



Implementation of Pancasila Values through a Sufism Approach to Build the Nationalism Attitude of Santri Jagad Alimussirry

Djoko Hartono¹, Ikrimatuz Zahro Setiyani²

¹ IAI Al-Khoziny Sidoarjo

² History Education, Universitas Negeri Surabaya

Abstract. This study aims to describe the role of digital literacy as a solution to *post truth* phenomena in the era of information disclosure . This type of research is a qualitative research using the SLR (*Systematic Literature Review*) method. SLR is a *literature review method* that is collecting, identifying, mapping, critically evaluating research results on certain topics . The results of the study show that the *post-truth* phenomenon which is currently booming can be minimized by educating social network users about digital literacy. From these results, it can be seen that with the presence of digital literacy skills, individuals will be able to distinguish between correct and incorrect information. This is because digital literacy is also taught to think critically in responding, analyzing, and evaluating various information they receive so that a quality community group is formed that is free from *hoax news*. Thus, it can be concluded that digital literacy can be used as a solution in the *post-truth phenomenon* in the era of information disclosure.

Keywords: *post-truth, digital literacy, the era of information disclosure*

INTRODUCTION

Indonesian society is a very diverse society. Indonesia's diversity can be seen through various cultures and ethnicities, customs, languages, religions, ethnicities, traditions, and so on. So as a good Indonesian citizen, it is obligatory to maintain and respect differences. Citizens must have a spirit of nationalism, high love for the homeland to create a safe and peaceful country. Muhammad (1999) defines love for the homeland by devoting one's soul, property, knowledge, experience and all abilities to the safety of the homeland to the exclusion of personal interests.

Recently, it must be admitted that nationalism awareness is facing many serious problems. Corruption is everywhere, cases of SARA (Suku, Agama, Ras, Antaranggota). and anti-nationalism terrorism. This cannot be left alone without the awareness of each of us. The case that happened was the attack on the St Lidwina church in Bedog, Sleman, and Yogyakarta on Sunday, 11 February 2018. The attack on the church was carried out by Suliono, who had been a student in Magelang, Central Java for one year.

Looking at the phenomena previously mentioned, Indonesian Nationalism is currently facing a huge challenge, namely the erosion in the next generation of this nation. As a young

generation, the students need to realize that the fate of the Indonesian nation in the future is in our hands. We are certainly highly encouraged to keep up with the times in order to remain competitive. However, we must also realize that the noble values of the Indonesian nation contained in Pancasila must be used as guidelines so as not to cross the line.

Besides being taken from the noble values contained in the culture and customs that exist in Indonesia, it is also taken from the values contained in Religion. Pancasila and Islamic teachings both teach noble character. Pancasila as the identity of the Indonesian nation is the objectification of Islamic teachings (Karim, 2004). If properly understood, Pancasila can also be a controller of behavior, because Pancasila also contains moral teachings.

Islam teaches a spiritual teaching called Sufism. Through this Sufism approach, it can be said that it is more relevant and contextual in the life of a dynamic and plural society like the Indonesian nation, so that the spirit of the nation and state based on the noble values of Pancasila will be easily implemented. The values of religious Sufism can be instilled into the hearts and souls of the Indonesian people to form and develop the Pancasilaist character.

The values of Pancasila and Sufism have harmony, both of which are sources of morals or morals. This is reinforced by the results of research by Khafidz Ja'far (2015) that Pancasila has conformity to the teachings of Sufism, especially moral Sufism, namely Sufism that has an orientation or tendency to religious morals. Sufism as a religious concept can strengthen the position of Pancasila as the basis of the state. The practice of Sufism as a worship in Islam is inherent with the practice of Pancasila in the life of society, nation and state.

In building this attitude of Nationalism, all parties have an obligation to instill a sense of Nationalism, one of which is Islamic boarding schools. Research that examines the role of Islamic boarding schools in fostering a relevant attitude of santri nationalism is research conducted by Izzatul Maula Shalehah (2020) that education in Islamic boarding schools throughout history has not taught the slightest violence and harm to others, let alone to the loss of other people's lives. Education in Islamic boarding schools can make a real contribution in developing values that can be used as guidelines for students in real life so that an attitude of nationalism is formed in students who love their homeland.

In this study, the researcher took a case study at the Jagad Allimussirry Islamic Boarding School to serve as the research samples. The background for taking the research place is because the Jagad Allimussirry Islamic Boarding School is one of the non-formal religious education institutions based on Nahdliyyin with a Sufism approach. This institution plays a role in the dissemination of religious values in modernity and is also expected to be able to produce students or graduates who are experts in the fields of morals, Sufism, religious knowledge and general knowledge.

Raising the Nationalism Attitude of students as the object of research studies, it is hoped that the attitude of nationalism of students as the next generation of the nation will re-ignite in the hearts of the young generation of Indonesia, which is currently getting dimmer. In the description above, the author is interested in conducting a research entitled "Implementation of Pancasila

Values Through Sufism Approaches to Build the Nationalism Attitude of Santri Jagad 'Alimussirry'".

METHOD

This study uses associative quantitative research which aims to determine the effect or relationship between two or more variables. The method used in this study is a survey method, which is a method of collecting data by taking samples from the population and using a questionnaire as the main data collection instrument distributed by researchers.

This research was conducted from March to May 2022 at the Jagad 'Alimussirry Islamic Boarding School in Surabaya. The data collected during this research was conducted online and offline in the form of a questionnaire from GoogleForm distributed via WhatsApp and direct observations. Questionnaires were distributed to 60 students at the Pondok Pesantren Jagad 'Alimussirry Surabaya. The questionnaire used in this study used questions that were classified as positive. The data obtained will be measured by statistical formulas with the following steps:

- 1) Create a distribution table for students' responses or answers.
- 2) Determination of the score of the respondents' answers.

Table 1. Likert scale

Category	Score
Strongly agree	1
Agree	2
Doubtful	3
Don't agree	4
Strongly Disagree	5

- 3) Summing up the scores obtained from the respondents
- 4) After getting the results, the next step is to interpret the questionnaire as follows:

Score Range	Score
1.00 – 1.79	Very low
1.80 – 2.95	Low
2.60 – 3.39	Currently
3.40 – 4.19	Tall
4.20 – 5.00	Very high

Data analysis techniques in the form of validity test, reliability test and simple linear regression analysis. Validity test and reliability test aim to see the validity and reliability of an instrument. Meanwhile, simple regression analysis was used to determine the effect of the implementation of Pancasila values through the Sufism approach on the attitude of nationalism. The regression formula is as follows: $\hat{Y} = a + bX$

Information :

Y : dependent variable

a : Price of Y if X = 0 (cash price)

b : Number of direction or regression coefficient,

X : independent variable

RESULT

1) Validity test

Table 4.3 Validity Test Results

Variable	Statement	r count	r table	Sig.	Note:
Implementation of Pancasila values through the Sufism approach	X.1	0.767	0.2542	0.000	VALID
	X.2	0.570		0.000	VALID
	X.3	0.481		0.000	VALID
	X.4	0.585		0.000	VALID
	X.5	0.377		0.000	VALID
	X.6	0.734		0.000	VALID
	X.7	0.549		0.000	VALID
	X.8	0.541		0.000	VALID
	X.9	0.715		0.000	VALID
	X.10	0.750		0.000	VALID
	X.11	0.450		0.000	VALID
	X.12	0.590		0.000	VALID
	X.13	0.777		0.000	VALID
	X.14	0.725		0.000	VALID
	X.15	0.654		0.000	VALID
	X.16	0.549		0.000	VALID
	X.17	0.573		0.000	VALID
	X.18	0.681		0.000	VALID
	X.19	0.778		0.000	VALID
	X.20	0.547		0.000	VALID
Nationalism attitude	Y.21	0.495	0.2542	0.000	VALID
	Y.22	0.804		0.000	VALID
	Y.23	0.700		0.000	VALID
	Y.24	0.698		0.000	VALID
	Y.25	0.697		0.000	VALID
	Y.26	0.443		0.001	VALID
	Y.27	0.623		0.000	VALID
	Y.28	0.691		0.000	VALID
	Y.29	0.679		0.000	VALID
	Y.30	0.729		0.000	VALID
	Y.31	0.837		0.000	VALID
	Y.32	0.686		0.000	VALID

	Y.33	0.774		0.000	VALID
--	------	-------	--	-------	-------

Source: Primary data processed with SPSS Statistics 23

From the results of validity testing in table 4.3 above, the questionnaire containing these 2 variables has 33 statement items that have been filled out by 60 respondents in this study. One way to find out which statement items are valid and which are invalid, we must first look for the r tables. The formula for r table is $df = N-2$ so $60-2 = 58$, so $r \text{ table} = 0.2542$. It is known that all statement items in the research questionnaire obtained results of $r\text{-count} > r\text{-table}$, and a significance value < 0.05 . So that all statement items are declared valid and can be used to measure the effect of implementing Pancasila values through the Sufism approach in building the nationalist attitude of PPJA students.

2) Reliability Test

Table 4.4

Reliability Statistics

Cronbach's Alpha	N of Items
,914	20

The results of the reliability test on the implementation variables of Pancasila values through the Sufism approach (X) can be seen that *Cronbach's alpha* on this variable is higher than the basic value of $0.914 > 0.60$. These results prove that all statements in the questionnaire variable X are declared reliable.

Table 4.5

Reliability Statistics

Cronbach's Alpha	N of Items
,902	13

The results of the reliability test on the nationalism attitude variable (Y) can be seen in table 4.5. The results from this variable are 0.902, indicating that *Cronbach's alpha* is $0.902 > 0.60$. From these results it can be concluded that all statements on this variable are declared reliable or can be trusted.

3) Simple Linear Regression

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.017	5,943		-.003	,998
	Implementasi nilai-nilai pancasila melalui pendekatan tasawuf	,632	,070	,765	9,037	,000

a. Dependent Variable: sikap nasionalisme

In the table above, it is known that the results of the t-test of the implementation variables of Pancasila values through the Sufism approach (X) show a significance result of 0.000 and a t-count value of 9.037. This means that the significance value is $0.000 < 0.05$ and the t-count value is $9.037 > 2.000$. So that there is a significant influence on the implementation of Pancasila values through the Sufism approach to the nationalist attitude of PPJA students.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1651,693	1	1651,693	81,667	,000 ^b
	Residual	1173,040	58	20,225		
	Total	2824,733	59			

a. Dependent Variable: sikap nasionalisme

b. Predictors: (Constant), Implementasi nilai-nilai pancasila melalui pendekatan tasawuf

From the output, it is known that the calculated F value is 81.667 with a significance level of $0.000 < 0.50$, then a simple regression model can be used to predict the participation variable or in other words there is an effect of the implementation of Pancasila values through the Sufism approach (X) on the variable of nationalism attitude. (Y).

Model Summary

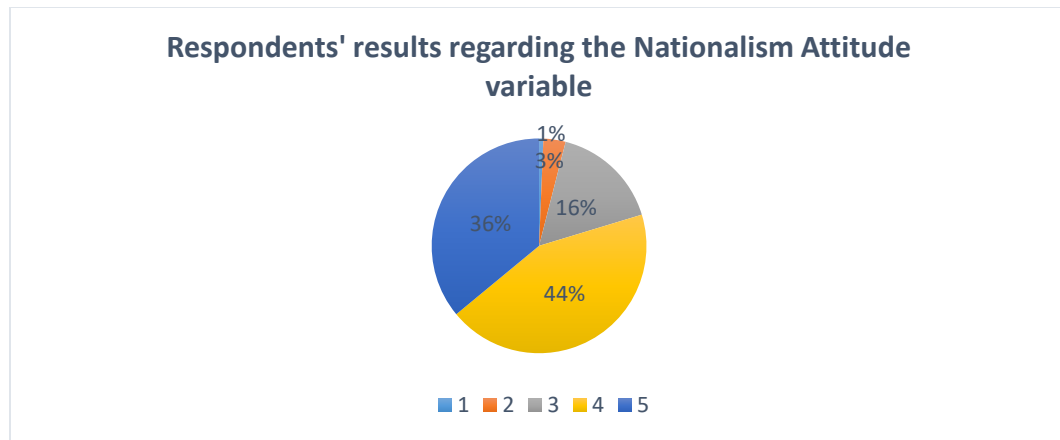
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,765 ^a	.585	,578	4,497

a. Predictors: (Constant), Implementation of Pancasila values through Sufism approach

The table above explains the magnitude of the correlation value/relationship R, which is 0.765. From the output, the coefficient of determination (R Square) is 0.585, which implies that the effect of the independent variable (implementation of Pancasila values through the Sufism approach) on the dependent variable (nationalism attitude) is 58.5%.

DISCUSSION

1) PPJA students have a nationalist attitude



Based on the questionnaire distributed, from 60 respondents, if seen from Figure 4.1, it can be seen that 44% of 60 respondents, 26 respondents chose strongly agree, 36% of 60 respondents, 22 respondents chose to agree, 16% of 60 respondents, then 10 respondents chose neutral, 3% of 60 respondents then there are 2 respondents who choose not to agree and 1% of 60 respondents then there are 0 respondents who choose strongly disagree. So it can be concluded that there are 48 out of 60 respondents or 80% of respondents who have a nationalist attitude. It is said that the 48 respondents have an attitude of nationalism because it is in accordance with the indicators of the attitude of nationalism.

2) Forms of Nationalist Attitude of PPJA Students

The attitude of santri nationalism can be seen through the activeness of the santri in participating in the activities of the Islamic boarding school, the tolerance of the students, the love of the students for the homeland, caring for the surrounding environment and being willing to sacrifice. The activeness of students in participating in activities is that students are active in participating in activities organized by the Jagad 'Alimussirry Islamic Boarding School. Like the celebration of Indonesian holidays and Islamic holidays which are always held at the Jagad 'Alimussirry Islamic Boarding School.

Next is the attitude of tolerance of students. The tolerance attitude of students ~~is the attitude shown by students in responding to differences in the pesantren environment because that difference~~ is a nature, so it can be concluded that PPJA students have an attitude of tolerance. PPJA students respect all kinds of differences that exist in the pesantren, because according to the students, these differences are a wisdom and grace that must be enjoyed and grateful for.

In the form of defending the country, of course, as an Indonesian citizen, it is obligatory to be willing to sacrifice for the nation and state, in the realization of being willing to sacrifice for the students, namely to always study earnestly as a provision for the future and be able to improve the quality of oneself, Islamic boarding schools and the Indonesian nation so that they can useful for themselves, the environment and the state and nation. Because at the Jagad 'Alimussirry Islamic Boarding School it is always taught to

love science and not be tired of studying so that you can continue to pursue higher education.

3) The Influence of the Implementation of Pancasila Values Through the Sufism Approach in Building the Nationalism Attitude of PPJA Santri

The results showed that the effect of implementing Pancasila values through the Sufism approach (X) in building the nationalist attitude of PPJA students (Y) had a t-count value of 9.037 and a significance value of 0.000. The magnitude of the influence of the implementation of Pancasila values through the Sufism approach (X) on the attitude of nationalism (Y) is 58.5%. This study shows the results that there is a significant effect of the variable implementation of Pancasila values through the Sufism approach (X) on the variable of nationalism attitude (Y).

At the Jagad Alimussirry Islamic Boarding School there is a curriculum that teaches Sufism and its application in everyday life. Sufism taught in this boarding school is also related to Pancasila values, there is a link between the two, because the values contained in Pancasila do not conflict with Sufism at all. The practice of Sufism carried out by PPJA students indirectly affects the nationalism attitude of PPJA students and this can be seen from the results of a simple regression analysis that the magnitude of the influence of the implementation of Pancasila values through the Sufism approach on nationalism is 58.5%.

4) The Need for a Sufism Approach to Implement Pancasila Values to Build Santri's Attitude of Nationalism

In Sufism there are the terms takhalli, tahalli and tajalli. These three terms are related to Pancasila values. Takhalli in Pancasila is contained in the first principle, namely Belief in One Supreme God. To unite (one) God, accompanied by always feeling as if He sees or is seen, then humans will always try to control their passions and try to always avoid despicable acts. Belief in God Almighty is a process of takhalli and at the same time ta'alli, namely in the form of a process of eliminating bad behavior by always feeling that God is always seen and supervised in all actions taken. Feeling always under the supervision of Allah in Sufism is called murāqabah.

Furthermore, in the second, third, and fourth precepts, it is a ta'alli process, namely filling with commendable attitudes and actions, including by instilling a sense of love, compassion, and compassion towards His creatures as the embodiment of ma'abbah (love of God) by doing justice and civility. towards all His creatures, loving the homeland as an embodiment of ma'abbah (love of God) by managing and utilizing what God has given in the form of the homeland as well as possible as a form of devotion to God and instilling itar and futuwah attitudes that are more concerned with others rather than oneself and always trying to alleviate the difficulties of others, holding deliberations in solving problems by using divine reason which is surrounded by itsar and zuhud attitudes.

The takhalli and tahalli processes that have been carried out are expected to arrive at tajalli. The fifth precept related to Sufism can be interpreted as tajalli that the Indonesian people want to achieve. Tajalli is the opening of the barrier between man and God so that

the light of God (Nur) is obtained. Tajalli as mentioned by Amin Syukur is divided into two types, namely tajalliyah divine and tajalliyah insaniyah. The divine tajalliyah is the appearance of God's attributes in a person, while the insaniyah tajalliyah is the application of the divine tajalliyah into everyday life in the form of humanity. Tajalli related to Pancasila, it can be interpreted that the light of God (Nur) is obtained in the form of the emergence and pervasiveness of the nature of God's justice in every Indonesian human being which can then be applied in everyday life by developing a fair attitude towards others in carrying out social life so that justice is realized. for all Indonesian people.

From the explanation above, it can be concluded that there is a connection between Sufism and the values contained in Pancasila. So that it is very important to implement Pancasila values among students. As in the Jagad 'Alimussirry Islamic Boarding School itself, it is a Sufism-based institution, so the implementation of Pancasila values becomes easier to do. Sufism and Pancasila are used as references for students in acting and speaking according to the values taught in Sufism and Pancasila.

One way to be able to build an attitude of nationalism is to be trained on good attitudes in accordance with the values of Pancasila. And the teachings contained in Sufism also do not conflict with the values of Pancasila. So that Sufism can be used as a way to help implement Pancasila values to build an attitude of nationalism. With the existence of Sufism and the implementation of Pancasila values at the Jagad 'Alimussirry Islamic Boarding School, it has indirectly built an attitude of nationalism among the students.

CONCLUSION

Based on the formulation of the problems listed in this study, it can be concluded as follows:

1. Santri Jagad 'Alimussirry has an attitude of nationalism, this is based on research that has been done there are 80% of respondents or 48 students who have an attitude of nationalism because it is in accordance with the indicators of the attitude of nationalism. Those 48 santri who have and are close to someone's indicators can be said to have an attitude of nationalism.
2. The form of the nationalist attitude of the Student Jagad 'Aimussirry is that it can be seen through the activeness of the santri in participating in the activities of the Islamic boarding school, the tolerance of the students, the love of the students for the homeland, care for the surrounding environment and the willingness to sacrifice.
3. The results of the research conducted through the distribution of questionnaires with 60 respondents showed that the implementation of Pancasila values had an effect on the nationalism attitude of PPJA students. The effect of implementing Pancasila values through the Sufism approach (X) in building the nationalist attitude of PPJA students (Y) has a t-count value of 9.037 and a significance value of 0.000. This shows $t \text{ count} > t \text{ table}$ and significance value < 0.05 .
4. Sufism approach is very necessary in order to implement Pancasila values to build the students' nationalism attitude. This is because there is a link between Sufism and the values contained in Pancasila. So that it is very important to implement Pancasila values among students. As in the Jagad 'Alimussirry Islamic Boarding School itself, it is a Sufism-based institution, so the

implementation of Pancasila values becomes easier to do. Sufism and Pancasila are used as references for students in acting and speaking according to the values taught in Sufism and Pancasila.

REFERENCES

- Tap MPR Nomor I tentang Butir-butir Pengamalan Sila Pancasila.* (2003). Jakarta: MPR.
- Adnan. (2017). Riyadhah Mujahadah Prespektif Kaum Sufi. *Syifa Al-Qulub*, 123.
- Al Aziz, S. d. (1998). *Risalah Memahami Ilmu Tasawuf*. Surabaya: Terbit terang.
- Alba, C. (2012). *Tasawuf dan Tarekat, Dimensi Esoteris Ajaran Islam*. Bandung: PT Remaja Rosdakarya.
- Amin, S. M. (2012). *Ilmu Tasawuf*. Jakarta: Amzah.
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- Basyir, K. (2013). *Pancasila Dan Kewarganegaraan*. surabaya: Sunan Ampel Press .
- D, S. A. (2012). *Nasionalisme Teori Ideologi Sejarah*. Jakarta: Erlangga.
- Daroeso. (1989). *Dasar dan Konsep Pendidikan Moral Pancasila*. semarang: CV. aneka ilmu.
- Djumhur. (1975). *Bimbingan dan Penyuluhan di Sekolah*. bandung: CV Ilmu .
- Faizin. (2013). *Implementasi Nilai-Nilai Pancasila Dalam Kegiatan Kepramukaan*. Naskah publikasi.
- Hamka. (1996). *Tasawuf Modern*. Jakarta: Pustaka Panjimas.
- Hr, N. H. (2018). *Mondok Sebagai Potret Cinta Tanah Air*. Jawa Timur: Santri Salaf Press.
- Imron. (2017). *Implementasi Nilai-Nilai Pancasila Dalam Kegiatan Pembelajaran*. Yogyakarta: Universitas Negri Yogyakarta.
- Kaelan. (2002). *Filsafat Pancasila Pandangan Hidup Bangsa* . Yogyakarta: Paradigma.
- Kaelan. (2002). *Filsafat Pancasila Pandangan Hidup Bangsa* . Yogyakarta: Paradigma.
- Kaelan. (2002). *Filsafat Pancasila Pandangan Hidup Bangsa Indonesia*. yogyakarta: Paradigma.
- Karim, M. A. (2004). *Menggali Muatan Pancasila Dalam Perspektif Islam*. Yogyakarta: SYAAMIL.
- Kristiono, N. (2017, Januari 26). *Pendidikan Generasi Muda dan Bela Negara (Konsep, Metode dan Implementasi)*. Retrieved from researchgate.net: https://www.researchgate.net/profile/Natal_Kristiono2/publication/324247551_Pendidikan_Generasi_Muda_dan_Bela_negara_Konsep_Metode_dan_Implementasi/links/5ac727f24585151e80a3933c/Pendidikan-Generasi-Muda-dan-Bela-negara-Konsep-Metode-dan-Implementasi.pdf

- Listiyarti, R. (2007). *Pendidikan Kewarganegaraan*. Jakarta: Gelora Aksara Pratama.
- Maarif, s. (2007). *revitalisasi pendidikan islam*. Yogyakarta: graha ilmu.
- Moesa, A. M. (2007). *Nasionalisme Kiai: Konstruksi Sosial Berbasis*. Yogyakarta: LKiS.
- Muhdi, A. (2011). *Merevitalisasi Pendidikan Pancasila Sebagai Pemandu Reformasi*. Surabaya: IAIN Sunan Ampel Press.
- Nasution, H. (1983). *Falsafat dan Mistisisme dan Islam*. Jakarta: Bulan Bintang.
- Nata, A. (1996). *Akhlak Tasawuf*. Jakarta: Raja Grafindo Persada.
- Ngalah, S. (2018). Tarekat dan Semangat Nasionalisme. *Universitas Yudharta Pasuruan*, 27.
- Nurhayati. (2013). *Pengaruh Upacara Bendera Terhadap Sikap Nasionalisme Siswa di*. Bandung: Universitas Pendidikan Indonesia.
- Penyusun, T. (1998). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Purwadaminta, W. (1999). *Kamus Umum bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rukiyati. (2013). *Pendidikan Pancasila*. Yogyakarta: UNY Press.
- Rukiyati dkk, e. a. (2013). *Pendidikan Pancasila*. Yogyakarta: UNY Press.
- Solihin. (2008). *Ilmu Tasawuf*. Jakarta: Pustaka setia.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif. Kualitatif Dan R&D*. Bandung: alfabeta.
- Susilo, M. J. (2008). *Kurikulum Tingkat Satuan Pembelajaran*. Yogyakarta: Pustaka Pelajar.
- Thoha, M. C. (1996). *kapita selekta pendidikan islam*. Yogyakarta: pustaka pelajar.
- Usman, N. (2002). *Konteks Implementasi Berbasis Kurikulum*. Jakarta: Raja Grafindo Persada.
- Wijayanti, I. F. (2017). Pemikiran Habib Luthfi Bin Yahya Tentang. *Universitas Negeri Semarang*, 124-125.
- Yamin, M. (1960). *Naskah Persiapan Undang-Undang Dasar 1945, Jilid III*. Jakarta: Yayasan Prapantja.