Nationalism and Pancasila Education within Indonesian Islamic and National Universities: Mapping Students' Responses to the Integration of Spiritual and Emotional Intelligence-Based Education

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Abstract: The article aims to portray students' responses to the integration of spiritual and emotional intelligence (ESI) in Pancasila Education in the form of teaching model to improve their nationalism. The effect of ESI integration on students' attitudes toward Pancasila and their perception of the integration in Pancasila Education are among the responses. The study includes 73 students from Universitas Islam Negeri Sunan Ampel Surabaya, Institut Agama Islam Negeri Ponorogo, and Universitas Negeri Malang. According to the findings, integrating ESI into Pancasila Education can improve students' nationalism, as seen by positive shift in their attitudes toward Pancasila. Students view the incorporation of ESI in Pancasila Education favourably, stating that the teaching is enjoyable, interesting, not boring, as well as encouraging, active, and simple to understand. The students are also reassured in their decision to support Pancasila as the nation's ideology. To conclude, integrating ESI into Pancasila Education in the form of a teaching model can enhance students' nationalism and improve their perception.

Keywords: Nationalism, Pancasila Education, spiritual and emotional intelligence, model of teaching.

Introduction

The term "nationalism" derives from the word "nation" which refers to a community or group of people who are bound together by shared history, culture, and ancestors. Kellas defines nationalism as a sense of political togetherness involving patriotism toward the country

and the ability to distinguish one group from another.[1] Nationalism is an extremely powerful force. For their country, people are willing to murder, love, and die. In world history, many people have given up their most valuable possessions for the sake of their nation.[2] In the case of Indonesia, nationalism of 'Indonesian' at the Dutch colonialism time has created modern nation of Indonesia.[3] Plamenatz stated that nationalism emerges when national identity is threatened or inadequate.[4]

Nationalism is urgently needed by countries. Every country can only survive if its citizens love it, practice national values, and fight to defend it. Therefore, every state provides civic education to its citizens to instil nationalism. Pancasila and civic education have become obligatory subject for students in Indonesian formal education from primary school to university.[5]

Law No. 12, the Year 2012s about Higher Education explicitly mentions Pancasila and Civic as the required courses. The law also explains that the Pancasila and Civic courses address topics such as Pancasila, 1945 Constitution of the Republic of Indonesia, Unitary State of the Republic of Indonesia, and *Bhineka Tunggal Ika*. The courses are designed to produce students who are patriotic and dedicated to their country.[6]

Achieving the above objectives is not easy. Through the Internet, literature, or student organisations, many young people are exposed to religious views that oppose Pancasila and the 1945 Constitution. Meanwhile, Pancasila Education classes tend to focus on teaching students how to understand Pancasila rather than how to put it into practice. According to a survey,   students have a decent comprehension of Pancasila values, but their attitudes toward

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[1] O. Olasupo, Olayide Oladeji I, Ijeoma EOC, "Nationalism and Nationalist Agitation in Africa: The Nigerian Trajectory," *The Review of Black Political Economy* 44, 3-4 (2017), p. 264.

[2] Jyoti Puri, *Encountering Nationalism* (Oxford: Blackwell Publishing Ltd., 2004), p. 4.

[3] Leo Suryadinata, "Nation-Building and Nation-Destroying: The Challenge of Globalization in Indonesia," *Nationalism and Globalization* (Singapore: Institute of Southeast Asian Studies, 2000), p. 39

[4] Dusan Kecmanovic, *The Mass Psychology of Ethnonationalism* (New York: Springer, 1996), p. 16.

[5] Law of the Republic of Indonesia No. 20/2003 on Sistem Pendidikan Nasional, article 37 paragraph 1 and 2.

[6] Law of the Republic of Indonesia No. 12/2012 on Pendidikan Tinggi

Pancasila, particularly devotion to Pancasila dan rejecting other ideology, need to be addressed.[7] Other studies in some universities revealed that all lecturers taught Pancasila cognitively, in terms of method and evaluation.[8] This cognitive approach to Pancasila teaching is not compatible with Pancasila Education's goal of focusing on affective domain or attitude.[9]

The promotion of both anti-Pancasila ideology and the 1945 Constitution is alarming for Indonesia's long-term survival. Many studies reported that radical ideologies rejecting Pancasila, UUD 1945 and NKRI have an impact on university and high school students. For instance, the National Agency for Combating Terrorism or Badan Nasional Penanggulangan Terorisme (BNPT), claimed that extremist beliefs have entered eight prominent universities. In addition, the State Intelligence Bureau or Badan Intelijen Negara reported that extreme ideology has affected 39 percent of students. According to a survey by the Wahid Institute in 2017, 40 percent of high school students involved in Rohis endorse caliphate ideology.[10] Radical ideology has recently penetrated Islamic universities, such as Universitas Islam Negeri (UIN) and Institut Agama Islam Negeri (IAIN), for example, have been imprisoned for terrorism related activities.[11]

The construction of Pancasila Education of teaching model was prompted by the existence of radical ideology that rejects Pancasila, the involvement of students inradical ideology, and the cognitive tendency of Pancasila Education teaching. In Pancasila Education, the teaching model is the integration of emotional and spiritual intelligence

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[7] Natal Kristiono, "Penguatan Ideologi Pancasila di Kalangan Mahasiswa Universitas Negeri Semarang," *Harmony* 2 (2017), p. 204.

[8] Saptopo Bambang Ilkodar, Lestanta Budiman, and Hastangka, "Pemetaan Model Pembelajaran Pancasila Pada Perguruan Tinggi di Daerah Istimewa Yogyakarta," *CIVIS* 19, 1 (2020), p. 10.

[9] Direktorat Jenderal Pembelajaran dan Kemahasiswaan Kementerian Riset, Teknologi dan Pendidikan Tinggi, *Pendidikan Pancasila untuk Perguruan Tinggi* (Jakarta: Direktorat Jenderal Pembelajaran dan Kemahasiswaan Kementerian Riset, Teknologi dan Pendidikan Tinggi, 2016), p. vi.

[10] Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, "Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia," *Studies in Conflict & Terrorism* 45, 2 (2019).

[11] Abdulloh Hadziq, "Nasionalisme Organisasi Mahasiswa Islam dalam Menangkal Radikalisme di Institut Agama Islam Negeri (IAIN) Surakarta," *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, 1 (2019).

(combination of *tasawwuf* and western psychology). The model aims to develop students' nationalism, especially their attitudes toward Pancasila in order for them to understand, appreciate, and implement Pancasila. Emotional and spiritual intelligence (ESI) theory is chosen because it is highly correlated with religion and character improvement. In tasawwuf, *tazkiyah al-nafs* or soul sanctification is seen as a spiritual and emotional intelligence concept according to Islam. Meanwhile, western psychology produces emotional intelligence theory promoted by Howard Gardner, along with spiritual intelligence theory by Ian Marshal and Danah Zohar.

Character or attitude improvement through ESI is regarded to be effective since it affects the human heart or soul (*nafs*). Some muslim scholars stated that a person's moral comes from their soul. Moral or *akhlāq* refers to a situation or character rooted in one's soul that enforces someone to behave without hesitation or thinking.[12] Many Muslim academics and psychologists have emphasised the importance of emotional and spiritual intelligence in moreal regulation. Among Muslim scholars, al-Ghazali recognized *tazkiyah al-nafs* as a proper medium to improve moral, through *riyādlah* of the soul.[13] Besides, some studies found that the western version of emotional and spiritual intelligence is positively correlated with excellent deed or behavior.[14] Gottman and DeClaire believe that children with high EQ show better performance in school, are better in developing relationships, are more creative, responsible, and capable of self-control.[15]

The data for this study was collected using a qualitative method using a written interview as the method. The topic of implementation of the teaching model is 'Pancasila as the Nation's Ideology'. The study included seventy three students who took Pancasila Education course

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[12] Ibn Maskawaih, *Tahdhib al-Akhlaq wa Tathir al-A'raq* (Cairo: al-Matba'ah al-Husayniyyah al-Misriyyah, 1329 H), p. 25.

[13] Abu Hamid Muhammad bin Muhammad bin Muhammad al-Ghazali, *Ihya' al-'Ulūm al-Dīn,* Vol 3*,* p. 48.

[14] See for more John Angelidis and Nabil A. Ibrahim, "The Impact of Emotional Intelligence on the Ethical Judgment of Managers," *Journal of Business Ethics* 99 (2011), pp. 111–119; Ana Dwi Wahyuni, *"Emotional-Spiritual Quotient* dan Pengaruhnya terhadap Prilaku Sosial Keagamaan Siswa SMP 2 Playen," Unpublished master thesis, UIN Sunan Kalijaga, Yogyakarta (2015), pp. 192-193.

[15] John Gottman and Joan DeClaire, *Kiat-Kiat Membesarkan Anak yang Memiliki Kecerdasan Emosional,* trans. by T. Hermaya (Jakarta: PT Gramedia Pustaka Utama, 1997), p. 95.

in 2019. They are from UIN Sunan Ampel Surabaya, IAIN Ponorogo, and Universitas Negeri Malang (UM). Qualitative analysis is used to access descriptive data from a written interview.

Nationalism within Indonesian University Students

Nationalism is a controversial and complex concept which is related to religion, social, economy, ideology, ethnic, and emotion. The term is not easy to define in a single way.[16] Some experts correlate nationalism with one's consciousness of their nationality. Some others define nationalism as a will to keep up freedom, prosperity, or strength of a nation. Plamenatz states that a desire to increase or preserve cultural or national identity is nationalism.[17] The definitions imply that nationalism is related to feeling of belonging a nation, a desire to preserve and enhance a nation.

In Indonesia context, nationalism is defined as love to nation which is based on Pancasila values. There are seven indicators of nationalism of Pancasila: protecting the nation, being ready to sacrifice for the nation, keeping the unity of Indonesia, preserving national culture, loving the nation, proud of being Indonesian, and respecting the values of humanity.[18] Ministry of Education and Culture views that nationalism is one aspect prioritizing in character building. The Ministry named it as nationalist character which refers to the way of thinking, behaving, and acting which indicate loyalty, concern, and respect to the language, physical, social, cultural, economic, and political environment of the nation, and giving more priority to interest of the nation than individual and the groups.[19]

Recently, nationalism of Indonesian youth is questioned by some scholars. As impact of globalization, many young people tend to be so loose in maintaining their identity as Indonesians as they prefer global or pop culture such as Western or Korean culture to the national one. They seem to leave Pancasila values and choose materialism,

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[16] Olasupo et.al., "Nationalism and Nationalist Agitation in Africa, p. 265.

[17] D. Kecmanovic, "What Is Nationalism?," *The Mass Psychology of Ethnonationalism*, p. 15-16.

[18] Yudi Latief, Adi Suryanto, and Abdul Aziz Muslim, *Nasionalisme, Modul Pendidikan dan Pelatihan Prajabatan Golongan III* (Jakarta: Lembaga Administrasi Negara, 2015), p. 1-2; Intan Kurniasari Suwandi and Indah Perdana Sari, "Analisis Karakter Nasionalisme pada Buku Teks Kurikulum 2013 Kelas I SD," *Elementary School* 4, 2 (2017), p. 151-161.

[19] https://www.kemdikbud.go.id/main/blog/2017/07/penguatan-pendidikan-karak-ter-jadi-pintu-masuk-pembenahan-pendidikan-nasional accessed on 2 June 2021.

pragmatism, and hedonism. [20] In addition, many youth, including university students, do not seem to care the nation symbols, for example they do not memorize principles of Pancasila and national athem of Indonesia Raya.[21]

Another problem of nationalism is Islamic radicalism. Islamic radicalism refers to ideology and/or movements which aim to change the nation's ideology to Islamic state. Islamic radicalism which rejects Pancasila, the 1945 Constitution, and NKRI (Negara Kesatuan Republic Indonesia, the unity of Indonesian Republic) has infiltrated to Indonesian universities for a long time. For instance, Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI, the Indonesian Muslim Student Association), Harakah Tarbiyah (the Tarbiyah Movement), Hizbut Tahrir Indonesia (HTI, the Indonesian Liberation Party), Gerakan Mahasiswa [Gema] Pembebasan (Liberation Student Movement)[22], and Negara Islam Indonesia (NII, the Islamic State of Indonesia).[23]

Hizbut Tahrir Indonesia (HTI) emerged in 1980 in the university mosque of Institut Pertanian Bogor (IPB) university. From IPB, this movement spreaded to other universities in Indonesia through network of Lembaga Dakwah Kampus (LDK) or Organization of Islamic Preaching in Campus.[24] HTI is categorized as radical movement since it refuses democracy, secular system and law, Pancasila, and UUD 1945. In other hand, HTI wants to implement Islamic Shari'ah and build the Islamic *khilafah* system.[25]

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[20] Warsono, Sarmini, and Indri Fogar S, *Nasionalisme Generasi Muda: Studi Modal Bangsa Menghadapi Globalisasi* (Surabaya: Lembaga Penelitian Fakultas Ilmu Sosial Universitas Negeri Surabaya, 2009), p. 2.

[21] Dwi Riyanti and Danang Prasetyo, "Internalisasi Nilai-Nilai Pancasila di Perguruan Tinggi," *Citizenship Jurnal Pancasila dan Kewarganegaraan* 7, 2 (2019), pp. 82-96.

[22] Rahma Sugihartati, Bagong Suyanto, and Medhy Aginta Hidayat, "Channelization Strategies of Radicalism Among Muslim University Students in Indonesia," *Journal of Indonesian Islam* 14, 02 (2020), p. 323.

[23] https://www.republika.co.id/berita/m8hbeu/ada-17-perguruan-tinggi-di-jateng-di-susupi-nii accessed on 27 May 2021.

[24] M. Imdadun Rahmat, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah ke Indonesia* (Jakarta: Erlangga, 2009), p. 87-88.

[25] Ali Maksum, "Discourses on Islam and Democracy in Indonesia: A Study on the Intellectual Debate Between Liberal Islam Network (JIL) and Hizbut Tahrir Indonesia (HTI)," *Journal of Indonesian Islam* 11, 2 (2017), p. 417-418.

HTI teaching clearly puts a danger to nationalism and existency of Indonesia as a nation because they want to replace NKRI with the *khilafah* system and change Pancasila with Islamic Shari'ah. The movement should be banned in Indonesia. However, HTI has existed in many universities in Indonesia, and it is followed by many students, who are generally activies of LDK. At the national level, LDK builds network named Badan Koordinasi (the coordination body of LDK).[26] Some cases have proved that many university students who are members of LDK do not have nationalism. The most obvious event of the cases was the declaration of *khilafah* in Institut Pertanian Bogor (IPB). At March 2016, more than one thousand students affiliated in Badan Koordinasi Lembaga Dakwah Kampus (BKLDK) declared the establish of the Islamic *khilafah* system in Indonesia and world. The participants are students from 242 universities in Indonesia.[27] This event indicates serious problem of nationalism, and it should be solve as soon as possible.

Even after HTI was prohibited by the Indonesia government in 2018,[28] HTI still stealthily promotes caliphate ideology to university students through the universities' organizations, in both national and Islamic universities.[29] They also promote their ideology through Internet and social media, and it has been effective to persuade youth to be radicalist.[30]

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[26] Yopinovali Fherastama S, Titi Fitrianita, and Arief Budi Nugroho, "Kontestasi Organisasi Mahasiswa Ekstra Kampus di Lembaga Dakwah Kampus Universitas Brawijaya," *Jurnal Kajian Ruang Sosial-Budaya* 2, 2 (2018), p. 76.

[27] https://kumparan.com/kumparannews/ramai-sumpah-mahasiswa-untuk-tegaknya-khilafah-di-kampus-ipb/full accessed on 3 September 2020.

[28] "HTI Dinyatakan Ormas Terlarang, Pengadilan Tolak Gugatan" https://www.-bbc.com/indonesia/indonesia-44026822#:~:text=Pengadilan%20Tata%20Usaha%20-Negara%20(PTUN,Tahun%202017%20tentang%20Organisasi%20Kemasyarakatan. accessed on 3 September 2020.

[29] The organization is *Gema Pembebasan*, which is underbow of HTI. This organization actively campaigned caliphate ideology in some universities. https://nasional.-okezone.com/read/2019/06/25/337/2070647/8-universitas-negeri-terjangkit-gerakan-islam-eksklusif. accessed on 3 May 2020.

[30] Sugihartati R, Suyanto B, Sirry M, "The Shift from Consumers to Prosumers: Susceptibility of Young Adults to Radicalization," *Social Sciences* 9, 4 (2020), p. 40.

Pancasila Education in Indonesian Islamic and National Universities

In teaching Pancasila to students, lecturers need a teaching model to achieve learning objectives. It refers "an overall plan, or pattern, for helping students to learn specific knowledge, attitudes, or skills."[31] In brief, it is a pattern to guide teaching and learning process. A good teaching model consists of five elements: sintax, social system, principle of reaction, supporting system, and instructional effects.[32] According to Joyce dan Weil, models of teaching can be classified into four groups or families: social, information processing, personal, and behavioural families.[33] The teaching model of Pancasila Education based on ESI is categorized as social family since it increases moral (nationalism) through social interaction. The syntax or learning steps include initiation, presentation, internalitation, resolution, confirmation, and inculcation. To implement the sintax, it needs a lesson plan, modul, and multimedia presentation. The method can be arranged as follow: lecturing, praying, mind mapping, small group presentation, discussion, question-answer, and reflection.

In Indonesian universities, Pancasila Education is one of compulsory subjects focusing on developing students' morality and personality.[34] Students across faculties and study programs should take the subject. There are four objectives of Pancasila Education: a) to strengthen Pancasila as ideologi and philosophy of the nation; b) to help students understand, and implement Pancasila values; c) to give students' ability to analysis and solve society problems based on Pancasila values and UUD 1945; and d) to encourage students' appreciation to Pancasila values and to have competency to live together with all citizen.[35] It is clear that the objectives of Pancasila Education is mainly affective domain which not only encourage students' understanding of Pancasila values but also implement the values in their life.

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[31] Richard I. Arends, *Learning to Teach* (New York: McGraw-Hill, 2012), p. 27.

[32] Bruce Joyce and Marsha Weil, *Models of Teaching* (New Jersey: Prentice-Hall Inc., 1980), p. 15.

[33] Ibid., p. 12.

[34] Misnal Munir, Rizal Mustansyir, and Encep Syarief Nurdin, *Buku Ajar Mata Kuliah Umum Pendidikan Pancasila* (Jakarta: Direktorat Jenderal Pembelajaran dan Kemahasiswaan, Kemenristekdikti, 2016), p. iii.

[35] Ibid., p. viii.

To achieve the objectives, curriculum of Pancasila Education includes: Pancasila as part of the history of Indonesia, foundation of state, the nation's ideology, system of philosophy, ethic system, and basic values of science development. The process of teaching and learning applied include: Experimental learning (EL), Collaborative learning (CL), Problem based learning (PBL), presentation, composing paper, and Project based learning (PjBL).[36] In general, the teaching-learning is mainly cognitive and student-centered approach, and some methods 'touch' emotion and feeling of students, such as EL, CL and PjBL.

In reality, Pancasila Education teachers seem to work hard to develop and implement up to date teaching method and model to meet the objectives and students' need. Even though, it is hard to find the information of innovative teaching method or model of Pancasila Education in universities, research on Pancasila Education is generally theoretical and apriory.[37]

Some cases of the teaching of Pancasila Education do not achieve the objectives and teaching model of Pancasila Education. Study on Pancasila Education in some universities in Yogyakarta reported that two-thirds of lecturers did not implement lesson plan and seldom adjusted lesson plan to students' need. The favourite teaching method identified was lecture and discussion, and the evaluation focused on cognitive understanding.[38]

Pancasila Education is general course but it is compulsory for all students. The status as general course lead assumption that the course is unimportant. As a result, many students tend to learn Pancasila Education not serious.[39] The teaching of Pancasila Education also

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[36] Ibid., p. xxiii-xxix.

[37] See for instance Sulistiyanto, "Strategi Pembelajaran Mata Kuliah Pancasila dan Kewarganegaraan di Perguruan Tinggi," *Jurnal Citra Widya Edukasi* 6, 1 (2014); Adnan Hamid, Wilobroto Boedihargo, and Yamin, "Model Pembelajaran Matakuliah Pengembangan Kepribadian Pancasila di Beberapa Perguruan Tinggi," Research report, Universitas Pancasila (2013) avaliable online at http://dosen.univpan-casila.ac.id/dosenfile/3090211014155772845613May2019.pdf accessed on 25 June 2020.

[38] Ilkodar, Budiman, and Hastangka, "Pemetaan Model Pembelajaran Pancasila pada Perguruan Tinggi di Daerah Istimewa Yogyakarta, p. 12.

[39] Yayuk Hidayah, Nufikha Ulfah, and Suyitno, "Analisis Pendekatan Pembelajaran Mata Kuliah Wajib Umum Pancasila dan Pendidikan Kewarganegaraan di Perguruan Tinggi," *Jurnal Pancaila dan Kewarganegaraan* 4, 1 (2019).

tends to focus on curriculum target and lecturer centered with memorizing method. In many cases, students are not interested in learning Pancasila due to indroctinative and monotoneous method. Many students can memorize and understand Pancasila values but they do not have motivation to implement Pancasila values.[40] These findings indicated that teaching and learning Pancasila in universities is hard to achieve the objective because of the way teachers teach Pancasila.

The finding corroborates study of team Program Pendidikan Singkat Angkatan (PPSA) XXI 2017 by Lembaga Ketahanan Nasional (Lemhannas). The team found that there are four problems of Pancasila education. The first is that the curriculum is cognitive oriented; teachers are less competent especially in Pancasila and the nation's values; the education system does not support the implementation of Pancasila values; and the last, teaching method and approach are not interesting and do not motivate students to implement Pancasila.[41]

Integration of Spiritual and Emotional Intelligence in Pancasila Education

In understanding the integration of spiritual and emotional intelligence in Pancasila education, it is important to know the concept of of Tasawuf (*Tazkiyah al-nafs*), emotional and spiritual intelligence. *Tazkiyah al-nafs* is a type of spiritual conditioning that aims to create a tranquil, peaceful, and close to Allah. This concept is formulated based on verses from the Qur'an, such as al-Shams verse 9-10. Etymologically, *tazkiyah* has two primary meanings: sanctification and growth or development. On the first interpretation, tazkiyah *al-nafs* means cleaning the soul from illness and reprehensible character. From the second interpretation, tazkiyah referes to development and improvement of the soul through the use of *asma' al-husna* (names of Allah in Islam) and Allah attributes.[42] According to al-Ghazali, *tazkiyah*

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[40] Amran Syamsir, Mashudi, and Surya Dharma Ali, *Pendidikan Pancasila untuk Perguruan Tinggi* (Palembang: Badan Kerjasama Perguruan Tinggi Negeri Wilayah Indonesia Bagian Barat, 2017), pp. 35-36.

[41] https://investor.id/national/pendidikan-nilai-nilai-pancasila-hadapi-empat-persoa-lan accessed on 2 December 2020.

[42] Said Hawwa, *Mensucikan Jiwa: Konsep Tazkiyatun NafsTerpadu* (Jakarta: Robbani Press, 1999), p. 2.

al-nafs means *takhalliyah al-nafs* (clearing the soul from filthy lust), followed by *tah}alliyah al-nafs* (filling the soul with excellent characters, such as fasting, remembering God, patience, thankfulness, deep reflection).[43] Therefore, the main focus of *tazkiyah al-nafs* is to help people improve their behavior and morals.

In Western psychology, emotional intelligence or emotional quotient (EQ) is defined by Goleman as someone's ability to recognise one's own feeling when they arise. Thus, it helps him in better understanding and managing himself, as well as making good judgements and avoiding being controlled by his emotions.[44] Emotional intelligence refers someone's capability to recognize and control his emotions, along with classify and build appropriate relationship with others.[45] In other word, people who are emotionally intelligent can easily control their emotions, and in turn they are more likely to be morally upright.

In the late 1990s, an American couple named Danah Zohar and Ian Marshall promoted spiritual quotient (SQ) as a spiritual intelligence. Spiritual quotient is defined as the ability to face and overcome difficulties of meaning and value. According to them, SQ is essential for people since it is the foundation for IQ and EQ to function properly. They even believe that SQ is the highest human intelligence.[46] In terms of morality, SQ gives people a moral sensibility which helps them choose and make moral decisions . In addition, SQ encourages individuals to practice their faith spiritually smart by encouraging them to find essence of everything, including essence of all religions.[47]

The theories of emotional and spiritual intelligence from *tasawwuf* and Western psychology are integrated into Pancasila Education through learning material and media, and syntax of the teaching model. The integration of ESI to learning material is implemented at discussion of relevant topics with empathy, thankfulness, duties as

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[43] al-Ghazali, *Ihya' al-ʿUlūm al-Dīn,*

[44] Daniel Goleman, *Kecerdasan Emosi untuk Mencapai Puncak Prestasi* (Jakarta: Gramedia Pustaka Utama, 2001), p. 21.

[45] Daniel Goleman, *Emotional Intelligence, Kecerdasan Emosional: Mengapa EI lebih Penting dari pada IQ* (Jakarta: Gramedia Pustaka Utama, 1999), pp. 58-59.

[46] Danah Zohar and Ian Marshall, *SQ (Kecerdasan Spiritual)*, transl. by Rahmani Astuti and A Nadjib Burhani (Bandung: PT Mizan Pustaka, 2007), p. 4.

[47] Ibid., pp. 4-5.

khalifah on the earth, and *tafakkur* (deep reflection). ESI is integrated into learning media through the selection of inspirational movies, photographs, and proverb that can increase emotional and spiritual intelligence. ESI is integrated to the syntax of teaching model of Pancasila Education in five steps. Every step of the process is infiltrated with activities to improve students' emotional and spiritual intelligence. The syntax is explaned as follows.

Initiation is the first stage in the process, and it tries to increase empathy and God consciousness. This level comprises of activities such as answering welcoming *salam* and inquiries from the lecturer, paying attention to lecturers' explanation, and to praying for lecturers, parents, and friends as well as praying to God and showing empathy to oneself, students, lectures, and parents.

The next step is *presentation* which aims to increase communication skill and empathy. Explaining learning material in small group, giving attention to the explanation, and giving appreciation to members of small group are among the activities in the second step.The third step, *internalization,* focuses on developing attitudes or morals relating to the issue. Students experience as they are in genuine situation of a dramatic incident, including identifying its positive and negative effect. At the same time, students are encouraged to connect the occurance to their empathy, gratitude, and position as *khalifah* of God. The fourth phase, r*esolution,* requires students to do reflection to gain wisdom and a proper attitude towards the topic. Following that, students write down their action plan based on the result of their reflection.

Confirmation is the fifth step. Students' communication skills and empathy are enriched at this stage through topic related question and answer exercises. The instructor validates the students answers and instructs them to give applaud those who gave the proper answer.
Inculcation is the final stage in the syntax. This step is intended to strengthen the 'new formed' attitude by engaging in activities such as listening to advise, making conclusion, and praying to God.

Student Respons to the Teaching Model of Pancasila Education

Teaching model of Pancasila Education based on ESI is implemented in three classrooms at UIN Surabaya, IAIN Ponorogo, and UM with 73 students participating. The implementation's theme is Pancasila as the nation's ideology. To get students' responses toward the teaching model, all participants were required to write down their

responses once it was implemented. The responses are divided into two categories: views on Pancasila as the nation's ideology and views on the teaching model.

In the first aspect, attitude toward Pancasila, all participants report that they experienced positive change toward Pancasila: they were more respectful and proud of Pancasila and they believed Pancasila is the best ideology for Indonesia. The following is sample of students' responses.

> Responses of Students from UIN Sunan Ampel Surabaya:
> P1 : Pancasila is extremely compatible to be ideology for Indonesia as its characterictic is multicultural and flexible
> P2 : It brings awareness for us to implement continuously Pancasila in better ways
> P3 : The learning brings students to be more convinced to Pancasila as compatible ideology for Indonesia
> P4 : At present I understand more why the founding fathers of Indonesia choose Pancasila as ideology for Indonesia.
> P5 : Pancasila is blessing from God.
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> Responses of Students from IAIN Ponorogo:
> P6 : The learning is very pleasant, and give a lot of knowledge about Pancasila
> P7 : I am sure that Pancasila should be kept and not to be replaced with other ideologies
> P8 : I convince that Pancasila is the best ideology for Indonesia and other countries
> P9 : I am more convinced that only Pancasila is appropriate as ideology for Indonesia
> P10 : Pancasila has been fit for Indonesia
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> Responses of Students of UM Malang:
> P11 : Problems in Indonesia are not because of Pancasila, but the system or the government.
> P12 : From the learning, we can conclude that Pancasila is urgently needed and it should be preserved.
> P13 : This learning is very impressive since it gives me understanding and conviction that Pancasila is the most suitable ideology for Indonesia
> P14 : Pancasila will bring Indonesia to prosperity.
> P15 : I am proud of and love Pancasila.

The samples of students' attitudes toward Pancasila reveal that the teaching approach of Pancasila Education based on ESI improve students' attitudes. Students claimed that they were sure that Pancasila was suitable ideology for Indonesia, they wished to improve Pancasila's implementation, and that Pancasila was critical for Indonesia's multicultural society.

Students' responses to Pancasila indicate that integration of emotional and spiritual intelligence will help students become more patriotic. This conclusion backs up previous findings that emotional intelligence and spiritual intelligence theories can be used in schools to improve moralilty and positive emotions. The study on Iranian senior high school students, Charkhabi et al. found that spiritual intelligence training reduced mental illness, for instance, aggressiveness, psychosomatic, and paranoid.[48] Similary, the study of the first year students from two universities in north Jordan found that emotional intelligence training increased students' emotional intelligence, but not their social and academic adjustment.[49] Another study in Indonesia found that using multimedia based on ESI improved students' character.[50]

The research also revealed that different characteristics of students' university backgrounds - Islamic or national universities- do not affect on the effectiveness of teaching model of Pancasila Education based on ESI. The effect of the model is similar for both UIN or IAIN students who have more Islam knowledge in common and for students of UM with less Islam knowledge. The condition seems due to Pancasila Education is general course which is not related with understanding of Islamic teaching. Furthermore, students of UIN,

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[48] Morteza Charkhabi, et al., "The Effect of Spiritual Intelligence Training on the Indicators of Mental Health in Iranian Students: An Experimental Study," *Procedia - Social and Behavioral Sciences* 159 (2014), pp. 355-358.

[49] T. Jdaitawi Malek et.al., "The Effectiveness of Emotional Intelligence Training Program on Social and Academic Adjustment among First Year University Students," *International Journal of Business and Social Science* 2, 24 (2011), pp. 251-258.

[50] Achmad Sultoni, "Multimedia Islamic Religious Education Based on Spiritual and Emotional Intelligence to Improve the Character of University Students," paper presented at International Seminar on Language, Education, and Culture, KnE Social Sciences (2021), pp. 1-8.

IAIN, and UM have relatively similar knowledge on Pancasila since they have been learned it in elementary school to senior high school.[51]

The teaching model of Pancasila Education based on ESI is classified as instant method to differ to the gradual method such as habituation, modelling, and creating good culture[52]. In the instant method, the effect of the method (moral improvement) happens commonly in short term or limited times. In this aspect, the teaching model is similar to ESQ 165 training organized by Ary Ginanjar Agustian. The ESQ training can improve students' character instantly after some days training.[53] The training effect, however, gradually disappears over times.[54] Therefore, the teaching model of Pancasila Education based on ESI will be effective in improving students' nationalism in long term when it is combined with certain methods such as habituation, modelling, and creating supportive culture. The methods produce relatively stable changes in students' moral changes,[55] although the methods require a long period of time and continuous efforts.

The second aspect is attitude to the teaching model. All students' responses are compiled in table 1 as follow. The responses are written briefly to accommodate all responses.

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[51] Pancasila is compulsory subject in all formal school in Indonesia, for schools based on religion and public schools. See Law of the Republic of Indonesia No. 20/2003 on Sistem Pendidikan Nasional, article 37 paragraph 1 and 2.

[52] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York, Toronto, London, Sydney, Auckland: Bantam books, 1991), pp. 107-108.

[53] M. Ihsan, Jenita, and Darnilawati, "Signifikasi Training ESQ dalam Meningkatkan Kecerdasan Emosional-Spiritual di Kalangan Mahasiswa di Pekanbaru," *Jurnal Ilmiah Ekonomi dan Bisnis* 18, 1 (2021), pp. 29-36.

[54] Badruddin Kaddas, Mardywati Yunus, and Abdul Nangku, "Implementasi Training Emotional Spiritual Quotient (ESQ) di Universitas Islam Makassar," *As-Shahabah, Jurnal Pendidikan dan Studi Islam* 5, 1 (2019), pp. 20-25; Herlina Kusuma Dewi, Rohmaningtyas Hidayah Setyaningrum, and R. Prihandjojo Andri Putranto, "Perbedaan Kecerdasan Spiritual pada Mahasiswa Kedokteran Universitas Sebelas Maret Berdasarkan Waktu Pelatihan Emotional Spiritual Quotient," *Smart Medical Journal* 3, 1 (2020), pp. 1-6.

[55] Suryadi, "Pola Pendidikan Karakter Siswa melalui Pendidikan Islam Terpadu," Unpublished Ph.D Dissertation, Universitas Negeri Malang (2014).

Table 1: Student Responses

Aspect	Student Responses	Conclusion
Student responses of UIN Sunan Ampel Surabaya	The teaching model is informative, interesting, not boring, simple to understand, detail, useful, not monotoneous, innovative, enjoyable, consisting real examples, bringing consciousness, lively learning, opening mind, and encouraging.	Very positive
Student responses of IAIN Ponorogo	The teaching model is pleasing, understandable, interesting, informative, comfortable, convincing, relaxing but serious, encouraging, opening mind, and helpful.	Very positive
Student responses of UM Malang	The teaching model is impressive, very interesting, informative, simple but bringing awareness of Pancasila values, enjoyable, relaxed, useful, consisting examples and evidence, factual and contextual, relaxing but serious, encouraging, opening mind, effective, impressive, innovative.	Very positive

Table 1 shows that the students from three universities perceived positively the teaching model of Pancasila Education based ESI. The most noticeable responses are that the teaching model is very interesting, useful, informative, opening mind, simple to understand, and bringing awareness. The less common responses include the teaching model boosts critical thinking, innovative and helpful.

Although the three universities' responses are similar, but they can be classified into three aspects: the effect, benefit and quality of teaching models. Among the identified consequences of the teaching model are that it is interesting, appealing, fun, relaxed, cheery, and comfortable. This type of teaching strategy is known as joyful learning in leanring theory because it promotes enjoyment and love of learning.[56] The benefits of teaching model identified are changing attitudes, beneficial, helpful, opening mind, simple to understand,

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[56] Udvari-Solner A., "Joyful Learning," Seel N.M. (ed.) *Encyclopedia of the Sciences of Learning* (Boston, MA: Springer, 2012).

boosting critical thinking, and encouraging students to be active in the learning process. The last aspect is the quality of teaching model. According to the participants, the teaching model is extremely good, valuable, important, full of examples, factual and contextual, enlightening, and original.

The positive responses to Pancasila Education based ESI teaching approach suggest that integrating emotional and spiritual intellignce into instructions is beneficial. This result corroborates other studies which received positive responses to the integration of emotional and spiritual intelligence in Islam Religion Education course.[57] Similar appreciation was also identified in the integration of ESI in multimedia presentation of Islam Religious Education.[58]

Conclusion

From the above description, it can be concluded that integrating ESI into Pancasila Education can strengthen students' nationalism, as seen by their attitudes towards Pancasila: students are more convinced of Pancasila as a country ideology that they love and respect. They also believe that Pancasila is the ideal ideology for Indonesia. It implied that Pancasila Education's teaching model can enhance students' commitment and positive views towards Pancasila. The Pancasila Education teaching model is also well received by the students. They consider the teaching to be interesting, useful, simple to understand, encouraging, and active.

Some positive responses of students to the teaching model are most likely the consequences of a multimedia presentation that included video, pictures, and phrases that were aimed to 'touch' emotion and religious feelings. According to Mayer and Moreno, multimedia learning supports cognitive processing and foster meaningful learning.[59] It also accommodates students' different

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[57] Achmad Sultoni, "Pengembangan Model Pembelajaran Pendidikan Agama Islam Berbasis Kecerdasan Spiritual dan Emosional untuk Membina Akhlak Mahasiswa di Universitas Negeri Malang," Unpublished Ph.D Dissertation UIN Sunan Ampel Surabaya (2018).

[58] Sultoni, "Multimedia Islamic Religious Education Based on Spiritual and Emotional Intelligence.

[59] Richard E. Mayer, Roxana Moreno, "Nine Ways to Reduce Cognitive Load in Multimedia Learning," *Educational Psychologist* 38, 1 (2003), pp. 43–52.

learning styles, such as visual, kinesthetic, and auditory.[60] Today's world is saturated with multimedia technology, that is hard to imagine students live without multimedia exposure. Furthermore, some studies have shown that multimedia usage in instructions is regarded as positive by students, for instance a case-based learning approach with multimedia,[61] and the use of multimedia resources in teaching the Bible.[62][]

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[60] R Philips, *The Developer's Handbook to Interactive Multimedia. A Practical Guide for Educational Applications* (New York: Routledge, 2013), p. 11.

[61] Ilia Bider, Martin Henkel, S. Kowalski, and E. Perjons, "Simulating Apprenticeship Using Multimedia in Higher Education: A Case from the Information Systems Field," *Interactive Technology and Smart Education* 12, 2 (2015), pp. 137-154.

[62] Kathleen A Farmer, RW. Dalton, "Using Multimedia Resources in Teaching the Bible," *Interpretation* 56, 4 (2002), pp. 387-397.

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