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Learning Pancasila Based on Islam in Aceh

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Abstract

Pancasila learning is a combination of philosophy and history of national independence. On this basis, Pancasila becomes the order of the value system in every educational process in Indonesia, including Aceh. This study aims to describe the learning of Pancasila based on Islam in Aceh. This study uses a qualitative approach with a descriptive study method. The results of this study conclude that Pancasila learning which contains material for fostering religious, nationalist and integrity characters in the nation's children is in line with Islamic studies which provide educative physical and spiritual guidance. The people of Aceh who are identical with Islam are very appropriate to make learning Pancasila as an effort to maintain religious harmony, ethnic and cultural diversity and increase the sense of nationalism in students. Through this research, it is hoped that it will become a prototype in the practice of learning Pancasila based on Islam in other areas.

Abstrak

Pembelajaran pancasila merupakan kombinasi falsafah dan sejarah kemerdekaan bangsa. Atas dasar ini, Pancasila menjadi tatanan sistem nilai dalam setiap proses pendidikan di Indonesia, termasuk Aceh. Penelitian ini bertujuan untuk mendeskripsikan pembelajaran Pancasila berlandaskan agama Islam di Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif. Hasil penelitian ini menyimpulkan bahwa pembelajaran Pancasila yang memuat materi pembinaan karakter religius, nasionalis dan integritas pada anak bangsa selaras dengan kajian Islam yang memberi bimbingan jasmani dan rohani secara edukatif. Masyarakat Aceh yang identik dengan keislaman sangat tepat menjadikan pembelajaran Pancasila sebagai upaya menjaga kerukunan umat beragama, keragaman suku budaya dan meningkatkan rasa nasionalisme pada diri siswa. Melalui penelitian ini, diharapkan menjadi prototipe dalam praktik pembelajaran pancasila berlandaskan agama Islam di daerah lainnya.

INTRODUCTION

Religious education is a human right guaranteed by the state for all students in Indonesia (Mahrusillah, 2019: 297-322). This guarantee relates to the process of administering religious education in educational institutions, including teachers of the same religion, religious teaching materials, and teaching strategies according to religious foundations (Rahman & Suharno, 2020: 282-290). In the context of Islam, religious education for Muslims has been formally regulated in the form of establishing madrasas as schools with Islamic characteristics. Where, madrasas apply learning that combines the national education curriculum (from the regulation of the minister of education and culture) and the religious education curriculum (from the regulation of the minister of religion), even coupled with local wisdom (Hidayat, 2020; Sumardi, 2014: 309-324).

Ideally, religious teaching given to students will change the mindset and behavior of the community in the future (Dasmalinda & Hasrul, 2020: 94-103). This is based on religious and educative values given to children as capital for character building (personality) (Soedjiwo, 2020: 124-136). Furthermore, religious teaching is a child's need from an early age, because it becomes a stimulus to children's religious and moral development (Bernadika, 2021: 745-766). The religious and humanistic character of religious teaching becomes a value order that directs children from an early age to maintain human dignity and humanize each other (Khasanah & Mazida, 2021). This shows that

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spirituality is the main factor in maintaining the balance of maturity that is expected to be imprinted on the child's personality.

Pancasila as the source of all sources of law in Indonesia, becomes a learning material for character values needed for students. Religious values, humanism, tolerance, unity, deliberation, justice, and mutual cooperation as the content of character values in Pancasila (Anbiya & Asyafah, 2020: 32-41). The existence and determination of Pancasila as a compulsory teaching material at every level of education is a positive matter for equalizing the perception of the nation's children about national philosophy and history (Winangun, *et.al.*, 2022: 38-48; Utami, 2019: 62-70). Thus, all children of the nation have the right to receive character education based on religious teachings according to their respective beliefs (based on God Almighty) and the teaching of Pancasila (state philosophy and national history).

The reality that appears in society is that there has been a moral degradation of the nation's children, especially since the Covid-19 pandemic (Nuryadi & Widiatmaka, 2022: 22-31; Nurohmah & Dewi, 2021: 119-127). Various factors are the cause of this degradation, one of which is an important concern is the absence of a filter for social media (internet) broadcasts, while on the other hand children (students) must take lessons via smartphones (distance learning system) (Dewantara & Nurgiansah, 2021; Adiansyah & Widiatmaka, 2022: 1-8). This paradoxical reality has colored the world of children's education in the midst of continuing education efforts (to avoid lost generation) (Firdaus, 2021: 87-97). Even so, many parents feel confused about the education their children get (Tanjung, 2021).

Based on previous research, Armadhany (2021: 477-490) explains that apart from social media or smartphones, the low quality of teaching religion, character and Pancasila is the main factor in the occurrence of moral degradation in Indonesia. In line with this, Cipta & Riyadi (2020: 30-45) describes that Pancasila education is material for the history of independence that must not be lost in every generation, especially Pancasila is an important part of the philosophy of the Indonesian nation. In another context, Suryana & Munira (2022: 409-419) combined Pancasila learning with Islamic religious education as a unit in forming an integral personality in children, especially in the background of their research in Aceh.

The relationship between religion and the state is integral and does not determine each other, except for a kingdom-based state (Israpil & Suardi, 2021: 232-242). Even so, the full recognition and sovereignty obtained by a country cannot be separated from the participation of religious leaders (Diantoro, *et.al.*, 2021: 22-33). This shows that the implementation of religious and state orders must be relevant in maintaining the order of human dignity values. The relevant meaning is not used as the principle of "uniform coercion" or "matchology" of religious and state principles, but rather the regulation of the state management system that refers to sources of state and religious law, so that it does not conflict with local wisdom that is entrenched in social communities (Nurmanita, 2022: 137-144).

Religious learning in Indonesia has been formal since the beginning of independence with the establishment of madrasas (elementary and secondary education levels) and Islamic high schools (STI as the forerunner of Islamic religious colleges) (Thohari, 2020: 18-40; Maisyaroh, 2020: 272-288). However, the dynamics of Islamic educational institutions do not seem to significantly strengthen the character of the nation's children (Sadewa, 2022: 266-280). This is based on the demands of a learning curriculum that measures students' affective aspects through "letters" or "numbers" (Gestiardi & Suyitno, 2021: 1-11), coupled with religious teaching methods that are not based on *wisdom*, *mau'idzah hasanah*, and *jadal billati hiya ahsan* (Qowim, 2020: 35-58). Thus, religious teaching becomes material that is conveyed by the teacher to students merely dogmatic or truth acquisition. In fact, Islam is a religion that requires human resources to learn for life, both perennial knowledge and acquired knowledge.

The diversity of Indonesian society (plurality) from the aspect of culture, ethnicity, race, and religion is a wealth that must be maintained in the education system (Safitri, *et.al.*, 2022). However, there are not a few people who debate late about the differences that exist, even though all of them are human nature that must be fought for through the form of unity (Umar, 2019: 71-77). This conflict of differences is further exacerbated by triggering religious fanaticism or certain cultural ethnic groups, thus discriminating against groups that are considered different (Syarif, 2018: 208-222). This situation is certainly a concern for national unity, so it needs to be followed up and anticipated rooted in the education system.

The appearance of the current state of the nation is proven by research conducted by Aprilianti (2021) with the results of low tolerance among students. Where, students are supposed to be tolerant with students of different religions, and ironically it is done by teachers in the field of religion. Another study was also conducted by Saifullah & Aksa (2021: 40-56) with the results of many cases of

religious conflict in the form of intimidation, social violations, physical attacks, and even sexual harassment. The research-based findings are certainly evidence of the weakness of the education system on the character of students.

Pancasila as the philosophy of the nation, was born on the consensus of the founders of the nation and the people of Indonesia (Lubis & Najicha, 2022). The teaching of Pancasila is expected to be an effort to unify the nation by presenting the history of struggle to children (students) in schools/madrasahs (Putri, *et.al.*, 2022: 17-24). Fanatical attitudes and other national dividers are expected to be neutralized through Pancasila education (learning) (Jati, 2022: 117-126). This is based on the attitude of all the nation's children who have always accepted Pancasila as the foundation of life and unifying the nation (Pratama & Irayanti, 2022: 37-45). Furthermore, Pancasila is also able to accommodate various differences and conflicts, which have been proven to be strong during the 77 years of Indonesian independence.

The people of Aceh as one of the provinces in Indonesia are known to be synonymous with Islam as the "veranda of Mecca" (Dhuhri, 2017: 188-195). Likewise, the characteristics of Islam inherent in the people of Aceh still leave a fanatical attitude in a small part of the community in the midst of the Indonesian nation (Hartani & Nulhaqim, 2020: 93-99). This is evidenced by the separator violence carried out by a group of people who are members of the Free Aceh Movement (GAM) (Alkaf, *et.al.*, 2022: 1-18) and religious conflicts, even the burning of houses of worship that occurred in Aceh Singkil, Aceh Province (Triyono & Setyawan, 2021: 141-158; Saragih, 2022: 309-323). In response to this, the Aceh government implements and strengthens character education through Pancasila learning based on Islamic teachings.

Indeed, research relevant to the theme of Pancasila learning has been investigated from various study points of view. Among them discusses the aspect of learning the history of the nation based on Islam (Wijaya, *et.al.*, 2021: 537-549), character education for the nation's children (Sumarto, 2018: 59-66; Kosim, 2017: 94-106; Cahyadi, 2014: 357-374), Thoughts of figures about the relevance of Pancasila and Islam (Mukaromah, 2020: 123-136), integration of values in Pancasila education (Fitraini & Andriani, 2020: 79-88), self-development and culture for students (Rahmiyanti, 2017: 105-117), and fostering moderate religious attitudes in students (Heriyanto, *et.al.*, 2022: 58-73).

Observing the description above, it is known that there are differences between this research and previous research. Where, previous research examined Pancasila learning around the curriculum, learning tools, and other teaching components. The novelty of this research is from the analysis aspect of Pancasila learning which is based on Islam with the research background of the "Serambi Makkah" area, Aceh. The title of this research is "*Pancasila Learning Based on Islam in Aceh*". Through this research, it is hoped that it can become a prototype for future research that wants to examine cultural-based Pancasila learning in Aceh or other regions in Indonesia. Thus, children's national insight will continue to be innovatively taught through Pancasila material.

METHODS

This study describes learning Pancasila in formal education, learning Pancasila based on Islam and its practice in the Aceh area. This type of research uses a qualitative approach with a descriptive study method. Where, in the research process, the perspective of interview participants (informants) is examined on the research theme, then linked to the results of observations and documentation studies at the research location. Furthermore, the researcher also understands various social phenomena related to the response of informants in Aceh as a result of learning Pancasila based on Islam. The central position of the researcher as a "key instrument" is to conduct data analysis independently through data sorting and comparison techniques according to the research theme, presenting data and re-verifying the suitability of the data (Assingkily, 2021). Thus, there is a balance between field findings and previous research in reporting the results of research on Pancasila learning based on Islam in Aceh. Test the validity of the data using triangulation techniques.

FINDINGS AND DISCUSSION

Learning Pancasila Based on Islam

Pancasila is a textual text that unifies the nation. Independence of the Indonesian nation by proclaiming itself as of August 17, 1945, firmly with the determination of Pancasila as of June 18, 1945 (Laksono, 2019: 150-161; Hardinanto, 2017: 43-64). The reflection of Indonesian society can be seen from the norms and characters in each of its precepts, ranging from people who believe in God (first principle), civilized people (second principle), social and united people (third principle), people who are tolerant and respect each other's opinions in deliberation and consensus (fourth precept), and

social justice (fifth precept) (Handoko, 2020; Purwanta, 2018: 124-137). This character is inherent in every child of the nation and becomes the personality of the Indonesian nation (Pambudi, 2018).

The character in each precept is a form of sublimation of socio-cultural values that unites Indonesian people with various diversity (culture, ethnicity, religion, from various geographical areas) (Hidayat & Sumarto, 2020). Pancasila is also a way of life that continues to be believed to unite and strengthen the sovereignty of the Indonesian nation. The existence of Pancasila until 77 years of independence (17 August 1945-2022) is proof that this nation's philosophy of life is not a "rigid, dead, anti-critic" textual text, but a philosophy that can be contextualized in strengthening unity and is flexible to be studied from various perspectives. scientific aspect (Anggono, *et.al.*, 2021).

The status of Pancasila as the nation's ideology contains noble values and the history of the struggle for independence (Sidi, *et.al.*, 2021: 494-500). Until now, the value of Pancasila has become the motivation for "self-reliance" for each generation as a solution to solve the problems of the nation's life, both internally and externally (Shaleh & Wisnaeni, 2019: 237-249). Furthermore, ideology which is defined as a basic idea also means the nation's view of life, in which Pancasila contains basic values and ideals, as well as various functional instruments related to efforts to realize these national ideals (Brata & Wartha, 2017). Thus, character building can be done by teaching Pancasila in learning in schools/madrasas and even universities.

Pancasila education means teaching national material, starting from the history of the struggle for independence, national figures and Indonesian human dignity, the character of the nation's children, to portraits of nobility and morals (Saidurrahman & Arifinsyah, 2020). The current practice, Pancasila is a 'shield' for the entry of ideas that are contrary to the ideals of national independence, ranging from the notion of radicalism, extremism, and terrorism that threaten the unity of Indonesia and endanger the country (Sidi, *et.al.*, 2021). For this reason, Pancasila education is a means of providing insight and understanding to students from the ground up about the "long journey of this nation" and efforts to practice Pancasila in everyday life.

The government program is in the form of character strengthening development (PPK) in the field of education, sourced from Pancasila, in the form of religious character, nationalism, integrity, independence, and mutual cooperation (Widiatama, *et.al.*, 2020: 310-327). These values are integral and intact (not to be chosen), dynamic, and continuously practiced in daily life. Practicing these values is the same as practicing every point in Pancasila (Danardono, 2021). Integral human dignity (whole personality) is a marker of the success of the program in developing the strengthening of the character of the nation's children.

Furthermore, the role of schools and madrasas is an important concern in practicing Pancasila teaching (Nurgiansah, 2022). This is further confirmed through learning Islamic religious education (PAI) and manners, where every character of Pancasila does not conflict with Islamic teachings (Aulia, *et.al.*, 2021: 25-34). The combination of Pancasila teaching and PAI materials trains and fosters intellectual, socio-emotional and spiritual intelligence. In fact, the practice of two subjects that contain these character values, as a form of maintaining the positive potential of children and developing that potential independently (Yanto, 2020: 176-183). Thus, religious spirituality and morality are reflected in children's activities in the community, family and educational institutions.

Pancasila lessons and PAI materials are sought as giving children the right to moral/character education. Where, teachers or parents can monitor the attitude of the child's personality because previously they have been given Islamic insight (PAI) and Indonesianness (Pancasila) (Mansir & Kian, 2021: 250-263). The concept of learning Pancasila based on the teachings of Islam is a binder of Indonesian-Islamic (Junianto, 2021). The main purpose of the combination of these materials is to strengthen the unifying role in Pancasila and the role of spiritual strengthening in Islamic material.

The limited schedule for teaching Pancasila or PAI in schools is a problem for strengthening character for the nation's children (Hidayat, *et.al.*, 2020: 57-65). Even though the role of education is believed to be an effort to prepare future generations of superior candidates (Lestari & Marzuki, 2019: 521-533). Coupled with the presence of smartphones and the sophistication of other technological tools, it is increasingly testing the character of children (Irawan, 2021). How come? Children are neglected by online games, facebook, tik tok, instagram, twitter, and you tube, indirectly changing the mindset of children's social life. As a result, children are increasingly selfish and insensitive to the surrounding environment (Nurbaiti, 2020: 55-67).

How to behave and respond wisely to other people's behavior is an implementation form of PAI and Pancasila materials (Khosiah, *et.al.*, 2021: 62-71). Furthermore, Pancasila education based on Islamic teachings guides generations to worship according to Islamic teachings, tolerate and respect differences, and be moderate (Husna & Novita, 2022: 227-234). This is because schools often cannot supervise all children's activities, ranging from bullying that occurs to children, fights among students

and promiscuity (Astuti, *et.al.*, 2018: 301-320). For this reason, Pancasila education based on Islamic teachings needs to be practiced for children in a formal education environment at schools or madrasas.

Based on the description above, it is understood that Pancasila and the teachings of Islam are not two contrasting character subjects, but both have the same vision and mission to form a person with character/morality. In it, there are teachings in an effort to respond to things wisely and peacefully. Thus, Pancasila education based on Islamic teachings is a structured (systematic) effort in teaching children about the nature of differences in every human being and the attitude of unity as an acknowledgment of differences (mutual respect/respect), so that peace and tranquility in social life is obtained by children in their daily lives.

Implementation of Pancasila in Aceh

Aceh is the westernmost region of Indonesia (0 KM) which is known to have made a major contribution to the history of the Indonesian nation, from the struggle for independence to defending independence itself (Zainal, 2022). Another identification of Aceh is also known as a "strong" community in the experience of Islamic teachings, called the "serambi Makkah" (Husni, *et.al.*, 2022). The Islam and Indonesianness of the Acehnese people are seen as loyal and dedicated (Savitri, *et.al.*, 2022: 46-53). However, this struggle was "already forgotten" by the ruling regime, thus igniting the "fire of separation" led by Daud Beurueh as a path to independence and self-determination of the Acehnese people (Putri, 2022: 325-331).

The conflict that occurred between Aceh and Indonesia was something that was not expected, but it fueled the fire or turmoil because Aceh's position was neglected by the authorities (regime) (Sahlan, *et.al.*, 2022). The opposition that occurred is a dark history related to the harmonization of Aceh as part of the Indonesian state. Furthermore, Lazuardi, *et.al.* (2022) explained that the conflict that occurred in Aceh was known as a diagonal conflict. Where, the people of Aceh do not get justice for the allocation of resources as agreed or promised by the government.

The Government of the Republic of Indonesia (RI) is responsible for the problems that occur and makes a new agreement in the form of the Helsinki MoU (Dewi, *et.al.*, 2022: 1-7). However, this consensus also experienced a slight setback, where the agreed points were not implemented properly (the government had not kept it). Of course, this should be considered in order to maintain the order and harmony of the Aceh region. This effort is also to maintain the safety and peace of life, because many innocent souls had to die in the GAM conflict.

In response to the above description, the teaching of Pancasila based on the teachings of Islam in Aceh is a solution to various existing problems. How come? Aceh remains the territory of Indonesia and Aceh is identical with Islam. The combination of Islamic and Indonesian teaching is the right choice to shape the personality of children in Aceh. Thus, the generation of the nation in Aceh will still be given Islamic and Indonesian insight as a way of national peace in the westernmost region of Indonesia.

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CONCLUSION

Based on the description of the findings and discussion above, it can be concluded that Pancasila learning which contains material for building religious, nationalist and integrity characters in the nation's children is in line with Islamic studies which provide educative physical and spiritual guidance. The people of Aceh who are identical with Islam are very appropriate to make learning Pancasila as an effort to maintain religious harmony, ethnic and cultural diversity and increase the sense of nationalism in students. Through this research, it is hoped that it will become a prototype in the practice of learning Pancasila based on Islam in other areas. Then, it is recommended for further researchers to study Pancasila learning from cultural aspects in Aceh.

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