

# IMPLEMENTATION OF POLITICAL EDUCATION AT PONDOK PESANTREN NIHAYATUL AMAL IN FORM POLITICAL LITERACY OF SANTRI TO CREAT POLITICAL CULTURE OF PANCASILA

Fitri Silvia Sofyan<sup>1</sup>, Aris Riswandi Sanusi<sup>2</sup>, Obsatar Sinaga<sup>3</sup>

***ABSTRACT**---Political education is a means of education of citizens aimed at creating a political literate citizens and able to behave in a responsible political and based on the noble values of Pancasila. Pupils are an integral part in the political life of the state has an important role to be actively involved in any act of the state's political behavior. Shallow outlook on the role of students in the political life of Indonesia, making political education as an obligation that must be held for students have a political understanding based on the values of religious and cultural values of the nation which has been formulated in a national ideology of Pancasila*

***Keywords**---Political Education, Political Literacy, Political Culture of Pancasila,*

---

## I. INTRODUCTION

Education is a basic need for citizens that must be held by the state. The educational needs of citizens are based on forming the understanding and character of citizens who are believed to be able to support the achievement of state goals. In RI Law No. 20 of 2003 concerning National Education System Article 1 Paragraph (1) states that:

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country.

In the life of Indonesia as a developing country, education plays an important role in efforts to form citizens who have an understanding and are able to apply their understanding in an atmosphere of community life based on the religious and cultural values of the nation. Education is believed to shape citizens who are able to play an important role in developing the country towards a more advanced Indonesian civilization. Education also serves as a shield from all attacks from the external environment that have an impact on the decline in values and morals of the Indonesian people so that it has left the wisdom of cultural values and religious attitudes that have been held from the days of our ancestors.

Speaking of the importance of this education, all citizens should get education so that they are equipped to defend the noble values of the Indonesian people. Likewise for the younger generation as well as for the students, education is a provision for young people to continue the relay of the nation's struggle in the years ahead. If the young generation is not prepared for this, surely Indonesia's future is expected to suffer setbacks and even collapse. This is based on the role of youth as in RI Law No. 40 of 2009 concerning Youth article 16 which

---

<sup>1</sup>fitrisofyan@ubpkarawang.ac.id, <sup>2</sup>arissanusi@ubpkarawang.ac.id,

<sup>1</sup>Universitas Buana Perjuangan Karawang

<sup>2</sup>Universitas Buana Perjuangan Karawang

<sup>3</sup>Padjadjaran University

reads "youth play an active role as moral force, social control, and agents of change in all aspects of national development". And the characteristics of youth as in RI Law No. 40 of 2009 concerning youth article 6 namely "having the spirit of struggle, volunteerism, responsibility, and chivalry, as well as having a critical, idealistic, innovative, progressive, dynamic, reformist, and futuristic nature". Considering the vital role of youth, education becomes an obligation for young people because it is on the shoulders of this young generation that Indonesia is at stake .

Likewise for students as young people, students are required to be prepared to be able to maintain Indonesian life based on religious values and Pancasila. It should be recalled that during the period of the struggle for independence and the days of Indonesia's new independence , pesantren and santri had an important role in the development of Indonesia. Many are found in several regions of Indonesia related to the movement of students in the struggle to fight for and maintain independence. This shows that students have a big role in the development of this nation.

The problem that has arisen lately is the shifting role of the santri in which many pesantren are found who only talk about religion that affect blind fanatics and forget the state. The shift in the political role of santri has led to a decline in santri participation in the state and a loss of religious character in the political life of the state in Indonesia. It is sad when comparing the role of students and Islamic boarding schools today with periods of independence. At that time many scholars gave a big contribution to the foundation of the state, but lately many students and pesantren were found, even scholars who actually tended to change the state ideology.

This becomes the basis that an education which is needed to be held by pesantren for students to be able to play a role again as written in the history of this nation. Speaking of education that must be held is political education for students so that students become citizens who are politically literate and able to play a full responsibility in the development of this nation. Kartono (2009, p. 64) revealed that political education is an intentional, intentional and systematic educative effort to form politically conscious individuals, and be able to be politically responsible ethically / morally in achieving political goals.

The importance of political education for students is nothing but that students become actors in the development movement of Indonesia which is based on religious and cultural values so that intelligent and religious citizens are formed. Therefore, this study was conducted to determine the implementation of political education in Al-Mahrusiyah Islamic Boarding School Tarbiyatul Wildan Nihayatul Amal Rawamerta Karawang Regency. This is based on the condition of pesantren which is under the authority of Nahdatul Ulama which has a commitment to the integrity of the Unitary Republic of Indonesia and is affirmed by the leader of the pesantren who has stated its commitment to Pancasila.

This research is based on research conducted by previous researchers entitled The Implementation of Political Education in Shaping Cross-Cultural Leadership Character in the Young Generation to Realize the Pancasila Political Culture conducted at the Anshor Youth Movement in West Java. The research resulted in programs conducted by NU to provide political education to NU's young generation to answer NU's commitment to the Republic of Indonesia and Pancasila. The objectives of the research are (1) to find out the forms of political education carried out by the Nihayatul Amal boarding school in forming political literacy students based on Pancasila values, (2) to find out the obstacles faced in the implementation of political education in Pondok Nihayatul Amal Islamic Boarding School, and (3) to find out the solutions taken in overcoming the obstacles in organizing political education in Nihayatul Amal Islamic Boarding School.

## II. METHOD

An important step taken in research is to determine what research approaches and methods will be taken to address the problems that have been formulated. Research approaches and methods are important steps taken by researchers to answer problems in political education research in this pesantren. Determination of research approaches and methods paves the way for determining the steps in field data collection.

The approach used in political education research in this pesantren is a qualitative approach . Sugiyono (2010 p. 8) said that qualitative research is called naturalistic research because the research is conducted in natural conditions. Determination of this qualitative approach is based on the aim to gather information related to the organization of political education in the Al-Mahrusiyah Tarbiyatulwildan Nihayatul Amal Islamic boarding school in natural conditions without any engineering so that research can collect data from the reality of the routine of organizing learning that takes place at the pesantren. So that researchers can find field data that shows that the rapidity has indeed provided political education for students.

The open and in-depth nature of qualitative research allows data collection to be carried out in depth. Through this qualitative research also, the organization of political education is not fully realized by the organizers, providing opportunities for researchers to be able to collect in-depth data so that additional data can be collected that can strengthen the main data that has been obtained. Researchers have a vital position because they have direct and full involvement in the stages of data collection, data analysis, and data validation making it easier for researchers to formulate the final report of the study.

While the research method used is descriptive method , which is intended to describe the process of organizing political education carried out by the Al-Mahrusiyah pesantren Tarbiyatulwildan Nihay atul Amal . The researcher emphasizes to find an in- depth picture of the problems raised in this study . In line with the opinion of Nasution (2009, p. 24) which says that descriptive research is more specific by focusing on certain aspects and often shows relationships between variables . The possibility of the issues raised in this study will be complex because it will involve variables outside the problem so the descriptive research method is felt appropriate to answer the research problem.

Data collection techniques in this study through interviews, observation, and study of documents. Determination of research subjects using *purposes sampling* . Sugiyono (2010, pp. 218-219) defines *purposes of sampling* is the technique of sampling data sources with certain considerations. Research subjects determined by researchers on consideration of the capacity of information and experience of informants so as to provide information needed by researchers. So, the research objects that have been determined based on these considerations are the boarding school leaders, two daily administrators and three students from the junior high school and senior high school level. The v alidas i the data using triangulation of sources and research techniques. While the data analysis uses qualitative data analysis which is carried out interactively and continues continuously to the end with the stages of *data reduction* , *data display* , and *conclusion drawing / verification* .

### III. RESULTS AND DISCUSSION

#### RESULTS

**The forms of the implementation of political education programs carried out by Nihayatul Amal Islamic boarding school in forming students who have political awareness in accordance with the values of Pancasila**

Education is an element of life in a country that has an important role in developing the intelligence and character of citizens. Islamic boarding school as part of education has become one of the elements of education that gives a great role to the development of the Indonesian nation and state . This is evidenced from the historical records of pesantren which are

always able to answer the challenges of the nation from the colonial period, independence, until the time of filling Indonesia's independence . However , lately negative views on pesantren have arisen over the rise of acts of terrorism and trivial views of students .

Considering the important role of pesantren in the development of the Indonesian nation, the need for answers to these negative views is through political education for all elements of pesantren, especially for students who are prepared to continue the pesantren struggle relay on Indonesia. Islamic boarding schools are encouraged to prepare students who are able to carry out their role in the political life of the country. Political education is important to improve political life where there are currently many deviations . Political education is expected to form students as intelligent citizens or politically literate and have political attitudes based on the character of the Indonesian nation . Indonesia today has taken a good step with the revitalization of the role of students as evidenced by the recognition of students with various programs and regulations of the President. This brought back the enthusiasm of the students' struggle which was previously felt to be suspended animation. The pesantren leadership views the importance of santri to contribute to Indonesia based on its view that santri as Muslims in Indonesia stand on two legs, where one foot steps on behalf of Indonesia and the other foot stands on behalf of Islam. The leadership of the pesantren views that the Pancasila Islam is a unified whole which is the basis of thinking and behavior for the santri as a devil and as an Indonesian citizen. based on this it is believed that an Indonesian political culture will be formed that is good based on the Pancasila which is nothing but Islamic values in it.

The views of the underlying pesantren should be commander forefront to fight for Islamic values and ideology. Pesantren must have principles for the advancement of Islam and Pancasila in all aspects of Indonesian life. a view that is one of the principles developed in pesantren Almahrusiyah Tarbiyaul Wildfire Nihayatul Charities. In the end, it requires pesantren to be willing and able to organize political education.

In its implementation, found political education that has been organized by this pesantren either consciously or not. The awareness of pesantren leaders regarding the importance of political education in pesantren is found in the study which is always filled with material related to Indonesian understanding. in other words, recitation is routinely carried out at three times namely Fajr, Maghrib, and Isha always associated with the life of the Indonesian state . This was acknowledged by the students that each pesantren leader leading the recitation always linked the example of Indonesia so that the santri did not only know about religion but had to be able to practice it in state life. Likewise, it is recognized by the administrators who are at the same time the board of teachers who always do the same thing in every study on instructions from the leaders of the pesantren. These inserts are intended so that the students have an understanding of Indonesia because they like it or not are part of Indonesia which has a role and obligation to the country. The love of the motherland as one of the values conveyed by the prophet became the main foundation so that students could have the value of nationalism towards Indonesia .

Another form of organization of political education is through the education of the santri organization, Rois. Students are educated to understand organizational culture as a miniature of community and state life. the rois organization led by a santri has areas including hygiene, sports, regeneration, and so on. This is intended so that students have an understanding and life skills in a system that focuses on cooperation and learning in terms of policy making. This model is prepared so that students will be able to play a role in a system that is able to make policies based on virtue and religious teachings and national cultural values. In addition, through this organization, it becomes a learning model for problem solving, responsibility, and democratic values in the lives of students. Another form of forming the spirit of togetherness and mutual cooperation of students as a reflection of the basic culture of the Indonesian nation is through the implementation of community service and simultaneous meal scheduling. Both of these activities involve all students so that students can share with each other. This togetherness is formed so that each student has a sense of sharing and together doing an activity.

Another form of organizing is through the method of responsibility and sanctions for that responsibility. This method of responsibility is done by assigning memorized tasks that must be deposited by students to the teacher board at the designated time. Each santri has their respective duties. Through this method is intended to establish an attitude of responsibility for the satri for the tasks that have been mandated. In addition, the imposition of sanctions is another method implemented by Islamic boarding schools for students who do not obey pesantren regulations and neglect their duties and responsibilities. . This sanction is imposed on students who violate pesantren rules concerning learning and arranging picket schedules. Sanctions can be in the form of physical punishment ( *tajir* ). This is basically as a medium for disciplined student learning that must follow the rules that apply in the boarding school environment. It is expected that with this model, students will be prepared as citizens who are able to carry out their roles in accordance with applicable Indonesian law or in other words to form students who are aware of the law or regulations . Through this method students are also expected to be able to obey all the regulations that have been made and become a pioneer to raise legal awareness for other students.

## **2. Constraints faced in the administration of political education in Nihayatul Amal Islamic Boarding School**

Islamic boarding school awareness of the importance of political education for students becomes a light in an effort to repair the political turmoil that is sweeping Indonesia. Through political education, students are prepared to become the next generation to run the political wheels of the state to be better in the future. The organization of political education in pesantren is a separate answer to continue the struggle of the previous santri in the context of developing Indonesia.

However, in its implementation, it is not very easy to organize political education in pesantren as revealed by the pesantren leaders and the teacher council. Many obstacles were also found in the organization of political education such as the shallow views of the students and the board of teachers who had not experienced formal education, the regulation of learning time in pesantren with study time in schools, and inadequate pesantren facilities to organize political education.

The first obstacle yan g encountered is their superficial view of the political council of teachers and students. There are a number of students and the board of teachers who do not have learning experience in schools so it is very difficult to provide an understanding of Indonesia, especially related to politics. Likewise, many santri and council teachers were found to be indifferent to Indonesian political life. many are of the view that the benefits of speaking are related to Indonesian political topics. this is based on a superficial view of politics which is seen only from the negative side, such as the rampant corruption of state officials. On the one hand this has a deterrent effect for some groups so that they do not want to talk politics. Likewise environmental factors that support this superficial view, because it is found elements of the community in the surrounding environment who are apathetic towards politics or who hold that pesantren should not interfere in political matters. This becomes a supporting factor so that students are difficult to be aware of related to political understanding.

The second obstacle is related to the arrangement of learning time between time at school and learning time at pesantren. Considering that the majority of students also took formal education in schools, many students complained about the density of the pesantren agenda which often clashed with the non-academic agenda of the school.

The last obstacle is the pesantren facility which has not fully supported the process of organizing political education. The pesantren leadership realizes that the provision of understanding related to Indonesia and politics cannot be done only through words in the study. He realized that technological development strongly supports the success of education especially speaking Indonesian must be supported by visual media. Likewise related to limited cottage building facilities such as study space in only one place, namely madrasas, rooms (*kobong*) students and limited toilets so that students look queued up which has an impact on the delay of students in participating in Islamic boarding school activities. In addition, rois organization space is limited so that many rois activities are diverted to madrassas.

### **3. The solution taken in overcoming the obstacles of organizing political education in Pondok Pesantren Nihayatul Amal**

Considering the importance of organizing political education in pesantren, all obstacles faced must be immediately sought for solutions so that the learning process can continue. The solution to the first obstacle related to the discovery of a shallow understanding of Indonesia and politics, carried out by the leadership of the pesantren is to coordinate continuously with the teacher council so that all the teacher councils have an understanding of Indonesia and politics so that they are able to convey it to all students. The teacher council was given an understanding related to Indonesian understanding and politics by the leaders of the pesantren. In other words the leadership of the pesantren provides basic education for the council of teachers who do not have a basic understanding of Indonesia and politics. Likewise for the council to be apathetic towards politics, the role of the pesantren leadership is to provide confirmation of the importance of politics from an Islamic point of view. Through steps like this, the council of teachers can convey to students at every study or in rois activities. Likewise with regard to environmental factors of the community, the solution taken is reinforcement of the council of teachers and students. Problems brought from the outside environment are rectified through the direction of the pesantren leadership to the teacher council and the teacher council to santri.

The solution to the time constraints carried out by the pesantren is by setting the right time so that the implementation of political education can achieve the expected results. In the beginning, there was a recitation schedule at noon precisely after dzuhur. However, in the course of time, rescheduling results resulted in the elimination of the recitation schedule in the afternoon given the agenda of school activities that can be carried out by students who attend school so that students can participate in activities in schools and pesantren which actually support one another in organizing political education.

As for the solution to the constraints of facilities that are not yet fully adequate, one of the steps taken by the leadership of the pesantren is through submitting assistance to the local government. Moreover pesantren leaders have a role in Karawang that allows the submission to be submitted and realized. The reality is that some pesantren facilities are the result of local government assistance.

## **IV. DISCUSSION**

### **1. The forms of the implementation of political education programs carried out by Nihayatul Amal Islamic boarding school in forming students who have political awareness in accordance with the values of Pancasila**

Citizens are one of the elements of the state that have a very important role in the development of the country. The contribution of citizens is very influential in achieving the goals of the country. Then the quality of a country is largely determined by the quality of citizens, both the quality of cognition and affection. Given the important role of citizens, the main task of the state is how to shape the quality of its citizens which is none other than through education.

Likewise with Indonesia as a country it does not escape the responsibility to shape citizens through education. In RI Law No. 20 of 2003 concerning National Education System Article 1 Paragraph (1) states that:

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and country.

It is clear that education has an important role for the Indonesian people, where education does not merely touch aspects of cognition but also how to shape character and character. Reaffirmed as the function of education in Law No. 20 of 2003 article 3 which reads:

National Education functions to develop the ability and form the nation's character and civilization with dignity in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who believe in and believe in God, having a noble, healthy, knowledgeable, capable, creative, independent, and independent be a democratic and responsible citizen

It is also clear that this education is aimed at shaping a civilization built on intelligent and religious citizens. So it is clear to Indonesia that education plays an important role in the development of a nation and a country which is nothing but emphasizing the formation of its citizens.

Speaking of citizens in shaping a civilization, the demand that arises is how the role or participation of citizens in the course of the life wheel of the country with all aspects in it. In this case, the political aspect becomes the most important because it talks about how citizens relate to their country. J. Barents in Budiardjo ( 2009 p. 17) argues that , "Political science is the study of social life ... with the state as part of it". So it is clear that what must be formed by the state is the political understanding and ability of the citizens through political education. The manager in the *political education* book from Robert Brownhill and Patricia Smart in Sadeli, et al (2009, p. 19) holds that political education is an effort to shape people into responsible participants in politics, so that people understand their political rights. Likewise Kartono (2009, p. 64) provides the view that political education is an intentional, intentional and systematic educational effort to shape politically aware individuals, and be able to become politically responsible / morally responsible political actors in achieving political goals.

Santri is part of citizens who have nothing but important duties in the life of the Indonesian state. Santri is part of citizens with characteristic characteristics that reflect religious behavior in all aspects of life that is reflected in worship, dress, and grammar behavior in relationships. From the characteristics of these students, in the context of political life, political behavior that should reflect political behavior religious. In the political life of the state, in the historical records of students have a very important role in the development of Indonesia from the struggle for independence to the period of maintaining independence. The notes give meaning that the students currently have the potential to continue to take part in efforts to develop this country in a better direction. So, political education becomes an obligation that must also be held by Islamic boarding schools as a means of forming political literacy students. Only narrow thoughts have views on students who are only required to study religion but are not required to study politics. However, the nature of religious learning in pesantren basically speaks of how to apply religious values in all aspects of state life. So if you look in that direction, pesantren education has a very long vision so that students are willing and able to practice the value of religion as a basis for behavior in state life, especially politics. Likewise an extreme view of pesantren emerged which was considered as the source of radicalism and intolerance so that the role of pesantren lately became cornered. Then it is emphasized again that the historical record writing the role of pesantren and santri is very important to the development of this country so that it is time to revive pesantren and santri in order to have an active involvement in the development of Indonesia. Political education again has a big role to revive the passion of the nationalism spirit of the students so that students can become statesmen who have the spirit of religion and the spirit of nationalism.

The principle of *rahmatan lil'alam* in Islamic teachings becomes a principle that can be applied by santri in the life of a pluralistic Indonesian society demanding that santri behave politically based on these principles . Political education is the key to the creation of these principles for students considering that Islam also basically speaks of tolerance in the diversity of the nation. Kartono (2009, p. 66) mentions political understanding means understanding conflict. Political education for students is a provision for students to be able to practice these Islamic principles. Thus, political education becomes a means of self-education for students in harmony with Kartono (2009, p. 65) which states that the element of education in political education is essentially a self-education activity (self-educating). It is clear that political education is

not limited to emphasizing aspects of political understanding of citizens, but self-education is part of education that emphasizes the attitudes of citizens. Kartono (2009, p. 66) says that more emphasis on the ability to be aware of the situation critically, determine the right attitude, practice dexterity of action / action. Then it appears that political education is creating citizens who have the understanding and ability to act in the life of the country based on their responsibilities as citizens. This is the basis for the need for political education in the world of pesantren as understood by the pesantren Almahrusiyah Tarbiyaul Wildan Nihayatul Amal.

The independence education found in the pesantren is a form of political education aimed at forming independent santri as political beings. Through this form of education in pesantren, students are expected to have social intelligence so that they can live in society with full responsibility and be aware of their position in society, but behind it all, there is also a need for a fundamental understanding of students related to Indonesia. How could students be able to practice religious values in the life of the nation if students do not have a basic understanding related to this nation. So the pesantren continues to provide material to Indonesia in each study so that students know the characteristics of this nation and current political life outside the learning received in formal schools

Pondok Pesantren also realizes that to participate actively in developing the country, it is necessary to have students who can sit in state positions. This is based on the view that to change the system, it must jump right into the system. So political education in the pesantren Al-mahrusiyah Tarbiyatul Wildan Nihayatul Amal also prepared students to be involved in power struggles. The power of the system is needed to create policies that are compatible with religious teachings that are not in line with Pancasila as the Indonesian Ideology. In line with NU's commitment, it is nothing but to maintain the integrity of the Unitary Republic of Indonesia from all forms of threats that come both internal and external. Internal threats arise from the injustices felt by citizens in various regions and the multicultural and plural characteristics of the Indonesian people that tend to lead to horizontal conflicts if there is no figure capable of managing these conflicts. Likewise, threats from outside such as the rapid flow of globalization that can actually erode the integrity of the Unitary Republic of Indonesia if unable to filter.

The basic purpose of the Indonesian state is the formation of Indonesian *civil society* which demands high awareness from its citizens. This is realized by Islamic boarding schools that political education in daily political life is an effort to create a social order that has awareness for the sake of creating an atmosphere of Indonesian civil society. This can be realized if the behavior of the Indonesian people is based on Islamic values and Pancasila as the noble values of Indonesian culture. In order to achieve Indonesian *civil society*, in general political education aims as stated in RI Inpres No. 12 of 1982 namely:

Creating a generation of young Indonesians who are aware of national and state life based on the Pancasila and the 1945 Constitution as an effort to develop a whole person, whose manifestations will be reflected in a number of character and personality traits as follows:

1. Be aware of the rights and obligations and responsibilities towards the interests of the nation and state which are mainly realized through example.
2. Consciously obeying the law and the Basic Law
3. Having personal, social and national discipline
4. Look far ahead and have the determination to struggle to achieve a more advanced life, which is based on the nation's objective abilities
5. Consciously supporting the national life system democratically
6. Active and creative in the life of the nation and state especially in business
7. Actively promoting national unity and unity with an awareness of national diversity



8. Be aware of the need to preserve the environment and nature in harmony, harmony and balance
9. Able to carry out an assessment of ideas, values, and threats originating from outside the Pancasila and the 1945 Constitution based on the mindset or logical reasoning about the Pancasila and the 1945 Constitution

This Presidential Instruction requires the implementation of political education in Islamic boarding schools to form students who are ready to actively participate in state life based on Pancasila. This political education as revealed by Batawi (2013, p. 30) which says that political education as a process of delivering the nation's political culture, includes political ideals and operational norms of the political organization system based on Pancasila values. It is also stressed by the Minister of Home Affairs No. 36/2010 concerning Guidelines for Facilitating the Implementation of Political Education article 3 point c reads the development of the nation's character in harmony with the nation's culture and history . The organization of political education in the Pesantren Almahrusiyah Tarbiyatul Wildan Nihayatul Amal is intended so that students have the spirit of mutual cooperation, responsibility, and discipline is a substantive form of political education based on strengthening the national character of the students. This is based on the background that the main capital of the Indonesian nation is the spirit of mutual cooperation based on responsibility and discipline

Today there has been an erosion of the identity of the Indonesian people caused by the rapid flow of global information. Saputro (2015, p. 41) added that mandatory and substantial matters such as the conception of democracy and the understanding of rights and obligations as citizens as well as an understanding of the ideology of Pancasila and the 1945 Constitution that should be given to the public were not optimally considered.

The awareness of pesantren to organize political education is nothing but to create a pesantren education system not only to talk about the nature of religion, but instead pesantren education must be able to become a pioneer in forming citizens who are able to be independent and live in accordance with the teachings of the national religion and culture. So, political education organized by Islamic boarding schools is expected as an effort to form students who have a theoretical as well as practical understanding of religion and politics. Brownhill and Smart (1989, p. 104) argue

*we shall use Stradling's proposals for such a curriculum as a checklist for deciding on priorities. He examines the contents of the political curriculum by dividing into three sections: knowledge, skills, and attitudes and procedural values. He further divides knowledge into propositional knowledge, and practical knowledge and understanding: skills into intellectual skills, action skills, and communication skills.*

Based on this view , the implementation of pesantren education must be able to touch the aspects of knowledge, skills and procedural values of the students . These three aspects must be prioritized in the organization of political education for students . Knowledge emphasizes the basis of understanding to act politically for students . This aspect of knowledge is carried out by pesantren in the form of providing material to Indonesia in each study session. While the aspect of skills is aimed in the form of application of political knowledge in life. This method is carried out by pesantren in organizational learning. In addition, there is a need for procedural values as references and limits in carrying out political actions. In this case, students are required to have legal awareness to be able to act in accordance with the agreed kooridor. Then the learning method is implemented through the application of rules and sanctions for violating these rules .

The three aspects that are aimed at organizing political education are not only emphasized in terms of theoretical political understanding of citizens, but are able to behave politically from citizens as an applicative step after having a political understanding. This is based on political education not only making intellectual politically savvy people, but as revealed by Kartono (2009, p. 66) that education places more emphasis on the ability to perceive the situation critically, determine the right attitude, practice dexterity in action / action.

Furthermore, Brownhill and Smart (1989, pp. 110-111) mention the curriculum of political education as follows.

- a. An ethical based should be developed, which would include respect for others, tolerance, and an understanding of the principles of treating others as one would like to be treated oneself..*
- b. A consideration of how rules can be changed, and generally of how to get things done.*
- c. Nature of rules and authority.*
- d. Concept of obligation to legitimate authority.*
- e. An understanding of some basic political concepts, eg freedom, equality, justice, the rule of law, and some of the arguments related to these concepts.*
- f. An understanding of the basic structure of central and local government.*
- g. Some understanding of the working of the national and international economy.*
- h. Some knowledge of recent British and international history.*
- i. Self-analysis.*

Political education implies that political education focuses on the ability of introspective to behave ethically in carrying out the life of the state. Santri as a young generation who are prepared to continue the nation's struggle are felt obliged to get political education. Considering the history of the students who had influenced Indonesian independence, it was time for the students to find their national character as recorded in the history of the Indonesian people.

In addition, the figure of a leader becomes another main value in shaping the character of citizens in politics that is in accordance with cultural values. The role model of a leader who is able to show a culture of tolerance for differences is an important value that is needed by Indonesia. Rahmadi (2016, p. 28) said ... in political education ..., the role of community elites such as religious leaders, social elites, youth, and so on have a role in coloring political education activities. The leadership of the pesantren has an important role in the implementation of santri political education. The leadership of the pesantren is the main figure in the eyes of the students. Whatever is done expressed by the leadership of the pesantren has a special place for the students. Therefore, the example of pesantren leadership is one of the determining indicators for the success of the organization of political education in the pesantren environment. The exemplary leadership of the pesantren which reflects a political culture based on religious values and the Pancasila has an influence on the character formation of students . As revealed by Batawi (2013, p. 30) which states that political education as a process of delivering the nation's political culture, includes political ideals and operational norms of the political organization system based on Pancasila values.

The role of pesantren leaders who teach Pancasila understanding gives students an understanding so that they understand the political situation that reflects the pluralistic nation . Maliki (2010, p. 179) said conditions believed to be able to strengthen pluralistic political culture were (1) nationalist insight which did not kill pluralism, (2) strong multicultural culture, (3) organizers of open government bureaucracy, (4) generations that inherit a positive culture for political pluralism, and (5) a tolerant and cohesive religious community.

The method of organizing political education in an effort to form santri that understands the concept of Indonesia is carried out by pesantren leaders through a study that is always inserted by the insight of Indonesian nationality which is intended so that students are continuously introduced to Indonesia and Pancasila. This is the main foundation for the students so that after graduating from pesantren they become actors in carrying out the life of the nation and state based on moral values of religion and national ideology. This is inseparable from the function of ideology as revealed by Poespowardojo (1991, p. 48) which gives:

- 1) Cognitive structure, is the overall knowledge that can be the basis for understanding and interpreting the world and events in the natural surroundings.
- 2) Basic orientation by opening up insights that give meaning and show purpose in human life.

- 3) Norms that become guidelines and guidelines for someone to step in and act.
- 4) Provisions and a way for someone to find their identity.
- 5) Power that is able to encourage and encourage someone to carry out activities and achieve goals.
- 6) Education for a person or society to understand, appreciate and pattern their behavior according to the orientation and norms contained therein.

Pancasila as the country's ideology is a guideline for the life of the Indonesian people to be based on the norms inherent in Pancasila which is a reflection of the nation's noble culture. Pancasila understanding for santri is aimed at achieving Indonesian *civil society* which can be achieved through the political behavior of citizens based on the ideology of the nation so that eventually the Pancasila political culture is formed. Gaffar (2000, p. 99) says the theory of political culture is one form of theory developed in understanding the political system. So, in shaping the Pancasila political culture it must be understood that a political system based on Pancasila begins with the political behavior of students based on Pancasila values. It is realized in Islamic boarding schools that political education is organized to form students who are able to reflect political behavior based on Pancasila. Kuswandi (2010, p. 40) states that political behavior is more directed towards actions caused by the individual's perspective on the political system carried out in his political activities. Whereas political culture connotes the institutionalization of the political behavior of citizens who have been integrated in social and political activities. Although in reality, the application of the Pancasila political culture is confronted with the reality of the Indonesian nation as revealed by Kantaprawira (1985, pp. 40-44) which mentions a temporary constellation of Indonesian political culture as follows.

- 1) The configuration of subcultures in Indonesia is still diverse.
- 2) Indonesian political culture which is parochial in nature on the one hand and the political culture of the participants on the other.
- 3) The nature of primordial bonds that are still strongly rooted.
- 4) The tendency of Indonesian political culture that still reinforces the attitude of paternalism and patrimonial nature.
- 5) The dilemma of interaction about the introduction of modernization (with all its consequences) with patterns that have long been rooted as a tradition in society.

Therefore, addressing the reality like this is what is needed by the Indonesian people is to promote the implementation of equitable political education for all the nation's children including students. Returning to the point of emphasis, in this case the role of boarding school leaders must be able to understand the leadership behavior and the situation that is being faced so as to be able to provide political education programs and be able to apply the behavior as an example that can be followed by students. Rivai and Mulyana (2013, p. 9) emphasize that leaders understand their behavior, the nature of their subordinates, and the situation before using a particular leadership style. Because basically, the leadership style of pesantren leaders will determine the success of political education that is held.

## **2. Constraints faced in the administration of political education in Nihayatul Amal Islamic Boarding School**

Islamic boarding school as a place for the continuation of education for the community should have a vital role in the nation's development efforts. The occurrence of political irregularities that occurred in this country, boarding schools are required to return to play a role like historical records that have shown that boarding schools have an important role in the political development of this country. Political education must again become an important issue for pesantren if it wants to re-provide a role for the development of this country going forward.

Al-Mahrusiyah pesantren Tarbiyatul Wildan Nihayatul Amal's importance of political education for students makes it one of the boarding schools that has a role in the formation of students who are expected to become actors in state life. But

in the implementation, there are many obstacles that must be faced to carry out this noble task. As found there is a superficial view and tends to be apathetic towards the politics of the council of teachers and students. Likewise environmental factors outside pesantren where there are people who do not want to talk about politics so that it can influence students to be apathetic towards politics. In this case Kartono (2009: 72-73) said the difficulties in organizing political education are as follows.

a. It's very difficult to realize the people will condition yourself covered a lot of misery and poverty, as Akiba t too long living in a ik l i m oppression, exploitation, and colonization, so that they become accustomed to living in deprivation and underdevelopment. It is difficult to push them toward self-actualization to reveal all the problems that are being experienced.

b. Political apathy and political cynicism, which tend to be despairing, make it difficult for the people to trust educative efforts and political movements - which are considered to be false and lull people -; it is also difficult to invite them to think differently with clear reason. In fact, many among the masses are afraid of independence (themselves).

c. With a low or lacking educational background, most people find it difficult to understand the complexity of the social and political situation around themselves.

d. Authoritarian rulers tend not to want political education, because they are very interested in the status quo and preservation of the regime. Active participation and supervision of the course of government by the people is undesirable, because it reduces the freedom and power of the state organs.

It is undeniable that economic factors and lack of public education to sensitize the hard impact on communities S a t on the condition of Indonesian politics today. The low level of public trust in officials today also impacts the cynical attitude of the community towards politics which impacts many people who do not want to talk about politics. Problems like this are felt directly by students considering there are people around the pesantren who declare themselves to be social organizations that tend to be fanatically blind to Islam. This is highly anticipated by pesantren so that students' lives are not affected by such groups.

The next problem that arises is related to the arrangement of learning time between school time and learning time at pesantren. Considering that the majority of students also took formal education in schools, many students complained about the density of the pesantren agenda which often clashed with the non-academic agenda of the school. It should be noted that the implementation of political education in pesantren is very much related to the organization of education in schools. As revealed earlier, the level of formal education has a significant impact on the success of political education. Santri who take lessons in boarding schools as well as at school will be easy to direct and be given an understanding related to Indonesia and state politics. So that problems related to time management in pesantren and in schools are problems that have the potential to negatively affect the effectiveness of the organization of political education in pesantren.

In addition, the problem of learning support facilities is also important to overcome. The success of the learning process also depends on learning support facilities. The more complete the learning facilities, the more effective the learning process. Keterbatasan amenities learning makes the learning process is felt monotonous and difficult to get in to the students. Especially for students who in other words spend a lot of time with routines without entertainment media, the use of more interesting learning media will have a positive impact on students.

Organizational facilities also affect organizational performance and culture. The limited work space for rois has limited their performance. Supporting facilities provide an opportunity for organizations to be creative so that it has an impact on learning outcomes. John S. Braubacher in Suwarno ( 2009: 20) about education which says that:

Education is a process of developing human potential, ability, and capacity that is easily influenced by habits, then perfected with good habits, supported by tools (media) that are arranged in such a way that education can be used to help others or themselves in achieving the goals that have been set.

The view of an education expert reinforces that the media has an important role in developing the potential and ability of students to study in organizations. Therefore, obstacles or problems that arise should be immediately overcome if the implementation of political education can produce optimal results.

### **3. The solution taken in overcoming the obstacles of organizing political education in Pondok Pesantren Nihayatul Amal**

Considering the importance of organizing political education in pesantren for santri, especially pesantren being one of the educational agents that is directly in contact with the community, the constraints and problems encountered in organizing political education must be immediately addressed so that the learning process can continue to be carried out. Solutions related to the problem of understanding shortcuts and cynicism of the students and the teaching body of the politics is the upgrading to the board of teachers by the leader of pesantren or in other words doing a briefing to the council of teachers so that all the teaching body has a pemahaman positive about the political state and the Islamic perspective on politics so they are able to teach students. The teacher board has a vital position in the learning process. The council of teachers is that people must be more competent in terms of teaching material so that they can convince students of the goodness of state politics. As a result of all that, students can continue the experience of recitation so that they are able to change the negative views of society towards politics. The important thing that must be stressed to change society is what is really needed is a strong understanding of the students so that they have a basis for thinking and acting to change society.

In connection with the problem of time management, the solution to that problem is the rescheduling so that learning in pesantren and in schools can be synergistic for optimal learning outcomes. The rescheduling by the pesantren is to erase the schedule of recitation in the afternoon considering the agenda of school activities that can be done by students who attend school so that students can participate in activities in schools and boarding schools which actually support each other in organizing political education. It is repeated again that the fundamental thing in the successful implementation of political education in pesantren is the synergy between learning in pesantren and in schools, because the level of formal education of santri will greatly influence the success of political education organized by pesantren. In addition, political education in schools in the form of activities or learning becomes additional capital for pesantren to strengthen students' understanding so that pesantren can focus on strengthening Islamic values.

Finally, related to the problem of facilities carried out by pesantren is to submit proposals for assistance to local governments and work together with local governments. In this case, the government has the responsibility to assist pesantren in developing infrastructure that can support the success of education in pesantren, especially political education.

Basically the obstacles that arise in the organization of political education is not a big problem because apart from all these obstacles until now there is a solution that can be achieved. But the main key of all is the commitment of all parties in this case pesantren, the community, and the government to organize political education for santri in the hope that santri will become smart and religious citizens in the future.

## **V. CONCLUSION**

Political education is a necessity that must be held for santri so that santri will again play an important role in the development of the Indonesian nation and state. Pesantren as one of the educational institutions should have organized political education for students considering that students are scheduled to be political actors of the state based on religious

values and Pancasila. Al-Mahrusiyah Islamic Boarding School Tarbiyatul Wildan Nihayatul Amal is one of the Islamic boarding schools that has organized political education for students. The form of organizing political education organized by Al-Mahrusiyah Islamic Boarding School Tarbiyatul Wildan Nihayatul Amal includes learning related to a basic understanding of Indonesia through the provision of Indonesian material in study activities. Whereas the method of organizing which is applicable through organizational learning in the form of santri organizations is called rois, mutual cooperation learning through routine community service and meal scheduling at the same time, learning responsibility through memorizing methods that must be deposited, and disciplinary learning through the application of rules along with sanctions. .

As for the implementation encountered obstacles that include a narrow understanding of the council of teachers and students related to Indonesia and politics, time settings that are too dense, and facilities that do not fully support the implementation of political education in pesantren. However, these obstacles can be overcome by several solutions such as coordinating and instilling understanding of Islam and politics related to the board of teachers and students, rescheduling so that students can participate in school and pesantren activities, and make requests for assistance to local governments to complete facilities that can support success organizing political education in Islamic boarding schools.

But aside from that, the success of the organization of political education is determined by the commitment of the pesantren leadership. The pesantren leadership as the main axis of learning in the pesantren plays an important role because the pesantren leader has a special place in the eyes of the santri as an exemplary figure who must be followed and followed.

## REFERENCES

- [1] Budiardjo, M. 2009. *The Basics of Political Science*. Jakarta: PT Gramedia Pustaka Utama.
- [2] Brownhill, R. & Smart, P. (1989). *Political Education*. London and New York: Routledge.
- [3] Gaffar. A. (2000). *Indonesian politics*. Yogyakarta: Student Library.
- [4] Kantaprawira, R. (1984). *Indonesian Political System*. Bandung: Sinar Baru.
- [5] Kartono, K. 2009. *Political Education as Part of Adult Education*. Bandung: Mandar Forward.
- [6] Maliki, Z. (2010). *Political Sociology the meaning of power and political transformation*. Yogyakarta: Gadjah Mada University Press
- [7] Nasution, S. (2009). *Research Method*. Jakarta: Earth Literacy.
- [8] Poespwardojo, S. et al. (1991). *Pancasila as an ideology in Various Fields of Life community, Nation, and Stateless*. Jakarta: BP-7 Center.
- [9] Rivai, V. & Mulyana, D. (2013). *Organizational Leadership and Behavior*. Jakarta: Rajawali Press.
- [10] Sadeli, Elly H, et al. (2009). *Book Review of Political Education by Robert Brownhill and Patricia Smart*. Bandung: Kencana Utama.
- [11] Sugiyono (2010). *Quantitative, Qualitative, and R&D Research Methods*. Bandung: Alfabeta CV.
- [12] Suwarno, W. 2009. *Fundamentals of Educational Sciences*. Yogyakarta: Ar-Ruzz Media.

### Articles in Journals or Magazines

- [13] Batawi, JW (2013). The level of political awareness of the novice voter in the elections. *Journal of UNIERA*. 2 (2). P. 26-52.
- [14] Kuswandi, A. (2010). Building political cultural movements in the Indonesian political system. *Journal of Governance*. 1 (1). P. 40-50.
- [15] Rahmadi, DS (2016). The Role of Local Political Elite in Student Political Education in East Lombok District. *SOCIA Journal of Social Sciences* 15 (1). P. 13-32.
- [16] Saputro, YD (2015). *The Role of Political Parties in Education of Young Generation Politics and Its Implications for Regional Political Resilience (Study in DPD II of the Golongan Karya Party in Malang, East Java 2009 - 2014)*. National resilience journal 11 (1). P. 34-42.

### Official document

- [17] Indonesian Presidential Instruction No. 12 of 1982 concerning Youth Political Education

- [18] Indonesian Minister of Home Affairs Regulation No. 36/2010 concerning Guidelines for Facilitating the Implementation of Political Education of the 1945 Constitution of the State of the Republic of Indonesia.
- [19] Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System
- [20] Law of the Republic of Indonesia Number 40 of 2009 concerning Youth