Increasing Student Understanding of Islamic Education through the Application of Contextual Learning in the Effort to Proving an Understanding of the Radicalism Dangers in Senior High School

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Abstract

This study aims to analyze the existence of local culture and its contribution to providing an understanding of radicalism to people Rejang lebong, Bengkulu Indonesia. Many people have listened to Radical words, and radicalism word is no stranger to hearing. The word is inseparable from the Islam world, and there is a group of hardliners bombing in the territory of Indonesia, such as the Bali bomb incident, and burning the flag of monotheism. This research uses a qualitative approach with data collection, including observation, interview, and documentation. The data has been collected is analyzed using the Miles and Huberman steps, namely: data reduction, data display, and conclusions. Based on results to show that the educator's religion must innovate of giving information process to the people Rejang Lebong. The radical understanding can penetrate the people, respond to that all people need to be careful and selective in understanding these actions in giving information through the local culture approach to the people Rejang Lebong Bengkulu Indonesia so that radical understanding can be prevented. Then the subject material of Islamic Education needs to be analyzed. This subject's material is not enough to give the people a tolerance, moderate and harmonious attitude. So, it provides a spirit of jihad physically through deepening Islamic correctly and supported by the local culture approach. By understanding an Islamic value, it has a positive impact on the people and will provide a true understanding of radicalism hazards.
Keywords: Local Culture, Radicalism, Islamic Education.

INTRODUCTION

In many Islamic studies, there are mainstream perspectives developed in analyzing radicalism, and it becomes primarily concerned with issues of radicalism (Jati, 2013).

Based on the explanation above can be understood that radicalism issues tend to commit violence, as happened in Indonesia. Because of radical words are no stranger to hearing. Therefore, radicalism understanding, if not addressed wisely, can penetrate the world of education and educational institution. Education and educational institutions are vulnerable to radical understanding and as an institution that has an essential role in providing a correct understanding of Islamic teachings. The words Islam and radical are two words that cannot

be separated in its application in the target field can be activities of Islamic and non-Islamic educational institutions in providing an understanding of Islam and radical. The educational institution has an important role in determining various activities and virtues, because the many activities that have a positive impact can bring good changes to students as well as educators.

Based on the results of Asim al-ansari research, there are 199 students from Alexandria dan 146 students from Damman, with response rates of 99,5% and 73%, respectively. The percentages of those reporting extracurricular activities (ECS) participation were 27,1% and 43.8%, respectively, mostly in community service, sports, and social activities. About 60% of students did not think that extra curriculum activities (ECS) affected their studies. However, the perceived difficulty of balancing extra curriculum activities (ECS) and academics was associated with lower odds of participation (odds ratio: 0,51). Most students participated in Extra curriculum activities to socialize and make friends, and the majority was dissatisfied with school-organized extra curriculum activities (52% and 59%, respectively). Gender and perceived relation between extra curriculum activities and academic studies affected participation extra-curriculum activities (ECS) in on school but not the other (Al-Ansari et al., 2016).

The research of results above can be understood that students who do positive activities and will show positive behavior too. On contras, if students are less concerned with positive activities such as sports, socializing with the community, then students will feel together to build a sense of security and comfort. Therefore students and educators who do not have much knowledge about Islam and radicals can easily be influenced by radical understanding through a variety of positive activities. What is more, students who are psychologically seeking self-identity are certainly good land through extra-curricular activities? There are several fundamental characteristics that educators and parents need to pay attention to, namely that tutors often instill hatred towards the state and government, by mentioning the term taught, syaitan, because it does not make the Al-qur'an as its basis. Anyone who does not hold on to al-Quran means against Got, and they must be shunned, or even opposed. If there are students who have participated in an underlying network, students refuse to sing the national anthem, as well as a ceremony to honor the flag (Harrington & Manji, 2017; Muazza et al., 2018; Sriyanto et al., 2018).

People who have entered the radical network are emotionally more reliable than their family and alma mater ties. Those who have come militant networks are willing to pay money as cleansers of their souls and sins. If they feel that their sins are great, the higher the redemption money will be. Some of them wore distinctive clothes which they thought were appropriate Islamic teachings, and were cynical about others. Muslims outside the group are considered wicked and infidels (Alnizar, 2019; Ma'arif, 2019). When they join the group, they are not said to be sinful and unbelievers. They do not want to listen to religious lectures outside the group are considered wicked and infidels. When they join the group, they are not said to be sinful and unbelievers. They do not want to listen to religious lectures outside the group even though their spiritual knowledge is superficial, and they are convinced that their religion is right so that it underestimates also hates religious teachers outside the group (Sandell & Tupy, 2015).

According to Law Number 20 of 2003 states that Islamic education is a subject that must be taught at every level and type of education by the religious of students and taught by educators who are religious and aim to foster and shape people who are faithful and devoted to God one.

Based on the results of observations made in the field that Islamic religious education at Rejang Lebong District Middle School was not optimal (Kusen, 2016). It can be seen from the behavior and attitudes of students who still lack the enthusiasm to study Islamic religious education, even when the ceremony looks not severe about respecting the flag. The students have poor politeness to their educators. Such conditions are the symptom that needs to be watched out so as not to raise serious problems. On the other hand, the lack of a maximum of the learning process in the classroom will be greatly affected by outcome/output (see Rusli et al., 2019; Anum & Apriyanto, 2019; Apriyanto & Anum, 2018; Kusuma & Apriyanto, 2018). Based on the explanation above, it is necessary to restructure the material side, the competence of educators in teaching, and the supervision of educators and parents. It will provide an understanding of the dangers of a fundamental knowledge of students Senior High School in Kepahiang, Bengkulu Indonesia, based on contextual learning on Islamic education with the aim that students become more polite and passionate and learning Islam. This paper can contribute to providing a radical understanding of the dangers of students, and the participants did not have polite behavior and attitudes through the affection given by educators so that students become gracious and quality future generations.

LITERATURE REVIEW
Definition of Radicalism

Many books on terrorism start with the lament that there is no unified and universally acceptable definition of terrorism, and the experts in the area take this problem to be one of the major obstacles for the development of the field.

The term radical needs careful definition because this term is susceptible and multi-interpretative. The term radical is often associated with disagreement or terrorism that concerned Islam as a universal religion. Because many incidents of violence have happened lately, it a reality has a lot of people, whether the attack is a radical symptom or not? It needs to be analyzed in-depth and wisdom.

According to McCauley and Maskalenko said that radical see as "development of beliefs, feelings, and actions in support of any group or cause in a conflict (Asta Maskaliūnaitė, 2015). Likewise, there are groups people who the acts of violence that cause to the community for their actions, such as that recorded in the history of many forms the violence are there were not less than 48 radical cases in this part of the world involving religion in them (Muazza et al., 2018). According to Azyumardi Azra that religion is a soft land to become a reason in radical actions that are equally well aware of the reading and construction of textuality in the worship itself (Fathurrochman, Ristianti, et al., 2019).

Based on the explanation above can be understood that violence occurs in the society is not the teachings of Islam, but in Islamic teachings are required to defend themselves from threats, whether from humans or wild animals, when in defending themselves, there is violence. Such conditions are not said to be radical. Religion embraced by humans there are

various teachings, symbols, stories, concepts, dogmas, imagery, rituality, ideals, and personal structures that he wants, so that religious can touch all dimensions of human life. Starting from the aspects of nature and human subconscious, the dimensions of immanence and intellectual, the psychological and physical dimensions of humans. The need for the substance of the religious is universal if it concerns how symbols, concepts, stories, concepts, dogmas, imagery, rituality, ideals, and personal structures that are desired by them can be understood well, religion becomes particular. The universal nature of religion shows a divine dimension, whereas in particular, it can reflect and reflect the local culture of a community. Not surprisingly, religion has a sacred function and is places as a superstructure in the overall order of society and touches the side of human existence itself.

Then accusation arises that religion was the leading cause the world to collapse, and human life was in contact with radicals so that some said that religious must die, because of the fundamental this issue in radical religious that engulf the world, including social, economic and ecological problems (Barney, 2002).

Thus it can be understood that religion is straightforward to drag or followed in the radical activity through using the language of science that has political, socio-cultural, or economic language (see Ritchie, 1992; Apriyanto, 2020; Triana et al., 2020). This condition, the attitudes and behavior of religious communities often manifest themselves like ambiguity in understanding religious texts. So that various forms of activities that harm and destroy humanitarian values are always based on sacred texts, even though they are viewed from the side of religious teachings, the same is never justified at all. Through this poin of view, religion is desired or unwanted and faced by any possibilities. In every understanding that wants to establish itself tends to take the path to give a religious color to him. This radical element aims to replace the existing regime with the government organization and leader that are more attuned to Islamic principles and ideals as defined by radical Islam (Ali et al., 2016).

Based on the explanation above, the ideology of religion can foster confidence. It has done is the truth that arises from religious messages, even accusations against certain religious that threaten the existence of religion, understand others, or threaten human civilization in advance this earth. Likewise, with a political perspective, religion is easily dragged or dragged in a radical arena. From a cultural perspective, religion is often synonymous with specific ethnic groups or communities, so that in a community or ethnic group who feel alienated from the group, authorities, nation, or system that has been circling their lives.

Generally, it appears in the form of teachings, stories, concepts, dogma, imagery, rituality, ideality, and personal structure as well as socially desired by religion. All these substances in their sacred form are, of course neutral, when all these substances are to be manifested, human intervention in the form of interpretation is needed. It is this interpretation of religious texts that gives rise to radical justification in the name of religion, ranging from domestic radicals that are difficult to detect to radicals in the public sphere.

Domestic realm of radicals, as explained in religion, some texts can be interpreted to justify radical words, namely *hummahumili*, meaning beating them. This understanding, according to Nassaruddin Umar, it not wrong, but the term does not have to be interpreted as such,

according to the marriage, to create peace and compassion by way of making good contact with them (Thohir Yuli Kusmanto et al., 2015).

Understanding religious texts is not enough to make textual interpretations, but the contextual interpretation is also needed. Because in the textual interpretation, the approach is more legalistic formalistic, namely an approach that refers to the text that is understood only in the intellectual dimension, so that it can be separated from the historical context, both in the context of depth, present, and future.

Contextual learning

Contextual is an extension of Contextual Teaching and Learning. It is a learning strategy that emphasizes the full process of student involvement to be able to find material that is learned and relate it to real-life situations to encourage them to apply them in their lives. Contextual learning is a conception which helps the teacher associate the contents of the subject matter with real-world conditions. This learning motivates students to connect knowledge acquired in the classroom and its application in the lives of students as family members, as citizens, and later as workers. With this concept, learning outcomes are expected to be more meaningful for students. The learning process takes place naturally in the form of activities students work and experience, not the transfer of knowledge from teacher to student. A learning strategy is far more important than a result (e.g., Anum & Apriyanto, 2019; Apriyanto, 2019; Kusuma & Apriyanto, 2018). Contextual teaching and learning is a learning and teaching approach that links material taught with student's real-world situations and encourages the students to make a relationship (Saliyo et al., 2018). Between the knowledge it has with its application in their lives as individuals, members (family, community, and nation). Contextual learning, the teacher's task is to help students achieve their goals. That is, the teacher is more trying with strategies than giving information. The teacher's job is to manage the class as a team that works together to find something new for class members (students). Something new comes from finding itself, not from what the teacher says. Such is the role of educators in class based on Contextual Teaching and Learning. Contextual Teaching and learning is only a learning strategy. Like other learning strategies, Contextual Teaching and learning are developed with the aim that learning runs more productive and meaningful. Contextual Teaching and learning can be run without changing the existing curriculum and order (Fathurrochman, Budiman, et al., 2019).

Contextual teaching and learning are problem-based and use self-regulated learning methods. It applies in a variety of contexts, strengthens teaching in various contexts of student life, uses authentic assessments, and use free learning group patterns (see Chamot, 2004; Jondeya, 2011; Leibowitz, 2014; Tolosa et al., 2018). Contextual learning emphasizes the process of student involvement to find, meaning that the learning process is oriented to the process of experience directly with the closest conditions of students. The orientation of this leaning process, not only aims at students receiving lessons but instead focuses on the process of finding and finding their subject matter, by holding a direct approach to the environment and natural phenomena or events, by constructing previous knowledge with new knowledge.

A contextual approach is a learning concept that educators associate material taught with the real-world situation of students. It encourages students to make connections between the

knowledge they have with the application in their lives as family members and society, in this context students need to understand what learning means, its benefits, what status they are in and how to achieve it. With this, students will realize that what they learn is useful as a life later. So, it will make them position themselves as ones who need a provision that benefits their lives then and students will try to respond. Contextual learning is based on the constructivist approach. It means the process of constructing new knowledge meaningfully through real experience, through the process of discovery and transforming information into other situations contextually (A. Crawford et al., 2005). The contextual approach itself means a holistic learning process that aims to teach students in understanding teaching materials meaningfully related to real-life context, both related to the personal, religious, social, economic, and cultural environment (C. E. Crawford, 2017). So that students can gain knowledge and skills and forms of understanding that can be applied and then transferred from the context of problems one with other issues. The other contextual learning components are; Constructivism (building), Inquiry (Finding), Questioning (asking, Learning Community (Modeling Community), Modeling (Modeling) and Reflection.

Contextual Approach in Learning Islamic Education

Islamic education is very dependent on mastering the teacher of the material and their understanding in choosing the right method for the material. One method that is currently considered appropriate in learning Islamic Education is the Contextual Teaching and Learning approach. One of the most important elements in the application of the Contextual Teaching and Learning approach is the teacher's understanding of applying contextual learning strategies in the classroom. However, the existing phenomenon shows little understanding of Islamic Religious Education educators regarding this strategy. Therefore, a model of teaching id needed by using contextual learning that is easily understood and applied by Islamic Education educators in the classroom commonly. Contextual learning is based on the results of John Dewey's research, which concludes that students will learn well if what is learned is related to what is already known and with activities or events that will occur around them. This learning emphasizes on high thinking, knowledge transfer, collecting and analyzing data, solving certain problems both individually and in groups.

Educators of Islamic religious education can use contextual learning strategies by paying attention to several things. They are providing various activities, more activating students and educators, encouraging the development of new abilities, creating interwoven learning activities in schools, homes, and communities. Through this learning, students become more responsive in using knowledge and skills in real life, so they have high motivation to learn. Several things must be considered by the educators of Islamic Education in implementing the contextual approach: a. Problem-Based Learning The first step the teacher must take is to observe a phenomenon, for example telling students to watch a VCD about human events, divine secrets, divine destiny, about the afterlife, divine punishment, and so on. Instruct students to carry out shaum on Monday and Thursday, pay zakat to BAZ, attend congregational prayers at the mosque, attend qurban worship, help poor people The second step taken by the teacher is to instruct students to record the problems that arise. After watching VCDs or listening to the stories of Qur'an, students are required to make experiences notes in a group. After observing and doing religious activities, students are

required to record the problems that arise, and they can express their feelings then discuss with their classmates.

The third step of the task of the teacher of Islamic Education is to stimulate students to think critically in solving existing problems. The fourth step of the teacher is expected to be able to motivate students so that they dare to ask questions, prove assumptions, and listen to different opinions with them (Arif, 2013). Utilizing the Student's Environment to Get a Learning Experience The teacher assigns students to do activities that relate to the student's environmental context, including at school, family, and community. It can be done by giving assignments to students outside the classroom. For example, attending congregational prayers, they were attending Friday prayers, attending *qurban* worship activities, and visiting pesantren to interview *santri* or religious educators in the pesantren. Students are expected to get direct experience of the activities they do regarding the material being studied.

A learning experience is a learning activity that must be carried out by students to master competency standards, basic abilities, and learning materials. c. giving group Activities in the classroom, the Islamic Education teacher is expected to be able to carry out the learning process by forming learning groups. Students are divided into several heterogeneous groups. Group learning activities can broaden perspectives and can build interpersonal skills to connect with others. The steps that can be taken by the teacher in practicing this method are d. formation of grouping experts to class, for example, Religious Leaders, Santri, or Ulama from pesantren (Siahaan et al., 2019). Working with a regular class. Working with classes on it e. creating independent learning activities through this activity, students can search, analyze and use the information themselves with a little help (Muazza et al., 2018; Yahya, 2018; Zuhdi, 2018).

METHOD

This study uses qualitative research with a qualitative descriptive approach (Fathurrochman, Ristianti, et al., 2019; Saad et al., 2019; Salim et al., 2018). This approach is used because the data in this study are verbal, which includes information, explanation, and information. In other words, this study describes data in the form of narratives derived from verbal information from informants who are behaved (Ristianti et al., 2019).

Data collection techniques include participant observation, meaning that researchers blend in the research subject while in school hours to find out the condition of students and the learning process takes place. Furthermore, through the participatory interview, it means that the researcher researches to ask the informant about the conditions that occur in-depth so that there is detailed information about what happened. Then through documentation, namely through a written review of documents in the school as well as carrying out literature in the field (Fathurrochman et al., 2020).

Then the data has been collected through the collection techniques above. The data analysis performed using the Miles and Hurbeman models, namely data reduction, data presentation and concluding so that it can be described problems and information regarding the teacher's efforts in providing an understanding of the dangers of compassion-based radicalism to students educated at Kepahiang High School (Yanto & Fathurrochman, 2019).

RESULTS AND DISCUSSION

Condition of Students of the Senior High School in Kepahiang.

Based on the news on Merdeka.com, on August 9, 2016, I still remember the sadness that happened to Yuyun, a girl who was in Senior high school who had to die after being raped by 14 young people in turn in the high of the forest. The incident occurred on April 2, 2016. The incident took place in Kepahiang District.

Then the results of (Kusen, 2016) that Islamic education in the Junior High School of KabupatenRejang Lebong is still less than optimal, such conditions become necessary to be addressed so that students have good religious knowledge, educators teach full of love. It needs to be understood that there is a potential of students that the task of the teacher to develop it, namely: 1). students can interact with their peers can provide maturity in students. 2). can accept and learn social roles, 3). Accept physical conditions and be able to use them effectively, 4). Achieve emotional independence from parents and adults around it, 5). Develop positive attitudes that exist in students. 6). Develop the intellectual skill, 7). Develop religious insights and enhance their religious experience.

Based on the explanation above, the teacher should know the student's potential. The students can understand what is being conveyed. Religious educators can provide religious guidance for students can understand what is being communicated. Religious educators can provide religious advice for students through Rohis activities and art skills week, which aims to develop the potential and talent in students. Besides that, that the students who are often the targets in recruiting radical members because it is seen from the psychological condition, students are still looking for social roles and emotional independence through adults around them. If students can join the group, they are easily influenced.

This is the condition of students in Senior high School district Kepahiang. If the teacher, parents, the community does not share religious knowledge properly, then students can easily participate in activities that endanger themselves. In connection with this, the Headmaster of Kepahiangin, the Senior High School, explained as follows.

The task of the teacher is not only to educate quality students but also to have good character, polite in behaving and acting. Now, many children who cannot teach, are told must be straightened out by the teacher is certainly hard if parents do not give their role as parents as well as the community. At school, the teacher's task is to provide moral guidance, at home the duties of parents and the community, if everything goes together, God willing students become children of good character (Interview with Headmaster of Kepahiang Senior High School, on March 2, 2018, at 09.00.).

The curriculum given in Senior high school uses the K-13 curriculum along with its content and competency standard. Not many students in Senior high schools have a pesantren background. For this reason, the school and religious educators need to understand the existence of a tendency to radicalism that can also enter the world of education, including in Senior high school. The school and educators also need to collaborate with the Ministry of Religious so that students know Islamic understanding from various sources. In addition, schools and religious educators can also improve their ability to detect students if some deviate from Islamic teachings. Like learners

Analysis of Islamic Education Material for X Class Senior High School

The material for 10th class Islamic Education for 1 and 2 semesters based on the 2013 curriculum is 12 material, namely: 1). I'm not far from Allah SWT, 2) Dressing in Muslim and Muslimah are a reflection of personality and beauty, 3). Maintain honesty as a reflection of personality, 4) Al-Qur'an, and Hadith are guidelines for my life, 5). They are imitating the struggle of the Prophet Muhammad in Mecca, 6). Walk on lives with glory, 7). Angels are always with me, 8). Dear obedient and respectful to parents and teachers, 9). Manage *waq* with full safety, 10). Imitating the struggle of the messenger of Allah in Madinah, 11) enjoy the look for knowledge and the beauty of sharing knowledge, 12). Maintain human dignity by avoiding promiscuity and adultery (Bustamam-Ahmad, 2015).

Based on the material above can understand that on the Islamic Education to be 12 materials. In one semester, there are six materials, namely: I am not far from Allah SWT. In this materialAqidah material emphasizes the ability to understand and maintain true beliefs and live and practice the values contained in the names of Allah. (al-Asma 'al-husna).

In the Aqeedah material, study the nature of God (aqidat al-Awwam) or introduce the attributes of God 99 as mentioned I the Qur'an known as al-asma 'al-husna needs to be directed at the empirical dimension – for example – we explain to them that God has nature or Rahman (loving). It means that humans must be optimistic about living life in this world. The nature of Rahman or God's love is given to all His servants, indiscriminately, without discrimination, both believers and non-servants, but Allah. Only give love (Rahim) in the hereafter later explicitly to the believer. Therefore, if in this world non – believers study medicine, then they will become Doctors. But if the believers themselves do not study medicine, but learn occult, then they will become rich, this is the law that applies in the world. Likewise, on the contrary, if the believers are lazy to work, then they become weak.

Another example, for example, God has the nature of Ghafur, Forging. Therefore we do not need to despair. Even though we have sinned, we can ask forgiveness from Him, also though we cannot continue to sin, then ask forgiveness. God has the nature of Wadud (polite). Therefore he will not abandon us. Likewise, the sinister life of God, like God is Mighty (Jabbar) and Vengeance (DhunTiqam), this is so that people do not treat God's obligations as they wish or arbitrarily.

The attributes of God contained in *al-Asma 'al-husnaare* what should have a psychological impact on our children. When explaining the omniscience of God (al-'alim) and His wisdom (al-hakim) can be explained through empirical phenomena around us. For example, it was revealed a story of a traveler who was taking shelter under a large shady banyan tree whose fruit was small, while in front of him grew a large watermelon with a small stem creeping on the ground. When a Musafir occurred in his heart to consider this fact awkward, then he immediately dropped the banyan fruit. Immediately he realized, that what God created was true (Rabbana ma Khalaqtahadzhabathila….). Therefore, we need to enrich Aqidah subjects with developments like this, to show the omnipotence of Allah. Enough to explain the creation (creatures) that lay in this universe *(tafakkaru fi khaqillahwalatafakkaru fi dzatihi)*. Many other examples can be developed related to this, so that can be developed related to this so that the affective and psychomotor aspects can be achieved by the learning objectives.

The Qur'anic-Hadith material emphasizes the ability to read and write that is good and true, understand the meaning textually and contextually, and practice the content in daily life. Al

Qur'an is a revelation of God whose truth is absolute. When viewed from the psychological aspect – in the context of learning the Al-qur'an – learning to read correctly and well, and memorizing the verses of the Al-qur'an – especially short letters – will be more attached and last longer if it starts at elementary school / MI (6-12 years). Learning to read and write and memorize the Qur'an needs to be done continuously and continuously from time to time or day to day (sustainable). If it is done on a specific day (Monday the first and second hours for example, because PAI is only 2 hours of lessons), then it is followed on the following Monday, and so on until several semesters, it is less likely to be able to stick and last long in his memory, mainly if it is not supported by religious education in families and communities (such as religious education at TPQ / TPA / TKA and so on).

They were seen from the aspect of the psychology of religion, that MI / elementary school students who have *aqilbaligh*, are obliged to perform prayer services *(mukallaf)*. In this period, they need to understand al-Qur'an both in terms of the meaning "*lafdhiyah*" (textual) and content of meaning and linking it to natural, social, cultural, political, economic and other phenomena (contextual). It can add a speciality in worship and be able to build children's religious awareness. The Al-qur'an thus truly becomes *hudan* (guidance in life), *furwan* (the difference between the right and the wrong, the right and wrong, and between the good and the bad), the psychological remedy for the believer *(syifa 'ma fi al-shudur)*. The purpose of the development of this material is as an effort to find alternatives to improve learning outcomes and transfer of learning, giving, and improving educators' insight into learning material to achieve maximum learning outcomes.

Al-Qur'an is a significant source of Islamic teachings and is also a source of *Aqeedah-Akhlak, Syari'ah / Fiqh (worship, muamalah),* so that the study is in each of these elements. *Aqidah (ushuluddin)* or faith is the root or subject of religion. Sharia / Fiqih (worship, muamalah) and Morals are based on Aqidah, which is a manifestation and consequence of Aqeedah (faith and belief in life). Shari'ah / Fiqihis a system of norms (rules) that govern human relations with God, fellow human beings, and other creatures. Akhlaq is an aspect of the attitude of life or personality of human life. It shows how the relationship between human and God (worship in the typical sense) and human to humans and other *(muamalah)*. It becomes a life attitude and human life personality in carrying out its life system (politics, economics, social, education, family, culture/art, science and technology, sport/health, etc.) based on a solid Aqeefah whereas the (historical) date of Islamic Culture is the development of Muslim human life's journey from time to time in sharia business (worship and *bermualamah*) and morals and in developing a system of life that is also based on Aqidah.

Moral Material is part of the PAI subject, which is directed to prepare students to have Islamic morals and ethics as a whole of Muslim personalities and to be promoted in daily life. Akhlaq materials emphasize on habituation to apply commendable morals *(al-akhlaq al-mahmudah)* and stay away from despicable morals (al-akhlaq al-mazmumah) in everyday life. Akhlaq studies the relationship between humans and God, humans and humans, and humans with the universe (Ihsan). These relationships must be harmonious, as shown in the Qur'an Surah al-Qashash : 77. That humans must obey Allah's commands and stay away from all His prohibitions, do good to their fellow humans and other creatures, including being able to keep and caring for the continuity of nature as the gift of Allah.

Fiqh material is a part of Islamic religious education. It is to prepare the students to be able to know, understand, live, and practice Islamic Law. It becomes the basis of their way of life through guidance, teaching, training, and experience. Fiqh material emphasizes the ability to practice worship and muamalah, which is right and good, flexible, and contextual. Therefore, matters related to mahdah worship are as much as possible explained by the development of modern science, for example, about the meaning of ablution and in terms of health, psychological, and social aspects. Likewise, about unclean and unclean, Muslims must shun that. All that needs to be explained in the context of contemporary life: material date or Islamic.

Cultural History is a part of PAI subject that is directed to prepare students to have an understanding of what has been done by Islam and Muslims. It becomes a catalyst of the process of change by the stages of their lives at each time, place, and time. It can be used as a guide for life in the future for Muslims. The Culture of Islam lessons also emphasizes the ability to take lessons and lessons ('ibrah) from historical events in the past concerning various aspects: social, culture, politics, economic, science, and so on, and imitating the nature and attitudes of outstanding figures, from the Prophet Muhammad SAW, the Companions to be the later figures for the development of Islamic culture and civilization today. The principle used in looking as past history is: " Exemplifying good things and leaving bad things and taking lessons and lessons from these past events for present and future lessons." History is a mirror of the past and lesson for the present. The culture of Islamic lessons must also be transformative-innovative and dynamic, so students understand the culture that exists in Islam.

Criticizing Islamic Education Subject Material

From the analysis we conducted in the education unit lever curriculum 2006, we can explain that the Islamic education curriculum for senior high schools, there is still an opportunity to provide a spirit of jihad. The material needs to be analyzes with an explanation that does not provide jihad in the form of violence. We obtained the description that the curriculum formulas all had the intention to lead students to be faithful and devoted to the Almighty God. However, the purpose is seniority not explained in the organization of material that is directly presented in the class to be discussed with students. Similarly, the competency standards expected to be achieved by students also do not include the ability to interact and apply religion in society. It could be said that in the religious education curricula, it did not attempt to raise awareness of the diversity of religious life. In the religious curriculum, there is no specific mention of how they can practice their religion properly. Not only in the knowledge aspects, but the cognitive aspect has not touched the affective and psychomotor class.

CONCLUSION

Based on the description above can be concluded as follows : (a). The student of Senior High School in Kepahiang, Bengkulu-Indonesia, considered that Islamic education lesson was not essential to be studied seriously, so many students behavior and attitudes that deviate from religious teachings. (b). The material available in Islamic education need to be analyzes by considering the needs of students so that students feel to need in the study religions seriously. (c). Learning with a contextual approach has a positive impact on students so that students

better understand the teaching of Islamic education correctly and do not want to follow instructions that are not pursuing Islamic studies.

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