

Islamic Culture Value In Baiturrahman Mosque In Beringin Village In Rambang Kuang District As A Source Of Characters In Learning Indonesian Culture History

Ida Suryani

Abstract: The problem in this study is "whether the value of Islamic culture in Baiturrahman Mosque in Banyan Village in Rambang Kuang Subdistrict can be used as a source of character in learning Indonesian cultural history?" Rambang Kuang as a source of character in learning Indonesian cultural history. The method used in this study is a qualitative descriptive method. Data sources: a) Informants; b) documents; c) place. Data collection techniques: a) interviews; b) document review; c) direct observation. Data validity: data triangulation techniques, and method triangulation. Analysis technique: interactive model analysis. Conclusion: 1) Baiturrahman mosque in Beringin village in Rambang Kuang Subdistrict has historical and cultural values from mixing Arab, Persian and Chinese cultures; 2) Cultural Value of the Baiturrahman Mosque from mixing Arab, Persian and Chinese cultures can be used as a source of character in history learning; 3) Character Values that can be lifted from Baiturrahman Mosque include: the character of cultural tolerance, the character appreciates the work of art / beauty, the character loves the culture of history and local culture, religious character.

Index Terms: Baiturrahman Mosque, Character, History Learning, Indonesian Cultural History

1 INTRODUCTION

This diverse Indonesia is very rich in culture. The more cultural contacts occur, the community gets the opportunity to adopt thinking, behavior patterns, and technology that suits the needs and interests of the community concerned. Thus, cultural differences between regions in Indonesia reflect the diversity of foreign cultural influences and the size of cultural contacts that occur (Sumardjo, 2007:v-vi). South Sumatra is one of Indonesia's provinces located in the southern part of Sumatra Island, geographically the South Sumatra Province borders Jambi Province in the north, Bangka-Belitung Islands Province in the east, Lampung Province in the south and Bengkulu Province in the west (Wibisono, 2012:31) According to Taylor in Warsito (50: 2012) culture is an intertwined unity which includes knowledge, belief, art, decency, law, and every ability that is obtained by a person as a member of society. Whereas according to Sukarno in Warsito (50:2012) culture is a living creation of a nation. Cultural value is the value contained in the value of a culture and the elements that differentiate it from other cultures. Cultural values are the highest and abstract level of customs and provide characteristics of the character of the nation, ethnic groups, and community groups. Thus there are differences with values and cultural systems. This cultural value permeates the life of community members from an early age so that it is rooted in the soul. Because the cultural values contained in a culture cannot be replaced in a short time with other cultural values. In Indonesia there are many cultural heritages that are very historic and have very high cultural values one of which is from the heritage of the mosque. However, there are not many Islamic cultural arts values that have been revealed to the surface. The Islamic culture in the Beringin Rambang Kuang Village can be seen with the (Architecture) building in the form of a Mosque, Baiturrahman Mosque. The mosque in Islamic teachings as a place of prostration does not only mean a particular building or place of worship, because in the teachings of Islam, God makes this whole universe a mosque: a place of prostration. In the hadith of the Prophet Muhammad SAW in Gazalba. For this reason the researcher will focus this research on the Islamic cultural value of the architectural art of

the Baiturrahman Mosque as a place of worship for the Islamic Malay group in Beringin Dalam Village, Rambang Kuang District. The reason researchers took the theme of the above mentioned research is the results of previous studies have not revealed a wealth of the value of the character of Islamic culture in the Baiturrahman Mosque and the use of Islamic cultural character values at the Baiturrahman Mosque as an enrichment material for Indonesian cultural history.

2 RESEARCH METHODS

This qualitative descriptive research method is also called sebagai artistic method, because the research process is more art (less patterned), and is referred to as a method interpretive for more research data regarding the interpretation of the data found in the field (Sugiyono, 2012:7-8) . The research method can also be interpreted as a scientific way to get data with specific purposes and uses (Sugiyono, 2013: 2). From the explanation above, it can be concluded that the research method is a way to get certain research data in order to solve a problem.

3 RESULT AND DISCUSSION

a. Establishment of Islamic Culture

The establishment of Islamic culture in South Sumatra was originally a branch of Islamic teachings from various regions, in the city of Palembang. It is the Arabs who spread the teachings of Islam in Indonesia through trade, marriage and education. Muslim presence in the Middle East most of the Arabs and Persians in the archipelago in these early days were first mentioned by the famous Chinese religionist and traveler I-Tsing. When he boarded the Arab and Persian ships from Canton anchored at the harbor at the mouth of the Bhoga (Sribhoga / now musi river) (Azra, 2013:19-20), The establishment of Islamic culture in BeringinRambangKuang Village, Oganllir Regency, ranged in 1998. At that time the Baiturrahman Mosque was built. Before the mosque was built, the place was a market. After time, the market moved to another place and the place left by the market was built Baiturrahman Mosque. The location of the mosque area will be

flooded and those who wish to pray are conducted in elementary schools. It just so happened that the school place was in the high ground and far from the mosque. After the establishment of the mosque, until now there have been many changes in terms of its form (field interview notes, with Mr. Muhklis, July 15, 2015).

b. Form of Culture

According to Koentjaraningrat in Warsito (2000: 5) the form of culture is divided into three parts, namely:

1. The form of culture as a complex norm, regulation, and so on.
2. The form of culture as a complex of activities and patterned actions of humans in society.
3. The form of culture in the form of objects created by humans.

c. Cultural Inheritance

Mental attitude, way of thinking, and behavior in people's lives is civilization (inkulturasi) or often called habituation in society. Older groups want to pass on culture to the next generation. In fact, cultural inheritance can be vertical and horizontal (Warsito, 2012: 59). This is relevant to what was conveyed by Poerwanto in Warsito (2000:50) that the inheritance of human beings, does not always occur vertically or to their children and grandchildren, but can also be horizontally ie human beings can learn from other human cultures. Value of Islamic Cultural History in Beringin Dalam Village, Rambang Kuang District Historical value according to I Gde Widja (1989:8) is the past values that have occurred by the times. The function of history is to devote the experiences of the people in the past, which at any time can be considered for the community in solving the problems they face. The process of entering and developing Islamic culture in Beringin village in Rambang Kuang sub-district around 2000. Where at that time, in the wake of Baiturrahman Mosque. After the mosque was built, so far there have been many changes in terms of its form. There has also been a fence around the mosque. Islamic culture stands in the Beringin village in Rambang Kuang Subdistrict after relations between the archipelago and the Middle East involve a long history, which can be traced to very old times. The earliest contact between the two regions was especially related to trade, starting even from the time of phunisia and saba. Indeed, the relationship between the two at some time before the arrival of Islam and the early period of Islam was mainly the result of Arab and Persian trade with the Chinese Dynasty. Islam, which came to Indonesia on a large scale, around the 13th century AD was the result of a backflow of the impact of the destruction of Baghdad. Islam also came to Indonesia in a peaceful way, so there was Assimilation, that is, from not violating the rules of Religion. Therefore, it is not surprising that the aspect of Indonesian Islamic art and culture is not as great as in other Islamic countries. With the presence of traders from Arabia and Persia who brought culture such as Batu Nisan, Architecture (*building art*) for example the building of Baiturrahman Mosque in Beringin Dalam Village, Rambang Kuang District. Islamic culture can be used as a material for enriching Indonesian cultural history.

Source Character found in Baiturrahman Mosque

Baiturrahman Mosque has a wealth of cultural values that can be used as a source of character teaching in Indonesian history learning. Extracting characters from Islamic cultural

sources will make it easier for students to develop their affective power over the historical and cultural information they get.

Character of Cultural Tolerance has been demonstrated by the ancestors of the Indonesian nation how they respond to various foreign cultures that enter and develop.

Character of Appreciates of Artwork / Beauty.

Being appreciation of artwork / beauty is to maintain a presence Baiturrahman Mosque in Beringin village in the District Rambang Kuang in the current modernization and the influx of foreign culture in South Sumatra. The establishment of the Baiturrahman mosque building is still maintained and maintained as a Muslim place of worship in the area.

Character Loves Local History and Culture.

Baiturrahman Mosque teaches us how Indonesian ancestors loved history and culture. The form of love for history and culture is manifested by the establishment of the mosque and is still used as a place of worship for Muslims until now.

Religious Character

Baiturrahman Mosque has religious value because the mosque is a place of worship for Muslims. In addition, it can also be seen from the religious ornaments that are pinned as the main elements of ornamental variety of carvings, calligraphy, drum, and so on.

4 CONCLUSION

- a. Baiturrahman mosque in Beringin village in RambangKuang sub-district has historical and cultural values from a mixture of Arabic, Persian and Chinese cultures.
- b. The Cultural Value of the Baiturrahman Mosque from the mixing of Arabic, Persian, and Chinese cultures can be used as a source of character in history learning.
- c. Character values that can be lifted from the Baiturrahman Mosque include: the character of cultural tolerance, the character appreciates the work of art / beauty, the character loves the culture of history and local culture, religious character.

REFERENCES

- [1] Sumardjo, Jakob, 2007. Arkeologi Budaya Indonesia. Yogyakarta: Qalam.
- [2] Wibisono. 2012. Mengenal Seni&Budaya Indonesia. Jakarta: Cerdas Interaktif (Penebar Swadaya Grup).
- [3] Warsito. 2012. Antropologi Budaya. Yogyakarta: Ombak.
- [4] Sugiyono. 2012. Metode Penelitian Manajemen. Bandung: Alfabeta.
- [5] Azra, Azyyumardji. 2013. Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan VXIII Akar Pembaharuan islam Indonesia. Jakarta: Kencana Prenadamedia Group.