

Values of Islamic Education in Ustadzah Oki Setiana Dewi Youtube Lecture

Abid Nurhuda¹, Nur Aini Setyaningtyas²

¹State Islamic University Raden Mas Said Surakarta – abidnurhuda123@gmail.com

²State Islamic University Raden Mas Said Surakarta – nurainityas97@gmail.com

Abstrak— Islamic education has experienced ups and downs since ancient times along with the emergence of various kinds of challenges of the times. especially in today's era where everything is digital and technological, so most only want increased interaction, technology orientation and acceleration. Even though the true purpose of Islamic education is to give birth to complete human beings, namely faith and noble character, so that one of the steps to overcome this is by utilizing technology in spreading various positive impacts through social media. This includes spreading Islamic education through the YouTube channel, and one of the lecturers who uses this technology is Ustadzah Oki Setiana Dewi. The purpose of this study is to describe the values of Islamic education in his YouTube lecture entitled "Ceramah Lebih Panjang Oki Setiana Dewi | Jangan Ceritakan Aib Pasangan Di Sosmed". The method used is descriptive qualitative with data collection techniques observation and documentation then listened to, recorded and analyzed the contents to conclude. The results showed that the values of Islamic education in Ustadzah Oki Setiana Dewi's Youtube Lectures included the values of aqidah/faith related to the criteria for women who were longed for by heaven, then the values of sharia which were related to worship and mu'amalah and finally the moral values that includes morality to Allah, oneself and also others.

Kata Kunci — The Value of Islamic Education, Youtube, Oki Setiana Dewi



1. INTRODUCTION

Islamic education has experienced ups and downs from the past until now when it is growing. This is in line with the emergence of various kinds of challenges of the times, Raya(2018) argues that at that time some people preferred public schools to Islamic education because they thought that public schools were more promising in the future, especially in terms of work. Because of the community's opinion, madrasas were formed in which there were general and religious lessons which were hoped to be able to prepare students who could be independent in industry, transmigration, and the economy as well as metamorphose Islamic boarding schools into institutions like madrasas that were integrated between religious and general knowledge.

Anwar & Salim (2018) said that Islamic education itself actually aims to give birth to a complete human being, namely faith and noble character so that it is not limited to increasing intellectual intelligence alone. The mindset and assumptions of the community regarding schools at the beginning still exist until now, especially in this current era where nothing is completely digital and technology so that most of them only want increased interaction, technology orientation and acceleration. So one of the steps to overcome this in Islamic education is to utilize technology and involve and support social media to spread various positive impacts. Including in the religious field, namely by preaching to spread Islamic education through the YouTube channel.

Kindarto & Community (2008) believes that YouTube is a website portal where registered users can upload, share and share videos on the server so that they can be viewed by the general public around the world. Herwibowo (2008) said that YouTube's growth was very fast and tempestuous starting in 2006 during the summer, and was in the fifth position of the order of the most popular websites over the MySpace portal. A survey in July 2006 has also been released that every day there is a video that is watched up to 100 million times at once plus 65,000 new videos uploaded on YouTube every 24 hours. Meanwhile Zuhri & et al (2020) argues that in addition to the popularity of the YouTube website, it turns out that there are several negative elements such as prank content, violence, sexual odors, and so on. In addition, there are several positive impacts such as adding insight, developing creativity and making it easier for the public to obtain detailed information.

As for Sulaeman, Fazri, & Fairus (2020) argues that YouTube is a phenomenal and influential site in the world that has internet access. In addition, it is also a means of disseminating information that is packaged so effectively according to the interests of each user. Tiarto (2019) said that the use of YouTube as a popular social media has a positive consequence, namely the spread of Islamic education with da'wah activities because it makes it easier for people to watch video lectures according to the material and ustaz/ustazah needed because a lot of study themes have been uploaded. And the hope is that the public can get the values of Islamic education from the da'wah and YouTube lectures that they have watched. The opportunity to use YouTube was also used by Ustadzah Oki Setiana Dewi who is a writer, actress and charismatic preacher from the city of Batam, Riau Islands. He also has a youtube account with a total of 2, 62 million subscribers and specifically on the video page with the title " Ceramah Lebih Panjang Oki Setiana Dewi | Jangan Ceritakan Aib Pasangan Di Sosmed Oki Setiana Dewi's" has gained more than 300 thousand views, then 10 thousand likes and 2 thousand more comments.

The link from the youtube video actually contains his old lecture about 2 years ago at the Al-Muhajirin mosque in Magelang with the theme of women missing heaven, then in the video it is told that there was a wife who when she was slapped by her husband she did not tell her parents about the incident. where at that time they visited his house so that it touched his husband's heart and was no longer angry with his wife. The people who watched Ustadzah Oki's lecture immediately responded and some thought that he had legalized domestic violence, but there were also those who thought that in the content of the lecture there was no word that allowed domestic violence. Then two opinions arose in the community regarding the story of his lecture at the Al-Muhajirin Magelang mosque. Some are pro and some are con. the content went viral in the early to mid-February 2022, even MUI intervened to comment on his lectures. Therefore, the author is interested in studying in depth related to his content which raises the pros and cons so that it can be obtained what are the true values of Islamic education in Ustadzah Oki Setiana Dewi's youtube lecture? And the author limits specifically to the content of his old lecture which was re-uploaded on February 3, 2022 on his personal YouTube channel which reaps the pros and cons in the community because it seems that it allows domestic violence. Therefore, the author is interested in studying in depth related to his content which raises the pros and cons so that it can be obtained what are the true values of Islamic education in Ustadzah Oki Setiana Dewi's youtube lecture? And the author limits specifically to the content of his old lecture which was re-uploaded on February 3, 2022 on his personal YouTube channel which reaps the pros and cons in the community because it seems that it allows domestic violence.

2. RESEARCH METHOD

The method used in this research is descriptive qualitative which means that according to Sugiono (2017) is research with a natural design and emphasizes more on revealing the meaning of a phenomenon as it is than generalizations. Meanwhile, the primary data source used is the video lecture of Ustadzah Oki Setiana Dewi which was uploaded on February 3, 2022 on his YouTube with a duration of 09:26 minutes. While the secondary data are books, journals, internet, web and others as a complement. The data was collected using documentation and observation techniques, then listened to and recorded. Then the contents are analyzed and the last is concluded.

3. RESULT AND DISCUSSION

Value

Sa'diyyah (2020) said that the value comes from the English word value, meanwhile when viewed from Latin, it comes from the word valare. Meanwhile, according to the KBBI, it is interpreted as an estimated price. If the price is associated with a certain object or thing, then it has various interpretations, meanings and meanings because vocabulary often develops over time and the growth of the speaker. Meanwhile Adisusilo (2013) said that Value is a quality that becomes dignity because it is useful in animating one's actions so that they are colorful and become a reference, goal and starting point in life that is upheld.

Lubis (2009) said that the value of a thing when it is done is closely related to what is appropriate and inappropriate. Meanwhile, according to Darmodiharjo & Shidarta (2006) said that

values are divided into 2 types, namely instrumental which is related to the means to achieve goals and intrinsic which is related to values that have existed from the start.

From the explanation above, it can be said that value is a price or quality that causes an object to be dignified and upheld because it becomes a reference in determining whether it is appropriate to do so or not and includes intrinsic and instrumental values.

Islamic education

Hasbullah (2012) argues that education comes from the Greek word "pedagogie" which refers to giving direction and guidance to each child individually. Meanwhile in English it is defined as educate which means providing assistance for the growth and development of children and students organically. As for Abuddin Nata (2003) said that education can be interpreted narrowly with guidance or direction given to children to adults. Meanwhile, in a broad sense, education is defined as the process of human development in instilling good values so that it becomes part of the personality so that it is useful for society.

Meanwhile Achmadi (2008) argues that Islamic education is a process of changing behavior by trying to continue to develop human nature so that it is complete and according to norms. Whereas Roqib (2009) Islamic education is the process of changing behavior in society or the environment in order to form individuals who have good personalities and like to spread benefits to others.

From some of the opinions above, it can be said that Islamic education is the provision of direction and guidance for students to become adults in developing their nature so that they become complete, complete and perfect human beings so that they have good personalities and can be useful for others.

Islamic Education Goals

Abuddin Nata (2003) argues that universal education aims to develop all human potential, which means a process of complete devotion to God and humanity in the broadest sense and that can take the form of individuals or groups to achieve goodness and perfection. Whereas Arifin, 2018) argues that the purpose of Islamic education itself is divided into 2 main things, namely first, the purpose of Islamic education is to gain understanding and knowledge. Second, it aims to improve the quality of worship and behavior in a person.

As for Syafe'i (2015) argues that the goals of Islamic education include:

1. Foster pride in the history and culture of Islam.
2. Instilling the 6 pillars of faith in students
3. Cultivating self-confidence, optimism, self-sacrifice, and responsibility.
4. Introducing the correct aqidah, shari'a and morals to students in accordance with Islamic teachings
5. Cultivate the spirit of practicing religious sciences voluntarily
6. Grounding the Qur'an in the personality of students so that he is able to practice it.
7. Growing awareness of students to adhere to the principles of religious teachings and noble character
8. Educate the desires and instincts so that young people are fortified with the values of decency, morals, morality and aqidah.

Thus, it can be said that the core purpose of Islamic education is to develop all human potential so that they can serve Allah and take part in humanitarian matters in the broadest sense so that one's practice of worship or behavior is of higher quality.

Scope of Islamic Education

Muchtar (2012) argues that the scope of Islamic teachings is divided into 7 elements, including:

1. Faith education, which includes the six faiths, namely believing in Allah, believing in angels, believing in Allah's Books, believing in Prophets / Apostles, believing in the Hereafter and believing in destiny. In addition, you must also carry out good worship such as Hajj, fasting, zakat, and so on. Or those who are ghair mahdoh are like doing good to others.
2. Moral education, namely guidance so that someone is noble and behaves well from an early age. The material studied is usually related to simple morals such as patience, humility, gratitude and others. Also madzumah morals such as betrayal, lies and others where this morality must be shunned and avoided.

3. Physical Education, which fosters the body so that all existing potential can develop. And coaching that was sunnahed by the Prophet, among others, swimming, riding, archery and so on.
4. Intellectual Education, where coaching related to this mindset is very useful in solving problems and challenges of life in a person.
5. Education of the heart and soul, where the heart is closely related to speaking the truth, while soul building is useful so that a person is firm in attitude.
6. Social education, coaching related to how to behave towards other people or in society because it is not enough to only rely on oneself/individually.
7. Sexual education, which provides sexuality lessons according to their age and mental maturity, such as when the bed is separated between a man and a woman or otherwise.

Basic Islamic Education

Muhaimin (2010) argues that Islam is a perfect religion where every teaching process aims to improve the Muslim personality and every movement has a rationale. So the basis as well as the foundation that provides the purpose and direction of Islamic education is the Al-Qur'an and As-Sunnah/Hadith.

1. The Qur'an is a guide as well as a guide for those who believe and are pious because there is definitely no doubt in it.
2. As-Sunnah is everything that is identified with the Prophet in the form of words, deeds, traits or provisions in which hadith is included so that it can be a mercy for the universe.

Islamic Education Values

Umar (2010) said that the teachings of Islam itself have 3 main value pillars, namely:

1. The values of Aqeedah are matters related to belief and faith and this is the principle as well as the basis of every human being to unite God and is absolute truth. Such as faith in Allah, angels, books, messengers, the last day and destiny, whether good or bad.
2. Sharia values, which contain the rules and teachings revealed by God to humans. This usually includes 2 main things namely worship such as prayer, fasting and others. As well as muamalah things which contain related to human relations such as buying and selling, helping, marriage and so on.
3. Moral values, which are closely related to ethics, morals and attitudes and behaviors that adorn a person. Izzan & Saehudin (2012) said that this morality includes 4 things, namely the first morality to God such as loving him, always remembering him and others. Then the two akhlaq to themselves such as being honest, maintaining self-respect and others. The three morals to others such as deliberation, helping the poor and others. Then the last is morality to nature where humans are encouraged to take care of animals, plants, and objects around them.

Youtube

The content on youtube according to Cahyono & Hassani (2019) usually made by individuals where the shows will be easily accessed by anyone, anywhere and anytime, the important thing is that there is an internet network. This is different from television where each program has its own schedule, besides that YouTube also has several characteristics including: there is no duration limit for uploading videos, a system that is paid for if you get adsense, there are offline features, simple editing and accurate security.

Islamic Education Values in Ustadzah Oki Setiana Dewi's Youtube Lectures

From repeatedly observing and watching snippets of lectures that took place at the Al-Muhajirin mosque in Magelang 2 years ago and re-aired on Youtube Ustadzah Oki Setiana Dewi for a duration of 09:26 related to a wife who hides her husband's disgrace, causing pros and cons in society (<https://www.youtube.com/watch?v=YqQxIhk5c> accessed on 09 March 2022), researchers found several values of Islamic education that can be used as lessons, including:

1. The value of Aqidah or faith, this is illustrated by his delivery at minutes 0:19-0:55 which reads that there are 4 criteria for women/wives who are longed for by heaven as mentioned by Rosululloh, namely performing the obligatory prayers 5 times a day, fasting Ramadan, being obedient. husband and maintain self-respect and family. If the women have fulfilled

these 4 things, heaven will be guaranteed by Allah azza wajalla and they will be allowed to choose from whichever door they want. This is if in the opinion of Bukhari Umar, it is part of the value of Aqidah because it relates to believing in the words and treatises brought by the Prophet Muhammad.

2. The value of sharia, which is related to mu'amalah, is described at 0:56-1:40 minutes in which he conveys and reminds that right and wrong in a relationship with fellow human beings are normal, especially if you are a husband and wife. But it will be a problem if 1 mistake made by the husband makes a man bring up 1000 other mistakes by the wife so that it seems as if the man/husband has never done anything good to his wife. So it was conveyed in his lecture that this was one of the reasons why the inhabitants of Hell were mostly women because they very easily forgot the kindness of their husbands and did not even want to thank him so that they entered the category of people who did not want to be grateful. In addition, this minute is also a continuation of the previous minute where it was mentioned that the woman who is missed by heaven is the one who performs the obligatory prayers 5 times a day and fasts Ramadan. If these two things are in accordance with Bukhari's opinion, then they enter the value of the Shari'a which is related to worship, namely the relationship between humans and God.

Akhlaq values described at 1:41-4:15 minutes, he said that the 4th condition/criteria is related to maintaining self-respect, that is, it is not easy to suu'dzon to others. This trait is also if it is adjusted to the opinion of Bukhari Umar then it enters the morality section to oneself. In addition, this also applies to the relationship between husband and wife so that when one of them doesn't tell you, or comes home too late, he doesn't immediately get angry and judge his partner, where does it come from? Who with? and or use other cornering questions. Negative thinking or suudzon can cause a partner to vent or complain to other people, so that he indirectly indulges in disgrace to his own household. This is of course very dangerous because if the disgrace has spread then only regret remains, because it is not necessarily in accordance with the original reality. Meanwhile in the follow-up minutes starting from 4:16-9:26 there he gave a lot of examples related to how to deal with a problem as an adult, namely it is not easy to complain let alone complain to others because the best solution is to complain and pray to Allah in between prayers that soar to the sky, this also comes from the morals to Allah. In addition, not everyone wants to know what the problems are in our lives, especially if there are domestic problems, of course it would not be appropriate for parents to interfere unless the problem cannot be resolved and requires an intermediary/judge to intervene, then it is permissible, provided that it does not cause greater danger or conflict between husband and wife. The origin of the existence of household problems / problems, is to be given the best solution, namely by discussing it internally with the family itself without involving other people, even parents, with the aim of having the flexibility to choose a way out as well as to practice dealing with things in an adult way, this is also included from the morals to others.

4. CONCLUSION

Based on the above explanation, it can be said that the Islamic Educational Values In Ustadzah Oki Setiana Dewi's Youtube Lectures are the values of aqidah which are related to faith and related to the criteria for women who are longed for by heaven as conveyed by Rosululloh so that believing in the message brought by the Prophet is included in the pillars. faith, then the value of the Shari'a' which includes worship such as obligatory prayers or fasting in Ramadan and also relates to mu'amalah such as being obedient to your husband when you become a wife by not easily bringing up the ugliness or mistakes of your husband and lastly is the moral value which includes morality to Allah, namely pray to him when problems are hit, especially in the household, then morality to yourself is like it is not easy to be suspicious of others, be a partner who is always grateful, and maintain self-respect and morality to others, namely by not easily spit out household disgrace to the public while at the same time solving every household problem with an adult, elegant attitude and not causing madhorot / other greater dangers.

REFERENCES

Abuddin Nata. (2003). *Kapita Selekta Pendidikan Islam*. Bandung: Angkasa.

Achmadi. (2008). *Ideologi Pendidikan Islam*. Yogyakarta: Pustaka Pelajar.

Adisusilo, S. (2013). *Pembelajaran Nilai-Karakter Konstruktivisme dan VCT sebagai Inovasi Pembelajaran Afektif*. Jakarta: Raja Grafindo Persada.

Anwar, S., & Salim, A. (2018). Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial. *At-Tadzkiyyah : Jurnal Pendidikan Islam*, 9 (2), 233-247.

Arifin, Y. (2018). *Pemikiran Emas Para Tokoh Pendidikan Islam*. Yogyakarta: IRCiSoD.

Cahyono, G., & Hassani, N. (2019). Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran. *Al-Hikmah : Jurnal Dakwah*, 13 (1), 23-38.

Darmodiharjo, D., & Shidarta. (2006). *Pokok-Pokok Filsafat Hukum Apa dan Bagaimana Filsafat dan Hukum di Indonesia*. Jakarta: Gramedia Pustaka Utama.

Hasbullah. (2012). *Dasar-Dasar Ilmu Pendidikan*. Jakarta: Rajawali Press.

Herwibowo, Y. (2008). *YouTube*. Yogyakarta: B-First.

Izzan, A., & Saehudin. (2012). *Tafsir Pendidikan*. Banten: PAM Press.

Kindarto, A., & Community, S. (2008). *Belajar Sendiri YouTube* (Jakarta: PT. Elex. Jakarta: PT Elex Media Komputindo.

Lubis, M. (2009). *Evaluasi Pendidikan Nilai*. Yogyakarta: Pustaka Pelajar.

Muchtar, H. J. (2012). *Fikih Pendidikan*. Bandung : PT. Remaja Rosdakarya.

Muhaimin. (2010). *Rekonstruksi Pendidikan Islam*. Jakarta: Raja Grafindo Persada.

Raya, M. F. (2018). Sejarah Orientasi Pendidikan Islam di Indonesia (Dari Masa Kolonial Hingga Orde Baru). *Jurnal Pendidikan Islam*, 8 (2) November, 228-242.

Roqib, M. (2009). *Ilmu Pendidikan Islam: Pengembangan Pendidikan Alternatif di Sekolah, Keluarga dan Masyarakat*. Yogyakarta: LKIS.

Sa'diyyah, H. (2020). *Nilai-nilai Pendidikan Agama Islam Multikultural*. Surabaya: CV Jagad Media Publishing.

Sugiono. (2017). *Metode Penelitian: Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.

Sulaeman, A. R., Fazri, A., & Fairus, F. (2020). Strategi Pemanfaatan Youtube Dalam Bidang Dakwah Oleh Ulama Aceh. *Communication*, 11 (1), 81-93.

Syafe'i, I. (2015). Tujuan Pendidikan Islam. *Al-Tadzkiyyah : Jurnal Pendidikan Islam*, 6 (2), 151-166.

Tiarto, E. H. (2019). *Cara Berdakwah Pemuda Masa Kini*. Sukabumi: CV Jejak.

Umar, B. (2010). *Ilmu Pendidikan Islam*. Jakarta: Amazah.

Zuhri, S., & et, al. (2020). *Teori Komunikasi Massa Dan Perubahan Masyarakat*. Malang: PT Cita Intans Selaras.