



NATIONALISM AND MUSLIM IDENTITY: AN EXAMINATION OF THE AXIOLOGY OF ISLAMIC EDUCATION

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Abstract: Nationalism and Islamic identity are two concepts that are interrelated and important for Islamic education. Nationalism is an attitude of love for the homeland and nation that does not conflict with Islamic teachings as long as it does not contain fanaticism, chauvinism or superiority. The identity of a Muslim is a servant of God who surrenders to Him wholeheartedly, follows the teachings of Islam revealed by the Prophet

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Muhammad SAW, and strives to be a witness to truth and goodness in the world. Islamic education is a comprehensive process of developing human potential in accordance with Islamic values. Axiology of Islamic education is topics related to the purpose, objectives and values of Islamic education. The purpose of this research is to analyze the relationship and influence of nationalism and Islamic identity in the study of the axiology of Islamic education. This research uses library research, and the final results are analyzed interactively by presenting descriptive research discussions. The results of this study show that nationalism and Muslim identity can be strengthened and realized through Islamic education that is oriented towards values such as tawhid, worship, morals, knowledge, charity and da'wah. Islamic education can also make a positive contribution to nation and state building as well as global cooperation and peace by respecting diversity and universal values in accordance with Islamic law.

Keywords: Nationalism, identity, Axiology, Islamic Education

INTRODUCTION

Essentially Indonesia is a country where the majority of the population is Muslim, but in addition to Islam, other religions have also developed, so that even though Indonesia has the largest Muslim population in the world, this country does not directly make the Koran as a reference, hence the basis of legislation (1945 Constitution) that applies today, making the main legal basis that applies in the life of the Indonesian nation. Although Islam does not directly use the Qur'an as a guide to life, Islam is a religion that teaches many of its adherents to respect and obey the applicable law.¹ As for one of the teachings of Islam itself that functions

¹ Aisyah Ayu Musyafah, "Dasar Hukum Islam Bersifat Normatif Di Indonesia," *Diponegoro Private Law Review* 4, no. 2 (2019).



to humans as a form of instilling love for their country is nationalism, because nationalism is closely related to reflecting the character of a true Muslim identity.

Furthermore, the background of the emergence of nationalism in various countries, especially in Indonesia, is due to the prolonged suffering in various important sectors of life such as economic, social, educational, legal, and political fields. In addition, the formation of nationalism in Indonesia was also influenced by the increasing enthusiasm of other colonized nations to gain independence, especially the Philippines and India. Therefore, the history of the formation of nationalism in Indonesia is due to a subjective reaction to compatibility, and then objective factors geographically find their relationship. According to Rachmad, he found a causal difference between nationalism in Indonesia and nationalism in Europe, namely that nationalism in Indonesia emerged as a reaction to colonial colonization, while nationalism in Europe emerged as a result of the shift from an agrarian society to an industrial society as a result of the industrial revolution.²

In essence, there is an interpretation of nationalism that contains the meaning that Nationalism comes from the word nation which means equal to the nation. Nation has two meanings, namely anthropological and sociological and political. Anthropologically and sociologically, a nation is a society that is an independent living community and each member of the living community feels the unity of race, language, religion, history and customs. the political sense is people who are in the same territory and are subject to the sovereignty of their country as the

² Rachmat H.S.D., *Biduk Kebangsaan Di Tengah Arus Globalisasi* (Jakarta: PT Tema Baru, n.d.).



supreme power.³ According to Smith, nationalism is an ideology that puts the nation at the center of its problems and seeks to increase its existence.⁴

Based on the explanation explained by the experts above related to nationalism, basically it has led to a concept of national identity that functions in determining individual identity among the world community, therefore the concept of nationalism is also often associated with political activities because it is related to government and state policies. Examining the previously described studies states that nationalism in the majority of Muslim life has grown and developed in the midst of society and this is certainly a reflection of Muslim identity, but it should be noted that Nationalism and Muslim identity are two different things, where nationalism talks about love for a nation, while Muslim identity is related to the expression of the practice of Islamic teachings. However, both can be brought together in an approach by using the study of the axiology of Islamic education. Therefore, the idea of nationalism is thus found in the main source of Islamic teachings, namely the verses of the Qur'an and the Hadith of the Prophet SAW. Therefore, the fulfillment of the goals of Islamic education and its relationship with nationalism as a Muslim identity is a form of a person's attitude towards his love for the homeland. Although the Qur'an and hadith, which are the main sources of Islamic teachings, do not specifically discuss the value of nationalism, the scholars have implied that nationalism is recommended by Islam through their interpretation of a number of verses and hadith. Starting from the description above, the

³ Badri Yatim, *Soekarno, Islam Dan Nasionalisme* (Jakarta: Logos Wacana Ilmu, 1999), h. 57-58.

⁴ Anthony Smith, *Nasionalisme Teori Ideologi Sejarah* (Jakarta: Erlangga, 2003), h. 10. 1007



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author will discuss and examine Nationalism and Muslim Identity, an Axiological Study of Islamic Education.

RESEARCH METHODS

The research method used in writing this article is a library research method. the type of research is qualitative research and is one of the studies that leads to a description of existing phenomena from various previous studies. While the literature approach is used in this study to answer research problems. In the literature review approach, there are many data sources that are used as references. Lexy J. Maleong said that there are several sources that support qualitative research with a literature review approach, namely consisting of books, magazines, scientific journals and several other sources. The source is a source that is relevant to the discussion, namely about Nationalism and Muslim Identity A Study of the Axiology of Islamic Education.

RESULTS AND DISCUSSION

A. The Nature of Nationalism and Muslim Identity

1. The Nature of Nationalism in General and Islamic terms

Nationalism is essentially developed as a manifestation of the highest love and loyalty to the homeland, country and nation, which is the basic capital for the formation of the state and national character. Furthermore, the emergence of nationalism in Indonesia is a modern phenomenon, whereas nationalism has its roots in ancient Greece and reached its peak in the 20th century. Meanwhile, nationalism in Indonesia is found in the Boedi Oetomo organization, which was originally intended as a forum for the unity of Javanese and Madurese people (ethno nationalism), but taught national values. Basically, our founding fathers have always advocated nationalism in the struggle for

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independence and defending Indonesia's independence from Dutch invasion. Love of country is a basic teaching of Islam that is equivalent to love of religion. Since then, we can see how persistent the ulemas, kyais, and teachers of the Quran were against Dutch colonialism to the extent that they issued a fatwa forbidding the wearing of trousers and ties because they resembled the infidel colonizers.

Therefore, referring to the discussion above, the author tries to parse back related to the definition of the definition of nationalism described by Mohd Zain that nationalism is defined as a state or mind that develops the belief that the greatest loyalty must be given to the state.⁵ He further emphasized that this loyalty then becomes a desire and sentiment that develops through the various life experiences of certain communities. These desires and sentiments give rise to a movement of awareness for members of the community to contribute services through organized activities with the ultimate goal of establishing a sovereign state.⁶

Furthermore, H.A.T. Soegito defines nationalism as an ideology that states the highest loyalty, therefore the highest loyalty of each individual must be given to the nation state. This loyalty stems from the fact that they have certain objective factors that distinguish them from other citizens. But the most important thing is the existence of collective will in real life.⁷ According to Badri Yatim, the term nationalism has entered the Indonesian language and has two meanings: first, it refers to the

⁵ M. R Mohd Zain, M. F., Hamil, J., Mohd Yaakob, M. R., & Abd Razak, "Pengaruh Nasionalisme Melayu Mewarnai Budaya Politik Melayu Dalam UMNO," *Melayu* 7 (2011): 193–216.

⁶ Mohd Zain, M. F., Hamil, J., Mohd Yaakob, M. R., & Abd Razak.

⁷ H.A.T. Soegito, *Nasionalisme Dan Karakter Bangsa* (Semarang: UNNES Press, 2013),h.58.



awareness of members of a nation who may or may not work together to achieve, maintain, and perpetuate the identity, integrity, prosperity, and strength of the nation second, it describes the understanding or teaching to love their own nation and country⁸.

In the context of nationalism, the Indonesian nation is realized through Pancasila, which functions as the ideology and philosophy of the state. Through the efforts of PPKI (Preparatory Committee for Indonesian Independence) and BPUPKI (Investigative Body for Preparatory Efforts for Indonesian Independence), Pancasila was developed as the official state philosophy. Through these organizations, Soekarno developed the idea of the unification of Islam, Marxism and Nationalism - the three major currents. Those who believed that the three could not be united had a different perspective to him⁹.

Further examining the study of nationalism that refers to one of the major streams, namely in the Islamic world, of course nationalism in Islam according to scholars, including, according to KH Ahmad Dahlan, he explained that nationalism is a system that unites a nation that has cultural diversity towards physical, spiritual, material and spiritual progress.¹⁰ Furthermore, nationalism in Islam is in line with Ernest Renan's thought in Frank don't which is defined as the dominant force in the socio-political existence of a group that has helped the formation of a nation to unite the will to unite. This assumption is in line with the Islamic perspective as stated in Qs. Hujurat, 13 which reads:

⁸ Badri Yatim, *Soekarno, Islam Dan Nasionalisme*, (Bandung: Nuansa, 2001),h.184.

⁹ Mohammad Najib, Asrof Imtiyaz, and Fatma Ulfatun Najicha, "Indonesia Dalam Menangkal Budaya Asing Di Era Globalisasi" 7, no. 2 (2022): 140-44.

¹⁰ Rofiq Nurhadi, "Pendidikan Nasionalisme-Agamis Dalam Pandangan K.H. Ahmad Dahlan Dan K.H. Hasyim Asy'ari," *Cakrawala: Jurnal Studi Islam* 12, no. 2 (2017): 121-32, <https://doi.org/10.31603/cakrawala.v12i2.1716>.



يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Meaning: people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. (Qs. Al-Hujurat:13).

Based on the explanation of the verse above, of course, the verse has a direct relationship with the attitude of nationalism, which of course has also been taught in Islam that this verse has provided guidance for humans to appreciate and respect the diversity that exists among them. Nationalism is an attitude of love for the homeland and nation, which does not conflict with Islamic teachings as long as it does not contain elements of fanaticism, chauvinism, or supremacy. Healthy nationalism is nationalism that recognizes the equal rights and obligations between fellow human beings, and respects universal values that are in accordance with Islamic law. Healthy nationalism also does not close itself off from cooperation and communication with other nations, but instead seeks to get to know each other and provide benefits for the benefit of mankind.

Therefore, by re-examining the factors that encourage nationalism that developed in Indonesia, according to Santoso and Supriyatna formulated that the driving factors consist of internal and external factors, namely: Internal factors are similarities in feelings due to colonial pressure that create feelings of pleasure - displeasure, loyalty - against, agree - disagree and so on, while external factors are in the form of nationalism ideas that produce nationalism itself. Therefore, both external and internal factors would not have had much effect if intellectuals had not appeared on the stage of political organizations and

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national movement organizations. Of course, as a new elite, these intellectuals certainly want a society that is free from colonial control, which consciously wants to change the position of the nation.¹¹

2. The Nature of Muslim Identity

Basically, the essence of Muslim identity states about the devotion of a servant of God who surrenders to Him wholeheartedly, follows the teachings of Islam revealed through the Prophet Muhammad SAW, and strives to be a witness to truth and goodness in the world. Muslim identity is not just a name or label, but a commitment, responsibility, and ideals that must be realized in every aspect of life. Furthermore, the existence of Islam as the last divine religion guarantees a link for other religions that were revealed before. Thus, it is a very natural risk if there are various conflicts between religions and civilizations due to the connection or similarities in both teachings and ways of worship, and therefore it makes Islam have to deal with the culture and civilization where Islam was first revealed.

Examining in the next study that the culture and civilization of Muslim identity is reviewed in a historical context, especially in Indonesia where the religion last appeared after the existence of other religions, namely Hinduism and Buddhism, which adorned the belief system of Indonesian society for centuries. Furthermore, according to Syafi'i Maarif, he calls them two giant religions that Islam has successfully conquered¹². Until now, Islam is the majority religion, except for Hinduism which still exists in Bali. There is something unique in the process of Islam entering the archipelago, namely the Islam brought by

¹¹ Ayi Budi Santoso & Encep Supriatna, *Buku Ajar Sejarah Pergerakan Nasional* (Bandung: UPI Press, 2008), h.3 .

¹² Ahmad Syafi'i Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan: Sebuah Refleksi Sejarah* (Bandung: Mizan, 2009), h. 62.



Walisongo by adapting to culture and religion. The Islam taught was not extreme, the Islam taught by the islanders at that time was an Islam that gave room for cultural comparison. Thus, until today, many of the religious events celebrated by most Indonesians are actually variations of Hindu or Buddhist teachings that are still preserved from the past.

The discussion on Muslim identity that has been explained above is related to various practices that have become part of Muslim culture and are held and enforced as Muslim identity. Therefore, when looking at the traditions or culture of Muslim communities, there is an assumption that these practices are a sign of Islam. In the next section, the author will explain further about the typology or Islamic identity, which of course has been known to the entire Islamic community in Indonesia as a popular da'wah organization in developing and recognizing Islamic traditions that symbolize Muslim identity. The two Islamic da'wah organizations named Nahdhatul Ulama are known for their tolerance of traditions in Indonesia, while Muhammadiyah is known for the term purification of Islam and its breakthrough in the world of education.

Examining the study of Muslim identity on the term explained by Mujammil Qomar, contains the understanding that the Islamic identity referred to in this explanation is a form of expression or expression of the practice of Islamic teachings, which stems from the contact of Islamic teachings with local culture (tradition), so that several new identities related to Islam emerge.¹³ Furthermore, the development of Muslim identity in the new era will certainly generate responses from Muslims themselves. Some vehemently reject it, but many are happy to accept and

¹³ Mujamil Qomar, "Ragam Identitas Islam Di Indonesia Dari Perspektif Kawasan," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 2 (2015), <https://doi.org/10.21274/epis.2015.10.2.317-352>.



practice it, of course, this makes it interesting for muslim identity researchers.

As for other views according to Ayi Sobarna, Islam is a complete religion but there are differences in expression in its research, which Islam must continue to develop according to the times.¹⁴ Therefore, this proves that Islam is a universal religion. Islam, which is rahmatan lil alamin for all humans, has certainly proven that its teachings do not become obsolete over time and can be adapted to the context of any time and place. Therefore, based on the above, according to Mohammad Ali, Islam is one religion, but when Islam was revealed on earth, its understanding and expression were very different.¹⁵ Syafi'i Maarif further calls this expression "Islam with a thousand and one expressions", or content, but its expression can be manifested in various forms¹⁶.

B. An Understanding of Nationalism and Muslim Identity

1. Forms of Understanding Nationalism in Islam

It is known that nationalism has put forward the idea of loving the nation and state. On the one hand, nationalism is a characteristic and awareness for a nation that can or can even synergize to achieve, maintain and maintain the identity, integrity, welfare and strength of a nation. In an Islamic perspective, nationalism can be seen as a form of love for Islam in accordance with Islamic teachings. In this case the Prophet Muhammad SAW has provided an extraordinary example of his love for the homeland, as he proved it by traveling from Makkah Al-Mukarramah

¹⁴ Ayi Sobarna, *Islam Positif: Spirit Wacana Solusi Refleksi*, (Yogyakarta: Graha Ilmu, 2008), h. 5.

¹⁵ Mohammad Ali, *Islam: Muda Liberal, Post Puritan, PostTradisional* (Yogyakarta: Apeiron Philates, 2006), h. 10.

¹⁶ Maarif, h. 181.



to Al-Madinah Al-Munawwarah, which the trip has been described in a hadith that reads:

ما أطيبك من بلدٍ وأحبك إليَّ، ولولا أنَّ قومي أخرجوني منك ما سكنتُ غيرك

"How good you are as a country (city) and how much I love you. Had my people not expelled me from you (Makkah), I would not have lived in any city other than you." (HR At-Tirmidzi)

Thus the above hadith certainly has a description of the lessons in teaching people, especially the younger generation, how to view the homeland properly and instill in their souls a sincere love for the homeland, so that they try to raise its dignity and dignity and not damage or sabotage it.¹⁷ Because such actions can be considered treason, which is rejected by Islam and rejected by civilization and humanity. Islam was the first religion to understand the concept of citizenship. When the Prophet Muhammad migrated to Medina, he built a mosque, united the brotherhood of Muhajirin and Ansar, and made a treaty with non-Muslims in a city inhabited by Jews, Christians and witches. This agreement is called the Medina Charter.

Furthermore, related to the discussion above, referring to the form of understanding of nationalism in the view of Islam, especially Indonesia, focusing on an Islamic organization which of course from the past until now still continues to grow and become a bridge for Muslims in broadcasting Islamic da'wah messages because the spread is directly encouraged by previous scholars who certainly helped fight for the independence of the Indonesian nation through the spirit of nationalism,

¹⁷ Berlian Tahta Arsyillah and Abdul Muhid, "Pendidikan Multikultural Dalam Membentuk Karakter Pemuda Di Perguruan Tinggi," *AL-FIKR: Jurnal Pendidikan Islam* 6, no. 1 (2020): 17-26, <https://doi.org/10.32489/alfikr.v6i1.65>.



as for these organizations including Nahdatul Ulama, and Muhammadiyah, while the forms of nationalism in Islam can be described as follows:

a) Nahdatul Ulama (NU)

As is known, the largest Islamic religious institution with the highest equivalent in Indonesia is Nahdlatul Ulama, or NU, which is part of an Islamic mass organization that was instrumental in the formation of Masyumi. The founder of the NU organization is KH. Hasyim Asy 'ari, and of course his presence provides a goal for the nation to be able to work together in combating the rise of extremism, and besides that NU also plays an important role in strengthening humanitarian nationalism.¹⁸

Furthermore, in realizing the idea of nationalism spearheaded by NU, it is certainly formed through the development of human values which are divided into various fields including Islamic da'wah, society, education, economy, and politics. As for the field of Islamic propagation, NU has made a major contribution to the teachings of Islam by basing Islam on the understanding of Ahlu Sunnah Waljamaah. NU is now transformed into an Islamic organization with the largest number of followers in Indonesia. In the field of education, NU since its inception stands as a pesantren based on Islamic faith and science-based education. Realizing a devoted, virtuous, open and professional society. In addition, NU also initiated the establishment of IAIN as a university for the study of Islamic thought in the country.¹⁹

¹⁸ Abdul Rahman, Ahmadin Ahmadin, and Rifal Rifal, "Peran Strategis Nahdlatul Ulama Dalam Penguatan Nasionalisme Kemanusiaan Untuk Menangkal Radikalisme," *Jurnal Artefak* 8, no. 2 (2021): 97, <https://doi.org/10.25157/ja.v8i2.5555>.

¹⁹ Yon Machmudi, *Sejarah Dan Profil Ormas-Ormas Islam Di Indonesia* (Depok: PTTI UI),h.91.



While studying universally in other social lives, nationalism developed by NU is proclaiming to the Indonesian people to recognize the rights of all members of the nation, religion, race, nationality, and other groups, to be actively involved in fulfilling their rights and obligations and human rights. The basic values of *tawazun* (balance), *tasamuh* (tolerance), *tawasut* (moderation), and *i'tidal* (justice) applied by NU in Pancasila in a number of fields related to the affairs of the nation and state, implementing a pluralistic society, maintaining the sovereignty of the nation and state by upholding a mindset that respects diversity through the cultivation of communication ethics in expressing opinions in accordance with Islamic teachings.²⁰

b) Muhammadiyah

Muhammadiyah is an Islamic organization that has been known long before Indonesian independence. Etymologically, Muhammadiyah comes from the Arabic word "Muhammad" which is the last name of the prophet Muhammaad which means praiseworthy, then gets an additional *ya 'nisbah* which functions to explain or standardize or means followers. So, Muhammadiyah is a group of followers of the Prophet Muhammad Saw. Furthermore, the Islamic da'wah organization Muhammadiyah was founded by KH Ahmad Dahlan on 8 Dz?ulhijjah 1330 H, coinciding with November 18, 1912 M in Yogyakarta. In addition, Muhammadiyah is an Islamic da'wah movement organization whose teachings are based on the Al-Qur'an and As-Sunnah.

Furthermore, Muhammadiyah nationalism founded by KH.Ahmad Dahlan is a form of religious nationalism based on an understanding of Islamic teachings and the Indonesian socio-historical

²⁰ Rahman, Ahmadin, and Rifal, "Peran Strategis Nahdlatul Ulama Dalam Penguatan Nasionalisme Kemanusiaan Untuk Menangkal Radikalisme."



context, which in its social context can be seen from Muhammadiyah's view that the Unitary State of the Republic of Indonesia (NKRI) is a state based on Pancasila with a national philosophy that is in line with Islamic teachings. Muhammadiyah combines Islamic teachings with nationalism which became the foundation for the birth of Indonesia as a nation. For Muhammadiyah, Pancasila as the basis of the state is an ideology that binds all citizens and components of the nation. Pancasila is essentially in line with Islamic teachings so that it becomes the foundation of pluralistic Indonesia. Pancasila and the 1945 Constitution (UUD) which embody the ideals of a just and prosperous Indonesia are in line with the spirit of Indonesian Muslims in general and Muhammadiyah in particular, who hope that Indonesia will become a country blessed by Allah because its people are noble and foster social piety in society.²¹

The next discussion is in the historical context of Muhammadiyah's nationalism seen in realizing the national role it has played since its inception until now. Furthermore, there is something monumental from KH Dahlan, namely creating a school that combines Islamic education and traditional science as a solution to the backwardness of Muslims due to the lack of modern Islamic educational institutions and Dutch colonization.²² Therefore, the understanding of Islam that cannot be separated from its social context makes KH Dahlan known as an Islamic reformer and Muhammadiyah as a progressive Islamic movement. This historical fact shows that the Islamic teachings

²¹ Yayuk Kusumawati, "Darul Ahdi Wa Syahadah," no. 16 (2019), <https://media.neliti.com/media/publications/335332-perspektif-muhammadiyah-pancasila-sebaga-c260810a.pdf>.

²² Muhammad Arif Syaifuddin et al., "Sejarah Sosial Pendidikan Islam Modern Di Muhammadiyah," *Jurnal Pendidikan Islam* 8, no. 1 (2019): 1-9.



spread by Muhammadiyah contain the spirit of nationalism for Muslims and the Indonesian nation.

2. A Form of Understanding Muslim Identity

It is known that identity is a characteristic or self-recognition. When a person possesses certain qualities, they want to be known by others and recognized by them. Furthermore, identity is a means of recognizing oneself; people seek external recognition as proof of their existence. This is also true on a broader level, such as the customs that define a society's culture. Furthermore, in the Islamic view, especially for the Muslim community, the word identity is essentially unique because it is interconnected with the customs and cultural practices of individuals within the community. Unfortunately, Islam has a tendency to become exclusive when it functions as an identity and emerges as a culture and tradition. Universal Islam thus refers to the core principles of Islam which are then applied consistently in all regions of the world where Muslims reside. Universal Islam, on the other hand, is an interpretation of Islam that is implemented in full accordance with local traditions and customs.

The form of Muslim identity that refers to the meaning of the explanation above includes discussing an expression of Islam in the archipelago, in which there is a geographical location that is very important to understand and explain Islamization in the archipelago, according to Azyumardi Azra. Islamization in the Middle East region used a military strategy in the form of conquest to project violence.²³ However, Islamization in the archipelago uses a cultural approach to create peace. As according to Nor Huda who explains that Islamization in Indonesia occurred through a protracted and very complicated

²³ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Bandung: Mizan, 2010), h.18.



process. The acceptance of Islam by the indigenous population resulted in the integration of Islam into customs, and also had an impact on the way of life of the local population who settled in the area.²⁴

Therefore, along with the times, local customs and cultures that are widespread throughout the archipelago also have an impact on Islam Nusantara. Azyumardi Azra defines the characteristics of Islam Nusantara as the community's embrace of Islam - more accurately referred to as "adhesion" - i.e. converting to Islam without abandoning previous religious rituals and beliefs, making it difficult to distinguish between Islam and those cultures, as evidenced by the Nusantara Muslim community still maintaining some aspects of Hindu-Buddhist culture, as well as animism and dynamism, as religions and beliefs that preceded Islam in this country.

Therefore, referring to the discussion above, this fact follows logically from the cultural evolution of the model of spreading Islam in an effort to avoid coercive activities and actions. As according to Azyumardi Azra who argues that "Islamization of the archipelago is an evolutionary process," Furthermore, Islam immediately gained the conversion of many indigenous rulers, Islam then developed at the grassroots level." Islamic Da'wah was driven slowly but had a definite target. This da'wah prioritized targeting the kings because when the king converted to Islam, his people usually followed.

C. Nationalism and Muslim Identity An Axiological Study of Islamic Education

Discussing the study of nationalism and Muslim identity is basically related to the study of education, especially in Islamic education

²⁴ Nor Huda, *Islam Nusantara: Sejarah Sosial Intelektual Islam Di Indonesia* (Yogyakarta: Ar-Ruzz Media, 2013), h.61.



which focuses on the keywords of Islamic education, especially in the study of axiology. Axiology is defined as a theory of value related to the practical application of the knowledge gained.²⁵ On the other hand, Surajiyo states that axiology is the use of value as a measure of truth and ethics and morality as a normative basis for scientific inquiry and application. Meanwhile, according to Damardjati Supadjar, axiology is a branch of philosophy that studies the nature of value in general.²⁶

Based on the explanation above, it can be concluded that axiology is defined as the usefulness or benefit of something, in this case the benefit of Islamic education, based on the concepts presented above. However, it is important to understand that axiology is separated into three parts before delving further into the axiology of Islamic education: 1) Moral behavior, or moral action that ultimately gives rise to ethics; 2) Aesthetic expression, or beauty that eventually gives rise to aesthetics; and 3) Socio-political life, or socio-politics in everyday life that eventually gives rise to socio-political philosophy. Furthermore, in terms of the development and application of Islamic education science, prophetic ethics, or ethics derived from divine principles, are certainly needed. Some prophetic ethical principles in the research and application of science can be taken from the Quran. The values in question are those related to Islam, faith, and ihsan.

Basically, the ultimate goal of education is to achieve happiness both in this world and in the hereafter - a goal that cannot be achieved by other goals. According to Omar Mohammad al-Toumy al-Syaibani, if we

²⁵ Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer* (Jakarta: Pustaka Harapan, 2010).

²⁶ Damardjati Supadjar, *Sosok Dan Filsafat Islam: Tinjauan Aksiologi Dalam Filsafat Islam* (Yogyakarta: LSFI, 1992).



examine the term regarding the ultimate goal of education from an Islamic perspective, we will not find any inconsistency in its meaning or something that contradicts the essence of Islam. This perspective will encourage us to return to the ultimate goal, which is to prepare ourselves for the life of the world and the hereafter. In this case, the ultimate goal must be carried out by all institutions in society, not only educational institutions.²⁷

As for other views according to Muhaimin and Abdullah Mujib argue that the purpose of Islamic education should be focused on the nature of education, which includes several elements such as: 1) The purpose and mission of human existence, which states that humans are not formed by chance but have a purpose and mission in life, 2) pay attention to the fundamental properties of human nature, such as the idea that humans are created with a variety of fitrah and are able to worship and submit to the caliph on earth; 3) the needs of society, including the preservation of cultural values, fulfillment of basic needs, and anticipation of the demands of the modern world; 4) the dimensions of ideal Islamic life which includes the importance of living in a way that manages life in realizing prosperity, harmony, and balance both here and in the hereafter.²⁸

Further discussing in the next study, namely the discussion related to axiology which is part of Islamic Education, specifically of course axiology in Islamic Education has several benefits as explained by Abudin Nata which is described as follows: 1) directing humans to

²⁷ Mohammad al-Toumy Al-Syaiban, *Falsafat Al-Tarbiyah Al-Islamiyah*, Terj. Hasan Langgulung, *Filsafat Pendidikan Islam, Cet. II* (Jakarta: bulan bintang, 1983).

²⁸ Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam: Kajian Filosofis Dan Kerangka Dasar Operasionalnya* (Bandung: Triganda Karya, 1993), h.153-154.



become caliphs in order to achieve prosperity and maintain the earth in accordance with the will of Allah; 2) guiding humans so that all the tasks of their caliphate are carried out in order to worship Allah and feel light; 3) guiding humans to be noble so that they do not abuse their caliphate position; and 4) fostering and guiding the potential of the mind, soul, and body so that they have knowledge, morals, and skills. All of these can be utilized to advance the purpose of the caliphate and its service, and 5) guiding humans towards happiness in this world and the hereafter²⁹.

Based on the explanation of the experts above, the author will basically review related to the discussion that has been studied before, that the study of nationalism and Muslim identity certainly has a very important relationship in the axiology of Islamic education. As explained in the previous study, which relies on the views of Omar Mohammad al-Toumy al-Syaibani who asserts that the axiology of Islamic education can help Muslims to achieve their ultimate goal of finding happiness in the world and the hereafter. Similarly, nationalism and Muslim identity, where nationalism seeks to create a love for the homeland in Indonesian society, so that the existence of a link between nationalism and Muslim identity can certainly lead Indonesian people to a happy life that has an instillation of a sense of protecting and loving their country.

As for the next study on Muslim identity, it is universally known that Islam is the best religion that Allah SWT has given to humans, and Islam certainly has nothing in common with other religions. However, in terms of discussion about the expression of Islam in practice, the study of Muslim identity certainly has diversity and differences when practiced by people with limitations in thinking, development of cultural

²⁹ Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 2009),h.53-54.



variations, and geographical places. The various ways Islam is practiced with the aim of gaining heavenly happiness is more important than how Islam is expressed. Thus, the ultimate goal of all Islamic religious communities - foremost among them - is to achieve happiness both in this world and in the hereafter, and ultimately this is where the interrelationship between the axiology of Islamic education and Muslim identity meet.

CONCLUSION

Nationalism is a way of thinking that instills a sense of love and respect for the country one lives in. Every citizen has an innate desire to protect and give their life for their country, as creating a sense of nationalism within them makes them willing to do so. Whereas Muslim Identity is the various ways in which the teachings of Islam are practiced. Islam was spread by taking into account the cultural differences that exist in each region, as Islam is closely related to the influence of previous religions. Naturally, everyone will express Islam in different ways, but the core ideas and principles never change. Furthermore, an axiological perspective on Islamic education states that the ultimate goal of education for Muslims is to guide them to achieve worldly and ukhrawi happiness. The goal of Islamic education is the same as the goal of nationalism and Muslim identity. People who are passionate about their country are more likely to love it and be content to stay there as a result of nationalism. Similarly, although Muslim identity and practice may look different, they are ultimately united by the same goal: obeying Allah's prohibitions and keeping His commands, which will ultimately bring happiness to people in this world and in the Hereafter.



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