

Internalization of Nusantara Islamic Values through Islamic Religious Education Text Books in Junior High Schools

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Abstract

This research originated from an interest in the term Islam Nusantara which became a public discourse a few years ago at the Mukhtamar Nahdhatul Ulama, but with the development of the times, Islam Nusantara began to be a little forgotten due to the emergence of radical Islamic understanding and the rise of adolescent promiscuity that deviated far from the concept of Nusantara Islamic. So that the internalization of Islamic values of the archipelago needs deep attention, especially TO teenagers and one of the ways is through education. The purpose of this study is to analyze: (1) The basic concepts of Nusantara Islamic values. (2) Internalization of Nusantara Islamic values contained in text books of Islamic Religious Education in Junior High Schools. The author uses a qualitative approach, because the data produced is descriptive data, from the statements or descriptive words derived from the data source studied and observed to make it easier to understand. This type of research is literature research with descriptive analysis methods. The source of this research data is various literature discussing Nusantara Islamic and text books on Islamic Religious Education for Junior High Schools with curriculum 2013 published by the Ministry of Education and Culture. The author also took some thoughts related to this research theme such as legislation and education in general. Based on the results of the study, it can be found that (1) The concept of Islamic values of the Archipelago consists of several basic points, namely Tauhid (divinity), tawazun (balance or harmony), tasamuh (tolerance), tawasut (moderate), i'tidal (acting fairly) and amar ma'ruf nahi munkar. (2) Internalization of Nusantara Islamic values contained in the Islamic Religious Education text books in Junior High School, namely: Subject matter in class VII contains divine values and tolerance values. The subject matter of class VIII contains amar ma'ruf nahi munkar, justice values, tolerance values and moderate values. The subject matter of class IX contains tolerance values, divine values, moderate values and amar ma'ruf nahi munkar. The results showed that, in the text books Islamic Religious Education for Junior High Schools published by the Ministry of Education and Culture. All Islamic Nusantara values have been listed in it, but the distribution of materials is adjusted to the class level of students.

Keywords: *Islam Nusantara, textbook, PAI SMP*

A. Introduction

Internalization of values is the process of instilling normative values that determine behavior in accordance with the objectives of the education system. As quoted by Abdul Hakam of Al-Ghazali that the internalization of Islamic values is the affirmation of morals which is a trait ingrained in a person, which can be judged both good and bad, by the measure of science or religious norms (Kama Abdul hakam, 2016, p.2).

Islam is a religion adopted by Indonesian citizens consisting of various kinds of differences such as race, ethnicity, ethnicity, culture, and others. However, the issue of religion is often the most heard and emerging issue among the public. There are many divisions and hostilities between Muslims themselves due to differences in views such as religious, cultural and even plottic views. Thus causing divisions that result in disharmony between people.

The civilized, moderate and tolerant life of Muslims in Indonesia cannot be separated from the history of Islamization in this region. Islam in Indonesia is influenced by the way of proselytizing carried out by islamic scholars in the archipelago (Walisongo). The scholars continue to maintain a culture that is deeply rooted in society as long as it does not conflict with Islamic law. The culture that was preserved and has been merged with Islamic teachings by previous scholars eventually became the model of Nusantara Islam (Mohamad Guntur Romli, 2016, p.17-18). The values of Nusantara Islamic are not much different from the teachings of Islam in Indonesia, especially NU which has been practiced and its application in responding to actual problems from time to time.

The world of Islamic education in Indonesia is facing tremendous challenges because the effect of this problem is to erode the morality of students. So many cases occur among students in their teens. Among others, promiscuity, taking drugs, committing sexual crimes, pornography, excessive use of social media, irritability, being emotionally unstable with excessive reactions to the surrounding environment, and no longer having respect for parents and teachers, and the rise of teenagers who follow western cultural trends (Zubaedi, 2011, p.2). This could be the result of a lack of effort to introduce and cultivate Nusantara Islamic in educational institutions. So the internalization of Nusantara Islamic values finds its place that is meaningful and of course education is an important factor especially in the field of religious education material.

One of the areas of religious education material is the subject of Islamic Religious Education which applies and becomes a subject of local content in educational institutions in Indonesia, especially for institutions that are majority Muslim. In the context of education, the study of PAI subjects

includes: Qur'an Hadith, Aqidah Akhlak, Fiqih and History of Islamic Culture or Tarikh. These various aspects are the foundation for the realization of harmony, harmony and balance of the relationship between humans and Allah SWT, oneself, fellow humans and other beings.

There are several journals that are reference material and to enrich the theoretical studies of this journal include the following:

First, a thesis written by Ahmad Ulin Nuha with the title Implementation of Aswaja in Nusantara Islam in MI Nahdlatul Ulama' Sumbergempol and MI Ma'dinul Ulum Campur Darat. The results of the research that has been carried out are: (1) Pilgrimage of the tombs of the auliya' ulama figures' tahlilan and do'a bersama which is a form of the concept of aswaja. (2) The form of implementation begins with the planning process and then is realized by routine habituation. (3) The implications of the implementation process are poured in the form of numbers, in addition to being in the form of numbers, the implications can be seen from the changes in students from before and after as well as the success of tomb and tahlil pilgrimage activities (Ahmad Ulin Nuha, 2018, Thesis). The connection with this research is that they both research about Nusantara Islamic, but the difference studied in the study is the implementation of Aswaja.

Second, research written by Aiman Faiz with the title Internalization of the Value of Language Politeness through Learning PAI and Ethics. The results of this study are the importance of planning and the process of internalizing the value of language politeness will be conveyed optimally if a teacher understands the importance of planning and chooses the appropriate approach during the internalization process of language politeness value. Strategies developed based on Gardner's theory and general education perspectives can be obtained from the result that a teacher must have a basis of ethics and ethics in communicating with students so that the essential value of life can be conveyed (Aiman Faiz, 2020, Journal). The relationship with this study is that they both understand Islamic religious education (PAI), but the difference studied in the study is in the form of the value of language politeness.

Based on this background, it became a special attraction for researchers to research on Internalization of Nusantara Islamic Values in Islamic Religious Education Subjects in Senior High School. The development of Islamic education materials based on Nusantara Islamic values in this case will be devoted to the junior high school level with the assumption that the provision of material to students in this class will have many implications in their psychosocial development, because this time is the period of early puberty and labile, so it is easy to be influenced by various new things. The main problems in this scientific research are as follows: (1) What is the basic concept of Nusantara Islamic values? (2) How is the

internalization of Nusantara Islamic values contained in the Islamic Religious Education textbooks in Junior High Schools?

As the problem formulated above, the objectives of this study are to: (1) Analyzing the basic concepts of Nusantara Islamic values. (2) Analyzing the internalization of Nusantara Islamic values contained in the Islamic Religious Education textbook in Junior High School.

B. Discussion

1. Internalization of Nusantara Islamic Values

Internalization is essentially an effort to present something (value) whose origin exists in the external world into internal property either for a person or an institution. Therefore internalization of values means the recognition of the existence of external values that are seen as necessary to belong to a person. The importance of internalizing values, caused by the belief that there is a sublime, sublime, important (agreed) external value to be the value of a person or institution (Kama Abdul Hakam, p.6). The process of internalizing values usually begins with the delivery of information, namely introducing a person to internalized values.

There are several approaches to internalizing values that teachers can use in the learning process, namely; Experiential, habitual, emotional, rational, functional, and exemplary approaches (Ramayulis, 2012, p.255). Nusantara Islamic is an Islam that is built based on the local cultural focalitas so that the face of Islam displayed is full of politeness, friendly and integrated with Indonesian civilization. Islam Nusantara is charged through a cultural approach, not with rigid and harsh teachings. Islam is charged with using culture, preserving culture, respecting culture and not muzzled culture (Takdir, 2018, p.89). Based on this opinion, the internalization of Nusantara Islamic values is a process of introducing and instilling the values of Nusantara Islamic in order to make a person whose practice reflects these values.

Kiai Said Aqil Siraj revealed that Nusantara Islamic is an understanding of the friendly, anti-radical, inclusive and tolerant character of Islam based on teachings *ahlussunnah wal jamaah* (Mohamad Guntur Romli, p.46). Gus Mustofa Bisri considers Nusantara Islamic as a "value system" and is a value that has been practiced, impregnated, and used as a principle by NU citizens. Islamic values of the archipelago include: *tawazun* (balance or harmony), *tasamuh* (tolerance), *tawasut* (moderate), and *I'tidal* (doing justice) and *amar ma'ruf nahi munkar* (Khabib Muhammad Luthfi, 2016, p.8). Guntur Romli revealed that there are five basic values of Nusantara Islamic namely; divinity, non-descriptiveness, human rights, democratic, love of the State (Mohamad Guntur Romli, p.1-3). Based on this opinion, the values of Nusantara Islamic are not much different from the teachings of NU which

have been practiced and their application in responding to actual problems from time to time.

The values of Nusantara Islamic are internalized in the hope that there will be an understanding and mental flexibility of the nation in facing the clash of social conflicts, so that national unity is not easily broken and cracked. So efforts are needed to internalize the Islamic values of the archipelago, one of which is through educational channels. The education system in Indonesia refers to the division of subjects based on the curriculum that has been determined by the government. Subjects are lessons that must be taught (learned) for primary or secondary school. One of the right subjects to internalize the Islamic values of Nusantara in educational institutions at the Junior High School level is through the subject of Islamic Religious Education (PAI).

2. Islamic Religious Education

Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live, believe, have a noble character, practice the teachings of the Islamic religion from the main source of the Holy Book of the Qur'an and Hadith, through guidance activities, teaching exercises, and the use of experience (Ramayulis, 2012, p. 21). This means that the internalization of values can be carried out through PAI and Ethics subjects at the junior high school level educational institutions with the aim of increasing spiritual potential which includes the introduction, understanding, and cultivation of religious values, as well as the practice of these values in individual or collective life of society.

Islamic Religious Education and Ethics aims to; (1) Fostering the development of aqidah through the giving, fertilization, and development of knowledge, passion, experience, habituation, and experience of students in Islam so that they become Muslim human beings who continue to develop their faith and devotion to Allah Swt in order to achieve salvation and happiness in life in the world and hereafter. (2) Realizing students who are religiously obedient, have noble character, knowledge, diligent worship, are intelligent, productive, honest, fair, ethical, polite, disciplined, tolerant, and develop Islamic culture in the school community. (3) Forming students with character through the recognition, understanding, and habituation of Islamic norms and rules in relation to God, oneself, others, and the environment in harmony. (4) Develop reason and moral attitudes that are in line with Islamic values in life as citizens, citizens, and citizens of the world.

The scope of Islamic Religious Education and Ethics includes aspects of the Qur'an Hadith, Aqidah Akhlak, Fiqih and The History of Islamic Culture or Islamic Date. Subject matter of Islamic Religious Education and Ethics at the Junior High School Curriculum 2013 (Kemendikbud RI). as follows:

Subject Matter in Class VII are; (1)Closer to Allah Swt. whose Very Beautiful Name. (2)Live Quietly with Honesty, Amanah, and Istiqamah. (3)All clean life so comfortable. (4)The Beauty of Being Together with Congregations. (5>Welcome Prophet Muhammad SAW my beloved. (6)With science everything becomes easier. (7)Want to emulate the obedience of the Angels of Allah Almighty. (8)Empathizing is easy, respect is beautiful. (9)Fostering a Sense of Unity on the Day We Wait For. (10)Islam Provides Convenience Through Plural Prayer and qasar. (11)Hijra to Medina A Proud Story. (12)Al-Khulafaur ar-Rasyidun the successor of the struggle of Prophet Muhammad SAW. (13)Life Becomes More Peaceful with Sincerity, Patience, and Forgiving.

Subject Matter in Class VIII are; (1)Believing the Books of Allah Loves the Qur'an. (2)Avoiding Booze, Gambling, and Quarrels. (3)Prioritizing Honesty and upholding Justice. (4)The Soul Is Calmer by Doing a Lot of Prostration. (5)The Growth of Science in the Time of the Umayyads. (6)Humble, Thrifty, and simple make Life More Noble. (7)Exemplifying the Glory and Honesty of the Apostles of Allah Almighty. (8)Respect and Obedience to Parents and Teachers. (9)Adorn the Person with Kindness and Pious Charity. (10)Fasting Forms a Devout Person. (11)Consuming Halal Food and Drinks and Staying Away from the Illegitimate. (12)The Growth of Science in the Abbasid Period. (13)Healthy Living with Halal Nutritious Food and Drinks.

Subject Matter in Class IX are; (1)Optimistic, effortless, and laughable. (2)Tolerance and respect for differences. (3)Have faith in the last day. (4)Have faith in Qadha and Qadar. (5)Honest behavior and keeping promises. (6)Filial and obedient behavior to parents and teachers. (7)Manners, manners, and shyness. (8)Zakat fitrah and malls. (9)Hajj and Umrah. (10)Terms of Slaughter of animals. (11)Qurban and Aqiqah. (12)The history of the development of Islam in the archipelago. (13)History of the Islamic tradition of the Archipelago.

C. Conclusion

1. The basic concepts of Nusantara Islamic values, based on the opinions of religious leaders, include; tawhid (divinity), tawazun (balance or harmony), tasamuh (tolerance), tawasut (moderate), and I'tidal (doing just) and amar ma'ruf nahi munkar.
2. Internalization of Nusantara Islamic values contained in the Islamic Religious Education textbook in Junior High School, based on table 1 on the subject matter of Islamic Religious Education. There are several material themes related to the Islamic Nusantara values, ranging from class VII, class VIII, to class IX, with the following divisions:

Divinity value (tawhid) and tolerance value are internalization of nusantara islamic values contained in the Islamic Religious Education

textbook in Junior High School at class VII. The subject matter are; (1)Closer to Allah Swt. whose Very Beautiful Name. (2)The Beauty of Being Together with Congregations. (3)Empathizing is easy, respect is beautiful. (4)Fostering a Sense of Unity on the Day We Wait For. (5)Life Becomes More Peaceful with Sincerity, Patience, and Forgiving.

Godhead value (tawhid), *amar ma'ruf nahi munkar* value, justice value (i'tidal), tolerance value (tasamuh) and moderate value (tawasut) are internalization of Nusantara Islamic values contained in the Islamic Religious Education textbook in Junior High School at class VIII. The subject matter are; (1)Believing the Books of Allah Loves the Qur'an. (2)Avoiding Booze, Gambling, and Quarrels. (3)Prioritizing Honesty and upholding Justice. (4)Respect and Obedience to Parents and Teachers. (5)Adorn the Person with Kindness and Pious Charity. (6)Consuming Halal Food and Drinks and Staying Away from the Illegitimate. (7)Healthy Living with Halal Nutritious Food and Drinks.

Tolerance value, divinity value (tawhid), moderate value (tawasut) and *amar ma'ruf nahi munkar* are internalization of Nusantara Islamic values contained in the Islamic Religious Education textbook in Junior High School at class IX. The subject matter are; (1)Tolerance and respect for differences. (2)Have faith in the last day. (3)Have faith in Qadha and Qadar. (4)Honest behavior and keeping promises. (5)Filial and obedient behavior to parents and teachers. (6)Manners, manners, and shyness.

So it can be concluded that the islamic values of the archipelago can be internalized in educational institutions through islamic religious subjects. Especially in educational institutions at the junior high school level. Students in the first menengah school who are sometimes still unstable to the situation and easily influenced by something new, then the purpose of internalizing these values is so that students become good individuals in the school environment and society.

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