

**The Role of History Learning in Instilling Religious Character and Nationalism in
MAN Temanggung**

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Abstract

This research aims to describe the religious attitude and nationalism raised by the students of MAN Temanggung, explain the role of learning history in the cultivation of the value of spiritual character and nationalism in MAN Temanggung, and know the constraints faced by teachers in planting the value of religious character and nationalism in MAN Temanggung. The method in this research is qualitative. Result of study: 1. the attitude of religious and student nationalism at MAN Temanggung can be classified as good. This can be seen from the programs implemented by the school as the school's rules, as long as it becomes a student's habit; 2. The role of history learning as the implementation of religious values can be seen when the teacher serves the material about Islamic Civilization in Indonesia. Moreover, the role of history teaching in implementing nationalism can be seen when teachers deliver material about the Proclamation; 3. The teachers' obstacles include the planning, implementation, and evaluation process. The barriers in the planning process include a lack of supporting books that can increase historical material references. The obstacles to the implementation are the lack of time and the differences in students' character. The barrier in the evaluation is that the teachers cannot understand the character of each student.

Keywords: *Teaching and Learning Strategies, History Teacher, Curriculum 2013.*

Introduction

The issue of culture and the nation's character is currently in the sharp spotlight of the community. The spotlight is on various aspects of life, contained in multiple writings in print media, interviews, dialogues, and speech titles in electronic media. Problems that arise in society, such as corruption, violence, sexual crimes, vandalism, mass fights, consumptive economic life, unproductive political life, and so on, have become hot topics of discussion in the mass media (Ministry of Education, 2010). The Kompas Daily, published on Monday, June 20, 2011, wrote Worrying Moral Damage as a headline on the front page.

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In the news, it was conveyed as an overview of matters related to state administrators in the form of the fact that (1) Throughout 2004-2011, the Ministry of Home Affairs recorded as many as 58 regional heads consisting of governors, regents, and mayors involved in corruption; and (2) At least 42 members of the House of Representatives were corrupt in the period 2008-2011. The world of education has lost its role. This can be seen in various deviant behaviors by managers, administrators, and students. For example, dishonesty in education, such as cheating, imitating a friend's work or imitating from a textbook when an exam is held as if it is a daily occurrence. In addition, there is also news about fake diplomas and jockeying. Likewise, there is an increasing number of brawls between students and various forms of juvenile delinquency, such as extortion, violence, and drug use. Even in implementing the National Final Exam in some regions, several teachers give answer keys to students (Samani et al., 2011, p. 5).

The solution that has been put forward by many to reduce the problem of the nation's culture and character is education. Education is considered a preventive alternative because it builds a new generation of a better nation. As a preventive alternative, education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various cultural problems and the nation's character. It is recognized that the results of education will have an impact in a short time, but it has a strong durability and impact on society (Ministry of Education, 2010).

One way in which character education can be implemented is through history education. In history education, some goals can indirectly shape the character of students. According to Hasan (2012), the objectives of history education develop the following abilities: (1) chronological, critical, and creative thinking; (2) building social awareness; (3) developing the spirit of nationality; (4) building honesty, hard work, and responsibility; (5) developing curiosity; (6) developing values and attitudes of heroism and leadership; (7) developing communication skills; and (8) developing the ability to search, process, package, and communicate information.

History education has values that can be inherited and instilled, including religious values and nationalism. In history education, several materials can be learned from religious values and nationalism (Yefterso et al., 2017; Yasa, 2011). As in the material on the process of the entry of Hinduism and Buddhism, Islam, the spread of Islam in Java carried out by Wali Songo, and many religious relics were found both from Hinduism and Buddhism as well as from Islam. Such as mosque buildings, temples, Wali Songo/Wali Sembilan tombs, and so on. History education materials also instill the value of nationalism (Suharso, 2017; Hasbullah, 2017;

Hartati et al., 2010) because one of the goals of history education is to instill an attitude of nationalism. In addition, history lessons also teach how to emulate the struggle of heroes to defend Indonesia's independence from colonialism and live tolerant of various tribes, religions, races, ethnicities, and customs in Indonesia (Wardani, 2016; Sugiman, 2017).

Based on the description above, the objectives of this study are: (1) to describe the religious attitudes and nationalism raised by students at MAN Temanggung; (2) to describe the role of history learning in instilling religious character values and nationalism in MAN Temanggung; (3) to know the obstacles faced by teachers in instilling the values of religious character and nationalism in history learning at MAN Temanggung.

Method

The research method used in this study is qualitative. Qualitative research is used in this study because, in general, the problem is not clear, holistic, dynamic, and full of meaning (Sugiyono, 2015, p. 399). The strategies used in this study are case studies and phenomenology (Purnamasari et al., 2015). This research was conducted in Temanggung, precisely in MAN Temanggung, located on Jl. Jenderal Sudirman No.184, Kowangan, Temanggung District, Temanggung Regency. MAN Temanggung was chosen as the research location because the cultivation of religious character is adjusted to the school's vision characterized by Islam, while nationalism is one of the goals of history learning, which is to give students an attitude and spirit of nationalism. The data sources in this study are (1) informants, namely school principals, curriculum waka, history teachers, and students; (2) student activities both in the classroom and outside the classroom related to religious character and nationalism; and (3) documentation studies (Budi, 2014; Rosyadi et al., 2015; Radha, 2016). The data collection techniques in this study are observation, interviews, and documentation (Sujarweni, 2014; Wahidmurni, 2017). The validity test of the data in this study uses a triangulation technique. The triangulation used is source triangulation and technique triangulation. Source triangulation is done by checking the degree of trust of information obtained through several sources. Meanwhile, triangulation techniques are used to test data credibility by checking data from the same source with different techniques (Moleong, 2010, pp. 330-331). The data analysis used in this study uses interactive model analysis. According to Miles and Huberman, interactive analysis consists of three activities simultaneously: data reduction, data presentation, and conclusion drawn/verification (Miles & Huberman, 2009, p. 16).

The data reduction activities carried out by the researcher are to summarize the data obtained, select the main things, group similar data, and then discard the data that is not used. The next

step after reducing the data is the presentation of the data. The data is presented in a descriptive form. The third analysis activity is drawing conclusions or verification. The researcher concluded from the data obtained in the field (Saleh, 2017; Majid, 2017; National, 2008).

Results and Discussion

Religious Attitudes and Nationalism of MAN Temanggung Students

The religious attitude of MAN Temanggung students can be seen from several indicators of religious attitudes. The first indicator is an obedient attitude and behavior in carrying out the religious teachings that they adhere to. MAN Temanggung students can be said to have obeyed the religious teachings they adhered to. MAN Temanggung students can be said to have obeyed the religious teachings they adhered to, such as always carrying out congregational and sunnah dhuhr prayers, praying before and after lessons, reading Juz Amma, and practicing smiles, greetings, and greetings followed by shaking hands with the teacher when giving a pass.

The habits carried out by MAN Temanggung students are supported by the results of a student questionnaire as a preliminary in this study. Three hundred ten students were respondents, consisting of students in grades 10 and 11 of all majors. The results of the student questionnaire in carrying out the congregational prayer and the sunnah dhuhr prayer showed a score of 99, the habit of reading Juz Amma every morning showed a score of 94.5, and the habit of praying at the beginning and end of the lesson showed a score of 95.1. The three scores are included in the outstanding category. The results of the student questionnaire score above are related to students' religious attitudes, also supported by the observations made by researchers in May 2017. Most of the students of MAN Temanggung have habitually carried out congregational and sunnah dhuha prayers at school mosques. Before and after the lesson, almost all students in the class pray together, led from the center. After the students finished praying before the lesson started, they continued by reading Juz Amma, which they memorized as a condition for class promotion. The second indicator is tolerance for the implementation of other religious worship. Students will remain tolerant and respectful when implementing other religious worship if students of different religions are in the class. Mutual tolerance and respect create a comfortable atmosphere and can prevent conflicts. The last indicator of religious attitude is to live in harmony with followers of other religions. A helping attitude is necessary in social life, especially in Indonesia, which consists of various religions. Students still do this even though they have friends or neighbors of different religions because helping each other can create a comfortable and peaceful life.

The nationalist attitude of MAN Temanggung students can also be seen from several indicators of nationalist attitudes. The first indicator is pride as an Indonesian nation. Students feel proud to be Indonesian citizens. Indonesia has a rich culture and customs, which are its hallmarks. Students' love can also show students' pride in becoming Indonesian citizens for history lessons. Studying history allows students to learn about past events in Indonesia. In addition, with historical stories, students can find out the difference between the past and the present time. That motivates one of the MAN Temanggung students because he can learn from past mistakes. Students' pride in becoming the next Indonesian citizen associated with history lessons can be seen from the pride in historical stories or events written in the National History of Indonesia. By knowing and understanding the stories and historical events written in the National History of Indonesia, students can find out the origin of life on earth and the origin of their ancestors, and students can know the long history of Indonesia, which can finally become independent. Historical stories can also motivate students to be more enthusiastic about learning. Students feel that Indonesia will not be able to be independent without the heroes' struggle, and the way students continue the struggle of these heroes is with more enthusiasm in learning. The MAN Temanggung students' love for history lessons is supported by the results of the student questionnaire, where the score from the questionnaire results for the indicator of liking history lessons is approximately 76.4; the score is included in the excellent category. Meanwhile, the score of students proud of the stories and events written in the National History of Indonesia is 97.7. The score is in the outstanding category.

The second indicator of nationalism is love for the homeland. Love for the homeland can be achieved by always practicing and preserving Indonesian as the national language. When associated with history lessons, the love for the homeland is not liked when irresponsible hands damage historical relics (Gunawan et al., 2016; Amin, 2010). Students' dislike when irresponsible hands damage these historical relics is supported by the results of the student questionnaire, which shows a score of 98.7. The score is included in the outstanding category. The third indicator of nationalism is the willingness to sacrifice for the nation's sake. As a student who is still a student, students can take the time to study diligently when the teacher holds a history lesson test to get the best score. Willing to take the time to study diligently to get the best score in the history lesson, supported by the results of the student questionnaire, which showed a score of 92.9. The score is included in the outstanding category.

The fourth indicator of nationalism is accepting the plurality in Indonesia. Students can accept the plurality that exists in Indonesia because this plurality is a cultural wealth that only belongs to Indonesia and is a characteristic of the Indonesian state. The plurality in Indonesia can also

occur in a classroom, and students accept it because the wealth of Indonesia must be maintained and preserved. Students feel they do not mind and will continue cooperating with friends from different regions, cultures, customs, races, and ethnicities. The attitude of accepting and continuing to cooperate with friends of different cultures, customs, races, and ethnicities was supported by the results of the student questionnaire, which showed a score of 81.9, where the score is included in the outstanding category.

The fifth indicator of nationalism is pride in diverse cultures. Students feel very proud of the diverse culture that exists in Indonesia. This cultural diversity is a characteristic of the Indonesian state that other countries cannot own. The proud attitude of students towards pluralism in Indonesia is supported by the results of a student questionnaire that shows a score of 99.3. The score is included in the outstanding category. The sixth indicator of nationalism is an appreciation of the services of heroes by always remembering the struggles of the heroes, participating in national holiday commemoration ceremonies, imitating the attitudes of the heroes who can be emulated, and studying diligently to advance the Indonesian state. Students feel proud of the struggle of these heroes because they sacrificed their souls, bodies, property, and even lives to uphold an independent Indonesia.

The results of the student questionnaire support the students' pride in the struggle of these heroes. Where the score is proud of the struggle of the heroes is 100. The score included in the indicators is very good and can be said to be perfect. The students' pride in the struggle of these heroes makes them have hero figures who are used as role models in life. The existence of a hero figure who is a life example is supported by the results of a student questionnaire that shows a score of 86.4. The score is included in the outstanding category. The last indicator of nationalism is prioritizing the public interest. As in group discussions, students always prioritize group opinions over personal opinions. The results of student questionnaires support this attitude of prioritizing group opinions over personal opinions. The score to give importance to group opinions rather than individuals is 90. The score is included in the outstanding category.

The Role of History Learning in Instilling Religious Values and Nationalism

The role of history learning in instilling the value of religious character and nationalism can be seen when teachers deliver KD and materials: (1) 3.5 Analyze various theories about the process of the entry of Hindu and Buddhist religions and cultures into Indonesia; (2) 3.6 analyze the development of people's life, government, and culture during the Hindu and Buddhist kingdoms in Indonesia and show examples of evidence that are still valid in the life

of Indonesian people today; (3) 3.7 analyze various theories about the process of the entry of Islamic religion and culture into Indonesia; (4) 3.8 Analyze the development of people's life, government, and culture during the Islamic kingdoms in Indonesia and show examples of evidence that are still valid in the life of Indonesian people today.

The KDs above are compulsory history lessons for grade 10, which can be associated with religious values and nationalism. Students can learn two character values from these materials at once, namely religious character values and nationalism. The value of religious character can be learned from the history of the entry of Hinduism-Buddhism and Islam, which have become the beliefs of the Indonesian people until now. Students also studied the Hindu-Buddhist Kingdoms and Islamic Kingdoms and the beliefs that those kingdoms embraced at the time. From these Hindu-Buddhist and Islamic kingdoms, a culture was created that was cultured with the original Indonesian culture, which is still firmly held by the Indonesian people. The material of the Hindu-Buddhist and Islamic kingdoms in Indonesia can also be associated with nationalism. The values of nationalism associated with the material of Hindu-Buddhist and Islamic kingdoms include love for the homeland and willingness to sacrifice for the nation. The love of the homeland at that time was the love for the kingdom itself, which could be proven by the willingness to sacrifice life and body to protect the kingdom from the attacks of other kingdoms. By participating in the war against the kingdom that wants to control its kingdom.

Grade 11 KDs associated with religious characters and nationalism include (1) 3.3. analyze the strategy of resistance of the Indonesian nation against Western colonialism in Indonesia before and after the 20th century; (2) 3.4 analyze the similarities and differences in the approaches and strategies of the national movement in Indonesia in the early period of national awakening, the Youth Pledge, and afterward until the Proclamation of Independence; (3) 3.5 analyze the role of national and regional figures in the struggle to uphold the state of the Republic of Indonesia; (4) 3.8 analyze the event of the formation of the first government of the Republic of Indonesia and its meaning for the current Indonesian national life; (5) 3.9 analyze the role of Karno and Hatta as proclaimers and other proclamation figures; (6) 3.11 analyze the struggle of the Indonesian nation to defend independence from the threat of the Allies and the Netherlands.

Most of these KDs tell the story of heroes' struggle in fighting the colonizers to achieve and defend independence. Some of these heroes are from the kyai and Santri, such as Tomo, Prince Diponegoro, Commander-in-Chief General Sudirman, etc. The story of the struggle of these national figures shows their spirit in fighting against the colonizers because they want to be

free from the shackles of colonialism and achieve independence. Other exemplary attitudes, such as love for the homeland, can be proven by willingly sacrificing their souls and bodies and even their lives by fighting the colonizers, achieving independence, and defending the independence of the beloved country of Indonesia.

The results of this study prove that the contribution of instilling religious values and nationalism is more significant than that of the school. This can be seen from the school's programs and strategies to make students more religious and nationalistic, which are tailored to the school's vision and mission. History learning can only contribute less when compared to school programs and strategies. Because in history learning, only history teachers instill it in students during the history learning process. Meanwhile, school programs and strategies are made into school regulations that must be implemented by students, which eventually become habits and can shape the religious character and nationalism of students.

Obstacles Faced by Teachers in Instilling Religious Character and Nationalism

The obstacles teachers face in instilling religious values and nationalism exist during planning, implementation, and evaluation. The obstacle at the time of planning is that teachers still feel that there is a shortage of books to add references to historical materials. Such as books about national figures and books about more specific historical events. Because teachers and students only have books circulated by the government. The school library is still lacking in a collection of certain history books, even though it already has a collection of approximately 2000 books, which can hinder the learning process.

The obstacles in the implementation of religious cultivation and nationalism come from the awareness of students and the character of each student. Students who already have good religious and nationalist characters will be easily instilled with these religious and nationalist characters. However, suppose students are indeed from the beginning, and their religious and nationalist character is not good. In that case, this will hinder teachers in instilling religious values and nationalism. Other obstacles faced by teachers when instilling religious values and nationalism are not able to adjust to the time allocation that has been made in the lesson plan. Before starting lessons, teachers always invite students to pray first. This is what certainly takes more time than the time allocation that has been planned in the RPP.

The obstacle teachers face when conducting evaluations is that teachers do not understand the character of each student, so teachers are less able to understand whether students have religious attitudes and characters as well as nationalist characters.

Conclusion

Based on research on the role of history learning in cultivating character education in MAN Temanggung, it can be concluded that most of the students of MAN Temanggung can be said to have a religious attitude and nationalism. This can be proven by the attitude and activities of students that reflect religious character and nationalism. The religious character and nationalism of students are formed from school programs that have become a habit for students to do, which can eventually form the religious character and nationalism of students. History learning also contributes to forming students' religious attitudes and nationalism. Where teachers always associate certain historical materials with religious values and nationalism. The role of history learning in instilling religious values can be seen when teachers deliver material on the process of the entry of Hindu-Buddhism and Islam into Indonesia, the Hindu-Buddhist and Islamic kingdoms in Indonesia, and the development of Hindu-Buddhist and Islamic culture in Indonesia. From these materials, the teacher relates to religious values that students can learn. In addition to religious values, students can also learn the value of nationalism. The value of nationalism can be studied, especially in the material about Indonesia's Hindu-Buddhist and Islamic kingdoms. At that time, as a people, a kingdom would fight with all its might, even being able to risk its soul and body to protect its kingdom from other attacks. This proves that the people of a kingdom love the homeland of the kingdom they uphold.

The obstacles that teachers experience exist during planning, implementation, and assessment. Teachers' obstacles during planning include the lack of supporting books that can add material other than teacher and student handbooks. The obstacles during the implementation of religious cultivation and nationalism are the students' awareness and the background of different students' characters. Other obstacles faced by teachers when instilling religious values and nationalism are not able to adjust to the time allocation that has been made in the lesson plan. Before starting the lesson, the teacher invites students to pray first. This is what certainly takes more time than the time allocation that has been planned in the RPP. The obstacle teachers face when conducting evaluations is that teachers do not understand the character of each student, so teachers are less able to understand whether students have religious attitudes and characters as well as nationalist characters.

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