
Contextual Learning of Islamic Religious Education in the Wasiat “Ingsun Titip Tajug Lan Fakir Miskin”

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Abstrak

Sunan Gunung Jati is an important figure in the spread of Islam in the Cirebon region, a city and district at the northern tip of West Java. There are messages left to be studied and put into practice in the context of Islamic religious education. This article discusses the meaning and implementation of Sunan Gunung Jati's "ingsun entrusts tajug and the poor" in contextual learning in Islamic Religious Education (PAI). This testament contains an important message about the importance of maintaining a balance between human relationships with Allah Swt (*hablum minallah*) and human relationships with fellow humans (*hablum minannas*). PAI contextual learning emphasizes the relationship between theory and practice in real life. The testament "ingsun entrusts tajug and the poor" can be used as a basis for developing more effective and meaningful PAI contextual learning. This research uses a qualitative method with a phenomenological approach. The phenomenological approach emphasizes the direct description of individual subjective experiences. This means researchers seek to understand human experience directly through observation, interviews, or direct experience. This means the researcher seeks to understand the essence or core meaning of the individual experience or phenomenon being studied. The aim of this research is to provide a basis for developing curriculum and learning practices that are oriented towards character development and a holistic understanding of religion, as well as being able to interpret Islamic religious education learning in a contextual form.

Keywords: *Contextual Learning; Islamic Religious Education; Will ingsun titip tajug lan fakir miskin*

INTRODUCTION

Islamic religious learning is often faced with a curriculum that is not relevant to the needs and context of students. A curriculum that does not accommodate the social, cultural, and needs of students can reduce students' interest and involvement in learning the Islamic religion. Social change and technological advancements have affected the way students learn and interact with teaching materials (Zaqiah, 2022). Educators need to accommodate these changes in the approach to Islamic religious learning to be relevant and effective. In the midst of the influence of globalization and modernization, there are challenges for students to understand and apply Islamic values in daily life. Contextual learning can help students to see the relevance and applicability of Islamic values in the context of modern life (Brutu et al., 2023; Mukarom et al., 2023; Sudarmanto et al., 2023; Yusuf & Nata, 2023).

Traditional teaching methods in Islamic religious learning may no longer be adequate to meet the needs of today's students. Educators need to develop new, more interactive, contextual, and engaging approaches to improve the effectiveness of learning. Sometimes, there is a gap between what is taught in school and religious practices in daily life. Contextual learning can help students to understand how Islamic values and teachings can be applied in real-life contexts (Anggreini & Putra, 2022; Gusri et al., 2024; Hidayat et al., 2024).

In the context of Muslim-majority Indonesian society, Islamic religious education has an important role in shaping individual character and morality and strengthening religious identity. Islamic religious learning is often faced with complex challenges, including a lack of relevance of the curriculum to the social, cultural, and needs of students, as well as the limitations of traditional teaching methods. This concept refers to Islamic religious teachings that emphasize the importance of a sense of social responsibility, concern for others, and justice in distributing sustenance. A deep understanding of this concept can help shape students' character in living a life based on Islamic values (Rodhiyana, 2023; Ramadhani & Febriani, 2023; Mansur et al., 2023).

Contextual learning is considered an effective approach in helping students understand and internalize Islamic religious values in the context of daily life. Learning centered on local contexts and social realities is able to make teaching materials more relevant and meaningful for students. The concept of the will "Ingsun Titip Tajug Lan Fakir Miskin" has great relevance to contemporary social challenges such as poverty, social inequality, and injustice. Contextual learning can help students understand and respond to these challenges in an Islamic way.

Islamic Religious Education (PAI) covers a wide range of aspects designed to create understanding, appreciation, and practice of Islamic religious teachings. PAI learning is to help students understand the basic teachings of Islam, including beliefs, worship practices, moral values, and ethical principles inherited in Islam. PAI also aims to form a good and ethical character in students. By understanding Islamic values such as honesty, compassion, patience, and justice, students are expected to internalize these values in their daily behavior and interactions (Suhayib & Ansyari, 2023; Lafrarchi; Aulia et al., 2022).

"Ingsun Titip Tajug Lan Fakir Miskin" reminds us to realize that we as individuals are just entrusted in this world. Man is aware that his existence in this world is not without purpose, but is entrusted by God Almighty. The phrase also emphasizes the importance of living in simplicity and inner peace. Tajug, or places of worship, in this context are not only a place to worship, but also a symbol of inner peace sought by individuals. The poor, in this case, refers not only to material poverty, but also to humility and simplicity in life.

This phrase emphasizes the importance of maintaining a balance between spiritual and material life. Although people live in a world full of material needs, they are reminded not to forget their spiritual existence and their connection with God. In principle, learning religion does not only happen in the classroom. Religious values must continue to be attached to every Muslim. Interpreting religious teachings coconcentally is important so that students know very well the essence that is achieved from the message or testament left behind.

There are very few PAI curricula that are not integrated with the social, cultural, and development contexts of the times. This makes the material taught in PAI lessons feel irrelevant or difficult for students to understand because it does not fit their daily lives. Not all PAI teachers have a deep enough understanding of the social, cultural, and current developments. This can result in the delivery of material that is not contextual or irrelevant to students' lives (Ilmiyah et al., 2022; Khasanah, 2024).

The lack of teaching materials that are relevant to the context of students' lives can also be the cause of non-contextual PAI learning. Teaching materials that are outdated or not in accordance with students' needs and interests will make learning less effective. PAI learning that is only a lecture or monologue from the teacher without any interaction between the teacher and students can also make learning non-contextual. An interactive and collaborative approach will help students to understand and internalize the subject matter (Masalubu, 2020).

Students often feel disinterested or unmotivated in learning PAI because of their lack of involvement in the learning process. Learning that is only teacher-centered and does not provide space for students to actively participate will make learning non-contextual. To overcome the challenges of contextual learning in PAI learning, efforts are needed to integrate the PAI curriculum with the social, cultural, and current development contexts. Teachers also need to continue to improve their knowledge and skills in delivering subject matter in a relevant and engaging manner for students. In addition, an interactive, collaborative, and enabling active student engagement approach also needs to be applied in PAI learning.

Islamic Religious Education (PAI) learning must be contextual because contextuality plays a key role in making learning materials relevant, meaningful, and understandable to students. When PAI learning is contextual, the material taught will be easier to understand and apply in students' daily lives. This helps students to see the relevance between the teachings of Islam and the situations and conditions they experience. Contextual learning can increase students' motivation to learn. When students see that the material they are learning has direct relevance to their lives, they will be more motivated to learn and actively participate in learning (Butar-Butar et al., 2023; Mardhiah et al., 2024; Desrani et al., 2024).

Contextual PAI learning helps students to understand the teachings of Islam more deeply. They can see how the teachings of Islam can be applied in various life contexts, both individually and socially and help students to form a positive and responsible attitude towards their lives and those of the surrounding community. They will be better able to internalize Islamic religious values in various aspects of their lives.

Contextual PAI learning can help students to understand and overcome the challenges and problems faced by modern society. Students can see how the teachings of Islam can provide guidance and solutions to address a variety of contemporary problems. contextual is an important approach in helping students to better understand and internalize the teachings of Islam, as well as integrating them into their daily lives, this will help students to become better and responsible individuals in society (Budianto, 2014).

The results of the previous research that are relevant, namely the Mahbubi and Sa'diyah research discuss the importance of contextual PAI learning to increase student learning motivation and understanding (Mahbubi & Sa'diyah, 2025). Then the research Salsabila et al., (2023) examined the influence of social and technological changes on Islamic religious learning and the research Mahrus (2024) examined contextual learning in helping students understand the relevance of Islamic values in the modern era.

The Renewal of this research is to make a new contribution by integrating the local testament "Ingsun Titip Tajug Lan Fakir Miskin" into contextual Islamic religious education. In contrast to previous studies that only focused on contextual learning methods in general, this study specifically explores how the philosophical values of the will can be the foundation for developing more relevant and meaningful PAI learning. This research also offers a new perspective in connecting local wisdom with the challenges of contemporary Islamic religious education, where the concept of "Titip Tajug" and concern for "Fakir Miskin" are used as a philosophical framework to build an education that combines spiritual values and social awareness.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a phenomenological method. A research approach that focuses on an in-depth understanding and description of human subjective experiences (Kuswarno, 2018). This method attempts to understand the meaning and structure of a direct phenomenon as experienced by the individual, without much intervention from previous interpretations or theories. Despite subjective experience, phenomenology recognizes that there is similarity or togetherness in the human experience. Thus, phenomenology recognizes the importance of understanding subjective experiences from a point of view that can be shared by others (Novayani, 2019).

The phenomenological method encourages in-depth descriptions of subjective experiences, seeking an understanding of the structure, meaning, and context of the observed phenomenon. Epoch, this concept refers to the delay or suspension of assessment or interpretation of subjective experiences (Muktaf, 2016). By doing epoch, researchers seek to approach the phenomenon with a mind free from previous assumptions. Once the observational data is collected, the researcher conducts a phenomenological analysis to identify patterns, structures, and meanings in the observed subjective experiences.

This research was conducted at Rabia'ah Adawiyah Islamic Junior High School, East Jakarta. The research process was carried out in an odd semester time span for the 2023-2024 school year. The object of the research was carried out in grade VII to determine the success of contextual learning in Islamic religious lessons in the " Ingsun Titip Tajug Lan Fakir Miskin ".

The data collection technique in this study is through observation, interviews, or direct experience. The Data Analysis Technique in this study uses content analysis.

RESULTS AND DISCUSSION

A. The Meaning of Contextual Islamic Education Learning in the Wasiat “*Ingsun Titip Tajug Lan Fakir Miskin*”

Contextual learning in Islamic studies in schools is an approach that integrates religious teachings with the context of students' daily lives. This approach aims to make learning Islam relevant and meaningful for students, so that they can relate religious teachings to the reality of their lives. Contextual learning emphasizes the relationship between the teachings of Islam and the daily lives of students. Teachers need to choose contexts that are relevant to students' life experiences so that they can understand and apply religious values in the context they understand.

In addition to understanding religious teachings, contextual learning in Islamic Religion lessons also aims to develop students' life skills, such as critical thinking skills, communication, cooperation, and responsible decision-making. Contextual learning encourages active student involvement in the learning process. Teachers can use discussion, project, role-playing, or simulation approaches to facilitate students' understanding of religious concepts and encourage them to think critically and formulate solutions to the challenges they face.

Teachers can leverage technology and a variety of learning resources, including social media, video, and digital applications, to enrich contextual learning of Islam. This can help broaden students' horizons about the application of religious teachings in various life contexts. Through the contextual learning approach, it is hoped that students can gain a deeper understanding of the teachings of Islam and be able to apply religious values in their daily lives better.

Contextuality in learning related to the will of " Ingsun Titip Tajug Lan Fakir Miskin " in students, how students have an understanding not limited to understanding textually what is really what will be achieved with a bequest of the bequest. The researcher conveyed the results of observations conducted in Wargabinangun Village, Kaliwedi District, Cirebon Regency. Some people who are gifted with excess material have the desire to make tajug. Interestingly, the name tajug is not like in general. The tajug in the village named the tajug after the person who built it (Arovah et al., 2017).

Tajug itself is another name for the prayer room, why tajug, there is a tradition that initially tajug did have an important role in developing religious knowledge in villages. There is a tradition in 1990 that young people in the village studied religious knowledge at the East Java Islamic Boarding School, and the pesantren targeted was the salaf pesantren (Pesantren that studied the yellow book). Almost a dozen of them studied religious science with the goal that after returning from the pesantren they could teach religious knowledge to children in their environment. In an interview with a child who is currently an adult, he described this condition.

The religious knowledge conveyed in tajug is almost the same as learning at Islamic boarding schools, the only difference is that learning is carried out after maghrib until 21.00 WIB. These activities are carried out every day, except for Friday nights which are replaced with Marhabanan. The activity lasted from 1990 to 1997. The change occurred after some students chose to go to Jakarta to look for a job, which every year there are always 15 to 20 kalong students who routinely study at Haji Yusuf tajug in Block IV of Wargabinangun Village. Since 1998 until now, tajug has been quiet with religious learning activities.

The will or message left by Sunan Gunung Jati consists of 2 messages conveyed "ingsun titip tajug" has the meaning of leaving tajug which if interpreted in general as a prayer room,

why tajug, because at that time tajug was the center of education for the surrounding community in improving the quality of religious education for the community which is currently starting to be quiet, so in this study the context of the will must be revived as a purpose Originally. Where in the current context, namely prospering mosques with Islamic study centers (Muktaf, 2016).

While "Fakir Miskin" is a term that refers to the poor or deprived people. Literally, the sentence can be translated as "I entrust my wealth and wealth to the poor." However, this sentence also has a deeper meaning in the context of Javanese culture and spirituality. In Javanese tradition, there is a teaching to share wealth with those in need as a form of devotion and virtue. The sentence "Ingsun Titip Tajug Lan Fakir Miskin" reflects the spirit of voluntarily giving property and wealth to the less fortunate or in poor conditions (Rahadiani, 2024; Qomaruddin, 2024).

Philosophically, this sentence can also be interpreted as a reminder that wealth and property do not actually belong to individuals alone. In Javanese view, they are considered as a trust from God that should be used for the common good and help those in need. Thus, the contextual meaning of this expression is about an attitude of simplicity, sincerity, and submission to the Divine will. It reflects the principles of Javanese spirituality and philosophy that emphasizes the importance of sincerity, sacrifice, and empathy for others, especially the less fortunate.

B. Understanding and Application of Islamic Education in the Wasiat “*Ingsun Titip Tajug Lan Fakir Miskin*”

Ensuring that the mosque is a crowded place to visit and be used to pray, read the Qur'an, and carry out other worships. This involves providing adequate facilities, such as adequate prayer rooms, clean ablution places, and regular prayer timing. Prospering mosques includes activities such as keeping mosques clean, holding congregational prayers, holding religious lectures, and holding other religious activities. All of this aims to maintain spiritual blessings in mosques and provide space for the people to get closer to Allah Swt.

Mosques are often the center of religious education in Muslim societies. Prospering a mosque can mean organizing religious teaching programs, courses, Qur'an classes, and other Islamic training. This helps to strengthen religious understanding and morality in the community. Organizing quality religious education programs, such as scripture studies, recitations, lectures, and religious lessons for children. This aims to increase understanding and love for religion and develop religious knowledge among the people (Qomaruddin, 2024).

Organizing social activities that are beneficial to the community around the mosque, such as feeding programs for the poor, fundraising for charity, visits to hospitals or nursing homes, and various other humanitarian activities. This helps to strengthen social bonds between the people and make a positive contribution to the community. Helping to develop the skills and economic potential of the people by organizing job training, entrepreneurship programs, or providing business capital to those in need. The goal is for the people to be economically independent and improve their welfare.

Mosques can also be centers for social activities in the community, such as assistance programs for those in need, fundraising for charity, or volunteer activities that aim to improve welfare and togetherness among the people. Prospering mosques includes developing the role of mosques as active community centers. This includes holding community meetings, discussions on relevant issues, and organizing events that strengthen bonds between the community and society as a whole (Al-Refai, 2020).

In addition to spiritual and social aspects, prospering a mosque also includes the physical maintenance of mosque buildings as well as good administration. This includes maintaining facilities, managing finances properly, and implementing effective governance so that mosques can function smoothly and sustainably. prospering the mosque is not only about physical activities, but also about maintaining spiritual, social, and moral values in the Muslim community. This is the common responsibility of Muslims to make the mosque the center of goodness and benefit for all people.

Actively communicate with the surrounding community about programs and activities carried out in the mosque. Use various communication channels, such as announcements in mosques, leaflets, social media, or community gatherings to provide information about activities and benefits that can be derived from participation in prospering the mosque. Involve the surrounding community in the process of planning activities and programs in the mosque. Hold open meetings or forums where opinions, ideas, and input from the community can be heard and considered. This will provide a sense of belonging and sustainability in prospering the mosque.

The mosque has educational and training programs for the surrounding community in various fields, such as religion, skills, or financial management (Yahuda & Jessica, 2023). This will provide direct benefits to them and also increase their involvement in prospering the mosque. social activities and community activities in mosques, the surrounding community can strengthen social ties between fellow Muslims. They can share with each other, help each other, and create a strong sense of brotherhood. Participation in joint activities also allows them to interact with different levels of society and expand their social network (Triayudha et al., 2019; Tamuri et al., 2012).

One of the main goals of sharing with the poor is to express concern and empathy for those who are less fortunate in society. This reflects the values of social solidarity and concern for others. Sharing with the poor is a form of implementing Allah's commands affirmed in the Qur'an. Allah Swt expressly commands Muslims to give zakat, alms, and infak to those in need as part of their religious obligations. One of the goals of sharing with the poor in Islam is to create social justice in society. By sharing wealth and wealth with those in need, economic inequality can be reduced and a fairer life can be realized. Sharing with the poor also aims to strengthen social ties and brotherhood between fellow Muslims. This involves eliminating egoism and prioritizing the common good over personal interests.

Islam teaches the importance of cleaning property by giving zakat and alms. By sharing with the needy, Muslims can cleanse themselves of miserliness and a tendency towards greed. This action also serves as a purification of the soul and an effort to control worldly desires. Sharing with the poor is a charity that is highly recommended in Islam. In carrying out this charity, Muslims hope to get rewards and get closer to Allah Swt. In the teachings of Islam, charity is one of the ways to achieve Allah's pleasure and obtain His blessings.

One of the goals of sharing with the poor in Islam is to reduce and eliminate poverty in society. By providing support to those who are less fortunate, it is hoped that they can meet basic needs, such as food, clothing, and shelter, and have the opportunity to improve their quality of life. In Islam, sharing with the poor is not only a religious obligation, but also a way to create a more just society, establish strong social ties, and get closer to Allah Swt.

The implications of this study show that the will "Ingsun Titip Tajug Lan Fakir Miskin" has a significant impact on the development of contextual Islamic religious education. Practically, this will encourage educational institutions to revitalize the role of tajug (prayer

rooms/mosques) as a more dynamic center for religious learning by integrating educational, social, and spiritual activities. This can be seen from the need to develop religious education programs that not only focus on ritual aspects, but also emphasize social concern through various community activities. In addition, this research also has implications for the need to transform the PAI learning method to be more contextual, where teachers need to develop a learning approach that integrates the values of local wisdom with contemporary social realities, so that students not only understand religious teachings textually but can also implement them in the context of modern life, especially in developing social and spiritual sensitivity.

CONCLUSION

Contextual Islamic religious education places Islamic teachings in real-life contexts and utilizes moral and spiritual values reflected in Islamic traditions. In the will "Ingsun Titip Tajug Lan Fakir Miskin", there is a deep philosophical foundation for contextual Islamic religious education. In the context of the will, "Ingsun Titip Tajug Lan Fakir Miskin", we find several learning principles that can be applied in contextual Islamic religious education. The testament teaches about sacrifice and obedience to God.

The concept of "Titip Tajug" directs individuals to entrust everything to God's will, describing the attitude of resignation and tawakal that are important in daily Islamic practice. The next will emphasizes the importance of empathy and concern for the poor. "Poor poor" not only refers to material shortages, but also includes spiritual and social needs. In the context of Islamic religious education, it encourages students to understand their role in helping and supporting the less fortunate in society. Contextual Islamic religious education allows students to understand and internalize religious teachings in the context of their own lives. The will "Ingsun Titip Tajug Lan Fakir Miskin" provides a strong philosophical foundation for building Islamic religious education oriented to real life, moral values, and deep spirituality.

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