

Internalization The Character Value Of Love For The Motherland In Preventing Radicalism In Students At The Islamic University Of Jember

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Abstract

Internalization the character values of love for the motherland exists to unite differences and the spirit of love for the motherland so that it can unite all groups, be it from different cultures, ethnicities, customs and religions. However, incidents of violence in the name of religion have emerged which often become a phenomenon that appears a lot or is known as radicalism in Indonesia. Responding to this threat, UIJ BEM students, supported by students and also the chancellor, declared the campus anti-radical by saying that this declaration was a form of love for the homeland. To analyze and describe level internalization of the character values of loving the motherland in preventing radicalism at the Islamic University of Jember. This study uses a qualitative approach by producing descriptive data in the form of written or spoken words from people and observable behavior about Value Internalization Value of the Character of Love for the Motherland in Preventing Radicalism. The results obtained from this study are the character values of loving the homeland which are manifested in the form of campus institutional rules under the auspices of the Nahdatul Ulama Foundation. The vision and mission of the campus are not only Ahlussunnah Wal Jama'ah An Nahdliyah, but also highly committed to upholding Pancasila and -The 1945 Constitution, Strengthening love for the motherland through PKKBM, seminars and general courses, Application of love for the motherland through ceremonial events such as independence, students' day, national recitation and others, Singing the national anthem and hubbul wathan at every event or activity important, Posting photos of the president, vice president, eagle, and campus vision and mission in every classroom, Declaring UIJ as an anti-

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radical campus. Radical issues to grow and develop. Because everything that is applied and accustomed to on the UIJ campus is contrary to the characteristics or indicators of radicalism.

Keywords: Internalization, Love for the Motherland, Radicalism

INTRODUCTION

Indonesia is an archipelago in Southeast Asia that is crossed by the equator, has 17,504 large and small islands, about 6,000 of which are uninhabited, which are spread around the equator, which provides tropical weather. The alternative name commonly used is Nusantara. The territory of Indonesia from Sabang (west) to Merauke (east), and from Miangas (north) to Rote (south), consists of various ethnic groups, languages and religions/beliefs.

Not infrequently the sense of nationalism begins to erode with new understandings that are not in line with the concept of Hubbul Wathan or love for the motherland. This can be seen by the emergence of cases that occur, such as efforts to address issues that threaten the diversity of the Indonesian people. Namely, there is the practice of violence in the name of religion as a trigger for conflicts arising from fundamentalism and radicalism. The threat arose from elements acting in the name of religion, such as an anarchist demonstration

Facing these issues, of course universities also do not want to lose in trying to prevent radicalism. One of them is Jember Islamic University which declared itself as an anti-radicalism campus in July 2022 after the previous year, UIJ aggressively fought against radicalism by advocating religious moderation(Habiburrahman,2013)

It is not without reason that this declaration was held at the Miftahul Ulum building, UIJ Campus 1, Kaliwates Jember in the initial opening ceremony of the high school level quiz competition throughout Jember Regency which was held by BEM UIJ. This declaration was made with the aim of disseminating information about the dangers and prevention of radicalism which is indeed important to continue to be informed to the public, especially students and students. The reason is that two elements, which in fact are the next generation of this nation, are being seriously targeted by radicals, even a number of campuses have been infiltrated.

The declaration read by the head of the Jember Islamic University BEM Muhammad Wahid Hasim as chairman of the Student Executive Body (BEM) contained 4 points, including:*First*, holding firm to Pancasila as the ideology and outlook of the Indonesian people, the Constitution of the Republic of Indonesia 1945 and the spirit of Bineka Tunggal Ika.*Second*, is



determined to prepare and form a young generation who have a strong spirit of nationalism and national unity with an archipelago perspective. *Third*, reject organizations and activities that are contrary to Pancasila, the 1945 Constitution and regulations legislation. *Fourth*, invites all components of student organizations throughout UIJ to make efforts to prevent the spread of radicalism, or ideologies that are contrary to Pancasila and the 1945 Constitution.

In an interview conducted by researchers with the Chancellor of UIJ, he said that this declaration is a form of love for the motherland. Because for the UIJ campus residents who are under the auspices of the Nahdatul Ulama educational foundation, the Unitary State of the Republic of Indonesia and the Pancasila ideology are fixed prices that cannot be negotiated anymore. Everyone on campus knows this. This includes students who have been provided with and given an understanding of nationalism and aswaja, which includes love for the motherland. This is the background for researchers to research the internalization of the character values of love for the motherland in preventing radicalism at the Islamic University of Jember.

METHODS

The research approach used in this study is a qualitative approach that focuses on Internalization the character values of love for the motherland in preventing radicalism in students at the Islamic University of Jember described descriptively in words in a unique natural context. This research used field research in which the researchers collected the data from campus residents including the chancellor, lecturers, and also students as Informan. For this reason, the data were collected through interviews, observations, and documentary studies. Likewise, the data analysis technique used is the Miles and Huberman model, starting with data analysis, condensation, data presentation, and conclusion. To check the validity of the data, the researcher used technical and source triangulation.

RESULT AND DISCUSSION

Internalization of the Character Value of Love for the Motherland at the Islamic University of Jember

Etymologically, internalization shows a process. In the Indonesian language rules, the suffix-ization has a process definition. So that internalization can be defined as a process. In the Big Indonesian Dictionary, internalization is defined as appreciation, deepening, mastery in depth that takes place through coaching, guidance and so on.



Internalization is the process of unifying values in a person which forms beliefs, values, attitudes, practices and standard rules in that person. Based on the results of the previously mentioned data presentation, it was found that the process or stages of internalizing love for the motherland were shown by all residents of the Islamic University of Jember campus.

Meanwhile, Muhaimin explained that in the process of internalizing values through three stages, namely: Value transformation stage, Value transaction stage, Transternalization stage.

a. Transformation of the Character Value of Love for the Motherland

This stage is that the teacher simply informs the students about good grades and bad grades, which is purely verbal communication, such as lying is a bad deed(Setyaningsih & Subiyantoro,2017)

Explanation at this stage is a process carried out by educators in informing good and bad values. This is where the process of value internalization stages is intertwined, as is the case with verbal communication that occurs between teachers, instructors, teaching staff, to students, students, students. In the first internalization stage, this is more of a persuasive communication in order to influence the nature and attitude of the recipient of the message. Examples of the internalization of these values occur in schools, courses, tutoring, where there are students to study there. In the transformation of this value, it is only in the form of transferring knowledge from the teacher/instructor to the students/students. That means that this stage only touches on the realm of knowledge with students, that the introduction of values is important. In addition, students are expected to be able to repeat or re-practice what is given by the teacher, so that students can carry out the concept of the values being taught (Mulyasa,2016). So that students are able to choose and sort out what should be done and what should not be done.

Information imparted by lecturers to students is about love for the motherland which is contained in four general courses, several seminars held by institutions or organizations at UIJ, and also during the Introduction to Campus Life for New Students (PKKMB).

The findings related to the transformation of the character values of love for the motherland at the Islamic University of Jember contain actions taken by lecturers to attract attention to stay focused on the information conveyed and provide understanding so that it can be accepted by students regarding conveying the character values of loving the motherland using persuasive communication .

Howland's research conducted at Yale University explained that there are several factors that can influence persuasive communication. The basic assumption that underlies Haulan et al.'s



study is the assumption that the effect of a particular communication in the form of a change in attitude will depend on the extent to which this communication is noticed, understood, and accepted (Saifudin Azwar, 2016). The intermediary process in persuasive communication that exists at the Islamic University of Jember based on research results can be explained attention, understanding, and perception or acceptance

Attention is focusing thoughts and feelings physically and psychologically on something that is the center of attention, according to Gage and Berliner. According to Salmito, attention is an activity carried out by someone in relation to the selection of stimuli that come from their environment (Slameto, 2017).

Some of the ways that lecturers do to attract students' attention so that they stay focused are generally in the form of: Asking student news, Checking attendance and asking why students are not present, Asking about what students do not understand regarding the material or information that has been conveyed, Asking questions, and providing motivation, or small jokes on the sidelines of material explanations, both in class and seminars and also PKKMB.

Bloom defines understanding as an ability to take meaning from the material that has been studied. The definition of understanding according to Bloom is more clear, namely the power of students to understand, understand, accept, and absorb the lessons conveyed by the teacher or how far students can absorb and understand what they see, what they read, and what they experience/do as well as what they feel.¹⁰ Meanwhile, to ensure students understand the information presented, generally the lecturer will ask questions related to the material presented. If a student is able to re-explain either with the same editorial or according to the student's own opinion, then the student is considered to understand and understand. In addition, students' understanding can also be seen from their success in working on exam questions, both written and orally.

The next stage of value transformation that is persuasive communication is acceptance or perception that students or residents of the UIJ campus can see based on explanations or student perspectives regarding the subject of love for the motherland. So that this point of view later becomes the thoughts of students and campus residents who influence how they behave and act. In this process, students have received the values of loving the homeland which have been conveyed by lecturers in charge of the course or other informants who convey the value of loving the homeland, both in seminars and Introduction to Campus Life for New Students.

b. Transaction of Character Values of Love for the Motherland



The value transaction stage, namely the stage of planting values by carrying out two-way communication or interactions between students and teachers that are reciprocal interactions. In this stage, educators do not only present information about good and bad values, but are also involved in carrying out and giving the same response about these values, namely accepting and practicing the value of loving the motherland (Setyaningsih & Subiyantoro,2017).

The value transaction process here is the same as the theory expressed by Albert Bandura about social and moral education, according to him the way a person or group of people reacts or responds to a certain stimulus. These students can also learn new responses by observing the behavior of examples from other people, for example teachers or parents(Nurul Laila,2018).

According to the principles of conditioning, learning procedures in developing social and moral behavior are basically the same as learning procedures in developing other behaviors, namely with rewards (rewards or reward or giving gifts) and Punishment. The transaction of character values of love for the motherland carried out at the Jember Islamic University uses two ways, namely by habituation and imitation.

Habituation is done with the reward and punishment. Rewards that are usually given by lecturers in applying student habituation can be in the form of course graduation certificates, or course graduation with good grades, in the form of additional value during the lecture process, or other appreciation in the form of praise. Meanwhile, the punishment that was carried out by lecturers to their students was in the form of blows to grades, reprimands and directions, and the most fatal was not getting a graduation certificate. This practice is in line with Sardiman's narrative. Rewards can be divided into three types, namely: a. Giving numbers or values, numbers as a symbol of learning activities. b. Giving gifts, rewards in the form of gifts here can be in the form of goods or material, c. Giving praise will foster a pleasant atmosphere and increase enthusiasm for learning Yusvida Ernata(2022). Meanwhile, the punishment that was carried out by lecturers to their students was in the form of blows to grades, reprimands and directions, and the most fatal was not getting a graduation certificate. Punishment is a common thing that all students already know. if the violations committed are not too fatal, such as just making a commotion, students will only receive punishment in the form of a reprimand.

Imitation described in Bandura's theory, there are types of imitation imitation including: Direct imitation. Direct learning is developed based on Albert Bandura's learning theory. The characteristics of this learning is modeling or imitation. Imitation is a phase in which a person imitates according to what is exemplified through demonstrations related to how a skill is



performed. In practice, the teacher gives demonstrations related to the material in learning. Indirect imitation. Indirect imitation is imitation that is done indirectly, for example through what he sees or reads. Combined imitation. This means imitation by combining what he gets from direct imitation and indirect imitation. Momentary or instantaneous imitation. Imitation that occurs at certain times or at the time when looking at the model only. Continuous imitation. Imitation is done continuously and continuously (Muya Barida, 2022).

While this imitation is not only carried out by lecturers as examples for students as educators, students are also encouraged by lecturers by telling about the figures of freedom fighters, including stories about the process of independence and how to defend independence. This also includes the involvement of the clergy in liberating Indonesia and defending Indonesia. That way students can imitate the character and attitude of the characters who reflect the love of the country.

c. Transinternalization of the Character Value of Love for the Motherland

Tahap transisternalisasi, tahap ini transinternalisasi nilai ini jauh lebih dalam dari pada sekedar transaksi. Dalam tahap ini penampilan pendidikan dihadapkan peserta didiknya bukan lagi pada sisi fisiknya, melainkan lebih kepada sikap mentalnya (kepribadiannya) (Setyaningsih & Subiyantoro, 2017).

The example exemplified by the teacher towards these students has a close connection with Alberd Bandura's Modeling theory, Modeling is a way that individuals use to develop their behavior, one of which is by imitating the behavior of other individuals they observe as models. Not only his physical figure, but also his mentality, personality and mindset. Researchers found data in the field that the figures who became models in the transinternalization process were not only the lecturers concerned, but also figures who had contributed to Indonesian independence and also the struggle to defend independence, as well as the struggle for a more advanced Indonesia. This the lecturer did by introducing the figures of freedom fighters, their personality, everyday life, and also the mindset for the Indonesian nation. This history can also instill and grow the character of loving the homeland through students' full attention in receiving material.

According to Bandura, in the modeling process there are four stages, including; attention which means attention or interest, retention which means remembering, production or form of practice carried out, and motivation or enthusiasm. According to Solso, attention is the



concentration of the mind in a clear form towards simultaneous objects or groups of thoughts. The concentration (facalization) of consciousness is the essence of attention (Andri Mahardhika Birda, 2018).

The types of activities carried out by lecturers to keep students' attention and interest so that they remain focused are: Asking student news, Checking attendance and asking why students are not present, Asking about what students do not understand regarding the material or information that has been conveyed, Asking questions, and giving motivation, or a little joke on the sidelines of material explanation.

Daldiyono conveyed the effort that must be made in order to have a strong memory, including that each information must be entered repeatedly, get used to writing down what is already known, get used to discussing so that you can get used to knowing and remembering again (Daldiyono, 2009).

Meanwhile, to force students to remember the models or figures of independence, their struggle, the development and history of Indonesia as well as other matters related to love for the motherland, the lecturer gives questions to students. Apart from that, material for loving the motherland which is contained in several courses such as introductory Pancasila, civics education, introductory aswaja, and applicable aswaja are also tested which forces students to keep remembering and learning related to lecture materials, including material about love for the motherland.

According to Nana Sudjana, student learning outcomes are essentially changes in behavior that have occurred through the learning process. The change in behavior is in the form of students' abilities after learning activities which become the result of learning acquisition. Thus learning outcomes are changes that occur in individuals after experiencing learning (Sudjana, 2009)

The results that emerge from the behavior of UIJ students are related to love for the motherland in courses, seminars, PKKMB, in the form of

1. Increased knowledge about Indonesia, both about history and figures who participated in independence and the struggle to defend independence,
2. Apart from that, students are also able to re-explain the material presented, students are also able to practice loving their homeland well
3. Applying love for the motherland in everyday life such as singing Indonesia Raya and Hubbul Wathan songs in every activity, being proud of tourism and Indonesian products, feeling happy about Indonesia's success, and saddened by Indonesia's failure.



4. There is always a photo of the president, vice president and eagle in every classroom.
5. UIJ residents are aggressively fighting radicalism by advocating religious moderation and declaring Jember Islamic University as an anti-radicalism campus with 4 points which contain:*First*, holding firm to Pancasila as the ideology and outlook of the Indonesian people, the Constitution of the Republic of Indonesia 1945 and the spirit of Bineka Tunggal Ika.*Second*, is determined to prepare and form a young generation who have a strong spirit of nationalism and national unity with an archipelago perspective.*Third*, reject organizations and activities that are contrary to Pancasila, the 1945 Constitution and laws and regulations.*Fourth*, invites all components of student organizations throughout UIJ to make efforts to prevent the spread of radicalism, or ideologies that are contrary to Pancasila and the 1945 Constitution.

Motivation or enthusiasm is an important stage that is needed so that the abilities students acquire can last long and even continue to be the basis for behavior, for this reason motivation is needed so that students are still willing to continue the ability to imitate the behavior or skills of the model. Despite these capabilities has been mastered and the behavior has been good but motivation is still needed(Nailul Falah, .2019). The advice given is usually in the form of remembering history and feeling the benefits of independence again. That way students can be more grateful for being independent and love their homeland more.

1. Value Character of Love for the Homeland in Preventing Radicalism at the Islamic University of Jember

The feeling of love for the motherland that is so great from all citizens needs to be supported by an attitude of national awareness that always creates values of harmony, unity and oneness in the diversity or multi-culturality of this country and an attitude of awareness of being a nation that upholds the basic principles of the Unitary State of the Republic of Indonesia as a rule of law country. based on Pancasila and the 1945 Constitution of the Republic of Indonesia(Basseng,2019)

The character value of love for the motherland in Jember Islamic University is ingrained. Both in the environment, campus residents, or habits that are usually carried out in Jember Islamic University campus activities. This happened because the love of the motherland has also been applied in the form of rules stated in UIJ which is also the vision and mission of the establishment of the UIJ campus. To help measure or see students or students already have



loving behavior towards their homeland, namely with several indicators that must be met such as knowledge about Indonesia, having a sense of love and being proud of their homeland.(Aprilia,2022) Susanto stated that the indicators of a person who behaves in love with the Motherland are having faith/having religious beliefs, piety, personality, national spirit, discipline, awareness of the nation and state, responsibility, caring, curiosity, speaking good and correct Indonesian, prioritizing national interests over individual, harmony, family, democracy, self-confidence, fairness, unity and oneness, respect/appreciation, pride in the nation and country, love of domestic products, tolerance, diversity in diversity (different remains one goal), simple, creative, placing self / tanggon, dexterous / tenacious(Budi. 2008)

Apart from aiming to become a leading Islamic university and able to compete in the field of applying science and technology based on Islam Ahlussunnah Wal Jama'ah An Nahdliyah, Jember Islamic University is also highly committed to upholding Pancasila and the 1945 Constitution. echoed by Nahdliyah members that the unitary state of the republic of Indonesia or NKRI is fixed. So students who want to enter already understand the rules attached to the campus. That if you want to become a UIJ student, you must be willing to comply with the applicable rules.

The value of loving the motherland has become part of the campus, not only the lecturers, but also the entire academic community, from students to employees, including leaders. These values do not necessarily exist and take root, but because there is a process that makes campus residents make the value of love for the motherland an obligation for every Indonesian citizen, more so for campus residents who are under the auspices of the Nahdatul Ulama institution. These values can be seen from how the lecturers and academicians provide examples in everyday life in loving Indonesia, such as singing Indonesia Raya and Hubbul Wathan songs in every activity. There are photos of the president, vice president, and Pancasila symbolized by the Garuda bird in every room. Also various opinions of lecturers and students who are capable enough to behave and act in accordance with the values of love for the motherland, for example feelings of pride or joy over a victory that Indonesia can achieve, and also feelings of sadness when Indonesia gets into trouble or is made fun of by other nations.

In line with the delivery of Zaenal Aqib who stated several indicators of the success of the character of loving the motherland which are almost the same as the opinions of Supinah and Parmin, namely as follows: Instilling nationalism and a sense of national unity and integrity. Use Indonesian properly and correctly. Displays the Indonesian flag, Pancasila, pictures of the



president and other state symbols. Proud of the work of the nation. Preserving the nation's art and culture(Zainal,2012)

The existence of an anti-radical declaration is also a manifestation of the value of loving the motherland to prevent radicalism both on and off campus. Because the target of this declaration is not only UIJ students, but also students and the community. With the character value of love for the motherland that is inherent and continuously strengthened, there is no room for radical issues to grow and develop. Because everything that is applied and accustomed to on the UIJ campus is contrary to the characteristics or indicators of radicalism

While radicalism itself is etymologically derived from the Latin radix which means root. In the dictionary it is explained that "a radical is someone who has the desire to make changes quickly and fundamentally in the rule of law and the method of government." (*the radical is a person who favors rapid and sweeping changes in laws and methods of goverment*). (Horby,2000). Meanwhile, radicalism in terminology is an understanding or flow that often has old-fashioned views, acts with violence and is extreme in nature to realize its ideals. (Syamsul Ma`arif,2014) The same thing was conveyed by Harun Nasution who was of the view that radicalism is a movement that has an old-fashioned view and often uses violence in teaching their beliefs. (Harun Nasution,1995) Meanwhile, according to Zahratul Mahmudati, radicalism is a thought or attitude that is characterized by four things which simultaneously become its characteristics, namely: first, an attitude of not tolerant and do not respect the opinions or beliefs of others. Second, bigotry, namely self-righteousness and blaming others. Third, exclusivity, namely the attitude of being closed and trying to be different from the habits of many people. Fourth, revolutionary attitude, namely the tendency to use violence in achieving goals.

So far, no indicators of radicalism have been found at UIJ. Because UIJ is a campus that is under two auspices. The first is the public university (PTU) and the Nahdatul Ulama College (PTNU). For Nahdatul Ulama the integrity of the Republic of Indonesia is a fixed price. If you love your homeland, it's usually found in 4 courses including the introduction to aswaja and aswaja an-nahdliyah which also contains material on nationality and love for the motherland. Apart from that, there are also 2 general courses such as Pancasila and citizenship which also contain material on nationality and love for the motherland. So the output produced by UIJ can be seen from students who are not only able to take part in society, but also become more resilient. In the sense that students are educated to be versatile. Not only involved in the community such as



giving sermons, leading tahlil, or caring for corpses, this UIJ student can and is ready to demonstrate to defend the Unitary State of the Republic of Indonesia.

CONCLUSION

The character value of love for the motherland in Jember Islamic University is ingrained. Both in the environment, campus residents, or habits that are usually carried out in Jember Islamic University campus activities. Strengthening the value of the character of love for the motherland is supported by: Campus institutions are under the auspices of the Nahdatul Ulama Foundation, The vision and mission of the campus is not only Ahlussunnah Wal Jama'ah An Nahdliyah, but also highly committed to upholding Pancasila and the 1945 Constitution, Strengthening love for the motherland through PKKBM, seminars and general courses, The application of love for the motherland through ceremonial events such as independence, students' day, national recitation and others, Singing the national anthem and hubbul wathan at every important event or activity, Put up photos of the president, vice president, eagle, and the vision and mission of the campus and departments in every classroom, Declared UIJ as an anti-radical campus

With the character value of love for the motherland that is inherent and continuously strengthened, there is no room for radical issues to grow and develop. Because everything that is applied and accustomed to on the UIJ campus is contrary to the characteristics or indicators of radicalism.

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