

# **THE ROLE OF THE APPRECIATION OF HISTORY EDUCATION: THE INTERNALIZATION OF PANCASILA IDEOLOGY AND RELIGIOUS VALUES ON CREATING THE NATIONALISM ATTITUDE**

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## **ABSTRACT**

*The purpose of this Research is to review the contribution level and the significance of the appreciation of history education, the internalization of Pancasila ideology and the internalization of religious values on creating the nationalism attitude. This research uses two approaches, which are quantitative and qualitative with concurrent embedded strategy. The primary in this research design is quantitative and qualitative as the secondary. The result of this research indicates the appreciation of history education, the internalization of Pancasila and the internalization of religious values. The importance of these roles can be discovered from 78.2% of contribution coefficient. The appreciation of history education contributes 27.84%, the internalization of Pancasila produces 14.39%, and the internalization of religious values brings 35.97%. The role of religious values on the appreciation of the building of nationalism attitude has a huge impact, bigger than the appreciation of history education and the internalization of Pancasila. Those three variables have role in the building of nationalism attitude which utilize as input material, that improving the student's nationalism attitude can be conducted by enhancing the appreciation of history education, the internalization of Pancasila and the internalization of religious values about the life of society, nationhood, and statehood.*

**Key words:** *appreciation of history education, the internalization of Pancasila and the internalization of religious values*

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**Introduction**

The history, civics, and religious education are the strength components in building the nation character, out of the whole component in the national education system, therefore such components have the strategic essence and substance related to the current and future nation building.

Developing the nationalism attitude or patriotic spirit as well as pious toward Almighty God, should be carried out, for every citizen. Hence, it must be cultivated since the early age on every youth generation. In fostering such values, educational institution has important part, because in this place shall occur the cultivation and development of those values, which performed by the subject material, especially through history, civic, and religious education.

From the side of psychology, adolescence is the time to think about the right and wrong, about the norms to guide his/her attitudes, and synthesizing the values which they obtained, and selecting such values. The selected values changed repeatedly; adolescence is the time to search their identity (Megawangi, 2004; Atkinson, 2003). Such condition is prone to be affected, because the adopted values are not strongly attached in their belief. According to Furter (1989:57), adolescence is the time to understanding the values and the process of internalization, such values shall become the personal values. These values shall guide an individual to determine the activity and purpose that his/her want to achieve (Hurlocks, 1976; Atkinson; 2003). Therefore, it is dangerous if the condition of his/her social surroundings is less supported in cultivating the positive values, which are the values that conforms to Pancasila ideology and religious values.

High school or adolescence is unstable period, but also the perfect time to acquire the values, so that, this is the best moment to adopt those values. Such values includes moral, discipline, patriotism and nationalism, that can be cultivated through educational institution, family and society (Wirojoedo, 1986; Desmita, 2009). Adolescence is the most strategic term in adopting the values; hence, a person has stable personality, high pride of nation, patriotism, stable ideology as well as the willing to sacrifice for the nation.

The comprehension and internalization of Pancasila among students is substantial matter, because Pancasila as nation ideology is one of the philosophy that binding the nation unity. Pancasila is Indonesian identity and the values as the foundation in building the modern society and nation (Darmaputera, 1997: 5).

The lack of understanding on Pancasila affecting the diminution of nationalism, as can be seen recently. "Most of the quarrels between students and ethnical dispute or among community are one of the diminution sign of nationalism. As stated by Azra (2009:61) the mass riot in Indonesia is the proof of decadence of nationalism.

The deterioration of student's nationalism also revealed by Lu'ailli (2008:61) based on his research in a school; discover that from the respondent has 42% which categorized as low, 45% as medium, and 13% as high. The result of Hizam research (2007:291) showed that nationalism attitude in the students of Madrasah Aliyah in all Mataram, total of 70% student has been categorized as low nationalism, while who have quite high nationalism attitude are only 8%. In

this research, nationalism attitude which indicated in form of act/will to preserve the nation viability, develop national potency and prevent the dangerous situation that threatening the nation.

The low of youth nationalism is risking the nation existence, and destroying the nation, because youth is the future of nation, thus such matter need to be coup immediately.

The decadence of nationalism is a peril situation due to only the nationalism can unite the strength, the perseverance to build the nation (Barbara, 1982:37). Nationalism is able to generate cohesion and fidelity among individual who participates in a big scale of system (Eriksen, 1993:104). Nationalism is also a power to defend common goals (Abdullah, 2001:51). A country will collapse if it has weak nationalism and its national integrity disturbed. As an example, in 1988, Soviet Union, a super power country was collapsed due to its weak nationalism and national integrity (Iriani, 1992:30). This become clear picture and example that how important to build and develop the youth nationalism attitude.

According to Stoddard (1966:137), nationalism is 'spiritual state', a faith which adopted by a group of people that have nationality, 'a sense belonging together' to become nation in the effort to reach the goal. This nationalism provides a massive power to obtain its common purposes or goals. Nation is illustrated in the thought of its follower as the people or community that unites into certain region to achieve their sacred destination. The differences of religion, language, race etc., are not obstacles to reach their common goals.

According to Smith (2003:52) nationalism which accommodate a wide range of culture or formed in multicultural society and based on the people's will and desire, known as civic nationalism. Inside of such nationalism, the individuals identified their self with its group as a nation, because the sentiment or belonging awareness of such nation.

Anderson (1999:7) explained that a nation is "an imaginable political community" which is imagined whether as limited inherent and sovereign". While word of community means "organism group (people, etc.) that life and interact in certain region". The concept of imagined or inconceivable is caused by the member or resident of nation generally does not know each other, never see among other, however in their mind can be imagined that they are one entity.

There are five principals in nationalism, which inter-related to form a national insight: (1) unity; (2) liberty; (3) equality and (5) personality that established through cultural experience and nation history (Kartodirdjo, 1992a; 1993b: 3). Based on above mentioned principals, thus nationalism will always be needed and dynamically relevant at all times.

Substantially, nationalism develops as the movement of the time. The spirit of the time (*zeitgeist*) is affecting the form and character. For the youth, which live in 21st century, the globalization era, the challenge is different with the previous generations which have experienced the era of colonial or independence (Wiriaatmadja, 2008:2). Nationalism in liberty realm and current modern situation are required to build,

face the global challenge and eradicate injustice, abuses, dishonesty, indiscipline, corruption, poverty, ignorance, drugs, and environment destruction. They improved the intellectuality, skillfulness, creativity or quality of human resources in order to have strong competitiveness (Lubis, 2008; Adisusilo, 2011). Nationalism may take form in sentiment or action; the concrete form can be an act to fight the violation of justice principles, freedom etc., (Gellner, 1983:1). As a nationalism socio-politic movement, this act is actualized in form of productive activity such as cultural development, literature, art, research, etc., (Smith, 2003:8).

From all above opinions and expositions can be concluded that the core of nationalism is the concept (theory and doctrine) of patriotism which based on awareness of common purposes and goals, the existence become a part of nation and state, as well as the willing to sacrifice, keeping the national identity and the responsibility to preserve its sovereignty and achieving the equal and prosper society. This is actualized through productive and concrete activities by make every effort to eradicate injustice, laziness, poverty, corruption, ignorance, dishonesty, drugs and environment destruction. And conduct improving movement to increase intellectuality, skillfulness, creativity and competitiveness.

As a citizen, we have to be concerned concerning the low level of social solidarity, empathy, respect, and care in several student groups, the brawl between students, with intense frequency, and each year tends to increased. For example, based on the data of Center for Special Capital Region of Jakarta Social Disruption Management (Pusat Pengendalian Gangguan Sosial DKI Jakarta) on 2010, the student of elementary, junior and high school which are involved in brawl

is 0.08 percent or about 1,318 students out of the total 1,647,835 students in Special Capital Region of Jakarta. The number of brawl is totaling 128. In fact, 26 students are deceased. According to the mapping result with Education Bureau of Special Capital Region of Jakarta may be concluded that 137 schools indicate as prone to brawl. In 2012, there was 339 cases, with death toll amounted 82 casualties (Jurnas.Com December, 21st 2012; Komnas PA December 2012).

The lack of comprehension and appreciation of independent values which has been done by our national hero on several student groups can be seen at every Monday's ceremony and commemoration of national day. They were ignorance, looked lazy, not enthusiast, forced to attend the ceremony. The lack of respect to the nation symbol, nation identity, such as Merah Putih and not focused while singing the Indonesia Raya. These indicate the decadence of nationalism among student. The deterioration of social solidarity and the decreasing of mutual aid (gotong royong) culture, while individualism tend to grow, an indicator of the decadence of student's nationalism, thus it must be overcome immediately. Among other, the most strategic solution is through education process. The subject of history, civic and religion education are closely related with the cultivation of values in life of society, nationhood and statehood and nationalism.

### **The Challenge in Life of Nationhood and Statehood on the Sophisticated Globalization Era**

In the globalization era, Indonesia face the challenge that increasingly complex in nationhood and statehood. The National Policy Maker of Nation Character Building in 2010-2025 explained that Indonesia is currently facing certain huge nation

problems, they are: (1) the disorientation and the values of Pancasila have not been internalized as the nation philosophy and ideology, (2) the limitation of integrated policy tools in order to realizing the essential values of Pancasila, (3) the dislocation of ethical values in nationhood and statehood, (4) the decadence of awareness on national cultural values, (5) the threat of nation disintegration, and (6) the weakening of nation self-reliance (Indonesia Republic Government, 2010).

Pancasila as the crystallization of people's values that derived from Indonesian culture has become the ideology and way of life. Pancasila is the ideology and foundation of nation. Pancasila as the way of life implies that the nature of community, nationhood and statehood inspired by the moral and ethical attitudes which are manifested in Indonesian behavior and personality. Ideally, this is realized in relationship between the human and God, the inter-human relationship, and the human-environment relationship. However, the community life principle is not fully performed. The violence, corruption, collusion, and nepotism are still far from the resolution. Those problems arise due to the values of Pancasila have not yet internalized.

The integrated policy tools are still limited in order to realizing the essential values of Pancasila. In the era of reformation, there is no special institution that is able to optimally promote the values of Pancasila ideology to the whole society. Pancasila is the basis of life in society, nationhood and statehood. Consequently, the cultivation of the values of Pancasila as a tools and means in building the identity and character of nation, increasing the commitment to the Unified State of Republic of Indonesia and developing the ethical life of the nation for all Indonesian people were not run

optimally. Therefore, the realization of the essential values of Pancasila in all levels of Indonesian society should be supported by integrated policy tools. The optimization of educational institution role is one of the best moves, ranging from primary education to higher education.

There has been a shift in ethical values in nationhood and statehood. We can see progress in national development on various fields that have been implemented. However, in the midst of such progress lies also negative effect, which is the dislocation of ethical values in life of society, nationhood and statehood. Today, the dislocation is seen obviously in society, such as the lack of appreciation of the cultural values, the value of social solidarity, tolerance, family values, consensus agreement, etiquette, honesty, shame culture and patriotism. Corruption is increased; the identity and interests of the group/faction tend to be more emphasized. Public space that should be used jointly, become the place where anger and mass riot are released. Clashes and violence still occurs and gives the impression that the Indonesia is experiencing a prolonged crisis of social moral. Student demonstrations and public actions are often accompanied by anarchy, unlawful act, destructing the environment, even torn and burn the symbols of the State that should be upheld and respected. These are proves that there has been a dislocation in ethical values in society, nationhood and statehood, the low level of nationalism, hence, still needs to be improved.

The awareness deterioration of the cultural values of the nation, global cultural flows that supported by the communication advance and worldwide dispersion of information through printed and electronic media are affecting the ideology, religion,



culture and values which adopted by the people of Indonesia. The massive negative global influences are causing the decline and deterioration of cultural values. This is shown from the behavior on the half of communities in Indonesia that are more appreciate the foreign culture rather than the Indonesian itself, from the way they dressed, spoke, related with one and another, and consumptive lifestyles, and prefer foreign products rather than domestic products. The globalization has changing the way of Indonesian people's think and act, especially among the youth generation who tends to be easily influenced by the values and culture that does not comply with the personality and character of Indonesia. Such thing requires effort and the right strategy in order to maintain cultural values and national identity so as Indonesian people still have their personality as a nation.

The threat of national disintegration is serious menace and disruption to the sovereignty of the state, the nation's safety and territorial integrity of the Unified State of Republic of Indonesia. It is related with many aspects that among them caused by the nationalism weakness in every citizen. The inappropriate understanding of multiculturalism issues and the arising of ethnocentrism are affected the emergence of separatist movements and horizontal conflicts. In addition, unequal development between regions, uncontrolled primordial, and the negative impact of the implementation of regional autonomy tends to lead to the occurrence of various problems in the unrest area which directed to the nation disintegration.

The nation ability with high competitiveness is the key to building the nation's self-reliance.

High competitiveness will make Indonesia ready to face the challenges of globalization and able to take advantage of existing opportunities. Nation self-reliance reflected, among others on the availability of qualified human resources and meets the needs and progress of development, the financing of development that taken from solid domestic source, and the ability to meet their own primary necessity. But until now, the people and the nation's dependency are still quite high to other nations (Republic of Indonesia Government, 2010; Sukadi, 2011). These problems can be overcome if we have a strong will to building the nation with self-sufficiency, raising the work ethic, working hard to eliminate all the nation's problems by optimally implementing the spirit of nationalism and the values of Pancasila ideology.

Nowadays development, creating Indonesian people who are honest, fair, virtuous character, ethical, respectful, disciplined, harmonious and productive, both personally and socially, self-confidence, has a sense of unity, national and state awareness and willingness to sacrifice for the nation is very important. This is because the challenges faced by Indonesia are increasingly difficult and complex. As well as the changing of time, globalization and sophistication of information technology, make the influence from overseas is unavoidable. There are positive and negative influences. On the negative side, such as the increasing of individualism, consumerism, the deterioration of religious values etc., should be overcome immediately (Zamroni, 2007:6). The changes in multi-dimensional can be encouraging, but on the other hand, it is also a menace. Some tendency of western values urges the eastern values.

The individualism become more disperses, while mutual cooperation become more waned (Soemitro, 2001).

The modernization and industrialization are the important factors in the decline of Indonesian nationalism. Necessity and practical considerations in order to achieving economic growth as if forcing Indonesia and many developing countries sacrifice nationalism sentiment. It is the time for Indonesia stands up to overcome the challenge of globalization. In the middle of globalization, nationalism actually needs to be revitalized by every suborder, if Indonesia wants to survive; then it must glorify the spirit of nationalism or spirit of Indonesia (Azra, 2009:3-7). The facts indicates that the last decade, particularly in the nationalism of youth generation and generally in the society are decreased, as can be seen in social conflicts that occurred in various places with certain motives and modus operandi, which also added by the influence globalization with all of its implications. As a nation state that framed in the Unified State of Republic of Indonesia, this condition needs to be addressed through a variety of approaches or integrated approach. An approach in order to gain back a sense of nationhood is to optimize the function of religious education (Joseph, 2007: 5), by history education (Wiraatmadja, 2002), as well as through civic education (Winataputra, 2012). History education will teach about the historical values of nationhood and statehood. Civic build awareness of their rights and obligations as citizens through internalization of the values of Pancasila ideology. Religious education has a very strategic position due to the belief of religious values becoming an individual standard in their attitude and behavior without hoping anything else except the God blessing, even their ready to sacrifice for such beliefs.

The above mentioned conditions should be always reminded, so that this nation shall not be misdirected, and misguided whether in the life of society, nationhood and statehood. Consolidation is necessary because the ideology of Pancasila provide the code of conduct, way of life, direction and purpose in life. Ideology shall be steady when added with the strong comprehension and internalization of the ideology values. In high school, efforts towards strengthening the Pancasila ideology have been performed, through intra curricular, Civic education, national history and other lessons. Some said that such conduct was not resulted much. According to Riberu (2004), a lot of people or parties are not satisfied with the implementation of the Civic which tends to bore the students. Based on the results of evaluation of the implementation of the national civic in 2007 that conducted by the Ministry of National Education Research and Development – Centre of Curriculum and Book of Ministry of National Education, the results have not yet encouraging and not optimal. After the competency test, a lot of school only achieve below 85% thoroughness. Attitudes and behaviors of students are far beyond expectation, not reflecting the values contained in Pancasila (Ministry of National Education, 2007). This is showed the gap between expectations and reality.

In strengthening the unity of the nation, then the noble values of Pancasila should be internalized massively, through socialization, in school and in the community. In the era of reformation, the introduction and teaching of the values of Pancasila through the education sector is not as good as in the previous time. Whereas, it is important empower the unity of the nation. Horizontal conflict is

a reflection of the erosion of the “spirit” of Pancasila in society. It is time for the government as policy makers reconsider to internalize the noble values of Pancasila (Kompas 0.1-10-2010). According to Djaharuddin (2010:5), Pancasila, recently tends to be marginalized, that lately makes people’s behavior far away from the values of Pancasila. Therefore, Pancasila should be preserved; the erosion of values of Pancasila means the decadence of the nation’s character and indicates the loss of national identity. The condition of this nation is like walking towards the grave in the middle of globalization that made by the nation itself. If not addressed immediately then the Unify of Republic of Indonesia will collapse (Angraini, 2010: 98).

### **The Necessity to Synergize the History, the Pancasila ideology and the Religious Education in Building Nationalism Attitude**

The subject of history has strategic meaning to create the character and well civilized nation and forming an Indonesian who have sense of patriotism for his/her nation and country. Historical lesson that is taught, among others, contains the values of heroism, exemplary, pioneering, nationalism, patriotism and fighting spirit that underlies the formation of character and personality of the students (Ministry of Education, 2006a: 523). Historical knowledge has a role to raising the sense of patriotism, nationhood and self-confidence of a nation. According to Sukarno as quoted from Frederik and Suroto (1984:34) stated that essentially, the spirit of nationalism shall arise for whoever know the greatness of his ancestors history, the greatness which achieved by Malayans, Sriwijaya, Mataram, Sendok era, Erlangga and

Mojopahit. Consistent with the statement of Kahin (1995:50), that the glory of the past will underlie the pride of community and thereafter shall underlie its nationalism development. Nationalism is a product of the comprehension and internalization of nation history, therefore, the next generation should preserve it, as the basis in building the nation through the demands of the times (Tosh, 2002; Grosby, 2005).

Education of Pancasila ideology contained in the civic subject, focusing on the formation of citizen who shall understand and are able to exercise their rights and obligations to be an Indonesian citizen that marked with intelligent, skilled, and the characters which are mandated by the Pancasila and the Constitution of 1945. The civic subject aims the students to: 1) think critic-analytically, rational, and creative in responding the issue of citizenship, 2) participate actively and responsibly, and act intelligently in life of society, nationhood, and statehood, as well as anti-corruption; 3) develop positively and democratically to create self-identity based on the character of Indonesian people in order to live together with other nations; 4) to be well interacted with other nations in the international arena (Ministry of Education, 2006a: 231). In addition to the above purposes, students are aim to understand, appreciate and practice the moral principles of Pancasila in daily behavior (Ministry of Education, 2004).

Religious education has vision to realizing pious individual and have good moral as well as honest, fair, virtuous character, ethical, respectful, disciplined, harmonious and productive both personally and socially. In addition, it is expected to createthegenerationwhichactivelybuilding the dignified nation (Ministry of Education,



2006a: 1). Religious education is able to maintain and strengthen the learners' nationalism, because it's equipped with the understanding of religious values that can build and strengthen: 1) Nationalism, universalism, respect for human rights. 2) Pluralism and multiculturalism (Joseph, 2007:11). Religious values are major reference that brings every individual into a moral life (Lickona, 2012:64). Values derived from religion have been proven to be a source of value that strengthened the basic consideration for the formation of attitudes and patterns of behavior in society (Al-Muchtar, 2001:3).

Religious education has a very important role in the life of mankind. Religion becomes guide to realize a meaningful, peaceful and dignity life. Religion is a set of values, guidance, mentors and driving people to achieve a better quality and perfect life. For Indonesian people, religion is the driving forces that have significant value to create unity and nation culture. Religious education is developing sense and act of just and civilized humanity, thus, the proper and correct understanding of religious values is needed to create national unity (Feisal, 2005: 27). On the contrary, the wrong comprehension and internalization of religious values would ruin the youth generation, changes them into a radical group or even worse becoming a terrorist. From all the various explanations, it can be highlighted that history, civic and religious education has chance and the role can be optimized as well as synergized to building learners' attitude nationalism.

### **The Gap Between Expectation and Reality**

History education has the duty to cultivating the nation spirit, rising the

emphatic awareness among student, empathic attitude and tolerance with other, democratic, and introducing the collective experiences and the nation history. Thus, history education will emerged sense of solidarity, the pride of nation, if such education is conducted repeatedly in good and appropriate manner (Wiriaatmadja, 2002). Clearly that history education has a quite strategic role if it's properly implemented. Lately, there is problem related with history education, a tendency of students which are less interest on history and even underestimated. The perception of history is less important than mathematic or physic which are directly connected with the demand of technology in global era (Zamroni, 2007:6). Frequently, the issues regarding the decline of interest in history came up, a complaint that history is not interesting and boring because merely a recitation lesson. Also, other problem concerning the nation spirit and patriotism of youth generation more and more weakened which is very dangerous for integration and national reliance (Suryo, 1999; Lu'aili, 2008).

Less appreciation on history education is felt by the history teacher. Generally, at the history class, students were not excited, depressed and wistful. Disrespect attitudes and behaviors are constantly showed at the class (Umamah, 2007:89). Level of student participation is low; a lot of student consider that such class is only routine activity and not followed by the importance awareness of studying history. As the result, students are less participated, less involved and lack of initiative as well as contribution either intellectually and emotionally in learning (Sumiyanto, 2008:9). There are some peoples think that history education is not prominent subject, unpleasant, considered

antique and less appreciated (Hasan, 2012: 60). This is the indication of student's low appreciation in history.

### **Research Method**

This research conducted at Madrasah Aliyah in all District of Jember. The population is the students of XII IPS class of Madrasah Aliyah in District. The technique of sampling in this research is using Proportional random sampling which is the sampling randomly selected with drawing technique in considering its proportion. The sample is students of XII IPS class of Public and Private MA in all District of Jember, from the population out of 1021 students that randomly selected with drawing technique, as much as 408 students which become respondents. The source of qualitative data is used technique of purposive and snowball.

The design of this research utilizes two approaches: Qualitative and quantitative with concurrent embedded strategy (Creswell, 2010: 321) or known as "the dominant-less dominant design" (Creswell, 1994: 177). The primary (main) design of this research is Quantitative, and the secondary (supplement) is qualitative. The qualitative secondary database is used as the supportive data in this research (Cresswell, 2010:312). The applicable strategy is concurrent embedded strategy. The utilization of quantitative and qualitative combination shall obtain better comprehension (Cresswell, 2010; Sugiyono, 2011). The first part in this research is used quantitative approach. The design of research is correlational research, to discover the relation inter-variable (McMillan & Schumacher, 2001). The examined variable including the appreciation of history education as the first independent variable

(X1), the internalization of Pancasila ideology as second independent variable (X2), the internalization of religious values as third independent variable (X3) and nationalism attitude as attached variable (Y).

The method of data gathering is used questionnaire that mainly for compiled data on the appreciation of history, internalization of Pancasila ideology, internalization of religious values and nationalism attitude. The items arranged with the scale of SSHA (Survey of Study Habits and Attitudes) from Brown and Holtzman. The scale pattern of SSHA Brown and Holtzman use four opinion modifications, which are: (1) S=selalu (always), (2) SR=sering (often), (3) K=kadang-kadang (sometimes), (4) TP=tidak pernah (never). The data gathering is equipped with method of interview and observation that have qualitative nature.

### **The validity and reliability of instrument**

The instrument of history appreciation, nationalism attitude, internalization of Pancasila ideology and internalization of religious values are using construct validity and item validity. Construct validity indicates how far an instrument measured the nature or construct the definition. To meet the standard of construct validity, the measuring instrument is designed based on certain underlying theory. In accordance with such opinion, thus research variable is developed into the indicators that same with its underlying theory. These indicators shall be breakdown into the statement items (Ary et al., 1989; Best, 1970). In addition, the construct validity, also utilize item validity analysis or item with correlation formula by correlating each answers with

total score, if the correlation is significant then such item is proper to be used or meet the requirement in review of its validity (Azwar, 2012: 70). The minimum of validity coefficient is 0.300 as confirmed by Cronbach (1970) and Emery (2007). In this research use Alpha Cronbach's technique. The amount of reliability criteria of an instrument, is according to Kaplan and Saccuzzo (1982:106), the value of Cronbach Alpha > 0.70. For validity and reliability analysis are conducted with SPSS 21 program.

Data analyses, same as the research hypothesis, use the correlation and regression analysis. Before the analysis, test is performed which includes: (1) sample that randomly selected; (2) variable score distribution of normal X and Y or near normal (3) inter-variable relation of X and Y should linear, Hadi, 1987; Allen & Edwards, 1985).

The first requirement is sample must random, conducted with sampling technique, the proportional random sampling with drawing technique. The requirement test analysis performed with the SPSS Program, while the analysis includes: Normality test analysis with Kolmogorof Smirnof approach. The requirement of the test is if probability of Asymp.Sig bigger than the level of significant ( $\alpha$ ) then it's normally distributed or if the significant or the probability > 0.05 then the distribution is normal (Santoso, 2006).

## Result and Discussion

Based on the descriptive statistical analysis, acquired that the good average value of history appreciation level is 76.08. The overall history appreciation level or from the total 408 respondents are as

follows: 3.9% is in low category, 32.1 % is in good enough category, 40% is in good category and 24% is in very good/very high category. According to the interview result with several very good category respondents, discover that they like history besides the communicative, patient, humorous, and understandable teacher also the material teaches many things, challenging to be learned further and has lesson from the past for the better future. Afterward, other respondent explained that studying history may find out the historical event before they born, also to understand the origin and the existence of our ancestor and a lot of lesson that they can took from learning history. From interview result with good enough category respondent, discover that one of the causing factor why they are not like history because it's recitation subject, have to remember the year, figure, etc., whereas difficult for them, moreover it's discussing about the past that beyond from present time. Out of the interview result indicates that students do not understand the substance of studying history. It's only being realized at the level of historical facts. The comprehension is far from the process, causality between the occurrence and values of each historical event. Based on the observation, the learning process of history and civic are good, however in PBM and history learning plan are still dominated by the cognitive aspect, this is because the Basic Competency formula in the curriculum is categorized as 100% cognitive. This condition needs to be improved; ideally it should observe between cognitive, affective and psychomotor aspect. Accordingly, the civic still dominated by cognitive aspect. Basic Competency in curriculum is 74% cognitive, 12.96% affective and psychomotor.

The good average value of internalization of Pancasila ideology is 75.16. With 12.5% is categorized as low, 26% is categorized as medium/enough, 32.3% is categorized as good and 29.2 % is categorized as very good/very high. According to the interview result with the respondent of very good score internalization, discover that the values of Pancasila are exercised by them since the elementary school and in the family. In addition, such values coexist with their belief. While, the interview result with low score student group obtained that they act and behave without regarding the norms, they do not care whether breaking the values of Pancasila or not. What they do, even their family or parents does not care or ignore. This condition indicates unconformity between the lesson and values taught in school and the practice in family, apparently that the condition of family has less conducive and less support in cultivating the values, as a result they tends to act freely, because the less supervision from the parents. The breaking of this value is also supported by their friends or play group, as if they get the justification for their behavior. This is horrible condition and if we are not act immediately, it will lead to social deviance behavior.

The good average of religious values is 78.74. With 2.7% is categorized as low, 26.7% is categorized as medium/enough, 37.7 % is categorized as good, and 33.1% is categorized as very good. According to the interview result with the respondent of very good score, discover that the attitude and behavior that meet the religious values in the life of society, nationhood and statehood were already cultivated in family, school even at Islamic school. Apparently, there is conformity with all environments

that surrounded their early life. While from the interview result of good enough category student group, find out that there is still desire to actualize as youth, even such act considerably proper; they know it's forbid by the religion.

The good enough average value is 67.5. Out of total respondent 2.7 % is categorized as very low, 13.5% is categorized as low, 44.1 % is categorized as medium or good enough, and 29.2 % is categorized as good, and 10.5% is categorized as very good.

Based on the performance indicator stipulated by Ministry of National Education that classical completeness has to reach 85% out of total student, therefore the student's appreciation on history, internalization of Pancasila ideology and internalization of religious values as well as nationalism attitude are categorized as incomplete.

According to the interview result with student group of low nationalism category, discover about the student's opinion that "I am an Indonesian and Unified State of Republic of Indonesia is my country, where coincidentally I was born and raised, but I don't have any feeling, because I don't care so much with all of that". Further explanation, "Thinking for nation is not important, what matter is our best interest. Fulfill our own need is the most important, does not have to think about the others, let them loss, as long I gain benefit." This showed that there is no internalization on him/her existence, the identity as a nation, the responsibility for the nation. Apparently, that such respondent does not understand and appreciate about the struggle to achieved nation's independence.

Furthermore, the result interview on student group with high nationalism



category, discover that: They love Indonesia because was born and raised in freedom realm, it has given them life, so it's their obligation to love Indonesia, which has given so much. They are able going to school and study without any hesitation. Indonesia is free due to the effort of the national hero 'suhada' who sacrificed their wealth even his/her live; therefore we should maintain its existence and unity. Loving fellow Indonesian is a must because we have same ancestor and it teaches in Islam regarding "ukhuwah wathoniah". This indicates the internalization, the awareness of responsibility as nation successor that oblige them to keep the unity of Unified State of Republic of Indonesia which was fought by their predecessor.

The result shows about how important the role of appreciation of history, internalization of Pancasila ideology and internalization of religious values through the building of nationalism attitude. These are discover based on correlation and double regression analysis that give 78.2% contribution, out of the above three variables on the formation of nationalism attitude. While, 21.8 % caused by other variables which are not included in this research. The prominent role of each variable may be found out from its effective contribution. The appreciation of history variable provides 27.84% effective contribution. The internalization of Pancasila ideology provides 14.39% contribution, and internalization of religious values give 35.97% contribution. The regression formula which obtained from this research is:

$$Y = -22.052 + 0.463X_1 + 0.189X_2 + 0.512 X_3.$$

The result of this research provides input from related parties to generally adopted education policy and particularly,

the input for the teacher of history, civic and religious education. The major contribution and significance of history appreciation through the building of nationalism attitude has proved the urgency of appropriate steps to improving the appreciation of history learning, because the important role and strategic position in cultivating the historical values and developing nationalism attitude. As well as to obtained inputs, that effort in building nationalism attitude may also be performed by increasing the appreciation of history learning.

The result of this research conformed with the theory from Witherington (2005) and Crow & Crow (1987) and Bloom et.al (1980), the bottom line is student who have high appreciation indicates that such student have comprehension and internalization of values from appreciated object and thereafter actualized in his/her attitude and behave. In this context; history learning, the values from history will form attitude and behave of subject that performed such appreciation. The maturation process of thinking occurs during the time appreciation process and after the process. Student who have high appreciation on history learning means also own high internalization on the values contained in history which among other is nationalism, actualized in daily behavior in form of: 1). Patriotism, such as participate in environment preservation and use natural resources with responsibility, as well as to keep the national unity. It is actualized in productive and concrete activities to fight injustice, eradicate laziness, poverty, corruption, ignorance, dishonesty, and have passion to always learn, as well as increasing his/her aptitude and nation competitiveness. Always aware on threat,



challenge, obstacle and disruption that threatening nation's life such as terrorist act, Security Distorter Movement and other separatist groups; 2) Nation awareness is realized in form of keeping the harmony between one person to the other persons, person to the group of society, and inter-group; Love the Indonesian culture by participate to preserve and develop national culture and various positive culture such as religious, mutual aid, order, tolerance, polite, good work ethic, spirit to achieve goals, self-reliance and creative; Always put nation's interest first over the personal, family and group interest; 3). State awareness is realized in form of: complying the law; plead and respect Merah Putih, national anthem, and national symbol; 4) The willingness to sacrifice for nation and country. The realization is supported by giving the time, force, mind and money for general interest. Active in social activities, becoming volunteer, Youth Red Cross, social organization, scout, Student Body, Indonesian Blood Donor Union, sincere to donate the casualty of natural disaster, etc.

The good category on internalization of Pancasila ideology has average value of 76. The field fact showed that internalization of Pancasila ideology may create the attitude and behavior as expected in such ideology. The values contained in the ideology become the attitude and behavior guidance in various aspect of life. In this context, internalization of ideology values contained in Pancasila. This includes Pancasila as an ideology in the life of society, nationhood and statehood. The scope of Pancasila ideology covers: a) as ideology in religious-social life; b) as ideology in economic-social life; c) as ideology in cultural-social life; d) as ideology in political-social life.

2) Pancasila as an ideology in national and state life. This includes: a) as life ideology in his/her part as Indonesia citizen; b) as nation ideology related with other nation/country.

This good internalization creates attitude and behavior in the various life aspects. It conforms with the theory stated by Poespowardojo (1991b), Cheppy (1988), Thompson (1984), Bell (1980) and as supplementary for Vago (1989) theory which explained that ideology is not only work in society life, ideology: (1) provide legitimation and rationalization of behavior and social relation in society; (2) as foundation or main reference to social solidarity in group/social life; (3) provide motivation for individual on the act that has to be conduct. But also, it has greater function in life of society, nationhood and statehood. The value of ideology has a role as the direction and guidance. It's creating the awareness of responsibility as citizen on building his/her country.

Ideology is able to binds togetherness and unity by integrating various individual life aspects. It can create individual devotion on the community, nation which ultimately they shall take part in building and defending the nation. By binding various religions, it can reduce conflict; create unity in diversity "solidarity making". It's the instrument to identify and understand an individual, because their identity are painted or written in the ideology. The ideology reflects the way of thinking in society, something that internalized becoming faith, which reflects the person's attitude, as well as to achieve the future, unity, moving harmoniously, acting and sacrifice for their nation (Cheppy, 1988; Sastraprateja, 1991). Because the ability to creating "sense of belonging", as of such

person is willing to combat, fight his/her land, increasing the nation's economy, for the political order and the power of his/her nation. Through the ideology, the process of self-identification occurred, the devotion for their group, every single society member were led into the social order. All together they building and defending the nation (Krech et. al, 1962; Bell, 1980). In addition, to support the view of Thompson (1984) that ideology works as social cement, which bind the unity of its society member by delivering value and norm that internalized together. Based on the description of the ideology function, it shows the important and strategic position, because ideology provides guidance, direction and clear purpose to the whole system of society in various life aspects, in the frame of national life. The national ideology brings a solid nation life, and a firm option to realize it. As deeper the person's ideology awareness means that the higher commitment to performed it in the life of society, nationhood and statehood.

The very good category of internalization of religious values has average value of 78.7. The religious values are came from the God's values which become foundation or guidance both attitude and behavior. Its application represents the devotion to Allah SWT (God). This internalization achieved from the process of religious education during the entire time. It's pursuant to the religious education goal which is creating faithful and pious person that capable to run his/her task as the God's representation in earth. Also to creates person who continuously perfecting his/her faith, devotion, and behavior, as well as to builds civilization and harmony of life, particularly to advancing the nation's life dignity. A person persist to face the

challenge, obstacle, and changing which arise in society whether local, national, regional or global scope.

The internalization of religious values provides 35.97% contribution on nationalism attitude. This proved that it has important role in cultivating the religious values which is able to form the student nationalism attitude. This result conforms to the theory stated by Yusuf (2007), Lickona (2012) and Musa (2007). If conducted maximally, Islamic education is able to strengthening and preserving the sense of nationalism, because the process focused on keeping the harmony of life in society, nationhood and statehood (Yusuf (2007). The religion become the support of nationalism, it is the factor of integrating force and also basis of strong social solidarity (supra identity) between society. Islam teaches brotherhood (ukhuwah Islamiyah), brotherhood of one nation (ukhuwah watahaniah) and brotherhood inter-human relationship (ukhuwah basyariah) (Musa, 2007). Morality of religion universally supports better national and state life (Lickona, 2012).

Islamic education establish personal faith that commit to improving, increasing and developing the potency and creativity, it is also bring the quality in personal faith. While the social piety means that the person has concern, live in harmony with social environment and his/her surroundings, has responsibility in building his/her society, participator that moved by his/her faith and devotion to Allah SWT. This can prevent: 1) the growing fanaticism, 2) intolerant attitude amongst learner and society and, 3) the decadence of tolerance inter-religion and national unity (Muhaimin, 2003: 60).

Islamic education is implemented with the reason that: 1) Indonesia acknowledges Pancasila as national symbol; 2) Indonesia lives in pluralism, unity in diversity (Bhinneka Tunggal Ika). Islamic education is able to create ukhuwah islamiyah in general meaning, capable to generate personal piety and social piety; 3) preparing competent learner in technology, productive and competitive that they realize about their rights and obligations in democratic communal life and communal awareness (Muhaimin, 2003: 28).

Islamic education strengthened nationalism due to: 1) the comprehensive and applicative subject will show the face of religion as the grace from God (rahmat li al-amin) for all the believer in all life aspects. In this study curriculum, there are several Competency Standard which conform to the related purposes: to understand the verses of Quran concerning human and the duty as khalifah (God's representation) in earth, about the democracy, tolerance, respect each other, justice, unity and harmony, the internalization of such values and accustom with good behavior in society, nationhood, and statehood. Those aims may create the student's attitude and behavior. It is able to generate intra-religious life and interactive, dialogist and tolerant inter-religious community to creating the soul of communality and cooperation in building the nation with sincerity.

Religious education have a vision to generating pious personality to the Almighty God, good character, honest, just, good moral, ethical, respect each other, discipline, harmonious and productive both personally and socially. In addition, religious education creates active generations that build dignified

nation civilization (Department of National Education, 2006a:1). This education shall keep and strengthen the student's nationalism in: 1) Nationalism, universalism, respect for the human rights. 2) Pluralism and multiculturalism (Yusuf, 2007:11). The values that derived from the current religiosity has proved to be source of values which strengthens the basic consideration in order to create attitude and behavior in the life on society, nationhood, and statehood (Al-Muchtar, 2001:3; Muhaimin,1993:124).

### **Conclusion**

Based on data result analysis and research result discussion obtained conclusion as follows:

1. History appreciation has role to form nationalism attitude. This is the result from the importance contribution of history appreciation through nationalism attitude. Basically, student who has comprehension and internalization of values contained in history, such as spirit, perseverance, sincerity, responsibility, and willingness to sacrifice like our national hero, shall develop the sense of patriotism, nationhood and statehood (Nationalism).
2. Internalization of Pancasila ideology has role to form nationalism attitude. This is derived from the importance contribution of internalization of Pancasila ideology through nationalism attitude. The values contained in moral principles of Pancasila which animate the Indonesian nationalism. The types of nationalism are a) The Almighty God's nationalism; b) Humanity nationalism with internationalism orientation; c)

- Unity of Indonesia nationalism with patriotism; d) Democracy nationalism; e) Social justice nationalism. In addition, through the internalization of Pancasila ideology can develop the unity from all religion, ethnicity, and culture, also to reduce conflict as well as to create the patriotism so that it is actualized by build and defend the nation (nationalism attitude).
3. Internalization of religious values has role to form nationalism attitude. This is derived from the importance contribution of internalization of religious values through nationalism attitude. Religion teaches about how the life in society, nationhood and statehood. The values provided in Islam covers: tolerance, harmony, subtlety and kindness, cooperation and solidarity, obedience, rightness, honesty, consultative, equality of rights and obligations, and patriotism. The internalization of these values will create the attitude and behavior in society, nationhood and statehood or nationalism.
  4. Together with the appreciation of history, internalization of Pancasila ideology and internalization of religious values creates the nationalism attitude. It's related with each significant contribution in generating such attitude. The purpose of national history is teaching the historical values, regarding the life in society, nationhood and statehood which derived from historical events of Indonesia and the world. The ideology of Pancasila covers also such values which come out from the moral principles of Pancasila. While the Islamic education teaches its religious values.
  5. Based on the performance indicator determined by the Department of National Education, it has to achieve 85% out of the total student; therefore student's history appreciation, internalization of Pancasila ideology and internalization of religious values are categorized as incomplete. For the nationalism attitude is far from completeness due to the very low and low category only reach 16.2%.

### **Implication**

1. In learning history, student's appreciation through history education must get special attention to achieve the optimal success. It should not only master the historical facts, but also about the concept and internalization of values, besides the skill aspect (psychomotor). So it must also cover the cognitive, affective and psychomotor aspects. If we observe the values in history education, it will be more meaningful, useful for the life of student. This shall implicate on the implemented assessment which must be done by using the above related aspects.
2. Appreciation of history education contributes significantly through nationalism attitude. If the appreciation of history education increases, then the nationalism attitude is also high. It shall be performed by: (1) giving the comprehension to the student about purpose, benefit in studying history for their advantage, also in society, nationhood and statehood; (2) giving the interesting, communicative, understandable lesson, contextual, by providing examples that near with student's life and also intriguing to be explore; (3) giving the space for student



- to search more history source from library, internet or different sources; (4) looking, finding and discussing together with student and teacher about the values of each material with; (5) increasing the internalization of such values by concretely explain the benefit as the guidance of attitude and behavior; (6) designing and conducting the values and characterized history education, so that cognitive, affective and psychomotor aspects distributed proportionally.
3. Internalization of Pancasila ideology contributes significantly through nationalism attitude. If the internalization of Pancasila ideology increases, then the nationalism attitude is also high. To implement strong internalization of Pancasila ideology can be done by: 1) synergizing all school components: all teachers, counselor, form teacher, principal in socializing the values of Pancasila, as the School Program, the school figures shall give attitude and behavior example and model; 2) inviting the parents and society to supervise the student's attitude at home and community; 3) optimizing the role of civic education particularly, and other subject generally in cultivate the values of Pancasila by conducting: moral knowing, moral feeling and moral action. 4) Developing civic competency aspect that must be emphasized in civic skills, participatory skills, and civic dispositions; 6) designing and conducting the values and characterized civic education.
  4. Internalization of religious values contributes significantly through nationalism attitude. If the internalization of religious values of Islam increases, then the nationalism attitude is also high. Therefore, a maximum effort should be implemented to escalate the internalization of religious values by: (1) increasing the conformity between all school components: the teachers, counselor, and principal to succeeds "religious character" school program, such components must become the example figure both attitude and behavior; (2) inviting the parents and society to supervise the student's attitude at home and community in implementing the religious values; (3) designing and conducting the values and characterized Islamic education.
  5. National history is still relevant and has strategic position in order to develop youth nationalism in the frame of nation and character building. Therefore, it is necessary to be preserve and have full attention to perform optimally. The source of learning should be provided as complete as possible; the professional teacher, with relevant education background. The time of study must adequate and be given at the all department in high school/Islamic school (SMA/MA).
  6. Islamic education (PAI), based on the research result, has very strategic position to educate student regarding life in society, nationhood and statehood and also important to develop religious nationalism. Therefore, the role needs to be optimized by adding materials of nationhood and statehood and nationalism in view of Islam.

### **Recommendation**

Based on the conclusion research result obtained the recommendation for the related parties as follows:



### **1. Teacher and school**

- a In order to have student with good appreciation on history, then at the beginning of leaning activity, the teacher always give explication on its purpose, benefit and advantage. Such comprehension shall provide sincere reason for student in learn history. Thereafter, the student invited to look, find and discuss/communicate about values which given in the review material, so that the student shall acquire the meaningful learning process. It is also to bring successful value and character.
- b To have optimum internalization of values that contained in history education, internalization of Pancasila ideology and internalization of religious values, then at the beginning, create the characterized RPP. At the RPP of history, civic and Islamic education, it should be explicitly formulated regarding the value and character which build during the time of learning. Such value and character can be derived or came from the lesson material and learning process (KBM). It is applied at the initial activity, core activity, and at the end of leaning activity, also appeared explicitly during the assessment or scoring system.
- c The Cognitive, Affective and Psychomotor aspects should be cover in History, Civic and Islamic education.
- d It is advised that the History, Civic and Islamic education applies the relevant constructivist learning model which may achieved the purpose and use score basis approach.
- e The school must synergize whole school components, the teachers, counselor,

and form teacher, principal to socialize the values of Pancasila as School Program.

### **2. Government**

- a. For high school/Islamic school history subject curriculum developer, need to increase the number of Basic Competency, including affective category, because there is inequality between cognitive and affective aspect in 2006 and 2013 curriculum. On 2006 curriculum is dominated by 100 % Basic Competency of cognitive aspect, on 2013 curriculum that will be applied shortly, Basic Competency covers 83% cognitive aspect, while the affective aspect is 17%. Therefore, the Basic Competency of affective aspect should be increased; the balance between two aspects also must consider the psychomotor aspect in certain limits. The composition and content proportion of Basic Competency in 2006 curriculum is 76.5% national history, 11.7% world history and 11.7% scientific history. While the Basic Competency in 2013 curriculum have 69% national history, 15% world history and 10%. Such composition and proportion have a nice balance, emphasize on national history or bring Indonesia history as the “core” that need to be preserved. The goal is to achieve the cultivation of values and character in the frame of nation and character building.

The researcher has an idea regarding the history education of X class at First semester that contained Basic Competency: 3.1 which originally said that: Give explication on the meaning and scope of history education, added

- with “Give explication on the purpose, and benefit/advantage in learning history for individual in the society, nationhood and statehood”. Thus the formulation become: Give explication on the meaning of history education, purpose, and benefit/advantage in learning history for individual in the life of society, nationhood and statehood. The aim of this addition is the student at the beginning understands the purpose and benefit as well as the important meaning in learning history, so they have high motivation.
- b. For civic subject curriculum developer need to redesign the proportion, because Basic Competency in 2006 curriculum which emphasized on Civic Knowledge competency was to over dominant, 74%, while affective or competency aspect of Civic dispositions is very low only 12.96% same with the Psychomotor and aspect or Participatory skills competency which only gain 12.96%. It should reach minimum balance between Civic Knowledge, Civic dispositions and Participatory skills because it has vision to realize subject that can functioned as nation and character building. The curriculum improvement that shall be applied on 2013 has 35 % proportion of Basic Competency including cognitive category that accentuate on Civic Knowledge competency. The affective aspect or civic dispositions competency has 25%, and psychomotor aspect, participatory skills competency, and civic skill have 40% proportion. The Civic dispositions and Participatory skills are consider one aspect so as if it combined will gain 65%, an ideal condition that need to be preserve.
  - c. For Islamic education subject curriculum developer should include in the Basic Competency particularly about: the Nationalism Understanding from the Islamic perspective and Islamic figure thought which shall strengthen the youth nationalism, in order to optimally building the student’s nationalism attitude.
  - d. For high school/Islamic school developer team of subject curriculum of History, Civic and Religious Education should cooperate to achieved synergy and goal of nation and character building.

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