
THE CONCEPT OF CONSTITUTIONAL POLITICAL EDUCATION ISLAMIC PERSPECTIVE

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Abstract

The idealism of the nation and state is often reduced by political behavior that does not reflect maturity and statesmanship. Both by politicians and officials as well as by the community and the people. This can be seen in people's lives when approaching general elections that consider there is no problem with the practice of Money Politics. This study aims to determine the concept of constitutional political education from an Islamic perspective, its implementation in Formal, Informal and Non-formal Education that applies the Tadabbur Methodology and Thematic Interpretation of Constitutional Political Education from an Islamic Perspective. The results of the research that the author finds are the concept of political education, constitutional education in an Islamic perspective associated with Bloom's theory, that education can be felt and produced cognitively, affectively and psychomotorly. If political education can be realized in this picture, the success of political education can affect the world of education, both formal, informal and non-formal. In conclusion, the idealism of nation and state is often threatened by political behavior that does not reflect maturity and statesmanship, both on the part of politicians and officials as well as the community and the people.

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INTRODUCTION

Political education is a joint task between the government, political parties and society who understand politics (Woolley & Howard, 2018). The strategic duties and obligations of a state cannot be separated from the two roles mandated by the people, namely organizing and managing them and the state towards a just and prosperous life. For this reason, legislative leadership and politics have a mandate, task and strategic role, namely creating blueprints and grand designs for state and nation buildings (Hertel-Fernandez, 2019). Constitutionalism and the Constitution, which is the basis for all legislation and regulations, and plays a fundamental role in the establishment and functioning of the State and Nation, is the first and main product of the Legislative Leadership and Political Institute which is tasked with forming rules and legislation (Lande, 2017).

Jimly Asshiddiqie put forward 10 functions of the constitution, namely: 1) The function of determining and limiting the power of state organs. 2) The function of regulating power relations between state organs. 3) The function of regulating power relations between state organs and citizens. 4) The function of providing or providing legitimacy to state power or the activities of administering state power. 5) The function of channeling or transferring authority from the original source of power (the people) to state organs. 6) Symbolic function as a unifier. 7) Symbolic function as a reference for national identity and greatness. 8) Symbolic function as the center of the ceremony. 9) Function as a means of controlling society, both in the narrow sense only in the political field and in the broad sense covering the social and economic fields. 10) Function as a means of engineering and renewing society, both in the narrow and broad sense.

The concept of education is used as an analytical tool to analyze and map constitutional socio-political problems and phenomena (Planas & Valero, 2016). William Nunnally writes, in *Education as Regime Change in Aristotle's Politics*, that in Aristotle's *Politics*, Education is a regime of change:

Through an analysis of the *Nicomachean Ethics*, the *Politics*, and the *Constitution of Athens*, this study demonstrates that there is, according to Aristotle, only one proper method of regime change: education. Through proper education, of both the young and the old, both civic and intellectual, in what is noble and what is useful, the regime is able to progress towards the ideal regime simply. This ideal regime simply, then, is the rule of the virtuous multitude, in which all citizens of the city have achieved full virtue. Given that this may in fact be impossible, it is also apparent that it is only through proper education that the best regime possible is achieved; any regime that has the ability, through education, to move closer to the regime of the virtuous multitude (Nunnally Jr, 2015).

The Islamic perspective, as a religion that has been the main reference for the birth of Muslim Civilization for more than 1444 years and has entered the mid-15th century, has become the main paradigm and concept in formulating problems and solutions. Apart from considering the experience of the Indonesian people, especially Muslims as the majority of contributors of ideas, struggles and sacrifices in the process of establishing the Unitary State of the Republic of Indonesia (NKRI) (Abdurrahim, 2023). The way of Muslims, as in the time of the Prophet, *sallallaahu 'alaihi wa sallam*, which has produced a Written Constitution which is recognized by the World and is considered "The Written Constitution in the World" (the first written Constitution in the world) is the main teacher of constitutions and their constitutionalism.

Social phenomena, especially in the political field, have not shown intelligent living in politics, such as the phenomenon of general elections (Pemilu) which have not succeeded in producing leaders of quality and integrity, including for the legislative body (Syam & Sahrudin, 2020). So decision making and policies outlined in various laws and regulations show a number of injustices, such as the phenomenon of the promulgation of mining regulations which are exploited by a number of mining entrepreneurs who pay little attention to environmental impact analysis and social inequality.

A literature review is something that must be included in all scientific studies, especially in journal research. The literature review in this study is about the educational implications of Islamic education (Ahmad et al., 2020). Many people have studied this research, especially in scientific journals, on this topic. The author's study in this research illustrates the basic things about political education in the constitutional perception of Islam. In the journal *Political education as a learning process to form political awareness and the role of citizenship*, written by Aris Prayuga in the *EDUKASIA Journal*, that political education is a continuous process, through political education what must be done and maintained is in forming awareness of the role of living human beings and the role of citizenship. This human role enables the development of the talents and abilities of each individual, in carrying out their political functions in accordance with the status and life mission of each individual. While the role of citizenship invites society to play an active role through participation in thought processes, dialogue and political action in order to achieve progress and improvement by realizing the role of political obligations and rights. The constitution from the perspective of Islamic law, written by Harun in the *SUHUF Journal*, writes that in Islamic constitutional law (*Fiqh Siyasah*), the constitution is called *dusturi* (derived from Persian). Originally it meant someone who had authority, both in the political and religious fields. In its development, this word was used to denote members of the Zoroastrian (Majusi) priesthood (Yusna, 2022). After experiencing absorption into Arabic, the word *dustur* developed its meaning into principle, basis or guidance (Arlis & Yuherlis, 2022). According to the term, *dustur* means a collection of rules that regulate the basis and cooperative relations between fellow members of society in a country, both unwritten Constitution in the Perspective of Islamic Law (Harun) (convention) and written (constitution).

Islam and the constitution comparative analysis between the text of the Koran and article 29 of the 1945 Constitution, written by Raman Mantu, in the *Al-Syir'ah Scientific Journal*, explains that through the constitution of the 1945 Constitution it is very clear that the State must play a role in the life of religion and its people, p. It revolves around two important points: First, the preventive role in ensuring that relations between people of different religions and beliefs remain in harmony, and do not fall into horizontal conflict that can destroy the unity of the nation and state. Second, the promotive role of implementing and advancing universal noble values favored by adherents of their respective religions. From the perspective of religions, the State as a secular-worldly institution will gain spiritual meaning, strengthen its existence and be defended by all religious communities (Bourdeaux, 2022).

In the history of the position of Islamic law in Indonesian constitutions (State Administration System in Indonesia) written by Abdi Widjaja in the *Al-Dakwah* journal, he wrote that there are two phrases in constitutional law as a basis for declaring acceptance of the 1945 Constitution into force, namely persuasive source and authoritative source. Thus, the 1945 Constitution and the initial proclamation confirmed the 1945 Constitution as the constitutional basis for the Indonesian state government and this also ended the legal basis for the application of the reception theory. Apart from that, this also suggests that Islamic law applies to Indonesians who are Muslim, not because Islamic law is accepted by customary law as stated in the reception theory, but Islamic law applies because of the position of Islamic law itself. In the course of approximately fourteen years, from 22 June 1945 to 5 July 1959, a consensus was reached which was stated in the gentlemen's agreement. The Gentlemen's Agreement is an agreement between nationalist leaders and religious leaders. In the clause "obligation to implement Islamic law for its adherents, the legal position is a persuasive source, and whatever emerges from the BPKI sessions is part of the persuasive source of the 1945 Constitution. After the enactment of the Jakarta Charter in the Decree of the President of the Republic of Indonesia dated July 5 1959, Acceptance of Islamic Law has become an authoritative source in Indonesian constitutional law, not just a persuasive source (Sopyan et al., 2022).

This research aims to explore and understand the integration of Islamic values with political education, as well as its impact on character building and active participation in political and social life. In addition, this research aims to examine the effectiveness of Tadabbur Methodology and Thematic Interpretation in the context of Islamic constitutional political education. The contributions of this research include contributing to the theoretical understanding of the integration of Islamic values in political education, policy recommendations for improved implementation, practical guidance for educational institutions, development of educational methods, and community empowerment in understanding the concept of constitutional politics based on Islamic teachings. Thus, this research is expected to make a holistic contribution to the development of constitutional political education based on religious values, embracing formal, informal, and non-formal dimensions.

RESEARCH METHODS

This research uses case study qualitative research. The method used in this research is library research, namely by tracing data sources from various reading materials, both primary and secondary, then analyzed using content analysis, which is analytically descriptive. The research approach uses the interpretive science method approach. The approach in this research is naturalistic. The focus of research can be people, groups, programs, patterns of relationships, or interactions, all of which are seen in a natural context. Thus, the researcher, through the research experience, tries to construct a view of Islamic constitutional political education.

RESULTS AND DISCUSSION

Overview of the Concept of Constitutional Political Education

From the literature review presented, the concept of constitutional political education can be formulated which describes:

1. Definition and limitations:

The concept of Constitutional Political Education is an abstract description of a conscious effort to develop a learning process and learning atmosphere that delivers various student potential starting from the dimensions of knowledge, especially in the field of constitutional politics: both cognitively, affectively and psychomotorically, to the formation of Democratic and Responsible Citizens with the mental strength of Constitutionalism and being able to act constitutionally as a statesman who is constitutive of the constitutional political civilization of humanity and the world.

2. Base

Constitutional Political Education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is described in operational juridical terms in other legislation, especially those related to education such as the National Education System and other policies needed for student interactions in society, nation and state (Carnoy, 2016).

3. Function

Constitutional Political Education is a subsystem of the National Education System to strive for a learning process and learning atmosphere that is able to develop various potential students in the political field with constitutional awareness of high integrity (Damayanti, 2020).

4. Objective

Constitutional Political Education is to form Democratic and Responsible Citizens based on Constitutional Personality and Integrity with a Comprehensive and Constitutive Constitutionalism mentality and understanding (Modiri, 2018).

5. Program

Constitutional Political Education has strategic value in the development and sovereignty of the nation and state (Dewantara et al., 2019). For this reason, the Constitutional Political Education Program must involve various components and be implemented in all pathways, types and levels of education. Law Number 20 of 2003 concerning the National Education System, has regulated education categories with clear stages in the form of paths, levels and types of education as regulated in the provisions of Article 13 - Article 32.

a. Education Path

The definition of an educational path according to the provisions of Article 1 point 7 of Law Number 20 of 2003 concerning the National Education System is a vehicle through which students use the main program to develop their potential in an educational process that is in accordance with educational goals. The educational pathway consists of:

1. Formal education; is a structured and tiered educational path consisting of primary education, secondary education and higher education.
2. Non-formal education; is an educational pathway outside of formal education that can be implemented in a structured and tiered manner.
3. Informal education; is a family and environmental education pathway.

b. Educational level

The Constitutional Politics Education Program also needs to consider and adapt to the level of education. According to the provisions of Article 1 point 8 of Law Number 20 of 2003 concerning the National Education System, Education Levels are stages of education that are determined based on the level of development of students, the goals to be achieved, and the abilities that are developed. This level of education starts in stages from:

1. Basic education; which is the level of education that is the basis for continuing to secondary level education can take the form of: Elementary School (SD),

Madrasah Ibtidaiyah (MI) or other equivalent forms, Junior High School (SMP) and Madrasah Tsanawiyah (MTs), or other forms that are equal.

2. Middle education; is a continuation of basic education consisting of general secondary education and vocational secondary education. Secondary education takes the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), Vocational Madrasah Aliyah (MAK), and other equivalent forms. Until
3. Higher education; is the level of education after secondary education which includes diploma, bachelor's, master's, specialist and doctoral education programs organized by universities.

c. Type of Education

Constitutional Political Education also needs to be programmed within and according to the Type of Education, which according to the provisions of Article 1 number 9 of Law Number 20 of 2003 concerning the National Education System, is a group based on the specific educational objectives of an educational unit. This type of education includes:

1. General education; is primary and secondary education that prioritizes expanding the knowledge needed by students to continue their education to a higher level.
2. Vocational education; is secondary education that prepares students primarily to work in certain fields.
3. Academic education; is a higher education undergraduate and postgraduate program that is directed primarily at mastering certain scientific disciplines.
4. Professional education; is higher education after a bachelor's program that prepares students to have jobs with special skill requirements.
5. Vocational education; is higher education that prepares students to have jobs with certain applied skills that are equivalent to a maximum of a bachelor's program.
6. Religious education; is basic, secondary and higher education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or to become experts in religious knowledge.
7. Special education; is the provision of education for students with disabilities or students who have extraordinary intelligence which is carried out inclusively or in the form of special education units at the primary or secondary education level.

Program implementation of the pathways, levels and types of education as mentioned above is through educational units organized by the government, regional government and/or the community face-to-face and/or remotely.

d. Curriculum Subsystem

Constitutional Politics Education is carried out with a Curriculum Subsystem starting from:

1. Inputs main, in the form of various information and knowledge domains: Factual, Conceptual, Procedural, and Metacognitive, Philosophy of Science perspective: ontology, epistemology, and axiology, sourced from Pancasila and the 1945 Constitution of the Republic of Indonesia, as well as other laws, through
2. *Process*, learning and transformation based on understanding and appreciation, research *and* literacy *which* can reveal students' abilities in various forms of writing, reading, and digital literacy which can contribute to the development of constitutional civilization, to produce
3. *Output* and *Outcome*, the birth and formation of Citizens who are Democratic and Responsible towards: God Almighty, Man, Humanity, Unity and Nationality, Democracy in Deliberation, and Justice, having Personality, Integrity and Morality (Akhlaq) Constitutional Politics that is rich in ideas and Comprehensive and constitutive constitutionalism for resolving various humanitarian, national and state problems.

e. Education Personnel:

To implement the Concept of Constitutional Political Education, it is necessary and involves all *Stakeholders*, especially those related to all elements of education:

1. Teacher,
2. Student
3. Student parents
4. management
5. Employee
6. Public
7. Religious leaders and activists
8. Academics and scholars
9. National and community figures, and
10. Decision and policy makers, both individuals (such as members of the legislature, executive and judiciary), as well as related institutions (such as political parties and mass organizations).

f. Environment:

The Constitutional Political Education Environment includes: learning centers and resources including digital ones, formal, non-formal and informal learning facilities and infrastructure, decision and policy making centers and institutions, such as the legislative, executive and judiciary, as well as the community, both community and mass organizations, and so on.

g. Cost:

Constitutional Political Education is financed from various sources: the government through the APBN and APBD, bearing in mind that *the user* most interested in citizenship is the State with all its components, from the participation of students' parents and the community, and other sources that can be involved in achieving educational goals.

Formulation of the Concept of Constitutional Political Education from an Islamic Perspective

1. Definition:

Definition and limitations: that the Islamic Perspective Constitutional Political Education Concept is an abstract description of a conscious and Islamic effort to develop a learning process and learning atmosphere based on Islamic values and rules, which delivers various student potential, especially in the field of constitutional politics: both cognitively, affectively and psychomotor skills, in order to become citizens who believe and fear Allah, the Almighty God, have Qur'anic morals, be healthy, knowledgeable, capable, creative, independent, democratic and responsible, has constitutionalism which promotes constitutional life and becomes a constitutive statesman for human civilization and the world .

This definition can be simplified to: an abstract description of a conscious effort to develop an Islamic learning system, to lead a person (student) to cognitive, affectional and psychomotor perfection in a gradual manner, in order to become a citizen with an Islamic, democratic, responsible and high constitutional personality. .

2. Base:

Constitutional Political Education Islamic Perspective is based on the Islamic System which originates from the Al-Qur'an, As-Sunnah and other Islamic Sciences, Pancasila and the 1945 Constitution of the Republic of Indonesia which are described in other legislation, especially those related to education such as the National Education System and other necessary policies in student interactions in society, nation and state.

a. Islam

It is a protected ideological foundation and a representation of commitment to the First Principles of Pancasila and the 1945 Constitution of the Republic of Indonesia, with the ontology, epistemology and axiology of various sciences developed so that various Islamic disciplines including Educational Science, Political Science, and a combination of the two become Political Education with various names such as *Tarbiyyah Siyaasiyyah* (Dr. Yusuf al-Qaradlawy), *Siyaasah Syar'iiyyah* (Ibnu Taimiah), and *Ahkaam as-Sulthaaniyyah* (Al-Imam al-Mawardi).

b. Pancasila and the Constitution

It is a constitutional philosophical foundation that is a necessity for every Indonesian citizen in building and implementing a democratic life that is responsible for Almighty God, Humanity, Unity and Nationality, Deliberation and Justice, in accordance with the Constitution that has been agreed upon.

c. National Education System Law

It is the operational juridical basis for building an education system in Indonesia which contains in full the various educational elements that must be fulfilled. This requirement really determines every educational plan carried out by individuals or institutions, right down to evaluating whether it is in accordance with the National Education System.

3. Function:

Islamic Perspective Constitutional Political Education functions as a subsystem of the National Education System to strive for an Islamic learning process and learning atmosphere: in accordance with Islamic principles, values, rules, laws, ethics and aesthetics, which is able to develop various potential students so that they have Islamic personalities: faithful and devout. to God Almighty, good morals of the Qur'ani, healthy, knowledgeable, creative and independent, especially in the political field in order to become democratic, responsible citizens and statesmen who have a high level of constitutional awareness and contextualism.

4. Objective:

Constitutional Political Education from an Islamic Perspective aims to form Citizens who believe and are devoted to Allah, the Almighty God, have Qur'anic morals, are healthy, knowledgeable, capable, creative, independent and Democratic as well as Constitutionally Responsible and become Statesmen who have Comprehensive Constitutionalism and Contributive.

5. Curriculum Subsystem:

The Islamic Perspective Constitutional Political Education Curriculum Subsystem is carried out through the main input of various information and knowledge domains: Factual, Conceptual, Procedural, and Metacognitive perspectives. Philosophy of science: ontology, epistemology, and axiology, sourced from Pancasila and the 1945 Constitution of the Republic of Indonesia, as well as other laws. , through a learning and transformation process based on understanding and appreciation, research, and literacy which can reveal students' abilities in various forms of writing, reading, and digital literacy which can contribute to the development of civilization, and *Output* and *Outcome*: the birth and formation of citizens who Democratic and Responsible, to God Almighty, Man, Nation and State', has Personality, Integrity and Morality (Akhlaq) Constitutional Politics which is rich in ideas and Comprehensive and Constitutive Constitutionalism for the resolution of various humanitarian, national and state problems.

a. *Input*, through the Philosophy of Science Approach which formulates aspects of ontology, epistemology, and axiology, as well as design Bloom's Education Domain-based Educational Design: Factual, Conceptual, Procedural, and Metacognitive, primary materials on Constitutional Political Education are presented. Constitutional Political Ontology Islamic Perspective which is the nature and substance of Knowledge, obtained through interactive learning with primary sources, namely Revelation: Al-Qur'an And As-Sunnah is basic epistemology which focuses on the source, origin and how of knowledge; Factual, Conceptual, Procedural and Metacognitive knowledge is obtained, and also becomes the focus of discussion, so that students can master, not only factual and conceptual knowledge, but also master procedural knowledge including processes and methods of developing knowledge up to the level of forming Constitutionalism which is needed in constitutional life.

The second source in the formation and development of the epistemology of Constitutional Political Education is 'Aql, or Reason with knowledge based on 1) Pancasila, the Constitution and Laws, and 2) Science including: Islamic Science or

Islamic Science (IPI), Social Science or Social Sciences (IPS), and Natural Science or Natural Sciences (IPA) , which focuses on various issues of rules and agreements in various dimensions and areas of life as a basis for understanding and mastering Constitutionalism.

- b. *Process* (Method):
 - 1) *Tadabbur* and Literacy with the MATRIQ (Revelation) Model of the science of interpretation
 - 2) *Research* and Literacy in Civics ('Aql)
 - 3) Literacy and Socialization 4 Pillars (Skills)
- c. *Output* and *Outcome* (Evaluation)
 - 1) Bloom's Science Philosophy and Domain Knowledge Approach
 - 2) Taxonomic Theory Approach

**Table 1 Bloom's Cognitive Levels of Thinking
 Critical Review of Bloom's Taxonomy Domain Hierarchy**

No.	Bloom's Taxonomy	Revised Bloom's Taxonomy	Dimensions of the Thinking Process
C1	Knowledge	Remember	Lower Order Thinking Skills (LOTS)
C2	Understanding	Understand	
C3	Application	Apply	
C4	Analysis	Analyze	Higher Order Thinking Skills (HOTS)
C5	Synthesis	Evaluate	
C6	Evaluation	Create	

The division of levels of thinking skills into low (*Low Order Thinking Skills* or abbreviated as LOTS) and high (*High Order Thinking Skills* or abbreviated as HOTS) seems to need to be reviewed critically. The thinking level of Remembering, Understanding, and Applying knowledge domains, whether Factual, Conceptual, Procedural, or Metacognitive, should not be positioned at a low level of thinking skills, because these levels are actually more basic and fundamental. Without these three cognitive thinking skills, the skills above them are; Analyzing, Evaluating, and Creating, will be difficult to achieve and realize. Apart from psychologically, it will make a student who is considered to be at a low level (LOTS) feel low and inferior, and on the other hand there is a sociological impact such as friends or teachers who are feared to be belittling them. Meanwhile, high diction (word choice) for thinking skills (HOTS) is no less important in anticipating that someone positioned at this level will be superior both psychologically and sociologically.

fundamental diction is offered to replace the term *Low* so that it becomes *Fundamental Order Thinking Skills* (FOTS), and *Developmental* diction for the term *High* so that it becomes *Developmental Order Thinking Skills* (DOTS). Because cognitive thinking skills: Analyzing, Evaluating, and Creating, are a development of the previous three cognitive thinking skills. The two pyramid models below can then be proposed as alternatives to Bloom's division of levels of cognitive thinking skills. The pyramid model was chosen as a unity of levels that not only need each other, but also determine each other and show a continuous process that must not stop at one particular level. Analyzing, Evaluating, and Creating cannot be achieved and done without Remembering, Understanding, and Applying, and vice versa thinking: Remembering, Understanding, and Applying, will not be perfect and reach a better level

and achieve targets when it is not followed up and developed to the level of Analyzing thinking , Evaluate, and Create.

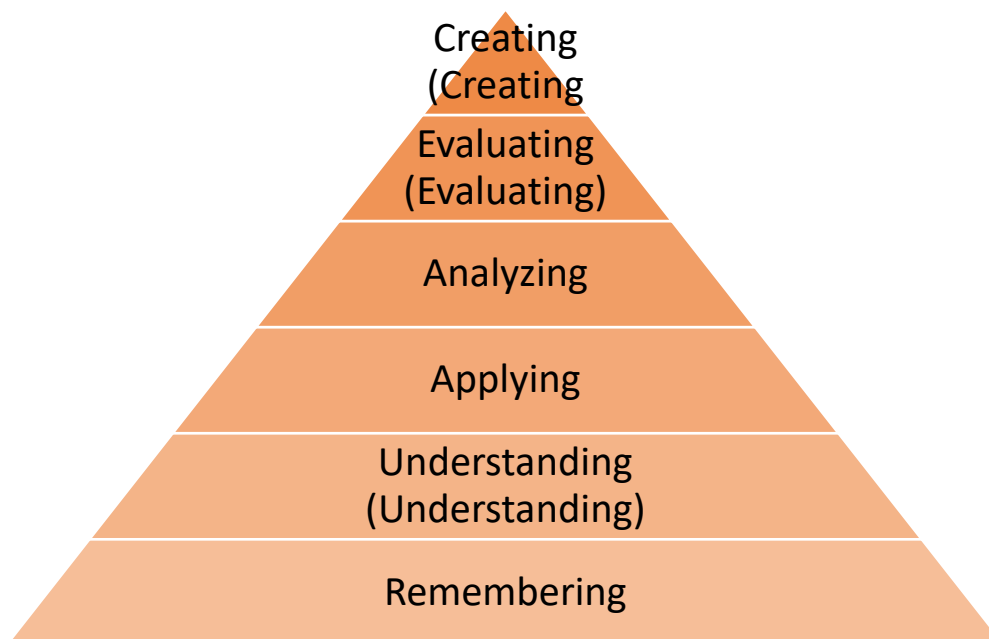


Figure 1 b. Bloom's Cognitive Domain Critical Review Pyramid

Bloom's Taxonomy Domain Pyramid: Cognitive, Affective and Psychomotor, also needs to be placed in a pyramid shape which places the Affective Domain as the foundation for the formation and development of the Cognitive Domain and Psychomotor Domain. Feelings and spirituality have such a big and strong impact on thinking. Because emotions and beliefs provide a strong ideology in inspiring and believing in things beyond the reach of the senses. Meanwhile, thinking, even though its role is very large and broad, experiences a narrowing of insight due to the limitations of the five senses in reaching facts, especially abstract and transcendental ones. Likewise with the Psychomotor Domain, which also greatly determines performance and assessment, but is increasingly narrowed down and limited by physical abilities, including the five senses.

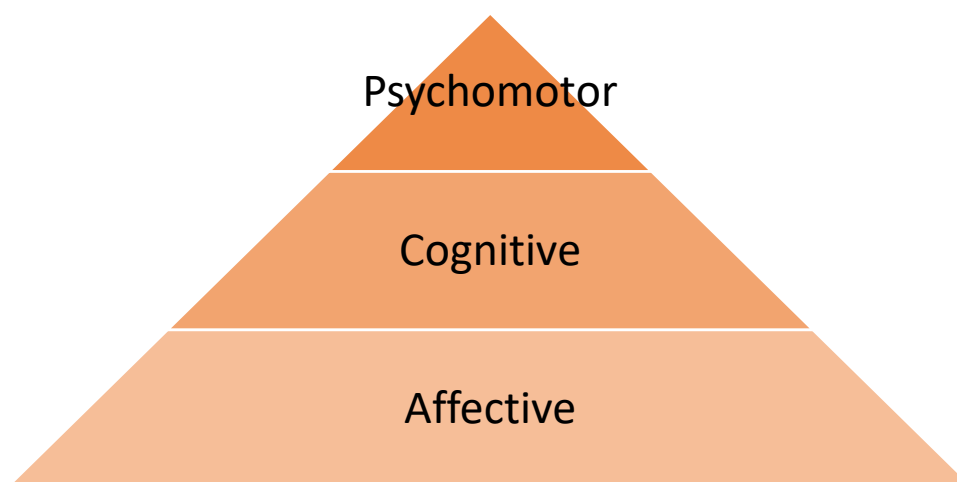


Figure 2 c. Bloom's Taxonomy Critical Review Pyramid

Outcome : Islamic Perspective Constitutionalism (Limitation of Power and Broad Understanding Jimly Asshiddiqie)

Program

Like the National Education System, Constitutional Political Education is also programmed and adapted to all Pathways, Levels and Types of Education as stated and intended in the 2003 National Education System Law:

a. Islamic Perspective Constitutional Political Education in Formal Education Institutions

Organized through a Citizenship Education (PKn) curriculum-based learning program, which was developed in a more comprehensive and integrated manner in accordance with the Formulation of the Concept of Constitutional Political Education. This program is also implemented according to education levels: Primary, Middle and Higher, as well as in various types of education, especially in official education institutions.

b. Constitutional Political Education from an Islamic Perspective in Non-formal Education Institutions

Through extracurricular learning programs, by utilizing various student potential and a conducive environment for achieving the goals of Constitutional Political Education, such as Community Learning Activity Centers (PKBM) according to educational level.

c. Constitutional Political Education from an Islamic Perspective in Informal Education Institutions

With socialization and learning programs that are adapted to the level and educational, social and cultural background of the community. Like models:

1. MATRIQ (Majelis Tadabbur Interactive al-Qur'an), an Assembly organized by an Islamic Education Foundation in Depok, West Java, by interactively involving various participant components; male and female santri, santri supervisors, teachers, parents of santri, various resource persons up to professors, a community of men and women spread across various parts of Indonesia, because it is carried out *offline* and *online*. From a 19-month journey with intense study every morning from 05.30-07.30 from Monday to Friday except holidays, a picture of the effectiveness of the Political Education program was obtained, because in the Assembly's studies the material and values of politics and the Islamic constitution based on Tadabbur al were often presented. -Qur'an and As-Sunnah. The interaction of all the various participants (congregation) of the Assembly shows real and factual interactions in daily life so that it does not show any distance, gap or social strata between the congregation, including the santri.
2. Socialization of the 4 Pillars, which was held through the People's Consultative Assembly of the Republic of Indonesia (MPR RI) program. Even though socialization is simpler than educational terminology, so that the program's achievements emphasize more on the Factual and Conceptual aspects of knowledge, it has not yet reached the Procedural knowledge and Metacognitive aspects which focus on processes and strategies for forming constitutional character in national and state life, but this model is quite helpful reminded the participants of the Strategic Position of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tuggal Ika (4 Pillars). Constitutional literacy is also acquired on the sidelines of socialization activities.

Education Personnel (Tendik)

Educational Personnel to implement the Concept of Constitutional Political Education also need to involve all *Stakeholders*, especially those related to all elements of education, such as; Teachers, students, parents, management, employees, the community, religious leaders and activists, academics and intellectuals, national figures and decision and policy makers, both individuals (such as members of the legislature, executive and judiciary), as well as related institutions (such as parties, political and mass organizations).

The required characteristic of educational human resources is awareness of being a democratic and responsible citizen based on a comprehensive Islamic

personality. Thus, before administering Islamic Perspective Constitutional Political Education, they have the right and obligation to receive and participate in an educational program first.

Environment

The Constitutional Political Education Environment includes: educational institutions; in all pathways, levels and types, learning centers and resources including digital ones, other learning facilities and infrastructure such as media, decision and policy making centers and institutions, such as the MPR RI through the 4 Pillar Socialization, the Constitutional Court (MK RI) with the Center Pancasila and Constitution education, academics, such as Jimly Asshiddiqi through the Constitution School, society; with various learning activities such as MATRIQ, and others.

Cost

Costs for Constitutional Politics Education come from the government (APBN and APBD), bearing in mind that *the user* most interested in citizenship is the State with all its components, from the participation of students' parents and the community, and other sources that can be involved in achieving educational goals.

Tadabbur Methodology in the Theory of Constitutionalism of the Living Global Constitution (*The Global Living Constitution*) from an Islamic perspective

- a. *Tadabbur* Methodology Application Model in Surah *al-Fatihah* shows the feasibility and reliability of *Tadabbur* as a method for developing the epistemology of various sciences: Islamic, Natural and Social based on Knowledge Domains: Factual, Conceptual, Procedural and Metacognitive, such as absorbing the values and spirit of living Constitutionalism, universal and global, as an important part in the development of political science and constitutional law.
- b. *Tadabbur* methodology can be applied universally and globally to provide and inspire constitutional solutions to various human and world problems, especially in managing the state administration of a nation and state wherever and whenever they are located. The Factual, Conceptual, Procedural and Metacognitive Knowledge Domains of the Qur'an which combine, integrate and synergize words with a permanent dimension (*tsawabit*), such as Human Rights and Obligations, so that there is no need to change words, with facts with a flexible dimension (*mutaghayyirat*), such as natural and social environmental conditions, which can accept the dynamics of development and change.
- c. The Indonesian Constitution is based on Pancasila with basic values: Godhead, as a philosophical and ideological basis, Humanity, as a sociological and civilizational basis, Unity, as a juridical and national basis, formation of regulations and legislation, Deliberation, as a democratic basis and division of power, and Justice, as the basis for the ideals and goals of the nation and state, affirms and confirms the universal constitutional content in the Al-Qur'an, so that it can be proposed, not only for Indonesia, but also as *the Global Living Constitution* which is being awaited by nations and countries in the world.
- d. The wisdom of writing and codifying the Mushhaf of the Qur'an, which does not follow the history and chronology of its descent or the Sunnah, indicates that the Mushhaf was designed for daily reading at any time with a Constitutionalism content that is truly alive and integrated as the spirit of everyday life. This arrangement design inspires and represents the true meaning of *Living*, not only requiring no changes such as amendments or addendums. Every individual who interacts with him will receive guidance and direction both in terms of rules (as a form of Constitutional Law) which have legal and statutory implications, and ethics (as Constitutional Ethics) which build moral and aesthetic beauty.
- e. The construction of the contents of Constitutionalism: Divinity, Humanity, Unity (Nationality), Deliberation (based on Popularity, Wisdom, and Representation), and Justice, are contained and arranged in an integrated manner in each Surah, whatever

the topic and problem, which is broken *down* on each page very easy to read, because it blends with the spirit and rhythm of life of every reader. Various cognitive, affective and psychomotor dimensions and domains are also involved in the appreciation of the direct message of Allah '*Azza wa Jalla* who is accompanying and accompanying him, as if it were new and being revealed to him.

f. Implementation of the Concept of Islamic Constitutional Political Education in Formal, Non-formal and Informal Education

The research results show a number of political problems in the field of constitution and constitutionalism which lead to education. The formulation of the Islamic Perspective Constitutional Education Concept as a result of research should receive attention and be proposed as a scientific and systematic solution. Formal, non-formal and informal educational institutions can be used as the first and main domain in implementing the Concept Formulation, with the following achievement plans:

1. *Output* :

a. Implementation Format in Formal Education

Formal education is a structured and tiered educational path consisting of basic education, secondary education and higher education. The ideal format for implementing the Constitutional Education Concept in formal educational institutions is through national education policies and politics. One strategy is through developing a more comprehensive curriculum, especially Civics subjects, as depicted in the research results of the Formulation of the Concept of Constitutional Education. If there is no *political will*, then through the awareness of related educational institutions it can be included in the local curriculum or extracurricular activities such as the Class Consultative Council (MPK) or the activities of the Intra-School Student Organization (OSIS), and the Student Executive Board (BEM).

b. Implementation Format in Non-formal Education

Non-formal education is an educational path outside formal education that can be implemented in a structured and tiered manner. The format for implementing the Constitutional Political Education Concept in Non-formal Education Institutions is also through the development of a Citizenship Education curriculum. The implementation strategy also requires educational policies and politics by policy makers, both legislative and executive.

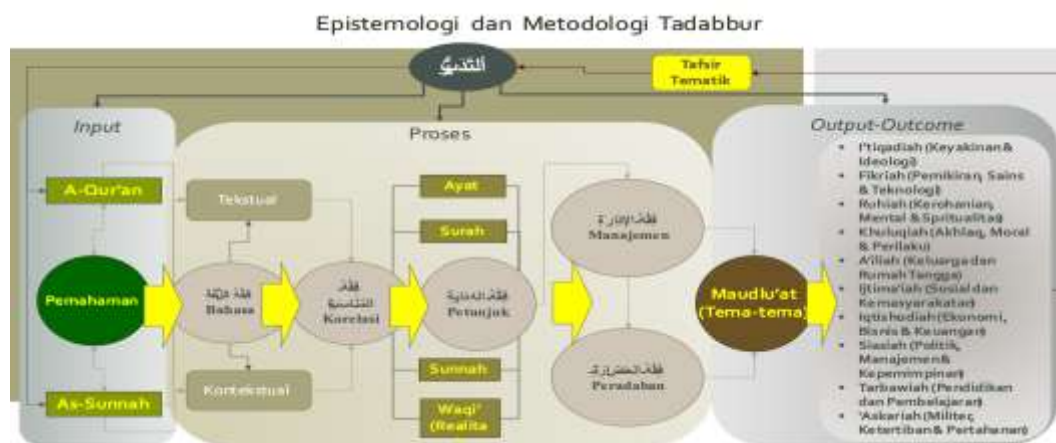
c. Implementation Format in Informal Education

Informal education is a family and environmental education route. The format for implementing the Constitutional Political Education Concept in informal institutions such as families, ta'lim assemblies, community communities, youth organizations, etc. is through socialization and provision of stakeholders in them such as lecturers, trainers, and motivators, and community leaders. Socialization of the 4 (four) Pillars: Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika, which are the agenda and program of the MPR-RI is a strategic implementation model. It is only necessary to develop content that is more comprehensive and integrated with various other sources with epistemology and methodology as formulated in the research results. MATRIQ (Al-Qur'an Interactive Tadabbur Assembly) can also be used as a model for more effective implementation of learning the Concept of Constitutional Political Education, in addition to being carried out intensively every Monday to Friday with a duration of 1-1.5 hours in the morning, as well as implementation Tadabbur methodology is interactive with a more comprehensive epistemology.

2. *Outcomes* :

Meanwhile, the value and quality of human resources expected through the implementation of the Constitutional Education Concept, especially the Islamic Perspective, are the following human resources:

- a. Students Have and Master Islamic Political Understanding, Mentality and Behavior from a Constitutional Perspective with strong and creative Constitutionalism
- b. Democratic and responsible citizens (sovereign and dignified)
- c. Society of Politicians, Practitioners and Political Leaders who are educated and have a constitutional perspective
- d. A nation with constitutional character and life from an Islamic perspective.
- e. A Sovereign Constitutional State based on Democratic and Responsible Citizens



CONCLUSION

Research on constitutional political education from an Islamic perspective concludes that this education aims to influence individuals to gain information, insight and political skills, encouraging critical, focused and civilized attitudes. Political education must be continuous to form awareness of the role of humans and citizenship. This concept involves understanding the philosophy of science, such as metaphysics, epistemology, ontology, and axiology, as well as using Bloom's Taxonomy approach to analyze political orientation. The Tadabbur Methodology and Thematic Interpretation are proposed as a Living Constitution to build constitutionalism and constitutional awareness for the sake of Democratic and Responsible Citizens. This concept can be implemented in formal, informal and non-formal education for understanding by all parties, including educators and students.

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