



The Role of Islamic Education in Shaping Indonesian National Identity

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ABSTRACT

There is a strong connection between the Indonesian National Identity and Islamic Education, which is influenced by Indonesia's anthropological conditions and the majority Islamic population. The country was historically known as the Dutch East Indies, before the Youth Pledge movement paved the way for the formation of the Indonesian Nation. After gaining independence from Dutch colonialism, Indonesian leaders sought to construct the nation's identity. They established four pillars of character: Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. In formulating the nation's Pancasila character, they embraced the values taught in Islamic teachings, including those found within the Quran. To promote character education throughout the community, the Indonesian government provides educational programs that cover these values. Arguments can be developed through qualitative research to explain the connection between the Indonesian National Identity and Islamic Education. The journal article examines the concise history of civilization and the nature of the Indonesian nation, in addition to exploring its connection with Islamic Education.

INTRODUCTION

The Indonesian nation is a group of people who come from various origins, customs, languages, and histories, and have their own patterns of government. At first, the inauguration of the Indonesian Nation was stated in the Youth Pledge on October 28, 1928 during the Second Youth Congress in Batavia (now: Jakarta). The youth pledge outlined 3 important points, namely related to the homeland, nation, and Indonesian language.

The birth of a new nation that comes from various elements certainly produces many complexities related to national character and identity. Unifying the diversity of customs, languages, history and government hierarchy, will later lead to new historical records that adorn civilization.

Indirectly, the character of most Indonesians is influenced by the foundation of the understanding of divinity or religion, namely Islam. The thorough and deep practice of Islamic teachings fosters a sense of unity in diversity. Eliminating tribal egoism and humanity, so that the values of brotherhood that unite them in nationality grow.

The verse of AlQuran that has a major influence in the formation of this understanding is found in Surah Al-Hujarat Verse 13, as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O mankind, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best. (Departemen Agama RI, 1977)

Additionally, the shared fate and suffering of the colonized population in the archipelago served as the foundation for young people in different regions to unite. By uniting under common perceptions of struggle and independence, they declared the establishment of a new nation, the Indonesian Nation. With its diverse society of various identities and characters, the nation combined its desires and aspirations to achieve independence and sovereignty.

The character and Indonesian National Identity are shaped by the shared perspectives and agreements established during the nation's foundation. To promote communal comprehension, the creators developed diverse aspects related to the nation's character and identity, such as philosophy, constitution, and related bylaws.

Nonetheless, achieving a homogeneous mindset or attitude is an arduous task. So far, the government continues to strive for the promotion of each community's transcendence in relation to the significance of the nation's character and identity. Education, undoubtedly, plays a crucial role in this endeavor.

LITERATURE REVIEW

A Qualitative Research

In Islamic Education, students are taught that a way of thinking that allows for understanding of oneself and the environment comes from the faith in the power of the Creator, which shapes or builds one's perspective. From a particular mindset, arguments are revealed and then manifested in behaviors and attitudes that eventually become habits, forming one's character. The character of a Muslim is significantly affected by their faith, which plays a critical role in shaping their identity.

Discussions surrounding the character and the Indonesian National Identity can be both broad and specific, addressing a range of issues and narratives. To refine the discussion, it would be beneficial to prioritize examining a Brief History of Indonesian Civilization before delving into the essence of the Indonesian Character. To refine the discussion, it would be beneficial to prioritize examining a Brief History of Indonesian Civilization before delving into the essence of the Indonesian Character. This will allow us to better understand the reality of the situation.

METHODOLOGY

Using qualitative research to examine the importance of national identity and Islamic Education in Indonesia is evident. This methodology enhances comprehension of the subject matter utilizing trusted sources and allows for exploration of applied research objectives, providing advantages for all parties involved.

In this type of research, the aim is to create novel practical applications of fundamental science, rather than to discover new scientific findings. Researchers conducting such research utilize insights obtained from basic research to generate advantageous and favorable outcomes for a particular field and society as a whole. Researchers of this kind of study utilize knowledge gained from fundamental research with the objective of creating valuable and advantageous outcomes for a particular field and the wider society. Practical outcomes are the focus of applied researchers. (Qotrun A., 01)

RESEARCH RESULTS

A Brief History of Indonesian Civilization

The term "Indonesia" attained worldwide recognition after it was published in *The Journal of the Indian Archipelago and Eastern Asia* written by James Logan Richardson in 1847. The term's prominence was subsequently amplified by Professor Adolf Bastian's 1884 book *Indonesian Oder Die Inseln Des Malayaschen Archipel* and later by Sir William Maxwell's book *The Island of Indonesia* in 1897. These notes spurred students from the Dutch colonial islands to propose the name Indonesia as the official appellation for their novel nation.

After the term "Indonesia" gained widespread recognition, the use of "Dutch East Indies" decreased. The utilization of "Indonesia" within our country

enhanced awareness amongst the native population, particularly those involved in national organizations. As a result, various national movements emerged during the early 1900s and adopted the name "Indonesia." In 1912, the Indische Partij changed "Nederlandsch-Indie" to "Indonesia." Students in the Netherlands started referring to the region as Indonesia in 1922, and in 1927, Ir. Soekarno founded Persyarikatan Nasional Indonesia, which later evolved into the Indonesian National Party. Subsequently, various national movement organizations adopted the term Indonesia following the Youth Oath ceremony on October 28, 1928, in Jakarta. In an attempt to maintain its official control, Dutch Colonial Government enforced restrictions on the use of the term Indonesia. Consequently, only correspondences could include the name Indonesia, as stipulated in the Circular of October 10, 1940. After the revisions to the Dutch Basic Law took effect on September 20th, 1948, the name Nederlandsch Indie was officially changed to Indonesia. (Pasya, 2012)

This new country brought together various customs, tribes, and nations to form a unified entity. The official merger resulted from the dedication of young people who represented the local population at the time. This commitment was reiterated multiple times by the same individuals who championed the cause. The official merger resulted from the dedication of young people who represented the local population at the time. Initially, the national character and identity were undefined. Following a prolonged struggle to gain independence from colonialism, the founding fathers attempted to redefine Indonesia's national character and identity.

The Essence of Indonesian Character

Character development is a critical component in achieving national and state objectives. The Indonesian nation's founder recognized this need and established a comprehensive concept for character development. Such development should serve as the cornerstone and guiding principle of a prosperous sovereign state. It is through this that a recognized national identity and civilized way of life can be established on the world stage.

Philosophically, the establishment of a nation's character is a fundamental requirement in the process of nationhood as only a nation with a robust character and identity can persist. Ideologically, character development is an endeavor to showcase the Pancasila ideology in the life of the nation and state. Normatively, the development of national character is a concrete expression of actions towards achieving state objectives, including safeguarding the entire Indonesian population and preventing all forms of Indonesian violence; promoting the overall welfare; educating the citizenry; and contributing to the implementation of a global order founded on freedom, lasting peace, and social justice.

Historically, the cultivation of a national identity has been a fundamental aspect of the nation-building process, persisting throughout both colonial and post-independence periods. Historically, the cultivation of a national identity has been a fundamental aspect of the nation-building process, persisting

throughout both colonial and post-independence periods. Cultivating a national identity is essential for a pluralistic society. (Priatna, 2018)

In general, nations construct their identity for four primary reasons. Firstly, to attain national unity in all aspects such as social, economic, political, religious, cultural, communication, and solidarity. Secondly, to achieve complete national independence and freedom from foreign dominance and interference in internal affairs. Thirdly, to embody independence, excellence, individuality, authenticity, or distinctiveness. Lastly, nations endeavor to preserve their history and cultural heritage. This includes preserving an independent national language and striving for honor, influence, and prestige among other nations.

Hertz Frederick's book, "Nationality in History and Politics," identifies four elements that comprise national aspirations. Their forms and antinomies are:

- (1) The pursuit of national unity entails political, economic, social, religious, and cultural cohesion, community, and solidarity.
- (2) The endeavor for national freedom includes freedom from foreign domination or interference and internal freedom from factors seen as un-national or derogatory to the nation.
- (3) The aspiration for uniqueness, distinctiveness, individuality, originality, or peculiarity. The value placed on a distinct national language is a prime example of cultural significance.
- (4) Nations strive for honor, dignity, prestige, and influence, often leading to a desire for domination.

The quest for distinction among nations is likely the most powerful driver of these aspirations, underlying all four. (Hertz, 1944)

The philosophy of the Indonesian nation reflects its character values more broadly. The five precepts established by its founders serve as a guiding principle for all facets of daily life, including religion, norms, customs, culture, and state objectives.

In the Indonesian context, the building of national character should be founded on love and pride for the nation and state. Pancasila, the 1945 Constitution, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia serve as the foundational principles. Education bears the responsibility of constructing these pillars of national character and instilling the spirit of nationality and identity through the values articulated in the formulation of Pancasila. According to Anwar's statement (2010: 4), the values aligned with Pancasila comprise two principles: the Transcendence value, recognizing humans as creations of God, and the Humanization value, considering each individual as fundamentally equal in the eyes of God, apart from their science and piety. Man was created with potential to thrive. Highlighting diversity and recognizing differences in the world can strengthen us by using similarities. Liberation from human oppression is a fundamental value. Achieving well-being requires justice, and fairness is proportional to

each individual's circumstances rather than identical to equality. (Suwardani, 2020)

The Link between National Identity and Islamic Education.

The development of a nation's identity is grounded in its character, with the achievement of agreed-upon values shaping its foundation. As this identity forms, it opens the path for the creation of civilization as documented in history. Pancasila, which embodies the fundamental principles of the people of Indonesia, places great importance on religiosity as supreme. This is rooted in the strong conviction that the dynamic and diverse nature of humanity is dependent on the existence of a Supreme Creator.

The objective contribution of Muslims, being the largest demographic, improves the quality of Indonesia as a nation. Foundational principles of the nation are contained within the sacred instruction of the Quran as a guide to daily life. This instruction serves as an initial step for those pursuing self-awareness for personal advancement and actualization. For instance, Surah Al Baqarah Verse 163 discloses the primary precept of Pancasila:

وَالْهُكْمُ إِلَهٌ وَاحِدٌ لَّآ إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Meaning: And your God is the One True God; there is no God but He who is merciful.

Referring to Socrates in Saefurrahman's book, there are nine pillars of noble values that will shape the identity of a nation, namely:

- (1) Love for the divine and the universe and its elements.
- (2) Accountability, self-control, and autonomy.
- (3) Polite and considerate.
- (4) Truthfulness.
- (5) Affection, care and cooperation.
- (6) Confident, creative, hardworking and never give up.
- (7) Fairness and leadership.
- (8) Kind and humble.
- (9) Tolerance, peace-loving and unity. (Irsan, 2020)

To develop one's identity, education is necessary to instill strong character. And, quality teaching is the foundation for good character. Islamic Education and its teachings of the Quran, Hadith, Ijma', and Qiyas can offer guidance based on the life lessons of Allah Azza Wa Jalla to help grow a nation's identity.

Discovering the physical and spiritual potential, talents, and interests of students is beneficial for their growth. This exploration leads to positive value development among students. Sofyan Tsauri emphasized that education cultivates physical and spiritual potentials that are in line with societal and cultural values. Education significantly impacts shaping an individual's character. Therefore, providing a quality educational environment is essential for academic success. The educational environment comprises all facets of

human interaction, such as inanimate objects, living organisms, and events. It represents a forum that enables individuals to channel and cultivate their abilities to shape personal growth. This environment significantly impacts individuals. (Tsauri, 2015)

Teaching received from caregivers, educators, and public influencers through various educational approaches impacts the instillation of character values in individuals. The actions necessary to develop good character can be accomplished through concrete steps and evaluation and oversight of those involved. Instilling positive character traits in young children can be a challenging task. Consistently implementing character education with concrete actions and rigorous evaluation and supervision presents a challenge for parents, teachers, and schools. Such implementation, however, is critical for fostering positive habits in children. (Novi Trilisiana et al., 2023)

Islam prioritizes education, particularly in character development. Islamic and spiritual education principles center on shaping the character of Muslim children. Nurturing an Islamic character involves lifelong growth that maintains a direct connection with the Khalik. Understanding the direct link between beings and khaliq instills carefulness in adherents and cultivates a noble character. (Wahyuddin, 2020)

Thus, Islamic teachings can shape Indonesia by instilling the fundamental values of the nation found in Pancasila. These values include belief in the One and Only God, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation and Representation, and Social Justice for All Indonesian People.

The teachings of Islam encompass traits such as belief in God, fairness, civilization, unity, brotherhood, wisdom, thoughtfulness, and social responsibility. Therefore, Islam and Indonesia have a close relationship in developing the characteristics of each Indonesian citizen and shaping their distinct identity.

DISCUSSION

It has been academically explained that for the formation of a nation's identity, characters are imperative. These characters comprise habits, which are composed of behavior and attitude descriptions. The formation of characters commences with arguments arising from individual perspectives. For the majority of Muslims in Indonesia, character formation initiates with guidance of faith from the Creator. Since the founding of the Indonesian state, the basis of character values in the state philosophy (Pancasila) has originated from Islamic values ingrained in the populace.

However, alternative theories cannot be ignored. Indonesia's diverse society also allows for character values derived from other customs, tribes, cultures, and religions. This is the outcome of the historical events and developments that occurred during the formation of the Indonesian nation, in addition to the influence of multiple contributing factors.

CONCLUSIONS AND RECOMMENDATIONS

In 1928, Indonesia became an official nation by taking the Youth Oath pledge. Initially, during the nation-building process, Indonesia's identity and character remained undefined. Nonetheless, this event marked the origins of essential values that shape Indonesia, including patriotism, unity, acceptance, respect, selflessness, prioritization of national interests, brotherhood, and cooperation.

The philosophy that reflects the essence of Indonesia embodies these values. Indonesia's founding fathers established five fundamental precepts that are now an integral part of daily life for Indonesian citizens. These precepts encompass the country's religion, customs, culture, objectives, and state.

The religious values of Islam, held by a majority of the population, are intertwined with the national identity of Indonesia. A just and ethical society values people's beliefs, collaborates, listens, and upholds the principles of justice and faith.

Indonesia, as a diverse and remarkable country, advocates for the promotion of diversity and emphasizes the importance of developing an exceptional national character. Diversity is an inherent part of humanity, bestowed upon us by Allah Subhanahu Wa Ta'ala, and can only be harmonized through values instilled by the Almighty that unify the diverse personalities and identities of our society.

FURTHER STUDY

This study reveals the intricate link between Islamic Education and the identity of Indonesia as a nation. It provides an overview of research regarding the country's formation. Nonetheless, conducting a thorough and comprehensive analysis of the historical events and figures during each epoch is imperative to procure more precise accounts.

Additionally, the portrayal of the underlying essence of the Indonesian nation mainly centers on the Pancasila philosophy. However, the four pillars that embody the essence of the Indonesian nation are Pancasila, the 1945 Constitution, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia. Further exploration of character content can be based on the remaining three pillars.

When it comes to character education in Islam, dialogue is restricted to the origin of Islamic character, namely faith in God Almighty and virtuous conduct related to Pancasila. However, examining all chapters in the Qur'an, Hadiths, *Ijma'*, and *Qiyas* may uncover supplementary praiseworthy actions.

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We are grateful for submitting the journal titled "*The Role of Islamic Education in Shaping Indonesian National Identity*". This study examines character education in the Islamic Education system.

In the study, we describe three things that are urgent and worthy of discussion; namely: *A Brief History of Indonesian Civilization*; *The Essence of Indonesian Character*; and *The Link between National Identity and Islamic Education*.

We realize that this journal is not perfect. It is widely believed that there are still various deficiencies in the areas of writing, sentence structure, and citation. Therefore, with a generous heart, we accept all suggestions, criticisms and bright ideas, so that this study will be even better in the future.

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