Description of Islamic Patterns in the Archipelago in the subjects of PAI in Elementary Schools

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Abstract

Religion and culture of the elementary schools are two different things but very closely   related the majority of people are very complicated or quite difficult to distinguish the absolute religion and which culture becomes an expression well as vehicle and relatively it. Of course the inability of a person to distinguish lack of clarity is causing chaos in thinking epistemological side, chaos in the sense of hierarchy where the value associated with the higher values and the lower values which is absolute and which are relatively of the elementary schools. Departing of the elementary schools from these problems .using the historical anthological approaches and methods of analysis –critical then this article tries to discuss about archipelagic Islam. The main stress ion is in the epistemological analysis of archipelagic Islam. The main critical analysis carried out toward archipelagic Islam is expected to map which aims unveil what should be retained and that what should be deconstructed the conclusion from this study is the dialectic between religion that have moral and universal values with the culture and traditions of the people of Indonesia to from a distinctive style of Indonesian Islam is commonly called archipelagic Islam especially the elementary schools.

Keywords: religion; culture; epistemology; Islamic

Introduction

Efforts to introduce Islamic culture (or Islam and culture) that are unique in Indonesia to the general public, including foreign communities, most of whom through tourism, are expected to have an increased cultural impact of Islam, also to foster public recognition and acceptance at the international level, especially the level of the Islamic world itself, that a form of Islamic culture in our country is completely abase and cannot be seen as "less Islamic" than Islamic culture elsewhere (Muhaimin, 2009).

Maybe a similar statement for some people feels exaggerated 'because in their vision there is no problem in acknowledging the validity of a specific form of Islamic culture in a particular region or region. If this is the case, it is certainly very pleasant (Wijaya, T., Elihami, E., & Ibrahim, I. , 2020). But how often is the personal experience of Indonesian Muslims who must explain and defend the peculiarities of his Islamic culture in the face of the attitude of not validating and not recognizing from his fellow Muslim brothers from other countries or nations.Talking about religion and culture here becomes very crucial and once again it can be said between the two that almost everything cannot be separated but there are still differences.

b. The epistemological basis of the Islamic archipelago

When discussing epistemology, it means discussing the theory of knowledge that arises and how the knowledge gained by the epistemology referred to in this article is to dig deeper into how when the Islamic religion descended in a certain time and space (descended in an Arab society and culture). This can later be understood which is the Islamic sprit and which is only culture. so that from this discussion is also expected to be able to answer the question that arises namely whether the archipelago is a cultural expression that is legitimate Indonesian Islam if viewed in terms of epistemology (Elihami, E. ., 2016). As for the matter of how the presence of Islam in Arab lands in dealing with the context of Arab society and culture has been done in-depth research by Ali Shodiqin in his dissertation.

Sodiqin concluded that there were three things:Tahmil (adoptive –complement) is appreciative attitude of the Qur'an given to the Arabic culture and tahrim (destructive). The attitude of the Koran which accepts Arabic traditions but the Koran modifies it in such a way that it changes its basic character is contextual interpretation of Islam in facing the reality of Indonesian culture and society. The archipelago Islam is a typical Islam.

The typical archipelago Islam is considered epistemology (theory of knowledge) is valid. Critically analyzing the Islamic archipelago produced a mapping. As for the things that must be dedicated is the doctrine of al Gazali in terms of hostile to philosophy and natural science and strong guard against myths and mystics by the Islamic archipelago which inhibits progress and personality (Elihami, E. , 2018).

Result and Discussion

The rationale for the division of the three competencies, namely the basic competencies, main competencies and competencies of developers in the study of Islamic sciences especially tarbiyah and more specifically PAI, is as follows: basic competencies equip students in mastering Islamic religious material commonly taught in schools and colleges general height namely al-Quran, hadith, creed, fiqh and history of Islamic civilization (Fadjar, A. Malik, Ahmad Barizi , 2005). All material is related to Arabic because the Qur'an and the hadith as sources of Islamic teachings use Arabic. Then Arabic needs to be included in this basic competency group (Mastuhu, 1999). When a person has mastered all the material, then he already has the basic capital to teach PAI and within certain limits he can teach, but has not been educated and has not been effective; Main competencies equip students in mastering teaching skills while educating PAI material on students, so this main competency group is focused on mastering the sciences related to teaching

skills and educating PAI material both inside and outside the classroom. This main competency group can also be focused on mastering the science of PAI learning management strategies; while the developer's competence seeks to equip students to have the instinct and capital to develop PAI learning so that creations, innovations, improvisations and dynamics of PAI learning emerge (Ali, Nizar dan Ibi Syatibi, 2009).

There are three notes related to the description of the PAI study program curriculum in the postgraduate program: First, that the composition of the competency offered, namely the basic competency, main competency, and developer competence is out of the regulations established by the Minister of National Education in 2002 but very strategic and more strategic than the provisions of the regulation. Compare with the composition of competencies determined through the Ministry of Education: 045 / U / 2002, namely the main competencies, supporting competencies, and other competencies. Then we position where courses such as the study of the Koran, the study of al-Hadith, study of faith and so on?. Should these courses be placed in a support competency group, especially in other competency groups? Certainly not feasible because these courses are the basis for the PAI study program. Conversely, if these subjects are placed in the main competency, it shifts the core (core) itself; secondly, many of the courses listed in the main competency and developer groups are completely new subjects that are difficult to

obtain literature titled in accordance with the names of these courses, even though substantially there are in the related literatures (BAHARUDDIN, B., ELIHAMI, E., ARIFIN, I., & WIYONO, B. B. , 2017). This is where the managers and lecturers are challenged to "mix" their own scientific buildings as a consequence of the developer's instincts. Whereas students are conditioned to be able to follow the rhythm of the tendencies and creativity of their managers and lecturers; and third, the alternative to concentration does not have a legal basis but if it is desired that the courses presented really focus on a particular area in the corridor of the PAI study program there is actually no harm without mentioning that the concentration is legally formal.

Islamic education is an effort or process, search, formation, and development of attitudes and behaviors to seek, develop, maintain, and use technology and technological tools or skills for the benefit of humans in accordance with Islamic teachings. Therefore, in essence, the process of Islamic education is a process of preservation and improvement of Islamic culture that always develops in a process of continuous cultural transformation over the revelation constitutes a universal value. So that the process of Islamic education can run consistently and effectively there are several things that must be considered (Hami, E. , 2016), namely: a. Position of subject matter, especially science and technology in the perspective of Islam or the epistemology of Islamic science (Rahman, M. I., Mustakim, M., & Elihami, E. , 2020). It is a must to make the learning material as a component

of education which is formed in stages. In addition, the application of Islamic science in community life is also sought, so that the choice or specialization of Islamic sciences or Islamic sciences (ulumuddin) is an offer of a program that can be held in Islamic boarding schools, madrasas, and public schools. b. Qualified educators in the field of science who specialize in and professional education methodology. The procurement of educators, before being obtained through the results of the Islamic education system was formed with the following training system:

1. Preservice whose participants are general experts equipped with religious knowledge and religious experts who are equipped with general science integrally.

2. Inservice for those who have been involved in educational activities in accordance with the principles of the integrative approach (Elihami, E, 2020).

3. Onservice, for those who have been involved in the education with supervision and guidance activities with the same principles as 1 and 2.

c. Administration, in the form of supporting the process carried out by a mechanism system that guarantees its function as a means of following up on academic education and sources of data and information (Alif, S., Irwan, A., & Elihami, E, 2020).

d. Learning is carried out by following the principles of selection, gradation and rigorous evaluation. This means that the preparation of teaching materials,

methodologies and evaluations is carried out in accordance with the general objectives (Elihami, E., Mustakim, M., Ismail, I., Nurdin, N., & Ibrahim, I, 2020). (ie the formation of muttaqin people), institutional goals, and the objectives of the education process as a whole or specifically, which at any given time period is always reviewed and revised according to developments in the community as well as the desired development occurs in society (Khalik, M. F., Asbar, A., & Elihami, E, 2020). While evaluating the success of students should include:

1. cognitive aspects (science)

2. professional aspects (psychomotor), namely the ability to apply or use science, technology, and skills in their duties.

3. aspects of creativity, namely the ability to develop something further than what he gets.

4. aspects of the whole personality as servants of God, citizens, members of the community, as well as faithful and pious family members (Elihami, E., & Ibrahim, I, 2020).

Conclusion

Islamic education in elementary schools aims to achieve closeness to God and enlighten human consciousness. For this reason, a student must be directed to seven qualities: 1) faith, 2) self-confidence, 3) honesty, 4) truth, 5) trustworthiness, 6) motivation and 7) love. These goals are in accordance with the objectives of national education, especially in developing Indonesian people who believe in and be devoted to God Almighty, who are noble, healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsible citizens in primary schools. The manifestation of the results of this education can be seen from the moral appearance of students in everyday life in elementary school. In order for the character and morals of students to form, appropriate strategies are needed so that the goal of Islamic religious education is to develop values, good habits, and positive attitudes to realize mature and responsible individuals that can be achieved in elementary school for improving knowledge.

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