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THE ROLE OF THE PRINCIPAL OF MADRASAH IN IMPROVING THE SENSE OF NATIONALISM AND TOLERANCE IN REJECTING RADICALISM AT MTs AL HUDA PANGKALAN SUSU

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ABSTRACT

The many problems of radicalism that are currently developing are demanded by the role of madrasahs to fight the emerging radicalism. As the head of the madrasah to avoid radicalism especially in madrasahs, a sense of nationalism and tolerance are needed. This is what drives the research in this madrasah so that we can see how nationalism and tolerance are needed by students and how the madrasah increases the sense of nationalism and tolerance and how the head of the madrasah changes the radicalism of Al Huda Pangkalan Susu. This study uses quantitative research. Therefore, this study is expected to be able to bring up radicalism in Madrasahs. Because with a strong sense of nationalism, radicalism will not develop anywhere. From these choices using the SPSS 2.5 application with a multiple regression formula, significant results were found, namely rejecting radicalism by fostering a sense of nationalism and tolerance. This is evidenced by the regression discussed being lower than the regression table (0.000 <0.05). While the role of the head of the madrasah in increasing the sense of nationalism and increasing in rejecting radicalism with the level of regression discussed being lower than the regression table (0.008 <0.05)

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INTRODUCTION

Now this has become a national problem about the existence of radicalism that has spread to all regions including our nation. These ideas develop through direct or indirect actions that we can indirectly see through social media. All international countries now understand that radicalism has begun to develop even in large numbers. Then what about the Indonesian nation, can radicalism or radicalism on earth live and develop in the Pancasila state in this plural country. Of course this problem is our problem together with one of the problems that we are always aware of and anticipate. The way we anticipate it is by fostering a strong sense of nationalism. Of course we must develop this in schools so that radicalism can be inhibited, especially in our next generation.

Radicalism is currently very common and this is a challenge for the next generation. This gave rise to the idea of the head of the Al Huda Pangkalan Susu madrasah to prevent this by fostering a strong sense of nationalism. So that the character.The sense of love for the homeland is so great for students of Madrasah Al Huda Pangkalan Susu. Because according to the principal, only with a strong sense of nationalism can radicalism be inhibited.

This is the background of this research so that we can see how the sense of nationalism is in the Al Huda Madrasah, Pangkalan Susu, how the principal of the madrasah can increase the sense of nationalism, and how the principal of the madrasah rejects radicalism in the Al Huda Madrasah. Madrasah Pangkalan Susu.

The role of teachers is very important in efforts to prevent religious radicalism in schools because teachers are one of the components of education that can influence the mindset of their students, especially Islamic Religious Education (PAI) teachers who are seen as role models for students who are very moderate in conveying Islamic teachings in schools. Because, in the Permendikbud or syllabus that has been set by the government which is then used as a basic reference for Islamic Religious Education Teachers, the teaching material does not contain elements of radicalism (Umro, 2017). Islamic Religious Education teachers are required to be able to create a healthy religious atmosphere so that students at school are protected from Islamic

radicalism. Therefore, according to James Lynch, continued by Salman Parisi, religious educators must be able to convey

multicultural subjects with an orientation towards two goals, namely: respect for others and respect for self. Both forms of appreciation cover three domains of learning, namely knowledge (cognitive), skills (psychomotor), and attitudes (affective) (Parisi, 2017)

Nationalism is the awareness of membership in a nation that potentially or actually can together achieve, maintain, and perpetuate the identity, integrity, welfare, and strength of the nation, namely the spirit of nationalism. Nationalism can be formulated as a concept that creates and maintains the sovereignty of a country (in English "nation") by realizing the identity that is owned as a common bond in a group.

Nationalism is a political attitude of the people of a nation who have the same culture, region, and ideals and goals, so that the people of a nation feel deep loyalty to their own nation. This attitude will continue to be attached as long as the Indonesian nation still exists and become the soul of the Indonesian nation. Yudi Latif describes, the actualization of ethical values of equality and brotherhood of humanity in the context of nationality can be the glue of Indonesian pluralism, as a garden of world pluralism.

Nationalism is essentially for the common good and welfare, because nationalism opposes all forms of oppression against others, whether individuals, community groups, or a country.

Nationalism does not discriminate between ethnicity, religion, or race. The principles of nationalism according to Hertz in his book Nationality in History and Policy include: First, the desire to achieve unity. Second, the desire to achieve independence. Third, the desire to achieve authenticity. Fourth, the desire to achieve national honor.

According to Imam Nahrawi, a sense of nationalism is a sense of love and belonging to one's own nation. That feeling arises when we truly appreciate the importance of the role as the nation's mainstay. A strong foundation supports the shocks that occur due to the bad influence caused by irresponsible people. People who want to destroy the unity and harmony of the Indonesian nation.

Tolerance is something that is often echoed and dreamed of by many people from various parties, both the government, religious figures, security forces, even the entire Indonesian community, especially ourselves. However, tolerance will only be a dream if we do not want to try to make it happen

The first step we can take to create or grow an attitude of tolerance in ourselves is to know and understand what tolerance is. Broad tolerance is a human attitude or behavior that does not deviate from religious, legal, cultural values or norms, where a person appreciates or values everything that others do. Tolerance can also be said in terms of socio-cultural and religious contexts which means attitudes and behaviors that prohibit discrimination against groups that are different or unacceptable to the majority in a society.

There is a hadith from Ibn Abbas, he said: Asked the Prophet Muhammad SAW. "Which religion does Allah love most?" So he answered: Al-Hanifiyyah As-Samhah (the upright and tolerant). tolerance. This hadith is often used as a reference for Islam to support tolerance towards other religions. where he was sent by Allah SWT, to spread the teachings of tolerance.

In addition, we also need to maintain family ties between religious communities so that we do not suspect each other. Communicate with each other between one religion and another religious community. Discussion is also important. So we know what the teachings of other religions are like. From there, our insights and thoughts are wide open. That way, there will be no feelings of suspicion, judging the behavior of other people or groups, and intolerance.

There are many other good things that can be done to foster tolerance. Fostering an attitude of tolerance is very necessary for religious people. If not, what will happen is division and hostility. Don't let differences divide Indonesia. Because in essence Indonesia is a country that not only has greatness religious diversity, but also culture, language, ethnicity and race.

So in Indonesian nationalism through several stages of development, the first stage is marked by the growth of nationality and equality of fate followed by resistance against colonialism both before and after independence. The second stage, the form of Indonesian nationality which is a continuation of the revolutionary spirit of the struggle for independence with a greater role of national leaders. And the next stage is building a multicultural Indonesia which is only possible if the concept of multiculturalism is disseminated and understood by national stakeholders widely and with the desire, and if there is a common understanding among the community about the meaning of multiculturalism built from various parties. national identity which is summarized in the framework of the Unitary State of the Republic of Indonesia (NKRI)

RESEARCH METHODS

This type of research is quantitative research. Quantitative research is research that emphasizes statistical data (Emzir, 2013). According to Sugiyono (2016:7) quantitative research methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples. Sampling techniques are generally carried out randomly, data collection uses research instruments, data analysis is quantitative/statistical in nature with the aim of testing the established hypothesis. The purpose of collecting qualitative data in this study is to prove, strengthen, deepen, expand, weaken and invalidate previously obtained quantitative data.

Data collection technique

Data collection is an important step in research activities. This aims to obtain data objectively and accurately according to research needs. The collected data will then be analyzed based on theoretical basis references, so that the results are useful for hypotheses or in making a decision. The data collection technique used in this study was carried out with the following steps:

RESULTS AND DISCUSSION

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Population and sample are the most important parts of a research. Because population and sample are directly related to the research itself. Population is the entire research subject. Population is a generalization area consisting of research objects/subjects that have quality and conclusions. (Arikunto, 2000).

The definition of population according to Sugiyono is "a generalization area consisting of objects/subjects that have certain qualities and characteristics determined by researchers to be studied and then conclusions drawn" (Sugiyono, 2016). The population of this study was all teachers who were active in Mts Al Huda Pangkalan Susu.

Sugiyono said that "a sample is a portion of the number and characteristics of a population, so it can be concluded that a sample is the sum of a portion of a population that is considered to represent the population because it has characteristics (Sugiyono, Quantitative, Qualitative, and Research and Development Educational Research Methods, 2008).

Sampling in this study was carried out using the Total Sampling technique, where the entire population was used as a research sample, so that the sample in this study amounted to 28 people.

To see the concurrent influence of the dependent variable displayed using the regression formula

$$Y = a + b1X1 + b2X2 + b3X3 + e$$

Where:

Y = Radicalism

a = constant

b1-3 = Regression coefficient of Nationalism and Radicalism

X1 = Nationalism

X2 = Tolerance

e = error

The level of achievement of respondents towards nationalism is in the sufficient category. Nationalism contributes greatly to rejecting radicalism at Alhuda Pangkalan Susu. The total contribution of the school's role in increasing nationalism in rejecting radicalism is 70.50%.

CONCLUSION

Based on the data and analysis results that have been presented, the following conclusions can be drawn:

1. The level of achievement of respondents towards increasing tolerance is in the good category. Increasing tolerance makes a very significant contribution to the rejection of radicalism at MTs. Alhuda Pangkalan Susu. The amount of contribution of increasing tolerance towards the rejection of radicalism is 70.71%.
2. Increasing nationalism and tolerance together provide a very significant contribution to the rejection of radicalism at MTs. Alhuda Pangkalan Susu. The amount of contribution to increasing nationalism and increasing tolerance towards the rejection of radicalism at MTs. Alhuda Pangkalan Susu is 75.5%.

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