

# Development of Nationalist-Religious Characters Value of Sayyid Idrus Bin Salim Al Jufri Teachings in Civics Education

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**Abstract**— *This study aims to determine the development of nationalist character values and religious character values from the teachings of Sayyid Idrus Bin Salim Al Jufri as a hero in the hammer city. The research design used is qualitative research with case studies. The method used is interviews, documentation and observation. This research was conducted at Al Azhar Mandiri High School Palu. From this study there are values taught by Sayyid Idrus, namely religious values consisting of moral values, aqidah and sharia, the value of hubbul wathon minal iman, and exemplary values. The development is carried out through extracurricular activities, namely recitation of ratibul hadad every friday, Maulid barzanji, getting to know sayyid idrus students, pilgrimage to the tombs of sayyid idrus, haul founder of Al Azhar, friendship of Eid al-Fitr, preaching tour, Al Qur'an Education Park, Al Azhar Door to Door, Reading the Qur'an 15 minutes before learning, midday prayer and Dhuha in congregation, Batik Day, Quiz Competition 4 Pillars of Nationality, Tabligh akbar and Basic Training in Islamic Leadership.*

**Keywords:** *character, nationalist, religious, Sayyid Idrus Bin Salim Al Jufri*

## I. INTRODUCTION

Civics education is a field of science that seeks to guide students to intelligent knowledge, intelligent attitude and spiritual intelligence. Stated that the mission of Pancasila and Citizenship is to create good citizenship competencies (good citizenship), in order to be able to play an active and responsible role for the continuity of democratic governance through the development of knowledge, skills and character of citizenship [1]. So that citizenship education has a role in accommodating character education. Because Azra said, that Citizenship Education is a systematic vehicle for character education of democracy in the Indonesian nation [2].

The national character in question is nationalist and religious as stated in the government's character education strengthening program that demands five priority character values. The necessity of religious-nationalist character as the main value is motivated by concerns about the existence of the ultimate globalization so that it can lead to a decrease in love for the country, the loss of the spirit of defending the country, let alone distrust of national identity. As a religious state, based on the first principle of Pancasila, which is the supreme divinity, important national-religious character as an effort to raise awareness and empowerment of faith and piety towards the One God in its implementation strengthens, strengthens the existence and survival of the nation [3]. To form

characters, you need a variety of methods. Exemplary is one of the most influential methods in preparing and forming the character, moral, spiritual and social ethos of children [4]. The example of a figure is believed to be able to help the world of education. As was done by the founder of Al Azhar Mandiri High School in Palu. The success of schools in Central Sulawesi, especially in Al Azhar Mandiri Palu, is not only famous in terms of academic achievement. But famous for the character and akhlak of the students. Because this school, emulating the teachings given by Sayyid Idrus Bin Salim Al Jufri or Guru Tua, through the founders of the Al Azhar Mandiri Palu, namely KH Rustam Arsyad. The teaching was Characters are identical to morals so that characters are values of character behavior that are identical to universal ones which encompass all human activities, both in order to relate to God, with themselves, with fellow humans, and with their environment, which manifests in thoughts, attitudes, feelings, words and actions, based on religious norms, law, manners, culture and customs [5]. Good character includes caring and action based on ethical values, and includes cognitive, emotional and moral life behaviors [6]. In essence a person's behavior with character is a manifestation of the function of psychological totality which covers all human potentials of individuals (cognitive, affective, and psychomotor) and the function of socio-cultural totality in the context of interaction (family, educational unit, and society) and throughout life. Character configurations in the context of the totality of psychological and socio-cultural processes can be grouped into: (1) exercise; (2) though thinking; (3) sports / kinesthetic; and (4) taste and intention. The process is holistically and coherently having interrelationships and complementarity, and each of them is conceptually a noble value group which contains a number of values .developed to continue to apply the knowledge that had been obtained from Sayyid Idrus as an educator figure, the heroine and the red and white habib as the title had been given by the President of the 6th Republic of Indonesia, Susilo Bambang Yudhoyono.

## II. THEORETICAL REVIEW

This study aims to obtain descriptive knowledge of the values of the teachings of Sayyid Idrus Bin Salim Al Jufri, especially nationalist and religious values. Sayyid Idrus teaching values can be the basis in the development of nationalist-religious character values in Civics Education in schools, especially Al Azhar Mandiri High School Palu. In addition, the core research shows how the form of development of nationalist-religious character values in Civics Education in schools

### III. RESEARCH METHODS

This study uses a qualitative approach. The research design used in this study is a case study. The use of this case study research design was chosen because this study will reveal in depth about the development of the values of nationalist and religious characters in citizenship education. Determination of research informants was done by purposive sampling. The informants were the Principal, Citizenship Education Subjects, Islamic Education Teachers, deputy headmasters for student affairs, and several students. Another informant is the big board of Al Khairaat Palu whose role is to provide information about Sayyid Idrus Bin Salim Al Jufri.

The data collection techniques used in this study are in-depth interviews, observation and documentation. After collecting the data, the selection of data is done selectively and adjusted to the problems raised in the study. Data analysis in this study refers to the interactive model proposed by Miles and Huberman with data analysis techniques, namely data reduction, data presentation, and finally conclusion drawing. In essence, the data reduction stage is carried out with information from the field compiled systematically. After that a selection is made about whether the data is relevant or not with the research objectives, or whether or not according to the subject matter. Reduced data will not give any meaning or do not provide a comprehensive picture. Therefore it is necessary to present data. Data presentation is done by describing a set of compiled information that gives the possibility of drawing conclusions and taking action. Conclusion drawing and verification are activities at the end of qualitative research. The meaning that the researcher formulates from the data must be tested for its truth, compatibility, and robustness. The researcher must realize that in searching for meaning, he must use an emic approach that is from the informant's not interpretation in the view of the researcher (ethical approach).

### IV. RESULTS AND DISCUSSION

Based on the data collection technique used, namely interview, observation, and documentation, the authors get the results of the study as follows. The value taught by Sayyid Idrus is the value of education, religious value and the value of nationalism. The exemplary religious values are to maintain the morality of virtue while the value of nationalism is the hubbul wathon minal of faith which is applied in the form of homeland love, patriotism, defending the country, disagreeing with other ideologies other than the Pancasila and making the red and white flag a symbol of glory. This teaching was developed in the form of logos, mottos, school vision and mission, activities worship, social activities, activities of Intra- School Student Organizations, and Moslem Youth activities of Mosques.

Brief Profile of Sayyid Idrus Bin Salim Al Jufri Sayyid Idrus bin Salim Aljufri Born in the city of Taris, Yemeni Hadramaut in 1890. Habib Idrus or the Kaili community called him the 'Old Master', a descendant of Al'Alawy al Husainy who was also on the line of descent with the daughter of the Prophet [7]. Habib Idrus has a lineage from the great ba'alawi clan, a source of descendants of Sufis and great ulama in Hadramaut. Nasab and old the lineage of Habib Idrus continued to Ali Bin Abi Talib who was the fourth caliph and also as son-in-law of the Prophet Muhammad. In Gani's book on Friday, it was explained that the Ba'alawi people were the most dominant group in Hadramaut and they were the ones who most migrated to Southeast Asia. The descent of Ba'alawi is also a mention for someone whose nasabah continues with A li bin Abi Talib. Before the arrival of Sayyid Idrus to Palu, the people of Central Sulawesi already had several

traditional beliefs. They have held traditions of celebrating every rice harvest such as Wunja Wulu Watu, Wunja to Nokiyo , and Wunja the pinang stem. Apart from the traditional beliefs that have been mentioned, there are also traditional beliefs such as Balia , offerings, and so on. Balia is a certain ceremony as a form of trust and confidence that with this procession people who are seriously ill will recover from their illness.

Likewise, there are offerings, because it is believed that a person who is sick is caused by a disturbance of a genie or a demon. The sick person has been treated to be cured of his illness. But the trust gradually disappeared because of education and da'wah Habib Idrus through Al Khairaat and his students. Initially, Habib Idrus was eager to open a school / madrasa in Wani Tawaili District, Central Sulawesi, on the consideration of many things, the construction of the school was moved in Palu. On June 30, 1930, the Al Khairaat Madrasah was opened. Until the end of his life, in 1969, there were 412 Al Khairaat branches spread in Central Sulawesi, North Sulawesi, South Sulawesi, East Kalimantan, Maluku and Irian Jaya. Since settling and establishing a madrasa in Palu, Habib Idrus seems to be very serious in fostering his students to become pious and master various fields of disciplines. Habib idrus verses contain religious, social and political issues. Habib idrus used most of his time to spread religion, teach, defend, print teachers and handle educational institutions. According to Azyumardi Azra, Habib Idrus is a traditionalist Muslim cleric, genius, very expert, and versatile. He is an ula, historian, poet, preacher, and trader. He is also a self-taught person who succeeded.

The values taught by Sayyid Idrus Bin Salim Al Jufri First, the value of education taught is sincere in learning. D The behavior of the Sayyid Idrus is selfless in teaching his students. In fact, he paid the teachers and sent the students to school. Whereas in the present, it is very difficult to do so. This sincerity is relevant to the character points written by Hidayatullah [8] that sincerity is to give, give, and give up sincerely. This is in accordance with the struggle of national heroes, who fought for independence, even though they were willing to sacrifice their blood and lives. Clean and neat, in the behavior of the Sayyid Idrus is consistent with religious teachings about the importance of cleanliness.

Both self and environment, and neatness. Sayyid Idrus is someone who really appreciates the time to study. I n 1966, Habib Idrus and his disciples went to Kulawi, 70 Km from the city of Palu. At sixty kilometers, the tires of the car they were riding broke. While waiting for the repair of the car, Habib Idrus immediately went down and spread the mat and called his students to sit and read it. Habib Idrus is very concerned about teaching, both in the afternoon and evening. Even though it works continuously, it never looks tired, exhausted, and boredom on its face. Often he said "Idrus Khaliy" which means he hasn't done anything. Even though in fact he had done a lot and experienced various big problems and felt his suffering. Regarding his character, he said it in verses. (1) Be active you demand the knowledge of iputa putri alkhairaat because knowledge people occupy a high degree . (2) Intend to study it so that you get guidance because the deeds depend on their intentions. (3) Science is the light in the heart and the person with knowledge has reached the degree in heaven. (4) A merciful God gives His gifts to you, in the form of victory, help and blessing. (5) Imitate those who practice their knowledge in words, deeds and intentions. (6) People who are pious and sincere experts who carry out the most important obedience.

Second, nationalist values. The Sayyid Idrus was very strict and istiqamah with the attitude that the Unitary Republic of Indonesia was a fixed price for his students and the Indonesian people. KH Saggaf Al Jufri in his writing, on the 64th anniversary

of the Independence of the Republic of Indonesia, that must be greeted with wisdom and uproar. Because that day was a historic day where the fighters tried to free Indonesia from the shackles of colonialism and persevered in defending the NKRI. One of them is Sayyid Idrus Bin Salim Al Jufri. At the time of the period, Sayyid Idrus was offered to help their cause, but Sayyid Idrus rejected the rebellion movement. Sayyid Idrus said if you want to survive, defend the NKRI. He also appealed to the leaders of the country, if you want inner and outer prosperity, show the world that you are the ones who should lead this country. Thus the Sayyid Idrus taught the importance of an *istiqamah* in nationalism towards the state. He prefers to maintain Indonesia and has the principle that NKRI is at a dead price. This nationalism and national commitment can be listened to in the poem when responding to the seconds of the proclamation of independence of Indonesia on August 17, 1945: (1) Every nation has a symbol of glory and the symbol of our glory is red and white. (2) O Soekarno, you have made our lives happy, with your medicine we have lost our disease. (3) O President who is full of blessings for us, you today are like chemistry to the people. (4) By means of a pen and your politics is superior, the news has come that you have won with it. (5) It is beneficial for material and spiritual development countries, prove to the community that you are capable. (6) May Allah help your power and prevent you from any evil planned by enemies. In addition to nationalism, he also taught Tolerance among religious people. Not just showing tolerance at a mere concept level, but giving a concrete example by appointing a young priest named PK. Entoh (Alm.) As an Al Jabar (trade science) subject matter teacher at Al Khairaat boarding school, during the period 1957-1962.

Another story, one day Sayyid Idrus was invited to build a mosque. At that time there was a good carpenter, but he was an Adventist Christian. Sayyid Idrus said, there were no important problems that he worked correctly, then there was cooperation between Sayyid Idrus and the priest. Sayyid Idrus's behavior is a form of expression of the Sunni ideology he adheres to, namely *tasamuh* (tolerance), *tawazun* (maintaining balance), and willing to accept even coexistence with non-Muslims. Third, religious value. The value taught is the *akhlakul karimah* in the form of obeying the teachings of the religion adhered to, kissing the teacher's hand as a sign of respect and *sami'na wa atho'na*. These values are characterized by their great *karomah* due to their closeness to God. In running the madrasa that he built, the Sayyid Idrus taught him to always kiss the teacher's hand, to take the blessing of knowledge. *Sami'na wa atho'na* which means we hear and we obey, meaning that whatever the Sayyid Idrus sends to his students, his students always hear it. Because everything the Sayyid Idrus says, that's what he does.

Development of Nationalist-Religious Values at Al Azhar Mandiri High School in Palu. The development of character values is found in the logo, motto, vision and mission of the school. The logo of al azhar mandiri palu, combining science, three books, namely the Qur'an, the Hadith and the Fatwa of the Ulama which means that perfect human life must master science and technology based on the faith and practice of religion based on clues these three books. the development of the religious value of the Sayyid Idrus, that education is always based on morality, as he said that Sayyid Idrus provide motivation to the board of teachers and staff, in order to direct higher ideals based on moral values like independence, justice and humanity. Fardiana also explained, Faith and *taqwa* (*imtaq*) is a vehicle that will direct the world of education towards the intended target, which is creating a generation of faithful and knowledgeable who are able to compete and have faith in God [9]. *Imtaq* or spiritual question will be a confirmation of the nation's successor character in order to

maintain the nation's moral values in the midst of the era of globalization.

The motto "smart morality" means that students who study and those who work at Al-Azhar Palu must be smart but still have noble morality that is in accordance with the meaning of the Al-Azhar Palu logo. In this case, the motto means there is intellectual intelligence and spiritual intelligence in it. Smart character, both can work together in a balanced and mutually supportive manner, and both can be functioned optimally through adequate training or habituation. This pattern of thinking is in line with the opinion of Sidi and Setiadi that high-quality 21st century Indonesian humans are characterized by five main features of developmental aspects that take place in a balanced and harmonious manner, namely physical development, intelligence, emotional (affection), socialization, and spiritual [10]. Al azhar's vision and mission are in line with the values of the nationalist-religious character they have developed. Al Azhar's vision, which is superior and noble, is able to compete at the global level. This vision has been well realized, proven by regional, national and international achievements and won first place. Excellence in the field of science as well as being part of the attitude of nationalism, is participating in the four pillars of the MPR RI quiz competition. In 2016, the school won the national first place. In this competition, students learn the pillars of the country that can add insight into the Unitary State of the Republic of Indonesia, the State Constitution, Bhineka Tunggal Ika, and strengthen the sense of nationalism through understanding state and nationality. In addition, participating in the Indonesian Love Parade Contest, students understand the importance of defending the country and fighting radicalism, terrorism and separatism.

Excellence at the global level is hope as a form of contribution to the homeland. These contributions provide human resources that can maintain and maintain the integrity of the unitary state of the Republic of Indonesia. Superiority with a noble character is also in line with the religious Sayyid Idrus, that according to his poetry, with knowledge and morals, will lead to success and glory. School activities as well as OSIS programs related to nationalism are Smazhar Sharing Education activities, Batik's day, Rehearsall and Rememb rance ceremony and reading ambassadors. Smazhar sharing education, is a program of students who volunteer to share knowledge in the countryside, with disadvantaged children. This activity teaches them about sincerity in sharing and giving. Batik's day, a form of activity for students to wear batik clothes to school, as a form of respecting and preserving the original culture of the Indonesian nation.

Rehearsall and Remembrance Anthem ceremony is a flag ceremony training activity, as a form of effort to maximize the performance of flag ceremonies and sing national songs. Reading ambassadors are literacy activities as a form of student motivation to diligently read. The program for developing religious values by the RISMA includes midnight prayer in congregation, Dhuha prayer, *osis tadarus*, Al Azhar Door to Door and Al Azhar camp. The development of these activities is closely related in citizenship education as a form of creating good citizens, believers and loving the country. As according to Margaret Stimman Branson that there are three main citizenship competencies Citizenship Education namely civic knowledge, civic skills, and civic disposition. Civic knowledge is related to the content or what citizens must know. Civic skills are what skills citizens should possess that include; intellectual skills and participation skills.

Whereas the civic disposition relates to the private and public character of citizens who need to be nurtured and levels in constitutional democracy. The values taught by Sayyid Idrus are

religious values, which consist of aqidah values, worship values (sharia), moral values and nationalism values. These values are relevant to citizenship education. Because the purpose of citizenship education is not only to strive to develop students into intellectually superior individuals. But it also seeks to develop the skills and character of citizenship that lead to the formation of students who have noble character, have faith and be devoted to God Almighty, in a balanced manner so that it is expected that the aim of Civic Education is to form a citizenship that is faithful so that it can be achieved in accordance with the provisions of Pancasila and the 1945 Constitution. The Government in the Strengthening of Character Education program also strives for the education unit level to instill five main characters, including religious and nationalist characters.

## V. CONCLUSION

The development of religious nationalist values was successfully developed and realized through the logo, motto, vision and mission of the school, student council activities and RISMA activities. The result of a national-religious value development program is the formation of a strong identity for students as an Indonesian nation and as a faithful nation, awareness of their rights and obligations as Indonesian citizens and even global citizens in maintaining the integrity of the country. The values taught by the Sayyid Idrus are three, namely the value of education, religious values and the value of nationalism. The reason for making the teachings as a basis for developing nationalist-religious character is because the teachings of the sayyid idrus bin salim Al Jufri are about religious values and nationalism values, in line with the goal of civic education, namely to foster state insight and awareness, attitudes and behaviors that love the country and based on national culture, archipelago insights, and national resilience in the nation's future candidates who are studying and will master the knowledge and technology as well as art. In addition, it is also in line with the component of citizenship education, namely civic disposition.

The main purpose of civic disposition is to foster the character of citizens, both private characters such as; moral responsibility, self-discipline, and respect for the dignity and dignity of each individual, as well as public character for example; caring as citizens, politeness, heeding rule of law, critical thinking, and willingness to listen, negotiate and compromise. Development of the national-religious character values of the teachings of Sayyid Idrus at the Al Azhar Mandiri High School in Palu, carried out on various elements in the school, between others on the ideology of al azhar, school logos, school motto, school vision and mission and order. Besides that it was also developed in the school culture in routine activities, social activities, worship activities, and activities initiated by the Student Council and RISMA.

The nationalist-religious character values of the teachings of Sayyid Idrus Bin Salim Al Jufri, can foster religious values and national values that are more strongly embedded in the self and daily life of students in Al Azhar Mandiri High School, Palu, such as being devout, loving the motherland, willing to sacrifice, defending the country, funds for social care. The teachings of Sayyid Idrus Bin Salim Al Jufri, strengthen Citizenship Education in its role of forming the character of religious citizenship that is having a strong belief in the teachings of his religion, observance of worship, noble character, and nationalism that is the love of the homeland on the basis of faith, courage and concern for the small community or can be called strengthening the sensitivity of the heart and social sensitivity. Extracurricular activities as a form of developing the values of the teachings of Sayyid Idrus Bin Salim

Al Jufri are made continuously even more enhanced in various forms of development. Each commitment is created between students, teachers and the school to implement it with full sense of responsibility. In addition, the development of the character of the teachings of SIS Al Jufri, creating students who have "Birrul Walidain" in him.

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