Islamic Character Education and Nationalism Insight of Students in the Era of Industry 4.0

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Abstract-- *Islamic Character Education and national insight in the industrial era 4.0 is very important to convey to students in facing the challenges of globalization. This article aims to illustrate the problem of Islamic education and nationality insight in the industrial era 4.0 and to formulate educational management on these issues. Through studying the literature, this qualitative method found that Islam as a religion of peace gives peace to all beings in nature. Second, Islam as a religion rahmatan lil alamin is a moderate religion with regard to aqeedah, sharia, and morals. Third, Islam arranges a peaceful life with communities outside of Islam politely and with respect for human values. The Prophet Muhammad SAW is a plenary figure who must be followed by students in a harmonious life between religion and nationality. Indonesia as a country based on Pancasila guarantees the religious life of its citizens and upholds human values. Therefore the results of this study conclude that Islamic character education and nationalist insight in the industrial era 4.0 are very important.*

Keywords*: character education; nationalism insight, and; industry 4.0.*

I.   INTRODUCTION

Islamic character education and nationalism insight in the era of industry 4.0 is very important to be delivered to students in facing the challenges of globalization which is characterized by the increasingly sophisticated information and communication technology. Islam is taken from the root of the word *aslama-yuslimu-islaman*, which means to surrender, submit and obey God's rules. Islam also means salvation, providing salvation. Muhammad Fuad Abdul Baqi (1987:p.355) in his Mu'jam writes that there are five verses in the Qur'an which mention the word *aslama* (see *QS.al-Baqarah* [2]: 112, *Ali Imran* [3]: 83, *QS an-Nisa* [4]: 125, *al-An'am* [6]: 14, *al-Jin* [72]: 14) This is the mission of Islam as the religion of *rahmatan lil alamin* (see *al-Anbiya* verse 107). The mission of Islam can be described as religious teachings that contain values such as justice, trustworthiness, equality, peace, compassion, responsibility, independence, morality and harmony into potential forces for the creation of harmony and togetherness in religious life [1]. In relation to student character education in Indonesia, this mission is very relevant considering that students need education on the characters above in facing the challenges of the industrial revolution 4.0, which one of its main characteristics is the excellence in information and communication technology in a plural society in Indonesia Students should obtain sufficient information about the synergy between

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religious-based character values and national character values agreed upon by the Indonesian people. They are the religious younger generation, as well as citizens who become the hopes of the Indonesian nation in the future.

The word Character comes from Greek, *charassein* which means engraving to form a pattern. Educating students to have the character requires the process of "engraving", namely proper education parenting. Character is an attitude that can be seen or marked from behavior, speech, and other actions. Character in Arabic has the same meaning as morals, behavior, habits. Al-Ghazali provides a definition of character with morals [2]. The character of the Indonesian as a state built on the diversity of its people. The plurality as our uniqueness and pride It is not surprising if our founding father places "unity in diversity" as the motto of the nation and state. But this diversity on the other hand becomes a challenge that we must face as a nation. The conflict caused by pluralism until this moment has not subsided. One of the most dangerous conflicts is conflict in the name of religion [3]

According to Van Bruinessen that Islamic radicalism particularly in Indonesia in terms of its roots and strategies of action. While focusing on the Jama'ah Islamiyah (JI, lit. "Islamic Community") as the larger subject of discussion, it takes Ar Rahmah Media Network with its print publication of Jihad Magazine (Jihadmagz) in particular as the case of study. The paper argues that the emergence of Islamic radicalism is mainly triggered by the combination of the ruling regime's political repression, crucial socio-economic deprivation, globalisation, and Arabia support. Also, it further argues that there is a shift of strategies among activists of radical Muslims in delivering their messages as well as in conducting their radical actions [4]

In connection with character education, Thomas Lickona in his book Educating for Character said that the moral crisis that occurred, in this case in America, originated from the outbreak of individualism that emphasized personal interests and gave birth to egoism as a lifestyle. Not the character of the Indonesian people who like to live together in harmony, diversity, and love for national unity and oneness. Character education by Thomas Lickona is understood as education to someone whose orientation leads to three important components of character, namely moral knowing, moral feeling and moral behavior.

King, M.,Noor, and Taylor (2011) two caveats must be placed on the inferences drawn from the results obtained in this study. First, the existence of a normative support structure cannot be concluded unequivocally, as the families' support might also be an attempt to justify their relative's highly costly anti-normative acts. Second, caution is necessary when generalizing the data from these JI families to violent extremists outside the Indonesian context. The results mirror what has been inferred in other families of people engaged in violent *jihad*,54 however, it must be noted that JI members have been considered to differ from other global *jihadists* by their relatively religious childhood-upbringing,55 a difference that most likely extends to their families.[5]

The term Islamic-Radicalism in Indonesia is debatable. This is because there is no consensus between Islamic scholars in defining this term. In many Islamic studies, there are two mainstream perspectives developed in analyzing radicalism. The first mainstream is a security oriented approach and then a structural-oriented approach. The security approach mainstream analyses radicalism primarily concerned with issues of terrorism and violence [6]

Prophet Muhammad SAW said an utterance: "A Muslim is he who gives salvation to other Muslims both from his mouth and deeds." (H.R. Muslim). Islam is a moderate, easy religion that avoids difficult things. It avoids excessive attitudes, radicalism, terrorism and *tafkirism* [3]. The most basic concept of Islam is the unity of *tauhidullah* on the unity of Allah, this is the main element that distinguishes Islam from other religions. Soekarno, as quoted by Yudi Latif, said: "It is not only the Indonesian people who have God, but each Indonesian person has God. His own god" [7]. *Bayt al-Hikmah*, which will last more than 200 years, contains large-scale translation projects of many ancient works from the Greek manuscripts obtained by agreement. At the end of the 9th century, the main works of the Greeks were translated. Besides, they studied the Babylonian and Hindu mathematics [8].

Muhammad Hatta (1966:10) said: " Democracy can work well answer and support political leaders. This is what less on party leaders, as has been the case I warned you many times. Solahuddin Wahid said: "Indonesia is 'the State of Pancasila', that is, a country based on Pancasila.". Mukti Ali believes that in responding to the context of a plurality of religious life today, every religion involved in dialogue needs to have the principle of "agree in disagreement" [9].

The study of the theme mentioned in the title of this paper is based on previous studies, including "Interfaith Anthropological Dialogue with Passing Over Spirituality" by Stephanus Turibius Rahmat, there were two dialogues presented by the author, namely a theological-spiritual dialogue and social dialogue for humanity[10]. Both of these dialogues were able to reduce the differences that existed in a diverse society. However, the concept still leaves limitations for other authors to study the concept of dialogue based on character, especially for students. The second is the article entitled "Interfaith Harmony among Ngaju Dayak Families in Palangkaraya" by Normuslim which was published in the same journal in the June 2018 edition. The results of the study stated that tolerance became the basic capital for building harmony between religious communities in the Dayak tribe. According to the team of authors, this work is good to be a sample of the pattern of harmony as a good character in religious behaviors. Third, the article proposed by Abi Iman Tohidi entitled "The Concept of Character Education According to Al-Ghazali in *Ayyuha al-Walad* Book"[11]. This major study revealed al-Ghazali's understanding of character education among the younger generation or children (students). This study is very suitable considering al-Ghazali's approach was made on the base of pedagogical spiritual spirit that originates from the divine revelation in the concept of education of the younger generation in this case the students. The three sources become the primary literature as well as the 'ammunition' for the team of authors to study the concept of character education of the students in facing the era of industry 4.0. This study is a theoretical study using a descriptive method and literature search. This study aims to describe the problem of Islamic character education and its relation to the nationalism insight of students in facing the challenges of globalization in the era of industry 4.0. This study seeks to contribute thoughts on the management of Islamic character education and student nationalism insight. The systematic discussion in this article is divided into three parts. First, how is the concept of character education in Islam? Second, how is the correlation between Islamic character and nationalism? How do students have the moral basics in facing the challenges of industrial revulsion 4.0?

II. METHOD

The research method used in this research is a descriptive qualitative approach and research methods for real problems This research uses a qualitative approach. The data collection techniques in this study were conducted using literature study techniques, observation and documentation studies. Literature study is carried out by extracting information in theory from relevant books and the latest journals to enrich this research. Documentation is carried out by documenting what is needed in the research process, such as filtering theoretical studies, selecting journals, updated news related to peace education and radicalism in Indonesia. Observations were made by looking closely at the implementation of this peace education on sample: the Bandung Institute of Technology and the Indonesian University of Education. The analysis technique in this study was first carried out by grouping a large amount of data, such as theories from books and journals, field notes, researcher comments, photos, pictures, and others. All of them are organized, grouped, sorted, grouped, given code. The procedure aims to find themes and hypotheses whose ultimate goal is the conclusion of this study [12].

III. RESULTS AND DISCUSSION

Character Education in Islam

The problems affecting the Indonesian people are increasingly complex compared to previous periods. Almost all aspects of life experience problems, such as aspects of religious life, education, politics, law, social, culture, economy and other aspects. Education as a fundamental aspect is also not escape from problems [13]. Islam is the religion of *Rahmatan lil 'Alamin*. The teaching mission covers the values of justice, tolerance, respect for differences and loves the country. Islamic teachings globally include *fiqh*, *tauhid tasawuf* (monotheism of Sufism) and other Islamic studies. There is a trans-disciplinary interaction that occurs so that it converts to *kaffah* Islam. Humanist teachings combine the harmonious relationship between humans and God and humans with humans, and humans with their environment. Students as the front guards who will inherit the responsibility to regulate the future of this nation must have a qualified Islamic character and have a good national insight in order to face the industrial revolution 4.0 which essentially puts the function of information and communication technology as one of the characteristics of globalization. Islam as a way of life, is able to provide direction, guidance, and education for people in their views, attitudes and behavior [14].

Islam teaches about living in a pluralistic, diverse society. The moral teachings of Islam are loaded with the values of character or good character that must be practiced by every Muslim. A Muslim must be able to embody the values of these characters as well as possible. He is also demanded to co-exist with other communities. This is the concept of harmony in Islam. Pluralism is a fact of life that cannot be denied, therefore the starting point of harmony is not an attempt to eliminate or diminish it, but an effort to accept it with full awareness [15]. Harmony among religious communities is the willingness and ability to accept differences in beliefs with other people or groups and let others practise the teachings of the religion they believe. In the terminology of the government, the concept of harmony in religious communities includes three harmony, namely internal harmony of the religious community, harmony among religious communities, and harmony between religious communities (interfaith harmony) and the

government of which the three are referred to like the term "Harmony Trilogy". Whereas Article 1 number (1) of the Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006 concerning Guidelines for Implementing Duties of Regional Heads/Deputy Regional Heads in the Maintenance of Harmony among Religious Communities and the Establishment of Houses of Worship states as follows: Harmony among religious communities is a condition of interfaith relations based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in the life of society, nation and state in the Unitary State of the Republic of Indonesia based on the Pancasila and the 1945 Constitution of the Republic of Indonesia. Achmad Tafsir in Kama requires the education of moral being, that is, accustoming someone to continue to do moral deeds, in addition to moral knowing. In order to create moral being, a conducive classroom and school or campus atmosphere is needed so that moral values can be applied [16].

Harmony among religious communities is a social condition where all adherents of religions can live together side by side peacefully without reducing their basic rights to carry out their religious responsibilities. Harmony has two meanings, namely passive meaning and active meaning. Harmony in the passive sense means to maintain the adherents of religions to live in harmony and peace [17].

Islam is not a religion that is antipathy to the culture of a society but rather can be in harmony with local culture by adapting and elaborating it within the broad framework of Islamic culture [10]. Identity is the key reality that is subjective that deals with the community dialectically. Identity is formed by social processes, while social structures also determine the social processes involved in forming and maintaining identity, and social structures are also established by human history [18].

Industrial Revolution 4.0

The industrial revolution 4.0 is marked by the disruption of most companies using technology to sell their products online. Indonesia needs to improve the quality of workforce skills with digital technology. The era of the industrial revolution 4.0 basically puts information technology or (IT) as a business base. The essence of the Industrial Revolution 4.0 is the ability to carry out disruption or revolutionary changes in the world of business competition [19].

Klaus Schwab, a world-famous economist from Germany, Founder and Executive Chair of the World Economic Forum (WEF) is the person who introduced the concept of Industrial Revolution 4.0. In his book entitled "The Fourth Industrial Revolution," Prof. Schawab (2017) explains that the industrial revolution 4.0 has fundamentally changed human life and work. Unlike the previous industrial revolution, the 4th generation of the industrial revolution has a wider scale, scope and complexity. Advances in new technologies that integrate the physical, digital and biological worlds have affected all disciplines, economies, industry and government. Areas that have experienced breakthroughs due to new technological advances include (1) artificial intelligence robots, (2) nanotechnology, (3) biotechnology, and (4) quantum computer technology, (5) blockchain (such as bitcoin), (6)

internet-based technology, and (7) 3D printers.The industrial revolution 4.0 also applies in the business world developed by BPKH, in order to provide many benefits to prospective Indonesian pilgrims [20].

So that plurality is like a double-edged knife, on the one hand, plurality gives rise to beauty because of its diversity, it also encourages movement, dynamics and change because each person and group has the opportunity to display their uniqueness and beauty. But on the other hand, pluralism can also be the base of disaster and destruction. Conflicts that occur in the community often stem from the problem of differences which in the extreme form is the emergence of quarrels and even physical and property violence. The character of students in industry 4.0 primarily based on the concept of *Amar Ma'ruf Nahi Munkar,* the command to do all the virtues and prohibits all evil. *Amar Ma'ruf Nahi Munkar* must be upright in all social, individuals, families, communities, national and even international settings. *Amar Ma'ruf Nahi Munkar* is the command of Allah Subhanahu Wata'ala:See Surah Ali Imran verse 104.

Character Education and Civil Society

Moral educators rightly construe sound ethical and moral development as an important civic resource, helpfully harmonizing personal virtues of character with the virtues of civic responsibility and social engagement [22]. One of the valuable lessons to be taken from the *Rasulullah Saw* is the way the *Rasulullah* manages his preaching to be accepted by the whole community. Perhaps some people argue that it is difficult to convey a holy message to the community because the way to deliver it is no different than by conveying other messages. When Allah (SWT) first revealed the revelation to Muhammad in the cave of Hira, then Allah declared him as a Prophet and Messenger to his people.

After Muhammad Saw officially obtained the Prophethood, the next task was to convey the message of Islam to all humanity. The *Rasulullah* was given wisdom, patience, soul strength, and the strength to face challenges by Allah. As a Messenger of Allah with such a challenge, the *Rasulullah* was called to rise to face his people. As the word of Allah in *Surah Al-Mudatsir*; 1-3, which means:

1. people with cover*,*

2. Get up, then give a warning*!*

3. And exalt your Lord*!*

This verse invites and instructs the *Rasulullah Sa*w to convey his treatise, he is not directly in the arena of society, but it was first addressed to individuals, especially to the immediate family and this is in accordance with the command of Allah in *surah Al-Syua'ara*; 214. With the reveal of that command, the Prophet began his preaches. First of all, he did it secretly in his own environment and among his colleagues. That's why his family and close friends were the first people who received his *da'wah*. First of all was his own wife, *Khadijah*, then his cousin Ali bin Abi Tholib who was only ten years old. Then Abu Bakr, his best friend since childhood. Then Zaid, a former slave who had become his adopted son. Umm Aiman, the caregiver of the Prophet since his mother Aminah was still

alive, was also among the first people who converted to Islam. As an influential trader, Abu Bakr succeeded in converting some of his close friends, such as Usman bin Affan, Zubair bin Awwam, Abdurrahman bin 'Auf, Sa'ad bi Abi Waqqash, and Talha ibn Ubaidillah. They brought Abu Bakr directly to the prophet and he converted to Islam before the prophet himself. With this secret preachings, dozens of people have converted to Islam.

The next step of preaching taken by Muhammad was to appeal to the general public. The Prophet began to call on all levels of society to Islam openly, both aristocratic groups and servants. First, he called on the inhabitants of Mecca, then the inhabitants of other lands. Besides that, he also called on people who came to Mecca from various countries to do Hajj. Preaching activities were carried out tirelessly. With persistent efforts the expected results were beginning to be seen. The number of followers of the Prophet who had only been a dozen people, was increasingly growing. They consisted mainly of women, slaves, workers, and poor people. Even though most of them were weak people, their spirits were really steely.

Salman ITB mosque is now manifesting the missionary strategy of the Prophet Muhammad. in building a civil society in Yathrib, which later changed its name to Medina after the Prophet Muhammad. succeeded in his da'wah. Community development in Yathrib can be seen from two sides, namely the material side and the spiritual side. Both at the time of the Prophet. the results can already be seen. So that the people of Medina are known as civil society or civil society. From day to day, week to week, month to month, and so on the development of Islamic da'wah continues to progress, until now in the millennial era Islamic preaching also continues to grow [23].

As the head of state

He served as a messenger and renderer of the whole revelation he received to humans as Allah said in *Surah An-Nahl* verse 44: *Surah An-Nisa* verse 105: *Surah Al-A'raf* verse 157. In these verses it is found that Muhammad (saw) as a Prophet, was not only a messenger and explanator of the whole revelation of Allah, but was also given the right of legislation or the right to set laws for people and the right to discipline people's lives, therefore, he was called a guide of a good example for humans in a capacity that he is a religious leader and head of state. In the history of Islam the *Bai'at Aqabah* and the written agreement that led to the establishment of Medina Charter, can be identified as the practice of social contracts which were also the first treaties in the world that united a plural society. Because it was in these events that the Prophet gained political power and legitimacy to govern and lead the people of Medina.

In this case Munawir Sjadzali in his book entitled Islam dan Tata Negara quoted that the Medina Charter consisted of 47 items, he concluded that: "*The basic stones that have been laid by the Medina Charter as a foundation for the life of the state for a plural society in Medina are: 1. All adherents of Islam, although coming from many ethnic groups but are one community, 2. Relationships between fellow members of the Islamic community and between members of the Islamic community and members of other communities are based on the principles of: a). good neighbour; b). help one another in dealing with common enemies; c). defend those who are persecuted; d). mutual counsel and; e). respecting religious freedom.*"[24].

After the Madinah agreement, they collaborated in the construction of the city of Medina from various elements, then a civil society was formed with the characteristics: god, cooperation, love of knowledge, high civilization, respect for the rights of others, aware of responsibility, tolerance, helping each other in goodness which were summarized in *Surah As-saba* verse 15.

Character Education and Nationalism Insight

Character is not something that is inherited, but through a long process and continuously [25]. When there is a question: how is the relationship between character and nationalism in student education in the 4.0 era? Then the answer must be traced first to the essence of these two words. Character is the prime element of human personality. It is comprised of individual s attitudes, belief and values. We often attribute ourselves a character of great repute and accept it as a role model in life. an the contrary, all of us hate the bad characters in family, society, community or in any organisation. Character refers to a sense of trust, integrity and outlook. It also reflects upon aperson s dignity and honour. Character shows the path of progress. It acts asa guide map in our journey towards prosperity, growth and development [26].

How often, we cannot judge; we know it happens at least now and then: that were partly economic and partly political in character—Collier's Year Book, 1949 The measured dipole moment is about one-sixth of this value, suggestingthat HC1 is about 16% ionic in character —Ralph H. Petrucci, GeneralChemistry, 1972 But in the bulk of our citations the vagueness of the word seems to be useful, and it cannot easily be replaced: . . . wanted the furnishings to be mostly a traditional counterpoint to the open contemporary character of the house —Gary E. McCalla, Southern Living, November 1971characteristic 237 chary Despite the increasingly political character of the movement —Jon Margolis, Esquire, March 1970 But the character of these changes differed from one age to the next —W. F. Bolton, A Short History of Literary English, 1967 If character is sometimes used unnecessarily, it would seem to be a small matter and certainly no reason to forego use of the word entirely [27].

We start early from the terminology of character education. Character education began to be introduced since the 1900s. Thomas Lickona was considered as the establisher, especially when he wrote a book called The Return of Character Education and then was followed by the book called Educating for Character: How Our School Can Teach Respect and Responsibility. Through these books, he made the Western world aware of the importance of character education. Character education, according to him, contains three main elements, namely knowing the good, desiring the good and doing the good [28]. What is the nature of morals? The nature of morals is a behavior that is born from a drive of conscience or attitude so that it generates habits and culture. Although there are the terms of *akhlakul karimah* (noble morals) and *akhlakul madzmumah* (bad morals), but in terms of connotation, morals are good behavior, so if it is said that the person is "not moral" he means that the person is considered to behave badly. Both morals and characters are equal which talk about human behavior. Therefore, character education is essentially the same as moral education. Islamic character education does not only talk about morals but also talks about how to interact with others, with citizens of other nations. This is the essence of nationalism. Imam al-Ghazali (d.1111 AD), an expert on Islamic character education says that character education is synonymous with moral education.

According to him, the Sufi path is almost the same as the spiritual pedagogical concept in which there are elements of educators namely lecturers, teachers or *mursyid*, there is an element of students or *salik*, there is an element of educational methods or *suluk*, there is an element of place of education or called *ribath or zawiyyah* [29].

Character education collects the deepest meaning of moral education within, it can more clearly be seen from the following terms: religiousness, honesty, intelligence, toughness, democratic, care, independence, logical thinking, critical, creative, and innovative, courage to take risks, being oriented to action, leadership, hard work, responsibility, healthy lifestyle, discipline, confidence, curiosity, love of knowledge, awareness of rights and obligations, compliance with social rules, respect for the work and achievements of others, politeness, nationalism, and respect for diversity [30]. Hence, according to the overall understanding of Islam, the definition of education is embodied in terms of *ta'lim* (including theoretical knowledge and skills needed in daily behavior), *tarbiyah* (delivered little by little perfectly) and *ta'dib* (efforts to make people recognize and acknowledge God's place in this life) [31].

According to Muhadjir, elementary school (SD) and junior high school (SMP) education will be targeted for strengthening character education. The Ministry of Education and Culture (Kemendikbud) has various approaches to the implementation of strengthening character education. (Milton and Robbins (2002) divide values into two parts: (1) terminal values, refers to the very desired final state of existence as goals achieved during one's life; (2) instrumental value, refers to the preferred mode of behavior or how to do it to attain terminal values [32].

On June 1, 1945 at the Session of the Indonesian Independence Preparatory Agency, Ir. Soekarno proposed that the philosophical foundation of an independent Indonesian State be named Pancasila. According to him the name of Pancasila was obtained by the instructions of his friend, a linguist. Thus it can be understood, that the philosophical foundation of our State namely Pancasila was not born on June 1, 1945; and it would be more correct to say, that June 1, 1945 was the "birthday" of the term Pancasila as the Name of our State Philosophical Foundation. The philosophical foundation of the Republic of Indonesia, which we now know by the name Pancasila, was accepted and ratified by the Indonesian Independence Preparatory Committee (PPKI) which was the incarnation or representatives of all the Indonesian Nation on August 18, 1945, and the body of the 1945 Constitution. The name Pancasila itself is not listed, either in the Preamble of the 1945 Constitution or in the shape of the 1945 Constitution. However, it is quite clear, that Pancasila consists of five principles as the foundation of our State as listed in the fourth paragraph of the Preamble of the 1945 Constitution as follows:

1. Belief in Almighty God.
2. Just and civilized humanity.
3. A unified Indonesia.
4. Democracy led by the wisdom in a consensus or representatives
5. Social justice for all Indonesians

Pancasila as the ideology and foundation of the State has harmony with the teachings of Islam as a religion that is embraced by the majority of the Indonesian people. The attitudes of Muslims in Indonesia who fully accept and agree in terms of considering the harmony of Pancasila with Islamic teachings are as follows:

1. Pancasila is not a religion and cannot replace religion.
2. Pancasila can be a vehicle for the implementation of Islamic *Syari'at*.
3. A nation formulated Pancasila with the majority of Muslim people Islam

In addition to the things above, the harmony of Pancasila with Islamic teachings is also reflected in the Islamic values that exist in the five principles. Each of the principles in Pancasila that contains the values of Islamic teachings will be explained through the description below:

1. The first principle: Belief in Almighty God

This first principle means that the Indonesian nation is based on Almighty God. Indonesian citizens are given the freedom to choose one of the beliefs that are recognized by the State. In the Islamic concept, this is in accordance with Islamic teachings, namely on *Aqeedah*. This first principle contains the teachings of monotheism and faith in Almighty God. *Aqeedah* in Islam includes the belief in the heart about the Oneness of Allah SWT as reflected in *Q.S. Al-Baqarah*: 163.

The faithfulness of Almighty God was also stated by the Indonesian people in the third paragraph of the Preamble of the 1945 Constitution which states: "By the grace of God Almighty and impelled by a noble desire, to live a free national life, the people of Indonesia hereby declare their independence." This implies an understanding that the independence obtained by the Indonesian people was not due to the people's struggle, but more than that it was actually due to the blessing of God Almighty.

2. The Second Principle: A just and civilized humanity.

Humanity comes from the word human, which is a virtuous being who has the potential of thought, taste, intention, and creativity. Because of this potential humans occupy or have high dignity. With his mind, humans have cultures. With their conscience, people realize values and norms. Humanity mainly means human nature which is the essence and human identity, because of human dignity.

Especially means that decisions and actions are based on objective norms, so they are not subjective or arbitrary. This is ordered by Allah in *Q.S. Al-Maidah*: 8. Civilized comes from the word civil, which means culture. So civilized means are cultured. This implies that life attitudes, decisions and actions are always based on cultural values, especially social values and morality. Civil mainly contains the notions of politeness, decency or morals. Thus civilized can be interpreted as having a nature-based on the values of decency and morality in particular and culture in general. Thus, just and civilized humanity is an awareness of human attitudes and actions based on the potential of the human conscience in relation to norms and culture in general, both to the individual, fellow human beings and to nature and other creatures.

In the Islamic concept, this second principle contains the values of Islamic teachings related to morals, both morals towards fellow human beings and morals towards the natural surroundings (plants and animals) since the Islamic Mission is *rahmatan lil alamin*. That is a command of goodness and peace not only to humans but also to nature and the environment, as the word of Allah in *Q.S. Al-Anbiya*: 107.

3. The Third Principle: A unified Indonesia.

The diversity and unity of the Indonesian nation is a necessity that is both a matter of pride and a problem. however, the issues of diversity today is far more prominent than the issue of unity, therefore the danger of disintegration has always been a factual threat as well as a potential threat to the Indonesian nation [23]. Unity in Indonesia means unity for the Indonesian people who inhabit Indonesian territory. In this context, it is stated that the Indonesian people as a whole have their own territory on this earth which is made a shelter as a homeland. It is the same as the motto of the basic symbol of the Indonesian State namely "Unity in Diversity" which means different but still one. In the aspect of *Muamalah* that is taught by Islam, the suggestion is to foster unity and harmony towards fellow human beings as the word of Allah in *Q.S. Al-Hujarat*: verse 13.

4. The Fourth Principle: Democracy led by the wisdom in a consensus or representative.

Democracy, derived from the Greek words namely *demos*, means a group of people who live in one particular area and *kratos* which means the power of rule. Democracy means that the highest power is in the hands of the people, which is also called people's sovereignty (the sovereign and powerful) or democracy (the people who govern). Wisdom means the use of a healthy mind by always considering the unity, the integrity of the nation, the interests of the people carried out consciously, honestly, and responsibly.

In the context of the pluralistic society in Indonesia, a model of democracy developed and not embraced the majoritarian model, but rather a model consultative (consensus) that inclusive, or in other words can be compared with the model of deliberative democracy [24]. Consensus means a special procedure as the personality of Indonesia to formulate things based on the will of the people in order to reach a decision based on consensus.

Representative means a system in the sense of the procedure for the participation of the people to take part in the life of the state, which among others is done through representation.

Thus, Democracy led by the wisdom in a consensus or representatives means that in exercising their power, the people go through the representative system and their decisions are taken by way of consensus led by a sound mind and responsibility, both to Almighty God and to the people that it represents.

This fourth principle is in accordance with Islamic concept which contains the value of *Muamalah* teaching that discusses aspects of the *Khilafah* (Government) that should reflect the necessity of a close relationship between the people and the government with mutual consultation, as stated in the word of Allah in Q.*S. Ali-Imron*: 159.

5. The Fifth Principle: Social justice for all Indonesians.

Social justice means justice that prevails in every aspect of life, both material and spiritual. All Indonesian people means every person who is an Indonesian citizen, both living in Indonesia and other countries. So every Indonesian citizen has the right to receive fair and balanced treatment in the fields of law, politics, social, economics, and education. This fifth principle contains values which are the goals of the State and values of justice that must be realized in a shared life (social life). This principle contains Islamic *shari'a* teachings related to

muamalah (association among human beings) which is reflected in the third pillar of Islam, namely *zakat*, due to our knowledge that *zakat* is aimed at social justice for all Muslims.

Moderate Character Education at ITB

Regarding the stages of internalizing the value of Islamic moderation, the author quotes Soedijarto who states that if the value to be embedded is intended to be fully part of the personality system of every Muslim community in Indonesia, the all three stages of recognition and understanding, acceptance and integration must be taken. Those three stages are the theories proposed by Krathwhol and have been pursed by Soedijarto.

Education, especially in Indonesia has the function to develop the ability and character and civilization of the nation's dignity in the context of national life, to develop the potentials of students to become people with faith and fear of God Almighty, and to become noble, healthy, knowledgeable, skilled, creative, independent, democratic and responsible citizens (Law No. 20 of 2003). Five of the eight ideals of national education are closer to the value of character. The creation of the character of future generations is an obligation that must be carried out and enforced by all levels and institutions, especially educational institutions wherein spiritual has become a very fundamental value to be applied [33].

The recognition and understanding stage is about how the Indonesian people begin to be interested in understanding and appreciating the importance of the value of Moderation in society for the realization of implementation in everyday life. Furthermore are the ance and integration stages. To be able to accept a value, we need an activity approach as a process of moderation of Islamic values, such as:

1. Moderate in the belief of the unity of God (*aqidah tauhid*)
2. Moderate in putting our trust in Allah SWT
3. Moderate in *karimah* character (Surah Asy Syuara. 42: 40, Surah An-Nahl 16: 126, etc.)
4. Moderate in social interaction (qs. Al-mukminun.23:96, qs. Fathir.35:32, etc.)
5. Moderate in the matters of women and families (qs. An-Nahl .16:58-9, qs. Al-Baqarah.2:226, etc)
6. Moderate in addressing differences (qs. Hud.11:118-19, qs. Al-hujurat.49:13, etc.) [3].

One effort to achieve the internalization of Islamic moderation in Indonesia must be started from its integration with educational institutions in Indonesia. Among them is the existence of several activities that have been carried out by various campuses, such as:

1. **Pre-test of Al-Qur'an reading, by the tutorial team (at UPI, while at ITB is conducted by the tahsin team)**
   This is deemed necessary because in addition to introducing a guide to their life, we can also classify how smooth the students are in reading the Qur'an. If there are students who are deemed to be lacking in Al-Qur'an reading, then the TUTORIAL team from UPI and the TAHSIN team from ITB will always provide assistance for these students.

2. **Discussion about contemporary issues related to the life of religious people (Islam)**

   This activity can be packaged with lecture activities in class because we as ITB religion lecturers always correlate between contemporary issues that are being widely discussed in the community with themes or topics that we bring to the classroom since contemporary issues are also one of the outcome bases in religion course at ITB which is set in the ABET (accreditation board for engineering and technology).

3. **A questionnaire about the daily deeds of students who participate in the pie lectures from compulsory worship services to voluntary worship services**

   This activity is carried out as a form of our supervision towards students while at the same time getting used the students to being honest in everyday life.

4. **Islamic Education Lectures in campus and campus mosque as campus spiritual laboratory**

   The religion course at ITB is not solely performed in the classroom, but more than that this course tries to provide understanding to students that the mosque is not only a place of worship but more than that the mosque is a campus spiritual laboratory, wherein there are activities of Islamic religious exploration.

5. **ITB Spiritual Camp**

   This activity is a series of responsibilities of students who undertake religion lecturer contracts. This activity is deemed necessary to do because of the number of student activities that drain their time and energy which must automatically be balanced with spiritual values. It is expected that ITB alumni candidates will become more perfect when they have good soft skills. Ki Hajar Dewantara states that education aims to guide students to grow in all competencies so that they are able to become real human beings as members of society and able to achieve high safety and happiness [22].

6. **PAI Guest Lecture Program at ITB**

   We are well aware that ITB is an engineering-based educational institution, and therefore we always innovate to provide an update in the delivery of religious material, namely by inviting engineering lecturers who are certainly interested in Islam to become guest lecturers, of course with the theme of correlation between the *Kauniyah* law and *Qur'aniyah* law.

IV. CONCLUSION

Islamic character education and national insight are two domains that are interrelated to one another. On the one hand, Islamic character education is oriented to the formation of students who carry out the values of Islamic teachings not only in worship practices, but rather emphasizes the procedures for dealing with fellow human beings. On the other hand, nationalism education is more oriented to the development of students who khow and are able to position themselves as part of the nation's community. These two dimension are one of the important aspects to be developed in higher education, especially in order to prepare a generation of people who are intellectually smart and morally smart. This study provides a complete and comprehensive picture of the relationship between religion and state, be carried the contex of Indonesia these two things cannot be separated. The survival of the nation and state is supported by religious values incarnated in daily behavior, on the contrary the implementation of religious teachings can only be carried out properly, smoothly, freely, and independently under the auspices of the state. Through

Islamic Character education and nationalism insight that is synergistically and integrated implemented in Higher Education is expected to be able to build students who have religious character,noble character, and love for their homeland, so that mastery of science and technology can be utilized to build the nation's civilization.

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