

## **The Character Value of Love for the Motherland in Madrasah Digital Books: Analysis of Islamic Religious Subject Cluster Books Class XI Madrasah Aliyah**

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**Abstract.** Buku Digital Madrasah sebagai bahan ajar berupa buku teks pelajaran elektronik di Madrasah, sangat berperan dalam membentuk karakter pada siswa. Sehingga bahan ajar tersebut perlu dikaji dan ditelaah dari segi konten terutama berkaitan dengan nilai-nilai karakter cinta tanah air yang urgen dimiliki siswa di dalamnya. Adakah muatan nilai-nilai karakter cinta tanah air dalam Buku Digital Madrasah Rumpun Mata Pelajaran Agama Islam Kelas XI Madrasah Aliyah? Tujuan dari penelitian ini adalah untuk mendeskripsikan muatan nilai-nilai karakter cinta tanah air dalam Buku Digital Madrasah Rumpun Mata Pelajaran Agama Islam Kelas XI Madrasah Aliyah. Penelitian ini menggunakan metode studi pustaka dan analisis isi. Metode ini digunakan guna memperoleh target buku yang tepat sasaran dengan menelusuri buku teks secara lengkap serta akurat. Sedangkan analisis isi dilakukan dengan cara melakukan telaah pada muatan nilai-nilai karakter cinta tanah air dalam Buku Digital Madrasah Rumpun Mata Pelajaran Agama Islam kelas XI Madrasah Aliyah yang meliputi aspek: (1) bela negara; (2) toleransi; (3) taat pada norma dan peraturan. Hasil temuan dari penelitian ini diperoleh bahwa muatan nilai-nilai karakter cinta tanah air dalam buku teks sudah tertuang di masing-masing mata pelajaran yang berada dalam lingkup rumpunnya (Qur'an-Hadis, Akidah Akhlak, Fikih, dan Sejarah Kebudayaan Islam) secara lengkap dan proporsional.

**Kata kunci:** *karakter cinta tanah air, buku digital madrasah, radikalisme.*

### **Introduction**

Every citizen has the right to be taught to broaden his religious understanding. Muslim citizens are entitled to Islamic religious instruction through Islam-based educational institutions either in Islamic boarding schools, madrassas, or other Islamic-based educational institutions. Although in general, Islamic educational institutions that are widely spread in Indonesia are mostly moderate Islam, it cannot be denied that there are individuals who deliberately

insert the teachings of radicalism through education and educational institutions. As stated by Rokhmad (2012), lately there are formal schools that teach parts of radical Islamic teachings such as instilling in students that the red and white flag does not need to be respected at the flag ceremony.<sup>1</sup>

Given that the teachings of each Islamic group greatly affect the attitude of life of the nation and state, teachers or education stakeholders need a selective and vigilant attitude to ensure that the teachings taught are clean from false notions and paradigms that are not in line with the ideology of the Indonesian nation.

Islam is a religion revealed by Allah SWT as the religion of *rahmatan lil alamin*, meaning a religion whose goodness can be felt in various corners of the world. If there is a group in the name of Islam that carries the concept of teachings that forbid its love for the motherland, then this must be rejected.

The theory of character education is an educational theory that has long been rooted in the history of human life. This has been implemented before the establishment of formal educational institutions with various forms of education carried out by parents in educating their children to become good children following their respective norms and cultures.<sup>2</sup> Character education has always been a hot topic of conversation in all corners of the world in various countries. Ranging from 2006-2010, character education underwent development and reached its peak that year.<sup>3</sup>

The purpose of character education is to make students have *the skills* or ability to make decisions between good and bad, be able to maintain good things and realize them wholeheartedly in their daily lives.<sup>4</sup> Character education in the view of the Ministry of Education and Culture is an education system that instills values that are per the nation's culture with cognitive, affective, and action aspects, both concerning actions towards God Almighty, oneself, society, and the nation.<sup>5</sup>

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<sup>1</sup> Luthfiah, "The Urgency of Love for the Motherland in Efforts to Counter Radicalism in Islamic Education," *Equivalent: Journal of Social Engineering* 1, No. 5 (2019), 58.

<sup>2</sup> Expert Team of Yayasan Jati Diri Bangsa, *Character education in schools from idea to action* (Jakarta: PT. Elex Media Komputindo, 2011), 10.

<sup>3</sup> Tabah Subekti and Sumarlam, "The Value of National Character in Textbooks Indonesian Elementary School," *Education Journals and Education Articles* 9, no. 1 (2017): 70–80, <http://journal.unimma.ac.id/index.php/edukasi/article/view/880>.

<sup>4</sup> Muchlas Samani & Haryant, *Concept and Model of Character Education* (Bandung: PT. Remaja Rosdakarya, 2011), 45.

<sup>5</sup> Dahlan Muchtar and Aisyah Suryani, "Character Education According to the Ministry of Education and Culture," *Edumaspul: Journal of Education* 3, no. 2 (2019), 50–57, <https://doi.org/10.33487/edumaspul.v3i2.142>.

Character education itself is a form of conscious effort made to help a person he can understand the basic ethical values and pay attention to and practice these basic values. The purpose of such conscious effort is to realize a wise and objectively good quality of humanity whose scope is not only as an individual unit but also good for society as a whole.<sup>6</sup>

Studies or research related to the character values of love for the homeland have been carried out, including as has been done by Marlina in her research "*Internalization of Pancasila Values and Love for the Motherland in Border Adolescents on Sebatik Island, Nunukan Regency, North Kalimantan*" with the results of students who are the subjects of research have internalized the values of Pancasila and love the homeland in their daily lives although not completely done in total.<sup>7</sup> Also the research "*Strengthening Character Education for Love for the Fatherland*" conducted by Kurniawaty et al., this research resulted in strengthening the education of the character of love for the homeland through the habituation program of singing the national anthem at SMPN 2 Sumber has been going well, but it needs to be done continuously so that students are not limited *to knowing* but also achieve *action* So that the value of love for the homeland can be embedded among teenagers.<sup>8</sup> There is also research conducted by Dewi and Listiana whose research results are that there are several teenagers in Banyumas who claim to be addicted to technology and are very obsessed with social media and they do not understand how to implement the love of their homeland for the nation and state of Indonesia even though they know the meaning of love for the motherland.<sup>9</sup> Also, studies conducted by several researchers such as James Arthur, Sasca Powell, and Hsing-Chiung Lin in England in the conclusion of the results of their research are the development of the noble character of children through education from an early age is very important and should not be ignored. Because this is very important, the education of children's noble character from an early age must be

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<sup>6</sup> Thomas Lickona, *Character Matters; Character issues, how to help children develop good judgment, integrity and other important virtues* (Jakarta: PT. Bumi Aksara, 2015), 6.

<sup>7</sup> Erni Marlina, "Internalization of Pancasila Values and Love for the Motherland in Adolescents," *Psychoborneo: Scientific Journal of Psychology* 4, no. 4 (2016): 564, <https://doi.org/10.30872/psikoborneo.v4i4.4244>.

<sup>8</sup> Imas Kurniawaty, Purwati, and Aiman Faiz, "Strengthening Character Education for Love of the Fatherland" 10, no. 3 (2022): 496–98, <http://journal.ipts.ac.id/index.php/ED/article/view/3905>.

<sup>9</sup> Dinie Anggraeni Dewi and Yhesa Rooselia Listiana, "The Influence of Globalization on the Love of Student Homeland in Banyumas," *IJOIS: Indonesian Journal of Islamic Studies* 2, no. 01 (2021): 25–34.

a priority for education stakeholders.<sup>10</sup> The application of character education in addition to relying on the availability of teachers who have competence in the field of character-laden teaching in teaching students, is also the availability of teaching materials that contain character values for students.<sup>11</sup>

Available teaching materials can be from all kinds of materials, both printed and non-printed, collected from various sources to facilitate the delivery of learning during the teaching and learning process. According to Muhammad Nuh (Minister of Education and Culture), good teaching materials are in every basic competence related to the formation of attitudes<sup>12</sup>. Textbooks as teaching materials are still a priority for educators in supporting their learning process<sup>13</sup>. According to Aref S. Sadiman et al. (2012) as quoted by Sa'adah, school books as teaching materials, have a very important role in schools or madrasas. This is because in addition to containing knowledge, it also contains skills, as well as attitudes and values that must be learned by students. Books in their use function as a channel of the author's ideas as a source to readers as recipients of the author's ideas in the form of messages inscribed in his written work in the form of visual-based communication symbols using channels related to the sense of sight<sup>14</sup>.

In this study, the author analyzes the contents of the textbook of the Islamic Religious Education class XI Madrasah Aliyah subject which includes Qur'anic Hadith, Fiqh, Aqidah Akhlak, and Islamic Cultural History in terms of character values of love for the motherland. This is done by considering the breadth of the subject matter and considering the phenomenon of the emergence of individuals who deliberately insert the teachings of radicalism

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<sup>10</sup> James Arthur, Sacha Powell, and Hsing Chiung Lin, "Foundations of Character: Methodological Aspects of a Study of Character Development in Three- to Six-Year-Old Children with a Focus on Sharing Behaviours," *European Early Childhood Education Research Journal* 22, no. 1 (2014): 105–22, <https://doi.org/10.1080/1350293X.2012.707413>.

<sup>11</sup> Tabah Subekti and Sumarlam, "The Value of National Character in Textbooks Indonesian Elementary School," *Education Journal of Education and Educational Articles* 9, no. 1 (2017): 70–80, <http://journal.unimma.ac.id/index.php/edukasi/article/view/880>.

<sup>12</sup> Zahra Alwi, Erenalida Erenalida, and Yenni Lidyawati, "Development of Teaching Materials Based on Character Education," *Journal of Elementary School Innovation* 7, no. 1 (2020): 37–52, <https://doi.org/10.36706/jisd.v7i1.11622>.

<sup>13</sup> Tabah Subekti and Sumarlam Sumarlam, "The Value of National Character in Textbooks Indonesian Elementary School" (Education, 2017), 71.

<sup>14</sup> Siti Umiyatus Sa'adah, "Compatibility Analysis Between Integrated Thematic Student Textbooks Class V SD/MI Healthy Theme is Important Published by the Ministry of Education and Culture with the 2013 Curriculum (Study at SDN Cipocok Jaya 1 Serang City)" (State Islamic University" Sultan Maulana Hasanuddin" Banten, 2018), 25.

through education and educational institutions<sup>15</sup> and the fading of character values of love for the homeland in students. Indications of the fading of the character values of love for the homeland as seen in their late behavior or lack of passion when participating in flag ceremonies and are more interested in contemporary songs than national songs or folk songs<sup>16</sup>. If this is ignored, it will cause concern that students do not know their nation and forget that all the cultural wealth of their nation is a gift that must be thanked and maintained to remain sustainable.

Textbooks that are a guide and reference in learning today need to be analyzed and studied to ensure that there is a content of character values of love for the homeland in the book. The analysis was conducted to obtain data related to the values of the character of love for the homeland in the textbook. The data obtained is used as a benchmark for the quality of textbooks used in Madrasah Aliyah.

The definition of value according to Soekamto (2002) as quoted by Supriadi (2014), is something that can be used as an object of purpose as a comprehensive nature of the order that is explained by several components that influence each other between one component and another component and cooperate in a unity that is oriented to values and morality. Meanwhile Soemantri (1993) views value as something that dwells in one's heartstrings and provides principles and principles of behaviour (morals) as a benchmark for measuring beauty, efficiency, and complete conscience.<sup>17</sup>

Darajat views value as a device in the form of kayaking as an identity with a special pattern of thinking, feeling, and behaviour.<sup>18</sup> Chatib gives an understanding of value as something that gives meaning, reference, starting point, and life orientation. It is abstract, ideal, non-factual, and concerns the matter of living what is desired, liked, or disliked and is not related to empirically right or wrong.<sup>19</sup>

For Lubis, the value itself is a standard of behaviour, a standard of justice, a standard of beauty, a standard of truth as well as a standard of efficiency that

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<sup>15</sup> Abu Rokhmad, "Islamic Radicalism and Efforts to Deradicalize Radicalism," *Walisono: Journal of Social Religious Research* 20, No. 1 (2012): 80.

<sup>16</sup> Nur Tri Atika, Husni Wakhuyudin, and Khusnul Fajriyah, "The Implementation of Strengthening Character Education Forms the Character of Love for the Fatherland," *Mimbar Ilmu* 24, no. 1 (2019): 106, <https://doi.org/10.23887/mi.v24i1.17467>.

<sup>17</sup> Acep Supriadi and Harpani Matnuh, "Internalization of Nationalism Values in Civics Learning in MAN 2 Banjaramasin Model Students," *Journal of Civic Education* 4, No. 8 (2014): 650.

<sup>18</sup> Zakiyah Darajat, *Fundamentals of Islam* (Jakarta: Bulan Bintang, 1992), 260.

<sup>19</sup> Thoba Chatib, *Capita Selecta of Islamic Education* (Yogyakarta: Pustaka Belajar, 1996),

makes humanity bound by it and should be applied and defended.<sup>20</sup> Value is something whose nature is normative, and earned, and in realization, it must be fought for and enforced. The value itself is something that is in the realm of ideal and not factual so it requires interpretation in its elaboration and operationalization.<sup>21</sup>

Good character has several components, namely: (1) a component of knowledge about morals, (2) a component of feelings about morals, and (3) a component of actions related to morals. The component of moral knowledge includes a person's awareness of morals, the existence of noble values of these morals that are known, the existence of a determined perspective in the form of a person's point of view on morals, the process of thinking about morals, the existence of decision making, and knowing personal morals. As for the component of feelings about morals, it includes a conscience in the form of a heart that has the deepest feelings of purity, empathy, self-esteem, love of kindness, self-control, and humility. The last component is moral action in which there are abilities, desires, and habits.<sup>22</sup>

Thomas Lickona mentioned there are 10 essential virtues (character) that must be instilled in students wherever they are, whether in educational institutions, where they live, or in the community or society. The ten essential characteristics are: (1) wise; (2) fairness; (3) steadfast; (4) self-control; (5) love; (6) be positive; (7) hardworking; (8) have integrity; (9) good at being grateful; and (10) humble.<sup>23</sup>

Love of the motherland is his mindset, his attitude and deeds show loyalty, and care, and gives the highest appreciation to his nation and country. The hope then is that he becomes a citizen who knows and understands the territory of the archipelago, willing to maintain, preserve, and make Indonesia proud in the world view. The love of the homeland is manifested in the attitude of loving the nation and country without regional fanaticism that can divide the Indonesian nation. Love of the homeland means that he loves the environment and place where he is and gets a source of livelihood that he lives until the end of his life.<sup>24</sup>

Love of the homeland also means the attitude and behaviour of citizens towards all things that exist in the form of language, culture, economy, politics,

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<sup>20</sup> Mawardi Lubis, *Value Education Evaluation* (Yogyakarta: Pustaka Belajar, 2011), 17.

<sup>21</sup> Someg Muhadjir, *Science and Islamic Education* (Yogyakarta: Reka Sarasin, 1985)11-12.

<sup>22</sup> Thomas Lickona, *Character Matters; Character Issues, How to Help Children Develop Good Judgment, Integrity and Other Important Virtues* (Jakarta: PT. Bumi Aksara, 2015), 84.

<sup>23</sup> Thomas Lickona, *Character Matters; Character Issues, How to Help Children Develop Good Judgment, Integrity and Other Important Virtues* (Jakarta: PT. Earth Literacy, 2015), 280-282.

<sup>24</sup> Imam Musbikin, *Strengthening the character of independence, responsibility and love for the motherland*,(Nusa Media, 2021), 39.

and others with full pride, loyalty, care, and giving the highest appreciation that makes them not easily tempted by tempting offers from foreign nations that are detrimental to their nation and country (Kemendiknas).<sup>25</sup>

In line with the above understanding, Yuliatin (2005) suggests that the love of the homeland contains pride, appreciation, high respect, and a feeling of belonging, a loyalty which is manifested in the behaviour of being willing to maintain, protect, and willing to make sacrifices for the greater benefit of the glory of the nation and country and love for the culture of the nation by participating in keeping it sustainable.<sup>26</sup>

According to Santoso in Yuliatin (2005), the feeling of pride that arises as a citizen of the Republic of Indonesia with its various cultural properties and is ready to be a good citizen with all its consequences, by complying with existing norms and regulations and actively participating in efforts to defend his beloved country is also part of the reflection of love for the motherland.<sup>27</sup>

Love for the homeland in tangible form according to Wibowo (2012), is a form of thinking, behaving, behaving loyally, caring, and giving the highest appreciation to the language of his nation, the environment in which he lives inhabiting it, his social life, culture, economy, and politics of his nation.<sup>28</sup> Winarno & Suhartatik (2010) means that love for the nation and homeland means having loyalty to the nation and country by doing positive actions to advance the nation and society to become more advanced.<sup>29</sup>

According to Kurniawan (2023), several aspects are important to understand regarding the character of love for the homeland when viewed from all the diversity in Indonesia, including:<sup>30</sup>

*First*, the attitude of defending the country. Love of the homeland is woven from pride, feelings of belonging, appreciation, respect, and the loyal attitude of each individual to the country he lives in which can be seen from a real attitude by defending, guarding, and protecting his homeland and willing to make sacrifices for the interests of his nation and country, the love and preserve the environment, customs, and culture of his nation. In addition, the attitude of

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<sup>25</sup> Suyadi, *Character Education Learning Strategies* (Bandung: Remaja Rosdakarya, 2013).

<sup>26</sup> Marlina, "Internalization of Pancasila Values and Love for the Motherland in Adolescents.", 564.

<sup>27</sup> Marlina, 564.

<sup>28</sup> Musbikin, *Strengthening the character of independence, responsibility and love for the motherland*, 29.

<sup>29</sup> Marlina, "Internalization of Pancasila Values and Love for the Motherland in Adolescents.", 564.

<sup>30</sup> Musbikin, *strengthening the character of independence, responsibility and love for the motherland*, 38-39.

appreciating the services of heroes, tolerance, upholding language, and using and loving domestic products.

*Second*, Respect for others (tolerance) as Indonesian citizens. The tolerant attitude that has been formed in a person makes a personal science that understands every difference, giving rise to an attitude of mutual help and respect between fellow human beings by not distinguishing their background, be it ethnicity, religion, culture, or race.

*Third*, Obey the norms and regulations. As citizens, obedience to norms and regulations must be carried out in balance with the attitude of citizens as individuals. In addition to complying with certain rules and norms as an Indonesian citizen, he must also obey all rules and norms that have become a mutual agreement in the environment where he lives, both within the scope of family, school, and society. Each person should know and be aware of what goals regulations and norms are made. Because if he violates he must be prepared for consequences in the form of applicable sanctions.

A person whose behavior reflects love for the country has several indicators, namely: faith, piety, good personality, nationalist spirit, self-awareness as a citizen of a country, responsibility, caring, always updating knowledge, speaking Indonesian by default, prioritizing public interest, maintaining harmony, having a family attitude, democracy, fairness, confidence, maintaining unity and unity, giving high appreciation, Have pride in the nation and country, love products produced from within their own country, be empathetic, have unity in diversity, live full of simplicity, have inventiveness, are good at placing themselves, and are tough and not easily discouraged in trying.<sup>31</sup>

The character value of love for the motherland when associated with the criteria for the achievement of the educational process is twofold. The first indicator is related to educational units (schools/madrasahs) and classes, while the second indicator is related to subjects related to the affective behaviour of students in the subject concerned.<sup>32</sup>

Islam is a *kaffah* religion. This means that for all the problems of life, Islam offers a solution. Islam is a religion revealed by Allah as a mercy for all nature which has the mission of delivering mankind to be safe and happy in their lives on earth to the hereafter. Departing from this mission, it is clear that Islam is not a religion that only deals with the trinkets of the afterlife, but the affairs of the Islamic world also contribute to regulating to maintain its benefit. For Islam, love of the homeland is part of faith, and between Islam and the homeland is a unity

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<sup>31</sup> Musbikin, 40.

<sup>32</sup> Daryanto and Suryatri Darmiatun, *Implementation of Character Education in Schools* (Yogyakarta: Gava Media, 2013), 131.

that cannot be separated considering that the homeland is a foothold for the continuity of Islamic law itself.

Islam and the homeland both support each other and cannot be separated between the two. Islam with its noble values, contributes to maintaining the existence of the homeland. As for the homeland, it is needed as a medium to support the sustainability of Islamic da'wah and all religious activities on it. If the homeland is disturbed, then the continuity of da'wah and worship in it is also disturbed.

The character values of love for the homeland are important to be instilled into the hearts of students as a young generation starting from an early age to have pride in their nation and country. Because considering that the existence of a nation is influenced and determined also by the character model of the nation.<sup>33</sup> In the context of Islamic religious education, the character values of love for the homeland need to be internalized and instilled in their students from the beginning so that they can realize attitudes and behaviours that are *beneficial* for the benefit of their nation and country. Character education has the aim of printing and developing the personality of students to become good individuals and have the *skills* to do things in the best and right way per the good goals of their lives.<sup>34</sup>

Compared to research conducted by Subekti & Sumarlam (2017) which focuses on national character values <sup>35</sup>, this research focuses more on the character values of love for the homeland contained in the Madrasah Digital Book in the Class XI Islamic religious education subject cluster (Akidah Akhlak, Qur'an Hadith, Jurisprudence, and Islamic Cultural History) with three aspects, namely 1) aspects of defending the country, 2) aspects of tolerance, and 3) aspects of compliance with applicable rules and norms.

## Method

The method used in this research is to use the method of literature study and content analysis. Researchers use the literature study method to get the right book through a complete and accurate search of textbooks. Meanwhile, researchers conducted content analysis by examining the content to test the extent of the content of character values of love for the homeland in the

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<sup>33</sup> Kurniawaty, Purwati, and Faiz, "Strengthening Character Education for Love of the Fatherland.", 496.

<sup>34</sup> Daud Daud and Yanuar Triadi, "Implementation of Love for the Motherland Character Education in the Learning Process in Elementary Schools," *Journal of Basic Education Research* 2, no. 1 (2021): 16, <https://doi.org/10.37251/jber.v2i1.130>.

<sup>35</sup> Subekti and Sumarlam, "National Character Values in Textbooks Indonesian Elementary School," 2017.

Madrasah Digital Book textbook in the class XI Islamic religious education subject cluster Madrasah Aliyah published by the Directorate of KSKK Madrasah Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia which can be downloaded for free via <https://www.kamimadrasah.id/p/buku-digital-madrasah.html>. Huckin (Roth, 2017: 31) explains that the main step in analyzing textbooks is systematically the main part of the text and is more pragmatic.<sup>36</sup>

## Results and Discussion

Based on the results of the textbook analysis of the Madrasah Digital Book of Islamic Religious Education Subject Class XI Madrasah Aliyah, data on the character values of love for the homeland were obtained which the author classified into three aspects, namely: 1) aspects of defending the country, 2) aspects of tolerance, and 3) aspects of obeying applicable regulations and norms.

### *1. Character Values Love the Motherland Aspects of Defending the Country*

The definition of state defense is stated in Law Number 3 of 2002 concerning State Defense. In the law, it is explained that defending the state is an attitude and behaviour shown by citizens as a manifestation of their love for the Republic of Indonesia based on Pancasila and the 1945 Constitution in ensuring the existence of the life of the nation and state.<sup>37</sup> The same thing was also expressed by Musbikin that defending the country is an intention, attitude, and behaviour of the inhabitants of a country that arises from the spirit of his love for the Republic of Indonesia with Pancasila and the Constitution of the Republic of Indonesia Year 1945 as the basis in ensuring the survival of the nation and state.<sup>38</sup>

The attitudes reflected in defending the country include defending and protecting their homeland, being ready and willing to sacrifice for their nation and country, love for the customs found in their country, and actively participating in preserving and protecting nature and the environment. Appreciating all the services of the nation's heroes, upholding the language of their country, love, and using products produced from within their country is also a reflection of defending the country.<sup>39</sup> In an effort to defend the country, it

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<sup>36</sup> Subecti & Sumarlam, 73-74.

<sup>37</sup> Khilya Fai'zia, *State Defense Awareness* (Klaten: Cempaka Putih, 2018), 9.

<sup>38</sup> Musbikin, *Strengthening the Character of Independence, Responsibility and Love for the Fatherland*, 40-41.

<sup>39</sup> Musbikin, 38.

requires a high nationalist and patriotic attitude which these two attitudes will unite all Indonesian people who will then move in an effort to defend their country.<sup>40</sup>

State defense efforts are not only an obligation of the state but all citizens are obliged to take part in it. This is as stated in the provisions of Chapter XII on State Defense and Security Article 30 paragraph 1 which states that every citizen has the right and obligation to participate in state defense and security efforts.<sup>41</sup> From this understanding, as the Indonesian nation, he must not stand idly by when the defence and security of the Unitary State of the Republic of Indonesia is threatened or disturbed, instead, he must be ready to defend his country per the maximum ability he can give.

The character values of love for the homeland aspects of defending the country in the Madrasah Digital Book of Islamic Religious Subjects Madrasah Aliyah Class XI are:

- a. Qur'an-Hadith,<sup>42</sup> there is one item on page 35, namely the hope that after students receive education from their teachers one day they can love their homeland and nation. There is also an item on page 128, which is the measure of a person's good deeds if he can provide for the property he loves. The above-mentioned attitude is very suitable if it is associated with part of the attitude of self-sacrifice.
- b. Akidah Akhlak,<sup>43</sup> there is one item on page 50, namely Islam teaches to protect every life. On page 62 there is an item, protecting social life which is part of the wisdom of prohibiting gambling. On page 76, there is an item that humans as social creatures will be able to live well if they can maintain their social life order. On page 127, some items discuss the despicable morals of youth associations that are socially unacceptable to status violations and criminal acts that must be avoided because they do not follow Islamic teachings and are contrary to the culture and personality of the Indonesian nation.
- c. Jurisprudence,<sup>44</sup> there is one item on page 18, namely the love of nature is done by caring for and maintaining the cleanliness of the environment. On

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<sup>40</sup> Fai'zia, *Awareness of Defending the Country*, 10.

<sup>41</sup> Fai'zia, 12.

<sup>42</sup> Paharurji M. Bukhari, *Qur'an Hadith MA Class XI*, ed. Ahmad Fawaid (Jakarta: Directorate of KSKK Madrasah Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia, 2020).

<sup>43</sup> Sihabul Milahudin, *Akidah Akhlak MA Class XI*, ed. Siswanto (Jakarta: Directorate of KSKK Madrasah Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia, 2020).

<sup>44</sup> Muhammad Nawawi, *Jurisprudence Class XI MA Religious Specialization*, ed. Abdillah Halim (Jakarta: Directorate of KSKK Madrasah Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia, 2020).

page 84, one item is found, which is willing to sacrifice for the benefit of others. On page 87, there is an item that practising in daily life about grants, alms, gifts, and endowments according to Islamic teachings is evidence of youth who are beneficial to religion, the nation, and the nation.

- d. History of Islamic Culture,<sup>45</sup> there is one item on page 40, namely Sultan Bayazid II paid more attention to the construction and public facilities, *Takaya*, and *Zawiyah* and he was known as a leader figure who loved the people of Makkah and Medina. On page 43, there is a story in which Sulayman Al-Qanuni is known as a leader who contributed to the progress and development of culture. There is one item on page 60 that *mafhum mukhalafah* (understanding otherwise) to learn to avoid namely, among the causes of the decline of the Ottoman State is that the ruler and his people are both selfish and unwilling to sacrifice or sacrifice for the benefit of their nation and country. This can be seen from the quote "*Love of the world, luxurious and extravagant lifestyle, envious attitude.... Many people are engulfed by the glitter of the world... and shackled in poverty*". On page 101 there is an item containing reflections to learn from, among which the cause of Muslims regressing is because their leaders shun the path of Allah. Selfishness and thirst for power are often a trigger for civil war The selfish and power-hungry attitude of leaders often triggers wars in every daulah. Love of homeland is part of faith therefore, nationalism should be instilled in every soul of Muslims.

## 2. Character Values of Love for the Motherland Aspects of Tolerance

Tolerance is an attitude and action that respects every difference, both differences in terms of different religions, different ethnicities, different ethnicities, different opinions, different attitudes, or different actions from others who are not the same as themselves (Curriculum Center of the Ministry of National Education, 2010).<sup>46</sup> Similarly, Ritonga also expressed that the meaning of tolerance can be said to be attitudes and actions that prohibit discrimination or persecution of certain groups that are different from

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<sup>45</sup> Moh. Solomon, *History of Islamic Culture MA Class XI*, ed. Arif Faizin (Jakarta: Directorate of KSKK Madrasah Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia, 2020).

<sup>46</sup> Musbikin, *strengthening the character of independence, responsibility and love for the motherland*, 40.

themselves.<sup>47</sup> Another term for toleransi is *tasamuh* which means allowing each other or giving each other convenience.<sup>48</sup>

The tolerance attitude that is formed can make individuals understand different things, cause mutual help between others regardless of differences in ethnicity, religion, culture, or race, and create feelings of mutual respect and respect between human beings.<sup>49</sup> Maintaining the spirit of tolerance means maintaining the original attitude of the Indonesian nation that has been owned so far.<sup>50</sup>

Maintaining this spirit of tolerance is equivalent to maintaining the original attitude that has been owned by the Indonesian people. Fight for and maintain unity, harmony, and shoulder to shoulder with each other in a difference.

The character values of love for the homeland aspects of tolerance in the Madrasah Digital Book of Islamic Religious Subjects Madrasah Aliyah Class XI are:

- a. The Qur'an-Hadith<sup>51</sup>: has a special chapter that discusses at length about religious tolerance on pages 54-74.
- b. Akidah Akhlak<sup>52</sup>: there is one item on page 42, namely among the attitudes expected after studying the schools of kalam science is the growth of appreciation for all different things that happen during society and showing tolerance for all differences that occur. On page 112 there is an item, Islam values the salvation of souls so much, that killing one soul is like killing all mankind. On page 116, Islam strongly discourages the possession of property, so the way to obtain it must be in a halal way. On page 124, there is an item among the commendable moral forms of adolescent association to develop mutual respect and respect (*tasamuh*).
- c. Jurisprudence<sup>53</sup>: There is one item on page 25, namely mutual respect for every opinion that is suppressed in discussions with group friends. On page 86, one item is found, namely among the wisdom of the judiciary is the

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<sup>47</sup> Gustina Permatasari Ritonga et al., "Fostering Religious Tolerance through Gotong Royong Activities in Kuta Jungak Village," *Journal of Abdimas Bina Bangsa* 4, No. 2 (2023): 1401.

<sup>48</sup> Imam Musbikin, *Tolerance Character Education* (Nusa Media, 2021), 3.

<sup>49</sup> Musbikin, *strengthening the character of independence, responsibility and love for the motherland*, 38.

<sup>50</sup> Ritonga et al., "Fostering Religious Tolerance through Gotong Royong Activities in Kuta Jungak Village.", 1408.

<sup>51</sup> (Directorate of KSKK Madrasah, 2020)

<sup>52</sup> (Directorate of KSKK Madrasah, 2020)

<sup>53</sup> (Directorate of KSKK Madrasah, 2020)

realization of justice and peace for the community because they get legal certainty and the occurrence of mutual respect for the rights of others.

- d. History of Islamic Culture<sup>54</sup>: There is an item on page 13 that describes the tolerance of Caliph Harun al-Rashid by guaranteeing freedom and security to Christians who make pilgrimages to Bait al-Maqdis and they have very good relations in terms of religious peace and tolerance. On page 57, there is an item among the causes of the progress of Islamic civilization during the Mughal State that Sultan Akbar implemented a policy of *sulakhul* (universal) tolerance that equalized all positions of the Indian people and was not differentiated based on ethnicity and religion. There is one item on page 60, namely, due to the violation of religious tolerance carried out by Aurangzeb caused the sultans after his death to be very difficult to overcome inter-religious conflicts that occurred. On pages 141-142, there is an item containing the story of the Istiqlal Mosque, a symbol of Indonesian independence which contains stories of religious tolerance in Indonesia.

### 3. Character Values Love the Motherland, Aspects of Obedience to Norms and Regulations

Regulations are urgently needed to create conditions of hope for all societies. Therefore, a norm was raised in which it contained orders and prohibitions along with sanctions for people who violated them. The sanction is intended so that every individual in the community behaves and acts per the noble values that have been agreed. In this case, norms mean a provision that regulates the behaviour of each individual, whether the provision is written or unwritten. The existence of these norms has functioned as a fortress from adverse effects that can arise from other individuals.<sup>55</sup>

The norms according to Soedjono Dirdjosisworo are various provisions for good and bad human behaviour in his social life, by establishing sets of rules that have the nature of commands, appeals, and prohibitions.<sup>56</sup> Self-regulation according to the Big Dictionary Indonesian is the order (instructions, rules, provisions) made to regulate. A norm concerning a particular action will emerge when the right to control that action is socially established not by the perpetrator but held by other actors which is a consensus.<sup>57</sup>

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<sup>54</sup> (Directorate of KSKK Madrasah, 2020)

<sup>55</sup> Yudi Superyanto, *Some Norms in Indonesia* (Klaten: Cempaka Putih, 2008).

<sup>56</sup> Budi Pramono, "Norms as a means of assessing the working of law in society," *Legal Perspectives* 17, no. 1 (2013), <http://www.nber.org/papers/w16019>.

<sup>57</sup> James S. Coleman, *Effective realization of norms: series on the basics of social theory*, Terj. Imam Muttaqien, dkk. (Nusamedia, 2021).

More fundamentally, a norm may be attached to the social system, when the individual acts, with sanctions applied by the individual concerned to his or her actions. More fundamentally, the norm that is internalized in oneself, the individual is the individual who performs the act, with the sanctions applied by the individual to his actions. So that he feels that he gets rewarded mentally by doing actions that are per the norms that are lived or he feels that he gets punished mentally by doing actions that are not per the norms that are lived.<sup>58</sup>

The character values of love for the homeland aspects of obedience to norms and regulations in the Madrasah Digital Book of Islamic Religious Subjects Madrasah Aliyah Class XI are:

- a. Qur'an-Hadith<sup>59</sup>: there is one item on page 15 namely, the purpose of human creation is to worship in the sense of worship, serve, submit, obey, and obey everything that Allah desires to seek the pleasure of Allah. There is one item also on page 49, namely the interaction between men and women is said to be good and healthy if there is no violation in it, both violations of rules, social ethics, culture, and religion. Conversely, associations that do not care about social, cultural, and religious norms or ethics are prohibited from promiscuity. On page 105, there is an item that explains that one must take care of oneself and one's family to survive hellfire by obeying God's commandments and staying away from His prohibitions. On page 115 there is an item in the form of an explanation of the hadith about the rights of Muslims to other Muslims is about things that can strengthen brotherhood and affection for others is to carry out social obligations.
- b. *Akidah Akhlak*<sup>60</sup>: there is one item on page 5, which is a description of the attitude of the Prophet's companions who resolved all problems with the guidance of the Prophet and obeyed it. On page 46 there is an item in the form of a statement that compliance with norms is one of the keys to maintaining human dignity. On pages 46-71, there is a lengthy discussion of major sins such as murder, sodomy, LGBT, drinking, gambling, stealing, disobeying both parents, abandoning prayer, eating orphans' property, and corruption which should be avoided because it is contrary to prevailing norms. On page 76 there is an item that emphasizes the danger of teachings that weaken moral and *permissive* ties such as Murji'ah Ekstim because it tolerates deviations from prevailing moral norms. On page 85 there is an item that discusses the signs that a Muslim must obey in decoration. On page 94 there is an item, namely among the provisions/rules of travel is obeying traffic signs. On page

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<sup>58</sup> Coleman.

<sup>59</sup> (Directorate of KSKK Madrasah, 2020)

<sup>60</sup> (Directorate of KSKK Madrasah, 2020)

128, there is an item explaining that people who are drunk or who distribute liquor are categorized as violating social norms in society. On page 135, there is an item about the policy of spending property must pay attention to the religious norms that have regulated it, namely not to be excessive and also not to be stingy. On page 180, namely in this book quoting QS. Al-Jatsiyah:18 which points to the point that Allah commands us to follow the Shari'ah not to follow the passions. On page 181, there is an item that among the purposes of the order is to obey its teachings gladly and spontaneously and to eliminate opposition to lust.

- c. Jurisprudence <sup>61</sup> there is one item on page 63, namely among the expected attitudes after studying Islamic teachings about the various *mu'amalahs*, the requirements and laws are to avoid religious prohibitions in transactions. On pages 155, 159, and 193, items found, namely among the criteria of *bughat* in *sharia* ' is disobeying orders and not carrying out obligations. On page 156 there is an item in the form of a representation of Q.S. al-Hujurat's postulate: 9 which is the command to fight groups that violate the peace treaty until it returns to Allah's command. On page 157 there is an item in the form of one of the wisdom of fighting *bughat* is to provide awareness that every citizen is obliged to obey the legitimate government as long as the government does not come out of the teachings of Islam and not immoral orders. On page 165, there is an item, in which a person can be said to be fair if he can maintain his *muru'ah* by moral means and maintain the norms of sharia and ethics per the situation and conditions.
- d. History of Islamic Culture (Directorate of KSKK Madrasah, 2020). There is one item on page 15, there is an item one of the factors for the progress of Abbasid State civilization is that many Romami and Persians converted to Islam and became devout Muslim individuals during the expansion of Islamic territory. On page 31, there is an item that Sultan Murad I was a sultan who was brave as well as love for rules and stick to rules. On page 43, there is a story that explains that Sulayman al-Qanuni was a person who consistently and firmly carried out the laws he drafted. On page 45, there is an item in the form of a student assignment that asks students to identify what behaviour of the Ottoman State rulers is not following Islamic norms. On page 112, there is an item describing the success of making military power grow after Muhammad Ali Pasha implemented training of his military with new rules (*Nidzam al-Jadid*).

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<sup>61</sup> (Directorate of KSKK Madrasah, 2020)

## Conclusion

The conclusion from the analysis of the Digital Book of Madrasah Clusters of Islamic Religious Education Subjects class XI Madrasah Aliyah published by the Directorate of KSKK Madrasah Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia contains the character values of love for the motherland. The character values of love for the homeland summarized in it include three aspects, namely aspects of defending the country, aspects of respecting others (tolerance) as citizens, and aspects of obeying norms and regulations. The character values of love for the homeland are still dominated in terms of knowledge only, not yet to the side of internalization and implementation.

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