



Religion Materials Deconstruction on Student Books of Senior High School in Indonesia

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Abstract

This research aims to analyze material in the book student of Islamic and Character Education (*PAI* and *BP*) curriculum 2013 for senior high school (*SMA*) grade XII perspective Deconstruction theory which was triggered by postmodern philosopher Jacques Derrida, Deconstruction is a concept that turned out that the new concepts and methodologies developed by approaches could be assimilated and integrated into more conventional forms of literary criticism without destroying or completely overturning text. This study uses naturalistic or qualitative method by technique library research. Because the problems those discussed in this research can only be answered by literature, and it is impossible to expect the data from field research. The results of the theoretical analysis that the material in this book contains the concepts of Deconstruction which was triggered by Jacques Derrida. Deconstruction has four kinds of traces, which in this research are indicators to analyze this book. The four traces are the relative face of truth, truth belongs only to God, history cannot be measured, and non-absolute rationality. The scientific field of this book has four scientific fields, that is, Theology, *Syariah*, Sufism, and history.

INTRODUCTION

As stated in the Minister of Education and Culture (Permendikbud) Regulation Number 21 of 2016 concerning the Basic and Secondary Education Standard Content that competence for Upper Middle School (*SMA / SMK / MA / MAK*) Islamic subjects is Believing in the truth and hold fast to the Qur'an, Hadith, and Ijtihad as a guideline of life and Islam law, with the material scope of the selected verses of the Koran and hadith related: QS Al Anfal (8): 72; QS Al Hujurat (49): 12; and QS Al-Hujurat (49): 10; Surah Al-Isra '(17): 32, and QS An Nur (24): 2, QS Al Maidah (5): 48; QS Az-Zumar (39): and QS At Taubah (9): 105, QS Yunus (10): 40-41 and QS Al Maidah (5): 32 (BSNP, 2018).

Competence and Scope of the Material shows that the Minister of Education and Culture provides the Standard of Religion Education Content for the high school level so that they believe in the Qur'an, Al-hadith, and other legal bases. The sure understanding as explained by Abu Al Fadli is knowing, not doubting, and justifying a statement (Mandzur, 2018). However, if we pay attention to

the XII class *PAI* and *BP SMA* books, there are materials that assume that they can exceed the content standard. These assumptions are interesting problems to be studied and examined. For this reason, the author analyzes the book from the perspective of postmodern philosopher Jacques Derrida. As explained by Thomas A. Schmitz that Deconstruction theory which was initiated by Derrida, namely: Deconstruction is turned out to be new concepts and methodologies developed by conventional forms of literary criticism without destroying or completely overturning text (Schmitz, 2007).

Deconstruction tries to bring up new concepts and ways of developing them with approaches that can update the initial text that seems ordinary without opposing it. Simpler Medan Sarup explains Deconstruction is a method of reading texts very carefully until the conceptual distinction of the author's creation which is the basis of the text seems inconsistent and paradoxical in using its concepts in the text as a whole. In other words, the text fails to meet its own criteria, standards or definitions constructed by text are used in a reflective manner to shake and destroy the initial conceptual distinction of the text (Zulfadli, 2008).

Based on the search results through various sources, researchers found several other studies related including: first, the research conducted by Abdul Wazib (2017) entitled "Social Interpretation of the Protagonist Code (Derrida Deconstruction Analysis on Margio Leaders in Novel *Tiger Men*)". This study focuses on Jacques Derrida's theories on a character in a *Lelaki Hariman* novel by Eka Kurniawan (Wazib, 2018). Second research conducted by ZulFadhli (2009) entitled "Deconstruction in the short story of Malin Kundang, his mother Durhaka by AA Navis" this research focuses on Jacques Derrida's theories on language substance in the short story *Malin Kundang*, Durhaka's mother by AA Navis (Zulfadli, 2009). Third, the research conducted by Abdul Ghofur (2015) entitled "Deconstruction Analysis of Takeshi and Mitsusaburo Figures in *Silent Cry* Novel by Kenzaburo Oe Jacques Derrida's Perspective", this study focuses on Jacques Derrida's theories on the characters in the novel *Silent Cry* by Kenzaburo Oe (Ghofur 2015).

In addition to these findings there are still many other studies related to this study, but because of the limitations of researchers unable to display the whole, the researcher confirms that this study is clearly different from previous studies, this study attempts to analyze the contents of *PAI* students and *BP* class XII students High school postmodern philosopher Jacques Derrida's perspective.

METHOD

In terms of type This field of research is included in the type of academic research because it is carried out by a lecturer to provide scientific repertoire in the field of education and religion. In the viewpoint of type The purpose of this study belongs to a pure type of research, because oriented to the development of science or also called basic research. In the viewpoint of this type of research

method included in the type of naturalistic method research, because in this study researchers only collect data without giving treatment to the object under study. Such research is also called qualitative research. In view of the level of explanation (Level of Explanation) this research is included in descriptive research, because this research attempts to explain the results of the data collected with knife analysis theory from experts and the views of researchers. Whereas in the viewpoint of the type of time this study includes Cross Sectional research, because this research was conducted in a single review of the object under study (Sugiyono, 2017).

FINDINGS AND DISCUSSION

The title of the book is 'Islamic Education and Character Education' for the level of *SMA / MA / SMK / MAK*. It is the second print published by the Ministry of Education and Culture in 2018. This book was written by Feisal Ghazaly and HA. Sholeh Dimiyati and reviewed by Marzuki and Yusuf A. Hasan. This book uses the 2013 Curriculum reference (K13). This student book is compiled and reviewed by various parties under the coordination of the Ministry of Education and Culture, and is used in the early stages of implementing the 2013 Curriculum. living documents that are always repaired, updated, and updated in accordance with the dynamics of needs and changing times. Feedback from various groups is expected to improve the quality of this book (Ghozaly & Dimiyathi, 2014).

The analysis technique will be applied researchers are content analysis techniques(*Content Analysis*). Moreover, the researcher only selects several samples which are analyzed in depth according to the knife of Deconstruction theory analysis with its four trace indicators (*Trace*), namely the relative face of truth, truth only belongs to God, history cannot be measured, and rationality is not absolute or non-absolute.

Analysis of Content CHAPTER I

Chapter I of this book is entitled 'The Spirit of Worship by Believing in the End Times'. In the scientific field the material in this sub-section is in the field of Aqidah or Tauhid with complementary arguments from the Qur'an, Al-Hadith, and theorems of *Aqly* (reason). This chapter is presented in four sub-chapters, namely:

Understanding the Faithful Meaning of the End

By analyzing the content in this sub-section, researchers found a dominant tendency between the material in this sub-chapter and the first trace of the concept of Deconstruction thinking, namely the relative face of truth, even though traces were analyzed more deeply. others on this sub but it's relatively small. In this sub chapter, the students are invited to understand the end of the day from various perspectives, from the Qur'an to its interpretations, from the five senses, and through several

scientific studies such as mathematics, geology, physics, and so on. This concept aims to make students understand the end of various understandings so as to instill a deconstructive understanding and not seem logocentric (single truth). In addition, in the end of the sub-chapter, students' activity assignments were found to guide students to enrich their scientific repertoire.

End-of-Day Period

The analysis of the content of the discussion in this sub-chapter is dominant in the third trace Deconstruction theory, that is, history cannot be measured, even though the second trace is actually found (truth only belongs to God). This third trace really does not only mean the past events, but neither the past nor the future can be ascertained, all are merely possibilities. Moreover, here is a long indirect quote from the book. In the book, it is stated that after the universe was destroyed, humans will undergo eight stages, including (1). *Yaumul Ba'ats* (the result of the interpretation of Surah Al-Mujadalah / 58: 6); (2). *Yaumul Hasyr* (Surah Al-Kahf / 18: 47); (3). Note Book (QS. Al-Kahf / 18: 49); (4). *Yaumul Hisab* and *Mizān* (QS. Al-Anbiya ' / 21: 47); (5). *As-Sirat* (HR. Muslim); (6). *Yaumul Jazā'* (Surat al-Mukminun / 40: 17); (7). Heaven (Surah Al-Haqqah / 69: 21-24); (8). Hell (Surah Al-Gasyiyah / 88: 4-7). At the end of this sub-chapter, there is a task for students to make literature work in the form of poetry about these stages, which means that students are led to think creatively, reflectively, and innovatively.

The essence of the End

In the analysis of material content in this sub-dominant in the second trace deconstruction thinking, namely Apocalyptic Religion without section Religion which is basically the understanding that truth only belongs to God, although the first trace is actually relative truth, but once again it's not dominant. In this sub chapter, the materials showed hegemony to 'believe' in the fifth pillar of faith, namely faith in the last day. Convinced of being a justification of heart without the slightest hesitation, it means putting a moment of critical reasoning and rationalist students towards a higher faith than rational study, this is the essence of the second track Deconstruction. Furthermore, in this *PAI* book, there are also student assignments that guide students to look for verses other than QS. Al-Baqarah / 2: 4 to strengthen the belief about the commandment of faith in the last day.

Faith in the End Times

In analyzing the content in the fourth chapter of the first chapter, it was found that the dominant Deconstruction thought in the fourth trace, namely Post-Physical Rationality. In the first part of the sub-chapter, it was stated that "All of Allah's creation. born in the world has wisdom because Allah *SWT*. It does not make something useless without purpose and wisdom in it. In this quote comes the concept of rationality that is causal (cause and effect). Because it is caused by Allah

Almighty who always gives wisdom to each of His creations, then each of His creations is impossible in his life. But this rationality is not absolute, as evidenced by the existence of student activity assignments which give guidance to students to form groups of 6-7 groups. The group promotes rationalist arguments by discussing the benefits of faith in the last day.

Content Analysis CHAPTER VI

Chapter VI in this book entitled 'Gaining God's Love with *Ihsan*'. Similar to the previous chapter, in the scientific field this title is in the field of Moral Science or Sufism with a supplementary argument from the Qur'an and AL-Hadith. This chapter is presented in three subtitles, namely:

Commands to Apply *Ihsan*

In analyzing the content in this sub-section, researchers find a dominant tendency in the second trace of Deconstruction, namely apocalyptic theology whose core thinking is the highest truth that belongs only to God, even if analyzed more deeply also found the first trace of Deconstruction on this sub but it was relatively small. In this sub chapter, the students are invited to understand the concept of understanding *Ihsan* from the foundation of Al-Hadith narrated by Imam Muslim. Students are not given the opportunity to interpret *Ihsan* according to the perspective of students, even at the beginning of the material hadith. This means that students only understand the hadith and accept the doctrine of the hadith. This shows the concept of the second trace of Deconstruction, namely 'true truth only belongs to God'. In addition, at the end of the sub-chapter, students' activity assignments were found to guide students to enrich their scientific repertoire by searching for additional propositions but not as a comparison of the first propositions, only as reinforcement of beliefs and understanding.

Scope of *Ihsan*

In the analysis of content the researcher found a dominant concept in the first trace Deconstruction, namely the relative face of truth. In this sub-student are invited to think more broadly about understanding the scope of *Ihsan* from various sources. In the book, it is stated that in applying *Ihsan* the first thing to be applied is behaving *Ihsan* to Allah *swt.* then *Ihsan* to fellow creatures of Allah Almighty. *Ihsan* which both include *Ihsan* to both parents, *Ihsan* to relatives of friends, *charity* to orphans, *charity* to the poor, *charity* to neighbors, *Ihsan* to the guest, *Ehsan* to employees, *Ihsan* for fellow human beings, *Ihsan* to animals, even *Ihsan* to the universe. In addition, at the end of the sub-chapter it is completed with the activities of students to work creatively looking for stories and even presenting before their friends, thus opening opportunities for mutual opinions among students.

Wisdom and Benefits of Examination

In the analysis of content in this sub-section the researcher found the concept of Deconstruction which is dominant in the fourth trace, that is, postmagnetic rationality whose orientation is the understanding of non-absolute or non-absolute rationality. According to this trace rationality is still held in high esteem but does not make the value of the ratio an absolute truth. In this sub-chapter found material that explains the wisdom and benefits of *Ihsan* as a complement and refinement of the discussion in the previous sub-chapter. In this sub-chapter also shows the law of causality or cause and effect. Through the material students are guided to think logically and rationalist, that the good that is done will certainly be reciprocated by kindness, and vice versa. But at the end of the sub-chapter students are given the task of collectively conducting observations connecting what is in the Qur'an and Al-Hadith related to *Ihsan* with the conditions of objects in the field.

Analysis of Content CHAPTER VII

Chapter VII of this book is entitled 'Building a House of Households'. Unlike the case with the previous chapter, in the scientific field this title is in the field of Shari'ah Science or Fiqh, especially jurisprudence *Mumakahab* with complementary arguments from the Qur'an and AL-Hadith. This chapter is presented in five subtitles, namely:

Married recommendations

In the analysis of the content in this sub-section, the researcher found the concept of the second trace of Deconstruction, that is, truth belongs only to God. This concept teaches that humans really cannot reach true truth, because true truth only belongs to God. So in this sub-chapter, there is an explanation from Allah SWT. through QS. Annur / 24: 32. Moreover, the material contains recommendations for marriage and does not need to be afraid of risk problems, because Allah Almighty. promised in the verse An-Nur verse 32 will give the ability for the married because Allah Almighty. This substance shows the guidance for students to be truly sure without any doubt about the promise of Allah SWT. This is what is desired from the concept of the second trace Deconstruction.

Provisions on Marriage in Islam

In this section in the analysis of content the author finds the concept of the first trace Deconstruction dominant, namely the relative face of truth. In this concept students are taught to be critical of the nature of things and believe that truth is relative and not singular. The book describes several meanings of marriage from various perspectives, such as language, religion, and law. Furthermore, it is mentioned several types of purposes for marriage, the married laws that are detailed adjust the situation and conditions (*Tafshiliyyah*), and in the final material mentioned several provisions

and procedures for marriage. At the end of the sub-chapter there is also a task activity for students to do the simulation. In this task students are guided to think creatively in playing a role, meaning that students can make decisions based on policies while being watched by the teacher (Logocentrism).

Marriage According to the Indonesian Marriage Law (Law No. 1 1974)

In the content analysis, researchers found the concept of dominant deconstruction in the third trace, namely Historical Ethics. This imprint means that Deconstruction believes that the truth is not singular, so that the views on history and future events are only probable rather than in the form of certainty as believed by the *Hegelians*. Namely Dialectics adherents, the theory which was coined by Georg Wilhelm Friedrich Hegel, 19th century philosopher. In the book students were guided and even demanded to understand the concept of marriage in Act No.1 of 1974. Because every possibility that occurs related to marriage is very complex and even unpredictable. So learning from observing the events that have occurred in the affairs of marriage, the marriage law was drafted as a regulation that must be obeyed.

Rights and Obligations of Wife Husbands

After examining the material in this sub-chapter in the content analysis, the researcher found the concept of the first trace Deconstruction which is quite dominant, namely the face of the relative truth. This concept teaches students to view a matter object from various perspectives so that it does not only accept a single truth (logocentric). In this sub-chapter, it is explained about the reciprocal relationship between husband and wife, husband's obligation to wife, and wife's obligation to husband. Although it has explained in detail, the material presented in this sub-chapter seems to be discursive. This means that not giving a clear understanding to students actually gives guidance for discussion. In addition, in the assignment, students are given the right to search for material from other sources about the obligations of husband and wife, which means that the material in this book does not dictate the understanding of a single truth (Logocentrism) to students.

Wedding Lessons

The analysis of content found that there was a tendency towards the fourth trace Deconstruction concept. That is *pasmetafisik* rationality. This concept explains that rationality or the law of reason (*ratio*) remains valid, but it must be believed that the truth *ratio* does not reach absolute and absolute truth. Because not all in this world can be studied rationally, even in religious studies there are many irrational cases. Even Derrida also believes that the truth about God is absolute truth, but the reason given to humans must be fully utilized. At the end of the sub-chapter students are given the task of maximizing reason and debate to find more wisdom from marriage through any source even allowed from his personal opinion.

Content Analysis CHAPTER IX

Chapter IX of this book entitled 'Grace of Islam for the Archipelago'. Unlike the case with the previous chapter, in the scientific field this title is in the field of Islamic Cultural History (SKI). This chapter is presented in five sub-headings, namely:

The Entry of Islam into the Archipelago (Indonesia)

In the sub-chapter is dominant in the first trace Deconstruction theory. It is stated that historians disagree about the theory of the entry of Islam into the archipelago, their opinions are divided into three theories, namely the theory of Gujarat (13th century AD), Meccan theory (7th century AD), and persian theory (century 13th M). Not only that, it was also mentioned further evidence that corroborated the Meccan theory about the history of the entry of Islam in the archipelago. The emergence of these theories shows that this book does not want to dictate students in one direction of information, but invites students to have complex views. In the student activities, the students were asked to explore various information and discuss related to the early history of the entry of Islam in the archipelago from various sources and even the internet.

The Islamic Da'wah Strategy in the Archipelago

In this sub-chapter the concept of the fourth trace Deconstruction is applied, it is explained about the strategy of Islamic propagation in the archipelago, where there are six strategies of Islamization in the archipelago, namely trade, marriage, education, Sufism, art, and politics. Every aspect mentioned is based on research on empirical findings. It is found the existence of international trade relations between China, Arab, Persia, India and the archipelago. Marriages between Sunan Ampel and Nyai Manila, Sunan Gunung Jati and *Putri Kawunganten*, and others. Education is proven by the inheritance of Islamic boarding schools. Sufism is proven by mystical teachings from experts of *tarekat*. Art is evidenced by cultural heritage such as Wayang Kulit which used to be used as a medium of propaganda by Sunan Kalijaga, musical instruments accompanying shadow puppet shows, such as gamelan, gong, kenong, flute, architecture of masjid etc. Politics is proven by the history of Islam, the great figures of the Archipelago and the emergence of Islamic kingdoms such as the Kingdom of the Samudra Pasai, Demak, Aceh, Mataram, and others.

Development of Islamic Da'wah in the Archipelago

In this sub-chapter is the deconstruction of the third trace, it is explained about the development of Islamic Da'wah in the archipelago. The development began in Sumatra, the most dominant way of da'wah was trading, starting with the arrival of the missionaries from Arabia who preached while trading in Pasai, then penetrated, West Sumatra, and South Sumatra. Subsequent developments were the regions of Kalimantan, Maluku, and Papua, the most dominant feature of

da'wah was the political approach. Furthermore, Islam in Sulawesi also has a dominant approach to politics. The development of Islam in Nusa Tenggara is also dominant in its political style. And finally the development of Islam on the island of Java, in Java the style of Da'wah varies, such as art, marriage, politics, commerce, Sufism and others. Moreover, the explanation shows that the history of the development of Islam in the archipelago is indeed patternless and sometimes even absurd. Islam came peacefully through various approaches without warfare.

Islamic Kingdom

In this sub-chapter the concept of the dominant presentation is the deconstruction of the fourth trace namely non-absolute rationalists. Some data about the Islamic empire are presented which are all based on empirical research, such as the Samudra Pasai kingdom in Aceh founded by Sultan Malik Al-Saleh, the Kingdom of Aceh founded by Sultan Ibrahim, Kingdom of Demak founded by Raden Patah, Kingdom of Pajang founded by Sultan Adiwijaya, Mataram Islamic Kingdom was founded by Ki Ageng Pamenahan, Kingdom of Cirebon founded by Syarief Hidayatullah or famous known as Sunan gunung Jati, Kingdom of Banten founded by Sultan Maulana Hasanuddin, Kingdom of Makassar founded by Sultan Alauddin, and Kingdom of Ternate and Tidore founded by Sultan Baabullah .

Islamic Renewal Movement in Indonesia

In this sub-chapter is third trace Deconstruction, history cannot be measured, there are several types of Islamic renewal movements in Indonesia in three fields, namely education, social, and politics. In the education and social affairs the Islamic reform movement was carried out by Tawalib School, Jamiat Khoir, Al-Irsyad, Perserikatan Ulama, Nahdlatul Ulama , and Muhammadiyah. Whereas in politics the Islamic reform movement is carried out by several Political Parties, such as the Indonesian Muslim Brotherhood (Permi), Sarikat Islam (SI), Indonesian Islamic Party (PII), Islamic Sarekat trading (SDI), Indonesian Islamic Party (PSII), and so forth. Those were explained in objective analysis that the educational and social movements moved to make reforms culturally, while the political parties carried out the reform movement by trying to contribute to governance.

CONCLUSION

The concept of 'believe' as stated in *Permendikbud* Number 21 of 2016 concerning Standard Content of Education directs students to believe in the Qur'an and Al-Hadith, 'believe' as explained by Abu Al Fadli Jamaluddin Ibn Mandzur in the book *Oral Al Arab* is justifying without doubt. However, if the material observed in the books of *PAI* and *BP* students in high school class XII is assumed to exceed the content standards of *Permendikbud* number 21 2016, the reason is that students are given the freedom to be critical even to understanding their own verses and book material.

Theoretically the researcher examines the books of *PAI & BP XII K13* students with Jacques Derrida's Deconstruction theory called four types of traces. The four scientific fields turned out to contain all four traces of Deconstruction, from which the researchers concluded that the book contained the values of the concept of Deconstruction.

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