

**Students Understanding of Historical Values
Islamic Sharia Organization at SM A Cokroaminoto 1
Banjarnegara**

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Abstract

The purposes of this research are (1) to analyze student's understanding of the historical values, (2) to analyze student's understanding of the implementation of the historical values, and (3) to analyze student constraints in understanding the historical values of Syarikat Islam organization, at Cokroaminoto 1 High School Banjarnegara. The approach of this research is qualitative with a case study strategy. Data sources include informants, events, and documents. Data collection techniques include observation, in-depth interviews, and document review—validity test of the data using data and methodological triangulation. Data analysis techniques use interactive models. The results showed that 1) students' understanding of the historical values of Syarikat Islam was not optimal. Students do not necessarily understand the historical values of Syarikat Islam even though the school is labeled Syarikat Islam. Students' understanding cannot be generalized into specific categories. 2) The student's understanding of the implementation of the historical values of Syarikat Islam is still lacking. Student implementation arises from understanding, while understanding arises from habituation. 3) Students also encounter considerable obstacles in understanding the historical values of Syarikat Islam from learning, facilities, and history teachers.

Keywords: *student's understanding, historical values, Islamic Society*

Introduction

History education has a vital role in developing the character of society. Through the historical values contained in history subjects, character education can be integrated into lesson materials and the learning process. Related to this, (Hasan, 2012, pp. 81-95) explains that history education material can develop students' potential to recognize the nation's historical values that were fought for in the past, maintained, and adapted for present life and developed further for future life. Based on this explanation, history education is essential in character development. History education's important role, which contains historical values, is crucial for several reasons (Ahmad, 2014, p. 17). *First*, many moral problems damage students' personalities. *Second*, the challenge of globalization demands a wise attitude on the wisdom of society. *Third*, character development requires best practices or exemplary historical values in history lessons. Through learning history, historical values can be transmitted to students, Based on research (Juliaha, 2012, p.7), instilling character values through historical values has positive implications for character development. Juliaha's study also aligns with finding

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of (Chaerulsyah, 2014, p. 5), which explains that students' perceptions of historical values in the form of exemplary heroes and national movement organizations are positive. Students get to know the figures of heroes and national movement organizations as figures who fought tenaciously for Indonesian independence and efforts to uphold sovereignty.

One national movement organization with historical values for Indonesia is Syarikat Islam. The Islamic Society played a significant role in Indonesia's progress during the movement. The significant role of Syarikat Islam also spread to the Banjarnegara area. Many important Islamic Company *events* are held in Banjarnegara. One was the First Congress of Syarikat Islam Afdeling Padvinderij (SIAP), later known as Syarikat Islam Pandu Force (SIAP). The term Pandu was introduced then but later changed to Movement.

Scout. SIAP was founded when the Islamic Syarikat Party (PSI) held a congress in Yogyakarta. To date, Pandu SIAP has left a strong footprint in Banjarnegara. Apart from that, Banjarnegara was chosen because it has a vital role in the development of SI/PSII.

The event in Banjarnegara was the holding of the XX PSII National Congress/Tahkim Assembly in 1934, which produced the General Regulations of the Islamic Ummah (Ahmad, 2018, p. ix). Dissertation research conducted by (Basuki, 2005, p. 200) entitled Dynamics of Islamic Education of the Islamic Society in Central Java noted that in Banjarnegara, there are 189 schools managed by the foundation formed by SI. The schools managed by the SI foundation use the name Cokroaminoto. Based on these data, researchers focused on Cokroaminoto 1 Banjarnegara High School (SMA), managed by the Cokroaminoto Islamic Education Foundation (YPIC) Banjarnegara Regency.

Considering the past events that influenced a society (for example, Banjarnegara), education and learning history should also enable students to be as close to society as possible. This is because the history taught contains the values contained in an event taken from stories that occur in society. Therefore, the outcome of history learning should be that students who are part of society can appreciate and preserve these values, especially the environment in which the students live (Amin, 2011, p. 107). Especially for Cokroaminoto High School students, it is appropriate that the historical values of the Syarikat Islam organization must be understood and become part of themselves. This is based on their school, which was founded during the struggle of the Islamic Syarikat organization. Regarding the many roles of Syarikat Islam in Banjarnegara, students' understanding of the historical values of the Syarikat Islam organization is very important. A study abroad presented by (Yazici, 2011, pp. 2184-2185) also explains that using heroes in education is essential. He explained as follows.

We think there are at least two main reasons for using heroes in values education. First, since values have a solid emotional and affective aspect, using role models and heroes can be very effective... Second, there is a conceptual connection between "value" and "hero or heroine" because the latter is a value-laden concept.

The study above explains that applying historical values and heroes in education is essential. If students understand historical values, students can study the positive and negative sides of the past. This is very useful for students trying to prepare for their future. Students will face economic challenges and cultural changes in the future, which also have positive and negative impacts. Students may be able to face these challenges without attachment to the past because, basically, change always moves forward. However, without understanding historical values, students lose their identity as Indonesians. History in the era of globalization is essential so that the Indonesian nation has a solid national personality and is actively involved in globalization without being crushed by external elements (Susrianto, 2012, p. 34). The things that have been explained are pretty contrary to the reality in society. Today's young generation is starting to

forget historical values. These historical values are starting to be eroded by an increasingly dynamic culture, although this is happening slowly. Researchers are concerned about students' understanding of the values of the Islamic Society's struggle. Students' love of history and actions that reflect these values begins with students' understanding of historical values themselves. If students do not understand them, these values tend not to last long in students' minds. Even students who understand do not necessarily want to implement these values. The phenomena and deviant behavior of the younger generation reflect the fading and erosion of the noble values of the Indonesian nation (Sanusi, 2016, p. 25).

Based on this background of thought, researchers see that it is essential to research to answer these problems. SMA Cokroaminoto 1 Banjarnegara is a school directly affiliated with the Syarikat Islam organization. Banjarnegara is also the base of the Islamic Company, which still exists today. Researchers are worried about changing times, which are increasingly eroding the identity of students in Banjarnegara. It could be that students at SMA Cokroaminoto 1 Banjarnegara are starting to forget the historical values of the Islamic Company. This is also very important for studying because the number of students is decreasing from year to year. Based on these considerations, this research is urgently needed.

This research adheres to Thorndike's behaviorist theory. He said that there is an interaction process between stimulus and response. Stimulus can stimulate the learning process, such as thoughts, feelings, or other things that can be captured through the senses. Responses are reactions that students produce when learning, which can also take the form of thoughts, feelings, and movements or actions (Ormrod, 2008, p. 423).

Another theory related to this research is the habitus theory presented by Pierre Bourdieu. According to Bourdieu (Burke, 2001, pp. 179-181), habitus consists of several dispositions, action schemes, or perceptions individuals acquire through social experiences. Through this experience, each individual slowly brings together several ways of thinking, feeling, and acting that will be visible for a long time. Habitus is not formed suddenly but through a long process of individual experiences when interacting with the social world. Based on the background of the problem that has been explained, the researcher set several research objectives. The aims of this research are (1) to analyze students' understanding of the historical values of the Syarikat Islam organization, (2) to analyze the implementation of students' understanding of the historical values of the Syarikat Islam organization, and (3) to analyze students' obstacles in understanding the historical values of the Syarikat Islam organization. Islam at SMA Cokroaminoto 1 Banjarnegara.

Method

The subject of this research is understanding class X and XI students at SMA Cokroaminoto 1 Banjarnegara regarding the historical values of the Islamic Syarikat organization. Researchers use a qualitative approach with a case study strategy (Robert et al., 2008, p. 18). Suggesting that the cases raised in case study research are significant suggests uniqueness. This uniqueness includes (1) the typical characteristics or essence of the case; (2) historical background; (3) context or physical *setting*; (4) other contexts, including economic, political, legal, and cultural; (5) informants who are sources of identification of the case.

The data sources used are informants, events, and informants (Lofland and Lofland in Moleong, 2009, p. 157). Informants in this research included the school principal, history subject teachers, local SI content teachers, as well as class X and XI students at SMA Cokroaminoto 1

Banjarnegara. The events in question are students' teaching and learning process in the classroom, student activities during extracurricular activities, student activities during break time, and the behavior of the school community at SMA Cokroaminoto 1 Banjarnegara, which was studied. Meanwhile, the documents used are lesson plans, syllabus, media, learning books, reference books owned by the school, documents related to student data, and supporting photos related to students and schools at SMA Cokroaminoto 1 Banjarnegara which researched Data collection techniques in the form of observation, in-depth interviews, and document review. Researchers use observation guidelines when conducting observations. Researchers use data collection tools as interview instruments when conducting interviews. Meanwhile, in document study techniques, researchers use data collection tools as study guides (document study sheets). Cell phone recording devices assist in these three data collection techniques. The validity test was carried out by data and method triangulation (Sutopo, 2006, p. 92). Data analysis was carried out using an interactive model that included data collection stages, data reduction, data presentation, and conclusions (Miles & Huberman, 1992, p. 16).

Results and Discussion

Historical Values of Islamic Sharia Organizations

The historical values of the Islamic Syarikat organization include aspects of 1) biography of the founder of SI, 2) education of the founder of SI, 3) history of the founding of SI, 4) role of SI, 5) character values of SI, and 6) legacy of SI. All these values are explained in the following discussion.

First, namely, the biography of the founder of SI. The founder of SI is H. OS Cokroaminoto. His real name is Raden Mas Oemar Said Cokroaminoto. He was born in Madiun, East Java, on 16 August 1882. Cokroaminoto was the second of twelve children. His father is Raden Mas Cokroamiseno. His grandfather was Raden Mas Adipati Cokronegoro. His wife is Soeharsikin. There are five children. He died on December 17, 1934, and was buried in Yogyakarta.

Second, the education of the founder of SI. Cokroaminoto studied at the Opleiding School for Inlandsche Ambtenaren (OSVIA), or educational school for native civil servants in Batavia, and the Burgerlijke Avond School in Surabaya in 1907-1910 to study trade.

Third, the history of the founding of SI. Initially, Samanhudi founded Rekso Roemekso but was threatened with dissolution. This is because the organization does not have formal legality. With the help of Martodharsono and Tirtoadisuryo, Rekso Roemekso legally has a statute named Syarikat Dagang Islam (SDI). In its development, Samanhudi had many conflicts and was considered too conservative. In the end, the idea emerged of looking for a new figure. This effort was carried out when SDI spread its wings to Surabaya. Cokroaminoto was introduced to SDI by H. Hasan Ali Soerati, the chairman of the Manikem Association. Not long after that, Cokroaminoto joined SDI in 1912. Cokroaminoto then succeeded in drafting a new statute, which was passed on 10 September 1912. Syarikat Islam was officially used in this statute, and Cokroaminoto replaced Samanhudi during the Congress in Yogyakarta on 18 February 1914.

Fourth, namely, the role of SI. The role of the Islamic Company is divided into several fields, including trade, religion, education, and socio-political. They demanded taxes based on the proportion of the taxes collected from plantations. Demand the abolition of all regulations and laws that hinder the spread of Islam. SI also became a pioneer of associations of people with Western education. SI also proposed that the Dutch East Indies government form a People's Council or Volksraad. They demanded improvements in the agrarian sector by abolishing Particuliere Landerijen or landlord ownership. Its role became clearer when SI changed to PSI

and PSII: Fifth, namely SI character values. The Islamic defense action exemplified the religious character in early February 1918, when Cokroaminoto led the Kandjeng Nabi Mohammad Army (TKNM) in Surabaya. The nationalist character was exemplified in the Cokroaminoto oration on the podium of the Islamic Syarikat Congress in Bandung on 17-24 June 1916, proposing the idea of *zelfbestuur* or self-government. The independent character was exemplified in establishing Handel Maatschappij Setija Oesaha Soerabaia with a capital of 50 thousand guilders from a joint venture with Islamic traders in Semarang without government assistance. The character of cooperation was exemplified in the preparation for the congress; the members also gave their best deeds in the form of wealth and energy for the smooth running of the congress. The character of integrity was exemplified in the incident of Cokroaminoto, who attended the PSII East Java regional conference from 30 September to 2 September 1934 in Pare even though he was seriously ill.

Sixth, namely, the SI legacy. This legacy is in the form of *books* on Islam and Socialism, books on the History of the Islamic Religion, the Cokroaminoto educational institution, the SIAP scouting movement, administrative buildings, as well as the idea of "as clean as monotheism, as high as knowledge, and as clever as a strategy."

Students Understanding of the Historical Values of Islamic Sharia Organizations

The character values in this research were obtained from the historical or biographical values of the Islamic Company. Many values can be taken from the biography of Syarikat Islam, especially in its ideas. The values obtained from the Syarikat Islam biography were adjusted and narrowed down to PPK, the central pillar. Based on research in the field, schools have sought the historical values of Islamic Society through history learning. The subject History of the Struggle of the Islamic Society or SI proves this. The problem is that discussing the material presented in SI and history lessons is carried out separately. SI material should be able to be integrated into history learning if it goes hand in hand. The reality in the field is that SI learning is delivered in class X, while movement material is delivered in class XI. Through this concept, students should already have SI knowledge in class X. Students will also understand better if this material is touched on in movement material in class XI. However, the distance between the materials is too long, and the teachers are different, meaning students do not understand the material optimally. This then proves several theories.

Thorndike's learning theory states that there is an interaction process between stimulus and response. Students' understanding of the historical values of the Islamic Society at SMA Cokroaminoto 1 Banjarnegara is part of this theory. Students' understanding as a response will be formed if they receive stimulus from school through learning history and science. The better the stimulus given, the greater the response shown. Vice versa, the smaller the stimulus given, the smaller the response shown. The SMA Cokroaminoto 1 Banjarnegara case shows that the stimulus in the form of learning and the completeness of learning provided by the school and teachers is in a small category. So, student responses in terms of understanding and behavior are also small.

According to (Sudjana, 2009, p. 24; Kasim, 2016), students' understanding categories are divided into three categories: first, second, and third. Cokroaminoto 1 Banjarnegara High School students' understanding of the character values of the Syarikat Islam struggle falls into the first level category, namely understanding translation. Understanding translation is the ability to understand the meaning contained in it. After conducting observations, interviews, and document studies, researchers found that students had little knowledge regarding Islamic

Society. When asked by researchers, most students answered briefly and used the word "*do not know*." Students can only explain the facts they remember. There is very little material that Cokroaminoto 1 Banjarnegara High School students remember. Knowledge about 1) the biography of the founder of SI, 2) the education of the founder of SI, 3) the history of the founding of SI, 4) the role of SI, 5) the character values of SI, and 6) the legacy of SI can be said to be lacking. Researchers consider this phenomenon to be both unique and natural. Uniquely, even though they have an Islamic background, students do not necessarily understand the historical values or biography of the Islamic Society. If you do not know the primary material, you will not know the character values of the Islamic Company's struggle either. This is normal because many factors at SMA Cokroaminoto 1 Banjarnegara are unsupportive.

Student understanding also cannot be generalized from one student to another, as with one school and another. Students' understanding cannot be generalized because each child has a different level of understanding. Students also cannot be blamed unilaterally. Many factors influence student understanding. Students do not necessarily understand the historical values taken from Syarikat Islam's biography, even though the school is labeled Syarikat Islam. Students can understand these historical values if they become habits or are used to them at school.

Implementation of Students' Understanding of the Historical Values of Islamic Sharia Organizations

Based on the research results in the field, it was found that the understanding of history in each school is different. Implementing historical values in one school does not necessarily result in the exact implementation in other schools. Schools or regions with unique students, teachers, and schools cause this. Researchers found a different pattern at Cokroaminoto High School than in previous research. Several previous studies stated that education regarding heroism and character education had a positive response. This reality is different from what researchers found. At Cokroaminoto High School, students' responses to heroism, history, or character education tend to be poor. The child's character over a certain period shows only slight changes. (Atno, 2011, p. 214; Toni, H., 2020) It is said that good history-learning results show a good understanding and awareness of the past. The existence of good learning outcomes indirectly shows that there are efforts to develop student's potential to become human beings who have awareness and sensitivity to the problems that occur around them. The problem is that this does not fully happen at Cokroaminoto High School (Sugiarto et al., A, 2020; Hamdani, ER 2017) Some students do not realize that these values are the character values of the Islamic Society, which are obtained through understanding the biography of the Islamic Syarikat. Some students already know and understand these values but do not apply them. This finding shows that not all students who understand historical values also apply these values. It all comes back to the habits made by the school or what could be called school culture. This is in line with the theory presented by Bourdieu (*habitus*). Cokroaminoto High School instills SI-ness through various activities. These activities include Scout Service Camps, training and counseling in the community, basic leadership training, and increasing Indonesian Shield Cadres. These out-of-class activities are perfect, but not the classroom or school learning activities. Several character values are obtained from school culture, including recitation of the Koran, congregational

prayers, can in faq, ceremonial activities, singing the song Indonesia Raya before lessons, and entrepreneurial activities. If we examine it more deeply, all school cultures are still categorized as having shared values. Several other schools also have the same values and forms of school culture. The difference is that the activities carried out at Cokroaminoto High School were initiated by Islamic Syarikat people. This can be seen in Islamic school organizations. The unfortunate thing is that the school culture still has several shortcomings. At the Syarikat Islam *primary school*, there were no photos of SI heroes or photos of the President of the Republic of Indonesia. In the classroom, there should be photos of influential figures in the Islamic Society, such as Cokroaminoto's photo, as a stimulus for students. When researchers carried out observations and document studies, they also found that SI teachers had many reference books in their rooms (Subekti, V. S, 2014). It is just that the books are owned by him alone, not distributed in the library.

Thomas Lickona said that character education encompasses three interconnected operative values. These three values include knowledge about morals (*moral knowing, cognitive aspect*), morally based feelings (*moral feeling, affective aspect*), and morally based behavior (*moral behavior, psychomotor aspect*). Based on the findings at Cokroaminoto High School, students are still hampered by the *moral aspect of knowing*. Knowledge or understanding is the key for students to apply character values, although it is not the only key. If students know historical values, they will also know the character values contained therein. If students know, they think and try to follow it up with feelings and actions. If students do not know these values, then they tend not to have feelings for these values, let alone get to the stage of behavioral habituation. The case at Cokroaminoto High School proves that students' lack of understanding of the values of the Islamic Society makes students unaware of the character values that they sometimes implement (Yunita et al., H, 2015)

Obstacles for Students in Understanding the Historical Values of Islamic Sharia Organizations

Students' obstacles to understanding the historical values of the Syarikat Islam organization consist of internal and external factors. Internally, most of the students at Cokroaminoto High School come from lower middle-class families. Some students receive less attention from their parents, especially in education. Several Cokroaminoto High School students also transferred from other schools due to student problems. Some Cokroaminoto High School students also work. These things make the character of students at Cokroaminoto High School unique. When researchers conducted classroom observations, they found students openly sleeping in chairs while learning activities occurred. This kind of thing was allowed several times by the teacher who was teaching. Some students also admitted they often missed school and went home before time (*want*). Indirectly, this has become a habit in the class. Phenomena in the field show that external factors are more dominant. (Sodiq , 2014 , p. 43) They said that teaching is a professional position that requires a professional attitude and independence in work. Status as a civil servant (PTY if at Cokroaminoto High School) is indirectly related to a teacher's teaching quality. Since the existence of teacher certification, teachers have begun to be encouraged to increase their professionalism because of salary increases. This causes teachers at Cokroaminoto High School to lack teaching hours. As a consequence, they *went on* to teach at other schools. The impact is *the polarization* of teacher performance. One side leans towards its school, and one leans towards other schools. Indirectly, this causes teachers to be less than optimal in teaching in class.

Another factor is that the history teachers at Cokroaminoto High School are not graduates of history education. The history teacher at Cokroaminoto High School is a sports graduate. It is normal if teachers cannot convey learning in class well. It is also natural that he does not master historical material well. He is not used to learning in the classroom but rather outside the classroom. This also causes history teachers not to have complete reference books. Fortunately, the history teacher there is still young in terms of age. The relaxed atmosphere and friendly impression of the teacher are still helpful in class. The SI teacher at Cokroaminoto High School is also not a history graduate but a sociology graduate. He mastered SI material because he was already a senior. He is also a Cokroaminoto Islamic Education Foundation (YPIC) Banjarnegara member. Naturally, he understands the ins and outs of SI. The advantage is that it has many books in the Islamic Society's collection. The drawback is that the methods and delivery models in class tend to be *monotonous*. Apart from that, the SI teacher at Cokroaminoto High School is also very busy. This causes SI classes to be often empty. Even though there are very few SI class hours, quite a lot of material is presented.

On the other hand, teachers complain that salaries are sometimes delayed. Through a conversation researchers did not record, a teacher admitted that he often missed teaching and chose to go grazing (taking care of livestock) to earn income. Naturally, students' understanding in class is lacking because the teacher often leaves the classroom empty. A teacher also said that the foundation put aside Cokroaminoto High School's affairs and prioritized Cokroaminoto Vocational School's interests.

The observations of the Cokroaminoto High School facilities showed that the classrooms were not equipped with projectors. Fifteen teachers who teach each other take turns using one projector. Even though there is no doubt that the role of the media is vital and strategic in the history learning process in schools. Many students do not understand historical material because it has a high power of abstraction. Lack of media can trigger students to become inactive (Utomo, 2018, pp. 105-106). This causes the learning delivered by the teacher to become *monotonous* (lecture), and students experience boredom. The harmful impact of student boredom in class is that students do not listen to the material and divert their attention to other, more exciting things. This is the reason researchers found that many students operated cell phones while learning was in progress.

Conclusion

Students' understanding includes indicators of the founder's identity, family, education, career, general knowledge, events, roles, character values, and the legacy of the Islamic Company, which is not yet optimal. Students do not necessarily understand the historical values of Syarikat Islam, which are taken from their biographies, even though the school is labeled Syarikat Islam. Students' understanding also cannot be generalized into specific categories because each student's level of understanding is different. The implementation of students' understanding of the historical values of the Islamic Syarikat organization at SMA Cokroaminoto 1 Banjarnegara is still lacking. Students also do not show dominant changes in behavior within a certain period. Students who know or understand historical values do not necessarily implement them. So vice versa. Some students have implemented it but are unaware because they do not understand these values. Student implementation arises from understanding, while understanding arises from habituation. Students encounter many obstacles in understanding the historical values of the Islamic Syarikat organization at SMA Cokroaminoto 1 Banjarnegara. On the learning side, students are hampered by *monotonous*

learning methods, insufficient SI class hours, and often empty classes. Regarding facilities, students are hampered by inadequate projectors, the absence of Islamic Society reference books, and the absence of media supporting SIan. On the teacher side, students are hampered by the absence of teachers who have genuine history education degrees, the absence of history teachers who understand students' characters, and the absence of history teachers as *mood makers*.

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