NEW MODEL OF ISLAMİC CİVİC EDUCATION BETWEEN VALUES, BELİEFS, CULTURE AND BEHAVİORAL NORMS BASED ON ISLAMİC BOARDİNG SCHOOLS

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Abstract: *The increasing acts of intolerance and the low level of nationalism among teenagers have triggered Madrasah diniyah Miftahul Huda Malang to strengthen values, beliefs, and culture in the learning process to foster the spirit of love for the homeland of the students. This study aims to describe the internalization model of learning by Madrasah Diniyah Miftahul Huda Malang to strengthen values, beliefs, and culture in fostering the spirit of love for the student's homeland. This research is field research. Analysis of the results of interviews, observation, and documentation with the reduction stages, display, and verification. The research analysis results concluded that civic education, which was applied through teaching activities at the Miftahul Huda Islamic boarding school in Malang, was carried out through 1) the value of compliance with the rules and activities while at the Islamic boarding school. 2) the culture of gotong royong cleans up the environment around the pesantren. 3) creative culture through the media of making magazines a forum for students to express their talents and works. 4) gathering activities with the head of the pesantren, teachers, and students.*

Keywords: *Islamic civic education, values, beliefs, culture, behavioural*

Abstrak: *Meningkatnya aksi intoleransi dan rendahnya nasionalisme dikalangan remaja, menjadi pemicu bagi madrasah diniyah Miftahul Huda Malang untuk memperkuat tata nilai, keyakinan dan budaya dalam proses pembelajaran sehingga mampu menumbuhkan semangat cinta tanah air para santri. Penelitian ini bertujuan untuk mendeskripsikan model internalisasi pembelajaran yang dilakukan oleh madrasah diniyah Miftahul Huda Malang untuk memperkuat tata nilai, keyakinan dan budaya dalam menumbuhkan semangat cinta tanah air para santri. Penelitian ini merupakan penelitian lapangan. Analisi penelitian data dari hasil wawancara, observasi dan dokumentasi dengan tahapan reduksi, display dan verifikasi. Hasil analisis penelitian menyimpulkan bahwa Pendidikan kewarganegaraan yang diterapkan melalui kegiatan mengajar di pondok pesantren Miftahul Huda Malang dilakukan melalui: 1) nilai kepatuhan kepada aturan dan kegiatan seperti solat berjamaah, setoran hafalan, kegiatan musyawarah. 2) budaya gotong royong membersihkan lingkungan di sekitar pesantren. 3) budaya kreatif melalui media pembuatan majalah sebagai wadah bagi peserta didik untuk menuangkan bakat*

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dan hasil karya. 4), kegiatan silaturahmi bersama kepala pesantren, guru serta peserta didik.

Kata kunci: Pendidikan kewarganegaraan Islam, nilai, keyakinan, budaya, perilaku

Introduction

Pesantren, in general, are also known as institutions that can produce good citizens and have high morals. Therefore, the success of the *pesantren* in educating its students is not a coincidence, but some values underlie it (Zarkasyi, 2021). Therefore, it is interesting to study how civic education is owned by *pesantren* today. More specifically, through this paper, we will explore the existence of civic education in *pesantren* at this time: do *pesantren* have teaching materials with civic content, and through what and by what means does the *pesantren* community gain knowledge or knowledge and civic education (Al Idrus, 2020).

One Islamic boarding school with a citizenship education pattern is the Miftahul Huda Islamic Boarding School in Malang, East Java. This Islamic boarding school, located in the middle of the city, has 1500 students. This *pesantren* has a special allocation for Civic Education learning based on preliminary observations. Civic Education materials are provided by experts who master the material and have a suitable method of conveying it to students so that it is easy to understand. There is a unique guide for Civic Education materials compiled by experts with *madrasah diniyah* stakeholders. Miftahul Huda Malang, equalizing Civic Education materials with the materials presented at the Miftahul Huda Madrasah Malang because this material is significant as material to foster and increase the spirit of love for the homeland of the students (Observation. Miftahul Huda Islamic Boarding School in Malang, East Java. March 2022).

A study on the role of Islamic boarding schools in the formation of national attitudes has been studied by (Baso, 2016) studied the tradition of respecting scholars and ancestors who have helped students to maintain all past collective memories of triumphs, sacrifices, and struggles against foreign nations to realize independence and the homeland of Indonesia. (Hendri, 2020), in his writings, found that moral strengthening by the values of Pancasila in Islamic boarding schools was carried out through formal, informal, and non-formal education.

Therefore, this study focuses on civic education in modern Islamic boarding schools and madrasas with civic education subjects. In contrast, *salafiyah* schools that do not have specific citizenship education subjects have yet to be found, even though it is essential to prove or refute accusations of radicalism, which is often associated with *salafiyah pesantren* (Fathurrochman et al., 2020).

However, what must be considered in developing *pesantren* education is, as stated by (Bowyer & Kahne, 2020) that the success of *pesantren* in educating their students is not a coincidence, but some values underlie it. Owens offers soft dimensions that affect individual and organizational performance, namely values, beliefs culture, and behavioural norms (Winarno & Muchtarom, 2017). So, Islamic boarding schools are educational institutions that develop values sourced from Islam and the values of Pancasila, which are the source of citizens' lives in every daily action, policy, and decision. Moreover, at this time, Islamic boarding school education is considered very appropriate to be a role model for national learning (Diyani, 2019).

Meanwhile, what is meant by Islamic boarding school education in shaping moral civility is the *pesantren's* efforts to enforce virtue differently and are not owned by other than the *pesantren* education itself (Murdiono & Wuryandani, 2021). With this, the researcher wants to create two dimensions of knowledge that synergize in forming a generation of good citizenship, noble character, sincere, honest, obedient, disciplined, mature, and religious in carrying out worship and obligations as citizens.

The Islamic boarding school, through its tradition, has succeeded in creating students with high morals, good behaviour, and a great sense of love for the homeland (Dewantara et al., 2019). Few of the nation's leaders, especially those from the 1945 generation, are alums or at least have studied at Islamic boarding schools. However, some think *pesantren* is also a centre for radicalism and anti-nationalism education. This is based on the existence of several terrorist actors with Islamic boarding schools background. Spiecker states, "Since the 9/11 attacks in the United States and the October 2002 Bali bombings in Indonesia, Islamic schools in Southeast Asia have been the focus of international attention" (Spiecker & Steutel, 2001). Some Islamic boarding schools are also accused of being a place that gives birth to the seeds of radicalism (Hubi et al., 2021).

The forms of violations occurring today, starting from the family environment, society, and even problems between countries, can be said to be due to the crisis of civilization caused by their lack of education awareness. Therefore, the role of education has a substantial impact on changing and minimizing the level of violations in Indonesia and even throughout the world.

Inclusionary education that promotes diversity is practised in *Madrasah Diniah* Miftahul Huda Malang in the form of internalizing values, beliefs, and culture. Teaching the ideas of inclusivism, pluralism, and mutual respect for all people and cultures, which are essential for an ethical existence and active civic involvement in democracy, is necessary for inclusive education with internalization of values, beliefs, and culture. a multiethnic and diversified human population. The researcher attempted to investigate the interaction of the internalization of values, beliefs, and culture at *Madrasah Diniah* Miftahul Huda Malang, which is a type of inclusive education that promotes diversity in education in Indonesia, based on the description of the prior research and the field observation data.

Research methods

The method used in this research is descriptive-analytical. The study's rationale for choosing the descriptive method is to make it easier to analyze, study, and disclose argumentative and theoretical information related to civilizing democracy in Islamic boarding schools in developing student citizenship education (John W. Creswell, 2017). By using the descriptive method, it can be obtained an overview related to civilizing democracy in Islamic boarding schools in student citizenship education in more depth.

Taguchi stated that; the descriptive method examines the status of a group of people, an object, a condition, a system of thought, or something in the present (Taguchi, 2018). The purpose of this descriptive research is to make an accurate description of the facts, characteristics, and relationships between phenomena that occur. This study was conducted at the Miftahul Huda Islamic Boarding School in Malang, located at Jalan Wilis No. 38, Klojen District, Malang City, East Java.

The research was conducted in the even semester of the 2021/2022 academic year from March 2022 to May 2022. This means that the research was conducted within 3 (three) months. The existing data collection techniques are carried out through observation, documentation, field, and interviews (Mack, 2019). Qualitative data

analysis in the field based on the Miles and Huberman model consists of three activities: data reduction, data display, and conclusion drawing/verification. The data analysis techniques include Data Reduction, Data Display, Triangulation, and Conclusion Drawing or Verification (R.Sherman, 2006).

The validity of the data is carried out by triangulation techniques, namely data validity checking techniques that utilize something other than the data to check or compare the data. The steps of triangulation of sources and methods in this study are as follows (Hamilton & Finley, 2020). They first compared the results of interviews with observations when the researcher was present directly at the school. Second, compare the results of interviews with available documents. Some of the steps above were carried out by researchers in conducting the validity of the data.

Result and Discussion

Model of Islamic Civic Education between Values, Beliefs, Culture and Behavioral Norms Based on Miftahul Huda Islamic Boarding School Malang

Based on the data collection results, the nationalism education model in internalizing civic education is integrated into a concept between values, beliefs, culture, and behavioural norms, and the following results are obtained.

First is the value of compliance with the rules and activities at the Islamic Boarding School. This value is applied through *pesantren* activities through the *sorogan* method or reading books without meaning. The *sorogan* method, or reading books without meaning, teaches students to memorize new words as part of an attitude of trust in accepting assignments from a community group. Students are instilled with religious values from an early age, helping them to know and know and be aware of the existence of God Almighty, who created them. The core values in the profile of civics education based on nationalism values are diverse morals, personal morals, morals to humans, morals to nature, and state morality (Nur Yasin, Interview, 2022).

Through the *sorogan* method or reading books without meaning, it is hoped that students who initially need help understanding the behavior of lazing can change for the better. In addition, this activity can also be used as a rope of control in their daily life so that students avoid falling under the influence of activities that do not impact science and critical power (Ilyasin, 2020).

Someone with discipline, good learning ability, and a noble character, it is very likely that his knowledge and abilities will be used for the good of human life. On the other hand, if the knowledge and abilities possessed are not accompanied by noble character, they will be misused for personal gain and cause disaster on this earth (Aziz, 2021). Therefore, students' efforts to carry out Islamic boarding schools through teaching campuses are an effort to develop the civilization of a generation of believers and noble characters.

As an indicator of this civics education, it is explained that Indonesian students with noble character are in a relationship with God Almighty, so they need to understand religious teachings and beliefs and apply them in everyday life.

Second, the value of gotong royong is shown by activities with the students in the form of cleaning the environment in and around the *pesantren*, which is held every Friday morning until noon. As an explanation from the leadership of the Miftahul Huda boarding school, the value of cooperation that Islamic boarding schools accustom is not only a form of culture but also a norm of behaviour for students in preparing them to live in social and national order so that it will direct students to become social beings who have the humility to help each other (Aminuddin, Interview, 2022).

The value contained in the gotong royong element is a character value that focuses on helping each other and helping each other in goodness. The students are educated to have sensitive feelings about the surrounding environment. The character of cooperation is essential to be instilled in children from an early age so they can work with others, build relationships in teams and work together to achieve specific goals. The attitude of wanting to cooperate shows a relationship of giving and taking to achieve a common goal.

Through the habit of working together and working together, it can help students to be able to build friendship relationships; there is a positive response to controlling emotions. The attitudes they apply at school can be carried over when they interact in the home environment and within the family (Indra & Budimansyah, 2020). Therefore, academic units need to play a strategic role in instilling the character of gotong royong through campus teaching activities. The value of cooperation is also in

tune with the purpose of civic education, namely so that students as citizens become good citizens, namely those who are responsible.

The third value in civic education is creativity. Students carry out a magazine-making program to become a forum for students to express their talents, namely the work students in the form of poetry and short stories. Pancasila students are creative students who can modify and produce something original, meaningful, functional, and impactful. The critical element of creativity consists of generating original ideas and producing original works and actions (Ustadz Aminuddin, Interview, 2022).

Generating original ideas, namely generating ideas that are formed from the simplest things, such as expressions of thoughts or feelings, to complex ideas and then applying new ideas according to the context to overcome problems and come up with various alternative solutions. Producing original works and actions, namely producing works driven by his interest and liking for a thing, the emotions he feels, to consider its impact on the surrounding environment.

Through the manufacture of magazines, students can paste the ideas they put into poetry, short stories, and other works of art. The teaching teachers provide the space. In addition, the mading also plays a role as one of the facilities for student activities physically and factually and has several functions, namely informative, communicative, recreational, and creative. Creative talent involves a tendency to do things creatively(Blaskó et al., 2019). Students, through this activity, are guided to make decisions towards producing innovative products, ensuring they are competitive and advance along with the development of education.

Creative students contribute to the development of society and the state and to the survival of the Indonesian nation in the era of globalization, where changes, challenges, and competition are and will continue to apply (Mahmoudi & Bagheri Majd, 2021). Moreover, by directing the interests and talents of students, it directs students to help themselves meet their future needs.

Fourth, the value of the citizenship education profile shown is global diversity. This value is applied by gathering activities with the head of the *pesantren*, teachers, and students through the separation of final grade 3 students. As a result, Indonesian students maintain their noble culture, locality, and identity and keep an open mind in interacting with other cultures, thereby fostering mutual respect and the possibility of

forming a new culture that is positive and does not conflict with the noble culture of the nation (Nur Yasin, Interview, 2022).

One of the sub-elements of civics education with global diversity is the ability to communicate interculturally in interacting with others, paying attention, understanding, accepting the existence, and appreciating the uniqueness of each culture as a wealth of perspectives so that mutual understanding and empathy are built (Llorent-Bedmar et al., 2020). In addition, friendship activities between school elements, regardless of the background or differences in religion, ethnicity, or customs, build mutual respect and respect for each other.

Because education is learner-centred with a focus on students' personalities, experiences, perspectives, backgrounds, talents, interests, capacities, and learning needs, in this context, new educational strategies should encourage interaction between teachers and learners (Bowyer & Kahne, 2020). For example, friendship activities strengthen the interaction between teachers and students who are warmer.

This activity will build the culture of the Islamic boarding school, which is a forum for friendship carried out consistently. Culture is an institutional product rooted in the mental attitude, commitment, dedication, and loyalty of every person in the institution. The existence of Islamic boarding school culture has a critical role in improving the quality of schools and the quality of education (Sauri et al., 2022). Because the culture of Islamic boarding schools is closely related to the behaviour and habits of school residents to make adjustments to the environment, as well as how to view problems and solve them in the school environment so that it can provide the basis and direction for an effective and efficient educational process. A positive boarding school culture will give its colour and be in line with the implementation of school-based management.

The fifth value of nationalism-based civic education is independence. Students with the initiative and knowledge of the proper protocol are implemented as flag ceremony officers. Campus students teach and train students to carry out their duties properly and responsibly. An independent atmosphere, free from pressure or coercion, is a condition for independent learning. In an atmosphere of independence, motivation, curiosity, courage, activeness, confidence, and no fear of making mistakes will emerge (Aminuddin, Interview, 2022).

The next activity will be to find out, choose, find, analyze, and solve their problems. Mandiri is also a character developed by the Ministry of National Education which consists of religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the homeland, appreciation of achievements, friendly/communicative, peace-loving, passionate reading, environmental care, social care, responsibility (Patriadi et al., 2015).

Students' independence can be seen in their efforts to practice carrying out the flag ceremony well—the meaning of independent Pancasila students, namely students responsible for the process and learning outcomes. Students are in the process of understanding how to become ceremonial officers to carry out their duties on the day of the flag ceremony (Nur Yasin, Interview, 2022). The sub-elements of independent values are, first, awareness of oneself and the situation.

Students reflect on their condition and the situation they face starting by understanding their emotions, strengths, and limitations so that they can recognize and realize their development needs under the changes and developments that occur (Dewantara et al., 2019). The second is self-regulation, which is regulating one's thoughts, feelings, and behaviour to achieve learning goals. The Pancasila Student Profile is in line with the integrity of Indonesia as a nation that the existence of a nation is determined by its character. Student Profile Pancasila is an ethical value for young people in Indonesia (Patriadi et al., 2015). Student Profile Pancasila is a social movement that is in line with the development of the nation's character by referring to Pancasila as the basis of the state.

The research that the researcher has carried out is in line with the research conducted by (Hendri, 2020), mainly on one main research result, namely through habituation that will lead students to become what is expected by the ideals of education which of course adjusts to the fulfilment of student's learning needs under psychology. And sociological. For example, Romdhoni revealed that students are now included in the Alpha generation, so learning must adapt to these students' psychological and sociological conditions. Romdhoni implements the driving teacher training program by developing contemporary learning as the Alpha generation is close to digitalization literacy.

Students have also done the same thing by teaching campuses to apply the value of civic education. The results of the researchers' research are also different from those conducted by (Hubi et al., 2021). In the first point, the results of his research, that the value of civic education is carried out through a project that is determined by the hours or the implementation time is only once a week or 1-2 hours at the end of the lesson. Nevertheless, on the next point, the author's opinion is in line with what has been implemented (implementation of the Pancasila student profile through teaching campuses). They believe the civic education strengthening project should be integrated into various activities and conducive to school culture. So that the results of the research in this article contribute to support for the implementation of Pancasila student profile values that are more comprehensive, programmed, and integrated into their subjects and learning activities as well as extracurricular activities in their respective schools.

Conclusion

Based on the description of the research results, it can be concluded that: The internalization model of values, beliefs, and culture Civic education applied through teaching activities at Miftahul Huda Islamic boarding school Malang is carried out with four behaviours. First is the value of compliance with the rules and activities at the Islamic Boarding School. This value is applied through active participation in *pesantren* activities, one of which is the *sorogan* method or reading books without meaning. The *sorogan* method, or reading a book without meaning, teaches students to memorize new vocabulary, forming a disciplined and trustworthy attitude in accepting assignments from educators. In addition, the habit of obedience in worshipping God Almighty, which is carried out in prayer together or in the congregation, the value of obedience is closely related to the formation of a religious character.

Second, the culture of cooperation is shown by activities with the students in the form of cleaning the environment in and around the *pesantren*, which is held every Friday morning until noon. Third, the value contained in the gotong royong element is a character value that focuses on helping each other and helping each other in goodness. The third value in civic education is creativity. Students carry out a magazine-making program to become a forum for students to express their talents, namely the work students in the form of poetry and short stories. Fourth, the value of

the citizenship education profile shown is global diversity. This value is applied by gathering activities with the head of the *pesantren*, teachers, and students through the separation of final grade 3 students. Democratic, The value of global diversity is relevant to the value of tolerance, mutual respect, and respect for differences, as well as the value of character education.

From some of the values, cultures, and behaviours that are accustomed to the lives of Miftahul Huda Islamic boarding school students above, it can be concluded that Civic Education is essential, considering that Islamic religious education in Islamic boarding schools has a significant contribution to strengthening the Unitary State of the Republic of Indonesia, namely as a moral bulwark as well as a bulwark of radicalism.

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