

The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School

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Abstract : The emergence of radicalism and violence in the name of religion has flourished even has penetrated the territory of educational institutions. Therefore, the importance of the role of Islamic education teachers in guarding the character of peace love is necessary, peace love/nationalism can be enhanced through Islamic education and not only become the burden of civic education teachers. Thus this research is important to do. Purpose-This study aims to explain and develop the role of Islamic education teachers in improving the character of student nationalism. Design/methodology-This research uses library research by collecting some related books and journals to analyze the content of the role of Islamic education teachers in improving student nationalism. Findings-The role of Islamic education teachers in improving student nationalism can be through; the internalization of the value of nationalism into the school culture, the integration of nationalism in the learning of Islamic education. Originality/Value-The character of nationalism is not only shaped by citizenship education teachers but can be through Islamic education teachers. understanding Islam in its entirety will automatically lead to peaceful love behavior.

Keyword : *Islamic Education Teachers, Character of Nationalism, Boarding School*

Introduction

In recent years there have been several acts of radicalism in the community, the family environment or even in the family. The radicalism of research results shows that in the school or campus began to be entered by people to understand the radicalism to spread its understanding by entering the academic area. The research results mentioned by Endang are:

*'Understand radicalism has absorbed the creepy in school. He mentioned that 21 percent of students and 21 percent of teachers stated that Pancasila is no longer relevant for the nation because 84.8 percent of students and 76.2 percent of teachers agree with the application of Islamic law. In addition, 52.3 percent of students agreed to violence for religious solidarity and 14.2 percent justified the bombing carried out by radical'*¹

Radicalism is the idea that one is too fanatical about something they believe in. Too fanatical to religion so they think that besides what he believes is wrong, too fanatical about politics, too fanatical with the class. This nature arises because the understanding of religion is still considered less profound, so consider something that is not in accordance with his belief is "kafir", wrong and even may be killed.

According to Azyumardi Azra, 'radicalism comes from, (1) a literal religious understanding, fragments of verses of the Qur'an. (2) A false reading of the history of Islam combined with the overriding idiosyncrasies of Islam at certain times. (3) the political, social and economic deprivation that persists in society'²

The danger of this radicalism can threaten the integrity of the Unitary Republic of Indonesia as the result of Wiratama Rahadi's research that:

¹<http://lipi.go.id/berita/single/Waspadai-Paham-Radikalisme-di-Sekolah/15080> diakses 20 desember 2017

²Abdul Munip, 'Menangkal Radikalisme Agama Di Sekolah', *Jurnal Pendidikan Islam* 1, no. 2 (2012): 173.

"in 1300 respondents spread in 130 urban villages in 33 provinces in Indonesia stated that the biggest threat to the unity of NKRI is corruption, collusion, nepotism as much as 36%. The dispute between ethnic groups was 29.5%. Terrorism that lays religion 19.9%. Asig army raids 3.3%. Transnational crime 3.3% of the implementation of regional regulations based on religion 1.1 and do not know 6.6% answer ".

For that reason in the area of education required qualified teachers to teach Islamic education as a whole, and teach nationalism of the nation. It is rare to find an Islamic education teacher to teach nationalism, assuming that nationalism is just a burden on teachers of Pancasila and Citizenship Education. This is very wrong because nationalism must be internalized by all citizens of the school/madrasah realized through the school culture is like following the flag ceremony, commemorate the hero day and so forth. If nationalism is internalized by teachers then the possibility of education will be spared the danger of radicalism. That's why this research is done because it is very important to develop the nature of nationalism among learners.

Therefore, developing attitudes, attitudes and ideas of nationalism is important not just an understanding in classes, in assemblies or in seminars. It takes Internalization and externalization and a belief in nationalism as the life of a nation and a state.

Method

The research used in this research is library research, that is research which utilize library source to get research data. Whether in the form of original books, journals and some research results people to analyze the theme to bring up a new concept or theory. Firmly (library reserach) limits its activities to library materials only without the need for field research³. Or a thorough and thorough investigation of all the evidence that can be ascertained⁴.

The approach used in this study is a philosophical approach to get the sharp understanding of the existing problems. A

³Mestika Zed, *Metode penelitian kepustakaan*, Ed. 2 (Jakarta: Yayasan Obor Indonesia, 2008), 1-2.

⁴Lynn Silipigni Connaway and Ronald R. Powell, *Basic Research Methods for Librarians*, 5th ed, Library and Information Science Text Series (Santa Barbara, Calif: Libraries Unlimited, 2010), 1.

philosophical approach is an approach that seeks to examine existing or emerging problems, based on a profound basis and according to the expert⁵. Data analysis in this research apply content analysis⁶.

Discussion Nationalism

Nationalism is a realization realized in a movement that craves the common interest of the nation, even if they are themselves from a pluralistic society. The nation has a notion that totality does not distinguish ethnicity, race, class, and religion. Among them is a harmonious and equal social relationship based on kinship. The interests of all groups are institutionalized in various social, political, economic and religious organizations. This collective effort is often aimed at eradicating the colonial superiority of a nation that has caused various sufferings over a considerable period of time⁷.

According to Liah Greenfeld⁸. Nasionalisme is

“the specificity of nationalism, that which distinguishes from other types of identity, derives from the fact nationalism locate the source of individual indentity witihin a “people” which is seen as the bearer of sovereignty, the central object of loyalty, and the basis of collective solidarity”

Nationalism is also called "the love of the homeland" that he would love if his homeland is in good condition in all dimensions: social, economic, ecological and so on. Instead, he will be concerned with the condition of his homeland if colonized, polluted and the like. The love of the homeland (nationalism) is reflected in the history of the Prophet and the Prophet where the Prophets love his homeland more than his love for himself. As the Prophet, Ibrahim always prayed

⁵Anton Bakker and Achmad Charris Zubair, *Metodologi penelitian filsafat* (Yogyakarta: Penerbit Kanisius, 1994), 15.

⁶Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education*, 6th ed (London ; New York: Routledge, 2007), 475.

⁷Ali Maschan Moesa, *Nasionalisme Kiai: Konstruksi Sosial Berbasis Agama*, Cet. 1 (Surabaya : Yogyakarta: IAIN Sunan Ampel Press ; LKiS : Distribusi, LKiS Pelangi Aksara, 2007), 28.

⁸Liah Greenfeld, *Nationalism: Five Roads to Modernity* (Cambridge, Mass: Harvard University Press, 1992), 3.

to his Motherland of Mecca for peace, blessed and prosperous economy one of his prayers include⁹:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ -١٢٦-

It means: And when Ibrahim prayed, "My Lord, make this a safe country and give fruits to its inhabitants, that is, among those who believe in Allah and the Last Day," He (Allah) said, "And unto those who reject Faith I will give temporary pleasure, then I will Force him into the punishment of hell and that is the worst place to return." (Al-Baqarah: 126)

Thus the love of the homeland of "nationalism" is the attitude, the behavior and the mindset for peace, compassion, love for tranquility, dislike of interfering in the affairs of others, striving for the common good. Love the homeland does not have to settle and spend a lifetime in his homeland and never socialize with humans outside his homeland. Lovers of the homeland is not a person who does not want to get out of the wall barrier of his homeland. Including one example wandering to another place to gain knowledge¹⁰.

The right way to develop a proper nationalism of the nation is with the educational path, this education can bridge how the character of nationalism develops in various environments. The strategy is to internalize through school culture with habituation, exemplary on the severity of the hero, and actively follow the extracurricular in school. The character of nationalism is not only the burden of the civic education teacher but also the shared responsibility.

Teacher of Islamic Education

The traditional view teacher is the one who provides the material in front of the class to convey science. While the deficit is more profound according to some educational experts namely "Teacher is someone who causes others to know or be able to

⁹Lanny Octavia, *Pendidikan Karakter Berbasis Tradisi Pesantren: Referensi Untuk Para Guru, Ustadz, Pendidik, Orang Tua, Dan Mahasiswa Pendidikan: Kumpulan Bahan Ajar* (Pejaten, Jakarta: Renebook, 2014), 28–29.

¹⁰Imam Wahyudi, *Mengejar Profesionalisme Guru* (Jakarta: Prestasi Pustakarya, 2012), 15.

implement something or skills to others". In some words, it will be found some teacher terms that is, ustad, mursyid, educator, muallim, mua`dib, muzakki, kyai, mudarris, ulama`¹¹. Whatever the name of the teacher in meaning and purpose remains the same that the purpose of the teacher is to educate one to understand, to know, to practice and internalize the Islamic values and values of social norms and to become civilized citizens.

As mandated by Law no. 14 of 2005 on Teachers and Lecturers article 1 paragraph (1). "Teachers are professional educators with the primary task of educating, teaching, guiding, directing, training, assessing, and evaluating learners in early childhood education formal education, primary education and secondary education"

According to Ibn Taimiyah the teacher is the khulafa 'ie those who replace the mission of the prophet's struggle in the field of teaching¹². According to Ngalim Purwanto, a teacher is a person who is in school whose job and work other than teaching, giving all kinds of knowledge and skills to children also educate¹³. From some understanding above that teachers not only served in the scope of school/madrasah (learning) but the teacher also guides the personality of learners, the behavior of learners, the attitude of learners in order to be a whole personality, ulul albab personality and, applying the values Pancasila.

Teachers in Islamic education is often also called Ustad, Ustad this title, if used in Egypt is a professor, while in Indonesia can be called educators, dai, or preachers to teach the religion of Islam¹⁴. In the pesantren area, the teacher is also called kiai, which is a pesantren nurse as well as teacher and educator in pesantren environment. In Sufistic terms or tarekat areas it will be found the

¹¹Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam*, Cet. 5 (Jakarta: Raja Grafindo Persada, 2012), 44; Ramayulis, *Profesi dan Etika Keguruan* (Jakarta: Kalam Mulia, 2013), 1; Ramayulis and Samsul Nizar, *Filsafat pendidikan Islam: telaah sistem pendidikan dan pemikiran para tokohnya* (Jakarta: Kalam Mulia, 2009), 143; Nata Abudin, *Ilmu Pendidikan Islam*, 3rd ed. (Jakarta: Prenada Media Grup, 2016), 75.

¹²Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim*, Cetakan 1 (Yogyakarta: Pustaka Pelajar, 2015), 63.

¹³A. Rusdiana, *Konsep Inovasi Pembelajaran* (Bandung: Pustaka Setia, 2014), 138.

¹⁴Muhaimin, *Pengembangan Kurikulum*, 50.

term *murshid*, *murshid* can also be referred to as a spiritual guide teacher, who will guide students, *santri* to refer to the *mahabbah* to God and *ma`rifat bi Allah*. Students will be guided to some *maqomat* and *ahwal*¹⁵.

The Role of Islamic Education Teachers in Improving the Character of Nationalism in Pesantren.

The most important component of educational success is educators/teachers. The role of teachers here is very necessary to form the personality of the students intact. Intensive teaching, learning, education, and counseling are needed to improve behavior according to the ethical values of the nation and state. The role of Islamic education teachers to shape the characters is very dominant because the teachers of religion that teach, internalize the Islamic values are intact.

Islamic education teachers not only teach Islamic education but teach how to love their homeland (nationalism). Because by teaching the character of love homeland learner will not betray his homeland or it can be said that radicalism in the name of religion. The idea of radicalism arises from the consequence of religious education is incomplete and less comprehensive, they only study their skin deeply. Therefore, the role of Islamic education teachers to prevent understanding should teach and give examples of nationalist behavior to peseta students.

In the case of homeland love the teacher of Islamic education can imitate the behavior of the Prophet Ibrahim who always prays for the land he claimed to be a prosperous land and always flowing rizki, history also noted that KH Wahab Hasbullah has a high nationalism against the nation poured in his poetry sung by students, his students before the lesson started as follows: Bruinessen NU Tradition Relation (46)

*“Wahai bangsaku, wahai bangsaku
Cinta tanah air sebagian dari Iman
Cintailah tanah air wahai bangsaku
Jangan kalian menjadi orang terjajah”*

¹⁵Maqamat: spiritual position in the path of Allah. Things, spiritual circumstances and spiritual conditions of man to reach high degrees Zaprulkan, *Ilmu Tasawuf Sebuah Kajian Tematik* (Jakarta: Raja Grafindo Persada, 2006), 42.

Not only that, history also notes how KH Ahmad Dahlan has a high nationalism towards the nation and state. The patriotic character and nationalism of KH Ahmad Dahlan and KH Wahab Hasbullah deserve to be imitated as an encouragement on how the predecessors struggle to liberate Indonesia through various ways, in the form of organization, education and mobilizing the community through recitation¹⁶. Islamic education teachers can also imitate the behavior of students and arek-arek Surabaya in the struggle for the integrity of the Republic of Indonesia on November 10, 1945. The spirit of jihad resolution advocated by KH Hasyim Ash'ari be able to trigger the event of the hero day¹⁷.

As a teacher of Islamic education should be exemplified by some historical facts. Because instilling nationalism is not only the burden of the Civic teacher alone but all the responsibilities of teachers, especially in the area of education. For Islamic education teachers to internalize nationalism can be through intrakulikuler activities, extracurricular activities, learning and activities of other schools/madrasah. In his research Rois¹⁸ also stated that "Internalization of nationalist attitudes for santri in pesantren is applied by providing character education through extracurricular containers include (1) organization (2) public speaking (3) leadership (4) flag ceremony (5) *ro`an gotong royong* . "

The role of Teachers in Islam is the person responsible for the development of the students by seeking all of their potential, either potential affection, cognitive potential, and psychomotor potential. Teachers also mean adults who are responsible for providing help to their students in the development of their spirituality and spirituality in order to reach maturity level and be able to stand alone in fulfilling their duties as servants of God. In addition, he is capable of being a social being and an independent individual being.

¹⁶Lukman Hakim, 'Nasionalisme Dalam Pendidikan Islam', *Jurnal Pendidikan Islam* 27, no. 2 (2016): 189.

¹⁷Siti Ma'rifah and Muhamad Mustaqim, 'Pesantren Sebagai Habitus Peradaban Islam Indonesia', *Jurnal Penelitian* 9, no. 2 (2015): 362.

¹⁸Nur Rois, 'Penanaman Nilai-Nilai Nasionalisme Dalam Pendidikan Pondok Pesantren Miftahul Ulum Ungaran Timur Kabupaten Semarang', *SOSIO DIALEKTIKA* 1, no. 2 (2017): 90.

The main task of the teacher or the most important role is teaching and sanctification (*tazkiyatun nafs*)¹⁹. Teaching is to educate children through structured activities in learning. While purification is a wider main task including educating, guiding, internalizing a knowledge, experience, and skills to learners. This is similar to that of Abudin Nata that:

*“Teachers are professionals aims to implement the national education system and realize the goals of national education, namely the development of potential learners to become human beings who believe and piety to God Almighty, healthy, capable, noble, creative, independent and become a devout citizen on social norms and rules”.*²⁰

Given the significance of the existence of Islamic Education subjects in building the character of students, especially on the aspect of nationalism and love of peace, Islamic education teachers are required to have more value compared with other teachers. Islamic Education Teachers besides performing religious duties, he also carries out the task of fostering the character of the students, the teacher helps the formation of personality, character building and also to develop the faith and devotion of students²¹.

When faced with the problem of student nationalism, the teacher of Islamic education in teaching can integrate nationalism on Islamic educational materials such as; Aqeedah, Jurisprudence, Al-Qur`an-Hadith, Islamic History. It should be supported by the school culture as well as the internalization of the values of nationalism, love of the homeland, love of peace and tolerance in school.

Integration of nationalism in the subjects of Islamic education

1. Subject of Aqeedah

The subject of Islamic education about Aqeedah is how teachers can teach Aqeedah so that students can have strong faith and devotion. The subject of Aqeedah is not only given by memorizing the existing materials but can be more implemented in

¹⁹Nahlawi dalam Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2013), 125.

²⁰Abudin, *Ilmu Pendidikan*, 145.

²¹Zubaedi, *Desain Pendidikan Karakter, Konsep Dan Aplikasinya Dalam Pendidikan* (Jakarta: Kencana Prenada, 2011), 276.

everyday life. Educating Aqeedah children is not enough with a short time but it takes a long time so that the stronger the faith. Students can believe in Islamic teachings in the heart, justify Islam by mouth and practice the teachings of Islam with its behavior.

How to integrate nationalism in subject of Aqeedah? This is not an easy thing, it takes a capable ability to implement it. The subject of Aqeedah when it can be optimally implemented it already includes supporting nationalism because basically when a strong faith then automatically will not do treason, vile acts, acts that violate the norms of religion and social norms. So, in this subject of Aqeedah, Islamic education teachers should be able to optimize their potential to form a strong faith in the students. Strong student faith will make the attitude and behavior of peace love.

2. Subject of Jurisprudence/fiqh

Islamic educational material about fiqh that is material prepared for learners can understand, understand and practice the teachings of Islam in the form of worship (relationship with God) and muamalah (relationship with the human). This material clearly teaches how learners have a complete ability on the spiritual and emotional aspects. The ability of teachers to develop the ability of learners vertically and horizontally is necessary. The material of fiqh should have the character of tolerance because jurisprudence has some view (madhhab) so it does not seem rigid. Peaceful attitude and behavior will be created by itself if learners are able to understand and practice the jurisprudence of various schools.

3. Subject of Al-Qur`an-Hadith

The subjects of al-Qur`an and al-Hadith are materials that not only learn how to read but how students can practice the teachings of Islam in accordance with the Qur'an and al-Hadith. The source of all the teachings of Islam is the Qur'an and Hadith which in this case many described verses about love peace, religious tolerance and some other human relationships. The Qur'an also explains how the Prophet Ibrahim prayed that the land of Mecca be made as a fertile and prosperous land. This explains that Prophet Ibrahim was deeply in love with his homeland.

4. Subject of Islamic History.

Islamic history subjects are subjects of how teachers and students can take the example that history has recorded. The example of Prophet Ibrahim who prayed for the prosperity of the land of Makkah, the example of KH Hasyim Asari with his nationalism spirit expels the occupiers, the example of KH Wahab Hasbullah with the establishment of Nahdlatul Wathan, as well as some events that should be an example of life. Islamic history lessons are not just stories taught but need an exemplary teacher so that learners can see teacher figure like that exists in history.

The integration of the value of nationalism into subjects should be supported by strategies, approaches, methods, and techniques of learning in accordance with the subjects and conditions of learners. Strategies for improving the nationalism of learners at least include three things: (1). Using the exemplary principles of all parties, both parents, teachers, community, and leaders. (2). using the principle of continuity/routine (habituation in all aspects of life) (3). Use the principle of consciousness to act according to the value of the character being taught²².

Stages in developing the character of learners can follow the education model of Taxonomy Bloom value include (1) receiving / attending, preparedness and willingness to receive (2) responding, holding action on stimulus, response readiness, responding willingness (3) valuing, have and appreciate from the stimulus faced. (4) Organization, organizing value in a system based on preference level. (5) characterization, ie the ability to live the value system²³.

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²²Zubaedi, 114.

²³Maksudin, *Pendidikan Karakter Non-Dikotomik*, Cet. 1 (Yogyakarta: Pustaka Pelajar, 2013), 68.

²⁴Zubaedi, *Desain Pendidikan Karakter*, 26–28; Benjamin S Bloom, David R Krathwohl, and Bertram S Masia, *Taxonomy of Educational Objectives: The Classification of Educational Goals* (New York: Longman, 1964), 26.

Internalization of nationalism into the school culture.

Emphasizing nationalism in students through school culture is also very effective, it can be applied with extracurricular activities such as the habituation of school ceremonies, imitating the heroes and heroes who have contributed to liberating Indonesia, commemorating the hero day, singing the "Indoensia Raya" before starting lessons, singing "Ya Ahlal Wathan" before entering the class and so forth.

Strategies in internalization such as those mentioned by Muhaimin can be through habituation of these activities be monitored by teachers, role models and *uswatun hasanah* conducted by teachers also very effectively shaping the character of student nationalism and persuasive approach by inviting school residents with affection²⁵.

Islamic education teachers in carrying out their duties should be able to coordinate with the local community, the families of students, principals, and other school residents to create a harmonious culture and peace love. Community or the surrounding community has an important role in characterizing children. Schools should be viewed as a living system and continuously grow and develop. All elements in the school need to be embedded awareness and in the learning process, there is always an interaction between everyone in the school and community.need to be enhanced nationalism of learners as one way to counter radicalism. To the teachers of PAI, asked them how to make the students have high nationalism²⁶.. Teachers also must have a personality that can be imitated by learners as well as owning and implementing other teacher competencies²⁷.

Conclusion

The role of PAI teachers in shaping the character of nationalism is needed, it is done in various ways such as (1) Integration of the value of nationalism on Islamic education materials (2) Internalization of the value of nationalism in school culture and

²⁵Muhaimin, *Pengembangan Kurikulum*, 61; Muhaimin, *Strategi Belajar Mengajar*, Cet. 5 (Surabaya: Citra Media, 1996), 27.

²⁶Abu Rokhmad, 'Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal', *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 104.

²⁷Muhammad Anas Ma'arif, 'Analisis Konsep Kompetensi Kepribadian Guru PAI Menurut Az-Zarnuji', *ISTAWA* 2, no. 2 (2017): 40; Muhammad Anas Ma'arif, 'Pendidikan Islam Dan Tantangan Modernitas', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (26 March 2016): 35.

daily life. (3) choosing a model of learning that can support learners in practicing the value of nationalism. Further supported by appropriate strategies so that the process of developing attitudes and behavior of nationalism is achieved. The strategy can be habituation, modeling, and persuasive approach.

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