relating to other people; (iii) Al-Washliyah urges its adherents to assiduously pursue information, both religious and secular. Al-Washliyah believes that knowledge is a crucial asset in obtaining a deep understanding of religion and being able to make positive contributions to society (Syafira et al., 2022); (iv) Al-Washliyah advocates for social justice and strives to create a just and prosperous society. The movement teaches the importance of sharing with others, helping those in need, and advocating for social rights in a fair manner; (v) Al-Washliyah emphasizes the importance of maintaining unity and solidarity among Muslims. The movement teaches the significance of cooperation among people of different religions in achieving common good and avoiding divisive and unconstructive differences (Riza, 2014).

In conclusion, Al-Washliyah seeks to realize a society that has a strong belief in Tawhid, noble character, knowledge, justice, prosperity, unity, and mutual assistance in order to achieve physical and spiritual well-being for humanity.

METHODOLOGY

This study employs the 4D development model developed by Thiagarajan et al., 1974 as development research (R&D). According to the demands and research goals, the research stage was modified. The 4D research phases were completed in this study up to the development stage. In the first stage, the writers concentrate

on examining the madrasah curriculum and Al-Washliyah values. In the second step, the author developed Al-Washliyah, a value-based VCT learning model. The last part of the research focuses on testing the developed model in both a small and a large group. To evaluate the model's level of validity and reliability, test it on both a small and a large sample of participants. There were 25 participants in the small class tryout and 135 Madrasah Aliyah students in the big class.

135 Madrasah Aliyah students made up the research subjects. Interviews, observations, open-ended questionnaires, expert validation sheets, and model practicality sheets were used to collect research data. Interviews and observations were conducted to gather initial data about schools in North Sumatra that have integrated Al-Washliyah values into their curriculum and learning processes. Open-ended and closed-ended questionnaires were used to collect data on the needs for developing a Value Clarification Technique-based learning model based on Al-Washliyah values in the learning process in North Sumatra. Validation sheets were used to collect data on the feasibility of the developed model from the expert team, and practicality sheets were used to collect data on how practical the developed model can be used in the learning process. In determining the cause of the problem and the framework of the proposed remedies, analytical activities are conducted based on the Al-Washliyah curriculum and values. When designing a values-based VCT learning model for Al-Washliyah, the outcomes of data analysis from curricular studies and numerous literature reviews were taken into consideration.

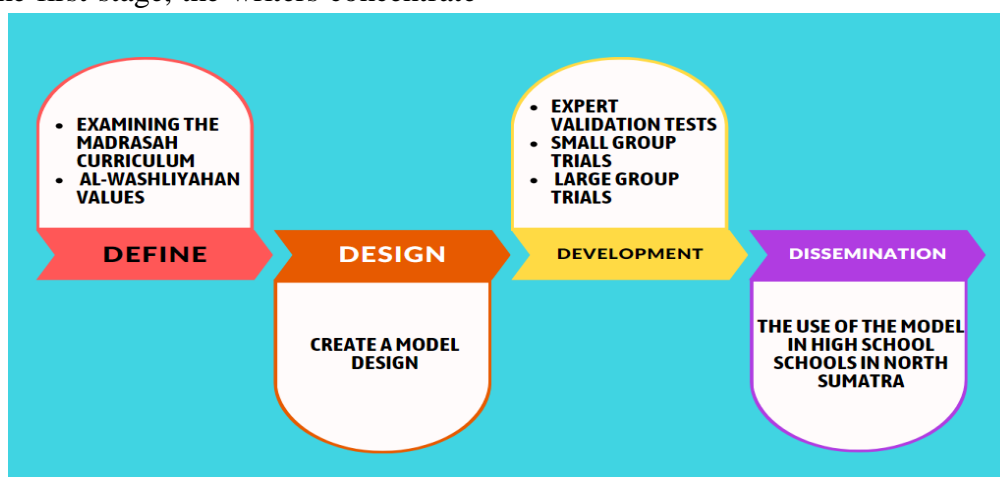


Figure 1. The stages of developing a VCT Learning Model Based on Values from Al-Washliyah

Moreover, data from expert validation tests, small-group trials, and large-group trials were gathered during the development stage using validation sheets. The stages of developing a VCT learning model based on Al-Washliyah values are presented in the following Figure 1.

Define

The purpose of the define stage is to clearly establish and articulate the problem or needs that will be addressed through the development of a Values Clarification Technique (VCT) learning model based on Al-Washliyah values in the learning process of Madrasah Aliyah in North Sumatra. In this study, the define stage involves analyzing the PAI curriculum used in Madrasahs and the Al-Washliyah values, as well as their interrelation.

The curriculum analysis focuses on the subjects and learning objectives within the Madrasah curriculum, specifically those related to religious studies. Additionally, the definition of Al-Washliyah values is accomplished through relevant documents to identify and determine which values will be integrated into the Value Clarification Technique learning model.

Design

Upon completing the needs analysis in the define stage, the subsequent phase involves creating a blueprint for a Values Clarification Technique (VCT) learning model that is grounded in Al-Washliyah values. The design plan encompasses the specific activities undertaken by both teachers and students throughout each stage of the Al-Washliyah values-based VCT learning model.

Table 1. Indicators of Aspect of a holistic learning model collected by Joyce and Weil (1972)

Aspect	Indicators
Learning Stage	<ul style="list-style-type: none"> • The learning phases motivate students to comprehend and recognize the Al-Washliyah values. • The learning phases inspire students to implement the Al-Washliyah values in their everyday lives. • The learning phases encourage students to creatively employ the Al-Washliyah values in diverse circumstances.
Social Systems	<ul style="list-style-type: none"> • • The learning model has the ability to cultivate a harmonious connection among students as well as between students and teachers. • The learning model facilitates collaboration among students within groups. • The learning model promotes effective communication between students and between students and teachers.
The Roles of Teachers and Students	<ul style="list-style-type: none"> • Through the VCT learning model, teachers introduce Al-Washliyah values to students. • Teachers motivate students to choose and implement Al-Washliyah values in their everyday lives. • Students actively engage in the learning process to understand Al-Washliyah values. • Students select and apply Al-Washliyah values in real-life situations.
Support Systems	<ul style="list-style-type: none"> • There are teaching materials available concerning Al-Washliyah. • Giving feedback on students' progress. • Engaging parents in evaluating the application of Al-Washliyah values in the students' residential environment.
Nurture Effects	<ul style="list-style-type: none"> • Following the learning experience, students gain an understanding of the Al-Washliyah values. • Following the learning experience, students become adept at choosing Al-Washliyah values to implement in their everyday lives. • Following the learning experience, students exhibit positive attitudes aligned with the Al-Washliyah values in their daily social interactions.

Table 2. Criteria of the Developed Instrument

Range	Criteria
3.26-4.00	Very Suitable
2.51-3.25	Suitable
1.76-2.50	Less Suitable
1.00-1.75	Not Suitable

Development

After the Al-Washliyah values-based VCT learning model design is completed, the model undergoes validation by an expert team to assess its suitability. The expert team consists of six individuals, including two subject matter experts, two language experts, and two learning model experts. The selection of these experts is based on their academic expertise. Following the expert validation, the feedback and criticism provided by the experts are considered for refining the model. Once the model is refined based on the suggestions from the expert team, it is then tested in small and large classroom settings. The small classroom test involves 25 randomly selected respondents, while the large classroom test involves 135 respondents. These respondents are students from Madrasahs in North Sumatra. The purpose of the model test is to obtain evaluations of the developed model in terms of learning stages, social systems, the roles of teachers and students, support systems, and nurturing effects. After the testing phase, the suggestions given are used as input for further improving the model.

Dissemination

The dissemination stage involves the implementation or application of the values-based VCT learning model in the Madrasah's teaching and learning process. The Al-Washliyah values-based VCT learning model is specifically utilized in the teaching of Islamic Education (PAI) at the Madrasah. However, it should be noted that this research study focuses solely on the development phase of the model and does not extend beyond that.

The aspect of a holistic learning model collected by Joyce and Weil (1972) are included on the feasibility form. These aspects include learning stages, social systems, the roles of teachers and students, support systems, and nurture effects. Each aspect has 5 indicators

presented in Table 1. These factors are used to gauge prototype viability in Table 2.

RESULTS

Definition Stage

By analyzing the madrasah's educational program, the defining step is completed. The Islamic Religious Education curriculum is evaluated. The analysis's findings are shown in the following format at Table 3.

The table above indicates that Al-Qur'an-Hadith, Jurisprudence, Aqidah Akhlak, History of Islamic Culture, and Arabic are the topics of PAI at madrasahs. Ultimately, based on the Qur'an and Hadith, it was determined that the goal of PAI in madrasahs is to develop individuals who have faith in and are committed to Allah SWT, are capable, think critically, have noble character, and have a social spirit among peers (Ahmad et al., 2020; Daheri, 2022; Margaretha et al., 2023). This objective is very much in accordance with the objectives of national education as well as Al-Washliyah ideals and personality values.

Firstly, the learning of the Quran and Hadith encompasses the development of love for the Quran and Hadith, mastery of the arguments found within them as guidance in navigating life, enhanced understanding and practice of the teachings based on the scholarly foundations of the Quran and Hadith, all in accordance with the values of Al-Washliyah. Al-Washliyah is an Islamic movement that places significant emphasis on deep comprehension of the Quran and Hadith, while also valuing scientific inquiry in understanding Islamic teachings. Therefore, the objectives of this learning align with the values of Al-Washliyah, which emphasize a deep love and appreciation for the Quran and Hadith, the ability to present strong arguments from these sources, profound understanding of their teachings, and a focus on adopting a scientific

approach to comprehending Islamic principles (Zebua, 2019).

Secondly, in the learning of Aqidah (Islamic Creed) and Akhlaq (Morality), the first indicator reflects the significance of scholarly values. This indicator is in line with the values of Al-Washliyah, which emphasize the importance of acquiring accurate knowledge and understanding of Islamic teachings as the foundation for developing faith and devotion to Allah SWT. The second indicator highlights the importance of moral values and good ethics. Al-

Washliyah also teaches the significance of noble conduct, such as honesty, justice, compassion, hard work, and mutual support, while discouraging reprehensible behaviors like arrogance, violence, and greed. By understanding and practicing Islamic teachings effectively and embracing the values of Al-Washliyah, students will continually grow as faithful Muslims, devoted to Allah SWT, and capable of exemplifying noble character in their interactions with individuals and society around them (Asari, 2019; Hanum, 2018; Zebua, 2019).

Table 3. The Result of Analysis the Islamic Religious Education Curriculum

No	Subject	Objective
1.	Al-Quran Hadis	<ul style="list-style-type: none"> • Increase students' love of the Qur'an and hadith. • Equip students with the arguments that contained in the Qur'an and hadith as a guide in addressing and dealing with life. • Improving the understanding and practice of the contents of the Qur'an and hadith, which are based on the scientific foundations of the Qur'an and hadith.
2.	Moral Creed	<ul style="list-style-type: none"> • Cultivating faith through giving, fostering, and developing the knowledge, appreciation, practice, habituation, and experience of students about the Islamic faith so that they become Muslim people who continue to develop their faith and piety toward Allah SWT. • Realizing Indonesian people who have noble morals and avoid despicable morals in everyday life, both in individual and social life, as a manifestation of the teachings and values of the Islamic faith
3.	Jurisprudence	<ul style="list-style-type: none"> • Know and understand the principles, rules, and procedures for the implementation of Islamic law, both concerning aspects of worship and muamalah to be used as a guide for personal and social life. • Implement and practice the provisions of Islamic law correctly and well as a manifestation of obedience in carrying out the teachings of Islam, both in human relationships with Allah SWT, with humans themselves, fellow humans, and other creatures, as well as relationships with their environment.
4.	History of Islamic Culture	<ul style="list-style-type: none"> • Build students' awareness of the importance of learning the basic teachings, values, and norms of Islam, which were built by the Prophet SAW in order to develop Islamic culture and civilization. • Build awareness among students about the importance of time and place as a process of past, present, and future. • Train students' critical powers to understand historical facts correctly based on a scientific approach. • Growing students' appreciation and respect for Islamic historical heritage as evidence of Muslim civilization in Indonesia in the past • Develop the ability of learners to take ibrah from historical (Islamic) events, emulate outstanding figures, and relate it to social, cultural, political, economic, scientific, technological, and artistic phenomena, among others, to develop Islamic culture and civilization.
5.	Arabic language	<ul style="list-style-type: none"> • Develop the ability to communicate in Arabic, both orally and in writing, which includes the four language skills: listening (istima'), speaking (kalam), reading (qira'ah), and writing (kitabah). • Growing awareness about the importance of Arabic as a foreign language is becoming the main learning tool, especially in studying the sources of Islamic teachings. • Develop understanding of the interrelationships between language and culture and broadening cultural horizons.

Thirdly, the study of Fiqh aims to comprehend and apply the principles, rules, and procedures of Islamic law in matters of worship and transactions, serving as a guiding framework for personal and social life. Within this context, the values of Al-Washliyah, which are integral to Islamic teachings, can also be linked to the achievement of such learning. Al-Washliyah emphasizes the significance of correctly and virtuously practicing Islamic law, thereby demonstrating obedience to religious teachings. Through a thorough understanding and practical application of Islamic law, be it in the context of one's relationship with Allah SWT, oneself, fellow human beings, other living creatures, or the environment, values such as simplicity, justice, togetherness, and responsibility that are emphasized by Al-Washliyah can be manifested. Consequently, the study of Fiqh, incorporating the aforementioned indicators, can lead to a profound comprehension of the principles of Islam and the practice thereof in alignment with the values upheld by Al-Washliyah (Asari, 2019; Burhanuddin et al., 2022).

Fourthly, the goals of history and cultural learning encompass cultivating students' awareness regarding the significance of studying the foundational teachings, values, and norms of Islam established by Prophet Muhammad (SAW) to foster Islamic culture and civilization. Al-Washliyah, an Islamic movement emphasizing knowledge and wisdom, motivates students to grasp the importance of time and place as a comprehensive process encompassing the past, present, and future. Within historical studies, students are trained to critically comprehend factual history through a scientific approach, in accordance with the scholarly spirit of Al-Washliyah. Furthermore, the historical heritage of Islam serves as an object of appreciation and reverence for students, highlighting the evidence of past Islamic civilization, aligning with Al-Washliyah's values of respecting local wisdom and cultural legacy. Students are also encouraged to derive lessons from historical events in Islam, emulate accomplished figures, and establish connections with social, cultural, political, economic, scientific, artistic, and other phenomena to advance Islamic culture and civilization, in line with Al-Washliyah's

progressive and empowering orientation (Riza, 2014; Saragih, 2016).

Lastly, Arabic language learning also has a strong connection with Al-Washliyah values. Al-Washliyah, as an Islamic movement in Indonesia with an educational approach, appreciates the importance of understanding and utilizing the Arabic language in studying Islamic teachings. This learning process also cultivates students' awareness of the significance of Arabic as the primary tool for learning, reflecting Al-Washliyah's emphasis on religious knowledge and moral development in realizing an Islamic society. Additionally, the understanding of the interconnectedness between language and culture in Arabic language learning aligns with Al-Washliyah's values of unity among the ummah, interreligious harmony, and respect for cultural differences (Saragih, 2016).

Next, the researcher conducted an analysis of the values embodied by Al-Washliyah figures. Several notable figures of Al-Washliyah, including Moh. Yunus, H. Abdurrahman Shihab, H. Ismail Banda, and H.M. Arsyad Talib Lubis, exemplify values that are worthy of emulation. Firstly, Moh. Yunus holds a significant position within the Al-Washliyah movement. As a representative of Al-Washliyah, Moh. Yunus upholds and continues the esteemed values cherished by the movement. Moh. Yunus exhibits a strong passion for learning, which is evident through his establishment of the Al-Washliyah Modern Madrasah in 1946. This educational institution serves as a platform for integrating Islamic teachings with modern scientific knowledge. By doing so, Moh. Yunus demonstrates his unwavering commitment to the development of quality Islamic education, allowing students to acquire knowledge and relevant skills in line with contemporary advancements. Additionally, he possesses a resolute determination to encourage individuals to delve deeply into the study of Islam, gaining profound insights into the principles of monotheism, worship, morality, and comprehensive Islamic laws. Consequently, Moh. Yunus significantly contributes to the formation of a firm and contemporary understanding of religious

teachings (Aseri & Bakar, 2010; Harsela, 2021; Zebua, 2019).

Secondly, H. Abdurrahman Shihab possesses noble and wise leadership qualities, as well as a sharp acumen. H. Abdurrahman Shihab served as the Chairman of the Central Leadership of Al-Washliyah for several terms, a position that signifies the recognition and trust bestowed upon him as a leader within the movement. As a leader, he is responsible for directing and managing organizational activities, providing strategic guidance for the development of Al-Washliyah. H. Abdurrahman Shihab successfully expanded the reach of Al-Washliyah both within Indonesia and internationally. Under his leadership, the movement experienced rapid growth, with the establishment of various educational institutions, including schools, madrasahs, and universities. This demonstrates his ability to plan, organize, and execute effective strategies in advancing the movement. He is also actively involved in community development efforts, particularly in the fields of education and social welfare. He consistently advocates for the development of quality Islamic education, poverty alleviation, and community empowerment. Through various initiatives and programs, he exhibits wise and progressive leadership in enhancing the quality of life for the community. H. Abdurrahman Shihab is known for his communication skills and diplomatic acumen. He is capable of delivering clear and persuasive messages of Islam and fostering good relationships with various stakeholders, both at the national and international levels. His effective communication abilities and adept diplomatic skills enable him to expand the reach and influence of the Al-Washliyah movement (Aripudin, 2022; Ependi & Balai, 2019; Ja'far, 2017).

Furthermore, H. Ismail Banda, while studying at Al-Azhar University in Cairo, Egypt, gained a reputation as an exceptional and innovative student. He emerged as a bright and resourceful Indonesian youth during his time there. He accomplished the prestigious Ahliyyah degree from Al-Azhar. In 1937, the founder of Al-Washliyah acquired his ulama certification. Ismail Banda actively participated

in the Islamic Student Organization in Egypt and served as a member of the Jam'iyah Chiriyah Jawiyah association. Later on, the organization transformed into the Indonesian Malaya Youth Association (Perpindom). In 1945, Ismail Banda established the Indonesian Independence Association in Cairo, Egypt. During his time abroad, Ismail Banda held a permanent position as an assistant for Deli and Pemandangan newspapers and worked as a foreign correspondent for the Middle East from 1932 to 1942. He also served as part of the editorial staff for the Icksan newspaper's foreign section in Egypt, published in Arabic. Despite his involvement in politics and activism, his knowledge and expertise were widely acknowledged. In 1940, he obtained a Bachelor of Arts (BA) degree in Philosophy from Al-Azhar College. Two years later, he achieved a Master of Arts (MA) degree in Philosophy. Additionally, he obtained a certificate in the English language from Cambridge University in 1944 (Aripudin, 2022; Mesiono et al., 2021).

Fourth, H.M. Arsyad Talib Lubis gained recognition for his intelligence and diligence as a student, earning the trust of his teacher, H. Muhammad Ismaul Lubis, who entrusted him with transcribing articles for publication in a newspaper. At the young age of 20, he became a writer for Fajar Islam Magazine in Medan. In 1934, he published his inaugural book titled "Rahasis Bible," which later saw a reprint in 1936. This book became a valuable resource for Al-Washliyah preachers and da'is in spreading Islam in Porsea, North Tapanuli. Throughout his life, HM Arsyad Thalib Lubis actively taught at various Al-Washliyah Madrasahs, both in Aceh and Medan, spanning from 1926 to 1957. He later served as a lecturer at the Preparatory School for Indonesian Islamic Higher Education in Medan (1953-1954) and held the position of Professor of Fiqh and Usul Fiqh at the Islamic University of North Sumatra-UISU (1954-1957). Additionally, he was a permanent faculty member at Al-Washliyah University (UNIVA) from its inception in 1958 until his passing. In his contributions to the struggle for independence, he played an active role in accordance with his area of expertise (Munte, 2022; Sulidar et al., 2017).

From the provided explanations, it can be concluded that the figures of Al-Washliyah embody values that can serve as examples, be emulated, and be integrated by students. The values represented by these Al-Washliyah figures are summarized in the following Table 4.

Design Stage

The second stage in constructing a VCT learning model based on the values of the Al-Washliyah figure is the design stage. Based on the findings of the first stage's study, the

Table 4. The Values of Al-Washliyah figures

Figure	Values
Moh. Yunus	High learning spirit
H. Abdurrahman Shihab	A spirit of leadership that is noble, wise, and nimble
H. Ismail Banda	Smart and creative
H.M. Arsyad Talib Lubis	Smart and diligent

researcher creates a design in this step. Based on the values of the Al-Washliyah figure, the VCT learning framework was developed as follows Table 5.

Development Stage

The construction of the Value Clarification Technique (VCT) learning model based on the values of the Al-Washliyah figure has undergone expert review and testing, and the findings show that it is feasible. The table shows the average assessment results.

Table 5. Design of VCT learning model based on the values of the Al-Washliyah

Steps of VCT	Teacher Activity	Student Activity
Freedom of choice	<ul style="list-style-type: none"> The teacher presents a handout containing the biographies and thought values of Al-Washliyah figures and asks students to identify and analyze to find the values of the figures' thoughts. The teacher asks the students to choose one of the values of Al-Washliyah's thoughts that they learned from reading, identifying, and analyzing the handouts given. 	<ul style="list-style-type: none"> Students read the handouts, identify, and analyze the values of Al-Washliyah figures. Students choose one of the values of the Al-Washliyah figures found.
Appreciate	<ul style="list-style-type: none"> The teacher divides students into groups to discuss the values they have chosen. 	<ul style="list-style-type: none"> Students discuss in groups the values that have been selected.
Action	<ul style="list-style-type: none"> The teacher asks students to apply the value of the Al-Washliyah figure's thoughts that have been chosen in everyday life. The teacher assesses and provides input on the progress of the application of grades by students. 	<ul style="list-style-type: none"> Students apply the values that have been chosen in everyday life. Students receive assessments and input from the teacher.

Table 6. The Result of Validation Expert

Evaluation Aspect	Result Average	Criteria
Learning Stages	3,37	Very Suitable
Social system	3,04	Suitable
Teacher and student roles	3,35	Very Suitable
Supporting system	3,23	Suitable
Nurture effects	2,84	Suitable
Mean	3.17	Suitable

The presented table depicts the evaluation findings of various aspects within a learning system. The average evaluation score for the learning stage is 3.37, indicating a high level of suitability. This implies that the learning process, conducted through the Al-Washliyah values-based VCT learning model, effectively achieves its objectives. The evaluation score for the social system aspect is 3.04, indicating a moderate level of suitability. This suggests that the social interaction between students and the learning environment supports effective learning, although there is room for improvement. The teacher and student roles received an evaluation score of 3.35, indicating a high level of suitability. This demonstrates that the facilitator role of the teacher and the active participation of students contribute to an effective learning process. The evaluation score for the support system aspect is 3.23, indicating

a moderate level of suitability. Adequate support systems, including appropriate facilities and learning technologies, contribute to the implementation of effective learning. The Nurture effects received an evaluation score of 2.84, indicating a moderate level of suitability. While there is potential for improvement, the nurturing aspect still positively contributes to the learning process. The average expert validation test results for the model got a score of 3.17 in the suitable category, according to the table above.

After completing expert assessment tests, prototypes were tested on small and large groups to determine the validity and reliability of the created model. The table shows the test results for both the small class and the large class.

Table 7. The test results for both the small class and the large class

Evaluation Aspect	Result Average		Criteria
	Small Group	Large Group	
Learning Stages	3.50	3.75	Very Suitable
Social system	3.25	3.25	Suitable
Teacher and student roles	3.25	3.25	Suitable
Supporting system	3.00	3.50	Very Suitable
Nurture effects	3.00	3.00	Suitable
Mean	3.2	3.35	Very Suitable

Based on the table, the average evaluation score for the Learning Stages aspect is 3.50 for the small group and 3.75 for the large group. With these scores, it can be concluded that both groups are highly suitable for the learning stages. This indicates that both small and large group learning facilitate the learning process effectively and in accordance with the expected stages. The evaluation results for the Social System aspect show an average score of 3.25 for both the small and large groups. This indicates that both small and large group learning are suitable in terms of their social systems. It suggests that the social interaction among students in both groups is well-established and supportive of the learning process. The average score for the Teacher and Student Roles aspect is 3.25 for both the small and large groups. This shows that both groups are suitable in terms of the roles of teachers and students. It means that the roles of teachers and students in the learning

process are well-met and support effective learning. In the Supporting System aspect, the small group received an average score of 3.00, while the large group received a score of 3.50. Thus, the large group is more suitable in terms of its supporting system compared to the small group. This indicates that the large group has a better support system in place to facilitate the learning process, such as the use of technology or more comprehensive resources. The Nurture Effects aspect received an average score of 3.00 for both the small and large groups. This indicates that both small and large groups demonstrate good influence and care for student development, meeting expectations.

The suitability and reliability of the prototype have been demonstrated by expert evaluation and development testing results. This indicates that the prototype is employed as a teaching tool in madrasas, particularly for Islamic Religious Education courses.

DISCUSSION

One of the successes of learning is determined by a support system in the form of a syllabus, learning models, learning media, and appropriate learning resources (Sya'bandari et al., 2022). To apply the values of Al-Washliyah figures to students, a learning program is needed to integrate these values, for example, through learning media, models, methods, and teaching materials (Siregar et al., 2022). The VCT learning model is the right alternative to integrate and distribute the values of Al-Washliyah figures to students so that they are able to apply these values in their daily lives.

The results of the study demonstrate the validity and reliability of the VCT learning model based on Al-Washliyah values, with excellent validity and reliability values. Teachers may utilize this model to enhance students' motivation in Al-Washliyah during the learning process. It is clear from the outcomes of expert validation tests, small-group trials, and large-group trials that the learning stage achieves the greatest assessment results. This demonstrates how the VCT learning model's phases are ideal for use by teachers in integrating Al-Washliyah values into their lessons with students. In line with their life objectives, students can be guided by the VCT model to develop the skills or abilities to identify positive life values and internalize them so that they serve as a guide for action (Ananda & Fatimah, 2021; Badeni et al., 2020).

According to Dewantoro and Sartono (2019), learning with a value approach is effective in helping students understand what is good and right, their future careers, and how to achieve high academic achievement. In addition, research from Byford et al. (2009) concluded that the use of value clarification techniques in classroom learning proved to be a valuable method for increasing students' awareness in society (Nurfurqon et al., 2022) and helping students to develop and facilitate understanding of certain issues, improve critical thinking skills, and improve interpersonal skills (Iskandar et al., 2019; Made Sonny Gunawan et al., 2019). In the study conducted by Iskandar et al. (2019), it was found that the average students' critical thinking ability in the pretest for the experimental class using the VCT (Value

Clarification Technique) instructional model was 59.72, while the average in the posttest was 73.69. On the other hand, the average posttest score for critical thinking ability of students in the control class using a conventional instructional model was 52.00, with an average posttest score of 61.97. From the pretest and posttest results, it can be observed that both the experimental and control classes showed improvement in their critical thinking ability, with an increase of 13.97 in the experimental class and 9.97 in the control class. The average improvement in the experimental class was higher than that in the control class. These findings indicate that the utilization of the VCT instructional model in the experimental class has a more significant contribution to enhancing students' critical thinking ability compared to the control class. The difference in improvement suggests that students who receive instruction using the VCT model experience a greater enhancement in their critical thinking ability compared to those who do not use the model.

Gunawan et al. (2019) conducted a study that revealed the effectiveness of the VCT instructional model in improving students' interpersonal skills, specifically empathy. The study involved 324 eighth-grade students from a junior high school in Mataram. The assessment of interpersonal skills was conducted three times. The findings demonstrated a progressive increase in the average interpersonal skills of the students over time. The first assessment showed an average score of 56.20, followed by an average score of 76.85 in the second assessment, and finally, an average score of 100.15 in the last assessment. Overall, these results indicate a significant improvement in empathy scores as time progressed. This implies that the VCT model effectively enhances students' interpersonal skills.

Moreover, Wijayanti and Wasitohadi (2015) did a study that demonstrated how using the VCT learning model may help students develop good behaviors such as respect for others, self-control, consideration for friends, and responsibility for finishing projects on time both individually and collectively. The results of the experiment class test showed an average

score of 77.0645, with a minimum score of 53 and a maximum score of 98. On the other hand, the control class had an average score of 70.923, with a minimum score of 43 and a maximum score of 90. These findings suggest that the VCT instructional model effectively enhances students' positive behavior. In a study conducted by Khairunisa (2017), observations were made over three cycles. The results demonstrated improvement in each cycle. The initial cycle showed a social care character of 51.2% among students. In the second cycle, the percentage increased to 68.8%, and in the third cycle, it reached 89%. These outcomes indicate the effectiveness of the VCT instructional model in promoting students' social care awareness.

Students have the chance to participate in choosing, recognizing, internalizing, and implementing values in their everyday lives at each level of the VCT learning model (Ananda & Fatimah, 2021; Fisher, 2021; Komalasari & Saripudin, 2018). In contrast to traditional learning models, which put the emphasis on the learning process and information about the teacher, this will undoubtedly provide students with a wide range of options to actively participate in the learning process (Situmorang, 2022). Due to the fact that they will just be receiving knowledge, they will become passive learners as a result. The teacher in the VCT approach delivers a number of ideals drawn from the writings of Al-Washliyah leaders and then gives students the freedom to select and absorb them.

The VCT-based learning model offers a social network between students and teachers that is mutually helpful (Suroko et al., 2019). Due to the teacher's options for student participation in the learning process—which are not present in traditional teacher-centered learning models—students can always engage with one another and with the teacher during the VCT stage. In order to build students' character via the phases of VCT learning, it was determined that the VCT model based on the values of the Al-Washliyah figure may be a good option for teachers to implant the values of the Al-Washliyah figure in their students. Students may absorb democratic positive ideals via the use of this model, which can also

promote good attitudes and social responsibility that can be implemented in daily life.

CONCLUSION

According to the study's findings, the VCT learning model, which is based on the values of the Al-Washliyah figure, is valid and reliable for use by instructors in the teaching and learning process. Students have the chance to choose, recognize, analyze, internalize, and implement the ideals of Al-Washliyah characters in their everyday lives throughout each level of the VCT program. The VCT learning model explains that by rationally establishing socially caring ideals, students make learning more relevant and become more conscious of social concerns and social values. As a consequence, the researcher advises instructors to substitute the findings of this study for teaching Al-Moral Washliyah's principles to their students. This study is currently constrained to five historical Al-Washliyah personalities. In order to refine the research, it is hoped that further researchers would investigate Al-Washliyah values in additional figures.

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