



THE VALUE OF CITIZENSHIP IN SHAPING ISLAMIC CHARACTER IN MAN BINJAI STUDENTS

Fathir Rizky¹, Faris Hibatullah Siregar², Ahmad Arief³, Rahmansyah Fadlul Al Karim Rambe⁴

^{1,2,3,4}Department of Dakwah and Communication, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Article Info

Article history:

Received : 19 July 2023

Revised : 20 August 2023

Accepted : 28 Nov 2023

Keywords:

Al-Quran, Pancasila, religious character, Society

ABSTRACT

To form a religious character while still holding fast to civic values, moreover we want to make students as citizens who have good morals and are responsible to their country, it is very important for us to educate students about the values contained in Pancasila. In which Pancasila itself has 5 values including the values of divinity, humanity, unity, democracy, and justice. These values certainly have one purpose and goal, namely to create students who are nationalist but still have a religious character based on the Qur'an and Sunnah, and this hope will create a prosperous society and nation.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Fathir Rizky

Department of Dakwah and Communication

Universitas Islam Negeri Sumatera Utara, Medan

Email: Fathirrizky417@gmail.com

1. INTRODUCTION

Indonesia is one of the countries where 86.93% of the population is majority Muslim. Indonesia is also a country that is ranked number 1 in the world for its majority Islamic population. Thus, many Islamic schools are also established in Indonesia, ranging from PIAUD, MIN, MTsN, MAN/s, to universities. Therefore, it is not surprising that we often find Islamic schools in Indonesia. The establishment of Islamic schools certainly attracts the attention of Muslim parents to send their children to Islamic schools with the hope that their children will get an Islamic-based education and of course the subjects are also emphasized more on Islamic subjects.

With this Islamic education, it is expected to be able to shape Islamic behavior and mindset and the quality of self for the younger generation of the Indonesian nation to be better, of course, it must always instill civic values in every lesson to students and also in everyday life and the surrounding environment. We can see that this will have a very good impact on the future life of the nation and society itself.

Learning is essentially an activity carried out by teachers and students to achieve certain goals, such as changing and shaping student behavior from bad to good, being able to develop the

potential of students, and being able to implement the materials that have been taught in the learning process.

The learning process cannot take place if there is no cooperation between students and teachers, because both have their respective roles, such as teachers not only explain the material in school but also must be able to recognize the classroom situation to remain conducive and orderly.

In Islamic-based education, the school must also instill civic values to students and teachers. The application is not only theoretical but there must also be real practice, including students respecting their teachers and teachers must also respect their students. Therefore, teachers have an important role in teaching, educating, and providing good role models for their students.

As we know, there are many implementations of citizenship values in the environment and our daily lives. But sometimes the concern is that the background of Islamic education but the application of civic values has not been fully formed. So it is necessary that the value of citizenship is emphasized in an effort to form a religious (Islamic) character to students in order to create an Islamic generation that still holds tightly to the values of citizenship.

2. RESEARCH METHODE

In this study we used a qualitative method or descriptive approach. Where the theory of discussion is obtained from the results obtained by collecting information from many sources such as books, journals, and articles that have the depth of theory from experts. Other sources are from interviews or research conducted directly in the field.

So it can be concluded that the method used is by processing the data that has been combined which is then examined in detail and neatly in categories to make it easier to make conclusions. In this case we move as researchers themselves who set the focal point of the results of studies conducted from various sources such as books, articles, journals, and media related to our research entitled The Value of Citizenship in Shaping Character in Man Binjai Students.

3. RESULT AND ANALYSIS

Education is an activity that is programmed, then held every year on an ongoing basis. Education is organized to achieve a goal. The implementation of education, especially in schools, has a very important role in making a generation smarter in thinking or acting. Humans are creatures that God created with all perfection. Every human being also has their own shortcomings and advantages in life. Humans are given by God to be used in thinking. Therefore, humans must be educated so that they can think well and be able to distinguish between good and bad things.

Education is the most important part of human life. When humans are carrying out educational activities properly, humans are able to determine and change life to become more qualified, this statement has been written in the law of the republic of Indonesia which reads "The realization of an education system that is none other than to create humans who are able to face challenges in this era of globalization".

Education should not be done arbitrarily. Education must have quality and weight in the implementation of education so that education can run smoothly and perfectly. Education is the first step that students must take and undergo at this time. This period is also called the period of challenge in adolescence because at this time each generation of education has mental development that is interconnected with the development of knowledge, behavior, habits and personality in accordance with the times.

MAN Binjai is one of the schools that has a learning process that prioritizes Islamic religious learning. This can be seen in the days undertaken by the school. Many religious activities have begun to be realized in the learning schedule at this school. Starting from the Koranic tadarus activity which is carried out for 15 minutes before the first lesson begins, Friday tausiyah which is

carried out routinely and alternately by students from grade 10 to grade 12, morning gymnastics which is carried out on Saturdays by all school residents who then carry out cleaning activities, routine Friday donations and so on. Then the clothes used are also more Islamic, men who wear caps as head coverings, women are required to wear headscarves and wear white clothes that are brackets and this is what characterizes MAN Binjai school. The majors at MAN Binjai school are Religious Science, Science, and Social Studies majors. Then the subjects studied are general and some are Islamic-based, such as mathematics, English, physics, chemistry, biology, PPKN, PE, Arabic, Qur'an hadith, akidah akhlak, ushul fiqh, history of Islamic culture, tafsir science, hadith science, fiqh, and so on. For activities outside the classroom or what we often know as extracurricular activities at MAN Binjai school, there are various types. The kinds of activities are OSIM, Scouting, Paskibra, Rohis, Tahfiz, Pencak Silat, Futsal, Nasyid, Tilawah and so on. All of these activities are carried out to place the exploration of students to develop their talents and interests. So that students who have not found their talents and interests, will be realized in the extracurricular activities available. And in Man Binjai, the implementation of compulsory prayers is also emphasized, such as when the adhan zuhur and asr teaching and learning activities are briefly stopped and students perform prayers in congregation. This is also known as isoma (break, pray, eat).

Man Binjai students have quite a lot of achievements in the academic field, such as Science Olympiad, math, and physics. But they also have non-academic achievements both at the local and national levels, such as winning the provincial level Madrasah MTQ competition, provincial level Paskibraka, Scouts, and many other competitions won.

In addition, MAN Binjai also has a program carried out in the month of Ramadan such as the Ramadan Safari program, then some students who have the ability to deliver da'wah are sent to deliver da'wah during tarawih prayers in several mosques in the city of Binjai and during the month of Ramadan there are also activities to share takjil with residents around the school. Not only in Ramadan, in the month of Muharram, MAN Binjai also carries out social activities such as sharing basic necessities with MAN Binjai students, especially the underprivileged and orphans.

But in this case, civic values are no less important and are often applied at MAN Binjai. Because every school, be it a public school or an Islamic-based school, the school must still instill civic values as the basis for learning and interacting with society. And the hope is that civic values can become cultural in every school, and students can follow the rules based on existing civic values. If this can be realized by the MAN Binjai school community, it will create a school that is nationalist but still has a religious character. For example, the implementation of flag ceremony activities which are carried out regularly on Monday and still include Islamic activities, namely starting with reading the Koran and ending with reading prayers.

The purpose of this Islamic education is to add insight and understanding and apply all civic values. These civic values must be instilled early in students so that students can prioritize all civic values in religious life and this as a reference and guideline in living a life. With this, all access related to civic values will run smoothly as we expect.

Then there is the opinion of Hidayanti, L, and Natajaya, I.N (2019). Arguing that Pancasila is the foundation of the nation's philosophy, the Pancasila precepts are a value system. The precepts of Pancasila are essentially a unity even though each commandment contains different values, however, all of them systematically become one, and their relationship with other commands cannot be separated.

So from the above explanation, researchers can observe that all education in our country, although very diverse in type, but basically all education and learning, both general and Islamic

based, must be guided and refer to the values of Pancasila and citizenship which is essentially the philosophy of our country.

The implementation of citizenship values in activities at MAN Binjai school in reviewing religious character building. Many values are applied by the school, such as the value of divinity, justice, unity and other values contained in the value of citizenship.

Almighty God

The citizenship values contained in the first precept is the value of divinity, which is closely related to religious character. The value of divinity is universal values related to human behavior that covers all activities of life, both those related to God, self, between humans and with the surrounding environment (Widiatmaka, 2016). The relationship with God regulates how millennials stay on the right path, they still worship according to the religion they profess. Sometimes students neglect their obligations as religious believers, due to overuse of digital technology. Relationships with oneself and others, the task of millennials is to maintain behavior towards others. Sometimes today there are still many of them who pay less attention to behavior, especially towards others who are much older than them. How do they want to be appreciated by others, if they are still not willing to respect others by maintaining their attitude, communication and behavior in an era like now (Thobib 2020).

Islamic education can shape character. Character will be easily formed if from an early age it starts to be built in the family environment (informal) so that when they start growing up, the child's character is developed through formal and non-formal education. If they do not start from the family environment, in an era like this it will be an obstacle. Because the family environment is the closest environment to this millennial generation. If the closest environment still cannot provide good things about religion, how will they behave outside the family environment. So the role of parents must educate children a lot about the family environment to educate children in this era (Olva, 2022).

Fair and Civilized Humanity

Practicing the values of Pancasila in life is not impossible to implement because basically the thinkers of this nation have made guidelines for implementing the values of Pancasila in the MPR-RI decree No.II / MPR /1978 as a real and clear indication of the form of practice of the second principle of Pancasila for the field of education, the instructions for practicing Pancasila can be referred to as the points of Pancasila values as follows: (1) Recognize and treat humans in accordance with their dignity as creatures of God Almighty; (2) Recognize the equality of degrees, equal rights and equal obligations between fellow humans; (3) Love each other; (4) Develop an attitude of tolerance; (5) Develop an attitude that is not arbitrary towards others; (6) Upholding human values; (7) Enjoying humanitarian activities; (8) Daring to defend justice and truth; (9) Indonesian people feel themselves as part of all humanity; and (10) Developing respect and cooperation with other nations. The practice of the precepts of just and civilized humanity contains the value of equal status as well as obligations and rights, love, respect, courage to defend truth and justice, tolerance, and mutual cooperation. The value of a just humanity means that human nature as a cultured and civilized being must have a just nature. This implies that human nature must be fair in relation to oneself, fair to other humans, fair to society, nation and state, fair to the environment and fair to God Almighty.

From the MPR-RI decree No. II/MPR /1978 above, it can be interpreted that the forms of the value of the precepts of just and civilized humanity that should be used as guidelines in behaving both in the school environment and in the community environment are recognizing and treating

humans in accordance with their dignity as creatures of God, loving each other, developing an attitude of tolerance, developing an attitude that is not arbitrary towards others, upholding human values, enjoying doing humanitarian activities, daring to defend truth and justice, and being proud to be an Indonesian citizen. The values of fair and civilized humanity essentially provide an understanding of humans as social beings, therefore the implementation of fair and civilized human values as guidelines for behavior must be carried out in accordance with applicable norms and regulations so that the implementation of these values does not deviate from its true meaning.

Indonesian Unity

Persatuan Indonesia consists of two words, Persatuan and Indonesia. The origin of the word unity is one, whole or can be interpreted as not divided. So the word unity means the unification of various kinds of diverse patterns into one unit.

Humans have a menodualist nature, namely as individual beings and as social beings. Therefore humans have differences in individuals, races, tribes, groups, and religions. Our country has its consequences, namely religion, but unity is carried out and upheld from the state motto, "Bhinneka Tunggal Ika".

Democracy Which Is Led By Wisdom In Representative Consultation

The citizenship values in the fourth sile contain the value of deliberation. Consultation is taken from the word deliberation, according to Deddy Mulyana musyawarah is a joint effort with a humble attitude to solve problems (find a way out) in order to make a joint decision in solving or solving problems concerning worldly affairs (Deddy, 2008) However, after careful observation, it turns out that there are many more values contained in the 4th precept of Pancasila. not only the value of deliberation, but also such as the value of togetherness, the value of mutual respect, the value of mutual understanding and much more that we can learn from this 4th precept. With the cultivation and application of these values, there will be many positive essentials among our country. Starting from not imposing each other's will, understanding each other with all opinions and actions, and the emergence of a sense of brotherhood with togetherness that exists in the principle of civic values.

Social Justice for All Indonesians

The citizenship values in the 5th precept contain the value of justice. One of the goals of justice is the creation of peace in a country. People will feel safe and comfortable when justice in a country is upright in the reality of life. In addition, the people and nation in a country will also foster trust and confidence in the government in carrying out the laws made. It is in this phase that the nation of the country will feel the strength of unity in the state. After knowing the many benefits of justice, but all of that is not easy for the state to do. There must be two elements that apply the nature of justice so that everything runs smoothly. The two elements are the Party of the state and the people of the state. For the state government, the thing to do in order to achieve justice is to try to always be neutral to the people and not be one-sided in any case and to anyone, and try to be transparent to its people about any laws that are running. As for the people, the thing to do in order to achieve the goal of justice is to obey all existing regulations, and participate in honesty to the state government.

4. CONCLUSION

Citizenship education at Man Binjai has been realized through activities that are filled in the school program. This is the first step that students will take in placing civic values in everyday life. Starting from the cultivation and practice of Islamic character and based on Pancasila values that have been learned in the school environment with the hope that it can be practiced when students go directly to social life. So that the values of Pancasila can be maintained and can continue to develop according to the times and become a reference in fostering Islamic character.

References

- [1] Syaumi, Ihda Khaerunisa (2022). Journal of citizenship,
- [2] Aisyah. (2019). Journal of basicedu. Journal of basicedu, pp. 524-532
- [3] Nurizka, R, & Rahim, A (2020), Internalization of Pancasila Values in shaping student character through school culture, Elementary SchoolII, 7 (1), 38-49.
- [4] Education, J, Fauziah Hazimah, G, & Dewi, D. A., and Furnamasari, Y. F. (2021). Aulad: journal on early childhood implementation of Pancasila values in school students in everyday life.
- [5] Widiatmaka, P. (2016). Building the Character of Nationalism of Learners in Islamic Religion-Based Schools. Jpk (Journal of Pancasila and Citizenship), 1(1), 25-33. [Http://Journal.Umpo.Ac.Id/Index.Php/Jpk/Article/View/301](http://Journal.Umpo.Ac.Id/Index.Php/Jpk/Article/View/301)
- [6] Thobib, Al-Ashhar. (2020). Islam of the Middle East and Islam of the SCSG. University of Indonesia
- [7] Mulyana, Deddy, M.A, Ph.D, Prof. Dr. Ir. 2008 . Communication Science An Introduction, PT Remaja Rosdakarya Bandung
- [8] MPR-RI Decree No. II/MPR /1978 on P4.