

Curriculum Analysis of Nationalism and Islamism Education in Islamic School of Indonesia

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Curriculum Analysis of Nationalism and Islamism Education in Islamic School of Indonesia

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ABSTRACT

This research aims to: (a) analyze the nationalism and Islamism education curriculum in Indonesian Islamic schools; (b) create a model of nationalism and Islamism education curriculum in Indonesian Islamic schools. To find the accurate result, the researchers use a qualitative approach with a case study method at five Islamic schools selected by purposive sampling: (1) MTs Ma'arif 06 Mantren Kebonagung; (2) SMP Islam Nahdhatussuban Pacitan; (3) MA Ma'arif Pacitan; (4) MA Nahdhatussuban Pacitan; (5) SMK Nurudholam Kebonagung. Total respondents were 136 students, consisting of 61 male students and 75 female students. The data were collected by implementing observation, interviews and documentation. After being collected, the data were analyzed by using descriptive-analytic. There are two results found in this study. (1) The nationalism and Islamism education curriculum in Indonesian Islamic schools was implemented in reality. Even though the quality and intensity are not optimal yet caused by most students do not understand the essence and values substance of nationalism and Islamism in daily life. In fact, most of them do not understand Indonesian ideology properly and correctly. (2) The curriculum model of nationalism and Islamism education in Islamic schools can be implemented in an integrative-interconnected activity. It means that all learning activities, both intra-curricular and extra-curricular, must be integrated to the values of nationalism and Islamism. In addition, the learning of nationalism and Islamism also involves simultaneous and continuous participation from parents, communities and leaders.

Keywords: curriculum, nationalism, Islamism, Islamic schools

1. INTRODUCTION

Recently, Islam and nationalism have been linked together. Both of these terms become so discursive seeing at the phenomenon of violence by the name of Islam on one hand and historical records on the other hand. Moreover, Islam and nationalism seem to find out its momentum when Islamic values and nationalism at grassroots begin to fade.[1] However, nationalism and Islamism in Indonesia always raise problems and turbulence days by days. As the example, nationalism conditions can be seen from the results of BPS survey in 2017. The national values survey conducted by the Central Statistics Agency (BPS) and submitted by the Head of Presidential Working Unit for the Establishment of Pancasila Ideology (UKP-PIP) on 24 July 2017, stated that among 100 people as the sample, there are 18 Indonesian people do not know the title of the national anthem. Then, there are 24 Indonesian citizens do not memorize the precepts of Pancasila and 53 percent of Indonesians did not memorize the lyrics of national anthem.[2]

In fact, those forms represent nationalism value itself. Smith, said that nationalism is the way of thinking, behaving and acting that shows loyalty, care, and high appreciation of the language, physical environment, social, cultural, economic and political nature of their nation.

Attitudes of nationalism are very important to be learned by citizens, especially for the younger generation or students as educated people. So, they will understand the meaning of being a good citizen, by showing pride and love for their nation.[3] On the other hand, the problem of Islamism starts to rise. Survey held by PPIM UIN Syarif at 2018, conducted in 34 provinces around Indonesia reported that Islamism began to strengthen days by days. This condition is an alarm for the nationality and diversity of Indonesian. Why? Because the concept of Islamism wants to make a state order based on the concept of religion (Islam). Islamism groups have idolized Islam in the time of the Prophet Muhammad era, like in Medina, and they try to restore the practice of Islam today returning to the practice of Islam fourteen centuries ago.[4]

The survey found several important findings. As the example, there are 75.98% teachers agree that in leaders election (presidents, governors, etc.), Muslims must choose leaders who fight for the application of Islamic law. 64.23% teachers agree that non-Muslims are not allowed to be president in Indonesia, and 3.42% teachers agree that the Indonesian government based on Pancasila and The Constitution of Republic Indonesia 1945 is *thaghut*. [5] It should be understood that this survey was conducted Muslim teachers in Indonesia from elementary school to

high school, with a sample of 2237 people. The above conditions become a concern to all parties. However, in this context, this article will focus on two domains: (1) strengthening nationalism and Islamism in Pacitan Islamic school curriculum; (2) curriculum model of nationalism and Islamic education in Pacitan Islamic school, Indonesia. It aims to make nationalism can be grown for students and Islamism does not develop in Indonesia. Specifically, the desire to establish an Islamic state (*daulah Islamiyah*) will be limited.

2. METHOD

This is qualitative research. According to Noeng Muhadjir, qualitative research design is essentially a research that assumes empirical facts occurred in a social-cultural context are interrelated.[6] The researchers used a case study method in five Islamic schools selected by a purposive sampling technique in Pacitan. They are: (1) MTs Ma'arif 06 Mantren Kebonagung; (2) SMP Islam Nahdhatussuban Pacitan; (3) MA Ma'arif Pacitan; (4) MA Nahdhatussuban Pacitan; (5) SMK Nurudholam Kebonagung. Total respondents were 136 students, consisting of 61 male students and 75 female students. The data were classified into two: primary data sources and secondary data sources. The data were collected by implementing observation, interviews and documentation. The validity and reliability of the data used triangulation techniques. It includes triangulation of data sources, triangulation of data collection techniques, and triangulation of data collection time. Descriptive-analytic was used to analyze the data.

3. RESULTS AND DISCUSSION

3.1. Strengthening Nationalism and Islamism in Islamic School Curriculum in Pacitan

Strengthening nationalism in Pacitan Islamic schools have been implemented well with its strengths and weaknesses. In addition, the values of Islamic *rahmatanlil 'alamin* were carried out proportionately. There are 95% students did the practice of Islamic life *rahmatanlil 'alamin*, and 5% have not been implemented yet. The ideas and concepts of Islamism never be risen into surface and it appears only in daily discussion in Pacitan Islamic schools. However, students' limited understanding and perceptions about the substance of *Daulah Islamiyah* cause their wrong and biases perception.

This condition is reflected in their response related to *Daulah Islamiyah*. There are 65% respondents agree to the existence of Islamic state, and the remaining 45% respondents reject the existence of the Islamic state in Indonesia. Fortunately, after being confirmed about their responses, they said that limited understanding of *Daulah Islamiyah* causes the error answer. However, after being explained, they finally did not approve toward individuals or groups who want to make Islamic State in Indonesia. The most important point that must be considered by all parties, especially for the education community is, that the majority of students cannot analyze the language of the text carefully. The complete research results can be seen in table 1 below:

Table 1 The Perception of Nationalism and Islamism Curriculum in Islamic School in Pacitan

No	Respondents' Perceptions	Results
1	The practices intensity and examples of nationalism in school	73% have been practiced and 27% have not been practiced yet.
2	The content of nationalism values in learning texts	91% are implemented in learning texts and 9% are not implemented yet.
3	School community involvement in the practice of strengthening nationalism in schools	95% are involved and 5% are not involved yet.
4	Islamism values are taught in Islamic schools	100% are taught and 0% are not taught.
5	Agreement toward <i>rahmatanlila 'alamin</i>	95% agree and 5% disagree
6	Agreement of individuals or certain mass organizations to the realization of <i>daulah/ khilafah Islamiyyah</i> (Islamic government) in Indonesia	65% confirm and 45% do not confirm

The table above gives a clear picture that developing and teaching the values of nationalism in Pacitan Islamic school has been implemented well. It is shown by the value distribution of understanding in each item is in the ideal scale, 70-90%. There is only one item of agreement related to Islamism, specifically the existence of *Daulah Islamiyah* in Indonesia which is understood wrongly by some students. Therefore, they approve the existence of *Daulah Islamiyah*.

3.2. Nationalism and Islamic Education Curriculum Model in Pacitan Islamic School, Indonesia

Learning nationalism and Islam in Islamic schools, especially in Pacitan can be carried out by integrative-interconnected way. It means that all learning system, both intra-curricular and extra-curricular, is integrally connected

with the values of nationalism and Islam. In addition, the learning of nationalism and Islam also involves the active participation from parents, community, and community leaders. The implementation was carried out simultaneously and continuously. The learning model of nationalism and Islam curriculum in Islamic schools can be seen in the following scheme 1:

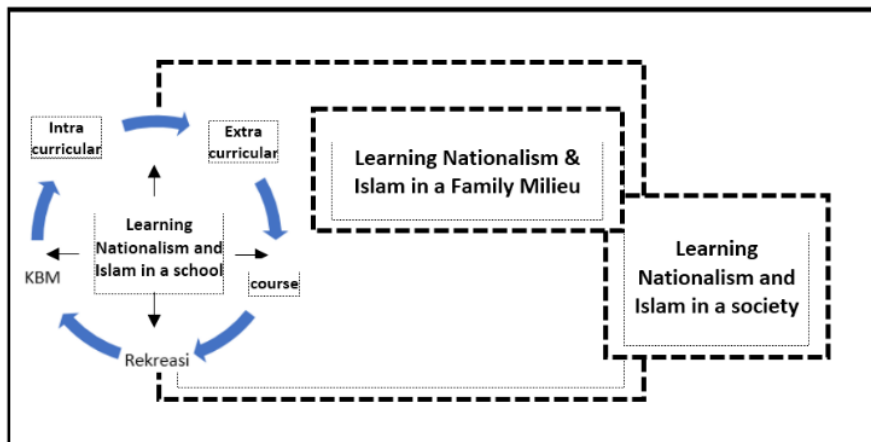


Figure 1 Scheme 1 The Model of Nationalism Education and Islam in Islamic School

Scheme 1 mentioned above has three fundamental structures: thick square is the realization of global world miniatures. The smaller second square with a dashed line is labeled as an Islamic school. It reproduces the learning of nationalism and Islam through intra-curricular, and extra-curricular integrally connected to the third square with a dashed line labeled as a society. In other words, it is explained in detail as follows:

First, learning nationalism and Islam in Islamic schools is implemented through five pillars of learning: (1) Teaching and Learning Activities (KBM) in the classroom; (2) intra-curricular activities for strengthening nationalism and Islam for students; (3) extra-curricular activities to strengthen the spirit of nationalism and Islam, like scouting and religious activities based on tolerant and humanist values; (4) course activities (additional learning or private lessons for students considered as less understanding of nationalism and Islam values by the teacher council; (5) recreational activities (an activity that fosters the spirit of nationalism and Islamic religious students through field recreation as in pilgrimage to WaliSongo, a visit to heroes museum, and others).

Second, learning nationalism and Islam in family environment of students has to be implemented well. The concept of reinforcement is programmed from school. Students are given homework to discuss with their family members. As the example, how do parents, grandparents, brothers and sisters view the perceptions of nationalism and Islam in their families. The results of discussions with these large families, then written and presented before the class. Then, the teachers provide feedback and reinforcement. If there are negative responses about the perception of nationalism and Islam from the students' families, the teacher council can discuss with the family. In brief, educational institutions intently, systemically and continuously strengthen nationalism and Islamism to the students' family.

Third, implement the learning of nationalism and Islam in students' community. Its mechanism and working pattern are related to the reinforcement given in the family

environment. The school involved the students' community and society in the discussion of nationalism and Islamism. The teachers provide a variety of homework that must be discussed with the surrounding community, for example, how people's opinions and responses about radicalism, etc. Then, the results are presented and discussed at school. Feedback and reinforcement are given by the teacher council. Dissemination of results can also be carried out through: (1) school committee meetings; (2) distribution of semester report book; (3) parents meeting in the end of academic year; (4) graduate certificate distribution, etc.

However, the nationalism and Islamic education curriculum model scheme in Islamic schools mentioned above need to be implemented, although it is not an easy thing. Because, in this globalization era, it seems that nationalism and Islamic education are not a priority. Globalism with its various aspects makes people no longer care toward nationalism and religious education (Islam). Nationalism is no longer a binding element to strengthen a living together between various communities in a country, but it appears like two sides of a coin, politics and ethnicity. Fukuyama also confirmed that in democracies, nationalism was no longer the binding-material to establish national power in the sense of "Fighting an enemy together" as in the past when the heroes wanted to build a nation through the Youth Pledge 1928. Unfortunately, those who claim to be nationalists have lost their nationalism spirit. Nationalism is only an ancient portrait that attract young people to watch.[7] It is similar to Islamic education. In this millennial era, Islamic education is not the priority of the parents and students themselves. They prefer to learn general sciences rather than religious sciences. The development of general study programs at Islamic Higher Education Institutions (PTAI) in Indonesia is a reflection of this phenomenon. On the other hand, social cultural education, like Salafiyah Islamic boarding school which does not integrate the modern schooling system is difficult to compete. They get limited students. Surely, this phenomenon can be seen clearly in the future.

4. CONCLUSION

Curriculum of nationalism education in Pacitan Islamic schools, Indonesia has actually been implemented well. Although there is a disharmony between the spirit of nationalism and diversity (Islam). On the other hand, the practice of implementing nationalism and Islamic learning in Pacitan Islamic schools can be carried out in integrative-interconnected way. That all learning systems both intra-curricular and extra-curricular are integrally connected with the values of nationalism and Islam. It aims that the national living system is in accordance to the laws and ideas of the nation's founders. The acceptance related of *Daulah Islamiyah* by some students in Pacitan, Indonesia is actually a form of their limited understanding to the core of *Daulah Islamiyah* ideas. Thus, the government, education council, teachers and related stakeholders must be sensitive and aware to this condition. There is no other choice, except nationalism education must be strengthened in all living and education system by a structured, systemic and massive manner.

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