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Integration of Islamic Values In Growing Human Rights Awareness Attitude To The Challenges of The Digital World

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A B S T R A C T

In civic education, one of the materials is about human right. It introduces the students to know what students' rights since in the childhood in living as a citizen who has ideology Pancasila. Islamic human right perspective also needs to be taught. This study aimed to explain integrating Islamic values in teaching human right in digital era. A literature study was used in this study. The integration of Islamic value in teaching human right is intended to students has Pancasila human right insight is the study result. The are some efforts for teacher to do in raising students right' awareness as religious people by cultivating Islamic values in teaching human rights which intended to establishing students' attitude and behavior .It is in order to the students are able to face the challenges of digital era such as; human rights violations, cyber-crimes, radicalism contents, etc.

A R T I C L E I N F O

1. INTRODUCTION

Humans and Human Rights (HAM) are two interrelated words. Humans are born with natural rights that cannot be separated in their lives since their birth (Nurhadi and Murti, 2018). This universal human right contains fundamental rights that must be fulfilled by all humans (Bahri, 2018). Human rights themselves include the right to life, the right to receive education, security of body and soul, the right to live, and the right to have a place to live (Nurhadi and Murti, 2018). Human rights awareness itself should be understood by all human beings in order to create a just life in accordance with its portion.

In Indonesia, human rights are sourced from Pancasila which is the ideology and way of life of the state. In Law UU no. 39 of 1999 is stated in relation to human rights and has legal protection (Nurhadi and Murti, 2018). This is in line with the ratification of the ICJR on international human rights. In Islam, human rights have been the main priority to be enforced since the time of the Prophet Muhammad. This is enshrined in the Qur'an and Hadith which is a way of life for its people. Having several different views with human rights in the west, human rights in Islam limit humans as their creations. In line with Pancasila, that human rights must be based on justice and civility, human rights in Indonesia are based on Islamic values that represent the values of all religions in order to create a just and peaceful life.

Islamic teachings are teachings that teach the importance of respecting and respecting fellow human beings, because Islam liberates and respects other human beings. This is mentioned in the Qur'an sura 49:13. The importance of growing awareness of respecting and respecting human rights is in line with the importance of placing humans as the human centered development, human centred development. The concept of human rights itself leads to respect for human dignity. Thus placing humans as free subjects, not as regular objects. Thus, awareness of respecting human rights will result in an appreciation for humans as valuable creatures and view humans as creatures who are valued and respected. Gender, race, ideology, ethnicity, language and religion are not the difference between other humans (Bahri, 2018). Universal principles and freedoms taught in human rights, prohibiting discrimination, exploitation, violence against fellow human beings, as well as restrictions and restrictions on basic human freedoms (Ignatieff, 2002). Therefore, the importance of elaborating the universal values of human rights in an Islamic perspective, so that in viewing human rights, human rights are focused on humans as servants of God, not only on human beings.

Currently, Indonesia has entered the digital world. Ease of access to information should be a concern for all parties, one of which is in the field of education. Humans must be equipped with an understanding of good behavior so that cases such as human rights violations are reduced. Through Civics education to students, it is hoped that they will be able to uphold human rights and be applied directly by students in the environment or wherever they are. (Julianti and Kurniawan, 2017). Efforts to raise awareness of human rights, should participate in elaborating Islamic values in order to make students understand their rights, especially their rights to God as religious human beings. Therefore, this study will discuss why the integration of Islamic teachings is needed in growing awareness of human rights in the digital era.

2. RESULTS AND DISCUSSION

2.1 Islamic Values In Learning

As has been stated, the cultivation of Islamic values has actually been part of the national education system from the start, which is delivered through religious education and civic

education, which we now often hear as character education (Karim, 2010). In its development without realizing that the cultivation of character values is not enough to rely on these two subjects.

Departing from this awareness, innovation emerged that the implementation of character education could be integrated into all subjects (Wartini, 2015; Saidek, and Islami, 2016). The integration in question includes the loading of Islamic values into the substance of all subjects and the implementation of learning activities that facilitate the practice of Islamic values in every activity inside and outside the classroom for all subjects. Character education is also integrated into the implementation of student development activities. Character education is carried out through the management of all school affairs involving all school members (Komariah, 2011; Dewantara, et al., 2020; Saputro, and Murdiono, 2020).

Islamic religious education which is actually value (character) education gets more opportunities with the innovations and policies in question. As is well known, the inculcation of Islamic values previously could only be done through Islamic religious education. With these innovations and policies, it can be understood that the implementation of Islamic religious education in the sense of inculcating Islamic values can be integrated into all subjects (Lubis, et al., 2009; Tabroni, and Romdhon, 2022; Tambak, S. 2021).

For this purpose, the first step that must be taken is to integrate these Islamic values with the values of character education. Integration in this case is an effort to integrats Islamic values with 18 characterS values that have been formulated by the ministry of national education. Education based on character values is a necessity that is needed for the cultivation of character values for the young generation of the nation's hopes. In order for the inculcation of character values to students to be effective, it is necessary to identify character values comprehensively and then integrate them into the national education curriculum with all its components that underlie all educational activities. has formulated 18 character values that will be instilled in students as an effort to build the nation's character The character values formulated by the Ministry of National Education are as follows:

1. Religious, namely obedience and obedience in understanding and implementing religious teachings (schools of belief) that are adhered to, including in this case a tolerant attitude towards the implementation of religious worship (schools of belief), as well as living in harmony and side by side.
2. Honest, namely attitudes and behaviors that reflect the unity between knowledge, words, and actions (knowing what is right, saying what is right, and doing what is right) so as to make the person concerned as a person who can be trusted.
3. Tolerance, namely attitudes and behaviors that reflect respect for differences in religion, belief, ethnicity, customs, language, race, ethnicity, opinions, and other things that are different from themselves consciously and openly, and can live calmly in the midst of these differences.
4. Discipline, namely habits and actions that are consistent with all forms of applicable rules or regulations.
5. Hard work, namely behavior that shows serious efforts (struggling to the last drop of blood) in completing various tasks, problems, work, and others as well as possible.
6. Creative, namely attitudes and behaviors that reflect innovation in various aspects in solving problems, so that they always find new ways, even new results that are better than before.
7. Independent, namely attitudes and behaviors that are not dependent on others in completing various tasks and problems. However, this does not mean that you cannot work collaboratively, but that you cannot pass tasks and responsibilities to others.

8. Democratic, namely attitudes and ways of thinking that reflect equal rights and obligations in a fair and equitable manner between themselves and others.
9. Curiosity, which is a way of thinking, attitude, and behavior that reflects curiosity and curiosity about everything that is seen, heard, and studied in greater depth.
10. The spirit of nationalism or nationalism, namely attitudes and actions that place the interests of the nation and state above personal or individual and group interests.
11. Love for the homeland, namely attitudes and behaviors that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on, so it is not easy to accept offers from other nations that can harm their own nation.
12. Appreciating achievement, namely an open attitude towards the achievements of others and admitting one's own shortcomings without reducing the spirit of higher achievement.
13. Communicative, likes to be friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.
14. Peace-loving, namely attitudes and behaviors that reflect a peaceful, safe, calm, and comfortable atmosphere for their presence in a particular community or society.
15. Likes to read, namely the habit without coercion to provide special time to read various information, be it books, journals, magazines, newspapers, and so on, thus creating a policy for him.
16. Caring for the environment, namely attitudes and actions that always try to maintain and preserve the surrounding environment.
17. Caring for the environment, namely attitudes and actions that always try to maintain and preserve the surrounding environment.
18. Responsibility, namely the attitude and behavior of a person in carrying out his duties and obligations, both related to himself, socially, society, nation, state, and religion (Karim, 2010).

Each item of character values in the formulation of the national education ministry is a formulation of good character which, if observed seriously, it will be clearly seen that religious attitudes are the center and core of the overall character. Furthermore, from religious attitudes, character values are born. another. Good character in Islamic terminology is called akhlaqul karimah born of faith and piety in the true sense, namely carrying out Allah's commands and staying away from all His prohibitions (Afandi, 2011).

Faith and piety and overall akhlaqul karimah are Islamic values which are translated from the basic values of Islamic teachings, namely faith, Islam, and Ihsan. The comparative analysis between character values and Islamic values as stated above, would be sufficient to prove that the character values formulated by the national ministry of education, whether we realize it or not, have accommodated some of the Islamic values which are reflected in all the points (Marini, et al., 2020; Komalasari, and Saripudin, 2018).

As previously explained, the inculcation of Islamic values in character-based education patterns can be done not only through learning Islamic religious education, but can be interrelated and integrated with all subjects and all learning activities in schools. The values that can be integrated are Islamic values in the form of substances such as the obligation to practice religious teachings, being honest, responsible, etc., considering that not all students and not all teachers are Muslim (Ismail, 2016).

2.2 The Importance Of Raising Human Rights Awareness

In accordance with the function of national education which states: "…develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens a democratic and responsible country." (Law of the Republic of Indonesia Number 20 of 2003). In an effort to introduce the basic rules of the state to students, in addition to the basic rules of the state, rights and obligations as human beings and citizens are important to grow. Insights on human rights that must be understood by every student so that it can be applied in the daily lives of students.

According to Nurhadi, human rights are a set of rights inherent in the nature and existence of humans as creatures of God Almighty that must be respected, upheld and protected by the state, law, government and everyone (Nurhadi and Murti, 2018). The rise of human rights violations is due to one of them, the lack of understanding of the rights and obligations of individuals towards other individuals. So that many cases of human rights violations have even spread to cyberspace, harassment, bullying, slander which are even now being carried out on a mass basis through social media networks, etc.

Through education, efforts to raise awareness of human rights, through Civics learning become very important (Widyaningtyas, 2018). Civics learning teaches human rights awareness to all participants so that students are able to carry out their roles as good citizens. As for what is meant by "awareness", according to the KBBI it has understanding, is aware, knows, understands and remembers again. To raise awareness of human rights, educators need to know the levels of awareness so that they can grow this awareness in students (Juliati and Kurniawan, 2017).

According to Holilulah, consciousness has three levels, namely There are 3 levels of consciousness; [1] Experiences that are felt below the conscious threshold will be rejected or denied; [2] Experience that can be actualized symbolically will be directly recognized by the structure of the self; and [3] Perceived experience in the form of distortion (Juliati and Kurniawan, 2017). Through the experience, if the experience. which is felt to be incompatible with the self, it is reshaped and distorted so that it can be assimilated by the self-concept. Thus, in raising awareness, the involvement of this experience is very important to be applied in learning. In forming a strategy to raise awareness, Holilullah added that there are two kinds of awareness, namely: (1) Passive Awareness Passive awareness is a state in which an individual accepts all stimuli given at that time, both internal and external stimuli. (2) Active Awareness Active awareness is a condition in which a person focuses on initiative and seeks and can select the given stimuli.

Inculcating human rights awareness can be implemented in Civics learning by using a safe model/approach to educate students morally, namely: (a) values-inculcating approach; (b) approach to cognitive moral development; (c) value analysis approach; (d) value clarification approach; and (e) a learning approach to action. These approaches are efforts by schools, teachers and stakeholders to introduce students to their rights as citizens to human rights in the nation and state. Through this Civics Learning, students can understand their rights as human beings and citizens.

In Indonesia itself, the human rights applied are rooted in the values of Pancasila. Human rights are not only based on humanity, but also based on fair and civilized (Donnelly, 1982). Indeed, there is a paradox of universalism and cultural relativism in human rights studies. The

issue of human rights in relation to Islamic law has long been a debate. There are some differences of opinion regarding this. Even though Islamic values and shari'ah are references, their understanding and interpretation of shari'ah is very diverse, especially when it is associated with the Western conception of universal human rights (Nasution, 2017). Therefore, in growing awareness of human rights, the integration of universal Islamic values in human rights teaching is very important, especially in the scope of Islamic educational institutions. The integration, starting from the material, teaching materials, must be harmonized with Islamic values. If the material used in teaching human rights uses secular-liberal human rights material, it will have a very fatal impact on human rights education. This will give birth to a wrong understanding and implementation and have a serious impact on the regulation, social and religious understanding of the community (Nasution, 2017).

2.3 Digital World Challenge

The current digital era is a condition in the 21st century marked by changes in various fields with the integration of technology where it gives boundaries to the physical, digital and biological worlds (Adha, 2020). Fundamentally, this will have an impact on the community in thinking, acting and being integrated with one another. In the 21st century, it will disrupt all human activities in various aspects, including the technological aspect. In this all- digital era, online access to information and transformation of all fields is offered. One of them is the use of the internet.

According to research results from one of the social media platforms HootSuite and social marketing agency We Are Social entitled "Global Digital Reports 2020", the use of digital technology such as the Internet in Indonesia at the end of January 2020 was 175.4 million people out of a total population of 272. 1 million. The percentage of users of digital technology such as the internet is 80% of whom are aged 15-19 years. From the data above, it can be concluded that 64% of Indonesia's population has accessed the internet and is dominated by teenagers.

The massive and increasingly rapid development of the digital world has changed the pattern of human life on a large scale, complexity and has undergone a transformation in every life experience (Poerwanto and Shambodo, 2020). The rapid development of the digital world has an impact on both positive and negative sides. Therefore, every country must be ready to answer the challenges of this digital era in an integrative and responsive manner by involving all forms of elements of society from various sectors, from academia, the public, private sector, civil society to political stakeholders globally.

The proliferation of technology, especially the internet in the digital era, has created a new world, namely the virtual world. In the virtual world dimension, new problems arise, namely cyber crimes, hoax news (fake news), human rights abuse (human rights violations) and radicalism content (content of radicalism). These three things are new problems in cyberspace.

Some things that can be done to face the challenges of the digital era are as follows: 1) By providing an understanding of digital literacy to children by selecting shows/reading items/filtering urls that are appropriate for their age and avoiding disruptive shows. This is so that children develop according to their growth and as a form of monitoring parents to children (Mustofa and Budiwati, 2019). 2) Tabbayyun habituation (clarification of information) to children. Children are accustomed to clarifying new information on issues of racism and radicalism that can divide Indonesia. Here the role of parents or teachers is as a

subject who knows better (Utomo, 2020). 3) Instilling religious values in children is an effort to introduce what is allowed and not allowed to be watched/read. The planting of religious values is an effort to prevent negative dangers from the internet, such as content that is inappropriate to watch so that children do not have a tendency to imitate negative things like on the internet (Maulidiyah, 2018). The fast and easy flow of information is a challenge that educators and parents must be aware of in this digital era. In facing challenges in the digital era, parents and educational institutions must synergize with full awareness of the positive and negative impacts caused by the presence of technology, especially the internet. It is undeniable, from elementary school age children to adults really need the internet in their daily activities. This demographic bonus should be able to be directed to something positive with good guidance, direction and monitoring. So that cases of abuse and crimes that threaten human rights can be minimized.

2.4 Integration Of Islamic Values And Human Rights Education In Citizenship Learning

In essence, civic education learning focuses on aspects of self- formation both in terms of religion, socio-cultural, language, age, ethnicity in order to realize Indonesian citizens who are intelligent, skilled and have character according to the mandate of Pancasila and the 1945 Constitution (Aiman, 2018). The characteristics of civics learning are heavily influenced by the value incucation process and knowledge dissemination (Maftuh, 2008). This can be seen from the learning objectives, materials and curriculum for PKN subjects which emphasize the formation of attitudes and actions based on the noble values of Pancasila and the development of the ability to understand, appreciate and believe in the noble values of Pancasila as a guide in acting and making decisions.

In this era of globalization, the values of Human Rights (HAM) and democracy as well as multiculturalism must be balanced with the concept of Education which instills an appreciation of these three things so that students are aware of the importance of responsibilities, rights, obligations and their role as Indonesian citizens in a pluralistic society. and multicultural. So that the values of Pancasila and concepts related to human rights can be instilled in students from an early age, it is important to integrate Islamic values in the learning process in the classroom and in everyday life. This is considered important because basically the Islamic paradigm is based on rahmatan lil 'alamin while Pancasila which is the basis of the state contains Islamic values in it.

The concept of integrating Islamic values in learning according to the Directorate General of Primary and Secondary Education was developed into 5 strategies, namely: (1) Optimizing the implementation of PAI education, (2) Integrating Imtaq and Science and Technology in each learning process, (3) Implementing extracurricular programs containing Faith and Taqwa, (4) Creating a conducive environment in schools, (5) Collaborating between schools, parents and the community.

In its application to learning activities, one of the strategies that can be used is awareness-based learning. This strategy is the result of the development of the STAD type of cooperative learning model. There are 5 stages in this learning strategy, which include: (1) Dignity or dignity, which avoids humiliating students and places more emphasis on giving appreciation for what students have done in a good and orderly manner (2) Energy, (3) Self Management, leading to the freedom of students. For example, in terms of choosing discussion topics and choosing assignment topics (4) Community, leading to structured learning, giving students the breadth of doing group activities and (5) Awareness, this stage is the stage of opening

students' insights through learning strategies that are considered fun by them (Sukaisih and Muhali, 2014).

Through education, efforts to raise awareness of human rights, the role of Civics learning becomes very important. Introducing Civics learning to all students so that students can carry out their roles as good citizens. The integrated implementation of education related to human rights and Islamic values which is carried out in an integrated manner with the needs in the social environment and in the family is an effort to increase the nation's moral and moral values.

3. CONCLUSION

Human rights teaching to elementary school students is very important in an effort to prepare students to become good citizens and aware of their rights and obligations. As an Indonesian citizen who is guided by the ideology of Pancasila, the human rights knowledge taught is based on Pancasila. The first principle of Pancasila discusses religion. In the implementation of Islamic education, the integration of Islamic values in human rights learning is considered important. Although in Islam, human interests are second to God, but it does not shift the importance of respect and appreciation for humans themselves. This is stated in the Qur'an sura 49:13 because Islam is a religion that liberates and humanizes humans.

The combination of the implementation of human rights education and Islamic values that is carried out in an integrated manner with the needs of the community and family is an effort to create an increase in the quality (value) of moral responsibility and character of the nation. In order for the teaching of human rights to be in accordance with the nation's ideology, namely Pancasila, several aspects of learning must be changed and harmonized with the noble values and culture of the Indonesian nation. Integrating Islamic values in Civics learning will later raise awareness of human rights to students. Thus, it is hoped that students are also ready to face the challenges of the digital world and can minimize negative impacts such as cyber crimes (cyber crimes), hoax news (fake news), human rights violations and radicalism content and take advantage of the impacts positive for the rapid development of the internet in the digital era.

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