

Internalization of Sheikh Jumadil Kubro's Da'wah Values for Character Education in History Subjects of the Merdeka Curriculum

Ardila Nur Azizah¹ * and Lutfiah Ayundasari²

^{1,2}State University of Malang, Malang, Indonesia

Correspondence: ardila.nur.2007316@students.um.ac.id

Abstract: This research aims to explore and analyze the internalization process of the da'wah (Islamic propagation) values bequeathed by Sheikh Jumadil Kubro and their implementation in shaping students' character through the History subject in the Merdeka Curriculum. Sheikh Jumadil Kubro was a great 14th-century scholar who spread Islam in the Nusantara region. This research employs a qualitative method with a literature study aimed at exploring Sheikh Jumadil Kubro's da'wah values. The research findings reveal that Sheikh Jumadil Kubro possessed three characters relevant to the Pancasila Student Profile: 1) noble character, 2) global diversity, 3) critical reasoning. Thus, the integration of Sheikh Jumadil Kubro's da'wah values into the teaching of History in the Merdeka Curriculum can serve as a relevant model for producing a generation with an Islamic and patriotic character.

Keywords: *Sheikh Jumadil Kubro; Independent Curriculum; History Learning; Pancasila Student Profile*

Introduction

Character education represents a crucial element of the educational system, with the objective of instilling robust moral and ethical values in students. In the context of History Subjects in the Merdeka Curriculum, character serves as the primary foundation for exploring and understanding the past. In light of the growing emphasis on character education, there is a renewed focus on fostering a generation that exemplifies integrity, responsibility, and ethical conduct (Almarisi, 2023). In the Indonesian context, character education encompasses not only the formation of individual character but also a cultural dimension that reflects local and national values. History subjects afford students the opportunity to gain insight into pivotal events in the nation's history, thereby facilitating an understanding of the evolution of Indonesian society and its character (Ayundasari, 2022).

One particularly intriguing historical period for examination in the context of character education is the zenith of the Majapahit Kingdom. During this period, a number of individuals exerted a significant influence on the formation of the community's character, particularly in the context of Islam. One such figure is Sheikh Jumadil Kubro, an Islamic figure who played a significant role at the outset of the Majapahit period, specifically during the 14th century. Upon his initial arrival, the political situation of the Majapahit Kingdom proved conducive to his mission. The religious teachings that developed in Java at that time, namely Hinduism and Buddhism, retained a significant presence (Pamungkas, 2020). Additionally, other records indicate the existence of oral traditions in villages situated on Mount Merapi, located to the north of Yogyakarta. These traditions

ascribe the title of "oldest Javanese Muslim saint" to Sheikh Jumadil Kubro, whom they claim originated from Majapahit and initially resided in the mountain forest (Bruinessen, 1995). Additionally, a record from Gresik indicates that Sheikh Jumadil Kubro served as a spiritual guide for the saints (Isno, 2015). Sheikh Jumadil Kubro is regarded as a prominent spiritual leader who played a pivotal role in the dissemination of Islam across the archipelago. His legacy not only left a profound impact on the religious landscape but also significantly influenced the character formation of the people during that era.

In addition to Sheikh Jumadil Kubro, other prominent figures, including Sunan Ampel and Sheikh Maulana Malik Ibrahim, who served as the mahapatih or prime minister during the Majapahit Kingdom, played a significant role in shaping the national character. In addition to exhibiting expertise in governmental and military strategy, these figures exemplified qualities such as loyalty, sagacious guidance, and an ardent dedication to the nation. By grasping the function of these figures within the framework of character education, it is anticipated that students will be able to internalize positive values that are pertinent to their daily lives. An understanding of the Majapahit kingdom period and the role of these figures is essential for the formation of student character based on noble values and a sense of national identity (Susilo & Sofiarini, 2018).

The history and values of preaching espoused by Sheikh Jumadil Kubro represent a rich source of inspiration for character learning in schools. The concepts of exemplary conduct, honesty, loyalty, and devotion, as espoused by him, can be integrated into more interactive and applicable learning methods for students. Nevertheless, further research is required to ascertain precisely how these da'wah values can be integrated into learning approaches that align with the Merdeka Curriculum, as well as the extent to which they influence student character development. By conducting a more thorough investigation into Sheikh Jumadil Kubro's da'wah values and their integration into the Merdeka Curriculum, this research aims to address the existing knowledge gap in this field. This will make a valuable contribution to the development of learning methods that are more holistic, value-based, and effective in shaping student character in the current era of education.

Literature Review

Previous studies have addressed the figure of Sheikh Jumadil Kubro. For example, Rohmah (2019) has explored how he disseminated Islam in Java. The author identifies two distinct phases in his preaching. The initial phase of Sheikh Jumadil Kubro's activities involved engaging in trade within the Majapahit kingdom with the objective of disseminating Islamic teachings in a clandestine manner. Following the dispatch of proselytizing followers to Java by Sultan Muhammad I, Sheikh Jumadil Kubro was tasked with disseminating Islam throughout the Majapahit kingdom. He initiated the introduction of Islam to the nobility and other influential figures by initiating direct contact and elucidating the tenets of the faith.

Moreover, research conducted by Arrosyid (2022) elucidates the design of Sheikh Jumadil Kubro's da'wah, which is based on the philosophy of "banyu mili," encompassing tradition-centered, character-centered, and dialogue-centered designs. This da'wah paradigm is in harmony with the concept of "tut wuri hangiseni" and the principles of Islamic teaching. The humanist-sufistic approach model, which represents da'wah bil hikmah wal mau'izatul hasanah al mujadalah billati hiya ahsan, serves to confirm the presence of Islamic Da'wah in the Majapahit era. The formulation of the "Banyu Mili" da'wah philosophy has significant implications for the development of Islam in Majapahit, a strong kingdom with a rich cultural and religious heritage.

The da'wah carried out by Sheikh Jumadil Kubro undoubtedly possesses values that are indispensable for fostering a positive impact on all individuals, particularly the younger generation in this archipelago, both in the present and in the future. One potential avenue for exploration is

the incorporation of this material into the curriculum. Previous research has integrated the study of Sheikh Jumadil Kubro with learning. For example, Imron & Sobhirin (2021) produced teaching materials for MI teachers in Semarang City containing figures who spread Islam in Java, including Sheikh Jumadil Kubro. However, this research is still too general, as it is limited to a mere profile or biography of Sheikh Jumadil Kubro.

A review of previous studies reveals that the majority of them focus on the historical aspects of Sheikh Jumadil Kubro's role in the dissemination of Islam. However, there are significant gaps in the existing research, particularly with regard to the integration of his preaching values in the context of character education within the Merdeka Curriculum. While existing articles acknowledge the historical impact of his teachings, they lack a detailed examination of the practical applications of his da'wah values in the learning process.

Methods

The research methodology employed yielded descriptive and qualitative data. A literature study was employed to obtain an analysis of the values espoused by Sheikh Jumadil Kubro's da'wah, as evidenced in multiple literary sources. In order to overcome the challenges inherent in any research project, it is essential to conduct a thorough literature review. This involves collecting and analyzing articles, books, and other related sources to gain a comprehensive understanding of the existing literature on the subject matter. A literature review is a critical and thorough examination of the materials that support a research project, with the objective of presenting valid findings. These stages are as follows: 1) Compile a list of all variables that require investigation; 2) Conduct a search for encyclopedia subjects for each variable; 3) Select from available resources a description of the required material; 4) Verify the index containing variables and subjects related to the problem under study. 5) It is advisable to seek out books, biographies, and articles that are particularly useful for obtaining information pertinent to the problem under study. 6) Conduct a review and collection of library resources based on the topic of interest and its applicability to the issue being researched. 7) The data collected should then be read, documented, and reorganized. Finally, the research conducted should be written up.

Results and Discussion

Biography of Sheikh Jumadil Kubro

Sheikh Jumadil Kubro, also known as Sheikh Jamaluddin al-Muhajir, was a prominent Sufi scholar from the Java region in the 15th century. He is regarded as one of the most significant figures in the evolution of Islam in Indonesia. He was born in Samarkand in 1413 CE and at a young age undertook a journey to the archipelago. He took up residence on Java Island, particularly in the northern regions of Java, where he disseminated the teachings of Islam and led spiritual teachings. He is known for his profound teachings on Sufism, which focus on spiritual development and the love of God. His moral teachings and wisdom inspired many to pursue a more meaningful and spiritual path in life (Isno, 2016).

In addition to his role as a spiritual figure, he is renowned for introducing a range of religious practices, including dhikr procedures and Sufi methods, which subsequently became integral aspects of spiritual life in Indonesia. Sheikh Jumadil Kubro, a scholar hailing from Samarkand, arrived in Java with the intention of engaging in trade and disseminating the tenets of Islam as a Muslim merchant from Arabia (Nasiruddin, 2004). Sheikh Jumadil Kubro was raised by his father, Sayyid Zainul Khusen, and subsequently sent to Hadramaut, Makkah, and Madinah to study with

prominent Muslim scholars. He subsequently entered into matrimony and sired three sons: Sayyid Ibrahim, Maulana Ishaq, and Sunan Aspadi. Sheikh Jumadil Kubro's lineage is closely aligned with that of the Prophet Muhammad, tracing back to his granddaughter, Siti Fatimah binti Rasulullah. His genealogy is as follows: "Sayyid Jumadil Kubro bin Sayyid Zainul Khusen bin Sayyid Zainul Kubro bin Sayyid Zainul Alam bin Sayyid Zainal Abidin bin Sayyid Khusen bin Siti Fatimah binti Rasulullah Muhammad SAW." Additionally, he is regarded as the progenitor of numerous saints, including Sunan Gunung Jati, Sunan Ampel, Sunan Bonang, and Sunan Kalijaga, thus establishing him as the senior saint in the lineage. (Janah & Ayundasari, 2021).

In the context of the historical narrative of spiritual journeys in Indonesia's past, the figure of Raden Rahmat, known as Sunan Ampel, emerges as a significant figure in the dissemination of Islam across the archipelago. The narrative details his journey from Palembang to Majapahit, where his encounter with Sheikh Molana Jumadil Kubro in Gresik was pivotal in the advancement of Islam in the region. Prior to assuming the role of Sunan Ampel, Raden Rahmat was the descendant of an Arab scholar and a princess from Campa. His spiritual journey commenced in Palembang and subsequently led him to Majapahit. Upon his arrival in Gresik, he proceeded to visit Sheikh Molana Jumadil Kubro, a devout religious figure who resided on Mount Jali. This was a pivotal moment in his journey, during which this encounter played a pivotal role in the dissemination of Islam in the Majapahit region, particularly in Trowulan (Mumazziq, 2019).

Additionally, the Kandha fiber references the existence of four Islamic holy figures from the past, including Jumadil Kubro in Mantingan, Nyampo in the Dhomas Tribe, Dada Pethak in Mount Bromo, and Maulana Ishak in Blambangan. These accounts offer insight into the spiritual heritage and migratory patterns of revered figures who have significantly contributed to the dissemination of Islam across Indonesia. However, the accounts held by the adherents of Sheikh Siti Jenar introduce an additional layer to this narrative. According to these accounts, Sheikh Jumadil Kubro is regarded as a close associate of Sheikh Siti Jenar, underscoring the intricate and multifaceted web of spiritual connections that shaped the dissemination of religious teachings across the archipelago. Sheikh Jumadil Kubro and Sheikh Siti Jenar were close associates who facilitated the dissemination of teachings in the region formerly inhabited by the Yoga-tantric cult, renowned for its magical practices (Sunyoto, 2008). This serves to confirm that in Indonesia's spiritual heritage, relations between figures and influences mutually enrich the religious narratives that are spread across various regions in Indonesia (Roseta, 2020).

Sheikh Jumadil Kubro played a pivotal role in the propagation of Islam during the Majapahit period. He initially disseminated Islamic teachings in Samudera Pasai, subsequently undertaking missionary activities in Semarang, Demak, Bojonegoro, and Wajo in South Sulawesi. Sheikh Jumadil Kubro passed away in 1465 AD at the age of 116 during a battle against the Hindu dukes of the Majapahit Kingdom. There are multiple locations where the existence of Sheikh Jumadil Kubro's grave is believed to be confirmed. Firstly, the ancient tombs in the Terbaya and Tambak areas are believed by the surrounding community to be the final resting place of Sheikh Jumadil Kubro. Secondly, there are no indications of the existence of any tombs or shrines in the Gresik and Mantingan areas that he is known to have visited. Third, a sacred tomb is located at the foot of Mount Kawastu in Turgu village. Local people believe this to be the tomb of Sheikh Jumadil Kubro. Fourth, the ancient tomb of Troloyo in Trowulan Mojokerto is a place of pilgrimage (Nasiruddin, 2004). The tomb of Sheikh Jumadil Kubro can be seen in Figure 1.



Figure 1 Eating Sheikh Jumadil Kubro

Sheikh Jumadil Kubro successfully spread Islam within the Majapahit court and society. His preaching was not intolerant and was successfully accepted by both court officials and commoners. The Great Mosque in the Majapahit Palace area and the pesantren complex in the Troloyo tomb area are proof of the success of this da'wah. The existence of *telu* tombs in the complex behind the Troloyo tomb also shows that the pesantren has been operating since the Majapahit era.

Da'wah Values of Sheikh Jumadil Kubro

The values of Sheikh Jumadil Kubro's da'wah in preaching in Majapahit employ the "*banyu mili*" da'wah philosophy. This concept implies the internalization of the teachings, namely Islam with local wisdom nuances, and the preservation of traditions carried out by local communities, such as water symbols that can adapt to the surrounding environment. The philosophy posits that Islam is a religion of perfection, promising a better or new life in pursuit of global peace (Arrosyid, 2022). The model of disseminating Islamic teachings encompasses three key approaches: *Al Mujadalah Billati Hiya Ahsan* (Tolerance and Accommodative Approach), *Uswatun hasanah* (behavior and character-based), and *da'wah Bilhikmah wal Mau'izatil Hasanah* (dialogue-based). This method enables Islamic da'wah to adapt to the context of local customs and norms while maintaining a focus on the fundamental tenets of Islamic teachings, as outlined in the Qur'an and Hadith.

Sheikh Jumadil Kubro is regarded as a legendary figure and the founder of Islamic law in Java during the early pre-Walisongo period. He is credited with pioneering the formation of the fundamental Islamic educators in Java (Isno, 2016). In 1399 AD (14th century), he resolved to disseminate his teachings to the general public throughout the kingdom. The royal nobility were particularly interested in his merchandise, which included gold, diamonds, emeralds, and other

products. During the Majapahit period, several forms of Islamic education were in existence, including pesantren and family education. The pesantren approach places greater emphasis on the transmission of Islamic teachings through a system of mutual assistance between teachers and students. In contrast, family education is oriented towards the inculcation of moral principles, social conduct, and fundamental skills such as literacy, numeracy, and computation. (Janah & Ayundasari, 2021).

In the da'wah model proposed by Sunyoto (2012), the approach utilized by Sheikh Jumadil Kubro encompasses pivotal principles that encapsulate a multitude of techniques within the realm of da'wah. One such principle is *Al Mujadalah Billati Hiya Ahsan*, which emphasizes a stance of tolerance and accommodation towards the multifaceted nuances of cultures, traditions, and ideas. Sheikh Jumadil Kubro demonstrated an understanding and appreciation for the social and cultural diversity present within the local community. They utilized local cultural traditions as a conduit for disseminating Islamic teachings, thereby demonstrating that Islam is not in contradiction with existing cultural values but rather serves to enhance and reinforce them. Subsequently, *Uswatun hasanah* (behavior and character based) posits that exemplary and virtuous behavior serves as an effective conduit for disseminating religious teachings.

In addition to conveying the teachings of Islam through verbal discourse, Sheikh Jumadil Kubro also exemplified these teachings through his polite behavior, high moral standards, and admirable character. They exemplified the teachings of Islam in their daily lives, facilitating the dissemination and acceptance of those teachings among the general public. Finally, *Da'wah Bilhikmah wal Mau'izatil Hasanah* (Dialogue-Based) is a principle that places emphasis on the use of wisdom in communication and interaction with society. Sheikh Jumadil Kubro was aware of the significance of engaging in constructive and transparent discourse to effectively disseminate the tenets of Islam. Prior to disseminating religious teachings, they endeavored to comprehend the thoughts, needs, and concerns of the local community. This approach facilitated the establishment of a conceptual framework that enabled a synthesis between the tenets of Islam and the specific needs and contextual nuances of diverse communities. By employing these strategies, Sheikh Jumadil Kubro was able to disseminate Islamic teachings in a manner that was not only efficacious but also receptive to diversity. (Isno, 2016). They established emotional and intellectual connections with the community, facilitating the growth and evolution of the religion in a manner that was consistent with the existing local values.

In light of the aforementioned considerations and the context of Islamic expansion, Sheikh Jumadil Kubro devised a da'wah strategy anchored in the noble principles of Islamic teachings, namely *da'wah bil hikmah wal mau'izatil hasanah al mujadalah billati. hiya ahsan*. This approach was designed to respect the cultural and intellectual heritage of the region while promoting Islamic teachings. Due to Sheikh Jumadil Kubro's adeptness in the practice of da'wah, his sermons were imbued with a profound sense of meaning and promoted the tenets of peace. The Majapahit dynasty, renowned for its grandeur, was ultimately influenced by the advent of Islam, largely due to the effective manner in which the da'wah was conveyed. The Kapitayan religion, which the surrounding community practiced in part through ritual worship, was not simply eradicated (as evidenced by the design of the adat center). For example, although the term "prayer" is absent from the text, the word "prayer" is used when worship (*ibadat*) is being performed. The term "place of worship," which is commonly referred to as "sanggar," was altered by the editor due to its perceived offensiveness. In lieu of the conventional terms "heaven" and "hell," the terms "jannah" and "nar," respectively, are employed (Al-Hikam, 2014).

The da'wah strategy employed by Sheikh Jumadil Kubro was not widely perceived by the general public, who were therefore able to accept the new teachings, namely Islam, without

significant disruption to their existing beliefs and practices. Sheikh Jumadil Kubro engaged in the practice of proselytization, disseminating the tenets of Islam throughout the Majapahit realm. In a gradual and methodical manner, he initiated the introduction of Islam to the populace in the vicinity of Majapahit. Sheikh Jumadil Kubro's method of dissemination was gradual, allowing him to gain the respect of the surrounding community and the nobility (Kubro, 2020).

Internalization of Sheikh Jumadil Kubro's Da'wah Values for Character Education in History Subjects of the Merdeka Curriculum

In essence, the Merdeka Curriculum, as established by the government, offers educators a wealth of possibilities for the organization and creation of learning experiences that can be tailored to align with the interests of their students. The Merdeka Curriculum does not merely concentrate on material in a perfunctory or exhaustive manner. Nevertheless, the Merdeka Curriculum also encompasses the education of character. The Merdeka Curriculum incorporates character education through two distinct initiatives: the Pancasila Student Profile Strengthening Project and the Pancasila Student Profile, which is integrated into the curriculum through an intracurricular approach. The Pancasila Student Profile in the Merdeka Curriculum places an emphasis on the cultivation of good character and moral values among students through the integration of contextual learning methodologies with experiences drawn from everyday life (Khoirurrijal, 2022).

In this study, the term "character education" refers to the process of developing positive character traits and moral values through the integration of contextual learning methods and real-life experiences, as outlined in the Pancasila Student Profile. The Pancasila Student Profile is comprised of six distinct aspects. Nevertheless, the internalization of Sheikh Jumadil Kubro's da'wah values is contextualized within a limited set of three character values: faith, piety to God Almighty, and noble character; global diversity; and critical reasoning. The da'wah approach espoused by Sheikh Jumadil Kubro illustrates principles that can be integrated into the teaching of history in the Merdeka curriculum. The integration of the da'wah approaches of Sheikh Jumadil Kubro into History learning in the Merdeka Curriculum enables educators to establish an inclusive learning environment, enhance students' historical knowledge, and facilitate their comprehension of cultural diversity and moral values within the context of Indonesian history.

In accordance with this, the discussion of Sheikh Jumadil Kubro can be integrated into history learning through the Learning Outcomes Phase E material on the Spread of Islam in the Archipelago, with the learning objective of identifying the entry of Islam into the archipelago, the origin of the arrival of Islam, and the spread of Islam within the scope of the nation. The character of the Pancasila Student Profile studied in the Sheikh Jumadil Kubro figure is inextricably linked to his life's work, which left behind a legacy of values that can be emulated by young people, namely students. The values that can be integrated include:

Global Diversity

The Pancasila Student Profile identifies global diversity as a core value. Sheikh Jumadil Kubro's da'wah espouses the principle of *Al Mujadalah Billati Hiya Ahsan*, which can be translated as "Tolerance and Accommodative Approach." This principle underscores a commitment to embracing cultural, traditional, and intellectual diversity. He demonstrates an understanding and appreciation for the social and cultural diversity present within the local community. In his preaching, he employs local culture as a conduit for conveying Islamic teachings, demonstrating that Islam is not in conflict with existing cultural values but rather enhances and strengthens them (Janah & Ayundasari, 2021).

This approach demonstrates the significance of recognizing, appreciating, and understanding the diversity of cultures, thoughts, and beliefs as a means of disseminating religious teachings. Sheikh Jumadil Kubro employed this approach not only to disseminate Islamic teachings but also to accommodate local cultural values. This is evidenced by his willingness to comprehend the local context, traditions, and beliefs that are prevalent in the communities he seeks to influence. In the context of contemporary global diversity, this tolerant and accommodating approach is of significant importance. The process of globalization has facilitated the formation of connections between individuals from disparate cultural and background contexts. This phenomenon has significant implications for the establishment of constructive interfaith and intercultural discourse. Sheikh Jumadil Kubro exemplifies the manner in which Islamic teachings can be conveyed with due respect for local values, thereby establishing an inclusive environment wherein differences are regarded as a source of wealth rather than as a source of conflict (Dewi et al., 2023).

The aforementioned statements illustrate that Sheikh Jumadil Kubro advocated for mutual tolerance, respect, and an understanding of cultural diversity in his efforts to disseminate Islam. The value of Sheikh Jumadil Kubro's struggle can serve as an illustrative case study for students, imparting a sense of global diversity and tolerance through an approach that respects diversity.

Believing, Fearing God and Having Noble Character

The character values of Sheikh Jumadil Kubro serve as an exemplar of *Uswatun hasanah* (behavior and character based on piety to God Almighty). This concept underscores the significance of exemplar and virtuous conduct in quotidian conduct as a conduit for disseminating religious tenets. In addition to conveying Islamic teachings through verbal discourse, Sheikh Jumadil Kubro also exemplified them through his polite conduct, elevated moral standards, and commendable character. Such individuals serve as exemplars, illustrating the tenets of Islam in their everyday conduct, thereby facilitating their comprehension and emulation (Zain, 2023).

Sheikh Jumadil Kubro is renowned for his exemplary conduct and elevated moral standards. In the context of his *da'wah*, he conveyed the teachings of Islam not only through verbal discourse but also through his daily actions and attitudes, which displayed a commendable moral character. This provides a concrete example for his followers of the manner in which good behavior should be exhibited, as well as how to fear God in their daily actions and behavior.

The concept of *Uswatun hasanah* provides followers with the opportunity to view Sheikh Jumadil Kubro as a role model who exemplifies the teachings of Islam in practical terms. This fosters a profound emotional and spiritual bond between Sheikh Jumadil Kubro and his followers, who perceive him as a paragon to emulate in their quotidian lives. In the context of *da'wah*, the concept of *Uswatun hasanah* serves to foster a sense of obedience and love for God. By exemplifying virtuous conduct, Sheikh Jumadil Kubro facilitates his followers' internalization of the values of goodness, purity, and piety in all aspects of their lives. This is not only applicable to the vertical relationship between humans and God, but also to the horizontal relationship between humans and others, thereby fostering a harmonious and moral society (Rosyadi et al., 2021).

Critical reasoning

The Merdeka Curriculum, as exemplified by Sykeh Jumadil Kubro through *Dakwah Billahikmah wal Mau'izatil Hasanah* (Dialogue-Based), demonstrates a commitment to critical reasoning. This approach underscores the importance of wisdom in communication and engagement with society. Sheikh Jumadil Kubro was aware of the significance of engaging in constructive and transparent discourse to effectively disseminate the tenets of Islam. They endeavored to comprehend the

thoughts, needs, and concerns of the local community prior to disseminating religious teachings. This approach facilitated the establishment of a conceptual link between the tenets of Islam and the specific requirements and contextual nuances of diverse communities (Sunyoto, 2016).

This approach underscores the significance of open and contemplative discourse in the transmission of religious teachings. Sheikh Jumadil Kubro is renowned for his capacity to engage in discourse with a multitude of groups and beliefs, both within and beyond the Muslim community. This illustrates that to disseminate the tenets of Islam, he employed a dialogical methodology that took into account the needs, context, and perspectives of the interlocutors, thereby fostering constructive and thought-provoking discourse (Baso, 2023).

Da'wah Bilhikmah wal Mau'izatil Hasanah also places emphasis on the delivery of messages that are both prudent and oriented towards critical thinking. Sheikh Jumadil Kubro did not merely impart religious teachings in a dogmatic or authoritarian fashion; rather, he employed an approach that was both engaging and conducive to critical thinking on the part of his interlocutors. He encourages discourse, stimulates reflection, and offers sagacious counsel, which is not only oriented towards spiritual understanding but also critical logic. This concept helps foster critical reasoning in society. In the context of da'wah, Sheikh Jumadil Kubro encouraged his followers to engage in critical analysis of religious teachings. This facilitates the development of individuals who not only accept teachings unquestioningly but are also capable of exercising sound judgment before making certain decisions or forming beliefs (Purhasanah et al., 2022).

The PBL learning model may be employed to facilitate character learning in the context of the Class X Phase E curriculum, specifically with regard to the topic of the spread of Islam in the archipelago. This learning model offers students the opportunity to gain insight into the historical spread of Islam in the archipelago while also engaging with the associated character values. Students are encouraged to engage in critical and creative thinking when addressing issues pertaining to the dissemination of Islam, while simultaneously cultivating an attitude of tolerance, diversity, and respect for preexisting cultural traditions. The syntax of Problem Based Learning (PBL) is as follows:

Core Activity (65 minutes)	
1. Orient students to the problem	The teacher correlates the triggering questions through problems with the material to be learned. The teacher displays a <i>canva</i> and explains the spread of Islam in the archipelago.
2. Organizing students to learn	<p>The teacher explains the learning technique using PBL which is preceded by group formation.</p> <p>The teacher asks the learners to identify the values of Sheikh Jumadil Kubro's da'wah that are in accordance with the Pancasila Learner Profile:</p> <p>Group 1 is tasked with discussing the value of da'wah <i>Al Mujadalah Billati Hiya Ahsan</i></p> <p>Group 2 is tasked with discussing the value of proselytizing <i>Uswatun Hasanah</i></p> <p>Group 3 is tasked with discussing the value of da'wah <i>Bilhikmah wal Mau'izatil Hasanah</i>.</p> <p>The teacher provides LKPD which contains problems that students will solve in each group.</p>

3.	Guiding individual and group investigations	Students and their groups investigate data and information about the problems in the LKPD. The teacher asks the students to gather information about the values of Sheikh Jumadil Kubro's da'wah that are in accordance with the Pancasila Student Profile through group discussions to solve existing problems.
4.	Develop and present results	Students with their groups write the results of problem solving on the LKPD The teacher guides students in presenting the results of group discussions in turn. Other groups listen and provide criticism, suggestions or rebuttals to the presenting group. The teacher gives reinforcement and appreciation to the presenting group.
5.	Analyze and evaluate the problem-solving process	Students together with the teacher solve the problem that has been done The teacher consolidates the material that has been discussed. Students draw conclusions on the material that has been obtained in learning and written in their respective notebooks.

Table .1. core activities

Source:(Sasmita, 2023)

The aforementioned syntax indicates that the material on the internalization of Sheikh Jumadil Kubro's preaching values is consistent with the Merdeka Curriculum and the Pancasila Student Profile. This material has the potential to serve as local history content, integrating into Phase E of the history learning material on the Spread of Islam in the Archipelago. Teachers may employ this material by developing an array of learning tools, media, methods, and learning resources tailored to the needs and interests of students. Consequently, students not only master the competencies delineated in the learning outcomes of the Merdeka Curriculum, but they can also contextualize them within the local history of their region pertaining to the dissemination of Islam..

Conclusion

In light of the aforementioned discussion, it can be posited that the integration of a figure's values is of paramount importance, particularly in light of the need to serve as a role model for the nation's future generations. In the context of character education through history subjects in the Merdeka Curriculum, the internalization of Sheikh Jumadil Kubro's preaching values plays an instrumental role in the formation of strong character for students. The concepts of tolerance, accommodation, behavior-based good character, thoughtful dialogue, and critical reasoning can serve as a robust foundation for the advancement of character education. By adopting a tolerant and accommodating approach, as exemplified by Sheikh Jumadil Kubro, learners can cultivate an appreciation and respect for the diversity of cultures, religions, and values that exist in their immediate environment. This serves as a crucial foundation for fostering inclusive attitudes and respect for diversity in a multicultural society.

One avenue for internalizing these values is through the study of history. It is therefore possible to integrate the study of Sheikh Jumadil Kubro into history learning through the Learning Outcomes Phase E material on the Spread of Islam in the Archipelago. This can be used to identify the entry of Islam into the archipelago, the origin of the arrival of Islam and the spread of Islam within the scope of the nation, using the PBL learning model. Learners can identify historical figures who exemplify moral conduct and whose actions contribute to the development of good character. Moreover, the dialogical approach and critical reasoning espoused in the preaching of Sheikh Jumadil Kubro serve as the foundation for developing learners' critical thinking skills. By developing an in-depth understanding of historical perspectives, learners are able to question, analyze, and

critically evaluate information, which are essential skills for forming open-minded and analytical individuals.

The integration of Sheikh Jumadil Kubro's teachings into history curricula within the Merdeka Curriculum not only facilitates the attainment of students' cognitive competencies but also fosters the development of individuals who demonstrate tolerance, commendable character traits, effective communication skills, and robust critical reasoning abilities. This facilitates the development of a generation that is not only academically intelligent but also possesses robust moral values and contributes constructively to the creation of a harmonious society.

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