Innovation of Islamic Religious Education in Forming the Character of State Defense in the Junior High School of Jakarta

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ABSTRACT: The emergence of the National Defense character education curriculum which is always integrated into every subject certainly cannot be separated from various problems. The government's concern for the character of the younger generation, which has indicated mental decline, is the main factor in implementing this curriculum. The sense of nationalism of the younger generation which is increasingly declining is in the main spotlight. The feeling of nationalism which has recently faded has become one of the impacts of the decline in character education for the younger generation to defend the State. The current trend is that the younger generation does not understand the difficulty of seizing independence from the colonialists. One of the essence of human beings as a nation and state is to love their own nation and country, because as a good citizen, they should not have any reason not to love their nation. The Indonesian people have local wisdom and rich distinctive values so that they can be used to live as a nation and state. The method used in this research is to use research and development methods. The purpose of this research is to raise the attitude of defending the country by filling it through positive activities which are almost faded and lost among teenagers.

Keywords: Innovation, Character Education, State Defense

INTRODUCTION

Currently, Indonesian Muslims are facing a severe test of their sense of nationalism, with the rise of various acts of terrorism carried out by a small number of radical Islamic groups (Aji, 2016; Budijanto & Rahmanto, 2021; Kusuma et al., 2019). The terror, radical and anarchic behavior displayed by a small number of Muslims raises serious questions about the level of pride of Indonesian Muslims towards their nation and country (Asrori, 2017; Hilmy, 2015).

State defense which is the obligation and right of citizens is no longer something that is so valuable along with the growing era and the rise of assimilation of foreign cultures. The Indonesian people have local wisdom and rich distinctive values so that they can be used to live as a nation and state (Masridha et al., 2022). However, now his belief in local culture has started to fade, even choosing to merge with global culture, which causes the Indonesian people to lose their identity so that they only become a group of people who no longer have local cultural roots

(Wijayanto & Marzuki, 2018). The indicator that can be seen from the description is that today's teenagers seem to be swayed by the currents of globalization and tend to forget the noble values of their nation's culture (Akmaliah et al., 2022; Hamdan, 2008).

The Islamic radicalism movement or Islamic da'wah with violence gives the impression that Islam in Indonesia no longer upholds national values that are polite, friendly, and love peace (Muhammad & Hiariej, 2021). Even though many Islamic leaders in the past had a very strong spirit of nationalism, without forgetting the teachings of Islam as a way of life (Bayani & Serajzadeh, 2021; Schmidt, 2021).

Historical facts record that the arrival of these two Western imperialists gave rise to an armed resistance movement from the Indonesian people, especially Muslims. This resistance movement against the invaders is what in the writing of history is referred to as the nationalism movement (Alfaqi, 2016; Rasyad et al., 2022; Rasyid & Tamara, 2020). But by the Western imperialists at that time, the meaning of nationalism was distorted into; that nationalism and patriotism in a positive sense are only owned by the West, Western imperialists call the movement of Islamic nationalism and patriotism as acts of fanaticism and xenophobhia (anti-foreign and terrorist attitudes), Muslim nationalism is equated with chauvinism (chaos) because Muslims from Asia and Africa are backward and savage nation (Cipta, 2021; Soyomukti, 2012).

Considering the current context in the development of nationalist attitudes in the lives of students, of course, efforts to shape the character of defending the state in schools cannot be taught independently in the form of subjects, or the formation of character for defending the State is given in an integrated manner in certain subjects such as Pancasila and Citizenship Education, religious education as well as extra-curricular education (Trisiana, 2020; Wibowo & Wahono, 2017).

According to Cohen, the formation of national character in schools can be carried out in a progressive educational atmosphere which includes an integrated curriculum (integrated curriculum), integrated day (integrated day), and integrated learning (integrated learning). Based on Cohen's opinion, it can be understood that the formation of national character in schools is the responsibility of all teachers and all components in schools (Husen et al., 2010).

Education is a very important thing in educating human life, because cultured humans are humans who have the knowledge, skills and attitudes so that they are able to think rationally, critically, and have characters and personalities who love the harmony of life. Educating children to become humanists must begin with the creation of a learning climate (school culture) that is humanist and friendly to children (Nafisah, 2016).

The task and role of Islamic education is to make the basic Islamic values functional in a Muslim, including in responding to the opportunities and challenges of globalization, because one of the functions of religious education in schools is as a moral foundation, namely the formation of a value system. in students who come from their religious teachings so that they have endurance in facing every challenge and change (Sabic-El-Rayess, 2020; Suyadi et al., 2020, 2022).

Historically, Muslims in Indonesia have been particularly nationalistic. Islamic boarding school which is considered as the oldest educational institution in Indonesia, which has a very important contribution in giving birth to this generation of people who have a high love for their homeland. This Islamic boarding school accommodated the nation's children who were not allowed to attend educational institutions belonging to the colonial government at that time (Chandra, 2020; Silfiyasari & Azzhafi, 2020).

It is these santri who graduate from pesantren who later become religious leaders who teach back what they have received by establishing new educational institutions in the form of Islamic boarding schools or Islamic educational institutions in the form of non-Islamic boarding schools (Mas'ulah, 2019; Royani, 2018). The method of the Dutch colonial government in order to break

the spirit of nationalism of the santri was to label Muslims as "native", because Islam is related to nationality (Nasution, 1995; Rofi, 2016).

Student nationalism as described above is not new or foreign, because some Muslims believe that nationalism is not against Islam and is even a part of Islam itself, being a good Muslim does not always mean anti-nationalism. . Because, in the initial concept of the emergence of a sense of patriotism and nationalism that smells of European-centric style and secular in character, it can slowly blend into a concept that is in accordance with Islam, where the elements contained in patriotism and nationalism are good and in accordance with Islamic teachings. This is what is taken to be used as a tool for the struggle of the Muslims in the context of the revival of Islam (Hasbullah, 1995; Pulungan, 2019).

Therefore, education plays an important role in the life and progress of mankind. Education is a dynamic force in the life of every individual that affects physical development, mental power (reason, taste, and will), social, and morality. In other words, education is a dynamic force in influencing abilities and personality.

In the context of Indonesia, which has the motto Bhinneka Tunggal Ika, in the sense of different ethnicities, religions and cultures, character education needs to be redesigned and repackaged in a more comprehensive and meaningful container. The character development process requires consistent innovation, examples and concrete examples, especially from those who become role models for students. At school the students' role models are none other than their own teachers. Teachers must realize that the character that is most likely to develop in students is "what we do, not what we say to students (Ali et al., 2021; Gustiranda et al., 2022).

Character education is one of the important issues that has received considerable attention from Muslim intellectuals, at this time character education is urgent to be applied because of the symptoms of moral decline. Character education is always the basis for consideration, the main goal, and the soul of every idea they put forward. Various studies have been carried out, both in the fields of religion, social, politics, economics, law, education, da'wah and so on which in the end are always aimed at education and character building (Nata, 2009, 2012).

Thus, character education is not just an integrative dimension in the sense of strengthening the intellectual morals of students so that they become strong and resistant individuals, but are also curative personally and socially. Character education can be a means of healing social diseases. Character education is a way out for the improvement process in society. The existing social situation is the main reason for character education to be immediately implemented in formal educational institutions.

The term character comes from the Greek, namely "charase" which means "to engrave" or to engrave. Character building is like carving on a gemstone or on a hard iron surface. From there, the notion of character is defined as "a special sign or pattern of behavior" (an individual's pattern of behavior). Lickona defines character as a compatible mixture of all the virtues identified by religious traditions (Rai, 2016; Samal, 2018).

Apart from education, efforts to build awareness of defending the country can be done by providing motivation in various forms and ways. Motivation has its own power in influencing the attitudes and mindset of citizens. This motivation can also arise spontaneously in citizens, because they witness firsthand the ability of the state to carry out the people's mandate and they see and feel firsthand that the state is really beneficial for their lives .

Through these basic principles, the purpose of implementing National Defense is to maintain and protect the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia, and the safety of the entire nation. In achieving this goal, the Defense function. The state is organized by utilizing all the potential of National Resources and National

Facilities and Infrastructure as an important part of the National Defense component as well as being used for the welfare of the people.

The universal concept of National Defense was born from the long history of the struggle of the Indonesian people which began in the colonial period, the period of independence, the period of filling independence until now. The universe that was built has proven capable of seizing and maintaining independence from the colonialists during the revolutionary war of independence.

METHOD

The method used in this research is research and development or R & D. The definition of research and development according to Borg and Gall is "A process used to develop and validate educational products". The quote states that innovation development research is a process for developing and validating educational products. The educational products in question are syllabus, teaching materials, textbooks, learning methods and so on, which are carried out in a research and development cycle (Borg & Gall, 1977).

The innovation developed is educational innovation based on data on student needs regarding Islamic Religious Education learning. The theory of Islamic Religious Education and the theory of educational innovation. This is intended so that the educational innovations developed can be effectively used by students and teachers in schools. Furthermore, the results of the products developed are tested for feasibility and revised so that they really fit the context of the needs of students and teachers (Sa'ud, 2012).

The research subjects were students of class VII and class VIII Labschool Complex UNJ Rawamangun Jakarta, Islamic Religion teachers and school principals as well as parties who support Islamic religious education innovation in shaping the character of defending the State at SMP Jakarta. The object of research is the learning of Islamic subjects. The steps for developing learning innovation are carried out based on Roger's theory, in which the process of innovation steps has five stages, namely (1) the knowledge stage (2) the persuasion stage (3) the decision stage (4) the implementation stage (5) the confirmation stage.

RESULTS AND DISCUSSION

1. Educational Innovation in National Defense

After direct observations in class, interviews and questionnaires to teachers, it was stated that Islamic religious learning that had taken place so far was no longer theoretical, it had emphasized students' religious skills. The learning process is interesting so that students are motivated. The teacher has implemented a learning strategy that involves student activities. The teacher has empowered students as learning subjects. Students are already motivated in learning. The teacher has conditioned learning well by implementing strategies that are able to activate students. This has an impact on students' ability to communicate widely.

This study will develop a model of Islamic religious learning based on character education with a CTL approach. From this concept, there are three things that are of concern to researchers, namely Islamic religious learning, character education, and the CTL approach. These three things are still detailed in their implementation in class, namely the preparation of the syllabus, preparation of lesson plans, and development of teaching materials. So that the implementation of learning in the classroom is in accordance with the research objectives, a detailed learning design is drawn up.

In daily communication, it appears that students use good and correct religious behavior in accordance with the context of religious rules. In the learning process, the teacher seems to have prepared well. Teachers have innovations in carrying out learning The objective conditions of implementing learning in the classroom show that learning is not controversial, that is, it is not teacher-centered. Teachers often condition students to be actively involved in learning. Students not only accept what the teacher says, but learn through actual activities.

The interest of students in learning is due to the pleasant learning conditions. Learning has been oriented towards active, creative, innovative, fun and contextual learning. Teachers have scenarios for learning with the concept of CTL (Contextual teacher learning). Teachers have scenarios for learning with the concept of CTL (Contextual teacher learning). Based on the questionnaire filled out by the respondents, 68.51% of students said that the learning done by the teacher was quite fun and not boring. While 24.07% said it was fun and 7.40% of students said learning was very fun. Teachers in carrying out learning have provided opportunities for students to collaborate and share with their friends.

Based on the results of the research that has been done, it can be stated as follows. Learning motivation is included in the good category. Based on the questionnaire filled out by the teacher, it shows that 55.56% of students are highly motivated, 22.22% are motivated and 22.22% are moderately motivated. While the results filled in by students showed that 62.96% of students were motivated, 16.67% of students were less motivated, and 20.37% of students were highly motivated. It is said that the data as a whole shows the motivation of students in the good category. In the data there are 20.37% students are highly motivated. This has a positive impact on increasing other students who are less motivated to be motivated in learning.

2. The Role of Islamic Religious Education in Instilling Character Values in Forming the Character of State Defense

The father of Indonesian education, Ki Hajar Dewantara, stated that education is an effort to cultivate character (character), mind (intellect) and body of children. The three should not be separated so that the child can grow perfectly. So character education is an important part that should not be separated in our educational mission. According to Ratna Megawangi, character education is an effort to educate children so that they can make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment (Megawangi, 2004).

Historically, character education was the main mission of the Prophets, even the Prophet Muhammad from the beginning of his prophethood to formulate his duties with the statement that he was sent to perfect human character or morals. This shows that character building is a major need for the growth of religious ways that can create world civilization. But on the other hand, with the expression of perfecting human character, actually every individual human has a certain character, but has not been perfected.

According to Quraish Shihab, morals in religious teachings cannot be equated with ethics, ethics is limited to courtesy between human beings and is only related to outward behavior. Morals are broader in meaning, including some things that are not external characteristics, for example, relating to mental attitudes and moral thoughts (Shihab, 2007). Diniyah (religion) covers various aspects starting from morals towards God to fellow creatures (humans, animals, plants and inanimate objects.

Thus character education means instilling certain characters while providing a formula or a conducive environment so that students are able to grow their distinctive character while living life. Here character education is considered successful if a student or student not only understands value education as a form of knowledge, but also makes it a part of life and consciously lives based on these values.

The Curriculum Center of the Research and Development Agency of the Ministry of National Education in its publication entitled Character Education Guidelines states that character education is essentially aimed at forming a nation that is strong, competitive, has noble character, has morality, is tolerant, works together, has a patriotic spirit, develops dynamically, is oriented towards science and technology. which is perfect imbued with faith and piety to God Almighty based on Pancasila.

Character formation is a major need for the growth of religious ways that can create world civilization. But on the other hand, with the expression of perfecting human character, actually every individual human has a certain character, as stated by Quraish Shihab, morals in religious teachings cannot be equated with ethics, ethics is limited to manners between fellow humans.

Thus character education means instilling certain characters while providing a formula or a conducive environment so that students are able to grow their distinctive character while living life. Here character education is considered successful if a student or student not only understands value education as a form of knowledge, but also makes it a part of life and consciously lives based on these values. Thus, Islamic Religious Education in Cultivating Character Values in shaping the Character of State Defense plays a very important role. This can be understood because the values of Islamic Religious Education are in synergy with the values of defending the State.

CONCLUSION

The learning innovation model of Islamic religious education based on state defense character education uses the CTL approach by combining the concept of Islamic Religious Education learning and integrating the values of state defense character education. student learning process. The innovation of this model is then named IMPPAIBKBN (Innovation of Islamic Religious Education Learning Model Based on State Defense Character).

The Innovation of Islamic Religious Education Learning Model Based on State Defense Character Education with the CTL approach, has several advantages, Encouraging students to carry out learning activities optimally. Learning is more meaningful because it connects learning materials with the natural surroundings and the reality of students' lives. With this learning concept, the character values of students' national defense are awakened. Students have a sense of responsibility towards learning tasks, are more creative, thorough, honest and have high morale.

Students are more disciplined, hard working, careful, thorough, responsible and respect other students. This has an effect on student achievement. Students not only learn Islam, but how to communicate with others politely. Teachers further improve their competence. Learning with the CTL approach makes students wiser, active, creative and critical so that it allows students to be able to master competencies easily and last a long time. The innovation of the model allows students to know the material before it is studied in class. This is a challenge for teachers to be more creative in carrying out learning

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