



DEVELOPMENT OF TEACHING MATERIALS INTEGRATED WITH CULTURAL VALUES IN SMA KABUPATEN ACEH BESAR

Syahrul Riza¹

Ar-Raniry State Islamic University

Email : syahrul.riza@ar-raniry.ac.id

Abstract

Learning tools play an important role and become a reference for teachers in schools. In this case, the importance of developing teaching materials is equally important in the development of learning devices because teaching materials are part of learning devices so that teachers are required to have the ability to develop their own learning tools. The purpose of this study was to develop Islamic religious education teaching materials through a sociocultural approach to high school students in Aceh Besar. This research was conducted using a qualitative approach. Qualitative research is research that describes the data obtained in the field. Information that has been obtained in the field either through direct observation, interviews, document review, and official records at each school that is the object of research. The research results found that; The development of Islamic Religious Education (PAI) teaching materials is by integrating cultural values with Islamic Religious Education (PAI), starting with the search for cultural values which are then collected to understand the meaning contained in them through competent literatures and cultural figures. in the field; the development of PAI teaching materials based on social and cultural references is by looking at the local wisdom of the local culture. In this research, the local wisdom raised is about hadih maja; the development of Islamic Religious Education (PAI) teaching materials that accommodate socio-cultural values or local culture (local genius) is by combining the material in the RPP with local wisdom material in Aceh Besar.

Keywords: *teaching materials, PAI, Aceh Besar*

A. Introduction

Learning devices or what is often referred to as the curriculum are an important part of the learning process. This statement is in accordance with the provisions of the National Education System Law No. 20 of 2003: SNP (Curriculum 2013: 21) states that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals. But it cannot be denied that there are still many teachers who do not have learning tools when teaching, even more concerning that learning tools are used only as a form of administration and formality in the sense that the teacher applies something different from the teaching tool.

The following are some of the reasons why learning tools are so important for a teacher (1) Learning tools as a guide, that is, learning tools actually give direction to a teacher. This is important considering the learning process is something systematic and patterned. Not a few teachers are lost or confused in the middle of the learning process simply because they do not have learning tools. The learning device provides a guide for what a teacher should do in the classroom. Provide guidance in developing teaching techniques and provide guidance for designing better tools, (2) Learning tools as benchmarks, that is, a professional teacher certainly evaluates each teaching result, as well as learning tools. The teacher can evaluate himself the extent to which the learning tools that have been designed are applied in the classroom. This is important to continue to improve the professionalism of a teacher. This can be started by comparing various activities in the classroom, strategies, methods or even learning steps with existing data in the learning device, (3) Learning devices as an increase in professionalism, namely the professionalism of a

teacher can be improved with learning tools, meaning that learning devices are not only used as administrative completeness only, but more as a medium for increasing professionalism, a teacher must really use and develop learning tools. Improve everything related to the learning process through the device.

There are still many reasons why learning tools are so important for a teacher. The spirit of a teacher in teaching is largely determined by the influence of the device. Like a weapon, of course, the spirit of the owner and the greatness of the weapon is a complete and inseparable unit to achieve success in the learning process.

Learning devices are a set of learning resources arranged in such a way that students and teachers carry out learning activities. Learning tools include syllabus, lesson plans, teaching materials, practicum modules, student worksheets, learning media, tests to measure learning outcomes and so on.

The results of the researcher's initial study of various literatures on the character of students at several State Senior High Schools (SMAN) in Aceh Besar District show that Islamic culture has not been internalized and is thoroughly integrated in schools through learning and extracurricular activities, this has an impact on the decline in student character.

The SMAN in Aceh Besar District should create a strong Islamic-based school climate, this is because Aceh is a special autonomous region that applies Islamic law in every line of life of the Acehnese people.

In the field of education, Aceh Province has its own educational regulatory agency which is named the Regional Education Council (MPD Aceh) functions: (1) To supervise and assess the delivery of education at all channels, types and levels of education, both public and private; (2)

Provide opinions and considerations in drafting the education budget for the Province of Nanggroe Aceh Darussalam; (3) Maintaining education quality standards, and (4) Developing an Islamic education system in Aceh Province.

Therefore, this is a gap (anomalies) that occurred in Aceh. Education in Aceh should have been managed by creating a comprehensive Islamic education climate, both in learning activities and outside learning activities in schools. So that the output of education in Aceh is expected to be able to create graduates with Islamic character as expected from the goals of Islamic law in Aceh.

B. Research Methods

This type of research used in this research is all descriptions of qualitative analysis. The research attempts to describe the results of interviews, the teaching materials used, document review, strategies and learning methods carried out by each teacher in the field of Islamic Religious Education (PAI). The method adopted is to interpret the data obtained in the field research, then the authors sharpen the analysis to obtain research results that meet the qualitative research standards.

The research method used in research is qualitative research methods, namely research that produces descriptive data in the form of written or spoken words from the observed behavior.

The research instrument in this study is a data collection tool such as in quantitative research, while the main instrument (key instrument) in the study is the researcher himself, meaning that the researcher immediately becomes an observer and reader of the situation of

developing PAI teaching materials at Krueng Barona Jaya 1 State Senior High School. , Baitussalam 1 Public Senior High School and Peukan Bada 1 Public Senior High School were the research subjects.

C. Results and Discussion

Research implementation and data collection in this study by making direct observations in the field regarding the learning process carried out by the teacher to class XI students. Krueng Barona Jaya 1 Public Senior High School, hereinafter abbreviated as SMAN 1 KBJ, State Senior High School 1 Baitussalam or SMAN 1 BS and Public Senior High School 1 Peukan Bada or SMAN 1 PB which are the research subjects.

The data collection process consists of several stages before arriving at data processing. The stages are field observations, interviews with subject teachers, homeroom teachers, school principals and documentation.

The integration of cultural values in Islamic education teaching materials is carried out in several steps. The first step is to identify values. In integrating cultural values with Islamic Religious Education, it begins with looking for cultural values which are then collected to understand the meaning contained in them through literatures and cultural figures who are competent in their fields. Second, integrate cultural values. After collecting and understanding the meanings of each, then the value is categorized to be integrated into Islamic education. The third is to harmonize cultural values, namely the adjustment / alignment of noble cultural values combined with Islamic education materials to achieve a harmonious function in people's lives.

Indicators of good teaching materials are teaching materials that are in accordance with the daily conditions of students, so that students

can learn with the conditions around them, so that students can more easily understand a material then eventually form students' social skills based on local cultural values that exist in them. Aceh.

The local cultural values of Aceh are expected to shape the character of students so that students are proud and know their culture well, this proud process is based on knowledge of local customs that exist in the Aceh region and customs which are used as national identity.

Among the objects of interesting study in Aceh is its cultural heritage which is rich in wisdom is *hadih maja* which is an oral literature which is a source of value for the people of Aceh.

Hadih maja has built a paradigm to describe the identity and uniqueness of the Acehnese people. Even though it is expressed in short sentences, the *hadih maja* contains a deep philosophy of meaning. The existence of *hadih maja* is extracted from a long experience, presented in beautiful language, rhymes so that it is easy to remember and happy to say. In its development, *hadih maja* was used as a reference source of value for the people of Aceh, namely *aqidah*, worship and *amaliah*.

Historically, this *maja hadih* is a narrative of "*indatu*" which is full of moral and divine values, inspired by religious teachings. It cannot be denied that the cultural values of the Acehnese people have always been influenced and colored by sacred teaching values. From this there appears a *maja hadih* that "*Adat ngon hukom lagee substance dengon sifeut*", this seems to emphasize that the cultural values of the Acehnese people are integrated with Islamic teachings.

In other words, when we talk about Acehnese cultural customs, it means that we are talking about the articulation of Islamic values in Acehnese society in the past, present and future. In the life of the Acehnese, *hadih maja* is placed as a source of value and its existence is

upheld. Aboe Bakar, an Acehnese historian, states that *hadih maja* is a saying that comes from an ancestor that is not related to religion, but has something to do with people's beliefs which can be taken as if to ensure peace in life or submit to preventing disasters, such as customs in a ceremony, rules of abstinence, moral sayings and so on.

The most famous Acehnese humanist, Ali Hasjmy, said that *hadih maja* was a wisdom word or sentence. Meanwhile, another historian, Ali, defines *hadih maja* as advice and advice from the ancestors that contain moral values and religious education.

From the definition that has been stated above, it is clear that *hadih maja* is actually an embodiment of the local values of the Acehnese people related to the value of the substance of religiosity, which in this context is the teachings of Islam. The mention of "people's belief" in Aboe Bakar's definition shows that the *hadih maja* is deeply rooted in the daily life of the Acehnese. The mention of "popular belief," also shows that *hadih maja* existed long before Islam entered Aceh. This does not mean that Islam does not affect the wisdom content contained in the *hadih maja*. *Hadih maja* is also an open and growing literature, therefore when Islam came, the substance of its teachings also included a series of *hadih maja* contents.

In Aceh an adage appears that custom and religion are like substances with their properties (*adat ngon hukom lagee substances dengon sifeut*), cannot be separated. The elements of *adat*, including *hadih maja*, also facilitate the embedding of understanding of religion in society. In other words, *hadih maja* is a component of Acehnese literature that can facilitate the spread of religious values to the community.

E. Conclusion

After collecting and understanding the meanings of each, then the value is categorized to be integrated into Islamic education. Furthermore, aligning cultural values, namely the adjustment / alignment of noble cultural values combined with Islamic education material to achieve a harmonious function in community life.

The development of PAI teaching materials based on social and cultural references is by looking at the local wisdom of the local culture. In this research, the local wisdom raised is about *hadih maja*. Then combine the material in the RPP with local wisdom material in Aceh. These materials are then combined with the material in the lesson plan which contains the same knowledge values with the aims and objectives in the learning process, so as to accommodate the socio-cultural or local cultural values (local genius) in Aceh Besar.

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