

Integration of Pancasila Values in Islamic Cultural History Subjects: A Content Analysis

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ABSTRACT

Purpose – This study aims to determine Pancasila's values, which are integrated into student books for class X Islamic Cultural History.

Design/ methods/approaches – To collect data, this library research uses documentation. The data is collected from relevant sources such as student books, journals, news, and related laws and regulations. Data analysis was performed using the content analysis method.

Findings – The results of this study indicate that the Islamic Cultural History student book at Madrasah Aliyah Class X contains Pancasila values that can be integrated with the material. It shows that 1) there are 17 Pancasila values contained in the Islamic Cultural History MA student book for class X, namely in the first precepts points 1, 2, and 7; the second precept of the 9th, 10th, 11th, 13th, 14th, and 15th points; the third precept point 18 and 19; the fourth point of the 27th precept; fifth precept on points 37,40, 41, 42, and 45. 2) Integrating the values of Pancasila with the material in the Islamic Cultural History MA Class X student book is expected to be able to increase the spirit of nationalism and be able to prevent the spread of anti-Pancasila ideology, which is currently rife in Indonesia, especially among Muslim students because Pancasila is the foundation for Islamic Religious Education in Indonesia, especially the History of Islamic Culture to maintain national unity and integrity.

Research limitations – This research has limitations in scope, it can only cover available sources, so it may not include all relevant literature.

Originality /value – Teachers can use the findings from the research in teaching Islamic cultural history subjects that integrate with Pancasila values.

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Introduction

Pancasila is the foundation of the Unitary State of the Republic of Indonesia. We can see this in the fourth paragraph of the Preamble to the 1945 Constitution. With Pancasila, this nation has a diversity of ethnicities, religions, races, and cultures that can be united. Pancasila is the nation's view of life and personality. It has been tested for its truth, ability, and supernatural powers so that the Indonesian people will never be

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separated from Pancasila. In carrying out the life of the nation and state, the Pancasila values themselves should be the basis for the implementation of development in various fields (Ismadi, 2019, p. 42).

BPUPKI and PPKI are bodies assigned to formulate Pancasila so that the State of Indonesia has a clear ideological basis as an independent country. The sources used as materials to formulate the basis of the Indonesian state are the noble values explored and found in the life of religion, culture, and customs that exist in Indonesia. Several figures such as Soekarno, Muh. Yamin and Soepomo proposed several formulations to become a state basis.

In *Charter Jakarta*, there is something that still blocks nationality. For them, the word "with the obligation to carry out Islamic shari'a for its adherents" is deemed inappropriate in a state foundation related to its citizens who are not only Muslim residents in it. In the end, it was perfected by crossing out the seven words and replaced with the word "The Almighty" (found in the fourth paragraph of the Preamble to the 1945 Constitution). According to Moh. Mahfud MD, for Muslims, can be accepted as a blessing because they can be brothers with people of other religions and prevent divisions within Islam for them (because differences in understanding of religion inevitably occur).

Pancasila, which had been accepted as the basis of the state on August 18 1945, and ratified by PPKI experienced various challenges through armed movements and the constitutional institutions formed by the state. There have been unconstitutional movements or physical uprisings where they wanted to change the philosophy and structure of the state, as was done by the DI/TII, NII, and violent movements that have recently been personified as terrorists. The movement fought through political channels in state institutions and wanted to tamper with Pancasila. Institutions officially created by the state were set up to discuss and debate the basis and constitution of the state, such as the Constituent Assembly and MPR.

Pancasila values contain vertical human relations to his Lord as well as the first sila and regulates relationships human beings horizontally to fellow human beings (*hablumminannas*) as contained in the second to fifth precepts. Then this is in accordance with the word of Allah in the Qur'an surah Al-Qashah verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا
تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (القصص/28: 77)

Meaning: And seek (reward) the land of the hereafter with what God has bestowed upon you, but do not forget your share in the world and do good (to others) as Allah has done good to you, and do not make mischief on earth. Indeed, Allah does not like people who do damage. (Al-Qasas/28:77).

Today there are many fanatical activities in the form of actions carried out by specific mass organizations that further distance Indonesia from Pancasila as its philosophy of life. In particular, the influence of the Islamist movement is now starting to infiltrate students, supported by developments in communication technology and inventions of social media networks that make access to information easier for them.

This kind of situation cannot be avoided by the millennial generation, which they must deal with the expansion of Islamic ideology (Islamism), which offers various forms of change in the name of "reviving the glory of Islam" by echoing the spirit of the *caliphate* in the frame of jihad, which will have high appeal to be used as a solution to the problems that exist today.

New challenges are emerging in an era where the public readily accepts information. For example, research by the Maarif Institute (2011), Setara Institute (2015), and Wahid Foundation (2016) shows that massively radical groups have penetrated radical views among the younger generation through educational institutions/levels. Then this is reinforced by several surveys which show that students and students tend towards intolerance and radicalism is quite worrying, and so is the teacher. Rather than ethnicity issues, symptoms of intolerance and religious-based radicalism will tend to be more significant. Then intolerance and radicalism also occur in social media.

Incorporating Pancasila into education is an important thing. We can look at RI Law No. 20 of 2003 concerning the National Education System Article 37 Paragraph (1) letter b, which states that the primary and secondary education curriculum must include citizenship education. However, on the other hand, religious education becomes a problem when religious fanaticism becomes a source of conflict. Based on article 3 of Law no. 20 of 2003 concerning the National Education System that one of the goals of education is to make students "faithful and fearful of God Almighty and noble character," Islamic Religious Education has a strong position in the high school curriculum. Islamic Religious Education is appointed as a compulsory subject in the formal education curriculum, with this religion being used as the answer to "moral panic" over modernization and globalization. However religious Education has not developed a spirit of living together to develop an inclusive realm of students following Pancasila as the basis of the Indonesian state ideology.

Religious Education in Indonesia must prioritize the principles of Pancasila, as in the National Education System Law, that Religious Education is not enough to provide material but must make students deeply believe in God, namely: respecting others, even though there are differences, upholding unity, respecting democracy and social justice., This is Religious Education with Pancasila characteristics because Pancasila is the foundation for Religious Education in Indonesia.

So, exploring the understanding of Pancasila needs to be done to answer the nation's problems today and initiate the proper Religious Education in Indonesia. One

way to answer this panic is by incorporating literacy or religious books as guidance or learning resources in schools.

One of the contributions of Islamic Religious Education in dealing with the above problems is to build awareness of the history of the development of Islam through SKI subjects. The importance of awareness of the history of the development of Muslims is that they can determine their future without any influence from other parties, which sometimes even harms the nation itself. The origins of how Islam colors life in the archipelago so that it gives birth to a noble character will become an insight that can influence students' perspectives in understanding Pancasila itself.

Learning Islamic history, which does not involve studying the text, context, and contextualization, causes a narrow understanding of students. Integrating the values of Pancasila as the basis of the state with SKI learning materials will color the understanding of living in society and as a state in Indonesia.

Research on the Integration of Pancasila Values in the Class X SKI MA book is to answer whether the learning material has prioritized the integration of Pancasila values because a piece of literature will affect the understanding of its readers and can even create new understandings.

Methods

The research conducted by the author is library research, in which researchers will analyze data originating from the library in the form of books, documents, reports on previous research results, or other library material that can be referred to in the preparation of this scientific work. This research is intended to solve conceptual-theoretical problems regarding integrating Pancasila values in the Islamic Cultural History student book at the MA level for class X.

This study used an analytical-descriptive approach. The analysis referred to here is an analysis of the contents of the Islamic Cultural History student book at the MA level of Class X, namely by analyzing the contents of all the data used, both from primary data (Islamic Cultural History Student Book at the MA level) or from secondary sources in the form of actual news, magazines, and other supporting books. To find an integration of Pancasila values in the Islamic Cultural History student book at the MA level of class X.

What is meant by descriptive here is to present a complete picture of the subjects and objects studied as they are, following the facts in a precise and systematic manner. Concerning this research, the author systematically describes the form of integration of Pancasila values contained in the Islamic Cultural History student book at the MA level of class X.

The researcher uses the documentation method, namely taking data from documents such as student study books, journals, reference books, online news, and so on, adjusting to the type of research used, namely library research. In this study,

researchers classify data sources into two, namely primary data sources and secondary data sources:

- a. Primary sources this study used as primary data sources are student books *History of Islamic Culture MA Class X* year 2020 edition, which is downloaded via the official website of the Directorate of KSKK Madrasah Directorate General of Islamic Education, the book on Pancasila values entitled *Philosophy of Pancasila*, written by Kaelan, a lecturer at Gadjah Mada University, and published by Paradigma Yogyakarta in 2002. Pancasila points are taken from a book compiled by Roni Giandonno, Rusman Widodo, et al. with the title *Human Rights Friendly School Implementation Training Manual*, published by Komnas HAM in 2017.
- b. The secondary sources are related to all matters related to research on Islamic Cultural History student books for the MA level, such as books or journals (as well as other documents in the form of *Softfile* and *Hardfile*), journals, articles, online news, and so on. Sources that support the primary data include a book entitled *Internalization of Pancasila Ideological Values in the Dynamics of Democracy and the Development of Indonesian State Administration* by Dedi Mulyadi, *The Urgency of Pancasila and Citizenship Education in Higher Education* by Hamid Darmadi, *Introduction to History* by Kuntowijoyo, and an article entitled "Pluralism Values in Islamic Cultural History Subjects (Content Analysis Study of SKI MA Textbooks)" by Lilik Suparno.

The data analysis method used is *content analysis*. *Content analysis* is carried out by identifying the characteristics or information in the document so that later it can provide a systematic and objective description.

In this study, the authors identified the material in the Islamic Cultural History book for Class X MA (chapters I to VI) so that several sentences indicated the presence of Pancasila values.

After finding several sentences containing Pancasila values in the material for class X SKI MA students, the author explains or interprets these sentences according to the Pancasila values contained therein.

Result and Discussion

1. The Urgency of Integrating Pancasila Values in the Material of Islamic Cultural History Student Books for Class X Madrasah Aliyah

Based on article 3 of Law no. 20 of 2003 concerning the National Education System, education aims to make students believe in and fear God Almighty and have a noble character. They need to have a good understanding of religious insights to produce pious human beings by carrying out orders, avoiding prohibitions from Allah SWT., and having good manners.

Then in the Decree of the Minister of Religion No. 183 of 2019 concerning the Curriculum of PAI and Arabic in Madrasas explains that the content contained in learning PAI and Arabic should be able to equip students to have an understanding of religion that is inclusive, moderate, tolerant and has an integrative religious-holistic nature that is oriented towards world welfare and the happiness of the hereafter in the context of living in a society, nation, and state based on Pancasila and the 1945 Constitution and Unity in Diversity.

Based on the statement above, integrating Pancasila values with the Class X Islamic Cultural History book at Madrasah Aliyah is essential. In learning the history of Islamic culture, teachers can internalize the values of Pancasila in the hope of equipping students with an understanding of Islamic history in the context of social, national, and state life in Indonesia based on the values that exist in Pancasila so that things that will threaten unity and integrity can be minimized.

Recently, there have been many incidents motivated by radicalism and terrorism, such as the attack on the National Police Headquarters by a woman and the suicide bombing terror at the Makasar Cathedral Church, which caused a stir. Then a survey by Alvara Research stated that the Center 17.8 percent of students and 18.4 percent of students (from a survey conducted on 1,800 university students and 2,400 high school students in Indonesia) agreed with the caliphate as an ideal form of state.

These things are influenced by various things, such as advances in communication and information technology and understanding from learning/lecture activities inside and outside the classroom.

In addition to teachers as educators, there are also learning resources that can influence students' perceptions and understanding, in this case, the book History of Islamic Culture for class X MA. In Appendix III of the Minister of Education and Culture Number 59 of 2014, learning resources function to facilitate students in achieving predetermined learning goals and competencies. So, we return to the beginning that integrating the values of Pancasila with the book Islamic Cultural History of Class X Madrasah Aliyah is very necessary to equip students with an understanding of Islamic history in the context of social, national, and state life in Indonesia by practicing the values contained in it. In Pancasila.

2. [Integrated Pancasila Values in the Material of Islamic Cultural History Student Books for Class X Madrasah Aliyah](#)

In the previous discussion, it has been discussed why the integration of Pancasila values into the book Islamic Cultural History of Class X Madrasah Aliyah needs to be done, of course, to equip students with an understanding of Islamic history in the context of social, national, and state life in Indonesia by practicing the values contained in Pancasila.

Then in this discussion, the author has analyzed the Student's Book of Islamic Cultural History of Class X Madrasah Aliyah to find out which Pancasila values would be integrated. The process is carried out by reading the material contained in the book and looking for sentences that indicate an integration between Pancasila values and the Islamic Cultural History Student Book of Class X Madrasah Aliyah.

The values of Pancasila, which are indicated to be integrated into learning material in the Islamic Cultural History student book at Madrasah Aliyah Class X, can be seen in Appendix III and based on the precepts, are presented as follows:

2.1 Belief in the One and Only God

In this first precept, several Pancasila values are integrated with the material in the Islamic Cultural History student book at Madrasah Aliyah class X, including:

- a. Item 1: "The Indonesian nation declares its belief in and devotion to God Almighty. Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration: "Baiah Aqabah I: a. They will not partner with Allah SWT. With anything."
- b. Point 2: "Indonesian people believe in and fear God Almighty, according to their respective religions and beliefs according to a just and civilized humanity basis." Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration: "Because of stubbornness and opposition that can harm religion and government, Abu Bakr solved this problem with the so-called war *ridda* (the war against apostasy). Khalid bin Walid is a general who has contributed a lot in the war *ridda* this".
- c. Item 7: "Do not force religion and belief in God Almighty on others. Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration:
 - 1) "During his preaching, Rasulullah SAW has never forced or even fought anyone to embrace Islam. The invitation is only limited to conveying the news happy or warning".
 - 2) "The Core of the Medina Charter: c. The Jews stuck with their Jewish religion, and so did the Muslims."

2.2 Just and Civilized Humanity

In the second precept, several values can be integrated with the material in the Islamic Cultural History student book at Madrasah Aliyah class X, namely:

Point 9: "Recognizing equality, equal rights and fundamental obligations of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color and so on."

The editorial in the Islamic Cultural History student book at Madrasah Aliyah class X indicates integration:

- 1) "Rasulullah SAW became the person who mediated the dispute by asking representatives of each tribe to hold the turban cloth in the middle of which the Hajar Aswad had been placed and then put the Hajar Aswad together to its original place."
- 2) "The essence of the Medina Charter: b. The Jews from Bani Auf were treated the same as the Muslims."
- 3) "The essence of the Medina Charter: d. All Jews from all tribes and tribes in Medina were treated the same as the Bani Auf Jews."
 - a. Point 11: "Developing an attitude of mutual tolerance and tolerance."

Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration: "The essence of the Medina Charter: e. Jews and Muslims must help each other in fighting or face the enemy."

- b. Item 13: "Upholding human values."

Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration: "The essence of the Medina Charter: f. Jews and Muslims must always do good, and mutual good remind when there is persecution or tyranny" (Tsuroya, 2020).

- c. Point 14: "Enjoy doing humanitarian activities."

The editorial in the Islamic Cultural History student book at Madrasah Aliyah class X indicates integration:

- 1) "One of them is respecting and glorifying guests; respecting guests is part of upholding their generous attitude. They are competing to honor guests with all their possessions. The pre-Islamic Arabs were willing to sacrifice their possessions to honor guests".
- 2) "For Arabs, a promise is a debt they must pay. Breaking a promise is a disgrace to their life, even in the story Hani bin Mas'ud bin Mas'ud asy-Syaibani just for the sake of a promise, they are willing to destroy their offspring and the house to fulfill a promise".
- 3) "In the next pilgrimage season, consisting of the people of Yathrib totaling 73 people, on behalf of the people of Yathrib, they asked Rasulullah SAW to design to move to Yathrib. They promised to defend Rasulullah SAW from all kinds of threats. Then Rasulullah Saw agreed to pledge Aqabah twice after, in the eleventh year of Prophethood, agreed to the existence of the first Bayat Aqabah".
- d. Point 15: "Dare to defend truth and justice."

Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration:

- 1) "Baiat Aqabah I: f) They will not disobey Rasulullah SAW."
- 2) "Aqabah II agreement is:
 - a) The people of Yathrib are ready to defend Islam and the Prophet.
 - b) The people of Yathrib fought to defend Islam with their wealth and lives.
 - c) The people of Yathrib are also trying to promote the religion Islam and broadcast it to their relatives.
 - d) Yathrib residents are ready to accept risks and all challenges.

2.3 Indonesian Unity

In this third precept, several values can be integrated with the material in the Islamic Cultural History student book at Madrasah Aliyah class X, namely:

- a. Point 18: "Being able to place unity, unity, as well as the interests and safety of the nation and state as a common interest above personal and group interests."

Editorial in the student book of Islamic Cultural History of Madrasah Aliyah class X which indicates integration (Tsuroya, 2020) :

- 1) "Rasulullah SAW became the one who mediates dispute by asking representatives of each tribe to hold cloth turban in the middle of which the Hajar Aswad has been placed and then put the Hajar Aswad together in its original place.
- 2) "These two tribes that often clashed were brought together, and then they merged and became the Ansar who helped the migration of Rasulullah SAW. To strengthen unity between them and with the other tribes who were in Medina, The Messenger of Allah made a constitution".
- 3) "The Messenger of Allah also took another step which was the most beautiful thing that has ever been inscribed in history, namely bringing together the people Muhajirin and Ansar, a brotherhood based on religion that replaces brotherhood based on blood so that the atmosphere becomes more peaceful and safer".
- 4) "So he didn't have a wiser choice for himself and his people apart from stepping down from his post, making a peace agreement with several conditions that can be agreed by both parties, then he writes bai' he said to Muawiyah, and handed over the city of Kufah to Muawiyah at the end of Rabi'ul Awal year 41 H. Tensions subsided. The Muslims called the year *Amul Jamaah* (union year)".

- b. Point 19: "Able and willing to sacrifice for the benefit of the state and nation if necessary."

The editorial in the Islamic Cultural History student book at Madrasah Aliyah class X indicates integration: "The essence of the Medina Charter: points a. Jews and Muslims are obliged to take part in the war, point g. The city of Medina was jointly defended from outside attacks.

2.4 Population led by Wisdom of Wisdom in Deliberative Representatives

In the fourth precept, several values can be integrated with the material in the Islamic Cultural History student book at Madrasah Aliyah class X, namely point 27: "Prioritizing deliberation in making decisions for the common good.

The editorial in the student book of the Islamic Cultural History of Madrasah Aliyah class X indicates the existence of integration (Tsuroya, 2020) :

"The friends consulted, but not a single friend who willing to be elected and, in the end, fully returned to Abu Bakr. In this case, then Abu Bakr called his best friend, Abdurrahman bin Auf and Usman bin Affan and several other friends to be consulted about the figure of Umar bin Khattab. They also agreed that Umar bin Khattab is the right person to become the next Caliph."

2.5 Social Justice for All Indonesian People

In the fifth precept, several values can be integrated with the material in the Islamic Cultural History student book at Madrasah Aliyah class X, namely:

- a. Item 37: "Maintain a balance between rights and obligations.
Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration: "The essence of the Medina Charter: point h. All residents of Medina are guaranteed safety except for those who commit crimes.
- b. Item 40: "Do not use property rights for extortionate businesses against others."
Editor in student book of Islamic Cultural History of Madrasah Aliyah class X, which indicates integration:
"Khadija bint Khuwailid was a respected woman and a wealthy merchant. He normally works with someone to run their wares with a profit-sharing system. Khadijah heard about the honesty of a young man named Muhammad, and for that reason, he is interested in working with her."
- c. Item 41: "Do not use property rights for wasteful and luxurious lifestyles."

The editorial in the Islamic Cultural History student book at Madrasah Aliyah class X indicates integration:

"Usman bin Affan is known as a very generous friend. During the war, Tabuk, where the Muslims needed funds to meet the equipment and needs for war, Usman bin Affan donated 940 camels and sixty horses to fulfill the number of one thousand. Usman also donated 10,000 dinars to finance troops *usra* (Muslim troops in the Battle of Tabuk, which means the troops were in trouble). Usman has donated a lot of his wealth for the propagation of Islam, including at that time buying a well with his wealth, then donating it to the Muslims.

- d. Item 42: "Do not use property rights to conflict with or harm the interests of general."

The editorial in the Islamic Cultural History student book at Madrasah Aliyah class X indicates integration:

"Usman bin Affan was known as a very generous friend; at the event of the Tabuk war, where at that time the Muslims needed funds to provide equipment and necessities for war, Usman bin Affan donated 940 camels and sixty horses to complete the number of one thousand. Usman also donated 10,000 dinars to finance troops *usra* (Muslim troops in the Battle of Tabuk, which means the troops were in trouble). Usman has donated a lot of his wealth for the propagation of Islam, including at that time buying a well with his wealth, then donating it to the Muslims.

- e. Item 45: "Likes to carry out activities to realize equitable progress and social justice."

The editorial in the student book of the Islamic Cultural History of Madrasah Aliyah class X indicates integration: "Abdurrahman an-Nasir build the University of Cordoba equipped with a library that has a collection of thousands of books; city development took place very quickly; community attains prosperity and prosperity."

3. Integration of Pancasila Values in Student Book Materials of Islamic Cultural History for Class X Madrasah Aliyah

3.1 Belief in the one and only God

In the previous discussion, it was found that in the material for the Islamic Cultural History book for class X Madrasah Aliyah there are several values of Pancasila which are indicated to be able to integrate. The values in the first precept are:

- a. Item 1: "The Indonesian nation declares its belief in and devotion to God Almighty.
- b. Point 2: "Indonesian people believe in and fear God Almighty, according to their respective religions and beliefs according to a just and civilized humanity basis."

- c. Item 7: "Do not force religion and belief in God Almighty on others.

In the practice of the first precepts of Pancasila, the first point states that we, as Muslims who become Indonesian citizens, give statements, or believe that we believe in and fear God Almighty, namely Allah SWT. In the first chapter, "Development of Islam during the Prophet's time in the Mecca Period," the first Bayat Aqabah that was redacted in his book was included as follows (Tsuroya, 2020):

- a. "They will not associate partners with Allah with anything."
- b. "They will not steal."
- c. "They will not commit adultery."
- d. "They will not kill their children."
- e. "They will not commit slander, lie, and cheat."
- f. "They will not disobey Rasulullah SAW."

In the book SKI MA class X, page 12, it is explained that in the past, 12 people from the Aus and Khazraj tribes who went to perform the Hajj and then met the Prophet stated that they would not associate Allah with other worshipers, meaning that the first point in the baiat Aqaba relates to the value of Pancasila in the first point in which they express their trust and piety to God, namely Allah.

Then the points below are the embodiment of piety to Allah which can be integrated with the First Precept point 2: "Indonesian people believe in and fear God Almighty, under their respective religions and beliefs according to the basis of just and civilized humanity." In KBBI, piety means protecting oneself from the torment of Allah SWT. by remaining obedient to carrying out His commands and staying away from all His prohibitions. As for in another sense, piety (تَقْوَى) means maintaining oneself to maintain good relations with Allah SWT. by always carrying out orders and staying away from His prohibitions.

In chapter IV, "The Development of Islam in the Khulafaurrasyidin Period," Abu Bakar was able to protect Islam from various deviations by people who did not want to pay zakat and people who apostatized because of the death of the Prophet at that time so that some left Islam and some were still Muslims. Reluctant to pray and pay zakat. Because their attitude endangers the stability of religion and government, there must be a defense. That was the effort of Caliph Abu Bakr to keep Muslims in obedience to Allah SWT.

Furthermore, in point 7, there is a value in which we should not impose religion and belief on other people. In the book SKI MA class X, in chapter ii, "Development of Islam in the Period of Rasulullah SAW in the Medina Period," during preaching, Rasulullah SAW had never forced people to convert to Islam, let alone fight people who did not want to listen to his preaching, da'wah was understood as conveying good news to people who believed and a warning to

those who disobey (Tsuroya, 2020). Then still, in the same chapter on page 34, at the core of the Medina Charter, point 3, The Jews in Medina remain with their beliefs, and so do the Muslims who are indirectly integrated with point 7. In the Qur'an Surah Al Baqarah verse 256, Allah Says:

لَا إِكْرَاهَ فِي الدِّينِ

Meaning: There is no compulsion to (enter) religion (Islam)...

Islam is a complete religion that is clear and clear with clear evidence and arguments in it. So that we don't have to force or even fight people who have different beliefs from us to convert to Islam, our obligation as Muslims is to call for or propagate this religion as much as we can both through knowledge and as a *role model* or an example that reflects the morals of a true Muslim to become an inspiration to others.

3.2 Just and Civilized Humanity

The values of the second Pancasila precept in the book material for the History of Islamic Culture for Class X MA there are as follows:

- a. Point 9: "Recognizing equality, equal rights, and fundamental obligations of every human being, without discriminating against ethnicity, ancestry, religion, belief, gender, position, social status, skin color, and so on.
- b. Point 10: "Developing an attitude of mutual love for fellow human beings."
- c. Point 11: "Developing an attitude of tolerance and tolerance."
- d. Point 13: "Upholding human values."
- e. Point 14: "Enjoy doing humanitarian activities."
- f. Point 15: "Dare to defend truth and justice."

Rasulullah SAW is the best example for Muslims (*al uswah al khasanah*). In chapter I, "The Development of Islam in the Prophet's Age in the Makkah Period," page 9, regarding the substance of the Prophet's da'wah, it is explained that when there was a dispute over who had the right to put the Hajar Aswad stone back into the Kaaba, the Prophet was the one who mediated the dispute. Representatives of each tribe are asked to hold a cloth turban in the middle of which the Hajar Aswad has been placed and then put it together in its original place.

The Prophet's attitude is integrated with the values of Pancasila in point 9 of equality, equal rights, and basic obligations for every human being, without discrimination against ethnicity, ancestry, religion, belief, gender, social position, skin color and so on which is reflected in the intelligence of the Prophet in mediating disputes laying back *Hajar Aswad* by placing equality between them without discriminating between descent, ethnicity and so on between one another. The disputing tribes were finally able to put the stone back together. This will also foster a sense of oneness and oneness.

Chapter II, "Development of Islam in the Period of Rasulullah SAW in the Medina Period," discusses several important events in the Prophet's da'wah period in the city of Medina, one of which is the Medina Charter which integrates with Pancasila values in point 9. At that time, Medina was inhabited by several groups of Jewish tribes who were fighting in it. When the Prophet migrated to Medina and lived there, a constitution was drawn up with a mutual agreement between the Muslims and the Jews who lived there. The contents of the Medina charter are approximately 47. In the SKI MA class X book, the essence of the Medina charter is as follows (Tsuroya, 2020) :

- a. "Jews and Muslims must take part in the war."
- b. "Jews from Bani Auf were treated the same as Muslims."
- c. "Jews stick with their Jewish religion, and so do the Muslims."
- d. "All Jews from all tribes and tribes in Medina were treated the same as the Bani Auf Jews."
- e. "Jews and Muslims must help each other in fighting or dealing with enemies."
- f. "Jews and Muslims must always do good to one another and remind each other when persecution or tyranny occurs."
- g. "The city of Medina was jointly defended from external attacks."
- h. "All residents of Medina guaranteed safety except for those who do evil."
- i. "Muhammad Rasulullah SAW is the general leader for the entire population of Medina."

Points b and d indicate the recognition of equal rights and treatment between Muslims and Jews. They are said to be one people in the sense that they work hand in hand to protect the agreement from outsiders or enemies who want to thwart the agreement that has been made. The Jews have remained with their religion, so the Muslims have remained with it. They are equally entitled to freedom in practicing their respective religions and being punished according to the laws of their religion.

Furthermore, point e, contained in the core of the Madinah agreement above, indicates integration with the values in the eleventh point, namely developing an attitude of mutual tolerance and tolerance. Point states, "Jews and Muslims must help each other in fighting or dealing with enemies." This will create a sense of mutual concern for fellow citizens. In this context, the Medina community, both Muslims and Jews, came together to protect each other from those who wanted to attack Medina, which might have come from tribes who did not like the existence of the Medina agreement. Although the emphasis is only limited to defending Medina (fighting to defend Medina, and not to fight against the polytheists).

Furthermore, the values of Pancasila that are integrated are the thirteenth point, namely Upholding human values contained in point f at the core of the

Medina agreement above, namely that Jews and Muslims must always do good to one another and remind each other when persecution or tyranny occurs. For example, as explained in the previous paragraph that the Jews and Muslims worked hand in hand to maintain the Medina agreement, which of course, in other aspects such as trade, agriculture, and others, they worked together to advance the economy in their city.

The fourteenth point reads: "Enjoy doing humanitarian activities, for example, assisting other people who need our help. As stated in the SKI MA class X book on pages 7-8, namely respecting and glorifying guests, respecting guests is part of upholding their generous attitude. They are competing to honor guests with all their possessions. The pre-Islamic Arabs were willing to sacrifice their wealth to honor guests. That's the culture of the Arabs from ancient times. It is no different from our daily culture, which encourages us to entertain and honor guests who visit our homes. For Arabs, a promise is a debt they must pay. On page 8 of the SKI MA class X book, it is stated that breaking promises is a disgrace to their lives, even in a story by Hani bin Mas'ud bin Mas'ud asy-Syaibani just for the sake of a promise they are willing to destroy their offspring and destroy their property to fulfill a promise. In our daily lives, this is also the case; if we have a promise, we must keep it as much as possible. Because by keeping promises, other people will trust us, and our social relations with others will not be disturbed.

Then the editor related again to the value of Pancasila in this item on page 16, which explains that p there was the pilgrimage season, consisting of 73 people from Yathrib, on behalf of the residents of Yathrib asked Rasulullah SAW to be willing to move to Yathrib. They promised to defend Rasulullah SAW from all threats, and then Rasulullah SAW agreed to the pledge of Aqabah two.

The treatment of Yathrib residents who wanted to protect Rasulullah, and the immigrants integrated with the values of Pancasila point 14. Furthermore, the residents of Yathrib accepted the arrival of the Prophet and his companions who migrated from Mecca and provided assistance to the Prophet and the Emigrants to develop Islamic da'wah from the city, which was later named Medina.

In today's Islamic context, we can still support the development of Islamic da'wah by donating energy, knowledge, or assets, both in terms of Islamic da'wah itself and through other aspects such as economics, art, and other fields.

3.3 Indonesian Unity

The values of the third precept Pancasila in the book material for the History of Islamic Culture for Class X MA there are as follows:

- a. Point 18: "Being able to place unity, unity, as well as the interests and safety of the nation and state as a common interest above personal and group interests."

- b. Grain 19: "Able and willing to sacrifice for the benefit of the state and nation when necessary."

Correlated with point 18, Rasulullah SAW became the person who mediated the dispute by asking representatives of each tribe to hold the turban cloth in the middle of which the Black Stone had been placed and then put the Black Stone in its original place together. Putting common interests above personal interests is done by placing unity and oneness as top priorities. The existence of representatives of the tribes who took part in holding the turban cloth to put the Black Stone in its original place explains that unity is more important than looking at which tribe or tribe has the most rights, which tribe has the highest position, which will only cause envy and envy towards each other.

Furthermore, when he migrated to Yathrib, the Prophet brought together two tribes that were often at war, Aus and Khazraj. Then both were referred to as the Ansar for helping the migration of the Prophet Muhammad and his companions. At first, they asked the Prophet to migrate, and when he arrived, the Prophet brought together two tribes that still had this relationship. They are brothers in the frame of faith or *ukhuwah Islamiyah* who gave up the tribal notions that narrowed their perspective. We can practice this in our daily life by accepting each other even though there are differences, as in the practice of Pancasila in point 18. What's more, in this context, diversity is significant for realizing unity in Indonesia.

After uniting the Aus and Khazraj tribes, Rasulullah SAW then made brothers for the Muhajirin and Ansar, a brotherhood based on religion that replaced blood brotherhood so that the atmosphere became more peaceful and secure. The Muhajirin get help to get jobs and decent housing for them. Even though there is no law of mutual inheritance, that brotherhood does not reduce the sense of unity and oneness among them.

Page 87 of the class X SKI MA book explains the *Amul jamaah* event before the formation of the Daulah of the Umayyad Dynasty. After the death of Caliph Ali bin Abi Talib for the cruel actions of the Khawarij group, Hasan bin Ali bin Abi Talib was sworn in as the next Caliph. Hasan bin Ali had an outlook on the conditions that existed at that time, he saw his soldiers whom he could no longer trust, and the political enemies he faced were powerful in determination and character. Because Caliph Hasan wanted peace and unity among the people and did not want chaos, he decided to step down from power and pledge allegiance to Muawiyah.

The decision taken by Caliph Hasan has made the tensions in the Muslim community subside. If you don't consider the unity and integrity of the ummah, feuds between Hasan and Muawiyah's supporters will occur, and more victims will occur. Of course, we can take this attitude as an example in practicing the 3rd precept 18th point. The top priority in resolving a conflict is finding a middle

ground. To minimize division occurrence, we must also prioritize the unity and unity of the nation.

Furthermore, the attitude of being able and willing to sacrifice for the interests of the state and nation when needed is the content of point 19. at the core of the Medina charter points a and g in the SKI MA class X book, the contents stated that the Jews and Muslims participated in the war and the city of Madina was jointly defended from outside attacks.

3.4 Population Led by Wisdom Wisdom in Deliberative Representatives

The value contained in the fourth precept in the book material for the History of Islamic Culture for Class X MA, namely "Prioritizing deliberation in making decisions for the common interest" (Point 27).

The integration of these points can be seen in the chapter on the development of Islam during the *khulafaurasyidin* period in the SKI MA class X book, page 73. When Caliph Abu Bakr was nearing the end of his life due to his illness, he advised his companions to consult to choose a friend who deserved to continue the relay of the caliphate. However, after the friends negotiated, none wanted to be appointed, and they finally returned it to Caliph Abu Bakr to appoint who could replace him. Finally, after asking how Umar bin Khattab figured several friends were, such as Abdurrahman bin Auf, Uthman bin Affan, and several other friends, they agreed that Umar deserved to hold the next caliphate relay.

The above proves that deliberations in the context of choosing a leader are significant, considering that the Caliph's job is to lead the direction of the movement of the people and the wider community, in this case, the Muslim community after the caliphate of Abu Bakr. Contextual deliberations are carried out to make joint interest decisions, which must take precedence.

3.5 Social Justice for All Indonesian People

The value contained in the fifth precept in the book material of the Class X Islamic Cultural History MA there are as follows:

- a. Item 37: "Maintaining a balance between rights and obligations
- b. Item 40: "Do not use property rights for businesses that are extortionate against others"
- c. Point 41: "Not using property rights for wasteful and luxurious lifestyles."
- d. Item 42: "Do not use property rights to conflict with or harm the interests of general"
- e. Point 45: "Like to carry out activities to realize equitable progress and social justice."

The essence of the Medina charter in the class X SKI MA book at point h reads: All residents of Medina are guaranteed safety except those who commit crimes, which means they are guaranteed security. They are also obliged to

maintain order which reflects a balance between rights and obligations. This is included in the integration of Pancasila in point 37, namely maintaining a balance between rights and obligations. In Indonesia, the rights and obligations of its citizens are regulated in the 1945 Constitution, articles 27-34. When citizens or residents get rights, existing obligations must also be carried out. An example of the rights of citizens, for example, in article 27, paragraph 2 of the 1945 Constitution, contains that the community/every citizen has the right to guarantee a decent living for humanity. Then an example of the obligations of citizens is in article 27, paragraph 3 of the 1945 Constitution, which states that citizens are obliged to participate in efforts to defend the state.

Furthermore, page 9 of the SKI MA class X student book discusses Khadija bint Khuwailid, a wealthy merchant. He usually works with someone to run their trade. He runs it with a system of wages and profit sharing. He gives wages to those who work with him according to the results of his work. Before the Prophet Muhammad was appointed as an Apostle, they already had a relationship. Because of the honest nature of the Prophet Muhammad in selling Khadijah's merchandise, Khadijah also gave him more money. His attitude shows that he has proper behavior and is not arbitrary towards other people who work with him to integrate Pancasila values with point 40. Do not use property rights for businesses that are blackmailing others. He empowers the people around him so that they can fulfill their daily needs.

Not using property rights for wasteful things and a luxurious lifestyle is the implementation of Pancasila values from point 41 of the fifth precept. The integration of these values with SKI class X material can be found on page 75 of the SKI MA class X student book, which discusses Usman bin Affan as a very generous friend. During the Tabuk war, the Muslims needed funds to provide equipment and necessities for fighting, then Usman bin Affan donated 940 camels and 60 horses to fulfill the number of one thousand. Usman also donated 10,000 dinars to finance the usra troops. Muslim troops in the Battle of Tabuk were in trouble because they traveled very far, with approximately 30 days to go and return and 20 days to make conquests.

Usman bin Affan donated a lot of his wealth for the propagation of Islam, used the wealth he owned for the common good not to be used for extravagance/waste, and harmed many people even though his wealth would not run out for this. In addition, this attitude also does not harm the public interest, in this case, the Muslims and the people of Medina, so the generosity of Uthman bin Affan in this case, also integrates with point 42 of the fifth precept, namely, not to use property rights, either property or power, to conflict or harm the public interest. Large audience.

On page 104 of the SKI MA class X student book, it is stated that Abdurrahman an-Nasir, who was the leader of the Umayyad Daula in Andalusia in

912-961 AD carried out the development of one of them The University of Cordoba is equipped with a library that has a collection of thousands of books. The city development took place quickly; the community gained prosperity and prosperity. With the powers entrusted to him, he seeks to achieve equal progress and justice for all. This reflects the attitude that likes to carry out activities to realize equitable and social progress in point 45 of the fifth precept of Pancasila.

Conclusion

Through the integration of Pancasila values in the material in the Islamic Cultural History student book at the Madrasah Aliyah level in class X, teachers can equip students with an understanding of Islamic history in the context of social, national, and state life in Indonesia based on Pancasila values. It is hoped that things threatening unity and integrity (such as understanding terrorism and the wrong understanding of Islam) can be minimized. After analyzing the learning material in the Islamic Cultural History MA Class X student book, there are several Pancasila values, namely as many as 17 Pancasila values.

In the chapters in the book Islamic Cultural History at the MA level, class X, researchers found sentences containing Pancasila values from the first to the fifth precept. However, they have not been explicitly explained so that researchers can integrate them with the learning material in the book. The author provides a brief explanation of integrating the values of Pancasila and Islamic history as just a lighter so that teachers can develop better SKI learning at the Madrasah Aliyah level by incorporating elements of the integration of Pancasila values into it.

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