

The Empowerment and Guidance of Religious Life of the Community in Kanagarian Sungai Nyalo Mudiak Aia, Koto XI Tarusan, Pesisir Selatan
(Ahmad Rivauzi, Siti Fatimah, Rengga Satria, Ahmad Kosasih, Wirdati, Murniyetti)

Alignment of Local Wisdom Values with Islamic Law in the Tradition of the Peta Kapanca Ceremony
(Yono, Amrin, Ade Irma Imamah)

Character Education Based on Minangkabau Local Wisdom
(Alhamuddin, Oké Dermawan, Helmi Azis, Revan Dwi Erlangga)

The Contribution of Majelis Taklim Tastafi in Shaping the Spiritual Dimension of Langsa City Community
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Management of Material Component Development in Multicultural Islamic Education Curriculum
(Ramdanil Mubarak)

Learning by Project: Develop Students' Self-reflection and Collaboration Skills Using Team-Based Project
(Suci Nurpratiwi, Amaliyah, Nada Arina Romli)



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The editors welcome scholars, researchers and practitioners of Islamic Studies around the world to submit scholarly articles to be published in this journal. All articles will be reviewed by selected experts in the field prior to acceptance advice. Each author is solely responsible for the content of the published articles.

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Foreword

We are pleased to present the Volume 6, No. 2 of Hayula Indonesian Journal of Multidisciplinary Islamic Studies to the readers in this fourth volume published in 2022. The articles in this edition cover the area of Islamic culture, multicultural, curriculum Islamic education, online learning, sociological research on religious communities, particularly Muslim communities, education in Muslim context, and the rapid development of digital information era and religious life in its multidimensional aspects. We are still accepting research-based articles written in English, Arabic and Bahasa Indonesia while continuing to attract more article in English or other international languages.

In this issue, there are seven research-based articles authored by scholars and practitioners from across disciplines which include study of Islamic culture, multicultural, curriculum Islamic education, online learning, sociological research on religious communities, particularly Muslim communities, education in Muslim context, and the rapid development of digital information era and religious life in its multidimensional aspects.

Finally, we would like to thank all the authors, reviewers, editors, and readers for their support. We hope that this collection of articles will be valuable resources and can stimulate further research in Islamic studies especially in relation to humanities and social sciences.

Editor in Chief

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**The Empowerment and Guidance of Religious Life of the Community in Kanagarian
Sungai Nyalo Mudiak Aia, Koto XI Tarusan, Pesisir Selatan**

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Abstrak

Nagari Sungai Nyalo Mudiak Aia merupakan bagian dari Kawasan Mandeh. Nagari ini memiliki potensi bahari yang kuat, membutuhkan dukungan multi sektor, pengembangan yang terencana, terpadu, dan seimbang dengan landasan norma agama, sosial budaya agar mampu menggerakkan semua sektor kehidupan masyarakat. Pengintegrasian isu-isu pengembangan kepariwisataan dengan isu-isu pembangunan kehidupan keagamaan dimaksudkan agar pembangunan tersebut bisa berkembang ke arah yang positif dan produktif. Tulisan ini bertujuan untuk mendeskripsikan realitas kehidupan keagamaan, menganalisis potensi dan menawarkan pola pemberdayaan dan pembinaan kehidupan keagamaan di Sungai Nyalo Mudiak Aia. Penelitian ini menggunakan metode kualitatif deskriptif. Data dikumpulkan dengan metode wawancara, observasi dan dokumentasi, dianalisis dengan metode reduksi data, penyajian data dan penarikan kesimpulan. Penelitian ini mengungkapkan bahwa adanya minat masyarakat menyekolahkan anaknya pada sekolah dan perguruan tinggi keagamaan serta keterlibatan pemerintah dan perguruan tinggi dalam memberikan fasilitas (enabling).

Pemberdayaan berupa pendampingan kehidupan keagamaan merupakan potensi strategis dalam mewujudkan keberlangsungan kehidupan keagamaan yang baik.

Kata Kunci: Pemberdayaan dan Pembinaan, Kehidupan Keagamaan, Sungai Nyalo Mudiak Aia

Abstract

Nagari Sungai Nyalo Mudiak Aia is part of the Mandeh Region. It has strong Maritim potential and needs multi-sectoral support, planned, integrated and balanced development based on religion, social and cultural norms that can mobilize all sectors of community life. The integration of tourism development issues with issues of spiritual life development is intended to the action can develop positively and productively. This research aims to describe the reality of the religious life community in Sungai Nyalo Mudik Aia, analyze the potency of Sungai Nyalo Mudiak Aia, and offer a good pattern for empowering and guiding the religious life community in Sungai Nyalo Mudiak Aia. This research used the descriptive qualitative method. Data collection techniques were carried out using interviews, observation and documentation, and data analysis using data reduction, data presentation and conclusion drawing method. This study reveals that there is a community's interest in sending their children to religious schools and colleges, and the participation of the government and universities in providing facilities (enabling) and empowering in the form of mentoring the religious life of the community is a strategic potential to realize the good continuing spiritual community life.

Keywords: Empowerment and guidance, Religious Life, Sungai Nyalo Mudiak Aia

Introduction

President Joko Widodo has put Indonesia's vision as the world's "Maritime Axis", which will have a significant impact on increasing the economic and territorial sovereignty of the Republic of Indonesia (NKRI). This vision follows the five agendas related to maritime culture development, maritime resource management, maritime infrastructure and connectivity development, maritime diplomacy, and maritime security defence. The government's commitment to realizing Indonesia as the world's maritime axis is to make the Mandeh Area Development one of the maritime tourism destinations in western Indonesia, which President Joko Widodo directly inaugurated on October 10, 2015 (Endah Purwaningsih & Almegi, 2016).

Kenagarian Sungai Nyalo Mudiak Aia is a merger of two villages, Sungai Nyalo village and Mudiak Aia village. Administratively, Nagari Sungai Nyalo Mudiak Aia is one of 23

villages located in Koto XI Tarusan Sub District, Pesisir Selatan Regency. Before the division, Nagari Sungai Nyalo was in the Ampang Pulai village and Mudiak Aia was in the Duku village. Sungai Nyalo Mudiak Aia village is also one of the villages included in the Mandeh Marine Integrated Tourism Area (Ajisman, 2020: 8-9).

Referring to Pesisir Selatan Regent Regulation No. 27 of 2018, the location of the Kenagarian River Nyalo Mudiak Aia can be seen on the following map:

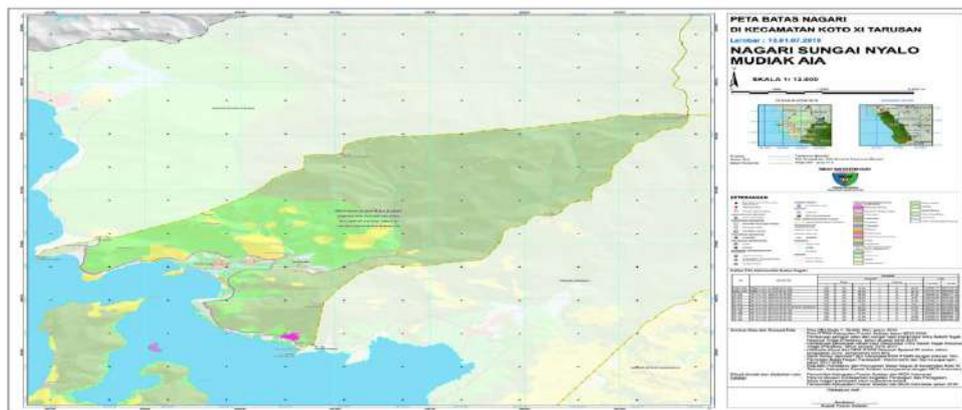


Figure 1: National Map Of The Sungai Nyalo Mudiak Aia

Source: Pesisir Selatan Regent Regulation No. 27 of 2018 concerning Boundary Map of Nagari Sungai Nyalo Mudiak Aia, Koto XI Tarusan District

The Mandeh area is in the Koto XI Tarusan sub-district in Pesisir Selatan Regency, 56 kilometers from Padang City. Mandeh area has tourism potential, such as natural, cultural, artificial, and marine (snorkelling or diving), which can be developed into attractive and worthy tourist destinations. As a tourist area with solid maritime potential, Mandeh Region requires a high commitment of multi-sectoral support developed in a planned, integrated, and balanced way.

Tourism development in the Mandeh area must mobilize all sectors of community life based on religious, social, and cultural norms adopted by the Minangkabau community and preserve religious and cultural values.

The empowerment of all community resources based on religious values and the development of creations that grow in the community are the main requirements for the development of Tourism is combined with various opportunities. The development of the Mandeh area cannot only focus on tourism issues.

However, it must be integrated with other development issues, including the development of religious life as a supporter of tourism development so that it can develop positively and productively and various aspects of community life. The empowerment and development of religious life need to be a concern for the government, universities, and all parties.

Sungai Nyalo Mudiak Aia is one of the central tourist destinations in the Mandeh Region. This area has become the primary destination for the marine tourism sector and is included in the National Tourism Development Master Plan (RIPPNAS) with the Biak and Bunaken Regions. Mandeh area, dubbed The Paradise in the South, has an area of \pm 18,000 hectares consisting of small islands, namely Cubadak Island, Pagang Island, Sirojong Island, Satan Island, Marak Island, Pasumpahan Island, Pamutusan Island, Suwarnadwipa, Sikulo Bay. and so on (Ridwan, 2013).

Several previous studies, including Ajisman (2020), only saw and revealed local wisdom in shipbuilding. Zulrahmi (2018) studied about the Motives of the Tulak Bala Tradition in Nagari Sungai Nyalo Mudiak Aia. He was referring to the theory of phenomenology developed by Alfred Schutz. Human action is determined by the meaning he understands about something (motive) or a specific reason. Alfred Schutz divides the motives that influence human action into motives, which are motivations that grow through the experience and past of individuals as members of society and in order motives, which grow and arise because they see values for current actions for future reach. Craib, 1986:143).

The research above has just revealed that the persistence of the tulak bala tradition is more of a legacy of habits from the ancestors that must be carried out continuously by subsequent generations. In contrast, the motive in order motive is the establishment of friendship among the community, the hope of avoiding the economic crisis and disease outbreaks. This research has not touched on the aspects of empowerment and guidance of the community's religious life in Sungai Nyalo Mudiak Aia.

In the context of developing community potential among them, Najmi and Ridho Bayu Yefterson (2018) only touched on the developing economic potential aspect, Osronita and Lenny Hasan (2020) on the disaster assistance aspect, and there has been no research and empowerment related to empowering and guidance the religious life of Sungai Nyalo Mudiak Aia community.

Ajisman (2020: 14-15) said that the people of Nagari Sungai Nyalo Mudia Aia are pretty aware of the importance of education.

Many parents send their children out from their country to continue their education. Many young people have continued their education at universities in Padang, such as Padang State University, Andalas University, and other private universities. Most people (80%) of Nagari Sungai Nyalo Mudiak Aia work as fishermen as their main livelihood. Other occupations or livelihoods are traders, farmers (rice fields and gardens), carpenters and others. This is supported by the Sungai Nyalo area's geographical factor surrounding the sea. This condition is a potential that requires a touch of empowerment and guidance for the religious life aspect.

Empowerment can be defined as letting go of situations, incompetence, helplessness, loss, exclusion, and others related to weakness. Through this meaning, empowerment can be interpreted as "changing from incapable to capable" or from powerless/weak to empowered/firm". Empowerment is defined as efforts to make people, organizations, and communities able to control their lives (Zulfa, 2015). More generally, the empowerment of the religious life of the community is a process of supporting the community's religious life, especially the people who are poor in resources, to be able to improve their abilities independently (Mardikanto, 2015). Empowerment is an effort made by elements that come from an order outside to order so that the order can develop independently and reach a community condition to build itself independently (Wahjudin Sumpeno, 2011:19). Parsons et al. Edi Suharto (2014: 58) said empowerment emphasizes efforts so that a person gains skills, knowledge, and power for himself and for others who are his concern. Increasing the community's capabilities and strengths so that the community is aware of its potential can use this potential to fulfil its needs and participate in various social activities and development processes.

Guidance comes from the root word Bina. Bina comes from the Arabic word "bana", which means to guide, build, establish, and form. Then it gets the prefix - and the suffix - so that it becomes a coaching word which means efforts, actions, and activities that are carried out effectively to obtain better results (Alwi Hasan et al. 2003: 152). The guidance definition in the General Indonesian Dictionary is a process, regulation, method of guiding and efforts, actions, and activities carried out efficiently and effectively to obtain better results.

Meanwhile, Mangunhajana (1991:12) suggested guidance is a process of teaching someone or a learning community by letting go of the things they already have and teaching them new things. The purpose of the guidance is to help correcting and developing existing

knowledge and skills and gaining new knowledge and skills to achieve life goals more effectively. Thus, guidance is a conscious effort, planned, directed, organized and responsible in the context of introducing, growing, guiding, and developing the existing knowledge and skills so that they are more efficient and effective to form in a more advanced direction and gain new knowledge new skills to achieve life goals.

From the definition of the guidance above, it can be concluded that the purpose of the guidance is to achieve perfection. This means being better than before. Thus, the purpose of spiritual development is to create humans who believe and carry out the teachings of the Islamic religion wholly based on faith, Syariah and morals that are got more from life experience rather than formal education and teaching because the moral values of religion what will control and influence the human life are the values that enter and occur in their personality. The sooner these values enter personal development, the stronger they will be embedded and the greater their influence in controlling behaviour and forming attitudes.

Religion comes from the word religion; it means everything related to religion. Individually, religion will: (1) foster an optimistic attitude, (2) enlighten the mind, and (3) create peace of mind. While the social benefits religion will make: (1) life harmonious, (2) help each other in goodness and piety, a testament to truth and patience (Ghazali A D, 2015). Religion will be the foundation, hope, and a place of return for modern humans who yearn for spiritual values. Besides that, religion is expected to be a catalyst for the realization of world peace, which is still a dream (Safei A A, 2017: 138).

Empowerment and guidance of religious life is a conscious effort to increase the ability and strength of the community, introduce, grow, guide, and develop existing knowledge and skills so that they are more efficient and effective in the context of forming in a more advanced direction so that people are aware of their potentials, able to use this potential to fulfil their needs, and able to participate in various social activities and development processes.

Religion comes from the root word religion. The meaning of religion can be seen from doctrinal and sociological. Doctrinally, religion is a teaching from God, which functions as a guide for human life so that they live happily in this world and the hereafter. Religion is a concept, not reality. While sociologically, religion is human behaviour that is imbued with religious values and is an inner vibration that can organize human behaviour both about God and humans, religion in this perspective is a pattern of life that has been cultured in the

human mind, so the religious teachings become a reference from the attitude and orientation of daily life (Achmad Mubarak, 2000: 4).

Religious guidance is the first focus of attention in Islam. This can be seen in one of the primary missions of the Prophet Muhammad, which is to perfect noble character. The Islamic attention to moral development can also be seen in Islam's attention to the guidance of the religious soul of the community, which must be the primary purpose over physical guidance. From this good soul will be born good deed, in the next stage will make it easier to produce goodness and happiness in all human life, physically and mentally (Muhammad Athiyah al-Library, 1974: 15).

There are two main problems in the Kenagarian Sungai Nyalo Mudiak Aia. The problems are a lack of human resources, which can become preachers and imams for Friday prayers, and a lack of other religious activities driving the cadre, as stated by one of the administrators of the Nurul Huda Mosque in Sungai Nyalo. This condition showed that it is essential to analyze the potential of religious community life in Sungai Nyalo Mudiak Aia. We should offer a better pattern and strategy for empowering and guiding the community's religious life to revitalize the regeneration system to drive religious activities. As a tourism centre in the Mandeh Region, Sungai Nyalo Mudiak Aia needs cadres to drive religious life and other activities. The existence of a regeneration cadres' system that drives religious life is essential for the people of tourist areas. The strength of religious life can be a filter for the negative impacts of the tourism world and can control the development of the tourism sector and other sectors to impact society positively.

Research Method

This research uses the descriptive qualitative method. Data collection techniques were used to interview, observation, and documentation methods. Data analysis in this study used the analytical method by Milles and Huberman in Sugiono (2009:16), which included data reduction, data presentation and conclusion drawing. Moleong (2005) also.

In the qualitative descriptive method, the main research instruments are interviews, field notes, and other documentation described in narrative form based on creating a holistic picture and arranged in a scientific setting. Qualitative descriptive methods, the researcher collected, arranged, explained, and analyzed data (Moleong, 2005). Primary data sources are obtained from data collected in the form of interviews with informants who have an essential

role in empowering the religious life of the Sungai Nyalo Mudiak Aia community. Other data sources are observation and documentation. The location of this research is Kenagarian Sungai Nyalo Mudiak Aia, Koto XI Tarusan Sub District, Pesisir Selatan Regency.

Research Finding

The Procession of Peta Kapanca Tradition at the Wedding of the Ambalawi District, Bima Regency, West Nusa Tenggara Province

The reality Religious Life of the Sungai Nyalo Mudiak Aia community

1. Description of Religious Understanding and Appreciation

a. Daily Worship

Every mosque calls Adzan five times a day to pray, and some people attend jamaah prayers, especially the elderly who are no longer bound by the demands of earning a living.

b. Relations between citizens

The compactness among the community members is quite well. It has become a tradition in Nagari Sungai Nyalo Mudiak Aia that if someone dies, all other activities will stop, and everyone will be involved in the procession of holding the corpse. This aspect can be a social and potentially religious life asset.

c. utilization of religious facilities and religious, educational institutions

The mosque, mushalla, and Al-Quran Education Park (TPA) as a Religious Education Institution have functioned by the community, although when viewed from the aspect of utilization, it is still not optimal. This can be seen from the not crowded places of jamaah during the five daily prayers, and the implementation of the religious education process at the TPA is not optimally. As stated by one of the community leaders, fulfilling the family's basic economic needs is one of the contributing factors. Children who are supposed to attend TPA for their study schedule are often not attended to because their parents have asked them to help the family in economic activities such as feeding livestock.

Mosques have a strategic function in Islamic society. Apart from being a place of worship, the function of the mosque is also as a medium for fostering the people. The first mosque in Medina was built by the Prophet Muhammad to enlighten the people and introduce the divine message. Mosques are also used to carry out socio-religious activities to develop an Islamic community, in addition to ritual worship activities such as jamaah prayers, dhikr, reading the Al Quran, and praying (Yani, 2007: 5).

The mosque's role in the people's development is enormous and vital. As Gazalba (1986) also emphasized, a mosque is a centre of culture or civilization apart from being a centre of worship. The mosque is the first and central institution or organization in Islam. The mosque, as the centre of civilization, has a significant role in developing social activities, building the intellectual capabilities of the people, improving the people's economy, and being a discussion room to find solutions to the people's current problems.

The mosque on the Sungai Nyalo Mudiak Aia should be the basis for community development and empowerment. As Astari (2014) wrote, it is hoped that the mosque can become the centre of all formal and informal community activities. Mosques should be used to improve the welfare of the community or people in achieving Indonesia's development goals, namely a just, prosperous, and physically and mentally prosperous society.

The mosque-based community empowerment can be carried out through the participation of youth in mosque activities, holding various types of training and seminars, making the mosque a centre of knowledge, empowering the poor people who are the responsibility of the mosque and building independence of the mosque. In this regard, Ade Iwan Ridwanullah and Dedi Herdiana (2018) recommend the importance of professionalism in mosque management and managing effective communication with the jamaah in a mosque and other stakeholders. Even though the greatness of the mosque does not see in the beauty of the physical building, but how to empower the mosque as a centre for empowering the people and developing civilization (Bahtiar, 2012).

d. Activities of Figures and Religious Scholars

As in other areas in Minangkabau, among the traditional structures, the community also has a ninik mamak, and each has an imam Khatib. So far, eight people are mandated as imam khatib who play a role in various socio-religious activities in the community.

2. Facilities and Infrastructures for the Development of Religious Life

a. Worship Facilities and Educational Facilities

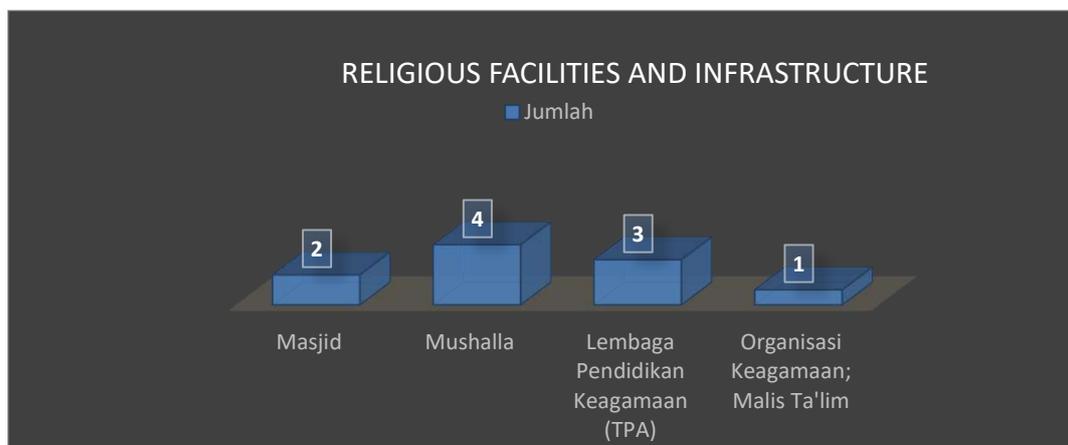
The facilities for worship on Sungai Nyalo Mudiak Aia are pretty adequate. There are two mosques, and each village has a mosque and a Mushalla. There are 4 Mushalla in totally. So is the case with religious education facilities.

There are 3 Al-Quran Educational Institutions (TPA) for the children of the Sungai Nyalo and Mudiak Aia; 1 in Nyalo River, 1 in Kapo-Kapo, and 1 in Mudiak Aia. Kapo-Kapo is part of Kampung Sungai Nyalo.

b. *Religious Social Organization*

Sungai Nyalo Mudiak Aia community has a social organization group (Majlis Ta'lim). Currently, the Majlis Ta'lim consists of 48 people. In addition to having social activities, the Majlis Ta'lim is also involved in the religious field as a media to improve religious understanding and skills such as organizing corpses and others. In addition, the Sungai Nyalo Mudiak Aia community also has a youth organization. However, it has been more active in the social and youth sector

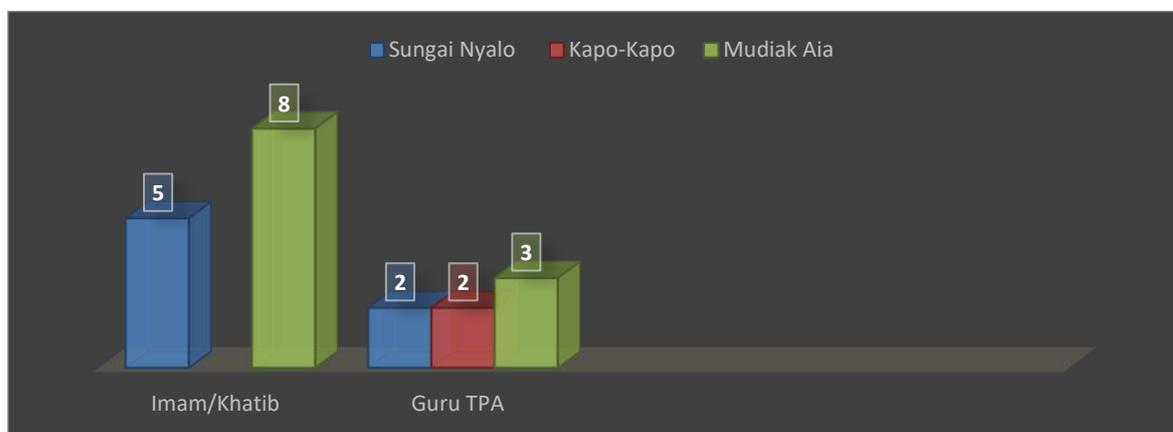
Table 1: Religious Facilities And Infrastructure



3. *Religious Leaders, Intellectuals, and Religious Scholars*

There are eight elders in the religious field and 7 TPA teachers. In addition, several children from the Sungai Nyalo and Mudiak Aia also attended education starting from Tsanawiyah and Aliyah, and some were studying at Religious Colleges. However, the problem is that some religious scholars have become teachers in other countries. This condition impacts the limited number of actors driving religious life in Sungai Nyalo and Mudiak.

Table 2: Religious Figures



4. *The Strategies potential for Empowering and Guidance Religious Life in the Sungai Nyalo*

Empowering the Potential of Local Community Human Resources

- a. Mapping the potential of local resources in the religious sector is the foremost step that must be done. The potential of local community religious resources consists of people who are prominent in the community, are willing to take an active role, or have the potential to be activated in religious activities.

Other local resources can also be in the form of religious institutions established by the government, such as KUA. All potential local resources need to be provided with training involving the local religious government institutions and encouraged to form an association and prepare a regeneration system which is expected to become an engine that drives religious life and ensures the continuity and sustainability of community religious life.

- b. Regeneration is a process of preparing the next generation for the future by conducting a debriefing process with knowledge and skills about leadership and management as well as knowledge and insight. The regeneration process is a long-term process that must be carried out in stages with careful planning (Rukhaini Fitri Rahmawati, 2016). Guidance and Debriefing cadres of Khatib and Imam prayer and driving cadres of religious activities. The community has power, so it is necessary to create situations and conditions and facilities that allow the power and religious potential of the community to develop.

This activity is also called Enabling (facilitating). The form can be debriefing and training activities that will stimulate and motivate the community to participate in religious activities, especially Friday prayers and other ritual worship. The training and debriefing of cadres in religious activities are vital in building the spirit of mubaligh candidates, da'I and da'wah cadres with good values and spiritual power. The spiritual dimension of religion plays a very strategic role in shaping the six qualities of character, namely the quality of Tauhid spiritual, learning, creative, collaborative, responsible (taqwa), and Syakirin character. The quality of this character is the primary term that ummat cadres and mubaligh must possess even to survive in change and create changes (Rivauzi, 2019).

- c. Transfer of knowledge and concept about various competencies and skills to become a khatib and imam of Friday prayers. This activity raises awareness and responsibility for da'wah and the spirit of reviving da'wah and religious activities. Knowledge and concept about approaches, methods, and techniques to become khatib and imams for jamaah pray are also essential to guiding activities so that activity participants are able and skilled to become khatib and imams of jamaah prayer.

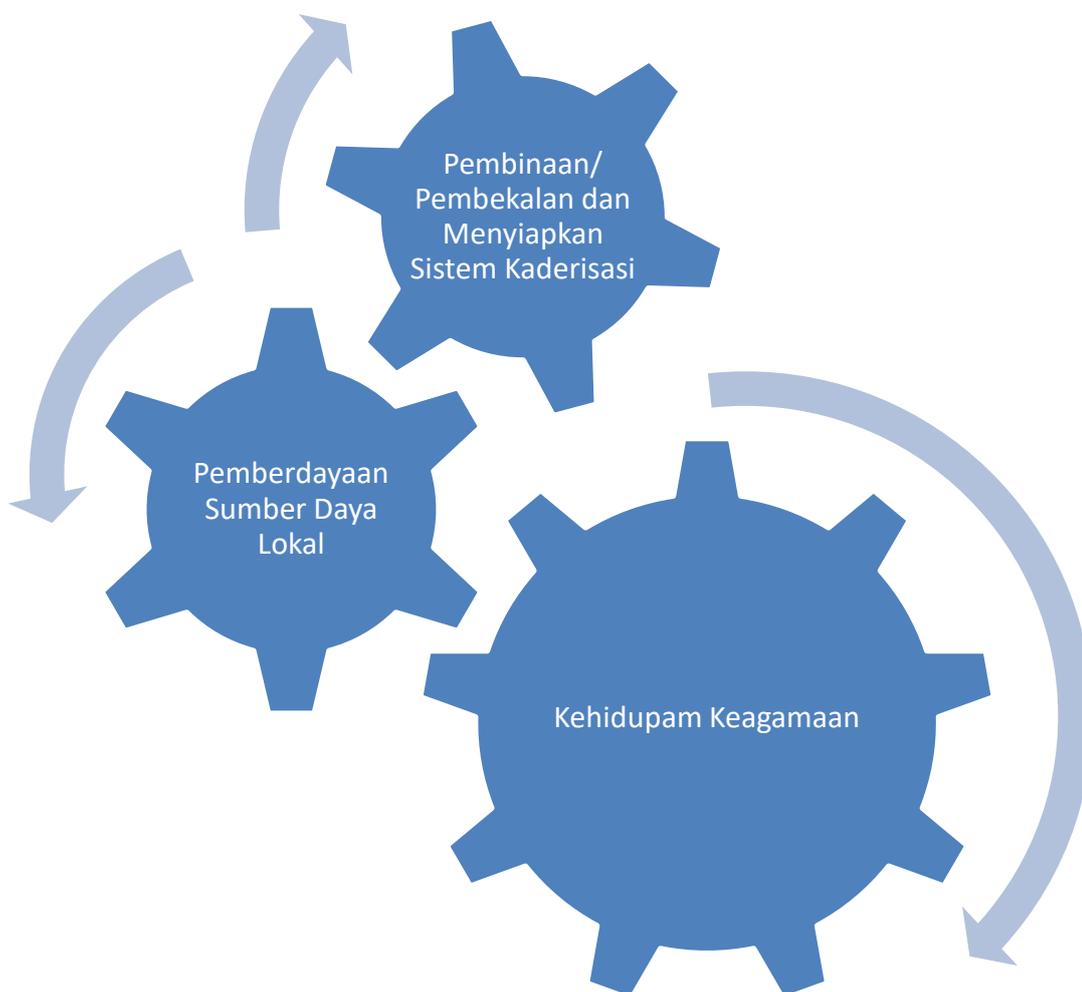


Figure 2: Development of Religious Life



Figure 3: The Stages Of The Process Of Empowerment And Life Guiding Can Be Described As Follows

5. *Mentoring the Religious Life*

Religious life mentoring needs to be done. Mentoring will act as a form of Empowering, strengthening the religious potential of the community by providing the opportunities to be more empowered. This empowerment requires the active participation of community elements. The aim of mentoring activities is the formation of a regeneration system for actors in religious activities. Universities can take part in this religious life by mentoring the form of cooperation and so on.

Conclusion

The attention and interest of the community to send their children to religious schools and colleges, the community resources like human resources, facilities, and infrastructures which Sungai Nyalo Mudiak Aia community has, will be strategies potential in empowering and guidance the community religious life by participating of the government and universities in playing their strategic in realizing the sustainability of a good religious life. The participants of government and universities are providing the facilities (enabling) and empowering in the form of mentoring the community's religious life.

The Pesisir Selatan Regency and kenagarian governments need to map the religious potential and create job vacancies for religious scholars.

The concrete way of empowering and guidance of religious life in Sungai Nyalo Mudiak Aia can be done by identifying the community needs, potency, and religious resources community, preparing the carder system and doing debriefing, guidance, and mentoring the religious life by government and universities, so the endurance and continuity of religious life can run well.

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Alignment of Local Wisdom Values with Islamic Law in the Tradition of the *Peta Kapanca* Ceremony

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Abstrak

Penelitian ini bertujuan mengkaji keselarasan nilai-nilai kearifan lokal dengan hukum Islam pada tradisi upacara peta kapanca di Kecamatan Ambalawi. Penelitian ini menggunakan jenis kualitatif deskriptif dengan pendekatan fenomenologi dan sosiologi. Adapun metode pengumpulan data menggunakan observasi, wawancara dan dokumentasi serta studi kepustakaan. Sedangkan teknik analisis data yaitu deskriptif kualitatif dengan reduksi data, sajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi peta kapanca pada upacara pernikahan masyarakat suku Bima di kecamatan Ambalawi terdapat nilai-nilai kearifan lokal berupa nilai keimanan, persaudaraan, tolong-menolong, dan kesabaran. Nilai-nilai kearifan lokal dalam tradisi peta kapanca selaras dengan hukum Islam yaitu memiliki nilai-nilai tidak bertentangan dengan ajaran Islam. Hal ini menjadikan nilai kearifan lokal pada tradisi peta kapanca dan ajaran Islam sebagai instrumen dalam pengembangan ajaran dakwah agama Islam. Selain itu, secara sosial budaya sebagai benteng menghadapi era modern berupa globalisasi dan liberalisasi karena pengaruh budaya luar yang mulai terkikis.

Kata Kunci: Budaya lokal, hukum Islam, peta kapanca, pernikahan

Abstract

This research aimed to examine the alignment of local wisdom values with Islamic law in the tradition of the Peta kapanca ceremony in the Ambalawi sub-District. This study used a descriptive qualitative type with a phenomenological and sociological approach. The data collection method used observation, interviews, documentation, and a literature study.

While the data analysis technique is descriptive and qualitative by reducing data, presenting data, and drawing conclusions. The results showed that the Peta kapanca tradition at the wedding ceremony of the Bima tribal community in the Ambalawi sub-district contained local wisdom values in the form of faith values, brotherhood values, mutual help values, and patient values. The values of local wisdom in the Peta kapanca tradition align with Islamic law, namely, having values that do not conflict with Islamic teachings. This made local wisdom in the Peta kapanca tradition and Islamic teachings valuable as instruments in developing Islamic da'wah teachings. In addition, socio-culturally as a bulwark against the modern era in the form of globalization and liberalization due to the influence of outside culture, which is starting to erode.

Keywords: Local culture, Islamic law, Peta kapanca, wedding

Introduction

Since Islam was present in the archipelago, culture has become an inseparable part of the spread of Islam, thus causing the process of accommodation of Islamic values and local culture to become an inseparable unit (Bazarkulova & Compton, 2021). The culture in question is a system of actions identified in people's behaviour, such as livelihoods, ceremonies, traditions, arts and other activities. Culture is also a value as a guide for people in life, both to do and not to do and sanctions as a consequence if they violate it. This is known as local wisdom.

The presence of culture shapes local wisdom in people's daily lives, thus shaping the values in society to be parts of it, such as cooperation, kinship, tolerance, solidarity, and consensus deliberation. Local wisdom is present and can not be separated from the influence of religion embraced by the community. Therefore, local wisdom will permanently be attached to the soul and self of the community. Local wisdom not only builds a harmonious relationship with humans but also builds a romantic nature with the creator (Fitria Shalza Rahmaniari, Suyitno, Supana, 2020).

Local wisdom as a value is believed to be accurate. It becomes a reference for the community, so it is seen as an entity that significantly determines wealth and dignity for the community. Therefore, each region believes in culture as a value, norm, or system that is actualized through traditions adopted and practices from generation to generation until now, such as Minangkabau culture in West Sumatra, which has very high Islamic values which shift mystical values. So, the influence of Islam on Malay culture is powerful (Ramadan and Maftuh, nd). In addition, the Lembak culture of the Bengkulu people also has sacred values in it, such as the syarafal anam, which is read at the qasidah

al-barzanji event, which is read when commemorating the birthday of the prophet Muhammad SAW, so there are values in it, and the people always adhere to it. Culture and preserve it to this day (Rindom Harahap, 2016). This is also inseparable from the culture in Bima district as one of the areas located at the tip of the island of Sumbawa. Bima's culture has a variety of diversity, including the mbolo weki (consultation), tradition peta kapanca (sticking henna leaves), kalondo wei (picking up the wife), suna ra ndoso (circumcision), rimpu (tradition of dress performed by hawa using Bima's signature sarong, namely tembe nggoli), ampa fare (lifting and storing the rice harvest to the prepared place, namely uma lengge in cooperation). The Bima tradition is one of the local wisdom in the archipelago in which there are distinctive practices and patterns in inheriting the local community's culture and traditions that are not owned by other cultures (Manugeran et al., 2017). On the other hand, the research is interesting because the Bima area before Islam still believed in Hinduism, Buddhism and local beliefs known as makakamba makakimbi, namely a belief system that objects and stones have supernatural or supernatural powers.(Shobron; Amrin; and Rosyadi 2020).

When Islam entered and became the official religion of the Bima people. Many Bima traditions are instrumental in spreading Islam (Sriyanto, Kurniawan, and Aji, 2019). Cultural accommodation forms traditions and customs that form the social system, educational institutions, the Bima sultanate, and political system (Pranata, Wijoyo, and Suharyanto 2021). Bima is located in the province of West Nusa Tenggara, east of Sumbawa Island, founded on July 5, 1640, by Sultan Abdul Kahir. As the First Sultan in Bima with a Government Wheel based on Islamic law. The event is designated as Bima's birthday, celebrated yearly. Before Islam came, Bima left ancient histories such as wadu nocu, wadu pa'a, and wadu tunti in Donggo District (Shobron; Amrin; Rosyadi, 2020). This indicates that humans have inhabited the Bima Community for a long time with the Hindu-Buddhist system and the beliefs of the local community. The people of Bima have a livelihood as farmers and are geographically in a mountainous area.

Bima has several mountains: Mount Sangiang in Wera District, Mount Tambora in Tambora District, Mount Lambitu and Mount Soromandi. During the sultanate, Bima had become a trading centre with the Makassar and Bajo of Ternate, thus making the two sultanates marry each other's sons and daughters (Shobron; Amrin; and Rosyadi 2020).

Marriage in the Bima tribe is a tradition that is firmly attached to the community to This day so that its existence is preserved (Hadijah, 2019). The tradition of marriage has a series of processes carried out in it—first, kancao ngahi or panati, which is asking for a hand. Second, ngge'e nuru (living together at the prospective in-laws' house). *Third*, kaboro co'i (collection of dowry). *Fourth*, wa'a co'i (bringing dowry to the bride). *Fifth*, mbolo weki (deliberations in preparation for the wedding). Sixth, teka ra ne'e (assisting families in need). Seventh, boho oi ndeu (steam bath as a ceremony to release singleness). Eighth, ceremonial peta kapanca (sticking henna leaves). Ninth, the marriage contract and pamaco (wedding reception). The research will be limited to the traditional peta kapanca ceremony.

Peta kapanca is local wisdom whose activities are still passed down from generation to generation now because people believe in the existence of noble values in it. According to Alwi, in the interview, as an effort to pray as a hope for the bride and groom and their families, hopefully, in navigating home life, they can become a prosperous, happy and peaceful family or grace. Additionally, the peta kapanca tradition cannot be separated from the influence of religious values embedded in Islamic values. It has even become part of the teachings of Islam itself. That is, the tradition of peta kapanca cannot be separated from the teachings of Islam as a religion that the Bima people have the right to embrace (Observation results on July 12, 2020, nd). As a good tradition, it is preserved and maintained by the community today. Although the practice in each village and sub-district is slightly different, the historical value and substance of peta kapanca tradition do not disappear.(Bazarkulova and Compton, 2021).

This value cannot be separated from the Bima tribal community, which is a belief system that embraces Islamic beliefs. Of course, this indicates that Islamic values are contained in that tradition and culture. This is based on the researcher's observations which indicate that the implementation of peta kapanca tradition is still being carried out. The peta kapanca tradition is not only carried out during the wedding process but also carried out on suna rondoso (circumcision). Nevertheless, on the other hand, the event is held simultaneously on the peta kapanca event before or after the peta kapanca for the prospective bride. The peta kapanca is unique because it is carried out at night before the next day to carry out the contract process(Observation results on July 12, 2020, nd).

Ambalawi District is one of the eighteen (18) sub-districts in Bima Regency, West Nusa Tenggara Province. The area of Ambalawi District is 196.87 km², with a percentage of 4.12% of the Bima District has an area of 3,760, 33 km². The Ambalawi sub-district is directly bordered by the area to the north by the Flores Sea, to the south by the Wawo and Sape sub-districts, to the west by the Asakota sub-district to the city of Bima, and the east by the Wera sub-district. Ambalawi Subdistrict has a population of around 19,818, consisting of 9. 930 men and 9. 888 women spread over six villages: Rite, Tolowata, Talapiti, Nipa, Kole and Mawu villages (Bima Regency Central Bureau of Statistics 2020).

The people in Ambalawi District are unique and different from people in other sub-districts in carrying out the tradition of the *peta kapanca*. Usually, the implementation is carried out at night and the *peta kapanca* is only for the prospective bride. The implementation is also exciting because before the procession of the *peta kapanca* was held. The bride and groom carry out the bathing process with seven flowers. After that, the bride is picked up from the bridal make-up area and then paraded to the place *peta kapanca* is held to accompany traditional music (*mpa'a hadra*) (Chudova 2011).

This research was conducted in Kec. Ambalawi, because first, Kec. Ambalawi is an area that routinely daily life still inherits ancestral traditions. Second, the Bima area is geographically flanked by mountains, thus forming two forms of community settlements that inhabit its territory: people living in the highlands, namely in the mountains and people living in the lowlands (coastal). Communities in the highlands or mountainous areas are still conservative about the existence of their culture and traditions without external cultural influences or are still original. In contrast, for people living in lowlands or coastal areas, culture has begun to be eroded by cultural influences from outside. Thus, the Ambalawi sub-district is part of a mountainous area, so the existence of culture and traditions is still passed down from generation to generation in society and is preserved and conservative from outside cultural influences. Thirdly, Ambalawi District is one of the sub-districts in the Bima District of West Nusa Tenggara (NTB), which still carries out the procession of the *peta kapanca* at every wedding, so this research is fascinating to study and find out the tradition of *peta kapanca* at the wedding.

Research Method

This research used a descriptive qualitative method with field research (Doudor, 2019). The approach used is phenomenological and sociological, namely examining the Practices and habits of the Ambalawi district are primarily concerned with the customs of the peta kapanca traditional ceremony and the social structure of its people. The data collection technique uses interviews with religious, traditional and community leaders for the observations, namely by direct observation of the tradition of the peta kapanca wedding ceremony and documentation in the form of photos of the procession of peta kapanca. In addition, this study uses library research by collecting data through literature or documentation of ancient manuscripts, books, journals and other sources related to the problem under study (Lee & Lee, 2019).

The data analysis technique used qualitative description with data presentation, data reduction and conclusion drawing for obtaining accurate, valid and systematic data (Pranata, Wijoyo, and Suharyanto 2021). The research location was carried out in the Bima community in Ambalawi District. At the same time, the key informants in this study were traditional leaders, religious leaders, and community leaders.

Research Finding

1. The Procession of Peta Kapanca Tradition at the Wedding of the Ambalawi District, Bima Regency, West Nusa Tenggara Province

The Procession of Peta Kapanca Tradition at the Wedding of the Ambalawi District, Bima Regency, West Nusa Tenggara Province

Peta kapanca ceremony is usually held in the evening before the next day for the contract process due to community activities in Ambalawi District in rice fields and plantations. The implementation of the peta kapanca is not only at weddings but also at suna ndoso events (Observation results on July 14, 2020, nd).

The implementation of the peta kapanca ceremony tradition consists of zikir peta kapanca sing by mothers who become a special team formed by the local community with the task and expertise in chanting ziki kapanca. At least the remembrance team voluntarily help the families who carry out the peta kapanca procession. However, they are also sometimes given money in return for services that have been done. help in the procession of ziki peta kapanca (Lin, Arieli, and Oyserman 2019).

The implementation of the ziki kapanca tradition takes place during the process of the peta kapanca which is accompanied by the attachment of henna leaves (henna leaves) by relatives and religious leaders, and local community leaders. As for the practice of ziki kapanca, the first is to say salam. Second, istighfar (3x). Third, recite the two sentences of the Syahadat. Fourth, read the prayers of the prophet. Fifth, read Surah al-Fatihah (3x), Surah al-Ikhlâs (3x), Surah al-Falaq (3x), Surah an-Nas (3x), verse Chair. Seventh, read Surah al-Baqarah verses 284-286. Eighth, Read the prayer (Results of an interview with Mrs Sadariah as a traditional figure on June 15, 2020). The results of research support this by M. Aminullah and Nasaruddin, who describe peta kapanca as a traditional culture Bima which symbolizes part of the face of Islam in the archipelago because some activities or practices reflect Islamic values. In this research, the specifications explain in a comprehensive review of Islam from the perspective of Islamic law (Muhammad Aminullah, 2017).

Ziki kapanca procession gives hope and a prayer that someday, the prospective bride will be given ease and fluency in navigating the household ark. Besides that, hopefully, they will become family sakinah, mawaddah and rahmah and may the pious offspring and shalehah. In addition, the implementation of peta kapanca is also a form of cultural preservation, which is now starting to shift with the liberalization and globalization of culture in society (Results of Interview with Pak Alwi (Religious Leader) June 16, 2020).

As for the procession and implementation of the tradition of the peta kapanca ceremony as the main event attended by women, traditional leaders, community leaders and religious leaders, the agenda is as follows; *first*, the opening by the MC and continued with the reading of the word of Allah SWT. *Second*, the recitation of ziki Kapanca *Third*, start the procession of peta kapanca which continues to be accompanied by the reading of the ziki kapanca and of the peta kapanca begins and started by traditional female figures, then followed by the guests to an odd number. After that, the procession of the peta kapanca was ended by blessings by the biological mother and the future mother-in-law. *Fourth*, it ends with ziki kapanca and the reading of a prayer that leads a religious figure who leads ziki kapanca. Before the event closed, invited the ladies of the guests seize the egg flowers that adorn the aisle of the peta kapanca. Thus, the whole series of the procession ends of peta kapanca (This is reinforced by the results

of researchers' observations during the *peta kapanca* Ceremony Tradition at Nuryana's Wedding with Ardiansyah on July 25 at 20.00).



Figure 1. The procession in the *peta kapanca* tradition does not conflict with Islamic law.

This is when viewed from the perspective of the procession, there are practices in which there are Islamic values such as the prayer of remembrance, reading of the holy verses of the Qur'an and blessings.

It's just that there are some local customs in the accommodation as a mixture of two cultures, namely Islam and Bima culture (tribe), this can be seen in traditional clothes, sticking henna leaves, eggs, bamboo and other materials. However, it does not invalidate the teachings contained in it. In the theory or rules of *ushul al-fiqh* that *al-'adatun muhakkamah*, namely custom/culture, can be used as law if it does not conflict with Islamic teachings. Departing from this theory, if compared, the tradition of the *peta kapanca* ceremony supports Islamic teachings in the Bima Tribe community, especially in the Ambalawi.

The tradition of the *peta kapanca* ceremony supports Sayuti Thalib's theory of *receptio a contrario* that customary law (culture and tradition) applies to Muslims if customary law does not conflict with indigo or Islamic teachings. This theory reinforces the theory put forward by van Den Berg in 1845-1925 is the theory of *receptio in complexu*. In practice the tradition of the *peta kapanca* ceremony has become a culture for Muslims in the Ambalawi in every marriage. This culture is a must because it is believed not only as a tradition but as teaching in Islam. People believe that if they don't

do it, it will be a punishment for families who marry off their children. if they do not do it.

2. The Meaning of the Symbols of the Peta Kapanca Tradition

Peta kapanca tradition (sticking henna leaves) is not foreign to the Community of Bima (the Bima tribe). This tradition is one of the whole series of wedding events in the Ambalawi community. In the procession of the peta kapanca, of course, materials and tools are used. These materials and devices have a purpose, sacred and fundamental meaning for the community because they animate the identity and concept of the life of the Bima tribe so that until today the tradition will still exist and be preserved.

The purpose and meaning of the peta kapanca serve as a barometer and hope for the community, especially for the bride and groom who will lead a domestic life. The objectives of the peta kapanca tradition (sticking henna leaves) include; *First*, the peta kapanca has the meaning that the two prospective brides must have purity of heart in facing tomorrow's life, purity in entering into the household ark, purity of heart in letting go of their maiden or single life. *Second*, when it is affixed to the palm of the prospective bride, it gives a pattern on the palm and is very difficult to remove. The colouring and patterns on the palms are complicated to remove. It means hope and prayer that the marriage will take place smoothly, safely and without control. Likewise, it can unite the two with happiness, peace, and prosperity in this world and the hereafter. Third, the peta kapanca ceremony involves as many as 5 or 7 or 9 women with an odd number of role models and important figures in society who are expected to bequeath examples, examples and kindness to the prospective bride and groom. *Fourth*, yellow rice sprinkled by mothers who attach the henna (henna) leaves, by reading shalawat and remembrance which symbolizes peace" (Results of Interview with Mrs Nursiah (Traditional Leader) on June 17, 2020).

In addition, peta kapanca is a symbol with its meaning, starting from the material to the implementation of the process. There are several meanings for some of the materials needed to implement the tradition of the Peta Kapanca ceremony at community weddings in Ambalawi District. The materials needed in the peta kapanca tradition; *First*, pangaha bunga bolu means steamed flower cake which, based on the interview results, did not find any meaning.

However, the material is interpreted as a gift For the prospective bride and groom to always be patient in navigating the life of the household ark. *Second*, sancoro kalo/fu'u kalo, which means banana leaf shoots/banana tree symbolizes life, must be built with continuous ropes by building a hardworking spirit in meeting household needs or desired results. *Third*, candles are lamps of light that illuminate the darkness. *Fourth*, the lingga means the pillow serves as a place to place the head, which is part of giving honour, and glory to every human being. *Fifth*, bongi monca, is yellow rice as a symbol of the source of human life, so that they hope for peace and happiness in living their lives. *Sixth*, malanta is a white cloth that symbolizes the value of purity and cleanliness of the heart for the prospective bride and groom. In addition, it is hoped that the prospective bride and groom will promise to maintain the sanctity of their love and heart. *Seventh*, the prepared eggs will be placed on the right and left sides of the aisle (the place for the peta kapanca event). The number of as many as 99 eggs consists of 44 eggs on the right and 45 on the left, which are interpreted as the name of 99 asmaul husna. This signifies a form of remembrance that presents Allah SWT in the activity through asma'ul husna. In addition, as a reminder for the prospective bride and groom and the public who attend every activity, always remember the creator. *Eighth*, o'o means bamboo, which symbolizes hablum minannas which must display harmony by helping each other, helping and cooperation. *Ninth*, ro'o nahi which means betel leaf which is placed on the flower bud of this eggwrapped 1 sheet of betel leaf and areca nut which signifies very close social relations between communities, as well as have the meaning of cleanliness and holiness of the prospective bride in navigating tomorrow's life with her new family (Results of Interview with Mrs. Siti Hajar (Traditional Leader) on June 17, 2020).

This tradition, which is still sustainable to this day, certainly indicates that the symbol used is very supportive of the activities of the local community because the Community Ambalawi is 100% Muslim by believing in the meaning of the tradition contained in it. With the development of the times, this tradition is still preserved even though there is a little friction and changes in the implementation, but it does not lead to a total change in practice.

3. The Values of Local Wisdom in the Peta Kapanca Tradition

a. Value of faith

The culture of cooperation in Indonesian society, especially in the Bima tribe, is still attached and imprinted on their lives. For the community, the value of cooperation is used as a culture passed down from generation to generation. There is a term in the Bima tribe known as "toho mpara ndai sura dou labo dana" (Samaddar et al. 2020).

The philosophy above means that it is not important for us for the person and the place of birth. This indicates that the spirit of mutual cooperation in the Bima tribe is still being preserved until now, especially the cooperation activities in marriage, circumcision and other activities (Zhu and Du 2020).

The peta kapanca tradition on the marriage of the Bima tribe, gives birth to attitudes and activities of cooperation, starting from the preparation of materials, the stage to the implementation so that the activities are smooth and successful. Families who have events and celebrations invite relatives, religious leaders, community leaders, youth leaders and the surrounding community to gather to conduct deliberation and consensus on the preparation for the implementation of the wedding in which there is a tradition of the peta kapanca. Thus, the community knows and takes the time to work together and help each other in the success of the wedding celebration. In addition, the community also makes a forum to discuss social problems (Results of Interview with Alwi (Religious Leader) on June 16, 2020).

Help and mutual assistance can provide a powerful emotional approach within the family and community. The meaning of the material o'o characterizes it means bamboo which symbolizes *hablul minan nass* which must show harmony by helping each other, helping and cooperation, while *ro'o nahi*, which means betel leaf which is placed on the flower bud of this eggwrapped sheet of betel leaf and areca nut which signifies very close social relations between communities where there are differences which at one time caused horizontal conflicts. Of course, there must be a close relationship between the community, such as friendship, high solidarity and inclusiveness, so that harmony and peace can be achieved (Dalkılıç and Nabikoğlu 2020).

b. Value of Mutual help

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c. Value of Brotherhood

The value of this brotherhood is marked by the presence and gathering of family, relatives, traditional leaders and the surrounding community. The *peta kapanca* tradition that is carried out and strengthens the social *ukhuwah* community is called *Silaturahmi*, which aims to build and strengthen human and Islamic *ukhuwah* (Yin and Qian 2020). This can be traced to the togetherness and enthusiasm of the guests who attended the invitation of the family who carried out the *peta kapanca* tradition. A gathering is also a place to discuss other social problems (Dalkılıç and Nabikoğlu 2020).

In addition, it can present a sense of love and affection depicted in the two prospective brides who have good hearts and sincerely live the life of a new household. Affection is not only the responsibility of both partners but parents and guests and the surrounding community.

This is illustrated by what mothers do by sticking henna leaves on the palms of the prospective bride's hands as a prayer and hope that during the marriage process, it runs. This indicates the affection given by parents, mothers of traditional leaders, and female figures by showing an attitude of affection as a form of application of the meaning contained in the *peta kapanca* tradition. On the other hand, the value of affection emanated from the present mothers. They enthusiastically gave guests greetings through prayers and remembrance, especially for potential replacements, so they became *sakinah, mawaddah and rahmah* (McDonald, 2020).

d. Value of patience

The value of patience is a value contained in the tradition of the *peta kapanca* at a wedding ceremony in Ambalawi District in navigating domestic life with various dynamics of problems that arise (Inhorn et al., 2020). Thus, making patience is the key to preparing oneself to overcome the hustle and bustle of life wisely and wisely. This is as explained in QS. al-Baqarah [2]: 153, that we as believers must be obedient and obedient to make prayer and patience our servants to Allah SWT. Hopefully, in everyday life, these two instruments will always find a way out of every problem you go through. When trials and tribulations are afflicted that test faith and patience, prayer and patience make fortresses in the face of them (Presenza, Messeni Petruzzelli, and Sheehan 2019).

On the other hand, it can be seen that before carrying out the *peta kapanca* when we try to prepare all the needs and requirements needed. Course implementation requires sufficient human resources and materials to carry out for the sake of implementing the *peta kapanca* tradition as a tradition that is carried out before the marriage contract.

All of that is a form of effort in realizing patience and fortitude in achieving a prosperous, happy and peaceful household life in this world and the hereafter. Patience is also the key that society has in living social life for the sake of creating peace and harmony in preventing hostility and division (Hadijah, 2019)

Conclusion

Based on the description above, it can be concluded that the values of local wisdom in the traditional ceremony of *peta kapanca* contain Islamic teachings, such as first, the value of faith (*aqidah*) to Allah and His Messenger. Second, the value of brotherhood towards family and relatives, traditional leaders and the surrounding community. Third, the value of helping each other. Fourth, the value of patience in life. The existence of wisdom values in Bima must be preserved and guarded by various parties. Therefore, the government and the people of Bima must take various ways in order to preserve the cultural of *peta kapanca* as one of the instruments in the development and broadcasting of Islam.

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Character Education Based on Minangkabau Local Wisdom

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Abstrak

Pendidikan karakter merupakan hal terpenting dalam kepribadian setiap individu. Pendidikan karakter merupakan hal terpenting dalam kepribadian setiap individu. Tidak hanya dipengaruhi oleh orang tua maupun jenjang pendidikan tetapi pendidikan karakter dapat dipengaruhi oleh lingkungan masyarakat termasuk kearifan lokal disuatu daerah. Tujuan dari penelitian ini adalah untuk mengetahui transformasi pendidikan Islam di Minangkabau kaitanya dengan Islam dan budaya lokal. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan metode etnografi, untuk melihat bagaimana hubungan Islam dan Budaya lokal dalam mentransformasi konsep pendidikan Islam Modern yang ada di Minangkabau. Hasil penelitian menunjukkan bahwa ungkapan adat lokal Minangkabau memberikan bimbingan dan nasihat agar senantiasa memiliki karakter religius, jujur, tenggang rasa, tanggung jawab dan disiplin, adil, peduli sosial, santun, bersahabat dan komunikatif, serta etos kerja yang tinggi. Dengan demikian, sistem budaya lokal merupakan modal sosial yang dapat dijadikan sebagai sumber dalam mengembangkan pendidikan karakter yang dapat diwariskan kepada siswa di sekolah. Selain itu, Nilai-nilai sosial dalam sebuah tradisi diyakini dapat dipakai sebagai pengendali sosial dan arus globalisasi yang begitu cepat.

Kata Kunci: Pendidikan Karakter, Kearifan Lokal Minangkabau, Pendidikan Islam

Abstract

Character education is an essential thing in the personality of each individual. It is not only influenced by parents and education level but character education

can be influenced by the community environment, including local wisdom in an area. The study aimed to determine the transformation of Islamic education in Minangkabau in relation to Islam and local culture. The research method used was a qualitative approach with the ethnographic method. Ethnography was used to see how the relationship between Islam and local culture transformed the concept of Modern Islamic education in Minangkabau. The results showed that Minangkabau local traditional expressions provide guidance and advice. They have a religious character, honesty, tolerance, responsibility and discipline, fairness, social care, courtesy, friendly and communicative, and a high work ethic. Thus, the local cultural system is a social capital that can be used to develop character education that can be passed on to students in schools. In addition, social values in a tradition are believed to be used as social controllers and the rapid flow of globalization.

Keywords: Character Education, Minangkabau Local Wisdom, Islamic Education

Introduction

To examine the problem of the impact of the Western world and Islamic civilization, Warner Caskel (Fadhil, 2007) formulated two conditions that had to be met to make a civilization ready to accept cultural stimuli from outside. The two conditions were, first, an awareness that the person concerned was lacking; second, contact between the cultures concerned had to occur at more than one point and last for a certain period (Fadhil, 2007). This framework of thought became the basis for the renewal of Islamic education in the archipelago, especially in West Sumatra.

Islamic education progressed very rapidly in the early generation, and this progress peaked during the Daulah Umayyad and Abasiyyah. The style of Islamic education during the Umayyad era emphasized the mastery of the basics of Islam, and the priority was on the logic sciences and language. This shows that attention to written materials as a communication medium opens the way for teaching foreign languages, using surau (kuttab) and mosques. During this dynasty, many scientists emerged who produced works that were beneficial to human civilization. Their work is significant in supporting the progress of Islamic civilization and the world, such as Imam Malik, Imam Hanafi, Hasan al-Basri Abu Hurairah, etc.

In the Abbasid dynasty, scientific and technological development began to be directed into ma'had. There are two levels of this institution: Maktab/Kuttab and mosques, and the interior level (Alhamuddin, 2018). During the Abbasid dynasty, many sciences in the

field of religion began to develop, such as interpretation, hadith, Fiqh, and language science. In science, science and technology also developed, such as astronomy, medicine, chemistry, history and geography (Alhamuddin, Alhamuddin, Bukhori, 2016). Some scholars during Abbasiyah Dynasty are Ibnu Sina, Ibn Farabi, al-Khawarizmi, Imam Bukhari, Imam Muslim, etc(Taufik, 1987).

While in the archipelago, especially in West Sumatra, the modernization of Islamic education, according to historians' records, began in the early 20th century (Sari, 2017). The process of modernizing Islamic thought in Minangkabau, according to Patricia Hamilton-Brown (Daya, 1990), grew through educational institutions in the surau neighbourhood (Fadhil, 2007). The renewal movement is more centred on locations with well-developed surau with religious leaders from youths who have performed the pilgrimage to Mecca and studied religion there. Thoughts of renewal and modernization, as well as efforts to purify Islam are carried out not only in order to keep purification but also to conduct Islamic modernization (Fadhil, 2007).

This study aimed to determine the transformation of Islamic education in Minangkabau concerning character education and local culture: how to acculturate local culture and Islam into a concept of understanding that was not contradictory to giving birth to Islamic thoughts with local wisdom. Historically, it was recorded that the modernization process continued step by step and resulted in changes that led to the integration of Islamic teachings with local traditions in Minangkabau society, giving birth to the saying: *Adat basandi syara', syara' basandi Kitabullah* (customs based on shari'a and shari'a due to the book of Allah). Although the custom was held very strictly, Islam was allowed to enter as a new treasure. The two did not reject each other at the beginning of Islam's entry. Islam was accepted because it was seen as being able to increase the wealth of custom.

On the other hand, Islam did not necessarily eliminate all customs. Islam strengthened it by adding new elements. The explanation above is why studying the relationship between Islam and local culture was necessary to produce a complete educational concept that could be applied in the current era. The targets and achievements of this study resulted in a model of Islamic education based on local wisdom

Research Method

To examine the problem of the impact of the Western world and Islamic civilization, Warner Caskel (Fadhil, 2007) formulated two conditions that had to be met to make civilization ready to accept cultural stimuli from outside. The two conditions were, first, an awareness that the person concerned was lacking; second, contact between the cultures concerned had to occur at more than one point and last for a certain period (Fadhil, 2007). This framework of thought became the basis for the renewal of Islamic education in the archipelago, especially in West Sumatra.

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Research Finding

1. *Character Education based on Minangkabau Local Wisdom*

Local wisdom in Minangkabau custom with its philosophy of "*Adat basandi syara', syara' basandi kitabullah*", was a way of life for the Minangkabau people currently still held in every social interaction, social ethics and even education. Minangkabau local wisdom, primarily through some of its wise expressions, had reference values for character education developed in the national education system. Law No. 20 of 2003 concerning the national education system has regulated that the function of national education is to develop a national culture based on local culture. If this local culture is raised, the national culture will be more decadent with diversity yet still united, given the meaning of *Bhinneka tunggal Ika*. This educational philosophy gives colour to character education so that the character of this nation's children can be realized. This study found the values and characteristics of the wise expressions of Minangkabau customs, including faith.

Furthermore, piety, discipline, tolerance, responsibility, humility and not arrogance, independence, hard-working, communication, trustworthiness, friendly, national spirit, creativity, democracy and care for the environment(Alhamuddin, 2019).

Character education studied was based on local wisdom through Minangkabau wise expressions. The authors did not elaborate on local wisdom in the discussion but were more oriented to Minangkabau traditional wisdom expressions. Character education is an effort made by school staff, parents and community members to help children and adolescents become caring, courageous, and responsible (Rasyid, 2017). Many factors can make each person's character different, including local wisdom, which has its traditional style, especially in the Minangkabau area. Based on the results of research carried out by looking at wise expressions in Minangkabau, several character values are very representative of the needs of human character today, as well as theories according to western and Islamic experts. The following is a discussion of these character values below.

2. Religious Value

When the teachings of Islam came in, there was a long dialogue and process. The dialogue resulted in an agreement between traditional leaders and the ulama with the birth of the "Bukit Marapalam" Agreement " "Adat basandi syara, syara, basandi kitabullah, syarak mangato adat mamakai, alam takambang jadi guru", is a philosophy of life that is held in Minangkabau society, which makes Islamic teachings the only basis and guideline for patterns of behaviour in life (Taufik, 1987). Research by Annis Titi Utami (Utami, 2014) states that religious value is the value derived from religious teachings that someone in everyday life carries out. The religious values in Minangkabau customs are closely related to Islam, involving sharia based on the Qur'an and sunnah. If the value of this religious character can be adequately instilled, then the Minangkabau community is a very religious society. They are obedient to customs as well as to sharia. In addition to customs, the Minang people always make all natural creations a source of learning tadabur and tasyakur.

Religious values in Islam have several aspects that must be fulfilled, including aspects of faith (namely faith and interpersonal relationships with God, angels, prophets, and others). Islamic aspects include the frequency and intensity of fundamental worship, such as prayer, fasting, and zakat. In the aspect of Ihsan, it involves the experience and feeling of the presence of Allah SWT by carrying out His commands and avoiding His prohibitions. In the scientific aspect, it involves understanding religious doctrines, for example, through further

study of the Qur'an. In the aspect of charity, it includes behaviour in social life, such as helping others, protecting the weak, working and others (Thontowi, 2000; Utami, 2014).

The dimensions or aspects of religious values above become a benchmark for instilling religious values into someone through character education. The existence of indicators of religious values can make it easier to arrange activities for implementing religious values in the community (Utami, 2014). The Minang community can use these indicators to see and add to one's religious values. The Minang community makes the value of religiosity the essential element in one's

character education. In research, Annis (Utami, 2014) states that religious values are fundamental in human life as the basis for humans to move because, in essence, humans were created to worship Allah SWT and become leaders on earth. For the Minang community, religious values are essential to be instilled as early as possible (Nasihaton, 2019) to the community so that they have a solid foundation to live their lives because religion is the most critical element in character education (Musayyidi & Rudi, 2020; Nasihatun, 2019).

Qardhawi also puts religious values or monotheism first (Samsirin, 2017). According to him, God is the pinnacle and goal of everything. Then God is the ultimate source of all things. The method taught by the Minangkabau community is very relevant to the statement described by Siti Nasihatun (Nasihaton, 2019), one form of education that can be taught to the community, namely through the encouragement or advice of the Minangkabau community, to always have a religious character. Furthermore, according to Musrifah (Musayyidi & Rudi, 2020), this education has to serve human growth in all aspects, namely spiritual, intellectual, imagination, physical, and scientific aspects, so the Minangkabau community has succeeded in providing growth services in its spiritual aspect.

3. *Honest Character*

The indicator of honest attitude and behaviour is due to the linearity among knowledge, words and actions of honest people. Local values commensurate with this honest attitude are *Putiah kapeh dapek diliek, putiah hati Bakaadaan, bajalan dinan luruih bakato dinan bana* (The sincerity of a person's heart can be seen from his actions whether his heart is clean or not). According to Thomas Lickona, one factor that destroys a region or nation is the rise of dishonesty (Zulkhairi, 2017).

Honesty becomes a behaviour that is difficult to find, according to Ade Harahap (HARAHAP, 2017) in Thomas Lickona's book. It is necessary to have a desire (will) and a habit of creating honesty in oneself.

Minangkabau local wisdom has made the character of honesty the most crucial character that must be taught and warned, so the people constantly instil the spirit of honesty. A person's sincerity can be seen in the honesty of his actions. The importance of someone being honest has been explained by the Prophet Muhammad in a hadith, "You must be truthful. Verily, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. Furthermore, beware of falsehood. Verily, falsehood leads to wickedness, and wickedness leads to Hellfire. A man continues to tell lies and encourages falsehood until he is recorded with Allah as a liar". (Hadith narrated by Bukhari and Muslim)

If today we ask why deviant behaviour often occurs in all aspects of life, such as fraud, persecution, collusion, corruption and nepotism? The short answer is that there is no honest attitude in oneself (Zulkhairi, 2017). Minangkabau society maintains honesty because good and bad individuals can be seen from the sincerity of their deeds. Imam Al-Ghazali says there are three principles of honesty. They were first being honest in intentions. Second, being honest in speech, and third, being honest in deeds. The Minangkabau people are very aware that honesty is the initial capital to build the personality of this community and nation.

Honesty is the most extraordinary capital for everyone. If the honest character can be cultivated from an early age, then this nation, especially the Minangkabau region, will be peaceful, advanced and civilized (Zulkhairi, 2017). Therefore, it is necessary to have character education raising the value of honesty, which is carried out by educational institutions and local wisdom education such as in the Minangkabau area.

Therefore, to prevent the nation's destruction that is increasingly widespread, it is necessary to re-optimize the role of educational institutions and local customs to form honest character in society. In this case, Minangkabau is very active in implementing the book of Allah in the form of the Qur'an and sunnah in printing honest character for the community.

According to Siti Nasihatun (Nasihatun, 2019), the strategy and application of character education, especially honesty, depends on the conditions of individuals, groups and the surrounding environment. The stronger the motivation existing within the individual in implementing character education, especially honesty, the higher the external factors such as the familiar environment in implementing it. Therefore, when implemented together in an

organization, it will form an organizational culture as expected by all parties as taught by Minangkabau traditional expressions to the people.

4. *Tolerance*

This tolerance is also an application of Pancasila, so if the attitude of tolerance has disappeared in the younger generation, then criminal cases that have occurred in Indonesia will continue, such as bullying, murder and so on. This young generation is the spearhead in the progress of the nation's moral civilization. Suppose this attitude of tolerance is not embedded in the younger generation's soul from an early age. In that case, the Indonesian state will likely experience wars between tribes, religions and ethnicities. The Minangkabau community puts a high priority on harmony and tolerance because, with an attitude of tolerance, the harmony of an area and even this nation will be realized. The indicator of this character value is caring for the feelings of others. While the local value corresponding to this character value is the following expression:

Kok Gadang jan malendo

Kok Panjang jan malindih

Cadiak jan manjua kawan

Gapuak jan mambuang lamak

Lamak dek awak ka tuju dek urang

The traditional narrative above is closely related to the position of Mother Kandung in the Minangkabau community, who adheres to the matrilineal system. The Mother's position in society is interpreted as a woman who is given honour and priority according to custom (Taufik, 1987). Character education from the above expression relates to tolerance, namely paying attention to people's rights to respect others' dignity. If you have a big body, just do not hit people. If you are tall, do not crush people. If you are smart, just do not underestimate people. If you are wealthy, just do not be wasteful. We should respect others and give a mutual benefit. One of the character values emerging from the wise

Expressions of Minangkabau customs is the attitude of tolerance and respect for the feelings of fellow human beings. According to Akhmad (Supriatin & Nasution, 2017), tolerance is an attitude toward life in words, actions and behaviour reflecting an attitude of respect for others. This means that tolerance is an attitude reflecting respect for others through words and actions. According to Heri Suhendri (Suhendri, 2017), tolerance is the attitude of someone who can respect others both verbally and in action.

A person has an attitude of tolerance if he fulfils several elements or indicators. According to Akhmad (Supriatin & Nasution, 2017), the elements of tolerance consist of 1) respecting the rights of others; 2) having affection for others; 3) behaving well in attitude, words and behaviour that can offend others. Minangkabau custom is very respectful towards others, even very complex. It is not only about respecting each other, but fellow human beings must also be mutually beneficial. At the level of Minangkabau customs, it is essential to prioritize the book of Allah.

This tolerance is also taught in Islam in a hadith of the Prophet Muhammad, "Verily, Allah has revealed to me that you must be humble towards one another so that no one oppresses another or boasts to another." (Hadith narrated by Muslim). The hadith calls on humans, especially the people of the Prophet Muhammad SAW always not to underestimate and look down on others. In other words, every human being must always respect other people. Tolerance is a noble character that must be instilled in social life. Tolerance is also the value of character education that must be raised in every individual.

Qardhawi (Samsirin, 2017) places human values after monotheism or religiosity. The human value such as respecting others is an obligation that must be carried out in addition to the obligation to worship God. According to Yusuf Qardhawi, these human values must complement each other. There are many models and ways of applying that can be done to instil tolerance in individuals, including using exemplary attitudes, guidance and direction from surrounding organizational groups, such as Minangkabau customs which always encourage the community to have tolerance through local Minangkabau traditional expressions.

5. *Discipline and Responsible*

Minangkabau custom places a high emphasis on discipline and responsibility for every behaviour and rule that apply. Discipline means self-control over unwanted stimuli or the process of directing stimuli to a particular goal to achieve a more significant impact (Lestariningsih, 2017). The indicators are habits and actions consistent with all forms of order and applicable regulations. Local values matching this character are: "tembak nan baalamaik, pandang nan batujuan bajalan mahadang bateh balayia mahadang pulau"

According to Daryanto (Lestariningsih, 2017), several factors influence the discipline's development. They are, first, parented by parents on disciplinary habits. Second, understanding self-motivation, and third, the influence of social relations on individuals in carrying out disciplinary attitudes. While responsibility is the attitude and behaviour of a

person to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, society and culture), the state and God Almighty (Lestariningsih, 2017). The values of responsibility can be seen if a person has fulfilled his obligations, can be trusted, can control himself, and is persistent in carrying out activities. Minang people are very disciplined and responsible for what they do even though many obstacles occur.

Islam, as a religion of rahmatan lil'alamin teaches every human being always to maintain a disciplined and responsible attitude. In the Qur'an, surah Al-Asr verse 1-3 explains the importance of discipline and responsibility. In the book of commentary, al-Maraghi explains the implications of the values of discipline and responsibility in surah al-Asr 1-3 include: arising sincerity, calm, and comfort; second, making a structured plan so that life will be clear and directed; and third, having firmness and success; fourth, expanding the dynamic nature of using time. As a consequence, there will be many brothers with similar thoughts and strong beliefs to train themselves to do good, which will emerge as a movement restoring human identity as the noblest creature on earth (Fitri & Tantowie, 2014).

The values of disciplined and responsible education are essentially a faith that becomes a reference for making future bridge plans taken so that they have clear directions and goals; they will have disciplined and responsible principles within themselves with effective and efficient use of time; then they may reduce spending on useless activities. Instilling discipline and a sense of responsibility to others can be done by advising each other in truth and patience (Fitri & Tantowie, 2014). The Minang community upholds discipline and a sense of responsibility because it is the key to achieving maximum results. The values discipline and responsibility from an early age in the Minang community.

They always obey the applicable rules and order by using traditional local expressions. Discipline and responsibility are the pillars of noble values that must be instilled in children (Harahap, 2017) systematically in a holistic education model that uses the methods of knowing the good, feeling the good, and acting the good, as explained by Thomas Lickona in planting character education in children. This way, awareness will grow that people want to do good because they love good behaviour. After getting used to doing good, acting the good becomes a habit.

6. Equality and Justice

The indicator of this character value is equality in getting equal opportunities or recognition of human rights. This is in line with the local value of Minangkabau custom in

an expression: "Tatungkuik samo makan tanah, tatilantang samo makan ambun, jikok Tarapuang samo hanyuik, jikok tarandam samo basah, tuah samo dicari, malu samo dijapuikan. Hati gajah samo dilapah, hati tungau samo dicacah, nan sasakik nan sasanang, nan saraso samo sapamakanan, duduak sahamparan, tagak nan sapamandangan tambah nan malompek samo basitumpu tabang samo sapalun" The expression above contains the meaning of equality among human beings, which is full of balance.

This is also in line with *syara'* as a code. Character education from the above expression is the attitude of feeling other people's feelings. If you get pleasure, then so do I. One of the wise expressions of Minangkabau customs is to prioritize equality and justice. Justice means equality for two or more parties. Because if there is only one party, there will be no equality (Dery, 2002). There are several kinds of equality in Islam. According to Quraish Shihab, the first is equality in the sense of being equal. If it is said that a person is fair, it means that he treats one person equally with others. The second is fair in the sense of being balanced. Balance does not require equal content and weight for all unit parts to be balanced. One part can be small or large, while their expected function determines the small and large. The third is fair in the sense of "attention to individual rights and giving those rights to their owners". The opposite of justice in this sense is injustice. The fourth is the justice attributed to God. Justice here means maintaining obligations for the continuation of existence, not preventing the continuation of existence and obtaining grace when there are many possibilities (Dery, 2002).

Justice for the Minangkabau community is a behavioural obligation that must be carried out based on *syara'*, namely the book of Allah. The Minangkabau traditional expressions mentioned in the research results above are very relevant to character education that must be taught to the community based on the values of Islamic teachings as mentioned by Quraish Shihab above. The verses in the Qur'an talk a lot about equality and justice. This shows that Allah SWT is the source of justice, and he commands his servants to uphold justice in this world. Allah commands in Surah Al-Maidah [5] verse 8-9 the need to do justice, "Believers! Be good bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly. That is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do. Allah has promised those who believe and do righteous deeds forgiveness from sins and a great reward."Therefore, believers who uphold justice can be categorized as people who have tried to improve the quality of their piety (Dery, 2002) because by doing justice, someone has tried to do a righteous deed. Justice

for the Minangkabau community is advice that must be carried out since the ancestors' time through traditional local expressions so that the community can be categorized into pious people time of ancestors through traditional local expressions so that the community can be categorized, pious people.

The role of the community is a somewhat important factor in forming one's character (Musayyidi & Rudi, 2020), especially the customs that become the values and norms inherent in the individual. The customs of the Minangkabau community have been based on Islam, so the values and norms they teach cannot be separated from Islamic values such as justice and equality. The Prophet SAW becomes a role model as an example of a figure in doing justice (Harahap, 2017; Nasihatun, 2019). According to him, fair does not mean always having to be the same, but fair must be according to their respective proportions.

7. Social Care

Humans as social beings cannot live alone without the help of others. Social care is an attitude that every individual, group or organization has to pay attention to other people, communities and their social environment. This concern aims to fulfil or improve the life needs of individuals or communities and maintain the environment for the common good (Naufal, n.d.). Minangkabau local customs put much emphasis on social care for others. In sunny or complex conditions, the Minang community must share it. An indicator of this attitude is the action that reflects concern for others and society. This term is in accordance with the appropriate local value in an expression: "Saitiak saayam sasakik sasanang, sahino samalu, ma nan ado samo dimakan ma nan indak ado samo dicari, ka bukik samo mandaki ka lurah samo manurun In the book of Allah, according to the Minang community, or the Qur'an and Hadith, it puts forward the urgency of a person to always care for fellow habluminannas in addition to habluminallah. In the hadith narrated from al-Nu'man bin Basyir, Rasulullah SAW said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever". (Hadith narrated by Bukhari).

The above hadith signals every human being to encourage sensitivity to social care. The hadith can also be understood that each body member has had its function and role. Every body member will carry out its duties and function well if jealousy and envy do not exist. If one cannot carry out its duties and functions, it will affect the others (Naufal, n.d.).

Therefore, every human being must be sensitive to the surrounding community, and then share the pain and pleasure. In the research conducted by Mukhlis Muchtar (Naufal, n. d.), there was a scope of social care that could be applied in social life. The first was social care for the family environment, such as fathers, mothers, children, husbands and wives. In this case, they had to have social care and complement each other. The second was concerning for neighbours.

The Prophet SAW strongly criticized his people for those who did not have a sense of concern for neighbours, and he gave a way to care for each other, one of which was by sharing with neighbours. The third was caring for the community; each community had to help others with what they had. The Prophet SAW hinted that if every believer took a role and task according to their respective expertise background, it would produce a harmonious and robust life order in the community. The fourth was concerning the environment.

The Prophet greatly appreciated his people for those who liked to care about flora and fauna. Therefore, by looking at the scope, the Minang community becomes a harmonious and peaceful society with a high sense of social concern. Social care is an application of sense (HARAHAP, 2017). Sense is one of the estuaries in the development of character formation. The context is not limited to thought, and sense is one of the interrelated things in character building.

8. *Polite, Friendly and Communicative*

In Minang custom, character education emphasizes a more polite, friendly, and communicative attitude in a situation of difference or a very high tolerance attitude. This is very relevant to the teachings of Islam. Islam highly upholds the role of reasoning, and respects differences of opinion that are beneficial to Islamic scientific treasures and differences that are oriented towards truth (Jamrah, 2014). As we know, Allah does not like people who love to argue and seek victory to paralyze the opponent. Allah explains in Surah Al-Anfal [8] verse 46 to every Muslim to always stay away from ikhtilaf, which reads, "And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient." (Surah Al-Anfal verse 46).

As a Muslim, it is better to refrain from all forms of ikhtilaf and differences. We should not like to debate issues that are not useful for the progress and benefit of the ummah or even for individual interests. Even if it has to be different, and the difference is still within the limits of permissibility, then the most relevant and wise attitude is to agree on the difference,

and the most important thing is to continue to build and maintain Islamic brotherhood in every difference (Jamrah, 2014). However, there is a difference that becomes a blessing, namely those who have different opinions but are sincere and ready to accept other opinions that have a more robust and more apparent basis, or at least respect other opinions that are different as long as they are based on clear arguments and do not conflict with the Qur'an and Sunnah. Ikhtilaf should be done with noble manners or ethics with polite and wise language. However, some differences are not allowed, namely differences that are made based on selfish desires which aim to win debates and humiliate opponents, carried out by people who lack knowledge and even less understanding about science (Jamrah, 2014). In upholding the harmony of the Minangkabau community, it is vital to prioritize polite, friendly and communicative attitudes in differences to avoid division. Responding to difference by looking for this context is a difference that can bring grace to the Minang community. Indicator of this attitude is the attitude and behaviour that reflect respect for differences and being able to live calmly amid those differences. The local value of this attitude is: "Anjalai tumbuah diateh munggu, sugi-sugi dirumpun padi, kalau tak pandai rajin/kuek baguru, kok Naiak tinggi naikkan lah budi, sakato mangko batuah, salisiah kusuik nagari"

In implementing character education in the community, there are three essential elements to consider: principles, processes and practices (Nasihatun, 2019). In carrying out the principles, the values taught must be manifested in local customs, so All people in an area understand these values correctly and can translate them into natural behaviour, including polite, friendly and communicative attitudes among differences.

9. Hard Working

The value of character education that can be taken from one of the local Minangkabau expressions is the attitude of working hard. One of Indonesia proverbial said: rafting upstream and swimming to the shore or getting sick first and then having fun later. This proverbial reveal that any pleasure that is or will even be experienced does not arbitrarily appear without any first effort. The Minangkabau community places a high priority on the work ethic. According to Saifullah (Saifullah, 2010), Work ethic is a reflection of the basic attitude of human life towards work. In this case, the work means patterned work that is tied to income or efforts to obtain results, both material and non-material (spiritual) The indicator

of this attitude is to do something in earnest by mobilizing all one's potential. While the Minangkabau traditional value in this attitude is close to the following expression:

Andak kayo kuek mancari

Andak bailimu kuek baguru

Marugi mangko balabo

Bajariah mangko mandampek

Barakik-rakik ka hulu

Baranang-ranang ka tapian

Basakik-sakik dahulu Basanang sanang kamudian

Islam teaches humans to always have a high spirit of work ethic. Islam recommends that every activity carried out (included in terms of work) must aim to seeking the pleasure of Allah. Implicitly, there are many arguments in the Qur'an that require their followers to work hard, in the sense that Muslims must have a high work spirit, including in the Qur'an Surah Al-Inshirah verse 7 and 8, meaning “*So, when you have finished (your prayer), labor (in supplication), and let your longing be for your Lord (in humility).*” This verse recommends to humans, especially for Muslims, to be able to encourage themselves to work hard and try as much as possible, in the sense that a Muslim must have a high work spirit, so that he can achieve success in living both the world and the hereafter (Saifullah, 2010).

Islam does not ask its servants to just work, but it also asks them to work diligently and well, namely by completing it perfectly (Kirom, 2018). Islam teaches to always work hard by using the following principles: the first is professionalism, they must be serious in doing work; the second is being diligent, being a muslim is not just working but also emphasizing to be able to complete work perfectly because it is the obligation of every Muslim; the third is being honest, being honest is not only about demands at work but also worship to a job; and the fourth is being creative, Islam requires its servants to always be creative and innovative in doing a job (Kirom, 2018). Through local expressions, the Minangkabau people have been instilled in them to always have a hard working attitude with a high spirit of work ethic.

Conclusion

Parents, educational institutions, and the community must instil character education as early as possible. Character education is education given to help people understand, care, and act on specific ethical values. Character education cannot be separated from religion

because religion is the foundation of the law of human life on earth. Islam as a universal religion has implicitly explained character education. In Islam, character education is considered noble character, ethics or morals. No figure in Islam deserves an example other than the Prophet Muhammad SAW. He is a role model, especially in terms of character education. Minangkabau custom is one of the most religious customs because the customs used are based on the shari'ah of the Qur'an and Sunnah, including local Minangkabau traditional expressions that provide advice always to have a religious character, honesty, tolerance, responsibility and discipline, fairness, social care, courtesy, friendly and communicative, and a high work ethic. All the values of character education follow the Shari'ah and are exemplified by the Prophet. The values of character education that arise from the expressions of local Minangkabau customs can rely on worldly human relationships and ukhrawi as the primary goal of humans living in the world.

Researchers suggest several things related to character education. First, character education must be instilled as early as possible in the family, educational institutions, and the surrounding environment. Second, maximizing traditional local culture is crucial. Because it has an essential role in developing one's character, third, character education should be carried out thoroughly without separating religion and personality because religion is the foundation of human shari'ah living on earth.

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The Contribution of Majelis Taklim Tastafi in Shaping the Spiritual Dimension of Langsa City Community

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Abstrak

Penelitian ini bertujuan ingin mengetahui kontribusi majelis taklim Tastafi dalam membentuk dimensi spiritual masyarakat Kota Langsa. Partisipan dalam penelitian sebanyak 30 orang jamaah majelis taklim Tastafi. Pendekatan mixed method digunakan untuk menjawab permasalahan, jenis kuantitatif menggunakan pearson product moment, selanjutnya jenis kualitatif menggunakan metode deskriptif analitis. Hasil temuan penelitian, terdapat hubungan yang signifikan antara kegiatan majelis taklim Tastafi dalam membentuk dimensi spiritual masyarakat Kota Langsa, ditunjukkan oleh uji validitas data korelasi pearson product moment pada kegiatan majelis taklim Tastafi dan dimensi spiritual, yaitu; bidang prayer fulfillment 0,959, universality 0,954 dan connectedness 0,937. Sehingga nilai dimensi spiritual lebih besar dibanding dengan nilai r tabel yaitu 0,463 pada taraf signifikan 1%, maka ada korelasi yang sangat signifikan antara semua dimensi spiritual dengan kegiatan majelis taklim. Adapun hipotesis null (H0) ditolak dan hipotesis alternatif (Ha) yang diajukan, diterima yaitu; terdapat hubungan positif dan korelasi yang sangat signifikan antara variabel mengikuti majelis taklim terhadap variabel dimensi spiritual, Semakin tinggi rutinitas dalam mengikuti majelis taklim maka berdampak semakin tinggi tingkat dimensi spiritual dan sebaliknya, hal ini dibuktikan dengan uji validitas data dengan hasil semua nilai dimensi spiritual pada *Sig* (2-tailed) adalah 0,000 ($p < 0,01$). Terbentuknya dimensi spiritual terlihat pada pengamalan ibadah, keyakinan, hubungan dengan Tuhan dan manusia dan tanggung jawab individu dalam kehidupan.

Kata Kunci: majelis, kontribusi, spiritual

Abstract

This study aims to determine the contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community. Participants in the study were 30 members of the majelis taklim Tastafi. The mixed-method approach is used to answer the problem; the quantitative type uses Pearson product-moment, and the qualitative type uses the descriptive-analytical method. The results of the research findings show there is a significant relationship between the activities of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community, indicated by the validity test of the Pearson product-moment correlation data on the activities of the majelis taklim Tastafi and the spiritual dimension, prayer fulfillment

fields 0.959, universality 0.954 and connectedness 0.937. The null hypothesis (H₀) is rejected, and the alternative hypothesis (H_a) proposed is accepted; namely, there is a positive relationship and a very significant correlation between attending majlis taklim and the spiritual dimension variables. The higher the routine in attending the majelis taklim, the higher the spiritual dimension and vice versa; this is evidenced by the validity of the data with the results of all values of the spiritual dimension on *Sig* (2-tailed) was 0.000 ($p < 0.01$). The formation of the spiritual dimension is seen in the practice of worship, belief, relationship with God and humans, and individual responsibilities in life.

Keywords: majelis, contribution, spiritual

Introduction

However, their necessities become limited because of a rule in living together. (Nasution, 1973) This condition occurs due to other humans who also need those to live. Humans always need religion to guide their lives because they have a reason function in their psyche. Therefore, humans think that there is an almighty power outside of themselves, who has significant authority over their lives, a place for asking for help and protection. Therefore, there is an attitude to balance a life based on religious beliefs. (Madjid, 2000)

Some problems always occur in every step of human life due to their actions, such as disasters, failures, and others. In this situation, they usually face various feelings, such as sadness, fear, tension, anxiety, anger, and extreme disappointment, but it can also be the other way around. A religious psychologist, Zakiah Daradjat, revealed that life's trials should be addressed with an open heart, a belief in God, and patience (Daradjat, 1987). The relationship between a person's religious life and behaviour is not dynamic. However, factors of thought, knowledge processes, and changes may occur due to existing conditions. (Sururin, 2004). A person's personality determines how to deal with life's problems. They have a good and healthy character if they face life's issues with a feeling of calm and serenity.

The character in it contains elements of firm faith, so the various life problems that befall him are faced with a peaceful heart. However, a person whose soul is fragile and far from religious life faces calamities with feelings of anger or lack of patience for no apparent reason. They vent it by scolding others as targets. Therefore, personality is very decisive. If his character is good and his soul is healthy and stable, he faces all these problems calmly.

There are elements of society in every life. If the people are good, then the environment is good. Throughout the history of human life, society has always existed. Its existence has gone through the stages that have occurred and will occur. In today's society, there are many influences from life in the past and being the seeds and potential for the future. (Suharto,

2006) The nature of a social community process means that the previous stage has a close relationship with causality at the present stage. The current phase is to determine the basic requirements at a later stage (Sztompka, 2007).

Society is a group closely related to the system, socio-culture, traditions, values, norms, and specific laws, which lead people to live together.

A life group does not necessarily mean a group of people have to live side by side in a particular area, use the same climate, and eat the same food. The trees in the park coexist, share the same environment, and eat the same food. Similarly, a group of deer graze together and move together. However, neither trees nor a herd of deer lives in groups, nor do they build communities. (Koentjaraningrat, 1985)

Collective life is necessary for human life because they are social creatures, and everything they do is social. The needs for life, work, achievement, entertainment, and human activities are social characteristics because they are closely related to customs, habits, and work systems. Therefore, these traits make humans able to unite because of the dominant mindset and habits. In short, society is a group of people united in collective life because of the need for certain beliefs, ideas, desires, and other needs. (Shadily, 1983)

Humans have social needs that are general and specific in social life. When termed like a ship carrying passengers to an island in the middle of the sea, where there is a storm, the brunt of the waves and other dangers are faced together, and they determine a common destiny. Once upon a time, the Prophet Muhammad described the meaning and wisdom behind *Amar ma'ruf* (establishing right) and *nahyi munkar* (preventing wrong). The Prophet explained it with a good parable. He said: "A group of people sailed the sea in a ship. Each passenger sat in their respective place. One of the passengers who reasoned that where he sat was exclusively his immediately punched a hole in the place of his seating. At that moment, the passengers on the other ship rushed to stop him. They would not only save themselves but also think about the safety of the person who made the hole." (Nashir, 1999)

In the modern era, all human behaviour based on scientific research rests on the power of the senses and reason. The results of observation, experimentation and field study show that humans only believe in the power of matter which is supported by empirical research. Humans assume that empirical materials and research meet all their daily needs. They see that the spirituality taught by religion will only fade away from religion itself. (Hamali,

2000) Karl Marx once said that religion is a universal ground of consolation, which means that it is the opium of society and only becomes a comfort for those who cannot compete.

Religion only teaches setbacks in life and so on. However, what religion has taught as a guide to life in this spirituality has failed. (Pals, 1996) Many declines in moral values cannot be prevented, such as conflicts of interest, war, drug trafficking, monopoly, prostitution, misuse of information media, and failure of self-identity. Meanwhile, their lives are full of wealth, and all their needs are met, but they are lonely and lost spiritual personalities. Therefore, their lives are fragile, anxious, frustrated, insecure, stressed, and unprepared to withstand life's tests. When faced with problems, they vent by visiting entertainment venues, drinking alcohol, taking drugs, and committing suicide. (Damsar, 2011)

Actually, to move out from life problems that have no spiritual values. Humans only need psycho-religious therapy to solve it. Therefore, activities to train spirituality through religion only start to be a demand. Pilgrims' number increased to seek spiritual fulfilment in every religious study and ta'lim group (Islamic non-formal educational institutions with their curriculum) in mosques and Islamic boarding schools. They crowds fast-track Islamic boarding schools, dhikr groups, Istighosah (pray together in Muslim rites to ask Allah's help), Duha talk, I'tikāf (an Islamic practice consisting of a period of staying in a mosque for a certain number of days), and reading holy Quran activity.

Besides, they also wear clothes suitable to what their religion teaches to be veiled, eat halal food, use the sharia funding system, and perform the pilgrimage. The sector of da'wah also seems to grow, such as the rising interest in memorizing Quran programs in educational institutions, publishing religious books, and religious talk on television, radio, mass media, social media, and other platforms. This phenomenon shows that society needs religious spirituality to overcome every resistance and issue in their lives, which are becoming more complicated. This also saves people from dilapidation and moral value destruction (Alawiyah, 1997).

One spiritual development is a religious study or ta'lim group, which is routinous worship to teach religion, delivering all competency functioning as a facility to send messages to pilgrims. Religious study is also considered a facility to share knowledge or religious doctrine as another way to da'wah in society. From another perspective, this Islamic study is needed by society to raise their worship of Allah. The truth is that the societal study

specifically teaches little understanding or matters that are not fully understood, especially for rules to worship, so that society can clearly understand (Ode'a, 1985).

Understanding knowledge can be achieved by any method. To illustrate, people can attend Islamic monasteries or mosques to learn religion as a routine. To hold religious study is also a da'wah (an act of inviting or calling people to embrace Islam) media to effectively and efficiently share the knowledge so that pilgrims clearly understand and capture the points (Robert. H Thouless, 2000).

Islamic lectures can physiologically influence someone's faith values (theology), manifesting later in a social system. Regularly faithful in societal activities can affect mindset, behaviour, attitude and action to apply the Islamic way. Several life problems in society must often be observed together to find a solution and become a valuable life experience. Gambling, drinking alcohol, violence, wealth seizure, homelessness, stress, depression, divorce and so on are common societal issues.

Ta'lim group and study in Aceh are varied. One is the Tastafi study (tawhid, fiqh and tasawwuf), sometimes called the Tastafi study. Tawhid is the indivisible oneness concept of monotheism in Islam. Fiqh is often described as the human understanding and practices of sharia. Tasawwuf is knowledge of how to purify the soul, purify morals, and obtain eternal happiness. Therefore, this study positively stimulates religious life. Tastafi is an idea from a charismatic Islamic priest called Abu Syaikh Hasanoel Bashry, most often called Abu Mudi. This study is enthusiastically welcomed by society, especially in Langsa City, and this way is an answer to many problems mentioned before.

In the study of human psychology, there are three aspects: cognition, emotion, and connection. These three aspects will always occur side by side smoothly and harmoniously. Nevertheless, it is often accompanied by conflicts in mind (cognition), feeling (emotion) and willingness (volutive aspect, comes). Those contradictory conditions are a situation which always come up in life. Unstable physiology occurs as a relation among aspects inside of humans as well as external factors. If a person does not have the correct religious understanding, these three aspects malfunction. As a result, violence always happens in the middle of society.

Langsa City is located in the east of Aceh province. The cultural diversity of people living there makes it readily absorb the foreign culture that influences people's lifestyles.

Therefore, Tastafi study is expected to be the leading media for understanding religion to prove faith to Allah. As well, the study is a dynamic teaching syari'a in the city. Lack of religious knowledge is a social phenomenon happening and growing as a consequence of less conductively social conditions for the growth of psycho-religious in society. This situation.

It occurs in urban areas in Langsa City and harms community development. Negative human behaviour in a city that is out of religious values is proof of this. When people understand religious values better, they will be a society full of values and psycho-religious aspects. Based on the explanation above, this research focuses on defining society's motivation in Langsa City following Tastafi study. In addition, this research is purposed to see the development effects and psycho-religious aspects of people who attend the study.

A Brief History of Tastafi Study

Majelis taklim Tastafi is a community organization engaged in religious da'wah by focusing three on three scientific fields, namely, Tasawuf, Tauhid, and Fiqh, so the name of the assembly is an abbreviation of Tasawuf, Tauhid, and Fiqh (Tastafi). The majelis taklim Tastafi was established on June 7, 2012, at the Ma'hadal Ulum Diniyyah Islamiyyah (MUDI) Samalanga Bireuen Regency by Shaykh Hasanoel Bashry, an Acehese cleric who is familiar with Acehese society as Abu Mudi (Fahmi Arrauf Nasution et al., 2019). Abu Mudi's motivation to establish the majelis taklim Tastafi was to fortify the Acehese people from the notions that deviate from the ahl sunnah wa al-Jama'ah; he believed that to avoid the community from misguided understanding, it must start from the basic knowledge of religion in the fields of tasawuf, tauhid, and fiqh, these three fields become an essential foundation for an individual in society (Zulfikar et al., 2020).

It is hoped that the presence of the majelis taklim Tastafi will provide religious enlightenment for the wider community and form good religious values in the community's soul. The activity of the majelis taklim Tastafi at the beginning of its first appearance was carried out at the Baiturrahman Grand Mosque in Banda Aceh, led by Abu MUDI Samalanga on March 7, 2014. Tastafi was officially incorporated on December 29, 2017. The community towards the majelis taklim Tastafi was so enthusiastic; at that time, the management of the majelis taklim Tastafi had already been formed at the sub-district level throughout the province of Aceh, even in other areas, such as Jakarta and abroad, such as Malaysia and Brunei Darussalam (Marzuki, 2021).

The vision of the majelis taklim Tastafi is to make the majelis taklim Tastafi an institution that functions to study and disseminate Islamic religious knowledge that understands ahl sunnah wa al-Jama'ah towards strengthening ukhuwah Islamiyah and harmonization in religious, national, and state life. At the same time, the mission of the majelis taklim Tastafi is to conduct religious studies and research to produce solutions to problems in society related to tasawuf, tauhid, and fiqh. Second, carry out and broadcast Islamic recitations, remembrance, and da'wah based on the understanding of ahl sunnah wa al-Jama'ah to the community by focusing on ma'ruf books sourced from conclusive schools. The third is establishing ukhuwah Islamiyah and deliberation in building relations between dayah, study halls, majelis taklim, and remembrance assemblies by trying to develop an Islamic and scientific culture. Fourth, create public awareness of the way of life and be cultured in an Islamic way based on the understanding of ahl sunnah wa al-Jama'ah. Fifth, build a constructive thinking paradigm in understanding the teachings of tasawuf, tauhid, and fiqh from the influence of heretical schools, liberalism, secularism and radicalism, and thoughts outside the understanding of ahl sunnah wa al-Jama'ah (Tastafi, 2019).

The management structure of the majelis taklim Tastafi in Tastafi's AD/ART consists of the central board of work for the province of Aceh, the district administrator with the scope of work, and the branch manager whose scope of work is at the sub-district level. The majelis taklim Tastafi at the central management level is chaired by Tgk. M. Amin, while at the regional management level, Langsa City is chaired by Tgk. Salahuddin, S. Ud.

Concept of Spiritual Dimension

The shaping of the spiritual dimension is a central part of the purpose of the majelis taklim activity; in every action carried out by individuals, everything will be focused on peace of mind; the heart becomes restless because there is a mental illness encountered, recitation is one solution in preventing mental illness and spiritual dimension will be formed (Crisp, 2019).

Humans are creatures full of awareness, aware of all their behaviour (Haryanto et al., 2020), aware of their weaknesses, conscious of being able to control behaviour and fully aware of the meaning of all their actions, and can actualize themselves. Spiritual is an experience humans feel subjectively; humans with spiritual values will always understand the importance of life and how an individual should do so that life is more meaningful (Abduraximova & Burxanov, 2020).

Piedmont defines the spiritual dimension as An individual's effort to understand the broader meaning of life-related to the person in everyday life is obtained from knowledge, experience, and practice (Piedmont, 1999). There will be a sense of individual awareness of death in understanding life after death. Thus individuals who already know the meaning of death will try their best to build their lives more meaningful as capital to live life.

The theory used in this research is Piedmont's theory, namely Spiritual Transcendence, which is where the individual's ability to be beyond his understanding of time and place and to see life from a broader and objective perspective (Piedmont et al., 2009); there are three concepts to measure the spiritual dimension according to Piedmont, that is:

First, prayer fulfilment is a spiritual dimension in the worship experience, there is a feeling of happiness and joy that is felt when an individual performs worship activities, and he is directly involved with a transcendent reality (God) outside himself, so that awareness of God's existence will be realized in these activities. Spiritual activities in life include praying, praying, munajah, and others. *Second*, universality is a belief in the individual's unity of nature or the nature of life with himself. *Third*, connectedness believes that an individual is part of a larger human reality that transcends certain generations and groups (Piedmont, 2004a).

Humans are closely aware of their existence through the knowledge possessed by each individual. So that an individual will continue to try to increase his understanding of religion to build a desire for purpose and meaning in life (Piedmont, 2013), the knowledge possessed by humans will be able to shape the spiritual dimension. Humans will always be in time and place directly and feel the broad life objectively. Individual humans will continue to feel the fundamental unity of self-existence and meaning. Then the knowledge that continues to be possessed by attending assemblies or recitations will further increase the spiritual dimension of humans.

In general, this spiritual dimension shaping with knowledge is a complete series of developing motivational traits so that emotional strength, in general, will direct, choose, and encourage humans to behave well, filled with religious norms and values for humans themselves. Piedmont defines the spiritual dimension as an individual's effort to understand the broader meaning of life related to the person in everyday life, obtained from knowledge, experience, and practice. There will be a sense of individual awareness of death in understanding life after death. Thus individuals who already know the meaning of death will try their best to build their lives more meaningful as capital to live life.

Spirituality is a distinct dimension of individual differences. As a different dimension, spirituality opens doors to broaden our understanding of human motivations and the purpose we, as beings, pursue and seek to satisfy. We do not have to be too enthusiastic about spirituality's abilities to provide final answers to our questions about the human condition.

Research Method

This study uses a mixed-method type concurrent embedded; this method has the characteristics of collecting quantitative and qualitative data simultaneously or together (Sugiyono, 2013). The mixed-method process is a mechanism in a study by a researcher to combine or mix quantitative and qualitative research data so that later researchers obtain a comprehensive and perfect description of the analysis as a basis for answering problems and problems in research (Creswell & Creswell, 2018).

The quantitative approach used aims to examine the extent of the contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community by testing the validity of the data using the Pearson product-moment is one of several types of correlation tests used to determine the degree of closeness of the relationship between two variables: an interval or ratio; Karl Pearson developed this theory (Russo, 2021). In this study, the focus of the two variables that will be tested is the activities of the majelis taklim Tastafi as the independent variable (X) and the spiritual dimension as the dependent variable (Y); thus, the independent variable will have an influence and impact on the dependent variable (Helmenstine, 2021). While the qualitative research was carried out to analyze the changes in the spiritual dimension of the people of Langsa City after attending the majelis taklim Tastafi within a certain period, the researcher used a descriptive analysis approach.

The population in this study were all members of the majelis taklim Tastafi totalling 300 people. In contrast, the samples in this study were part of representatives of the population, namely 30 people (10%), determining the number of samples so that it was easy for researchers to distribute questionnaires (Moleong, 2009).

As for collecting research data, the researcher visited the majelis taklim Tastafi after obtaining permission from the Tastafi organization. The researchers used several techniques to achieve the research objectives in collecting data, including; a questionnaire, in-deep interview, observation, and documentation (Sugiyono, 2013).

Research Finding

1. *Participants Overview*

Participant overview describes the demographic distribution of participants. Participant data listed consists of gender, and age. The description of participant characteristics can be seen in Table 1 below.

Table 1. Participant overview

Characteristics	Classification	N	%
Gender	Man	15	50
	Woman	15	50
Age	25-29	4	13,3
	30-34	5	16,7
	35-39	6	20,0
	40-44	5	16,7
	45-49	3	10,0
	50-60	7	23,3

Samples of participants were taken from as many as 30 respondents; in selecting participants, the participants were made equal between men and women, with a random age of participants, there were 7 participants aged 50-60 years (23.3%), and there were three small participants aged 45 -49 years (10%). The researcher asked 20 questions covering the activities of the majelis taklim Tastafi and ten questions regarding the spiritual dimension. Each question consists of three alternative answers, a, b, and c, with different scores; the researcher scores as follows: Answer a with a value of 3, Answer b with a value of 2 and Answer c with a value of 1.

Beginning the preliminary analysis, the researcher will present data analysis to determine the classification of pilgrims who participate in majelis taklim Tastafi activities in the community in Langsa City.

Table 2. Questionnaire of the Majelis Taklim Tastafi Activities

Respondent	Score Interval	routine (a)	moderate (b)	less routine (c)
30	26-15	15	11	4

This data was $26 - 15 = 11$, and this data was grouped into three classes, so $11:3 = 3.67$. From the results of the calculation of the width of the interval, the results of the

questionnaire for the level of participation in the majelis taklim Tastafi activities can be found out the width of the interval as follows: systematic classification: 23-26 with an A selection value, moderate classification: 19-22 with a B selection value and less routine Classification: 15- 18 with a selection value of C.

The level of activity taking part in the majelis taklim Tastafi in Langsa City, the classification that follows routinely (A) is 15 people (50%), the classification is moderate (B) there are 11 people (36.7%), and the less routine classification (C) is four people (13,3%). Thus, it can be understood that the enthusiasm of the members of the majelis taklim Tastafi to participate in the studies of the majelis taklim Tastafi is relatively high.

In terms of the second quantitative data analysis, the researcher will show qualitative data analysis to determine the classification of the shaping of the spiritual dimension after attending the majelis taklim Tastafi in the Langsa City community.

Table 3. Spiritual Dimension Questionnaire

Spiritual Dimension	No			Score Interval	high (a)	moderate (b)	low (c)
Prayer Fulfillment	30			27-30	26	2	2
				23-26			
				19-22			
Universality	30			26-29	25	3	2
				22-25			
				18-21			
Connectedness	30			25-28	24	3	3
				21-24			
				17-20			

With a total of ten questions, the spiritual dimension shaping questionnaire will show the highest score from the answers given by the respondents, amounting to 30 people; the highest score for the spiritual dimension in the prayer fulfilment field is 30. The lowest is 19, then the range is $30-19 = 11$, and this data is grouped into three classes. So, $11 : 3 = 3.6$.

Furthermore, the spiritual dimension of the universality field is 29, and the lowest with a value of 18, then the score interval is $29-18 = 11$, and this data is grouped into three classes,

11:3 = 3.6. While the highest value for the spiritual dimension of the connectedness field is 28, and the lowest is 17, then the score interval is $28-17 = 11$, and this data is grouped into three classes, $11:3 = 3.6$. From the results of analyzing quantitative data on the calculation of the width of the interval, resulting from the questionnaire distributed for the class or level of the spiritual dimension, it can be seen that the width of the interval is as follows: *first*, in the field of prayer fulfilment, the classification of height: 27-30 with an A selection value of 26 participants, moderate classification: 23-26 with a selection value of B totalling 2 participants and a low classification: 19-22 with a selection value of C totalling 2 participants. *Second*, in the field of universality, high classification: 26-29 with a selection value of A totalling 26 participants, moderate classification: 22-25 with a B selection score of 2 participants and a low classification: 18-21 with a C selection value totalling 2 participants. *Third*, in the field of connectedness, high classification: 25-28 with a selection value of A totalling 24 participants, moderate classification: 21-24 with a selection value of B totalling 3 participants and low classification: 17-20 with a selection value of C totalling 3 participants.

Thus, it can be seen about the level of the shaping of the spiritual dimension in the community in Langsa City that participates in the majelis taklim Tastafi, namely, in the field of prayer fulfilment with high classification (A), there are 26 participants (86.67%), moderate classification (B) there are two participants (6.67%) and low classification (C) there are two participants (6.67%). In the field of universality, there were 25 participants (83.33%) in high classification (A), moderate classification (B), three participants (10.00%) and low classification (C), and two participants (6.67%). In the connectedness field, there is a high classification (A), there are 24 participants (80%), a moderate classification (B), there are three participants (10%), and a low classification (C), there are three participants (10%). For the majelis taklim Tastafi activity questionnaire, with ten questions, the highest score from the answers given by the respondents was 26, while the lowest score was 15. This data range was $26 - 15 = 11$, and this data was grouped into three classes, so $11 : 3 = 3.67$.

From the results of the calculation of the width of the interval, the results of the questionnaire for the level of participation in the majelis taklim Tastafi activities can be found out the width of the interval as follows: routine classification: 23-26 with an A selection value, moderate classification: 19-22 with a B selection value and less routine Classification: 15- 18 with a selection value of C.

The level of activity in the majelis taklim Tastafi in Langsa City, the classification that follows routinely (A), is 15 people (50%), and the classification is moderate. (B) there are 11 people (36.7%), and the less routine classification (C) is 4 people (13,3%). Thus, it can be understood that the enthusiasm of the members of the majelis taklim Tastafi to participate in the studies of the majelis taklim Tastafi is relatively high.

In terms of the second quantitative data analysis, the researcher will show qualitative data analysis to determine the classification of the shaping of the spiritual dimension after attending the majelis taklim Tastafi in the Langsa City community

The Relationship between the Majelis Taklim Tastafi and the Spiritual Dimension

The correlation table illustrates the magnitude of the correlation coefficient between the variables of the majelis taklim Tastafi and the spiritual dimension, namely, prayer Fulfillment, universality, and connectedness in the Langsa City community. While the significance level used is 0.01 (1%), a significant level of 0.01 means that the accuracy of the analysis results is 99%, and the error is only 1%. N indicates the number of respondents. The r table value for respondents (N) 85 at the 1% significance level is 0.278, and the r table value for respondents (N) 40 at the 1% significance level is 0.463.

Table 4. The Correlation of the Majelis Taklim Tastafi and the Spiritual Dimension

Majelis Taklim Tastafi	score	Spiritual Dimension	score	Pearson Correlation	Sig. (2-tailed)
Tastafi	732	Prayer Fulfillment	729	0,959	0,000
		Universality	730	0,954	0,000
		Connectedness	732	0,937	0,000

**. Correlation is significant at the 0.01 level (2-tailed).

It can be seen in the correlation table of the majelis taklim Tastafi and the spiritual dimension of 30 participants using the SPSS Statistics 25 application in carrying out the validity of the correlation coefficient using the Pearson product-moment. The answer to the spiritual dimension in prayer fulfilment is 729, the field of universality is 730, and the field of connectedness is 732. Thus, the correlation between the activities of the Tastafi congregation and prayer fulfilment is 0.959, the universality field is 0.954, the connectedness field is 0.937, and the values of all spiritual dimensions. More significant than the r table value of 0.463 at a significant level of 1%, there is a significant correlation between all spiritual dimensions and the taklim assemblies carried out.

Meanwhile, all values of the spiritual dimension Sig (2-tailed) obtained were 0.000 ($p < 0.01$), so the null hypothesis (H_0) was rejected. This means that there is a very significant correlation between the contribution variables of the majelis taklim Tastafi (variables X) and the spiritual dimension (variables Y) of the Langsa City community; it can be understood from the validity test of the Pearson product-moment correlation coefficient that the majelis taklim Tastafi dramatically contributes to the shaping of the spiritual dimension of the Langsa City community. This shows that the more an individual attends the majelis taklim Tastafi, the higher the construction of the spiritual dimension within oneself, and vice versa. Thus, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted.

From the quantitative data analysis above, it can be concluded that there is a positive and very significant relationship between the activities of the majelis taklim Tastafi and the spiritual dimension of the Langsa City community. So that the higher the level of spiritual dimension felt by the Langsa City community, the higher the level of activities of the majelis taklim that the community participates in, and vice versa. This study confirms the results of other studies that say that the majelis taklim held is one of the factors that contribute to the increase in the spiritual dimension. In this study, the contribution of the majelis taklim Tastafi was very influential in shaping the spiritual dimension of the Langsa City community.

The Contribution of the Majelis Taklim Tastafi in Shaping the Spiritual Dimension of Langsa City Community

The foundation of the Piedmont theory is very appropriate to be used in measuring the spiritual dimension of a person. Piedmont mentions three spiritual dimensions, namely, *first*, the field of *prayer fulfillment*, this spiritual dimension includes the experience of worship, belief and behaviour; *second*, the field of universality, this spiritual dimension covers the attitude of humans to the whole universe or related to life beliefs and beliefs. *Third*, the *connectedness* field is an individual's responsibility for the life he lives and will form an opinion that his existence contributes to the lives of other humans in creating harmony (Piedmont, 2004b).

Prayer fulfillment, worshipers who take part in the majelis taklim Tastafi, judging by their worship experience, find that their souls will feel happy and happy after worshipping to build their relationship with God (Aljunied, 2021). This was expressed by a person who regularly attends the majelis taklim Tastafi; when performing prayers, there is a sense of self-awareness and servanthood before God; in attending the majelis taklim Tastafi, a lot of

knowledge is gained both in monotheism which will form an understanding about the nature of God, in tasawuf can avoid heart disease and in the field of fiqh can knowledge about the perfection of the conditions and pillars of prayer. In the data from interviews conducted, the congregation of the Majelis taklim Tastafi gained knowledge and experience such as praying comprehensively, both in terms of tasawuf, tauhid and fiqh (Setiawan, 2021).

By carrying out worship by science, it will lead to a sense of satisfaction and extraordinary peace of mind after worship. It continues to be motivated to attend congregational prayers and knowledge assemblies to increase knowledge (Suhendra, 2021).

Universality, one of the characteristics of the spiritual dimension in the field of universality, is relationships with other people based on mutual respect among others, building trust and meaning in life within the individual—respect for the weaknesses of others, ethics in socializing, mutual forgiveness and social support. One of the members of the majelis taklim Tastafi felt that the more routine you take part in the recitation, the more you will understand how to be ethical in life and respect others (Aminah, 2021) About nature, it can foster an attitude of awareness of God's gifts that have been entrusted to humans as *khalifah fi al-ard*, which must be guarded, cared for and preserved maintain the continuity of life in the future.

The pattern of human behaviour with nature is formed from personal knowledge of the meaning of the benefits of nature in his life; to create the spiritual dimension of universality must be with science (Hasnah, 2021).

Connectedness is a desire for personal responsibility towards others, including vertical relationships with other people (*hablum min an-nas*) and intergenerational commitment, either personal or communal. In this spiritual dimension, humans feel sure that life is significant. This includes having a mission in life and forming a sense of self-responsibility for his life. Commit to actualizing positive potential in every aspect of life. This includes realizing that subtle values offer greater satisfaction than material values and that spirituality has an integral relationship with one person, oneself, and everyone else. One member of the majelis taklim Tastafi revealed that he is now more aware of the connection and feels sorry for the distress and suffering of others. He believes that connecting with the spiritual dimension is very beneficial (Zainal, 2021).

Spiritual Transcendence is the pinnacle of consciousness formed by these three subtle planes (Piedmont, 2013).

The spiritual dimension can only be achieved and possessed by simultaneous and comprehensive practice and knowledge of *tasawuf*, *tauhid* and *fiqh*. With the shaping of a spiritual dimension in oneself, individuals will be able to find all their existence and make sense of life. A happy soul will be formed in living life with the spiritual dimension. With the spiritual dimension, the belief in the unseen and the connection with the universe is getting stronger. With the shaping of the spiritual dimension, individuals will be able to maximize all their resources and potential, which are gifts from God.

The contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community is very clearly seen in the quantitative data described above on the Pearson product-moment correlation, that there is a very close relationship and benefits to participating in the majelis taklim Tastafi activities organized by the Tastafi organization in the Langsa City community in improving and shaping the spiritual dimension by always maintaining the intensity in attending majelis taklim.

The spiritual dimension shaping by attending the majelis taklim Tastafi will grow and increase awareness of religion. Members of the study expressed this in terms of the worship experience, belief, daily practice, noble character, intellectual and increasing knowledge of religious knowledge by attending the majelis taklim Tastafi (Rukiyah, 2021). With the breadth of one's spiritual wisdom, changes in attitudes in religious practice will be seen directly in the individual. This is due to the absorption of material in the majelis taklim Tastafi within a person; however, attending the majelis taklim Tastafi is one of the most important things always to maintain, so that religious knowledge has a direct impact on the spiritual dimension is increasingly actual.

Majelis taklim Tastafi in presenting the material is very applicable and is directly related to everyday problems in society, this type of recitation model does not have the impact of boredom; people are free to ask questions directly related to the issues they face; both in matters of *tasawuf*, *tauhid* and *fiqh*, while the answers -The majelis taklim Tastafi teachers give the answers use simple language and are easily understood by the public (Muhammad, 2021).

Contributions from participating in the majelis taklim Tastafi activities are as a place to stay in touch with each other, understand ethics in socializing, strengthen *ukhuwah Islamiyyah* and help each other in the community; this also supports the spiritual dimension within the community because there will be feelings of pleasure and joy when interacting with others.

In attending the majelis taklim Tastafi, the community can also understand the meaning and essence of living together, be honest in attitude, and the ethical values of politeness, tolerance, and mutual respect. One of the people admits who attend the majelis taklim Tastafi feel closer to God; many of their attitudes are excessively beneficial to themselves and the general public.

Their philosophy of trustworthiness is more formed. They are active in worship, friendly, and always friendly, humble to anyone, giving charity. And give infaq, diligently pray remembrance and pray. They can feel these changes after several months of attending the majelis taklim Tastafi (Fatanah, 2021), so the intensity of attending this majelis taklim Tastafi significantly affects the attitude of the spiritual dimension.

It can be seen in the correlation table of the majelis taklim Tastafi and the spiritual dimension of 30 participants using the SPSS Statistics 25 application in carrying out the validity of the correlation coefficient using the Pearson product-moment. The answer to the spiritual dimension in prayer fulfilment is 729, the field of universality is 730, and the field of connectedness is 732. Thus, the correlation between the activities of the Tastafi congregation and prayer fulfilment is 0.959, the universality field is 0.954, the connectedness field is 0.937, and the values of all spiritual dimensions.

More significant than the r table value of 0.463 at a significant level of 1%, there is a significant correlation between all spiritual dimensions and the taklim assemblies carried out. Meanwhile, all values of the spiritual dimension Sig (2-tailed) obtained were 0.000 ($p < 0.01$), so the null hypothesis (H_0) was rejected. This means that there is a very significant correlation between the contribution variables of the majelis taklim Tastafi (variables X) and the spiritual dimension (variables Y) of the Langsa City community; it can be understood from the validity test of the Pearson product-moment correlation coefficient that the majelis taklim Tastafi dramatically contributes to the shaping of the spiritual dimension of the Langsa City community. This shows that the more an individual attends the majelis taklim Tastafi, the higher the construction of the spiritual dimension within oneself, and vice versa. Thus, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted.

From the quantitative data analysis above, it can be concluded that there is a positive and very significant relationship between the activities of the majelis taklim Tastafi and the spiritual dimension of the Langsa City community. So that the higher the level of spiritual dimension felt by the Langsa City community, the higher the level of activities of the majelis

taklim that the community participates in, and vice versa. This study confirms the results of other studies that say that the majelis taklim held is one of the factors that contribute to the increase in the spiritual dimension. In this study, the contribution of the majelis taklim Tastafi was very influential in shaping the spiritual dimension of the Langsa City community.

Conclusion

The study results indicate a very positive and very significant relationship between the activities of the majelis taklim Tastafi on the shaping of the spiritual dimension in of the Langsa City community. The spiritual dimensions that will be shaping are in the fields of *prayer fulfillment*, *universality* and *connectedness*.

The majelis taklim Tastafi (variable X) significantly contributes to shaping the spiritual dimension (variable Y) of the Langsa City community; this is shown in the test of the validity of the correlation data between the activities of the majelis taklim Tastafi and each spiritual dimension, namely; *prayer fulfillment* fields 0.959, *universality* 0.954 and *connectedness* 0.937. Then the values of all spiritual dimensions are more significant than the *r* table value of 0.463 at a significant level of 1%, so there is a very significant correlation between all spiritual dimensions and the activities of the majelis taklim Tastafi. This shows that the more an individual attends the majelis taklim Tastafi, the higher the shaping of the spiritual dimension in him, and vice versa. Thus, the null hypothesis (H₀) is rejected, and the alternative hypothesis (H_a) is accepted.

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Interview

Interview, Marzuki, Desember, 2021

Interview, Ilham Suhendra, Desember, 2021

Interview, Bayu Setiawan, Desember, 2022

Interview, Cut Aminah, Desember, 2022

Interview, Muhammad, Desember, 2022

Interview, Zainal Mutaqien, Desember, 2022

Interview, Husna Al-Hasnah Hanum, Desember, 2022

Interview, Siti Fatanah, Desember, 2022

Interview, Rukiyah, Desember, 2022

Alleviating Al-Qur'an Illiteracy in Public Universities: A Case Study of the Al-Qur'an Reading Guidance Program at Universitas Negeri Malang

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Abstrak

Kemampuan membaca kitab suci dengan baik dan benar merupakan kewajiban setiap insan beragama. Ironisnya, banyak mahasiswa Muslim tidak memiliki kemampuan yang memadai dalam membaca al-Qur'an. Karena itu, Universitas Negeri Malang (UM) mencanangkan kampanye bebas buta aksara al-Qur'an untuk peserta didiknya. Penelitian ini bertujuan untuk mendeskripsikan perencanaan, pelaksanaan, evaluasi, dan efektivitas pembelajaran al-Qur'an di UM, serta korelasi kemampuan bahasa Arab mahasiswa terhadap kemampuannya dalam membaca al-Qur'an. Metode yang digunakan adalah mixed method dengan exploratory sequential design. Teknik analisis data kuantitatif menggunakan uji normalitas, wilcoxon signed ranks, d-effect size, dan perhitungan nilai N-gain. Hasil penelitian adalah sebagai berikut: (1) perencanaan pembelajaran dilakukan secara terpusat dan detail; (2) pelaksanaan pembelajaran menyesuaikan dengan pengelompokan kelas dan langkah-langkah pembelajaran yang ditetapkan dalam kurikulum Bimbingan Baca al-Qur'an (BBQ); (3) evaluasi pembelajaran dilakukan dengan teknik tashih, post-test, dan penilaian sikap belajar; (4) efektivitas pembelajaran masuk dalam kategori tinggi, yang ditunjukkan oleh nilai d-effect size sebesar 0,76, dan (5) kemampuan bahasa Arab ditemukan memiliki korelasi yang signifikan terhadap kemampuan membaca al-Qur'an. Secara umum, UM tergolong berhasil menurunkan tingkat kebutaaksaraan al-Qur'an di kalangan mahasiswa.

Kata kunci: Pendidikan Agama Islam, bimbingan baca al-Qur'an, memberantas buta aksara al-Qur'an.

Abstract

The ability to read the scriptures correctly and adequately is the obligation of every religious person. Ironically, many Muslim students lack adequate reading skills in the Qur'an. Therefore, Universitas Negeri Malang (UM) launched a campaign to be free of al-Qur'an illiteracy for its students. This study describes the planning, implementation, evaluation, and effectiveness of al-Qur'an learning at UM and the correlation between students' Arabic language skills and their ability to read the Qur'an. The method used is a mixed-method with an exploratory sequential design. The quantitative data analysis technique used normality test, Wilcoxon signed ranks, d-effect size, and calculation of N-gain value. The results of the study are as follows: (1) learning planning is carried out in a centralized and detailed manner; (2) the implementation of learning adapts to class groupings and learning steps specified in the Qur'an Reading Guidance (BBQ) curriculum; (3) learning evaluation is carried out using tashih techniques, post-test, and assessment of learning attitudes; (4) learning effectiveness is in the high category, which is indicated by the d-effect size value of 0.76, and (5) Arabic language ability is found to have a significant correlation with the ability to read the Qur'an. In general, UM is considered successful in reducing al-Qur'an illiteracy among students.

Keywords: Islamic education, guidance on reading the Qur'an, eradicating illiteracy in the Qur'an

Introduction

Islamic Religious Education (PAI) is a compulsory subject for all Muslim students in the national curriculum for higher education. The PAI course aims to make students know, understand and can implement Islamic teachings in real life (Umar & Ismail, 2020). The implementation of PAI learning at Universitas Negeri Malang (UM) is divided into two, namely regular face-to-face meetings in the classroom and religious mentoring outside the classroom, which is framed in the Tafaqquh fi Dinil Islam (TDI) program, which there are the Qur'an Reading Guidance (BBQ). BBQ is a learning activity to read the Qur'an, where the target is for students can read the Qur'an properly and correctly.

Many students have not been able to read the Qur'an properly and correctly, even some of them are illiterate in the Qur'an. Even though the ability to read the Bible is a demand for every Muslim because it is closely related to the validity of the implementation of worship (Hanafi et al., 2020), public Universities (PTU), including UM, must ensure that their students have standardized Al-Qur'an reading skills (Hanafi et al., 2019). Ironically, many PTUs have not organized and maximized religious mentoring activities for teaching reading the Koran in order to strengthen the literacy of reading the Koran among their students.

Implementing guidance on reading the Qur'an at the university level is not an obligation. Hanafi et al. (2019) contended that the development of reading the Qur'an at PTU is not a curriculum requirement, but it is essential to be carried out to support PAI courses. Universities must appear as the central controller of the implementation of mentoring to read the Qur'an so that the program for strengthening al-Qur'an literacy on campus can run well (Hanafi et al., 2019). In this context, UM takes BBQ activities seriously and intensely through the Al-Qur'an Study Club (ASC) Student Activity Unit (UKM). ASC UKM is a student organization specializing in the syiar and the study of the Qur'an. Under the ASC management structure, a TDI division is the technical implementer of BBQ activities. The BBQ activity was attended by all UM Muslim students who program PAI courses.

Several studies examine the learning of the Qur'an in universities. Khadijah and Rejeki (2019) revealed that the effectiveness of tutor communication had an effect of 39.4% on students' ability to read the Qur'an. The remaining 60.6% was influenced by other factors, such as facilities, memorization, and memorization targets. Febriyarni (2019) explained that the ability to read the Qur'an in the students of the Syari'ah Faculty of IAIN Curup was still relatively moderate, with a count of 50% being able to read well and another 50% needing intensive and programmed guidance. Rumainur (2019) uncovered that experimental and control groups had a significant mean difference, which showed that the Tartil method effectively taught the Qur'an to STAI Tahsin al-Qur'an students in East Kalimantan. The similarity of this research with previous research lies in the research object, which is both targeting college students as objects of research and using specific methods in learning to read the Qur'an. The difference lies in the object, place, teaching materials, and methods used in learning.

Hanafi et al. (2019) describe the application of the talqin-taqlid-based tahsin-recitation learning model in the BBQ program at UM. The similarity with this research lies in the object of study material (BBQ UM). However, this study focuses more on the details of the implementation of learning, ranging from planning, implementation, evaluation, and correlation of Arabic language skills to the ability to read the Qur'an. In this paper, the author tries to photograph the conditions of learning al-Qur'an at UM, which is obsessed with Eradicating illiteracy in the Qur'an. The researcher also wants to reveal the correlation between students' Arabic language skills and their ability to read the Qur'an.

This is not an exaggeration because the teaching of reading the Qur'an and the teaching of the Arabic language have a close bond (Rahmi, 2017). This study aimed to describe the planning, implementation, evaluation, and effectiveness of learning to read the Qur'an at Universitas Negeri Malang and the correlation of students' Arabic language skills with their ability to read the Qur'an.

Research Method

The type of research used is a mixed-method with an exploratory sequential design developed by Creswell and Clark (2018). This research was conducted at UM by using the students of the Faculty of Letters (FS) and the Faculty of Engineering (FT), who programmed Islamic Religious Education (PAI) courses in the odd semester of 2019-2020, as research samples. The selection of the two faculties was based on the distribution of sample representations with different scientific backgrounds, namely natural sciences (FT) and social sciences & humanities (FS). The research instrument used was an interview guide and document study.

The research data is divided into two, namely qualitative data and quantitative data. Qualitative data in the form of planning, implementation, and evaluation of BBQ learning. Quantitative data in the form of pre-test and post-test results. The tests are the normality test, Wilcoxon signed ranks test, d-effect size, and calculation of N-gain value. Qualitative data analysis was carried out using several steps: data condensation, data presentation, and concluding. Quantitative data analysis was performed with the IBM SPSS Statistics 24 for Windows program.

Research Finding

In this section, the results of research and discussion related to the planning, implementation, evaluation, and effectiveness of learning to read the Koran through BBQ activities are presented at the State University of Malang are presented, as well as the correlation between students' Arabic language skills and their ability to read the Koran.

Lesson Planning

The learning planning presentation includes the BBQ activity's objectives, the curriculum for BBQ activities, the recruitment of BBQ administrators and instructors, the BBQ participant pre-test, the process of distributing mentors and BBQ participants, and

training of teachers (ToT). Detailed explanations related to lesson planning are presented as follows.

1. Purpose of BBQ Activities

The BBQ activity aims to accommodate and facilitate students to improve and improve their ability to read the Qur'an, which is focused mainly on materials related to the pillars of prayer, such as Surah al-Fatihah. This is in line with the research by Alhamuddin et al. (2018) that religious education cannot be separated from implementing worship obligations. For planning to be prepared and determined correctly, the activity's objectives must be formulated as clear and measurable targets (Ananda, 2019). After the goals are set and formulated in the curriculum, planning activities are prepared to achieve these goals. Careful planning can optimize the achievement of the desired goals. This is because when planning, the mindset is directed at achieving goals effectively and efficiently (Ananda, 2019).

2. BBQ Activities Curriculum

UM's BBQ team of experts develops the curriculum used in BBQ activities. The content of the curriculum focuses on the primary purpose of holding a BBQ, which is to improve and improve the reading of the Qur'an, which is emphasized in the reading of the obligatory prayers. The reason for compiling this independent curriculum is because there is no appropriate Qur'anic learning curriculum for learning to read the Qur'an at the university level. The second reason is that allocating Al-Qur'an learning hours at UM is inappropriate when using other curricula

3. BBQ Management and Teacher Recruitment

The recruitment of management is done through interviews using interview guidelines, emphasizing their commitment and ability to be fully involved in busy BBQ activities. This commitment aspect is essential so that no board member resigns before the solemn period ends. In this stage, the reading of the Qur'an from the prospective mentor is verified using the specified maqra'. The recruitment process is carried out long before the start of the BBQ program, even before the number of BBQ participants is known. The recruitment of mentors is carried out in a planned manner because they are the ones who will teach the BBQ.

Participants. If this stage is carried out carelessly, the output of the participant's ability to read the Qur'an does not match expectations. According to Efendi (2019), recruitment of educators is the arrangement of the process of finding, finding, and attracting

applicants by institutions to obtain educators as people who carry out activities in the field of education and who are tasked with planning and implementing the learning process, assessing learning. When data is obtained that the number of BBQ participants is vast, it will be decided to use participants with good reading to become peer tutors. Enforcement of peer tutoring policies is good to apply in learning because participants are not awkward and embarrassed to learn. After all, the age gap is not much different. This is in line with Munthe and Naibaho's (2019) research that using peer tutors can bring students to a comfortable learning process because students can express their opinions or difficulties without hesitation or awkwardness..

a. BBQ Participant Pre-test

The pre-test was conducted to know the initial abilities of BBQ participants. The pre-test was carried out in two weeks. The materials read (maqra') for the pre-test in the first week are Q.S. Al-Fatihah, Q.S. Maryam: 10, QS. Ash-Syura: 2. Meanwhile, for the pre-test in the second week, Q.S. Al-Fatihah, Q.S. Nur: 35. Determination of Q.S. Al-Fatihah as maqra' 'must be based on the consideration that the letter is an obligatory reading in prayer. The selection of different maqra'-maqra' is intended so that the secrecy of the maqra' is maintained every week.

b. Distribution of Mentors and BBQ Participants

The process of distributing mentors is carried out after the announcement of the selection results. The stage of dividing participants begins with grouping BBQ participants based on the results of the pre-test into the following classes: class A (muraja'ah), class B (tahsin recitations), C (tadrib recitations), and D (talqin-taqlid). In the next stage, the administrator calculates the number of participants and the availability of mentors at each grade level. After knowing the number of mentors needed, participants choose a mentor through a Google form containing a list of mentors according to class and hours of implementation. This is so that participants can adjust their Al-Qur'an study hours to their leeway. In the next stage, the mentor and participants mutually agree on the hours of the BBQ activities.

c. Training of Teachers (ToT)

The purpose of the Training of Teachers (ToT) is to improve the reading of the Qur'an, equalize the teaching standards of mentors, and convey important information about the implementation of BBQ. The implementation of the mentor's ToP is divided into two, namely Saturday mornings and outside Saturdays in small groups. The ToT on Saturday morning was divided into two: the ToP for mentors and the TopP for peer tutors.

The ToT of mentors started at 09.00 WIB at Shuffah Masjid, with facilitators from a BBQ experts and administrators team. The BBQ expert team is tasked with translating the mentors' readings. Management is tasked with overcoming technical problems related to learning. The peer tutor ToT was conducted at the Al-Hikmah Mosque Library at the same time as the TDI implementation with the facilitator from the mentor. After the ToP activity, a briefing was held on implementing the day's activities.

The ToT outside Saturday is devoted to mentors. In it, the mentor acts as a consultant to monitor the mentor's teaching, activeness, commitment, and reading. All mentors are divided according to the number of mentors into small groups using WhatsApp groups for communication. Readings, microteaching practices, and discussion of the material contained in the BBQ Practical Guidebook were carried out in this ToP activity.

Learning Implementation

The implementation of BBQ activities is described in the stages of learning and implementing the BBQ Practical Guidelines *textbook*. The detailed explanation regarding the implementation of learning is presented as follows.

1. Learning Stages

Learning to read the Qur'an through BBQ activities was carried out 12 times with details, four times on Saturdays within the TDI program frame, and eight times outside Saturdays as extra tutorials (*dars idhafi*) with an allocation of 60 minutes. The method used in learning is the Jibril method, which relies on dictation and imitation (*talqin-taqlid*) activities to hone pronunciation fluency (*tadrib al-nuthq*) (Hanafi et al., 2019).

The Jibril method is the practice of learning the Qur'an, which the Prophet Muhammad SAW applied to his companions. Methodologically, he taught the Qur'an to his companions, just as he received revelation teachings through the Angel Gabriel. Namely, the Prophet SAW recited the Qur'an (*talqin*) to be followed by his companions with the same reading (*taqlid*) (Arafat, 2020). The application of the Jibril method in learning the Qur'an is carried out by the mentor giving examples of reading, either piecemeal by a piece of verse, or one whole verse, to be imitated by the participants (Hanafi et al., 2021).

Based on the results of interviews with tutors and tutors, it can be seen that the *talqin-taqlid*-based Jibril method is very suitable and adequate for BBQ participants. The learning stages are carried out according to the class level classification: A (*muraja'ah* class), B (*tahsin* recitation class), C (*tadrib* recitation class), and D (*talqin-taqlid* class).

In each class, the learning steps are adjusted to the Learning Implementation Plan (RPP) contained in the Mentor's Handbook.

2. *Preliminary activities*

The tutor conditions the class, so it is ready to start learning, followed by reading the opening prayer with the class members. The tutor explains the teaching materials and the learning steps that will be carried out and continues with the attendance of the participants. This opening activity is carried out at all grade levels for five minutes.

3. *Core Activities*

The core activities include the drilling stage, the independent reading stage, and the *tashih* stage. The implementation of core activities is documented in Figure 3.1 below.



Figure 3.1 Men's and women's BBQ on Saturday

(a) *Drilling Stage (Dictation and Imitation)*

The material used adjusts the class level classification. Class B+ (tahsin recitations – above) is conducted by the mentor reading one verse repeated three times and then imitating the participants one by one. If there is an error, the mentor immediately corrects and corrects it. For class B (tahsin recitations – below), the pilot stage is carried out in two divisions. The first division of the stages is the same as for class B+. The second division is done by the way the mentor reads a verse repeated twice, and then the participants imitate classically. Next, the mentor reads by chopping off the verse by word (Jibril's method), followed by the mentor repeating one verse in its entirety and then classically imitating the participants.

This step was not carried out during lessons on Saturdays at the same time as TDI to keep the implementation conducive. After that, the participants read the verses one by one, and the mentor immediately corrected if there were errors. These steps are repeated until the entire verse has been read. For class C (tadrib tilawah) and class D (talqin-taqlid), the drilling stage is carried out in two divisions. The first division of the stages is the same as the second division for class B; only the difference is that the reading of the verse at the beginning is

repeated three times instead of two times. Then the second division's stages are the same as the second division in class B. The duration of this drilling stage is 10 minutes.

(b) *Independent Reading Stage*

In grades B+, B, and C, the independent reading stage is carried out by the mentor reading a verse and participants imitating. Then one of the participants read and imitated other participants. These steps are repeated until all participants have read the passage and the verses have been read. This stage is carried out at the final meeting according to the development of participants' abilities for 30 minutes.

Class D, the independent reading stage is carried out for 40 minutes with the mentor explaining the material on the top of the At-Tartil page. Then one by one, the participants read the passages in turn with one breath. Then the other participants imitated together. If there is an error, the tutor immediately corrects it; the participant repeats the reading correctly.

(c) *Tashih Stage*

Materials that must be recited for classes B+, B, and C: Al-Fatihah, final tasyahud, takbir, greetings, and QS. An-Nas s.d. QS. At-Takatsur. As for class D: Al-Fatihah, final tasyahud, takbir, and greetings. Reading recitation is done using one by one participant depositing one complete reading to the mentor by bringing a BBQ book. It is done after the mentor delivers the material. The tashih stage is completed before the implementation of the post-test.

The technique of tashih is as follows: 1) the mentor holds the BBQ book of the participants who are tashih; 2) participants borrow a friend's book and read it in front of the Mentor; 3) if an error occurs, the mentor underlines the wrong word in the participant's book; and 4) if the participants' readings that have been recited are correct in their entirety, then the teacher signs the available column, but if it is not correct, the participants are asked to repeat the tashih at the next meeting. Through the tashih stage, the mentor can review the participants' readings at the next meeting.

The way the mentor reviews each participant varies, including the participants pronouncing the isti'la letters, sending voice notes via WhatsApp, or rereading material for 3-4 participants simultaneously. All of these methods are carried out by the mentors so that the participants are fluent and well-read before continuing to deliver the following material. The material achievement targets for each class classification are presented in Table 3.1.

Table 3.1 Material Achievement Target

Class	Material Achievement Target
A	At-Tartil 5-6, chapters 1-2, BBQ book review
B+	Juz 30 (An-Naba 'and below, at least until Al-Ghasyiyah)
B	Juz 30 (An-Nas and above, min. to Al-Lail)
C	Juz 30 (An-Nas and above, min. to Adl-Dluha)
D	At-Tartil 1, 2, 3, and 4 (according to the chapter that has been determined)

Source: Mentor Handbook Documentation

The condition of participants who have language problems affects their learning development. The difference in the phonological system between Arabic and Javanese results in frequent changes in pronunciation that occur because there are some phonetic characteristics in Javanese that are not found in the phonetic characteristics of Arabic, so there are changes in the pronunciation of some Arabic consonants (Supriyadi et al., 2019). This impact is that mentors need to be extra for drilling participants so that their tongues become accustomed to pronouncing certain letters.

This language problem occurs because of linguistic or non-linguistic factors. If it occurs due to non-linguistic factors, the mentor can try to improve so that the reading or letters are appropriate. However, if it is due to linguistic problems, the mentor will require extra effort to overcome them, for example, the pronunciation of the letters dal and ra'. In this case, the last option used by the mentor is to understand the participant's condition. The results will be less than optimal because it is trained as often and as intensely as possible.

(d) Closing Activities

In the closing activity, the mentor motivated the BBQ participants before reading the closing prayer for five minutes. Motivation can support participants to be more enthusiastic about participating in the coaching. Motivation has a large enough role in learning efforts; without motivation, it is almost impossible for students to carry out learning activities. Efforts that mentors can make to stimulate student learning include: using various methods and media to reduce boredom; creating a pleasant learning atmosphere and prevent students from being reproached; as well as creating healthy competition for student learning outcomes, and in this competition, prizes can be awarded (Sanjaya, 2013 in Ananda, 2019).

BBQ Practical Handbook Implementation

Participants and mentors use the BBQ Practical Handbook during learning. The mentor reminds participants to study the book before the lesson takes place. Some mentors require participants to bring a book as a prerequisite for attendance. As for the other uses, according to the mentor's direction and needs, some of them are used to tashih, justify, and explain the law of reading or makharij letters. The use of books in learning is not optimal due to time constraints, and there are a few editorial errors in writing mumaddadah which lacks one letter dal to mumaddah, which confuses participants. How to deal with participants who forget to bring books or are left behind, the mentor directs them to join other participants. Sometimes mentors do not use books during learning except when encountering specific Tajweed laws.

Learning Evaluation

The description of the learning evaluation includes a post-test and reading recitation of BBQ participants and an evaluation of learning with a team of lecturers and BBQ elements. A detailed explanation regarding the learning evaluation is presented as follows.

1. *Reading Tashih and BBQ Participant Post-test*

Reading *tashih* are carried out at each meeting to know the abilities according to the achievement of the material that must be recited at each grade level. The material that must be authenticated is presented in Table 3.2.

Table 3.2 Materials that Must Be Certified

Class	Material Achievement Target
A	Al-Fatihah, final tasyahud, takbir, greetings, An-Nas s.d. At-Takatsur
B+	
B	
C	
D	
	Al-Fatihah, final tasyahud, takbir, greetings

Source: Mentor Handbook Documentation (BPM)

The reading *tashih* was carried out as an ongoing evaluation to monitor the progress of the participant's abilities and understanding, and their history was recorded in the BBQ book of each participant. Readings that must be recited in each class classification include prayer readings, including QS. Al-Fatihah, final tasyahud, takbir, and greetings.

These readings are routinely read at the opening stage and the opening prayer reading. While waiting for their turn, the other participants can practice independently by listening to each other or sharing their readings to be more prepared when they come before the mentor. This is in line with the primary goal of BBQ, which is to improve students' reading of the Qur'an, especially the readings found in prayer.

During the tashih, the mentor will listen carefully to each participant's reading to be evaluated and corrected directly. This reading tashih is in line with the evaluation of learning to read and write the Qur'an with the At-Tartil method Maskur (2019) said that the daily assessment was carried out at the end of each learning meeting, and students were tested one by one in front of the teacher. Sauri et al. (2021) added that the evaluation carried out at the end of each discussion of a subject or topic was intended to determine the extent to which the learning process had proceeded as planned.

After doing BBQ 12 times, a post-test was conducted to determine the development of the BBQ participants' abilities at the end of the lesson to know and measure the participants' final abilities and understanding of the material that had been taught (Ain, 2013). The maqra 'used for the post-test is different at each grade level due to the different curriculum and letter achievements taught at each grade level. So when the post-test adjusts to what has been taught according to the curriculum. The selection of maqra 'is based on the agreement of the BBQ expert team and mentor mentors.

Details of maqra 'for each class, namely for class A using maqra' QS. Al-Baqarah: 49–54, class B+ and B using maqra 'QS. Al-Balad: 1–20, class C using maqra' QS. Al-Zalzalah: 1–8, as well as for class D using maqra 'QS. Al-Lahab: 1–5. Before the post-test was held, the examiners held a briefing. The aspects assessed in the post-test are fashahah, recitation, and fluency. As a transcript of the post-test results, participants will receive a certificate with their final score listed.

The post-test was carried out using the maqra' sheet held by the participants and post-test examiners. This is done so that the mentor can listen in a guided manner, not only listening but having a handle before fully memorizing the writing of the tested maqra'. The assessment of the post-test is based on predetermined aspects. This is in line with the opinion of Nuriyah (2014) that the assessment must be based on criteria, namely, the assessment is based on the size of the achievement of the specified competence.



Figure 3.2 Post-test of even week and odd week BBQ participants

2. *Evaluation of Learning with the Lecturer Team and BBQ Elements*

Other forms of evaluation are carried out, namely internal elements and BBQ mentors. The internal evaluation of BBQ elements and mentors is carried out after the learning takes place on Saturday or during the BBQ final evaluation, which is carried out at Sartas. Technical evaluation is done by conveying problems and then finding solutions together. The main problem raised in the evaluation was a large number of participants. The impact of this is that learning is not optimal due to lack of time, the number of participants is too many, the mosque cannot accommodate all participants, and sudden peer mentors are held so that the Training of Teachers (ToP) activities are not optimal, mentors and administrators are tired of coordinating and managing the administration of participants, so that results in a decrease in commitment.

Learning evaluation and monitoring are also carried out in meeting forums at the beginning and end of the semester. Evaluation and reflection are also held, and planning future programs at the meeting. In addition, the Education and Learning Development Institute (LP3) UM also sent lecturers as envoys to attend on Saturday to directly monitor the BBQ implementation. At the end of the semester, ASC UKM reports on the implementation of BBQ activities so that administrators and lecturers can monitor each other and fill in grades. Participants' scores are processed and sent to the supporting lecturer. Then the lecturer checks and clarifies if there is a discrepancy between the post-test scores and the al-Qur'an reading exam conducted by the lecturer, this is done so that optimal results are obtained.

Learning Effectiveness

The effectiveness of the implementation of learning is known by comparing the increase in the average pre-test and post-test scores of students from the Faculty of Engineering and the Faculty of Letters who participate in BBQ activities. Both values were tested using the IBM SPSS Statistics 24 for Windows application. Testing the data begins with a normality test to determine if the data distribution is usually or is not normally distributed. The results of the normality test of the two faculties are shown in table 3.3.

Table 3.3 Normality Test Results

	Pretest Score	Posttest score
Number of BBQ Participants	2262	2262
Mean	66.52	77.516
Std. Deviation	14.302	14.6164
<i>Asymp. Sig. (2-tailed)</i>	.000 ^c	.000 ^c

From the normality test, it is known that the significance value of the pre-test and post-test values of the two faculties is 0.000. The significance value is less than 0.05, so it can be seen that the pre-test and post-test values are not normally distributed. So that the following data analysis used is a nonparametric analysis using the Wilcoxon signed Wilcoxon signed ranks test to find out whether there is a difference or not from the pre-test and post-test scores. The results of the Wilcoxon signed ranks test for the pre-test, and post-test values in both faculties are shown in Table 3.4.

Table 3.4 Wilcoxon Signed Ranks Test Results

Posttest Score - BBQ Participants' Pretest Score				
Negative	Positive	Ties	Total	<i>Asymp. Sig</i>
473	1753	36	2262	.000

Based on the table of Wilcoxon signed ranks test results above, it can be seen that: The positive ranks value is 1753, meaning that 1753 values have increased from the pre-test and post-test or equivalent to 77.5% of the total data. The negative rank value of 473 means that 473 values have decreased from the pre-test and post-test or are equivalent to 21% of the total data. The ties value of 36 means that 36 values have not changed either the increase or decrease in the value of the pre-test and post-test or equivalent to 1.5% of the total data. From the Value. Sig. of 0.000, which is less than 0.05, it can be concluded that there is a

difference in the pre-test and post-test scores in the two faculties, with the amount of increase in value being more significant than the value that has decreased or remains.

Furthermore, to measure the level of learning effectiveness based on how much the average increase in the pre-test to post-test scores with BBQ activities is calculated using the d-effect size value. The calculation of the d-effect size is carried out to strengthen the Wilcoxon signed ranks test results. Because the Wilcoxon signed ranks statistical test is only limited to determining whether there is a difference in the average value of the pre-test and post-test without describing the amount of increase in the average. The results of the d-effect size calculation are shown in Table 3.5.

Table 3.5 Calculation of d-effect size

Score	Pre-test	Posttest	d-ES
Average	66.52	77.516	0,76
SD	14.302	14.6164	
Number of participants	2262	2262	

Based on the calculation, the d-effect size value is 0.76, with a high category based on the category initiated by Morgan et al. (2011). Based on these results, it can be represented that students' ability to read the Qur'an has increased more than before participating in BBQ activities. Learning to read the Koran from the BBQ mentor can improve the reading of the Koran well. In order to know which side needs to be improved so that the resulting output is better, it is necessary to carry out further analysis with a qualitative approach to learning to read the Qur'an that has been applied.

Several other studies have also been conducted to measure the effectiveness of learning the Qur'an. Putra & Syafrudin (2020) with the results of the Scramble Learning model in the Al-Qur'an-Hadith, which influences improving competence in reading selected short surahs after the Scramble model is applied, the research results show that the level of competence in reciting and reading verses of the Qur'an phase I reaches 91,3% category is sufficient and cycle II there is a significant goal that will read the Koran students by 91.5% outstanding category. Pratama (2020) studied the drill method to improve students' abilities. Before the treatment in the experimental class, the average result for class XII B was 55.3, while class XII C was 53.17. After the treatment in the experimental class, namely class XII B, a post-test was held three times; the average post-test result was 77.7, and in-class XII C was 63.8.

The average results of the two classes were processed using the t-test at $\alpha = 0.05$, $df = 59$ obtained $t_{count} = -16.125$, while $t_{table} = 1.687$. Because it uses a two-tailed test, the acceptance area is $t_{count} > t_{table}$. Meanwhile, $t_{count} (-16.125) > t_{table} (1.687)$, therefore $H_0 =$ rejected. This means that there is a difference in student achievement in learning the Qur'an Hadith between the drill method and the conventional model.

Ruslandi and Rochman's (2020) research revealed that the Iqra method at SDN 262 Panyileukan Bandung City indicated positive and significant results, with an average score of 3.6 approaching a pretty good value. From a number of these studies, it can be concluded that models, methods, and books are alternatives that can be used to help improve students' ability to read the Qur'an as measured by comparing the initial and final results.

Correlation of Arabic Language Ability to Al-Qur'an Reading Ability

The calculation of N-gain is carried out to determine how much impact the Arabic language ability of the Arabic Language Education (PBA) Class has on the ability to read the Qur'an compared to the results of the Non-Arabic Language Education Class (Non-PBA). The variables that determine the value of the N-gain are the pre-test and post-test scores for both classes. The results of the N-gain calculation are presented in Table 3.6.

Table 3.6 The results of calculating the N-gain scores of PBA and Non-PBA students

Score	PBA class			Non-PBA Class		
	<i>Pretest</i>	<i>Posttest</i>	<i>N-gain</i>	<i>Pretest</i>	<i>Posttest</i>	<i>N-gain</i>
Average	82.5	89.6	0.42	65.9	77.0	0.22
Minimum	50	50	.00	20	50	-14.83
Maximum	98	100	1.00	98	100	1.00
Number of participants	89			2173		

The opinion of Sutopo & Waldrip (2014) is determining the two categories of N-gain values. Table 3.6 shows that the N-gain value of the pre-test and post-test scores of students in the PBA class is 0.42 in the medium-low category. Meanwhile, the N-gain value of the students' pre-test and post-test scores in the Non-PBA class was 0.22 in the low category. Based on the results of the pre-test and post-test N-gain calculations, it is known that the N-gain value of the PBA class is higher than that of the Non-PBA. This is known from the difference in the average pre-test value of PBA and Non-PBA of 16.6 and the post-test value of 12.6. The difference in the minimum pre-test value is 30. The N-gain value is 0.20, with a difference in the lower medium category for PBA and the low category for Non-PBA.

These results show that Arabic language skills affect the ability to read the Qur'an on PBA because the difference in the average value and N-gain is relatively far compared to Non-PBA. Learning the Qur'an for PBA students allows their reading to be better than those who have never studied before. This happens because there are letters that are in Arabic but not in Indonesian such as the letters غ، ع، ط، ظ، ض، ث، خ، ذ، ش، ص and ق (Sholihin, 2020). The letters for PBA students are more often heard and spoken in daily life so that when applied to reading the Qur'an, they do not experience significant difficulties.

Several other studies have measured the relationship between Arabic language skills and the ability to read the Qur'an. Nuha (2015) revealed a positive and significant influence between mastery of Arabic lessons and students' ability to read the Qur'an. Hoyriah (2020), researching Arabic language skills and students' memorization skills at Ahlul Qur'an Islamic Boarding Schools are at a moderate stage, found an influence of Arabic language skills on Al-Qur'an memorization skills at Ahlul Qur'an Islamic Boarding Schools in Palembang. From several of these studies, it can be concluded that Arabic language skills influence the ability to read the Qur'an and memorize it.

This is because students who study Arabic will be accustomed to pronouncing the Hijaiyah letters, some of which are not found in their daily language, namely Indonesian. Sholihin (2020) recommends steps that can be taken if the teacher of the Qur'an wishes to reduce the difficulty of students in pronouncing certain sounds, namely by asking students to first listen to examples of letter sounds from the teacher who is spoken at an average speed, the teacher is more focused on paying attention to the pronunciation of *makhraj*. Correct and immediately justify if it is not right; the teacher knows the letters that are difficult to pronounce and prepares exercises to overcome these difficulties.

Conclusion

Referring to the research questions, the following conclusions can be drawn. First, learning planning is carried out centrally in great detail according to the BBQ curriculum, and a team has made of BBQ experts. Second, the implementation of learning adjusts to the class-level classification and the learning steps in the lesson plans, consisting of three stages: introduction, core, and closing. Third, the evaluation of learning is carried out using reading recitation and post-test. Fourth, the effectiveness of learning is known from the increase in the average score of participants at the pre-test by 66.52 and at the post-test to 77.51, and the

d-effect size value of 0.76, which is relatively high. So it can be concluded that learning to read the Koran through BBQ activities effectively improves the ability to read the Koran. Fifth, Arabic language skills significantly correlate with the ability to read the Qur'an. This is indicated by the K-PBA N-gain value of 0.42, including the lower medium category, while the KN-PBA N-gain value of 0.22 is included in the low category.

Al-Fatihah on the material being taught to maximize the achievement of the primary goal of BBQ. Based on these conclusions, the suggestions put forward are as follows. First, it is necessary to improve the tutor recruitment system and the division of participants and tutors so that the number of participants is not too many and balanced in each class. Second, it is necessary to prepare more supportive facilities and infrastructure so that learning becomes conducive and BBQ elements can be maximized in carrying out their duties. Third, it is better to include prayer readings other than the QS. Fourth, tutors should innovate learning, so participants are not bored and more motivated to participate in BBQ activities. Fifth, additional time should be allocated to maximize the use of the BBQ Practical Guidelines textbook. As a suggestion for further research, other researchers are expected to be able to study further and in-depth related to external factors that affect the effectiveness of learning to read the Qur'an in Public Higher Education (PTU).

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Management of Material Component Development in Multicultural Islamic Education Curriculum

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Abstrak

Artikel ini menganalisis dan menginterpretasi konsep pengembangan kurikulum Pendidikan Agama Islam multikultural pada komponen materi atau bahan ajar, proses pembelajaran dan manajemen pengembangan bahan ajar pendidikan agama Islam multikultural di SMK Nusa Unggul Husada. Penelitian ini merupakan penelitian kualitatif, model pengembangan yang digunakan adalah model McKenny yang terdiri dari analisis pendahuluan, tahapan perencanaan, dan evaluasi. Subjek penelitian adalah peserta didik SMK Nusa Unggul Husada. Adapun instrumen penelitian yaitu peneliti sendiri, lembar observasi, wawancara, lembar penilaian, lembar evaluasi dan lembar validasi. Selanjutnya dilakukan pengolahan data dengan deskriptif kualitatif. Data dianalisis secara komprehensif sesuai dengan karakteristik penelitian kualitatif. Hasilnya adalah bahwa komponen pengembangan materi atau bahan ajar dalam kurikulum Pendidikan Agama Islam multikultural merupakan rangkaian aktivitas seperti penyusunan serta pengembangan isi untuk mencapai tujuan. Pembelajaran Pendidikan Agama Islam multikultural di SMK Nusa Unggul Husada dititikberatkan pada pemahaman materi pendidikan agama Islam multikultural secara komprehensif kemudian diaplikasikan dalam lingkungan sekolah yang multikultural dari segi keragaman bahasa, budaya, agama, etnis, maupun suku dan bahkan gender. Pengembangan komponen bahan ajar menunjukkan validnya perangkat pembelajaran. Penggunaan perangkat pembelajaran Pendidikan Agama Islam multikultural secara keseluruhan masuk dalam kategori praktis dari segi keterlaksanaan rencana pelaksanaannya. Dampaknya adalah penerapan manajemen pengembangan pada komponen materi menghasilkan materi yang lebih terstruktur, lebih dekat dengan diri siswa dan lingkungan sekolah sehingga terciptanya hidup rukun dan damai.

Kata Kunci: materi, kurikulum, multikultural

Abstract

This article analyzes and interprets the development concepts of multicultural Islamic Education (IE) curriculums' teaching materials components, the learning process, and the management development of multicultural Islamic Religious Education components at Vocational High School Nusa Unggul Husada. This research is qualitative.

The development model used is the McKenny model, which consists of preliminary analysis, planning stages, and evaluation. The research subjects were students of Vocational High School Nusa Unggul Husada. The research instruments are the researcher himself, observation, interview, assessment sheets, evaluation sheets, and validation sheets. Furthermore, data processing is carried out with qualitative description. The data was analyzed comprehensively by the qualitative research characteristics. The result is the development of component material in the multicultural Islamic education curriculum is a series of activities carried out in preparation and development to achieve goals. Multicultural Islamic Education (IE) learning at Nusa Unggul Husada Vocational High School is focused on understanding multicultural Islamic Religious Education material comprehensively and then being applied in a multicultural school environment in terms of language, culture, religion, ethnicity, and even gender diversity. The development of the components of teaching materials in the learning process that has been implemented illustrates the validity of the learning tools. Multicultural Islamic education learning tools are included in the practical category of implementing the implementation plan. The impact is by implementing good management, so the development component produces more structured material, closer to students and the school environment to create a harmonious and peaceful life.

Keywords: material, curriculum, multicultural.

Introduction

Religious education is an essential foundation in education (Mumin, 2018). This is suitable with the Constitution and Pancasila. Education cannot be separated from the curriculum. Every educational institution will make the curriculum a reference to achieve the desired goals (Mubarok, 2021). Religiously motivated violence is still common and tends to go hand in hand with democracy in Indonesia and even the world (Mubarok & Bakri, 2021). There are also conflicts between social groups, ethnic groups, ethnic groups, organizations, and the bombing of churches and worship houses as a result (Mubarok & Bakri, 2021).

Apart from being the basis of national education, religious education occupies a strategic position (Haris & Auliya, 2019) in the Unitary State of the Republic of Indonesia; however, in its implementation, it must be recognized that the sustainability of Islamic religious education has not been maximized (Hanun, 2016). It can be seen from the moral decline and the neglect of religious teachings in life. Critics of the case of the "inability" of educational institutions to prevent student behaviour in relationships such as brawls, racial conflicts, tolerance problems, brawls, promiscuity, and up to narrow ways of thinking (Awaliyah, 2017). It is not surprising that many people are pessimistic about the religious education taught in schools.

With those negative opinions, it must be admitted that there are still weaknesses in Islamic religious education, especially when viewed from the aspect of multicultural Islamic education. Things that can affect the behaviour and attitudes of the community, as well as individual attitudes, are more or less due to the many deficiencies in the material components in the multicultural Islamic education curriculum.

Indonesia is a country that has people who are religious, polite, and not easily provoked (Mahardhani & Cahyono, 2017). The differences in religion, ethnicity, race, culture, and ethnicity, in fact, along with the times, these behaviours have begun to be eroded can be seen and can be found by the presence of irritable behaviour in people who are prejudiced, quick-tempered, impatient, easily panicked, less tolerant, self-sufficient, and various kinds of problems in social, religious, nation and state.

Multicultural Islamic Education (IE) came to offer various alternative solutions to improve or complete the shortcomings in implementing religious education. With multicultural Islamic education, it is hoped that it will be able to re-socialize mutual tolerance, mutual respect, and mutual help, even though there are differences in terms of religion, ethnicity, race, culture, and ethnicity. With multicultural Islamic education, it is hoped that it will be able to raise the spirit of togetherness as a nation.

Referring to Towaf's statement in his book (Muhaimin, 2009, p. 29) that the normative, competency and informational approach in the Islamic education curriculum still has weaknesses. Therefore, efforts are needed to replace other methods so that the implementation of multicultural Islamic education learning is not monotonous. Likewise, Furchan, in his research as quoted (Irfan & Saifuddin, 2019), said that the Islamic education learning methods used in educational institutions still use traditional methods and ways of learning. So far, Islamic education is more on the aspect of thinking than behaviour or feeling, and it can be seen from the passing of students in the exam, which is only measured by how many scores are obtained. Daily learning tends to highlight how much of the memorization of the Qur'an and Hadith, whereas Islamic education is not only limited to memorization, especially when viewed from a multicultural aspect. This is due to the inculcation of moral values, personality, and examples that are less successful in educational institutions.

Islamic education as a system in national education, must be a pioneer in spreading the values of multiculturalism in society.

However, in reality it is not the case in educational institutions. Islamic religious education should offer material components that can address contemporary problems, including multiculturalism. The curriculum was born based on actual conditions in the community. So that the achievement target to be achieved is by expectations, it is to produce students with good morals and piety. The difficulties in the material composition can be simplified and expanded. Likewise, with the educational curriculum, in that context, the teaching materials taught in Schools should refer to a multicultural-based curriculum.

Multicultural islamic education tries to cultivate students to cooperate with groups of different ethnicities, races, and religions. Vocational High School Nusa Unggul Husada is a school located in Walenrang sub-district, Luwu district. The interesting about this school is that it does not restrict students from different religions or non-Muslims from participating in islamic education classes. The school also does not force non-Muslim students to participate in islamic education subject classes to listen to material descriptions. Even though, at the same time, the school has given directions and dispensation not to take islamic education subjects. The number of non-Muslim students who are not many causes students to prefer to join the class for these subjects. The following unique thing is that when a Christian religion teacher is unable to attend, a Muslim teacher is also replaced by a Muslim teacher to fill in the Christian religion class, even though it is only limited to accompanying learning in the form of assignments to students to open the Bible for each student to read. (Vice Principal for. Curriculum 27/06/2021). This is an excellent multicultural phenomenon in the learning process at the Vocational High School.Nusa Unggul Husada

The Islamic religious learning process activities carried out by islamic education teachers at Vocational High School Nusa Unggul Husada tend to prioritize the use of textbooks rather than designing their material components to be used in teaching and learning activities (islamic education teachers 27/06/2021). Responding to the above phenomenon, developing materials in the multicultural islamic education curriculum is necessary. Therefore, the arrangement of material in the multicultural islamic education curriculum must be implemented immediately. However, very few Islamic Religious Education teachers have the initiative to make teaching materials. Most of them are too dependent on textbooks from the Ministry of Education and Culture. Then what is the concept of material components in the islamic education curriculum? What is the process of teaching and learning activities for Multicultural islamic education at Vocational High School Nusa Unggul Husada? Furthermore, how is the development of the components of

the Multicultural islamic education teaching materials at Vocational High School Nusa Unggul Husada? This study aims to analysed and interpret the concept of components of the islamic education curriculum material, the process of teaching and learning activities for Multicultural at Vocational High School Nusa Unggul Husada and the developing components of material for islamic education Multicultural teaching materials at Vocational High School Nusa Unggul Husada.

Research Method

This research is qualitative, and the development model used is the McKenny model, which consists of preliminary analysis, planning stages, and evaluation (Plomp, 2013). Research Subject are students of Vocational High School Nusa Unggul Husada. The research instruments are the researchers, observation sheets, interviews, assessment sheets, evaluation sheets and validation sheets. Furthermore, data processing is carried out with qualitative description. The data were analyzed comprehensively according to the characteristics of qualitative research. The data analysis is carried out by first collecting the required data through observation, interviews and documentation (Darmalaksana, 2020). Then, the raw data that has been collected is selected and edited to obtain data that is by the research theme. The data are then grouped based on research variables to be displayed in the study.

Research Finding

The Definition of Material Components In The Multicultural Islamic Education Curriculum

The material component is a series of activities, starting with the preparation and development of materials to achieve goals (Arifin, 2011, p. 88). The material component consists of a collection of knowledge and information needed for knowledge, students, and their environment (Budianto, 2018). The curriculum can be understood as a lesson plan that will be explained to students. "Curriculum is an experience given to students who are in school through guidance and direction and instructions for the distribution of education" (Isnaini, 2018) So, the curriculum means an essential aspect as an effort in implementing multicultural Islamic education. curriculum must consider the curriculum's content and learning process (Idi, 2014, p. 211). The development of material components in the Islamic religious education curriculum Multiculturalism is significant to be discussed as a guide in

the life of the people of the Unitary State of the Republic of Indonesia, so it is necessary to develop multicultural Islamic religious education curriculum materials. Before going too far, the author discusses the material components in the multicultural Islamic Religious Education curriculum, and it will discuss the definition of material in the multicultural islamic education curriculum.

The success or failure of multicultural islamic education learning in an educational institution is very dependent on the learning materials in the curriculum that is prepared.

It also depends on how the teacher designs learning materials. In essence, the learning material in the multicultural islamic education curriculum is a series that cannot be separated from the syllabus in this. Case planning, projection, and syllabus (Nilamsani, 2019). The curriculum material is essentially the content of the curriculum (Hamdi, 2017).

The content of the material components is a manifestation of the curriculum where Muhaimin explained that the curriculum should be oriented to the content of the material, and the curriculum is oriented to the learning experience (Qomar, 2005, p. 3). The curriculum requires competencies, strategies, and evaluations (Budiani, Sudarmin, & Syamwil, 2017). A teacher islamic education subject must develop optimal subject matter to achieve competency standards and the students' essential competencies (Budiani et al., 2017). This is important because to arrive at competency standars and, and it is necessary to pay attention to the learning materials chosen, the type of learning, the sequence, the scope and treatment.

In the multicultural islamic education curriculum, teachers should be able to make preparations and understand aspects of the learning material to be delivered about its nature, function, principles, or procedures so that the development of material components can be well prepared. In the material component of the multicultural islamic education curriculum, it is necessary to know the types and principles of the material itself because the material is an integral component of the multicultural islamic education curriculum. So, among the types of material in the curriculum, in general, can be classified as follows (Jailani, Widodo, & Fatimah, 2021):

Fact

With these facts, facts are a form of reality and truth in the material component of multicultural islamic education, as expressed (Rosyad, 2019), as well as (Mansur, 2016). What is meant by this includes the truth or facts. For example, in the history of Islam, the Prophet Muhammad has been multicultural.

Concept

What can be understood about the concept is a new definition or understanding arising from the results of research on experts' thoughts. According to (Rifa'i, 2016), the material component of multicultural Islamic religious education contains Islamic education and multicultural education along with all aspects that support the development of a multicultural islamic education curriculum.

Principle

The principle here can be the main subject in the multicultural Islamic religious education curriculum material (Zulhammi, 2017) which includes, among others, propositions, formulas, paradigms, relationships between concepts, and giving cause and effect.

Procedure

Procedures are no less important than principles, concepts, and facts because procedures are an effective and efficient systematic step in carrying out a multicultural islamic education learning activity. So, in this procedure, systematic steps are needed (Rahmat, 2019) and (Mulyono, 2019) so that the goals that have been set are achieved.

Attitude or Value

Values can be in the form of attitudes and the application of multicultural values in social, cultured, national and state life (Nugraha, Hidayatulloh, Ruswandi, & Erihadiana, 2020), as well as a religion to create a spirit of mutual help, a spirit of mutual affection, active learning, and work hard. Then there are the principles of material development in the multicultural islamic education curriculum (Isnaini, 2018). These principles are then used as the basis and basis for determining learning materials. Among these principles is the principle of conformity, the principle of consistency, and the principle of adequacy.

Relevance

Relevance is defined as suitability. So, every material compiled in the multicultural islamic education curriculum must be relevant to the competency standards and basic competencies to be achieved (Kamal, 2018). If the ability to be achieved by students is in the form of memorizing Hadith or Qur'anic Verses Related to Multiculturalism.

Consistency

Consistency according to the language of Islam istiqomah (Rahman, 2018). About curriculum material in multicultural islamic education learning, there must be consistency.

For example, when a teacher uses three essential competencies, the material prepared and planned to be taught must include three predetermined competencies.

Adequacy

This is usually interpreted as sufficiency. The adequacy referred to here is that the material taught must be by the essential competencies that are easily determined (Budiman, 2013). The material taught to students must be professional. The effect is that when the material exceeds essential competencies, it will cause delays in achieving competency standars and basic competencies of multicultural islamic education curriculum.

The Management of Multicultural Islamic Education Teaching and Learning Activities

The process of teaching and learning activities for multicultural islamic education at Vocational High School Nusa Unggul Husada should refer to Law no. 20 of 2003, where learning is carried out by emphasizing aspects of national pluralism, religious aspects, human rights aspects, cultural aspects, fair and democratic and non-discriminatory (Kementerian Pendidikan dan Kebudayaan RI, 2003). About Vocational High School Nusa Unggul Husada, it is necessary to pay attention to aspects of the surrounding environment to make it easier for students to understand and implement multicultural islamic education in real life.

The Multicultural islamic education learning model applied at Vocational High School Nusa Unggul Husada focuses on understanding islamic education material comprehensively, which is then applied in a multicultural school environment due to the diversity in terms of language, culture, religion, and ethnicity, ethnicity and even gender diversity. The implementation of Multicultural islamic education has at least three phases, namely planning, implementation, and evaluation. This is not much different from the management function. This is as research (Taufiqurrahman, 2020) discusses the management of multicultural value education in islamic education learning.

In planning, it is necessary to pay attention to the initial goals that have been set to achieve the learning objectives. Planning must consider the ease and accuracy of competency standars and basic competencies, and syllabus to reflect multicultural Islamic values (Ramdhan, 2019). Likewise, in implementation, the planning that has been planned must be carried out by islamic education teachers while still paying attention to approaches to learning, strategies for optimizing goal achievement, appropriate methods, and stages in learning (Yuhana & Aminy, 2019). The last is to evaluate to measure the level of

understanding of students. Evaluation is also used to measure the level of achievement of educational goals.

The form of teaching carried out by islamic education teachers at Vocational High School Nusa Unggul Husada is to be aware of the diversity of students, develop a curriculum, and develop material components. The goal is to produce an attitude of tolerance, the creation of a spirit of mutual help, and a spirit of mutual affection. The critical point is that schools that design education must contain multicultural values in the planning, processing, and evaluating of the material components in the Multicultural Islamic Education curriculum.

The islamic education curriculum includes material that has values that develop in the community. An essential factor in teaching and learning activities for multicultural islamic education at Vocational High School Nusa Unggul Husada must pay attention to competence, learning demands, teachers, students, and material components. Other things that need to be applied in Multicultural islamic education learning at Vocational High School Nusa Unggul Husada are respect for differences, behaviour based on religion, awareness of society, cooperation, kinship, responsibility, respect, discipline, fairness, harmony, and socialization.

The Process of Developing Multicultural Islamic Education Teaching Materials

Developing multicultural islamic education teaching materials requires planning, organizing, implementing, and evaluating. This is by the management function. What is developed here is about the teaching materials given to students to achieve learning objectives. The material for teaching materials in subjects is the content of the curriculum (Huda, 2017). These subjects will be adjusted to the level of education or the type and path of education.

Developing multicultural islamic education teaching materials requires systematic steps, from planning to considering the criteria for each step. According to (Nurmadiyah, 2014) and (Nidawati, 2021), the criteria for developing teaching materials can be seen from the significance (significance), usefulness, and human resource development. In addition, other things need to be considered, It is competency standars and basic competencies, as well as the types of subjects.

Identify Competency Standards and Basic Competencies

The aspects of competence that must be mastered and learned by students must be identified first before determining learning materials. This needs to be done because the competency standards and essential competencies in the material need to be distinguished by the type of material so that learning activities can be by the essential competencies and competency standards so that the objectives of the learning curriculum are achieved. It is also necessary to pay attention to whether the standard of competence and basic competence in determining the material is appropriate so that students can master it in terms of cognitive, affective, and psychomotor (Hamzah, 2012). a) Cognitive if the competencies to be achieved are aspects of knowledge, application, synthesis, analysis, understanding, and assessment, b) Affective if the competencies to be achieved include response, internalization, appreciation, and assessment, c) Psychomotor is if the competencies to be achieved include routines, gestures, and behaviour.

Identify The Type of Learning Material.

This identification is carried out with the hope of a link between learning materials and activities in learning and daily life. Because the material that is by this cognitive can be determined through behaviour that reflects the intellectual aspect, which includes understanding, knowledge, skills in thinking, understanding and analysis. Then the cognitive type is said to be appropriate if there are elements of facts, procedures, concepts, and principles.

Likewise, the effective material is said to be under the learning material if the material emphasizes emotions, feelings, attitudes, interests, adjustments and appreciation. Then the appropriate material is material with affective types such as appreciation, taste, response, internalization, acceptance, and assessment.

The last is psychomotor, which is determined based on student behaviours in learning material. Because this psychomotor is more inclined to the motor skills of a student. Then the material is suitable for psychomotor gestures, routines, and student behaviours. To measure the achievement of the material, it is necessary to identify the material to be taught. In addition, a teacher can choose and apply the appropriate method if he has identified the type of material to be taught to students because it is commonly known that material in teaching and learning activities requires different techniques, methods, media and evaluations according to the material that has been selected and compiled.

The first and standard step in compiling and selecting the material to be taught is to hold a post-test, namely, asking questions according to the essential competencies' students want to master. Suppose a teacher has referred to essential competencies. In that case, it will be elementary to determine the type of material, which can be facts, procedures, skills, psychomotor aspects, principles, and concepts (Eriyanti, 2017).

Further explanation regarding the identification of learning materials, whether cognitive, affective, or psychomotor, is the path to determining the components of the material in the curriculum. In material development, the learning carried out by the teacher must identify the material to be taught. In determining the material to be taught, special considerations need to be made so that the material is relevant, consistent, and sufficient so that the curriculum targets can be achieved as a whole, both in terms of competency standards and essential competencies. Therefore, curriculum development needs to pay attention to materials or topics, competence of graduates, competency standars, and basic competencies (Zaenal & Bahar, 2013). Other things that need to be considered are the content of the curriculum and the process of teaching and learning activities,

The process of developing multicultural islamic education teaching materials at Vocational High School Nusa Unggul Husada is as follows:

Preliminary Analysis Process

Curriculum and teaching materials are needs that are analyzed first, then proceed to the learning and multicultural literature as well as the analysis of the students. What needs to be analyzed about the curriculum are lesson plans, teaching materials, students, and lesson assignments. The curriculum analysis level focuses on the analysis of competency standardars and basic competencies.

After analyzing students at Vocational High School. Nusa Unggul Husada Luwu, it was found that the characteristics of students were in the age range of sixteen to nineteen years. Such ages are the stages of adolescence. This period is where there is a transition from childhood to adolescence. One will experience all aspects of development towards adulthood. At this time, curiosity and desire to try new things were extreme in the students of Vocational High School Nusa Unggul Husada Luwu because of the unstable upheaval.

Furthermore, the last is task analysis based on competency standars and basic competencies.

This is important to develop students' learning experiences directly in understanding the concepts and contents of multicultural islamic education teaching materials comprehensively so that they can support their independent learning activities.

Design Phase (Planning)

At this stage, the design of the Multicultural islamic education learning device should be carried out concerning the preliminary analysis that has been carried out. The tools that must be prepared include lesson plans and teaching materials. The lesson plans are arranged wholly and systematically. Likewise, the procedures for developing RPP must refer to technical guidelines. The analysis of competency standars and basic competencies will give birth to indicators in achieving competence with an effective and efficient time allocation to develop learning activities, including principal, core, and final activities.

Preparing the lesson planning design must be multicultural based on teaching materials so that students can easily understand the material being taught. Meanwhile, Islamic Education teachers must systematically describe the stages of learning that can support multiculturalism in each of Their teaching activities. Thus, the lesson plans developed with the stages above will be very beneficial for both teachers and students in and outside the classroom to increase their understanding of multiculturalism.

The steps taken in planning the lesson plan: a) filling in the identity column. b) determining the time allocation needed in learning, c) determining the competency standars and basic competencies and indicators contained in the syllabus that has been prepared, and d) formulating learning objectives based on the competency standars and basic competencies and indicators that have been determined. e) identify the standard material to be achieved based on the learning materials contained in the syllabus. f) determine the learning method used. g) formulate the stages of learning. h) determine learning resources. i) develop assessment criteria, sample questions and scoring techniques.

So, the steps taken to make it easier for teachers to teach multicultural islamic education at Vocational High School Nusa Unggul Husada should be socialized and adapted to the characteristics of students. The material should refer to the competency standars and basic competencies as well as indicators to make it easier to develop teaching materials. The development of teaching materials should refer to the technical guidelines for developing teaching materials formulated by the Ministry of National Education, Directorate General of Management.

Development Stage

The development stage includes device validation and product testing to see the practice and effectiveness of the developed learning tools in testing the validation of learning tools carried out by competent experts and practitioners, then making revisions afterwards. Furthermore, teaching material materials are generally declared valid after many revisions. The revisions that have been made will be tested in the learning process in the classroom to determine the practicality and effectiveness of the learning device materials that have been developed.

Device Validity

After the steps described previously have been completed, validity will be carried out. Furthermore, the validity is carried out by practitioners who are experts in their fields according to the study of the teaching material. The validator consists of two practitioners and two experts.

After validation was carried out by the validators and received suggestions and even discussed with the validators, the teaching materials were revised. The revision results are then used to improve learning tools by suggestions and input from the validator so that the teaching materials and learning tools developed and implemented in the classroom are good tools.

The lesson Planning Validity

The validity results those practitioners and experts have carried out are generally valid based on the aspects assessed: identity, formulation of objectives, selection of materials, methods, sources, and assessments. Thus, the lesson plans are excellent and appropriate to be used as a guide to be carrying out the multicultural Islamic Education learning process. The steps that have been prepared can then require the teacher to facilitate students in carrying out various learning activities, both in class and outside the classroom.

Identity of Teaching Materials

In identifying teaching materials, It is necessary to pay attention to the scope and sequence of the learning material. In this regard, it will be explained as follows:

Determination of The Scope of Learning Materials

In determining the scope of learning materials, cognitive aspects, as well as practical and psychomotor aspects, must be considered.

This needs to be done because if the teaching and learning activities have started already running, each sub-material being taught will require different methods and teaching aids. Therefore, in addition to paying attention to the type of material taught by a teacher, they must also pay attention to the principles in determining the scope of learning material in terms of breadth, depth, and novelty.

The scope of the material should describe how much material is included in the material components in the multicultural Islamic Education curriculum. The deepening of the material here includes an overview of the amount of material and concepts that must be learned and mastered by students. Within the scope of the material, it is necessary to determine how much material is taught or maybe even too little so that there is a gap between the essential competencies to be achieved and the material components in the multicultural islamic education curriculum.

The Sequence of Learning Materials

The order of learning materials is also an essential element in the material component because it will be instrumental in determining the order of a learning process. Suppose the order is not right between one material and another. In that case, it will be difficult for students to learn it because there are also tiered materials or subjects, in other words, conditional. A simple example is the Qur'an Hadith material in multicultural Islamic religious education.

Material. The first material that must be taught is the Mad Ashli to find out how many Mad (long marks) are in the Al-Quran recitation material. Because if students are taught directly Mad Jaiz Munfasil, or Mad Wajib Muttasil, they will have difficulty understanding it. Thus, with the application of good management, the development of material components produces material that is more structured and closer to students and the school environment to create a harmonious and peaceful life. Structured material can make it easier for students to understand multicultural Islamic education materials.

Conclusion

The conclusion is that the material component in the Multicultural Islamic Education curriculum is essentially a series of activities carried out in the form of compiling and developing content to achieve goals and cannot be separated from the syllabus and lesson plans. The material component is the content of the curriculum itself. The types of material are grouped based on facts, concepts, principles, procedures, attitudes, or values. The

development of the multicultural islamic education teaching materials components after the analysis is in a suitable category. The use of multicultural islamic education learning tools is in the practical category. These results illustrate that teachers' use of learning tools is efficient and can help carry out the multicultural islamic education learning process in the classroom. The effectiveness of using islamic education learning tools with a multicultural perspective can be known through observations of student activities.

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Learning by Project: Develop Students' Self-reflection and Collaboration Skills Using Team-Based Project

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Abstrak

Artikel ini menganalisis dan menginterpretasi konsep komponen materi kurikulum Penelitian ini bertujuan untuk menganalisis pengembangan refleksi diri dan kemampuan kolaborasi mahasiswa melalui penerapan model team-based project dalam pembelajaran mata kuliah micro teaching. Penelitian dilaksanakan di Universitas Negeri Jakarta dengan subyek penelitian adalah 41 mahasiswa. Teknik pengumpulan data melalui observasi, dokumentasi, wawancara, serta penggunaan kuesioner refleksi diri. Hasil penelitian menunjukkan bahwa berdasarkan hasil refleksi diri, 72,1% mahasiswa selalu mengevaluasi performance dan berupaya lebih baik lagi dalam praktik mengajar. Adapun aspek yang perlu ditingkatkan yaitu keterampilan berbicara di depan kelas (public speaking). Sedangkan kemampuan kolaborasi mahasiswa sudah baik ditunjukkan dengan adanya sinergi dalam mengidentifikasi, meneliti, menganalisis, dan memformulasikan jawaban dan solusi dari masalah yang ditemukan serta dituangkan dalam laporan hasil proyek.

Kata Kunci: team-based project, refleksi diri, kolaborasi

Abstract

This study aims to analyze students' self-reflection and collaboration skills through the implementation of a team-based project model in learning for micro-teaching courses. The research was conducted at the State University of Jakarta, with the research subjects being 41 students. Data collection techniques through observation, documentation, interviews, and self-reflection questionnaires. The results showed that 72.1% of students always evaluate their performance and try to improve their teaching practice based on self-reflection results. The aspect that needs to be improved is speaking skills in front of the class (public speaking). Meanwhile, student collaboration skills have shown to be good, as indicated by the synergy in identifying,

researching, analyzing, and formulating answers and solutions to the problems found and stated in the project report.

Keywords: team-based project, self-reflection, collaboration

Introduction

Religious education is an essential foundation in education (Mumin, 2018). This is suitable. The purpose of education requires achieving three main domains of learners: cognitive, affective, and psychomotor. Self-reflection is part of the cognitive aspect important for improving students' quality in prospective teacher-students. Self-reflection activities can help teachers enhance the quality of learning activities (Nugraha et al., 2020). Effective learning requires teachers to continue to self-reflect and investigate their teaching results (Çimer et al., 2013). The result of developing self-reflection is a change in the affective aspect of a teacher.

In the education of prospective teachers, micro-teaching learning becomes a compulsory subject for students in teacher colleges. Ideally, micro-teaching learning needs to foster self-reflection abilities for students so they can later become reflective teachers (Nurpratiwi, 2021). As quoted by Mathew, Schon argues that self-reflection can help a person develop their personality (Mathew et al., 2017). This is because there is a continuous process involving students seriously considering their own experiences in applying knowledge to practice and improve themselves.

However, there are still many teachers who lack self-reflection to improve their professional performance independently, or with their peers (Lestari, 2019), so the quality and competence of teachers stagnated and are even low. In contrast, teacher reflection and sensitivity to diverse learning styles will assist in creating equitable learning environments for all students and help them develop their self-reflection skills (Peck, 2019). Self-reflection is an experience that aims to prepare a person to face new experiences and review what he has done in an activity, to plan or use his expertise in future activities. Reflection is defined and interpreted by academics and researchers differently. However, they all accept that it is a desirable attitude and practice to improve practice and learning (Çimer et al., 2013)

On the other hand, collaboration skills are equally important. The Survey of Adult Skills conducted by the OECD in Jakarta in 2014-2015 highlighted literacy and numeracy skills related to communication and collaboration skills, showing that adults in Jakarta have scored at a low level of 326-327 with a maximum score of 500. This is relatively low compared to

the adult population in other countries (OECD, 2016). Thus, the learning efforts should include more direct students to have a harmonious life, such as living together, respecting each other's opinions, being willing to sacrifice, accommodating, and being big-hearted. This process could be done through collaborative learning (Apriono, 2013). As the demands of learning era 4.0, the ability to collaborate needs to be mastered by prospective teacher-students. As teachers, they must have good social competence and establish good relationships with fellow peer groups to improve their professional performance continuously. To improve 21st-century skills, especially collaboration skills, one of which is through a team-based project for student teacher candidates. Good collaboration skills can make teachers learn, evaluate, and improve their competencies, so this collaboration ability needs to be familiarized when sitting on the student bench.

The team-based project model is a learning model that uses projects as media and core activities. Students must carry out exploration, analysis, synthesis, assessment, problem-solving, and produce work as a form of learning outcomes. The team-based project aims for students to master the learning content, such as drilling the ability to implement concepts or theories into reality, improve higher-order thinking skills, and work skills that include a) collaborative communication, b) critical thinking, c) problem solving and creativity, and d) encourage and actively practice and independent study habits.

This study aims to see and analyze the implementation of a team-based project model to develop teacher-student self-reflection and collaboration skills. What is the effect of project-based learning on familiarizing students with self-reflection, and how can collaboration skills be built on each other through this learning to form great student-teacher candidates. Meanwhile, Kate Peck carried out previous research entitled "The Influence of Student Self-Reflection on Academic Mindset Change." This classroom action research stated significant results. Based on interviews, surveys and reflections, it shows that students valued the time and felt more optimistic about their academic futures. The amount of growth among students was remarkable. Students learn with a change mindset, feeling and looking more optimistic about their academic trajectories (Peck, 2019).

Kwan also conveyed almost the same thing in his research entitled "How Can We Reap Learning Benefits for Individuals With Growth and Fixed Mindsets?: Understanding Self-Reflection and Self-Compassion as the Psychological Pathways to Maximize Positive Learning Outcomes".

The study shows that growth mindset learners' learning process and performance outcome can be enhanced via self-reflection practice. In contrast, the learning process and performance outcome of fixed mindset learners can be improved via self-compassion practice (-Y-Kwan et al., 2022).

Finney Cherian conducted other research entitled "Learning to Teach: Teacher Candidates Reflect on the Relational, Conceptual, and Contextual Influences of Responsive Mentorship." The study focuses on the mentorship model over two student-teacher candidate teaching periods. The research concluded that opportunities to question teaching practices and co-planning and co-teaching with associates supported the development of self-reflection and educational philosophy (Cherian, 2007). On the other hand, Bujang Rahman, in his study entitled "Self-Reflection and Efforts to Improve the Professionalism of Elementary School Teachers in Lampung Province", concluded that self-reflection carried out by teachers could significantly contribute positively to professional behaviour and efforts to develop teacher professionalism. If the teacher's self-reflection is done well, his efforts to establish professionalism are also reasonable (Rahman, 2014).

The research above examines several research variables similar to this study but are not specific to students' self-reflection and collaboration abilities. This study looks further at the effect of micro-teaching learning with the main focus on projects where the results of the project implementation become a reference for student-teacher candidates in self-reflection and collaboration both now and when they become professional teachers. So this research is expected to be able to complement the studies that have been done previously.

Research Method

The research method used is qualitative research. Qualitative research is a study conducted based on the philosophy of positivism, used to examine the condition of natural objects, and researchers act as key instruments (Sugiyono, 2010). The research was carried out at the State University of Jakarta, with the research subjects being 41 students of the Islamic Religious Education study program who took the micro-teaching course.

Data collection techniques are observation, documentation, and interviews. Based on the data collection techniques used, the instruments in this study were a) online observations to observe the situation directly and indirectly in the process of implementing learning; b) supporting tools and applications used to obtain data based on observation and interview techniques (in-depth interview); c) in the form of documents related to learning.

Data collection techniques were also carried out by distributing self-reflection questionnaires to students after implementing the micro-teaching course. The researcher involved several students in obtaining data through interviews related to the learning and projects that had been produced and their effect on students' understanding and self-reflection. This approach was chosen because it provides a space for open discussion, allowing the researcher to gain insight into the selected student's point of view on the subject under investigation (Kustandi et al., 2019).

Data analysis was carried out descriptively through data reduction, data display, and concluding to get an idea of how high the level of self-reflection and collaboration abilities of prospective teacher-students was implementing a team-based project model in micro-teaching courses.

Research Finding

The Team-Based Project

The team-based project is a learning model that uses projects or activities as the core of learning (Majid & Rochman, 2014). The project learning model uses problems as the first step in gathering and combining new knowledge based on experience in actual activities. As for the three domains of learning competence, according to Hosnan, a team-based project is a learning strategy that uses projects/activities as a learning tool to achieve the three domains, namely the competence of attitudes, knowledge, and skills (Hosnan, 2014).

This learning model has great potential to provide an exciting and meaningful learning experience for students. Given that each individual has a different learning style, a team-based project offers opportunities for students to explore material using various means that are meaningful to themselves and to conduct collaborative experiments. This learning is learner-centred, which involves real-life tasks to enrich the knowledge. This learning model is one of the models that can be applied to lectures because this model has great potential to create meaningful experiences for students entering the world of work. The meaningful experiences in question include being able to train good collaboration (Saenab et al., 2019).

Learning project results begin with a project that will eventually produce results (producing/creating). Some of this can be done by: 1) Open task—consisting of a problem, perhaps resulting in multiple solutions, products, or answers to a single question; 2) Analyze

problems and produce solutions/products/answers—multidisciplinary, cross-disciplinary, interdisciplinary; 3) Design and develop solution/product/answer prototypes; 4) Improve and refine solutions/products/answers based on feedback from experts (lecturers or fellow students) (Pannen, 2020).

The steps for a team-based project are a) Project determination; b) Design of project completion steps; c) Preparation of project implementation schedule; d) Completion of projects with facilitation and monitoring of lecturers; e) Preparation of reports and presentations/publications of project results; f) Evaluation of project processes and results (Ali et al., 2016).

The team-based project model was developed based on the constructivist understanding of learning. The foundation and idea of a team-based project were initiated by John Dewey, namely learning by doing. If carried out with good preparation, the team-based project model will follow the learning objectives (Yulianto et al., 2017). Implementing this model can support students in building their knowledge in the context of their own experiences. Constructivists focus on efforts to prepare students to solve their problems in uncertain situations and in the changing times that occur so quickly (Nadhiroh & Pujiriyanto, 2020).

There are some of the advantages of the team-based project model. These include increasing students' motivation to learn and encouraging them to do meaningful work, improving their problem-solving ability, making students more active, and growing collaboration. This learning model can also involve students learning to take information, demonstrate their knowledge, and then apply it in the real world.

In a team-based project, students are required to be able to work on real projects. This can encourage students' understanding of what is being studied because 90% of learning materials will be well absorbed if learning is carried out by prioritizing direct student involvement. As Edgar Dale's theory of cones of experience:

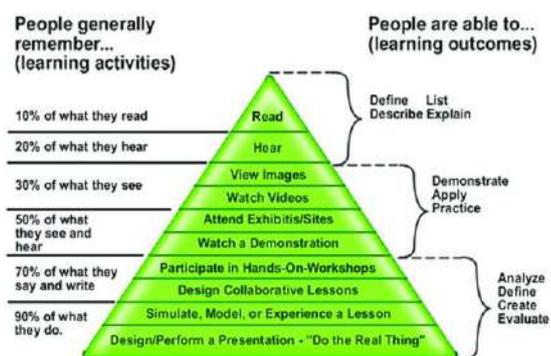


Figure 1. Edgar Dale's cone of experience

Self-Reflection

Self-reflection is a conscious mental process that relies on thinking, reasoning, and examining one's thoughts, feelings, and ideas. Self-reflection is an essential process in learning activities. In the implementation of learning, students are trained to evaluate their learning process and their experiences and achievements, including knowing their weaknesses and strengths. They then develop an appropriate improvement or follow-up plan. According to Oktaria, if it is trained, it is hoped that it will remain in the individual during the education process for a lifetime, which is to continue to become a habit of carrying out a lifelong learning process accompanied by self-reflection (Oktaria, 2015).

Reflection is a continuous activity. Reflection aims to increase professionalism and become the key to education for lecturers and students (Lisiswanti, 2013). Reflection can lead individuals to improve and develop their performance, so it is hoped that individuals will be better in the future by getting used to self-reflecting. Schon in Lisiswanti divides reflection into two: 1) Reflection on action occurs when the experience encountered in practice thinks about how to improve it in the future. This reflection is carried out after the experience, while 2) Reflection in action, which is a reflection that occurs when the individual is doing an activity and then thinks about doing something better based on his experience. The benefits of self-reflection can increase one's professionalism by improving performance and continuing to learn to strengthen every action taken so it will be better in the future.

The results of the self-reflection process can determine a new way for students to solve a problem, clarify something, and develop skills.

Collaboration

The most essential and needed competencies in the 21st century are the "Four Cs" - critical thinking, communication, collaboration, and creativity. In line with this, through Permendikbud Number 20 of 2016 concerning Graduate Competency Standards, the government encourages every graduate to have similar abilities, including creative, productive, critical, independent, collaborative, and communicative thinking and acting skills (Permendikbud Number 20 of 2016 concerning Graduate Competency Standards, 2016). Based on the skills needed in the 21st century, collaboration is one of the most critical skills. Collaboration is an activity of working together towards a common goal.

There are at least three elements or components in collaboration: communication, cooperation, and responsiveness (Hesse et al., 2015: 38).

Ali Mustadi stated, "in collaborative learning, there is no competition or rivalry among the students but mutual learning" (Mustadi, 2014). It is emphasized that there is no competition between students. Collaborative learning is carried out based on a model that explains that knowledge can be created in a population whose members actively interact with each other, share experiences, and take on asymmetrical roles or different roles (Ali Mustadi, 2014b: 20). In this regard, the PISA (Program for International Students Assessment) research states that collaboration skills are essential to encourage success and improve social aspects. These skills can be grown through learning activities in lower education or higher education.

Indicators of collaboration ability that are considered necessary include demonstrating impersonal skills, collaborative skills to achieve common goals, and an influential role in groups (Dewi et al., 2020). Many factors influence the success of a collaborative effort carried out by students. These skills are divided into four levels: (1) forming, an essential skill for creating cooperative learning groups. (2) functioning, namely students' skills in managing group activities or completing assignments and maintaining working relationships between students to be effective. (3) formulating, namely skills to build concepts and students' understanding of the material being taught to spur the use of high-level reasoning methods or strategies and maximize mastery of a material being taught, and (4) fermenting (develop), namely skills to stimulate reconceptualization material being understood, cognitive conflict, and seeking more information and communicating one's conclusions (Dewi et al., 2020).

To determine student self-reflection and collaborative abilities development, an assessment in a team-based project was carried out by looking at the process and results. The evaluation is carried out at this stage by assessing how students work (activities, participation) and their developed character. While the results, the assessment is seen from students' presentation ability and product quality (Redmond, 2014).

More clearly, self-reflection after students carry out micro-teaching learning is listed in Table 1

Table 1. Percentage of Student Self-Reflection in Micro Teaching Learning

No	Statement	%
1	Mastering more than ten active learning methods	43%
2	Integrating varied learning media when teaching practice	68%
3	After doing micro-teaching, always evaluate performance and try to do better	72,1%
4	Consistent in micro-teaching learning and discipline in completing individual and group assignments	69,8%
5	Realizing that there are still shortcomings in teaching practice	51%
6	Complete project tasks according to the planned schedule	67%
7	Demonstrate a positive attitude in group project discussions and presentations	56%

Self-reflection, as in the points above, aims for students to know their strengths and weaknesses and understand that it takes an understanding of themselves to become a professional teacher. This ability will be useful as a support for students to become experienced teachers. Having good self-reflection skills will be useful for students' self-improvement as prospective teachers to construct aspects of knowledge, attitudes, and abilities. It will also be useful for their students in the future.

Based on eight self-reflection statements, it was found that the highest percentage of students evaluating performance and trying to be better in the next performance, the result of reflection, was 72.1%. While the lowest percentage is on the mastery of active learning methods, based on their reflection results, only 43% of students have mastered more than ten active learning methods.

The student's mastery of aspects of pedagogic skills: first, mastery of varied learning method. Second, Skills in managing class. Third, prepare learning tools carefull.. Fourth, speaking skills in front of the class (public speaking). Fifth, cconfidents. Sixth, give reinforcement to the material presented. Seventh, creating creative media .

The student's mastery of aspects of pedagogic skills shown in Table.2 as follows:

Table 2. Mastery of Student Pedagogic Skills

No	Pedagogic Skills	Average (%)
1	Mastery of varied learning methods	70,7%
2	Skills in managing class	85,4%
3	Prepare learning tools carefully	73,2%
4	Speaking skills in front of the class (public speaking)	61%
5	Confident	78%
6	Give reinforcement to the material presented	63,4%
7	Creating creative media	82,9%

The data above are aspects that need to be improved by students after self-reflection.

Discussion

Micro-teaching learning should invite students to reflect on their goals to become a teacher and foster student motivation to have a good vision for improving the quality of education and students. A team-based project is learning where students learn through situations and settings on real or contextual problems. Therefore, everything is carried out in various ways: dynamic group work, independent investigation, achieving a high level of understanding, and developing individual and social skills (Murniarti, 2016). A team-based project can also be seen as a learning model that provides opportunities for students to learn through project activities with guiding questions, then directs students to explore learning resources, make learning plans (work plans), and train collaborative learning attitudes in solving contextual problems (Sudjimat, 2016).

Micro-teaching learning with a team-based project model was carried out online. Students practice teaching micro-teaching in a virtual classroom and carry out learning to do an observation project based on the case. The project learning stage begins with students being given a stimulus to investigate a problem or case study regarding the conditions and difficulties experienced by teachers, provide solutions to the issues found, and reflect on themselves.

Specifically, the stages of the team-based project model are as follows:

1. Learning begins with a question directed as an assignment to students to carry out an activity. Topics are taken according to real-world situations or case studies and start with an in-depth investigation.

2. Plan the project. Planning is carried out jointly between lecturers and students, so students are expected to feel ownership of the project. Planning contains project implementation rules, selecting activities that can support answering essential questions by integrating various supporting subjects and informing tools and materials that can be used to complete the project.
3. Develop a schedule of activities. Lecturers and students collaboratively arrange activity schedules for completing projects. Project completion times are clearly defined, and students are given directions to manage the available time. Supervise the course of the project. Lecturers monitor student activities while completing assignments. Monitoring is done by facilitating students in each process. In other words, the lecturer acts as a mentor for student activities. Lecturers teach students how to work in a group. Students can choose their respective roles without putting aside the group's interests.
4. Assess the resulting project. The assessment is carried out to assist lecturers in measuring the achievement of standards, play a role in evaluating each student's progress, provide feedback on the level of understanding that students have achieved, and assist lecturers in preparing the next learning strategy. Product assessment occurs when each group presents its products to other groups.
5. Evaluation. At the end of the learning process, lecturers and students reflect on the activities and project results that have been carried out. The reflection process is carried out individually or in groups. Students are asked to express their feelings and experiences while completing the project at this stage.

Project assignments that need to be fulfilled are in digital form. A few weeks before the lecture ends, project assignments are delivered to students, whereas in the previous lecture meeting, students carry out guided micro-teaching practices first. After the project assignments are submitted, students and groups begin to carry out their project assignments.

Some things that need to be considered are that students must make a schedule to carry out their projects. This schedule is helpful for students to stay within the planned time frame. Each group is required to record things that occur during project implementation. Then, the lecturer guides the group in the project implementation progress at each lecture meeting. The results of the next project are presented-presentation of project results (products) using video recordings accompanied by activity reports that have been made.

The project assignments give influence the students' self-reflection. Students reflect on what has been obtained and understood from the observed cases from these assignments. The things found in implementing project assignments make students reflect on what skills they already have and which need to be improved. Presentation of project results allows students to also reflect on themselves, assessing themselves by referring to the results of projects made by other groups. It is clear, as Shin stated, that students autonomously analyze their investigation to solve their problems or make conclusions by submitting the project task or presenting it after constructing the knowledge needed to organize their ideas and their work. Besides, small group activities play an essential role in project-based learning for cooperative decision-making and problem-solving among team members. (Shin, 2018).

Team-based project is designed to be used on complex problems that students need to investigate and understand (Kumalaretna & Mulyono, 2017). The team-based project model in micro-teaching learning is designed to develop self-reflection for prospective teacher students to understand and organize their roles and functions as an educational process for themselves and their students in the future.

Self-reflection can significantly positively affect a person's cognitive and behavioural development. As Lestari mentions, self-reflection is an experience that aims to prepare a person to face new experiences and then review what things he has done in an activity to plan or use his expertise in future activities (Lestari, 2019). Developing self-awareness is an effort that must be seen as something fun, can provide valuable experience to explore and discover individual potential, and be used as a basis for deciding an action.

With self-reflection, students can learn to recognize their strengths to become qualified teacher candidates, set goals, and construct understanding to become human beings who do not stop learning (lifelong learners) so that they can understand the characteristics of students and provide the best teaching.

Students' collaboration skills can be seen in the implementation of project assignments, the process of analyzing observational data, presentations, and the resulting product results. Based on these things, students already have good collaboration skills; students also respect each other and provide input on the results of project work from other groups. Septikasari said, in working on a product, students need to be taught how to appreciate the strengths and abilities of each person in the group and how to take roles and adapt appropriately to them (Septikasari & Frasandy, 2018).

Learning only oriented to low-level cognitive learning outcomes will certainly have a less positive impact on students because students tend to be individualistic, less tolerant, and far from shared values (Apriono, 2013). Collaboration in learning will increase the value of togetherness among fellow students. Each student in the group sets learning goals and divides their respective tasks; each group member works collaboratively, synergistically identifies, researches, analyzes, and formulates answers and solutions to problems found and stated in project results reports; during the presentation, other groups are tasked with observing, comparing the results of the presentation, and submitting responses; each student in the collaborative group elaborates, inferences, and revises the results of their project work.

Aspects identified in students related to self-reflection and collaboration will encourage an improvement in their competence. This is important considering that prospective teachers must always strive to develop their competencies, knowledge, and attitudes to adapt to the times. According to Hill & Hill in Apriono, the advantages of learning by highlighting the development of collaboration skills, among others, are related to (1) higher learning achievement, (2) more profound understanding of the material, (3) being able to develop leadership skills, (5) increasing positive attitudes, (6) increasing self-esteem, (7) learning inclusively, (8) feeling belonging to each other, and (9) developing future skills (Apriono, 2013).

Thus, it is clear that student-teacher candidates must always strive to develop their abilities to implement the four teacher competencies because it will undoubtedly affect the professionalism of teachers. So it is hoped that prospective teacher-students will be able to plan, implement, and evaluate learning with careful and practical preparation to improve the quality of students because suitable teaching activities are characterized by correct and balanced learning in all aspects. So ideally, micro-teaching as a course that leads students to become Teachers with a simultaneous understanding of concepts and guided practice can make student self-reflection a material for consideration, reference, and evaluation to design better micro-teaching lectures as the central provision for prospective teacher-students to implement their teaching later. It is widely understood that teachers play an essential role in forming students' academic achievement in schools and developing students' character.

This requires teachers' professional attitudes and behaviour, which must continually develop. Teachers' self-development and professional development from the results of their self-reflection become a necessity.

In the end, paying more attention to self-reflection in the effective development of prospective teacher students to support their professionalism when they become a real teachers must continually be developed and become a particular concern, especially in the implementation of educational courses. This is important because it can make student-teacher candidates more aware of the quality of their students so that they will be more able to guide students in their learning and help mobilize the quality of students in school and their future lives.

Conclusion

Micro-teaching learning with a team-based project model can develop students' self-reflection and collaboration skills through an approach to project assignments, improve student teaching simulation practices, integrate technology-based learning (online), and produce a product. Students with good self-reflection and collaboration skills can manage themselves, know what needs to be done to improve teacher quality, determine improvement steps and evaluate themselves to support their success in becoming professional teachers. Furthermore, a team-based project with an output orientation can support the implementation of Outcome-Based Education in higher education. The team-based project learning model characteristics include students facing real-world problems, looking for solutions, and working on projects individually or in teams to overcome the problems encountered. Through the team-based project model, besides being practical, micro-teaching learning will also be product/output-oriented so that the four teacher competencies can fulfil future teacher-student needs. Thus, lecturers can direct project-based or case-based micro-teaching learning, which refers to outcomes so that they can meet the demands of 21st-century learning.

There are some limitations to this study. First, this study is still limited to a narrow research setting. The sample size of 41 students is not sufficient to generalize the findings. Second, the learning setting in this research is online. Learning can be done offline to learn more about other variables of self-reflection and collaboration that can be investigated. Further research is suggested to develop students' self-reflection and collaboration skills using a team-based project in different levels, grades, or age groups.

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Pedoman Penulisan Artikel Jurnal Hayula
(Judul Artikel, Paling Banyak 15 Kata, Huruf Kapital Hanya Awal Kata, Font Times New Roman 12, Bold, spasi 1, spacing after 6 pt)

Nama Penulis Pertama (Times New Roman 12, Bold, spasi 1)

Afiliasi (Program Studi, Fakultas, Universitas)
Alamat e-mail (Times New Roman 11, spasi 1)

Nama Penulis Kedua, dan seterusnya (Times New Roman 12, Bold, spasi 1)

Afiliasi (Program Studi, Fakultas, Universitas) dan Alamat e-mail
Naskah diterima:xxxx, direvisi:xxxxxx; disetujui: xxxxxx

Abstract

(Times New Roman 12, Bold, spasi 1, spacing before 6 pt, after 6 pt)

An abstract is a brief description of the problem and research objectives, methods used, and the results of research. Abstracts are written in Indonesian and English and typed single-spaced with a narrower margin of right and left margins of the main text (0,5 cm). Abstracts count 100-150 words. Keywords are included to describe the realm of the issues, and the terms underlying the conduct of research. Key words can be either single words or combinations of words. The number of key words is 3-5 words. The key words are required for computerization. Research and abstract title search are made easy with these key words.

(Abstracts are written in Times New Roman 12, 1-spaced)

Keywords: content, formatting, article.

Abstrak

(Times New Roman 12, Bold, spasi 1, spacing before 6 pt, after 6 pt)

Abstrak merupakan uraian singkat mengenai masalah dan tujuan penelitian, metode yang digunakan, dan hasil penelitian. Abstrak ditulis dalam bahasa Indonesia dan Bahasa Inggris. Pengetikan abstrak dilakukan dengan spasi tunggal dengan margin yang lebih sempit dari margin kanan dan kiri teks utama (0,5 cm). Abstrak terdiri dari 100-150 kata. Kata kunci dicantumkan untuk menggambarkan ranah masalah yang diteliti dan istilah-istilah pokok yang mendasari pelaksanaan penelitian. Kata-kata kunci dapat berupa kata tunggal atau gabungan kata. Jumlah kata-kata kunci 3-5 kata. Kata-kata kunci ini diperlukan untuk komputerisasi. Pencarian judul penelitian dan abstraknya dipermudah dengan kata-kata kunci tersebut. (Abstrak ditulis dengan huruf Times New Roman 12, spasi 1)

Kata Kunci: abstrak, bahasa Indonesia, kata kunci

Pendahuluan (Introduction)

Bagian Pendahuluan meliputi; Latar Belakang penelitian (*background*); rumusan masalah (*research questions*); tujuan (*objective*) dan keberartian/*significance* (***Anda harus menjelaskan dan mengkritisi penelitian serupa sebelumnya dan menyajikan argumen baru, perspektif baru, atau novelty, bila tidak maka artikel Anda tidak bisa dianggap***

berarti/significant dan tidak akan dipertimbangkan untuk proses selanjutnya); kajian teoritik/ kerangka konsep (*theoretical frame*); Hipotesis (jika ada). Panjang bagian pendahuluan sekitar 2-3 halaman dan diketik dengan Times New Roman 12, regular, spasi 1,5.

Metode Penelitian/Metode Kajian (Research Methode)

Pada dasarnya bagian ini menjelaskan bagaimana metode penelitian dan metode analisis yang digunakan dalam pembahasan artikel.

Hasil dan Pembahasan (Finding Research)

Bagian ini merupakan bagian utama artikel, meliputi: deskripsi data, dan analisis hasil pembahasan dan penelitian. Proses analisis data seperti perhitungan statistik dan proses pengujian hipotesis tidak perlu disajikan. Hanya hasil analisis dan hasil pengujian hipotesis saja yang perlu dilaporkan. Tabel dan grafik dapat digunakan untuk memperjelas penyajian hasil penelitian secara verbal. Tabel dan grafik harus diberi komentar atau dibahas.

Cara Penyajian Tabel

Tulisan “**Tabel**” dan “**No.**” dan **Judul Tabel**, ditampilkan rata tengah (center), ditebal (**bold**) font 12, dan nomor menggunakan angka biasa (1,2,3, dst).

Tabel ditampilkan rata tengah dengan font 8-11, spasi 1. Sumber dan keterangan tabel diletakkan di bawah tabel, rata kiri dengan menggunakan font 10 Times New Roman.

Cara Penyajian Gambar, Grafik, Foto dan Diagram.

Judul ditampilkan rata tengah (**center**), **ditebal (bold) font 12**, nomor menggunakan angka biasa (1,2,3, dst). Keterangan dan nomor dalam gambar menggunakan huruf Times New Roman ukuran 8-11 (atau disesuaikan dengan kebutuhan). Sumber dan keterangan tabel diletakkan di bawah gambar, rata kiri dengan menggunakan font 10 Times New Roman.

Penutup

Penutup merupakan bagian akhir dari keseluruhan naskah yang meliputi: kesimpulan dan saran (jika ada).

Daftar Pustaka (Bibliography)

Daftar Pustaka hanya memuat sumber-sumber yang dirujuk dalam kutipan (*bodynote*), dan semua sumber yang dirujuk harus tercantum dalam daftar rujukan. Sumber rujukan sebaiknya 80% berupa pustaka terbitan 10 tahun terakhir. Rujukan yang digunakan adalah sumber-sumber primer berupa artikel-artikel penelitian dalam jurnal atau laporan penelitian (termasuk skripsi, tesis, disertasi). Setiap artikel, buku, dan sumber lainnya yang dikutip harus tercantum dalam pustaka acuan.

Ketentuan-ketentuan Lain:

- Format Tulisan

Artikel diketik dalam format satu koma lima (1,5) spasi pada ukuran kertas A4, Font ukuran 12, **Times New Roman.**, untuk **Arabic** menggunakan Font 16 **Sakkala Majjala**; Isi Tulisan (Pendahuluan sampai Penutup) rata kiri kanan (*justify*), dengan kalimat paragraf pertama menjorok ke dalam **1 (satu cm)**. Artikel ditulis sebanyak 15- 30 halaman (termasuk daftar pustaka);

- Rujukan/Pengutipan

Metode pengutipan/rujukan menggunakan *bodynote* (penulis, tahun, halaman kutipan), dengan untuk menggunakan aplikasi sitasi dan referensi seperti di [Microsoft Office Word](#), dengan pilihan APA.

Contoh kutipan:

- Apabila kutipan berasal dari satu sumber: (Dedi Purwana, 2015:131), (Gurry & Yulk, 2006:72), (Case, et.al., 2012, 10) atau (Agus Wibowo, dkk., 2015).
- Apabila kutipan berasal dari dua sumber dengan penulis yang berbeda: (Bush, 2009:163; Choleman, 2010: 254).

Contoh dalam daftar pustaka:

- Eliade, Mircea (ed.). (1995). *The Encyclopedia of Religion*, Vol. 8, New York: Simon dan Schuster.
- Catford, J. (1969). *Linguistics Theory of Translation*. Oxford: Oxford University Press.

- Pengutipan Ayat Alquran dan Hadis.

Ayat yang dikutip menyertakan keterangan ayat dalam kurung, dengan menyebutkan nama surah, nomor surah, dan nomor ayat, seperti (QS al-Mu'min [40]:43). Hadis yang dikutip menyebutkan nama perawi (seperti HR al-Bukhari dan Muslim) ditambah referensi

versi cetak kitab hadis yang dikutip. Hadis harus dirujuk dari kitab-kitab hadis terstandar (*kutub tis'ah*).

PEDOMAN PENULISAN ARTIKEL JOURNAL HAYULA

Journal HAYULA memuat ekspresi ilmiah para akademisi, praktisi, peneliti, dan pemerhati kajian Islam. Artikel ilmiah berupa hasil penelitian atau kajian teoretis yang berkaitan dengan berbagai bidang dalam kajian Islam. Artikel berkala ilmiah ini harus memenuhi ketentuan sebagai berikut:

1. Artikel merupakan hasil penelitian atau hasil pemikiran di bidang kajian Islam yang ditulis dalam Bahasa Indonesia, Bahasa Inggris atau pun Bahasa Arab serta belum pernah dipublikasikan baik di media cetak maupun online. Naskah diketik dengan program Microsoft Word, huruf Times New Roman ukuran 12 pts, untuk Arabic menggunakan Font 16 Sakkala Majjala, spasi 1,5, ukuran kertas A4. Tulisan dibuat rata kanan kiri (*justify*) dengan kalimat pada paragraf pertama menjorok 1 cm. Artikel ditulis sebanyak 15-30 halaman. Pengiriman naskah dapat dilakukan sebagai attachment email dalam format file microsoft word ke alamat email : journalhayula@unj.ac.id.
2. Tulisan harap dilengkapi dengan curriculum vitae (CV), beserta alamat email dan nomor telepon yang dapat dihubungi.
3. Sistematika artikel hasil penelitian terdiri dari judul, nama penulis disertai identitas lembaga dan alamat email, abstrak, kata kunci, pendahuluan, metodologi, hasil penelitian dan pembahasan, simpulan, dan terakhir daftar rujukan. Abstrak ditulis dalam dua bahasa, yaitu Inggris-Indonesia (artikel berbahasa Indonesia), Indonesia-Inggris (artikel berbahasa Inggris), Indonesia-Arab atau Inggris-Arab (artikel berbahasa Arab). Panjang tiap abstrak 100-150 kata, sedangkan jumlah kata kunci terdiri dari 3-5 kata. Abstrak setidaknya memuat tujuan penelitian/penulisan artikel, metode, dan hasil penelitian atau pemikiran.
4. Bagian Pendahuluan meliputi; Latar Belakang penelitian (*background*); rumusan masalah (*research problem*); tujuan dan kegunaan (*objective*); kajian teoritik/ kerangka konsep (*theoretical frame*); Hipotesis (jika ada). Panjang bagian pendahuluan sekitar 2-3 halaman dan diketik dengan Times New Roman 12, regular, spasi 1,5.
5. Bagian metode berisi paparan dalam bentuk paragraf tentang rancangan penelitian, sumber data, teknik pengumpulan data, dan analisis data yang secara nyata dilakukan oleh peneliti, dengan panjang 10-15 % dari total panjang artikel.
6. Bagian hasil penelitian berisi paparan hasil analisis yang berkaitan dengan pertanyaan penelitian. Setiap hasil penelitian harus dibahas. Pembahasan harus berisi pemaknaan hasil dan perbandingan dengan teori dan/ atau hasil penelitian sejenis. Panjang paparan hasil dan pembahasan 40-60% dari panjang artikel.
7. Bagian simpulan berisi temuan penelitian yang berupa jawaban atas pertanyaan penelitian atau berupa intisari hasil pembahasan. Simpulan disajikan dalam bentuk Paragraph.

8. Daftar rujukan hanya memuat sumber-sumber yang dirujuk dalam catatan kaki (footnote), dan semua sumber yang dirujuk harus tercantum dalam daftar rujukan.
9. Sumber rujukan sebaiknya 80% berupa pustaka terbitan 10 tahun terakhir. Rujukan yang digunakan adalah sumber-sumber primer berupa artikel-artikel penelitian dalam jurnal atau laporan penelitian (termasuk skripsi, tesis, disertasi).
10. Metode pengutipan/ rujukan menggunakan catatan kaki (foot note), dan bukan bodynote atau endnote. Penulisan footnote menggunakan sistem Turabian (nama pengarang, judul, penerbit, tahun, cetakan), halaman (disingkat h.). Ketika sumber dikutip untuk pertama kalinya, informasi ditulis lengkap: nama lengkap dari penulis, judul sumber (ditulis miring/ italic), tempat penerbitan, perusahaan penerbitan, tahun publikasi, dan halaman yang dikutip. Untuk kutipan berikut dari sumber yang sama, hanya dicantumkan nama belakang penulis, judul singkat, dan nomor halaman yang dikutip. Kata *ibid.*, *op.cit.*, dan *loc.cit.* tidak digunakan.
11. Pengutipan ayat Alquran dan Hadis. Ayat yang dikutip menyertakan keterangan ayat dalam kurung, dengan menyebut nama surah, nomor surah, dan nomor ayat, seperti (QS al-Mu'min [40]:43). Sedangkan, hadis yang dikutip menyebutkan nama perawi (seperti HR al-Bukhari dan Muslim) ditambah referensi versi cetak kitab hadis yang dikutip. Hadis harus dirujuk dari kitab-kitab hadis terstandar.
12. Pedoman Transliterasi. Ketentuan transliterasi (dari tulisan Arab ke tulisan Latin) adalah sebagai berikut:

Ketentuan transliterasi (dari tulisan Arab ke tulisan Latin) mengikuti pedoman Library of Congress (LoC): Dengan menggunakan font Times New Arabic. (diinstal terlebih dahulu).

TRANSLITERASI

Table of the system of transliteration of Arabic words and names used by the LoC.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	s{	=	ص	l	=	ل
h{	=	ح	d{	=	ض	m	=	م
kh	=	خ	t{	=	ط	n	=	ن
d	=	د	z{	=	ظ	h	=	ه
dh	=	ذ	'	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي

Vokal dan Diftong:

Vokal Panjang : a = اَ ; i = اِ ; u = اُ

Vokal Pendek : a> = اِ ; i> = يِ ; ū = وِ

Diphthong : ay = اِي ; aw = اَوْ

