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INTERNALIZATION OF THE VALUE OF ISLAMIC EDUCATION THROUGH THE SYSTEM OF KINDNESS AND RELIGIOUS HARMONY IN VILLAGE COMMUNITIES OF 10 ULU PALEMBANG

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⁸ ABSTRACT

This study aims to analyze the internalization of the value of Islamic education through the kinship system and religious harmony in the people of Kampung 10 Ulu Palembang. This study uses a qualitative approach with naturalistic inquiry methods, while the data collection technique uses observation, interviews and document studies. Data analysis uses reduction techniques, data presentation, and conclusions. The results of this study conclude that (1) the internalization of the value of Islamic education to the community is carried out through an assimilation process that can unite the diversity that exists in the community of Kampung 10 Ulu Palembang; (2) the intensity of inter-ethnic renewal, namely people with Arab, Malay, and Chinese ethnicities without any discrimination; (3) a tolerant, assimilative and interactive kinship system creates inter-religious and inter-ethnic harmony or harmonization in the people of Kampung 10 Ulu Palembang. The implications of this research show that the process of assimilation in an area will create harmony and harmony between communities, especially through the internalization of the values of Islamic education.

Keywords: Assimilation, Harmony, Values of Islamic Education, Kinship System.

ABSTRAK

Penelitian ini bertujuan untuk menganalisa internalisasi nilai pendidikan Islam melalui sistem kekerabatan dan kerukunan umat beragama pada masyarakat kampung 10 Ulu Palembang. Penelitian ini menggunakan pendekatan kualitatif dengan metode naturalistik inkuiri, sedangkan teknik pengumpulan data dengan melakukan observasi, wawancara dan studi dokumen. Analisa data menggunakan teknik reduksi, penyajian data, hingga penarikan kesimpulan. Hasil penelitian ini menyimpulkan bahwa (1) internalisasi nilai pendidikan Islam kepada masyarakat dilakukan dengan proses asimilasi dapat mempersatukan keragaman yang ada di tengah masyarakat Kampung 10 Ulu Palembang; (2) intensitas pembaruan antar-etnis, yaitu masyarakat dengan etnis Arab, etnis Melayu, etnis China tanpa ada diskriminasi; (3) sistem kekerabatan yang toleran, asimilatif dan interaktif menciptakan kerukunan atau harmonisasi antar-umat beragama maupun antar-etnis pada masyarakat Kampung 10 Ulu Palembang. Implikasi penelitian ini menunjukkan bahwa proses asimilasi pada suatu daerah akan menciptakan keharmonisan dan kerukunan antar-masyarakat, khususnya melalui internalisasi nilai-nilai pendidikan Islam.

Kata Kunci: Asimilasi, Kerukunan, Nilai Pendidikan Islam, Sistem Kekerabatan.

A. INTRODUCTION

The existence of individuals in a society creates social and cultural systems and norms that apply, then agreed to be carried out together (Gunawan, 2010).

Various existing differences and conflicts that may occur in the community will be managed through a kinship system adopted and practiced by the community (Sujatmiko & Haryanta, 2012). For this

reason, the harmony and harmony that is created in society, starts from an egalitarian kinship system (Santoso, 2017).

The process of assimilation is a form of assimilation between communities that creates an attitude of harmony and concord (Mungmachon, 2012). In addition, assimilation also does not prioritize existing differences, but strengthens equality and unity in order to foster tolerance, moderation, and happiness in being together (socially) (Setiadi, 2011; Tika, 2006). Thus, education on the value of Islamic education will become the main patron for togetherness in society.

Palembang City is the capital city of South Sumatra Province which was once famous for the Sriwijaya Kingdom which is the largest in Southeast Asia which is Buddhist. The city area of Palembang is divided into two, namely traversing Ilir and traversing Ulu, traversing Ilir is the administrative center of the city of Palembang which is in the north of Palembang city, while traversing Ulu is separated by a large river, namely the Musi River which is a means of river transportation used by the people of Palembang city. As a means of land transportation, the community uses the Ampera Bridge which was built in 1962 which is still standing strong today, which is an icon of the city of Palembang which

is used by the community, both across Ilir and across Ulu (Sujarwa, 2011).

Kampung 10 Ulu, which is in Kelurahan 9/10 Ulu, Jakabaring District, Palembang, which is on the banks of the Musi River to the east of the Ampera Bridge, has ethnic diversity, such as ethnic Malays, ethnic Chinese and ethnic Arabs. The religion adopted by the people of Kampung 10 Ulu also includes Islam, Christianity, Catholic Christianity and Buddhism. The people of Kampung 10 Ulu, even though they have different ethnicities, religions and cultures, have lived in harmony between neighbors since the past until now, there has never been a commotion, even though there are differences in the community, they are united in the diversity of religions, ethnicities and cultures, which is the strength in this village of 10 Ulu.

The Muslim community as the majority in Kampung 10 Ulu, they are not arbitrary with people who are religious minorities, the community respects each other, helps, respects and cooperates in social life. The Chinese who used to live in raft houses on the banks of the Musi river but now live on land in Kampung 10 Ulu to be precise, these Chinese ethnically mingle with the Malay and Arab ethnic groups establish very good relations in society, interact in social life giving rise to a kinship system in inter-ethnic marriages.

Malay ethnic Muslims married ethnic Chinese Buddhists and they converted to Islam without any coercion from anyone to embrace Islam. In Sociology, inter-ethnic marriage has a meaning, namely marriage between two parties of different groups, religion, ethnicity and culture (Soekanto, 2002).

In one family, different religions can be adhered to, such as Buddhist or Christian ethnic Chinese parents having children and then the child converts to Islam and then marries a Muslim, however, the relationship between parents and children remains a good relationship without any problems in their families as well as with the family (son-in-law or in-laws) all have a very good relationship visiting each other or friendship even though there are religious differences between the two families. The occurrence of assimilation in the kinship system through inter-ethnic marriage that occurred in Kampung 10 Ulu, the researcher is interested in conducting more in-depth research on the assimilation of kinship systems in the people of Kampung 10 Ulu Palembang.

B. METHOD

In this study using the naturalistic inquiry method. According to Lincoln & Guba (1985) naturalistic inquiry is a discovery-oriented method that minimizes

the researcher's manipulation of the research object or study and the term Naturalistic Inquiry is used because the salient feature of this research is the way the observation and data collection is carried out in a natural setting, or natural settings, meaning without manipulating the subjects under study (Assingkily, 2021).

Data analysis in this study is guided by the steps developed by Miles, *et.al.* (2014), where there are three streams of activities that occur simultaneously, namely data reduction, data presentation and drawing conclusions or verification. Data reduction activities, data presentation and drawing conclusions are a series of analytical activities that follow one another or an interactive cycle process, the following is a chart of the components of data analysis:

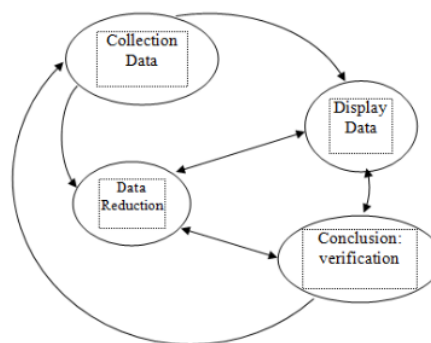


Chart 1. Data Analysis Process.

C. RESULTS AND DISCUSSION

The word assimilation is a term that comes from English, namely

"assimilation". The term use of the word is necessary in providing an explanation of the sector of social change in society and also the sector of change in culture. Below for the meaning of assimilation in a nutshell is a form of positive associative (social interaction). Assimilation is the process of changing cultural patterns to adapt to the majority. The process of assimilation of a culture is usually through assimilation through two assimilation processes, namely; one-way complete assimilation and two-way complete assimilation.

Complete assimilation is one way, in which a person or group takes over the culture and identity of the dominant group and becomes part of that group. The process of assimilation of ethnic groups of foreign descent in a country is a phenomenon of moving and settling in a country that is not the country of origin, not the land of their ancestors. Koentjaraningrat (2009) found that the process of assimilation in society arises when there are: first, groups of people who come from different cultural environments. Second, individuals from that group interact directly with each other intensively for quite a long time. Third, the culture of the groups changes to adapt to one another.

Furthermore Narwoko & Suyanto (2011), states that the assimilation process

will arise if: first, there are cultural differences between groups of people who live at one time and in the same place. Second, the members of each of the different groups have in fact always interacted intensively for quite a long time. Third, for the sake of their intensive association, each party adapts their own culture, so that a process of mutual cultural adjustment occurs between the groups.

According to Maryati (2007) amalgamation, which describes assimilation and intercultural marriages from different ethnicities. Amalgamation is a term for inter-ethnic mixed marriages, for example Javanese and Madurese. Amalgamation is usually associated with cultural assimilation because it relates to interactions between two different cultures. Assimilation will actually lead to the disappearance of existing differences and will be replaced by similarities in cultural understanding, and will also be replaced by similarities in thoughts, behaviors and actions. The assimilation process will arise if there are cultural differences between groups, they mingle intensively for a certain period of time and for the sake of continuity of social interaction; then each party tries to adapt their respective cultures so that a process of cultural assimilation occurs which gives birth to a shared culture (Nawawi & Hadari, 1992).

¹ The kinship system has an important meaning in many societies, both simple and advanced societies, relationships with ancestors and relatives are the key to relationships in the social structure. Relations with relatives are the axis of various interactions, obligations, loyalties, and sentiments (Nasution, 2012). In societies where kinship loyalty is very important, relatives replace loyalty to others. That is, the kinship system is closely related to the social structure that it builds further. The kinship system determines a person's position in society, namely the position of men and women (Meiyenti, 2014).

Kinship is one of the fundamental principles for grouping people into social groups, roles, categories and sides. Family relationships can be presented in real terms (mother, siblings, grandfathers) or abstractly according to the level of kinship. A relationship can be conditional relative (eg a father is someone with children), or representative in an absolute sense (eg the difference in status between a mother and a woman without children). The level of kinship is not synonymous with inheritance or legal succession. Many codes of ethics consider that kinship ties create obligations between related people that are stronger than those between strangers, such as filial piety.

¹⁰ Several forms of kinship systems in the world are unilineal, bilateral, and multiple descent systems. The matrilineal and patrilineal kinship systems are included in the kinship system which determines lineage based on one line or unilineal. If the matrilineal kinship system calculates kinship through women, in the patrilineal kinship system, the lineage is calculated according to the father's or male line (Marzali, 2000). Other kinship systems are non-unilineal kinship systems, namely bilineal and bilateral. The bilineal kinship system calculates kinship through men only for certain rights and obligations and through women only for certain rights and obligations. While the bilateral kinship system calculates kinship through men and women (Koentjaraningrat, 2010).

Ethnic or ethnic groups or ethnic groups are groups of people whose groups identify themselves with each other, generally on the basis of ancestry that is considered the same (Maran, 2007). Ethnic identity is marked by recognition from other people and the characteristics of the group itself, for example similarities in culture, religion, language, behavior, and biological characteristics. Ethnicity is a basic classification of a social organization whose membership is based on similarities of origin, history, culture, religion and language and still maintains their identity through distinctive ways and traditions that

are maintained, for example ethnic Chinese, ethnic Arabs and ethnic Tamil-India. The term ethnicity is also used as a synonym for the word tribe in tribes considered native to Indonesia. For example, ethnic Bugis, ethnic Minang, ethnic Dairi-Pakpak, ethnic Dani, ethnic Sasak, and other ethnicities (Sugiman, 2001). The term tribe is starting to be abandoned because it is associated with primitiveness, while the term ethnicity is felt to be more neutral. In the Indonesian encyclopedia it is stated that the term ethnicity means a social group in a social or cultural system that has a certain meaning or position because of heredity, custom, religion, language, and so on (Haryanta, 2013).

According to Weber (2012), ethnicity is a group of people who respect views and hold the belief that the same origin is the reason for the creation of a separate community. Furthermore, Gidden (1993) put forward the term ethnicity to refer to a certain group which due to similarities in race, religion, national origin, or a combination of these categories is bound to a system of cultural values. Ethnic groups are groups of people as a population that within their group population are able to preserve the continuity of the group, have cultural values and are aware of a sense of togetherness, form networks of

communication and interaction and determine the characteristics of their own group that can be accepted by other groups. According to Gordon (1978) in his book entitled Human Nature, Class and Ethnicity, states that when discussing the issue of assimilation put acculturation as one of the types or stages of assimilation. For him, acculturation is part of the assimilation process related to changes in cultural patterns of a group to adapt to the culture of the host society (change of cultural patterns to those of host society).

The researcher conducted interviews with 5 (five) people as informants who were in Kampung 10 Ulu from ethnic Malays, ethnic Chinese and ethnic Arabs. The interviewees who were successfully interviewed were given the codes DV, TK, KM, ZB and DW. The data obtained by the researcher will be broken down based on the focus of the research questions as follows: the first question, What is the role of assimilation in the people of Kampung 10 Ulu Palembang?

The first informant's answer (DV), namely:

"This is how it is.... the people in Kampung 10 Ulu have Chinese, Malay and Arab ethnicities. There is also a place of worship in the middle of the community settlement. without any hindrance or pressure. Communities living side by side have occurred since the past until now full of togetherness, mutual assistance,

mutual assistance, mutual respect so that there is a very strong bond in the community of Kampung 10 Ulu, from here in my opinion inter-ethnic marriages occur so that in Village 10 Ulu is the occurrence of assimilation, so assimilation has a very important role in life in society to strengthen relations in this community. It has been established for a long time in Kampung 10 Ulu. conflicts that occur in society”.

Next, with the same question. The second informant (TK) answered:

“...Of course it has a very good impact on social life with the role of assimilation where different ethnicities, different religions and different cultures can respect and adapt to each other so that from here it creates closeness in society that has been passed down through generations, then because of the assimilation earlier in the community where inter-ethnic marriages occur, the union of different ethnicities in marriage will further strengthen the relationship of life in society and there will also be many families because the two families unite in a marriage bond”.

Next, the researcher asked other informants (third informant/KM) with the question, "How can Malay ethnic considerations accept Arab ethnicity in the people of Kampung Ulu 10 Palembang?". He said that:

“...I think the consideration is because both are Muslim or embrace Islam. Apart from that, because life in this community has blended in, the close relationship

has become the family of all the people of Kampung 10 Ulu, Mrs”.

In connection with the question above, the fourth informant (ZB) answered:

“...In my opinion, Ma'am, the considerations are because we are both Muslim, so for marriage to go smoothly there are no obstacles, the community has also experienced assimilation as you explained earlier, people can adjust to each other in life, differences in ethnicity Religion can be united in society”.

Based on the interview excerpts above, regarding the first and second questions, the answers show that the assimilation process between communities in Kampung 10 Ulu Palembang is going well. A system of kinship and harmony is created based on Islamic educational values. Thus, the foundation of diversity becomes a unifier for the differences that exist in the people in the area.

⁸ **D. CONCLUSION**

Based on the description above, it can be concluded that (1) the internalization of the value of Islamic education to the community is carried out through an assimilation process that can unite the diversity that exists in the community of Kampung 10 Ulu Palembang; (2) the intensity of inter-ethnic renewal, namely people with Arab, Malay,

and Chinese ethnicities without any discrimination; (3) a tolerant, assimilative and interactive kinship system creates inter-religious and inter-ethnic harmony or harmonization in the people of Kampung 10 Ulu Palembang. The implications of this research show that the process of assimilation in an area will create harmony and harmony between communities, especially through the internalization of the values of Islamic education.

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