

CULTURAL SYNERGITY AND ISLAMIC EDUCATION NATIONAL CHARACTER FORMATION

Hadirman

IAIN Manado

Correspondence: hadirman@iain-manado.ac.id

Abstract

This paper aims to determine the synergy of culture, Islamic education and national character development. Culture is the first step in shaping the character of students (younger generations) from the perspective of the people who own the culture. Meanwhile, Islamic education forms the character of students (younger generations) through the transmission of knowledge based on the values of universality of Islamic education and learning interactions. Thus, the two of them can create synergy to shape the character of the nation for students (younger generations) in the future.

Keywords: culture, Islamic education, national character

INTRODUCTION

Human life is influenced by culture and education (Islam). Culture is the identity of ethnic groups, even each ethnic group maintains and preserves its culture. In the world of education, there are a number of cultural values which are interrelated with one another so that they become a system and that system becomes a guideline for ideal concepts that can be taught in the world of education (Islam) as a guideline for behavior and as a support for teaching materials in educational institutions (schools/madrasas).

Culture and education (Islam) have a reciprocal relationship so that the sustainability of cultural values is determined by the interaction of the supporting community and its transmission in the world of education. Likewise, the relationship between culture and Islamic education is highly dependent on the commitment of educators in Islamic educational institutions to utilize culture as a guide for behavior and teaching materials delivered to students.

The cultivation of ethnic cultural values is very dependent on educational institutions (Islam). This is important because culture is a medium for shaping and coloring the character of Indonesian people in the future. Likewise, the study of Islamic education seems to be an area that has not been dealt with seriously in Islamic studies as a whole. In fact, even more concerning, the study of Islamic education in the Indonesian context is more behind.¹

Because of this, it is necessary to question whether there is awareness that the instrument that creates the character of the Indonesian human nation is through the cultures belonging to ethnic groups which are transmitted both formally (education) and non-formally (the people who own these cultures). In fact, the culture of these ethnic groups has been taught in part, while others have been left to chance. In fact, experiencing marginalization and threat of divinity. Therefore, there needs to be an effort to revitalize and synergize with (Islamic) education as a marker of student identity according to their culture, and shape the character of the nation.

¹Azumardi Azra, *Islamic Education, Tradition and Modernization in the Middle of Millennium III Challenges* (Jakarta: Kencana Publisher, 2014), h. 107

Various social phenomena that have emerged recently are quite worrying. The phenomenon of violence between students, students who do not obey their parents, and students who commit crimes are presented and shown in both print and television media. Several attempts were made to minimize student delinquency in Islamic education institutions (schools/madrasas). In this context, the Islamic education system can be an alternative to lead the younger generation of Muslims towards a brighter future.²

It seems that the character of Indonesian students (younger generation) who speak politely, behave and behave well has weakened and is incapable of dealing with student (younger generation) delinquency. Has the cultural function of an ethnic group been extinct and has disappeared from its function in shaping the nation's character? Or, educational studies (Islam) which do not have a surefire way to minimize the morality of the students (the younger generation) they teach. This paper will discuss culture, Islamic education, and national character.

LITERATURE REVIEW

The Nature of Culture

Culture is the whole system of ideas, actions, and human creations in the framework of social life which is made the property of humans by learning.³ Culture is defined as the whole of knowledge, attitudes, and patterns of behavior which are habits that are owned and passed down by members of a particular society.⁴

Culture itself has several levels which can be practically explained as follows.⁵

- 1) formal level. At the formal level, culture is a tradition or habit carried out by a society from generation to generation;
- 2) Informal level. At this informal level, culture is passed on by a society from generation to generation through what is heard, seen, used, and done without knowing the reasons; and
- 3) Technical level. At this technical level, evidence and rules are most important. So that there is a logical explanation why something should be done and others should not be done.

Islamic education

Education—this word is attached to Islam—has been defined differently by various groups, which are heavily influenced by their respective worldviews. But basically, all those different views converge in some kind of conclusion; Education is a process of preparing the younger generation to live life and fulfill their life goals more effectively.⁶

The notion of education in general, which is then related to Islam—as a religious system—gives rise to new notions which implicitly explain its characteristics. According to

²Azumardi Azra, *Islamic Education, Traditions and ...*, h. 107

³Koentjaraningrat, *Mentality Culture and Development*. (Jakarta: PT Gramedia Pustaka Utama, 1993).

⁴Elly Setiadi, *Social Sciences and Culture*. (Jakarta: Kencana Prenada Media Group, 2006), p.28.

⁵Rumaliadi Agus Santoso, et al. "Analysis of Moral Messages in Mappanretasi Traditional Communication of the Bugis Pagatan Tribe Society", in the *Journal of Press Research and Development Communication*, Vol. 18. No. 3 (October 2014).

⁶Azumardi Azra, *Islamic Education, Traditions and ...*, h. 8.

Alattas, the notion of education with all its totality in the context of Islam is inherent in the connotations of "tarbiyah, "ta'lim", "tadib" which must be understood together.⁷

The basics of Islamic education are principally laid on Islamic teachings and all of its cultural instruments. Culture also adopts the values of Islamic education.⁸The first and foremost foundations for the establishment and development of Islamic education are the Al-Qur'an and Sunnah. The Qur'an, for example, provides important principles for education, namely respect for human reason, scientific guidance, not opposing human nature, and maintaining social needs.⁹

The next basis of Islamic education is social-community values that do not conflict with the teachings of the Qur'an and Sunnah on the principle of bringing benefits and keeping humans away from harm. In addition, it also has meaning in the implementation of Islamic da'wah.¹⁰With this basis, Islamic education is placed within a sociological framework, in addition to being a means of transmitting positive socio-cultural inheritance for human life.¹¹

Then, the legacy of Islamic thought is also an important basis in Islamic education. In this case, the results of the thoughts of Muslim scholars, philosophers, scholars, especially in education, are an important reference for the development of Islamic education. Their thoughts are basically a reflection of the main teachings of Islam. Regardless of the results of that reflection whether in the form of idealization or contextualization of Islamic teachings, it is clear that the legacy of thought reflects the dynamics of Islam in facing the realities of life that are constantly developing and changing. Therefore, regardless of the diversity of the legacy of thought, it can be used positively and creatively for the development of Islamic education.¹²

METHOD

This research uses the library method. The library method is carried out to obtain data in the form of books, journals, research results related to research objects, namely those related to Islamic education and local culture. After the library data has been collected, categorization and analysis is carried out to get the relationship between the library data and one another.

RESULTS AND DISCUSSION

Characteristics of Islamic Education

Basically, Islamic education has its own characteristics that are different from the general education system in Indonesia. These characteristics are described as follows.¹³

- 1) Islamic education is an emphasis on the search for knowledge, mastery, and development on the basis of worship to Allah SWT. Every adherent of Islam is required to seek

⁷Ibid.

⁸Gonibala, Rukmina, Ardianto Ardianto, and Hadiman Hadiman. "Strategy for Preserving the Katoba Tradition as a Media for Islamic Education in the Muna Ethnic Community in Southeast Sulawesi." *Journal of Islamic Education Policy* 3.1 (2018).

⁹Hasan Langgulang, *Some Thoughts on Islamic Education*. Bandung: al-Maarif, 1980), p.196-206.

¹⁰Soga, Zainuddin, and Hadiman Hadiman. "Semiotics of Significance: Analysis of Its Structure and Application in the Qur'an." *Aqlam: Journal of Islam and Plurality* 3.1 (2018).

¹¹Azumardi Azra, *Islamic Education, Traditions and ...*.p.9

¹²Ibid...h, 9-10.

¹³Ibid...h, 10-13.

- knowledge to understand deeply. In the next stage, it is developed within the framework of worship for the benefit of mankind. Search, mastery, and development of knowledge is a continuous process and lasts a lifetime. This is what became known as life long education in the modern education system. As a form of worship, in the search for, mastery and development of knowledge in Islamic education places great emphasis on moral values. In this context, honesty, humility and respect for sources of knowledge are important principles that every seeker of knowledge needs to uphold;
- 2) Recognition of one's potential and ability to develop. Every seeker of knowledge is seen as a God who needs to be respected and supported so that his potentials can be actualized as well as possible; and
 - 3) The practice of science on the basis of responsibility to God and human society. Here knowledge is not only to be known and developed, but also to be practiced in real life. Thus, there is consistency between what is known and its practice in everyday life. In Islam, knowing a science is as important as concrete practice so that benefits for the people can be realized.

Cultural Synergy, Islamic Education and National Character

Culture or culture can be interpreted as the result of activities and the creation of the human mind (mind) which can take the form of belief, art, customs. In addition, culture can also be interpreted as the whole of human knowledge as a social being that is used to understand the environment and its experiences and which guides its behavior.¹⁴Sutan Takdir Alisyahbana said that culture is a complex whole, which occurs from different elements such as knowledge, beliefs, art, law, morals, customs, and all other skills acquired by humans as members of society.¹⁵

By paying attention to these definitions, it seems clear that ethics, morals, and culture are essentially one, namely as a product of human creativity, taste, and work. All three can be said as culture. In this culture there are knowledge, beliefs, arts, morals, customs, and so on.

Culture which includes ethics, morals, and culture can then be used as a frame of reference by someone in answering the various problems they face. Thus, culture will appear as an institution that is continuously maintained by its founders and the next generation that the culture inherits. In addition, culture is also very closely related to the formation of the character values of the younger generation.¹⁶

The benefit of the community if the people carry out and maintain the culture to advance the country is a state asset. Providing educational education to all children of the nation will indirectly strengthen the nation, cultivate education, cultivate character for all children of the nation. Cultural education in Indonesia that is taught in educational

¹⁴ <https://kbbi.kemdikbud.go.id/entri/ke-Budayaan> accessed (20 December 2020).

¹⁵ Sutan Takdir Alisyahbana, *New Anthropology* (Jakarta: Dian Rakyat, 1986), h. 207.

¹⁶ Hardin, Hardin, and Fajarman Fajarman. "THE MESSAGE OF ISLAMIC PROCEEDING IN PEOPLE'S SONG (The Meaning of Kabhanti Kantola Texts to the Muna Society)." *Aqlam: Journal of Islam and Plurality* 2.2 (2018).

institutions (Islam) are: (a) honesty, (b) character, (c) eastern ethics, (d) religion, (e) manners, (f) morals, (g) identity nation, (h) work hard and (i) how to overcome laziness.¹⁷

Humanist van Peursen in his Cultural Strategy quotes the German philosopher Immanuel Kant, stating that the hallmark of culture is in the human ability to teach himself. Culture is a kind of school where humans can continuously learn.¹⁸

Culture is a human identity or mirror in the form of attitudes, behavior, creativity, art or in the form of monumental works produced in a tribe or nation. The cultural contribution of past generations is a monumental intellectual property, and a guide to present and future life.¹⁹

The most prominent characteristics of culture is its dynamic nature. In addition, it is also very prominent in its dialogical nature: it means that culture is not something that is born, but is obtained from a learning process. This is where there is a link between education and culture. It can be said that education is a civilizing process. Culture is the work of humans, created by humans, and culture participates in shaping humans in their life and work.²⁰

Cultural values are conceptions that live in the minds of some members of society, regarding things that they should consider very valuable in life. Cultural values manifest themselves in the words and behavior of members of a culture demanded by that culture. A person's cultural values influence him and determine the available alternative methods, tools, and goals of action.²¹

Culture is created by humans for their happiness. According to Michael Fairbanks, culture in a broad sense keeps the main capital in it, namely:

- 1) natural capital or the environment that is processed by humans as the owner;
- 2) financial capital of a country;
- 3) physical capital owned by humans such as: buildings, bridges, roads, and telecommunications;
- 4) institutional capital such as: efficient government departments, corporations, and other social institutions;
- 5) knowledge capital such as higher education institutions and research institutions;
- 6) human capital, namely humans who have the skills, insight, and ability to develop; and
- 7) capital in the fields of language, music, ritualistic traditions, as well as values related to the ability of a society to innovate.

The seven capitals mentioned above are the result of human works that have accumulated in their lives. These capitals continue to grow thanks to people who work innovatively. Culture continues to change by humans who want to change it. This is where the combination of the nature of education (Islam) and culture lies, namely change.

¹⁷Rossy and Rian . "Cultivating Education" in Kenedi Nurhan, Cultural Industry, Industrial Culture. Indonesian Cultural Congress (Jakarta: Minister of Culture and Tourism, 2008), 597-599.

¹⁸Van Peursen, Cultural Strategy (Yogyakarta: Kanisius Publishers, 1989), p. 14.

¹⁹Usman Ilyas and Wa Ode Murima, "Internalization of Culture in the National Education System" in the Foramadiahi Journal: Journal of Islamic Education Studies, Vol. 11. No. 2 Issue December 2019 <http://journal.iain-ternate.ac.id/index.php/foramadiahi> accessed 20 December 2020.

²⁰Tilaar, HAR. "The Role of Education as a Civilization Process" in Kenedi Nurhan, Cultural Industry, Industrial Culture. Indonesian Cultural Congress (Jakarta: Minister of Culture and Tourism, 2008).

²¹Koentjaraningrat....1993, p.10

The educational process produces active and creative human beings and requires vision and ability to change cultural elements through the process of inculturation and acculturation without throwing away traditional values that are relevant to the changing demands of life. The link between culture and education (Islam)) namely: (a) culture is dynamic in nature; (b) culture is multifaceted; (b) culture is contextual, especially related to the environment; (c) culture is contextual, especially related to the environment; (d) culture is influenced by social, economic, and political factors; (e) culture is learned not something different; and (e) culture is dialectical.²²

Consequentially cultural experience can be taught in Islamic educational institutions. The goal is to produce a mentality of national unity in students, such as a culture of mutual cooperation, mutual assistance, mutual respect, and so on.

Culture and education (Islam) have a reciprocal relationship because culture can be preserved and developed by passing on culture from generation to generation through educational processes, both formal and informal. On the other hand, the form, characteristics and implementation of education are also determined by the culture of the society in which the educational process takes place. In fact, educational institutions (schools/madrasas) in carrying out their functions must be able to socialize culture to students, so that they can later change themselves and society towards goodness and progress. Thus, schools/madrasas cannot be separated from the cultural development of the community in which the schools/madrasas are located.²³

Character is the character, character, morals or personality of a person that is formed from the results of internalizing various virtues that are believed in and used as the basis for perspectives, thinking, behaving, and acting. Virtue consists of a number of values, morals, and norms such as being honest, daring to act, and respecting others. The interaction of a person with other people grows the character of society and the nation. Therefore, character development can only be done through individual character development.²⁴

In this position, Islamic culture and education are linked to national character and identity.²⁵ Appreciation of noble cultural values that are positive in character development can only be done in this social and cultural environment. In the context of schools/madrasas, for example, the development of national culture and character can only be carried out in an educational process that does not break away from the social environment, community culture and national culture.²⁶

Culture, Islamic education, and character is education that has developed cultural values and national character in students so that they have good values and character. By implementing these values in their lives, they will increasingly give birth to the superiority of the nation's human resources in the future. This development must be carried out with

²²Tilaar, HAR. "The Role of Education as a Civilization Process" in Kenedi Nurhan, Cultural Industry, Industrial Culture. Indonesian Cultural Congress (Jakarta: Minister of Culture and Tourism, 2008).

²³Usman Ilyas and Wa Ode Murima, "Internalization of Culture in the National Education System" in the Foramadiahi Journal: Journal of Islamic Education Studies, Vol. 11. No. 2 Issue December 2019 <http://journal.iain-ternate.ac.id/index.php/foramadiahi> accessed 20 December 2020.

²⁴Ibid.

²⁵Hendri Gunawan and Salmin Djakaria, Expressions and Traditions Characterizing the Formation of National Character: A Study of Minahasa Culture (Yogyakarta: Kepel Press, 2014) p.10.

²⁶Ibid.

planning, approaches, and learning methods that are in accordance with the characteristics of students.

Culture and education (Islam) is expected to encourage efforts to continue to seek peace, promote justice, without reducing human dignity and rights. Each student has their own identity and culture that needs to be recognized and appreciated, because at the same time they can build the foundation for developing national character.

CLOSING

Based on this description it is clear that Islamic culture and education are closely related to the development of national character. The development of national character based on culture and education (Islam) will only work well if it is carried out both formally (between educators and students in the madrasah/school environment) and informally (the people who own the culture). This needs to be done because the formation of national character in this context is an inseparable part of society and the culture of educators/students in the school/madrasah environment.

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