Association of Researcher of Skills and Vocational Training, Malaysia

ANP-JSSH

ISSN 2773-482X eISSN 2785-8863
DOI: https://doi.org/10.53797/anp.jssh.v3i1.6.2022

Islamic Education Shapes Pancasila Character Towards the Muslim Ummah in the Era of Globalization

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Received: 7 February 2022; Revised: 21 February 2022; Accepted: 24 February 2022; Available Online: 7 March 2022

Abstract: This research aims to show that Islamic education is a form of character education in forming a globalized national character. The research uses qualitative descriptive research, which is Islamic education. Islamic education is an effort made by educators to develop human potential to achieve achievements in their creation so that humans play their role as creatures who believe and have knowledge and good morals. The research results show that Islamic education can play a significant role in shaping the Pancasila character of Muslims in the era of globalization. However, the challenges of globalization and social change require continued efforts in designing and implementing Islamic education that is relevant, inclusive and dialogical. In this way, Islamic education can continue to promote the values of Pancasila and make positive contributions to society and a world that is increasingly connected globally.

Keywords: Islamic Education, Shaping Pancasila's Character in the Global Era

1. Introduction

Islamic education has an important role in forming Pancasila's character. Education is a deliberate and organized action by educators to achieve learning activities outside or inside the classroom to develop students' abilities (Vaganova et al., 2019). Therefore, Islamic education provides a strong foundation for Islamic teachings that convey Islamic values to Muslims. The formation of Pancasila's character includes 1) Islamic values, 2) respect for differences, 3) development of individual potential, and 4) social skills and empathy. With this, Islamic education can form a character in the Pancasila character for Muslims in the era of globalization. Islamic education provides a strong religious foundation and teaches human values, tolerance and concern for others. It will help Muslims live their daily lives more harmoniously, have a positive impact on the nation and state, and implement the values of Pancasila as the foundation of social life (Supena et al., 2021).

The role of Islamic and national education goes hand in hand with developing the character of the Indonesian nation, especially with implementing the National Education System Law of 2003 to respond to the challenges of the era of globalization. By the purpose of human creation as a caliph and servant of God on earth, national education explicitly also has a similar purpose. National education aims to develop students' potential to become human beings who believe in and fear God Almighty, have noble character, health, knowledge, ability, creativity, and independence, and become democratic and responsible citizens (Latief et al., 2021). More specifically, the education that is the focus of this study is Islamic education. It is due to at least two things. First, religious values can most form quality human character (read: Islam). Second, the position of Islam as the religion of the majority of people in this country. Thus, discussing Islamic conceptions in developing national identity and character is inevitable.

On the other hand, the onset of globalization since the beginning of the twenty-first century has created serious challenges for the world's nations. The Indonesian nation must maintain its identity and the character of its people (Taufik, 2020). It means that a nation that has no identity and character and only follows other nations in its system of values, culture and thought is a nation that is not worthy of survive in the global arena. Furthermore, the strength and weakness of a nation's character begins with the individuals who form it (Santoso et al., 2022). If the individuals in the nation are

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good, then the nation in question has enormous capital to progress. Thus, building individual character is a non-negotiable priority. The world in general and the Indonesian nation in particular are currently on the train of globalization. This movement has penetrated all walks of life; in the economic field, it takes the form of capitalism; in the political field, it becomes democratization and upholding human rights; in the cultural aspect, it takes the form of freedom of expression; in social interaction, it becomes individualism, and so on. The community showed various responses to the fading of geographical barriers which makes the world transform into a village without borders. There are at least three currents of thought competing for public opinion.

First, a view that outright rejects globalization with the assumption that this phenomenon is nothing more than a form of imperialism in a new packaging (neo-imperialism). It is nothing more than an attempt by the West to re-establish its hegemony and exploit other countries. However, to deceive the public, globalization is deliberately hidden behind attractive terms and catchy slogans, such as justice, democratization, human rights, freedom, peace, and so on (Araghi, 2012). Second, it accepts it because it believes that globalization is the most effective solution for bringing prosperity to all humanity. This group also claims that globalization is in line with the principles of Islamic universalism. Yusuf al-Qardhawi firmly rejects the above claim by making the following comparison. First, globalization is based on the principle of "survival of the fittest" (al-baqâ` li al-aqwâ).

In contrast, the universality of Islam is based on the principles of human nobility and equality in carrying out duties and responsibilities in prospering the earth. Second, in globalization, the interaction between parties tends to take the form of an antagonistic relationship between superiors and subordinates, while in the Islamic concept, the form is brotherhood and partnership. Third, it holds a middle view, namely that globalization does contain many negative sides, but several positive things can be achieved (Al-Qardhawi, 2000). One thing is clear: this phenomenon is impossible to deny or stop, so there is no choice but to deal with it carefully.

2. Literature Review

Learning involves interactions between students, teachers, and educational materials in a classroom setting. Learning is the support teachers give students to acquire knowledge, develop their abilities and character, and build attitudes and beliefs toward other students (assisting students in learning successfully). According to Ahdar et al. (2020), Islamic education is an intentional attempt by the elder generation to pass on experience, knowledge, and skills to the younger generation to produce a generation of Muslims who have excellent morals, fear Allah SWT, and exhibit Islamic characteristics in daily life. On the other hand, Lubis (2015) asserted that Islamic religious education has unique qualities. The basis of human spirituality is the process by which religious principles are ingrained, grown, and reinforced. His religious beliefs exhibit the behaviours and attitudes. The study of Islamic religious education involves gaining knowledge primarily derived from the Qur'an and Hadith, the holy books, enabling an individual to grow to the fullest extent possible through Islamic teachings (Akhyak, 2014).

Compared to teaching students content or ideas they must comprehend, Islamic education emphasises growing appreciation and practice in daily life. Islamic and moral education are closely associated as well. There needs to be a more conceptual difference between morals and character. Both can be equally characterized as actions that happen instinctively or without conscious thinking (Muhtar et al., 2022). Religion, Pancasila, and national education goals are the sources of the value of character education, which is embodied in Indonesian education.

The unifying quality of the Indonesian people is known as Pancasila. Therefore, Pancasila character education must be instilled, as only then will the nation's character be sustained and preserved against the growing threat of globalization (Makhful 2018). The origins of Pancasila can be found in the cultural traditions of the Indonesian people itself. Taking the foundation of Pancasila as its guiding principle, Tawhid, the central tenet of Islam, has been accepted. That keeps Muslims from attacking other faiths. Muslims treat other religious people with great respect, in line with Islamic principles, which also influence Pancasila's second precept, which defends morally upright and cultured human ideals (Achadi & Fithriyana, 2020). Islam has also established its core principles, one of which is fairness, the primary quality of Allah that humanity should aspire to. However, the opposite of dzolim nature is civilized nature.

The Pancasila student profile aligns with the primary goals of Islamic education, which include fostering moral character and forming individuals who can raise moral children. Not only does Islamic education impart cognitive science concepts to students, but it goes much beyond that. It also teaches students how to develop their personalities while addressing health, physical education, and mental health issues. It also cultivates empathy, humanizes, and builds resilient young people to integrate into the community.

Globalization is a state of change that affects people positively and negatively. They grew up with all the modern conveniences of technology at their fingertips. Today's youth have the good fortune to live in a highly connected and technologically evolved world. However, the millennial generation does face a moral problem in the classroom. The moral deviations indicated that many younger generations do not have good character. The country's young people require complete awareness to inspire themselves to adopt moral principles that integrate information, comprehension, and action to develop a well-rounded character. Applying and executing what is learned to develop a habit of attitude or behaviour in national and state life is the greatest way to establish the Pancasila character.

Islamic religious education contributes to the values of Pancasila by helping to shape a future generation that is moral, has an international perspective, is patriotic, and embodies Pancasila in the spirit of religious peace (Maulida et al., 2023).

3. Methodology

This study used a descriptive qualitative method. Qualitative descriptive is a method that displays data through descriptions of words rather than numbers. Qualitative descriptive research aims to systematically describe the facts and characters of objects or subjects being studied accurately (Doyle et al., 2016). This research uses data analysis techniques in the form of notes and suggestions contained in validation sheets, observation sheets and questionnaires. This research goes directly into the field, and researchers generally collect data, process and analyze. The data and sources obtained in this research are the results of interviews with sources; all information from sources is data used in the research process. The data is in the form of recordings recorded directly when the speaker explains and then written down in words. Supporting data for this research is in journals, articles and research carried out previously by someone. Meanwhile, data sources in research.

4. Results and Discussion

4.1 Islamic Education and Pancasila in Globalization

Islamic education is an effort made by educators to develop human potential to achieve achievements in their creation so that humans play their role as creatures who believe and have knowledge and good morals (Tolchah & Mu'ammar, 2019). Islamic education seeks to foster, build and guide someone to achieve good human resources and morals. Islamic education aims to perfect morals to become a good Muslim/Muslim woman. Islamic education seeks to form the values contained in the essence of its creation. Islamic education aims to shape the character of Muslims and Muslimah into good individuals in line with the teachings and commands in the Al-Qur'an.

Pancasila is an ideology owned by the Indonesian people, a guideline for people's lives in national, state and social life. The values of Pancasila will guide the community in all its activities. Pancasila has a series of values: divinity, humanity, unity, democracy and justice (Siregar et al., 2019). These five values must and must always be instilled in every Indonesian society so that there are various ways and efforts to shape the character of Pancasila. The government, society, or every element of society even carry out these efforts. It is what is still being implemented today.

The efforts made by the government in seeking character formation can be seen through the National Education System Law No. 20 of 2003, which legally accommodates national education with the Islamic education system (Ilham, 2020). This law formulates the definition of education, which is an effort to develop the potential within oneself in religious spirituality, self-control, personality, intelligence, noble morals, and various skills needed in society. This law is proof of the government's seriousness in seeking education for all Indonesian people. For this reason, education, Islamic education and national education are both related to shaping the character of Indonesian society, national education, which will shape the character of Pancasila, and Islamic education, which will shape the character of the Muslim community. However, the formation of the character of society today must face the era of globalization.

The era of globalization is a challenge for the government or every element that will strive to form the Pancasila character in every Indonesian society. The era of globalization has become a process of globalizing or making all socio-culture or information global (Rosyad, 2020). In this era of globalization, all technology and information are developing very rapidly. In this era of globalization, technology is developing increasingly rapidly and will continue to develop continuously as time goes by. Technology has also become a necessity and an important role in human life. This phenomenon can cause the integration of various cultures with other cultures, making it possible for the nationalistic character or attitude of the people of a nation to be influenced. For this reason, Islamic education is needed to reshape the character of Pancasila for Muslims in the era of globalization.

Islamic education can shape the Pancasila character of Muslims in the era of globalization through lessons that instil religious values along with Pancasila values. One of them is through Islamic education, which is based on the formation of morals and character, which is the main goal of Islamic education. Therefore, character cultivation in the implementation of education is carried out through teaching, habituation, example, coercion and punishment, which encourage and shape the character of students (Syarnubi et al., 2021). It can be firmly said that Islamic education is a strategic effort in forming the human person (Meria, 2012). Islamic education develops and guides an individual to become an individual who has character as a Muslim or a member of society. In Islamic education, religion teaches various sciences that are directly related to the values of Pancasila. Islamic education contains Pancasila values , which must become a character trait for Indonesian society, such as characters related to divinity, humanity, unity, democracy and justice. For this reason, Islamic education will be related to forming the Pancasila character for Muslims in the era of globalization (Supena et al., 2021).

4.2 Islamic Education in Shaping National Character

A person with character has the natural nature to respond to all situations morally, manifested in real actions through good behaviour, honesty, responsibility, respect, empathy and other positive actions ESQ Nebula Magazine, 2006. From here, you can see that good morals are the main characteristic of a person's character. Referring to the perspective of any

religion and civilization, the emphasis on moral education is the most important point to maintain the stability of the lives of fellow humans and the earth's inhabitants. Morals are the identity of a nation. If morals have been eroded, a nation is just waiting for destruction. That is why Rasulullah SAW firmly stated that his arrival in this world was to improve human morals.

About efforts to achieve moral individuals as mentioned above, based on the Islamic paradigm of education, namely the creation of humans who carry out all their daily activities as a form of submission to Allah SWT, it is clear that monotheism is the basis (Idris et al., 2018). For this reason, the first step must be to cultivate strong and straight beliefs from an early age. With firmly established beliefs, a person will not be easily shaken by any undermining. He has a strong fortress to face the persuasions and temptations of the world. In this case, the role of the family becomes very urgent, especially during the first six years, which in psychology is called the golden age, as well as in the teenage phase. Thus, religious education's role in forming national character is to make religious morals a leader in the nation's daily life. Character formation based on this moral foundation is much more effective and efficient than others. If morals have become the guideline for every individual's life, someone will always do their best, regardless of whether someone is watching them (Muis et al., 2022). It is because those who monitor him have morals that are closely linked to his creed, namely monotheism. In other words, a person who uses religion as a basis for action will have religious teachings as a guide in all activities. They do not need physical supervision, as supervisors supervise workers who are working. In every person, there is a supervisor who, in Islamic teachings, is called an angel who records deeds.

Thus, morals and morals are always crucial in maintaining national identity, both in theory and practice. Theoretically, morals are an intrinsic system of human resilience in relationships with others, including the ability to force oneself to behave well, creating a conducive societal situation. Meanwhile, morality is necessary to create a healthy and prosperous nation. That is why it is very easy to understand that if, from an Islamic perspective, a nation makes monotheism and morals its main principles, then Allah SWT guarantees that country prosperity and glory. Unfortunately, the cultivation of religious values still stops at the slogan level and has not been grounded. Religious education is only knowledge that has not yet become a feeling. As a result, we do not feel the presence of Allah SWT in every step we take.

Another problem that still hinders the role of education in character formation is the persistence of intellectual and academic-oriented paradigms. It means that a person's success is only measured by their success in answering exam questions, passing exams, moving up a level every year, or other things related to IQ. Education only oriented towards intellectual intelligence tends to forget students' character formation. As a result, output is born that is academically intelligent but weak in personality and character. Unfortunately, the cultivation of religious values still stops at the slogan level and has not been grounded. Religious education is only knowledge that has not yet become a feeling. As a result, we do not feel the presence of Allah SWT in every step we take.

Another area for improvement that still hinders the role of education in character formation is the persistence of intellectual and academic-oriented paradigms. That means that a person's success is only measured by their success in answering exam questions, passing exams, moving up a level every year, or other things related to IQ. Education only oriented towards intellectual intelligence needs to remember students' character formation. As a result, output is born that is academically intelligent but weak in personality and character. Agustian (2007) also stated the same in his phenomenal book, ESQ: Emotional Spiritual Quotient. According to him, education in Indonesia needs to place more emphasis on the importance of academic grades, brain intelligence, or IQ. From elementary school to college level, it is rare to find education about emotional intelligence that teaches the importance of integrity, commitment, vision, creativity, wisdom, justice, self-control, and so on, even though this is what is more important (Agustian, 2003).

According to the author, it is very important to pay attention to the expected coaching results to achieve the expected coaching results. First, exemplary. Children always see and pay attention to the attitudes and behaviour of figures. The figures closest to him are his parents. For this reason, parents need to realize their function in providing an example to their children. Children also need to be introduced to figures they can emulate; in this case, the most important is the Prophet Muhammad. As the last apostle who came to bring the message of Islam to all humanity until the end of the day, it is natural that the Messenger of Allah was equipped with a perfect personality and character (Tabroni et al., 2022). Thus, he has the right and even the obligation to be a role model in all dimensions of life. His naturally perfect personality is still supported by guidance and direction from divine revelation. Second is habituation, namely scheduling a job so that it becomes a patterned behaviour. It is important because good character is formed, among other things, through habituation. Third, advice. Whatever the circumstances, someone still needs guidance and advice from their teacher. It is because no one is guaranteed to remain consistent in goodness. Fourth, supervision is carried out to see the extent of the effectiveness of coaching towards students. Supervision here does not mean dictation but rather evaluative actions carried out educationally. Fifth, the balance between giving punishment and reward, namely the imposition of consequences for violations committed by students who abandon their obligations, balanced with giving awards to those who excel so that children feel their existence is appreciated. The target of this method is for children to be trained to assume responsibility.

5. Conclusions

Islamic education is a strategic effort in forming the human person. The concept of education in Islamic teachings states this, and history has proven the truth of this paradigm. In a micro context, Islamic education is a strategic effort to shape

a person's character according to expectations. Meanwhile, in a macro context, national education is the most effective step in forming and maintaining the nation's personality, especially in the era of globalization.

Acknowledgement

The authors would like to thank fellow authors and organizations whose intellectual properties were utilized for this study.

Conflict of Interest

The authors declare no conflicts of interest.

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