

## Integrated Education: Integration of Islamic Values, Nationality, and Diversity in Learning

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### ABSTRACT

Teachers has not optimally applied Islamic values, nationality and nationality in learning. This is due to incomprehension and it is difficult for teachers to integrate these values in learning. The purpose of the study is to describe the implementation of Islamic values, nationality, and local wisdom that will be integrated in the learning process. The type of research used is descriptive qualitative. Data collection using in-depth interviews, participant observations; and documentation studies. Data analysis techniques are data reduction, data presentation, and conclusion drawing. Integrated education aims to develop the ability and disposition as well as civilization with dignity, quality, character and competitiveness spirit and aims to become a human being who is knowledgeable and devout, creative, independent and responsible and devoted to Allah swt. The integration of Islamic values, nationality and nationality in learning boils down to building the character of students through habituation patterns and the creation of a conducive school environment, attitudes and behaviors, so that students have academic, skilled and noble character abilities that are useful for the religion of the nation and state.

**Keywords:** *Islamic, national, civil.*

### 1. INTRODUCTION

Aceh is a provinsi in the Unitary State of the Republic of Indonesia which has been given special authority to regulate and organize self-governance in accordance with its cultural roots that uphold sharia islam in a quasi-aspectof people's lives. The designation of Aceh as a Special Region in terms of religion, customs, education, and the role of clerics in determining regional policies is related to the long history of struggle of the Acehnese people. A struggle that has proven the existence of high resilience and fighting power stemming from the life of a religious community, strong customs, placing clerics in an honorable role, as well as local culture based on Islamic values. As legalization is contained in Law Number 44 of 1999 concerning the Implementation of Provincial Privileges of the Special Region of Aceh, Law Number 18 of 2001 concerning Special Autonomy of the Province of the Special Region of Aceh, and Law Number 11 of 2006 concerning the Government of Aceh.

The synergy between the education delivery system and Islamic law is a form of education reform in Aceh based on Islam, nationality, civility, truth, humanity, justice, expediency, affordability, professionalism, exemplary, diversity, and non-discrimination. This is reinforced by the results of [1] which revealed that the reform of Islamic education or schools in Aceh is closely related to socio-political changes, especially regional autonomy policies and the implementation of Islamic law.

The actualization of the implementation of education in Aceh is contained in Law Number 11 of 2006 concerning the Ace Governmenth Article 215 (1) stipulates that the education held in Aceh is an integral part of the national education system that is adapted to the characteristics, potentials, andneeds of the community. Education is organized based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and the plurality of nations. The policy direction of Aceh education providers is carried out in accordance with Qanun Aceh Number 11 of 2014, Qanun Aceh Number 9 of 2015 and Qanun Aceh Number 8 of 2014 concerning the Principles of Islamic Law.

The above laws and regulations become the foundation for every education unit in Aceh in carrying out the process of teaching and learning activities. However, in practice, the school, especially teachers, has not optimally applied Islamic, national and religious values in learning and teaching activities. This is due to the

incomprehension of teachers and teachers find it difficult to be able to combine these values in learning and teaching activities. In addition, the results of interviews with several teachers at SMA Negeri 1 Meurah Mulia stated that they had never participated in socialization activities regarding Qanun organizing Aceh education, and similar activities that could help teachers in terms of developing learning tools or materials related to Islamic values, nationality, and civility.

The problems found in the field are in line with the findings of [2] who revealed that in the practice of education in Aceh today, it tends to pay less attention to the essence of educational objectives as mandated in Qanun. This is evident in the lack of integrated divine values in the learning process and the school culture that is built, ironically it is more oriented towards the development of structures. The results of [3] also revealed that Islamic law in Aceh seems unable to accommodate the multicultural aspects of Acehese society. The implementation of Islamic law requires a local-based approach by prioritizing multiculturalism as the estuary of determining education policies. The unavailability of a standard format for internalizing Islamic, national, and religious values in teaching and learning activities is one of the factors that has not been maximized in the implementation of Qanun in the implementation of Aceh education.

In order for Islamic, national, and religious values to be fully integrated in teaching and learning activities, of course, deep knowledge and skills are needed in understanding these three values. The internalization of Islamic values, nationality, and nationality is not only in the cognitive aspect, but also in the affective and psimotor aspects must also be optimized. This boils down to developing all the potential of students in order to realize an independent, civilized and dignified Acehese society according to religious teachings.

The application of Islamic values, nationality, and local wisdom can accommodate students in practicing, implementing in order to foster the character of students into humans who are able to understand these values in their daily lives, so that all negative influences and changes in the times can be overcome by students well [4]. These values are substantial because in the implementation of education, they are taught about these three noble values as practice in the life of the nation and state.

This is in line with the education that is being launched today, namely a curriculum based on character education. In character education, it is expected to produce people who have noble character, in addition to having academic abilities and adequate skills. One way to realize a human being with character is to integrate character education in every learning. Character education is carried out in an integrated manner into all subjects. The integration in question includes the loading of values into substance in all subjects and the implementation of teaching and learning activities that facilitate the practice of values in every learning activity inside and outside the classroom for all subjects. The purpose of this study is focused on efforts to produce a picture of the potential and implementation of Islamic values, nationality, and local wisdom that will be integrated in the learning process.

## 2. METHODS

The type of research used is a qualitative descriptive type of research. Qualitative descriptive research is a research model with inductive thinking techniques, making humans (researchers) as the main instrument of research and carried out by collecting qualitative data. Through the use of qualitative methods, researchers use the logic of inductive thinking, a logic that departs and special rules to general rules. The implementation of this method is identical to postpositivistic. This is based on the fact that qualitative methods in social research depart and the paradigm of postpositivism in which every aspect in social reality is seen holistically as a natural whole that needs to be interpreted in depth. It is on this basis that the qualitative method emphasizes more on the aspect of searching for meaning behind empiricity and social reality so that a deep understanding of social reality is highly considered in this method.

The location of this study was conducted at SMA Negeri 1 Meurah Mulia, North Aceh Regency. The choice of the school was because SMA Negeri 1 Meurah Mulia already has several Mobilizing Teachers who have implemented an integrated education learning system. The subjects in this study are principals, teachers, students and parents, while the object of research is the implementation of Islamic values, nationality, and local wisdom that will be integrated in the learning process.

Data collection in this study used three techniques offered by [5], namely: 1) in-depth interviews; 2) participant observation; and 3) documentation studies. The data analysis techniques used are interactive models from [6] namely: data reduction, data presentation, and conclusion drawing. Examination of the validity of the data in this study using triangulation techniques. Triangulation is a technique of checking the validity of data that utilizes something else outside the data for checking purposes or as a data comparison. This technique is carried out by

looking for other sources related to the focus of this research. To establish the validity of the data requires examination techniques.

### 3. RESULTS AND DISCUSSION

One direction of Aceh's education policy is the integration of Islamic values, nationality and nationality in the implementation of education. The policy direction aims to develop the ability and disposition as well as civilization with dignity, quality, character and competitiveness and aims to become a human being who is knowledgeable and devout, creative, independent and responsible and devoted to Allah swt.

The form of integrating Islamic, national and religious values is to adopt the dayah (pesantren) education system. Dayah education serves to develop abilities and form a thalabah disposition in order to realize students who are intelligent, Islamic, have a charitable character and have eyes. SMA Negeri 1 Meurah Mulia adopts the dayah education system in order to prepare students with Islamic character. The purpose of dayah education on its target is the same as the purpose of Islamic proselytizing conveyed by the Messenger of Allah saw, namely so that man can devote himself to Allah swt. The purpose of dayah education is not only to enrich intellectual abilities, but also to improve spirituality and humanity, teach honest and moral attitudes and behaviors. This reference is used by SMA Negeri 1 Meurah Mulia in making changes for the better.

Learning that integrates Islamic, national and religious values is very important to be applied in learning activities for students, considering that increasing the value of faith and piety is not only the task of religious education teachers. This is in accordance with the mandate in Law Number 20 of 2003 concerning the National Education System, Article 3, that the purpose of national education is to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

In order to achieve educational goals, every teacher must have the ability to develop learning strategies. This is because learning strategy has a very important function and role in realizing effective, efficient and comprehensive learning. For this reason, teachers design learning that can be easily understood by students in order to increase their insight and knowledge regarding Islamic values, nationality and civility.

The research findings show that the integration of Islamic, national and religious values in learning practiced at SMA Negeri 1 Meurah Mulia boils down to the formation of religious character through habituation patterns. The pattern of refraction begins at the start of every teaching and learning activity with saleum takzim ke guree (respectful greetings to the teacher), reading prayers, reading the Quran, and singing the song Indonesia Raya. The steps used by teachers in optimizing the integration of Islamic values, nationality and local wisdom include: 1) teachers must know in advance in understanding Islam, nationality and literacy that will be taught to students; 2) Teachers transform Islamic values, nationality and sensitivity in peserta didik with full feeling and sincerity, this can be through the examples of the teacher or the example of the educator so that the learner can see with konkret how good the values mentioned and the learners can take examples from his teacher; 3) teachers support learners to internalize these values in behavior in their daily lives; and 4) as well as students who have felt mastered or have these values, teachers help and encourage to realize behavior in daily life [7].

The embodiment of the values of Islamic, national and religious values that are integrated in learning in the form of:

#### 1. Integration of Islamic values in learning

One form of effort by physics teachers in integrating Islamic values in learning rests on the combination of attitudes and morals of students which aims to increase religious understanding and instill a form of awareness that Allah swt as the creator who regulates the life of the universe. The Master attributed the concept of physical symptoms to the verse Al-Qur'an Al Imran verse 190 which means "Verily in the creation of heaven and earth, and the alternation of night and day there are signs for reasonable people". The verse implies several meanings, including: a universe that is constantly in constant process and presents a great many symptoms in the entire ever-evolving dimension of time and space. The rotation of the earth on its axis which has been scientifically described by scientists brings an effect on different sides of the earth at certain moments experiencing a dark state and at other times experiencing a bright state, this is due to the fact that at certain times the position of the earth's surface changes to the position of the sun as a source of light for the earth [8]. Allah swt presents physical symptoms to be interpreted as a parable that there is our ignorance as we see in the darkness of night.

The teacher also attributed the relationship between the movements in prayer and the concept of stylistic moments. The concept of physics used in the analysis of prayer movements when takbiratul ihram and after

takbiratul ihram is a torque analysis that will produce torque and balance values. The result of the analysis of both hands working simultaneously the torque value is equal to zero which means that it states that the time of takbiratul ihram and after takbiratul ihram is a balanced state [9]. The main capital that makes life balanced is the increase in the spiritual dimension of prayer. Performing prayers with *khusyu'* will give birth to a total reaction with mental relief and peace of mind. The results of the integration of Islamic values in physics learning are expected that students will be able to understand the relationship between religion and science so as to increase priesthood and devotion to Allah swt.

## 2. Integration of national values

National values are integrated through extracurricular activities with the aim of strengthening the character of students in realizing the profile of Pancasila students. Students are instilled with a national spirit with a way of thinking, acting and insight that puts the interests of the nation and state above the interests of their individuals and groups. Students must be directed to have a national spirit in order to love their country so that they can serve the nation and state in addition to adhering to the religion they adhere to [10] (Yaumi, 2014: 103).

The national values instilled in students serve to develop self-awareness as servants of Allah swt and as citizens who characterize the character of the Indonesian nation. Such values are reflected in behavior: religious, honest, sincere, tolerant, independent, peace-loving, responsible, and hardworking. National values reflected in teaching and learning activities are singing the song *Indonesia Raya* when learning is about to begin, democratic when conducting discussions, not discriminating against friends of different ethnicities and regardless of social status. Meanwhile, the value of nationality in the extracurricular program can be seen in the spirit of participating in the flag ceremony and the participants are actively involved in commemorating the national heroism day.

Indonesian character education is not only related to the internalization and transformation of Indonesian values to students, but Kine Character Education is a process of efforts to realize a contributive environment to strengthen and develop values. the life of individuals, communities, and nations [11]. This proves that the essence of national values is an important part that is inseparable from religious values as a foundation in strengthening the superior and resilient character of participants.

## 3. Integration of the value of diversity in learning

The value of Acehese local wisdom is integrated in learning by linking several tools used in the lives of the Acehese people such as sugarcane water squeezers (*nyeu teubee*) and rice or rice colliders (*jeungki*) in the physics concept of force moments. The sugarcane water squeezer (*nyeu teubee*) is a simple traditional tool of the Acehese people to squeeze sugarcane in limited quantities and driven by humans, sugarcane water produced by *perasan* is usually drunk directly. The way it works on the sugarcane water squeeze tool (*nyeu teubee*) is that the tip of the sugarcane is placed on a flat plane of the *teubee*, the leverage stick is lifted up, then press the leverage stick to press the sugarcane slowly while shifting the sugarcane on the parts that have not been pressed, do it repeatedly until the entire side of the sugarcane has been pressed, during the squeeze process the sugarcane water will go down flowing through the plane of the cone of the tool towards the down to the shelter that has been provided. Our legs can help speed up the process of squeezing the sugarcane rod, namely by giving additional leverage sticks on the legs connected with ropes on the leverage sticks on the hands.

Rice collider or rice (*jeungki*) is a traditional tool made of selected wood used by the people of Aceh to pound rice into rice or pounding rice into flour. This is used by moving the foot at the point of overlapping more to the end of the lever so as to give a harder blow. At the end of the lever is installed a frame consisting of two perpendicular parts connected by axle wood (*drive*) horizontal so that the *jeungki* will go up and down. At the other end of the place is attached a pestle for pounding the mortar.

Understanding the concept of physics through the integration of Acehese local wisdom as a learning medium can help students more easily understand the material being taught and add a sense of love for the region. As the results of research by [12] which revealed that learning media based on Acehese local culture have proven to have an effect on the effectiveness of the learning process and adjudicating. Through the internalization of local wisdom in learning, students are actively involved in discovering new knowledge that comes from the environment around them and can add a sense of pride to their area.

The integration of Islamic, national and religious values in learning at SMA Negeri 1 Meurah Mulia has started from the policies of school stakeholders, which is then followed by the commitment of school residents in carrying it out. The policy is integrated into the creation of a conducive school environment, attitudes and behaviors, so that students have academic abilities, are skilled and have noble character.

#### 4. CONCLUSION

The integration of Islamic values, nationality and civility in learning boils down to the formation of student character through habituation patterns and the creation of a conducive school environment, attitudes and behaviors, so as to have students have the ability to have k, skilled and noble character academics that are useful for the religion of the nation and state.

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