

# Civic Virtues Components in the Integrated Islamic School Network of Indonesia (Guidance Book Review)

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**Abstract:** Jaringan Sekolah Islam Terpadu Indonesia (JSIT Indonesia) or Integrated Islamic School Network of Indonesia is an organization founded by the founder of the Integrated Islamic School that has the goal of empowering and couching Integrated Islamic School (Sekolah Islam Terpadu / SIT) that have experienced rapid development since it was founded in 1993. information about IISN is lacking so that the community gets inaccurate information, so to provide information that is easy, fast and true to the community in 2017 IISN has published a book Specific Quality Standards of Integrated Islamic School. This study examines this book about components of civic virtues. This study aim to (1) finding civic virtues component of an integrated Islamic school, and (2) describing civic virtues building in integrated Islamic School. The researcher collects data by reviewing this book to find components of civic virtues. Civic virtue means 24 characters planned by VIA (Virtues in Action) model of Peterson and Seligmen (2004). They organize these characters by six broad-band virtues (wisdom, courage, humanity, justice, temperance, transcendence). The results can be explained: (1) all characters of virtues had found in this book, (2) this book describe the civic virtues building of the student of Integrated Islamic Shool.

**Keywords:** *civic virtues, VIA Model, integrated education, integrated Islamic school, Islamic integrated school network of Indonesia*

## INTRODUCTION

Integrated Islamic School Network (IISN) as an educational institutional that grows up rapidly in this decade has the aim to build young Indonesians characters. This growth showed by an increasing member of IISN, in 1993 IISN had 426 members and 14 years later, their member is 2.418 members (Republika.co.id, 15 July 2017). IISN founded by the founder of the Integrated Islamic School (IIS) in 1993. Organization is preaching oriented based on education that implicated to its activity and its philosophic cultural, IIS must be the centre of civilization. This institution expected create or build the good citizen, creative, innovative and good leadership, responsible and give benefit to Islam and his country. This organization has the vision to be an activator and empowerment of Islamic integrated schools in Indonesia toward effective and qualified education, to realize that vision, this organization do: (1) build integrated Islamic school network effective, (2) increase manage the integrated Islamic education in Indonesia, (3) empower educators and educators staffs of the integrated Islamic school, (4) develop the curriculum of the integrated Islamic school in Indonesia, (5) act and advocate education field, (6) establish a partnership with national and international institutions, (7) fundraising for education. (jsit-Indonesia.com)

As an educational institution that grows naturally from the communities, the IIS create a network that used to communicate and hospitality forum to advance IIS which has been widely spread in various regions. The problem that arises is that it is necessary to standardize the organization of IIS in Indonesia to ensure the achievement of the vision and mission of the institution. In addition, the vision, mission, programs and education system of IISN must also to be socialized so that the public gets correct and accurate information to avoid news or incorrect

information. The lack of information about IISN has caused to misperception and misunderstanding of IISN, so that accusations and allegations that are not as basic as radical, expensive schools, exclusivism, etc. As an example of accusations from Muhammad Yusup (2017) about IISN exclusivism in Yogyakarta which explained that IISN instills exclusivism and radicalism in Islam.

Therefore, in 2017 IISN has published a book titled Specific Quality Standards of Integrated Islamic School (SQSoIIS) which aims to (1) ensure that each IIS maintains the authenticity of its vision and mission under IISN's vision and mission, (2) assists managers, principals and teachers in carrying out their basic tasks and functions optimally in IIS and (3) build excellence or differentiation and distinctiveness as a quality of IIS (SQSoIIS, 2013: 3). This book is a guidance book for establishing IIS in Indonesia that have contents all efforts of schools to build students characters. This book is 435 pages arranged to (1) preface quality team, (2) preface chairman of IISN of Indonesia (3) introduction of the board of supervisors, (4) list of contents, (5) Education Philosophy of IIS, (6) the standards. It has two main parts that be guidance to IIS in Indonesia; They are: (1) Philosophy of IIS Education and (2) The Standards; the standard comprises 12 specific quality standards IISN, they are: (1) standards of Graduates competence of IIS, (2) Standards of Content of IIS, (3) Islamics Lesson Standards, (4) Standards of Fostering students of IIS, (5) Standard of Process of IIS, (6) Standard of evaluation of IIS, (7) Standard of Teachers and Education Staffs of IIS, (8) Standard of Infrastructure of IIS, (9) Standard of Management of IIS, (10) Standard of Fundraising of IIS, (11) Standard of collaboration of IIS, (12) Standard of Preschool of IIS. This book includes the supplement that comprises dua to pre-school's students. All IIS must realize this book to guide and ensure educational activities. IISN licenced IIS periodically to ensure all IIS realized this book (Sukro Muhab, 2017).

IISN promote Islamic education that rest on two approaches, (1) transcendence approach, it will lead the student to recognition Allah as the Creator, (2) develops competences, talent and habitude based on the student's character. Islamic education has the aim to build students to be a citizen and global citizen that understand her/his rights and obligations in living together and civilized (Specific Quality Standards of Integrated Islamic School, 2017). IISN emphases to build character. The character that emphasises IISN is civic virtue. Civic virtue is the goodness of civic. Education institution has to promote civic virtue in order to students to become good citizens, can take part in public affairs of society. Tan (2018) explained that one of the most important roles of schools is to enable students to become good citizens, capable of taking part in the public affairs of society. It is the cultivation of habits important for the success of community. The scholars explained about it. In civic education, this case represented by Graham argues that civic virtue is responsible for participation in the politic life of the organization (Graham, 1986). And Winataputra argues civic virtue is the main part of civic culture and the main goal of civic education. (Winataputra, 2013).

Previous researchers have research on civic virtue such as the study conducted by Frank Cunningham (2011) who examined civic virtues of urban people by using the basic theory of Aristotle's analysis to identify tolerance, concern and trustworthiness. In addition, there is also a study conducted by Dikdik Baehaqi Arif (2017) which describes the Role of Citizenship Education in the development of civic virtue in Indonesia's multicultural society. According to him, Citizenship Education must be able to develop multicultural civic virtue in Indonesian society based on Pancasila's (Five Principal) values. Then the research of Zurian, N & Widodo, R & Sunaryo, H (2016) who developed R&D research at UNS, UPI and UMM found that national character education based on local wisdom and civic virtue that had prevailed in

Indonesia was very diverse influenced by educational and government policies political will and nomenclature of multicultural Indonesian society based on local wisdom. And then studies of Morgan, B., Gulliford, L., & Kristjánsson, K. (2017). In his research entitled A new approach to measuring moral virtues: The Multi-Component Gratitude Measure tries to measure moral virtue by using The Multi-Component Gratitude Measure which includes testing (a) conceptions (or understandings) of gratitude; (b) grateful emotions; (c) Attitudes towards gratitude; and (d) gratitude-related behavior. Then there are also Shryack, J & Steger M. F & Krueger, R.F & Kallie, C.S. (2010) who have compiled a study entitled The structure of Virtue: An empirical investigation of the dimensionality of the virtues in action inventory of strengths. Personality and Individual Differences. In his research Shryack, J & Steger M. F & Krueger, R.F & Kallie, C.S. reviewing several journals that discuss civic virtue then classify it. The experts acknowledge that the results of this study constitute the most comprehensive classification of other studies.

In this study, the researcher describes civic virtues components in IISN Education of Indonesia-based on Virtues in Action (VIA Model) that arranged by Peterson & Seligman (2004). This study aim to explain to communities that IISN teach civic virtues, exclusivism and against radicalism. Civic virtues structure has arranged by Peterson and Seligman in 2004 who classified civic virtue on six broad band virtues as Virtues in Action Model (VIA Model). In this model Civic virtues device to 6 virtues and 24 strength, they are:

**Table 1: VIA Model (Peterson and Seligman, 2004)**

<b>Virtues</b>	<b>Strength</b>
Wisdom	Creativity Curiosity, Perspective, Judgment, Love, and Learning
Courage	Perseverance, Bravery, Honesty, Zest
Humanity	Social intelligence, Kindness, Love
Justice	Leadership, Fairness, Teamwork
Temperance	Forgiveness, Self-regulation, Prudence, Modesty
Transcendence	Spirituality, Appreciation of beauty, Hope, Gratitude, Humor

## METHOD

In this study, the researcher will look for the all components about civic virtue and the efforts Islamic integrated school to build civic virtue of their students by reviewing Specific Quality Standards of Integrated Islamic School book as a guidance book to be a true member of IISN and then compares it toward VIA model that arranged by Peterson and Seligman.

## RESULTS AND DISCUSSION

### *Civic virtues components*

This book lists the many components of civic virtue. It can be found in the preface section of the chairman of IISN of Indonesia, the foreword of the Board of Trustees, the education philosophy of IIS and the main standards, especially in the standards of Graduates competence of IIS, Standards of Content of IIS, Islamics Education Standards, Standards of Fostering students of IIS, Standard of Process of IIS, Standard of evaluation of IIS, and standards of process, and the pre-shool education standards. The supplement comprises a compilation of hadith and prayers taught to preschool students.

The Chairman of the Board of Trustees explained that the attendance of the IIS is expected to prepare a godly, creative and innovative generation, having a spirit of leadership, growing its social sensitivity and beneficial to the people (Muhab, 2017). From the expression of the

Chairman of the Board of Trustees can be seen civic virtue of the IISN is a representation of IIS in Indonesia. The components of civic virtue as explained the VIA model of Peterson and Seligman in relation to the components of civic virtue at the IISN above is a civic virtue of IISN on values are creative and innovative values, spirit of leadership and transcendence values. Creative and innovative represent virtue wisdom, while the values of fairness are represented by the spirit of leadership, transcendence values are represented by hope, i.e. the hope of the realization of a righteous generation. Social sensitivity is a value of humanitarian virtue.

In the section on the Philosophy of Education of Integrated Islamic School (IIS), we can find it in wisdom, temperance and also transcendence. We can find wisdom values in the Islamic perspective on education, which refers to the goal of human creation, namely as a leader (*caliph*) and as a servant (*abid*). As a caliph, it means that IISN has a role in efforts to realize a just human being, namely to present a generation that is ready to lead or take a leadership role, while as a servant (*abid*) means IISN prepares and forms an Islamic character who always worships the creator of himself and the universe. We get temperance values from the purpose of Islamic education, which the IISN planned is the goal of state education. We can find wisdom and humanity from the goal of education according to IISN, namely the build of a generation that creative and has a role in producing goodness that fosters faith in life.

In the mission's part and purpose of IIS education, this book explains the educational mission that has many civic virtue, especially transcendence and temperance. There are four IIS missions and 7 main characters that want to instill for all of their students. The four missions are: (1) accomplishing the learning objectives proclaimed by the government in the national's context curriculum, (2) teaching the ability to read the Qur'an with the standards of *tahsin* and *tartil*, and the ability to memorize the Qur'an, (3) reinforce Islamic lessons, by enriching curriculum content which leads to a basic understanding of Islamic teaching and *fikrah* formation, *mauqif* and *suluk islamiyah*, (4) fostering character for students in stages towards the formation of a generation of leaders who are intelligent and god-fearing. Likewise, in the 7 main characters who want to be internalized to all students, they are: (1) having a true faith, (2) having a true worship, (3) having a mature personality, (4) having a sincere, disciplined and capable person hold back lust or self-reliance, (5) can read, memorize and understand the Qur'an, (6) have the extensive knowledge, (7) have good life skills.

In the strategy section, this book describes the efforts IIS must make that in realizing its mission. This strategy comprises 10 activities, almost all of which are civic virtues, such as realizing a conducive school environment (*biah solihah*), applying norms that are based on Islamic values in terms of behavior, speech, dress, interaction, eating, drinking and behavior others commonly used in the school environment, Islamization in the learning process to form the awareness of integrated thought in Islamic perspectives, activities that emphasize habituation of worship, leadership training, social care, serving the parents, caring for the environment, enacting the rules, norms and ethics that are bolted rely on ethical and Islamic values and social propriety.

In the standard section, of the 12 IISN's standards provided 5 standards containing IISN civic virtues components. Five standards are: (1) standards of competence of the graduate of IISN, (2) Standards of content of IISN, (3) Standards of Islamic Lesson, (4) standards of fostering students of IIS, and (5) pre-school education standards and supplements.

In this section, we compile the graduate competency standard based on the 7 main characters of IISN. This book explains in more detail the main characters that must be possessed by students after graduating from IIS, the main character is translated into basic competence for

example in forming true faith values, IISN emphasizes to students pre-school to get to know Allah through his creation, an elementary school of IISN students can have basic competence to know and feel Allah's supervision, junior high school students must feel Allah's supervision and at the senior high school level students must have love and fear only of Allah, by raising the feeling of being constantly watched by Allah, honesty is expected to emerge as courage values as part of civic virtue, and in instilling the habit of true worship, IISN emphasizes all students to have the basic competence that has been set. These standards see Table 2

**Table 2:** Civic virtues in IISN based on VIA Model

Main characters	Pre-school	Elementary school	Junior high school	Senior high school	Civic virtues
<b>True faith</b>	Recognize Allah through His creation	Recognize and feel oversight of Allah	Recognize and feel oversight of Allah in life	Love and fear of Allah	Wisdom, transcendence, courage, temperance, justice
<b>True worship</b>	Recognize <i>adzan</i> and <i>iqomah</i>	Able to <i>adzan</i> and <i>iqomah</i>	Able to <i>adzan</i> and <i>iqomah</i> in masjid	Have habituation <i>adzan</i> and <i>iqomah</i> in masjid	Courage, transcendence, temperance
	know and practice helping people who are affected	get used to helping people who are affected	accustomed to helping affected people	Activate to helping affected people	Humanity
<b>Mature personality</b>	Know self concept	Know self concept correctly	Recognize self concept correctly and behave correctly	Recognize self concept correctly and behave correctly	Wisdom
	recognize and practice self-confidence based on truth values	recognize and practice self-confidence based on truth values	recognize and practice self-confidence based on truth values	recognize and practice self-confidence based on truth values	courage
<b>sincere, disciplined and capable person hold back lust or self-reliance</b>	get to know being in school on time	Get used to attending school on time	get used to being in school on time	be a role model of discipline	Courage, temperance
<b>ability to read, memorize and understand the Qur'an</b>	Know hijaiyah and tajwij	Able to read qur'an correctly	accustomed to reading the Qur'an	accustomed to reading the Qur'an correctly	Transcendence, temperance
<b>Extensive knowledge</b>	Know the history of Muhammad	Recognize history of Muhammad	recognize history of Muhammad and other prophets	recognize history of Muhammad and other prophets and	Transendence, justice, courage, wisdom

Main characters	Pre-school	Elementary school	Junior high school	Senior high school	Civic virtues
				also the history of Islam	
<b>Good life skills</b>	Practice helping yourself	Able to serve yourself	Able to serve yourself	Able to serve yourself	Temperance, courage

In the standard of content section, we can find the civic virtue component in all subjects, especially on civic education and Islamic Lesson and also on the addition / distinctiveness of IISN. Islamization of knowledge is carried out in every learning in all subjects so that the civic virtues are conveyed not only on civic education and Islamic lessons. This section describes various materials from all subjects taught in IIS from class 1 to 12, they are: civic education, Islamic education, Indonesian, English, Mathematic, Science, Social, Sport, Art, Chemistry, Physics, Biology, History, Geography, Economics, Anthropology, Sociology, Strange language, Indonesian literature, Memorize and tahsin, Arabic, and Extra-curricular such as Scout and Islamic Personality Development (IPD)

The Islamic Lesson standard, which is a peculiarity and excellence of IISN, explains the background, purpose, function of Islamic lessons, scopes and also core competence and basic competence of Islamic lessons. Civic virtue components in this section can be found to be all core competence and basic competence of Islamic lessons, such as honest, discipline, care, responsibility, self confidence, good interaction with teachers and friends and family, true worship, know and recognize dua in salat, good attitude, etc. This section comprises Islamic Education (Al qur'an dan hadits, aqidah, akhlak, fikih, history and Islam culture), Al qur'an (tahsin, tilawah, tahfidz) and Arabic (listening, reading, speaking, writing). Islamic Education emphasizes the cultivation of noble character, strengthening of faith and piety, character building, correcting of mistakes, prevention of worst attitude, studies of Allah's knowledge and preparation of getting Islamic education toward a higher level. Study Al Quran aim to cultivate a sense of calm, comfort and solemnity, the habit of living with the Al Quran and practicing spiritual, emotional and intellectual intelligence, while Study Arabic has functions to instill confidence, respect Islamic civilization and give rise to an Islamic spirit

### ***Civic virtues building in the Integrated Islamic School Network of Indonesia***

civic virtue building in IISN of Indonesia describe in this book by any programs and activities. Based on IISN civic virtues must be builded by ten strategies: (1) create comfort school environment, (2) applying norms that are based on Islamic values, (3) implement effective learning, (4) develop student-centered learning, (5) the process of Islamization in learning, (6) strengthen student development student by intra-curricular, extra-curricular and Co-curricular, (7) establish effective cooperation with various parties, (8) organizing the full-day school, (9) ensure the principal sees and mission, enthusiasm, thoughts, attitudes and behaviors are under the philosophy, values, vision and mission of the IISN, (10) enforce rules, norms and ethics that rely on Islamic ethics and values. This book illustrates how the IISN forms civic virtues to their students. In addition, this book also explains the efforts made by IIS to make it easier for IIS to reach the standards set by the IISN of Indonesia.

## **CONCLUSIONS**

The Specific Quality Standards of Integrated Islamic School which is the guideline for the establishment of IIS in Indonesia contains a complete civic virtue so that IISN is essentially an

educational institution that always encourages students to have a strong civic virtue. Students will can interact well in the nation's life and state, have a role actively in encouraging the progress of their nation and may love the country and be willing to sacrifice for their nation and country. The characters championed by IISN are the character that is championed by the government as well so that the IISN and the government must establish mutually reinforcing cooperation.

Then civic virtues that described in this study have to follow up by all member of IISN who spread in the many district in Indonesi, likewise, the management of IISN must strive and be responsible so that all IIS members will realize all the vision, mission, program objectives and activities organized by IISN by controlling and supervising.

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