

Strengthening the Value of Nationalism Through Figure Dr. KH Idham Chalid

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Abstrak

Nilai nasionalisme dapat digambarkan pada sosok pahlawan. Adapun pahlawan yang mampu diteladani dan mempunyai nilai nasionalisme satu diantaranya ialah K.H. Idham Chalid. Artikel ini bertujuan mendeskripsikan nilai nasionalisme yang muncul dari sosok Dr. K.H. Idham Chalid. Hal ini dimaksudkan agar pembaca dapat meneladani keberadaan toko pahlawan. Strategi dalam pencarian literatur yang digunakan oleh peneliti ialah, peneliti melakukan pencarian, menyeleksi, dan memilih informasi mana yang diperlukan dari sekian banyaknya informasi yang sudah terbit terlebih dahulu. Adapun hasil dari literatur review yang dilakukan penulis K.H. Idham Chalid merupakan seorang ulama sekaligus politisi di masa orde lama dan baru. Beliau sosok pahlawan nasional yang terlahir dari Kalimantan Selatan tepatnya di Setui. Nilai nasionalisme yang dimiliki K.H. Idham Chalid yaitu religius, rela berkorban, cinta tanah air, dan bangga sebagai bangsa Indonesia. Terkait dengan keteladanan nilai nasionalisme dari ketokohan K.H. Idham Chalid tentunya ideal untuk diintegrasikan dalam pendidikan global. Namun, pendidikan global yang demikian mengarah pada penguatan pendidikan nilai.

Kata Kunci: Pahlawan, Nilai, Nasionalisme, Dan Religius

Abstract

The value of nationalism can be described in the figure of a hero. As for heroes who can be emulated and have nationalist values, one of them is KH Idham Chalid. This article aims to describe the value of nationalism that emerged from the figure of Dr. KH Idham Chalid. This is intended so that readers can emulate the existence of a hero shop. The strategy in searching the literature researchers use is to search, select, and choose which information is needed based on the information published beforehand. As for the literature review results conducted by the author KH Idham Chalid was a scholar and a politician during the old and new Orders. Therefore, he is a missing national hero from South Kalimantan, precisely in Setui. The value of nationalism is that KH Idham Chalid is religious, willing to sacrifice, loves the motherland, and is proud to be an Indonesian. Related to the moral value of nationalism from the figure of KH Idham Chalid is undoubtedly ideal to be integrated into global education. However, such global education leads to strengthening the value of education.

Keywords: Heroes, Values, Nationalism, And Religion

INTRODUCTION

Nationalism is defined as behavior that places all the needs of the state and nation above personal and group needs (Calhoun, 1993). However, in reality, many Indonesian people and students still prioritize their interests rather than the interests of their nation and state. Nationalism in Indonesia is an aspect of the values of Pancasila. The inculcation of the value of nationalism is very large for all groups of people, including the agencies or institutions included in it (Barker, 2008). The form of value of nationalism is the attitude of love for the motherland, unity, and oneness, willingness to sacrifice, and never giving up (Hoey, 2003).

Nationalism in the past and nationalism in the post-independence period was influenced by changing social, political, and economic rules. This situation occurs due to the gradual fading of globalization (Gandhi, 2012). Therefore, the inculcation of the value of nationalism is a big challenge for the state and the world of education. Every citizen has an emotional feeling towards a country, as a form of feeling proud of the nation and country; of course, it produces attitudes or behavior that loves the country/land of birth, usually called the value of nationalism, if the value of nationalism is not realized then it will create conflicts that can create destruction. Unity and integrity of the nation (Abbas, 2020). The value of nationalism can be instilled and manifested in Indonesian students through the family environment,

The influence of globalization is very vulnerable to a decrease in the sense of nationalism. The sense of nationalism among students in Indonesia is getting lower (Abbas, 2018). This can be seen when many citizens are more proud of the culture of other nations and are indifferent to the wealth that is characteristic of their nation. How to dress by Indonesian teenagers who dress up like celebrities tend to lead to Western culture. Only a few teenagers want to preserve the nation's culture by wearing polite clothes according to the national personality. Judging from the attitude, many young people whose behavior is not polite tend not to care about the environment (Hill, 2008; Abbas, 2020). In addition, brawls between students still occur. The situation is exacerbated when a leader cannot be an example for the younger generation. Based on the current realities, it is vulnerable to national disintegration, which can destroy the country, so it is necessary to strengthen the value of nationalism to strengthen and unite the Indonesian people.

Nationalism is understanding to remind the younger generation of the struggle of heroes who fought to defend the homeland so that the struggle of heroes deserves to be remembered, but not only remembered, but the value of nationalism needs to be instilled and passed on to every student (Abbas, 2020). The fallen national heroes will indeed feel happy if their

successors continue their hard work in fighting. So that their struggle is not just in vain, the younger generation must emulate the values of nationalism in their daily lives. The value of nationalism can be described in the figure of a hero. The hero who can be emulated and has nationalist values is KH Idham Chalid. He was born in Setui, South Kalimantan, on 27 August 1922 and is a scholar and politician. The form of nationalist values from Idham Chalid can be seen in the daily life of Idham Chalid, who carries out political movements and gives religious lectures at various levels of society to build a spirit of struggle to defend independence (Subiyakto, Mutiani, & Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state.

METHOD

This article describes the discussion by utilizing literature studies. Literature study, or what is known as the literature review method, is used to identify, measure, and interpret all the results that become a research topic (Hennink, Hutter, & Bailey, 2020). Researchers use this method to identify, analyze, or interpret all evidence in answering specific research questions, in which the methods and results of the research are explained structurally and sequentially (Park & Park, 2016). The strategy in searching the literature used by researchers is to search, select, and choose which information is needed from the amount of information that has been published beforehand (Azwar, 2004). Based on the difficulty level, searching for data, journals, or ebooks requires much free time in the search process. Therefore, the data source obtained by researchers in this study contains search results on Google Scholar and Ebooks.

RESULTS AND DISCUSSION

A. At a Glance Biography of Dr. KH Idham Chalid

KH Idham Chalid was born in Setui, South Kalimantan, on 27 August 1922; KH Idham Chalid's father was named H. Muhammad Chalid bin H. Muhammad Munang who was known as a priest and religious teacher in his area as well as a trader. KH Idham Chalid's father is of

Banjar origin, while his mother is of mixed Banjar, Malay, and Bugis blood. There are 4 (four) brothers and sisters of KH Idham Chalid, namely: H. Thaher Chalid, Hj. Nikmah Chalid, H. Hasbullah Chalid, and Hj. Nurjamah Chalid. While Idham Chalid's brothers and sisters have 3 (three) people, namely: Hj. Maswah Chalid, Hj. Gumrah Chalid, and Abdul Hakim Chalid. Many of KH Idham Chalid's family came from among those with the titles Gusti, Antung, Andin, and Anang, and some people said that he was the fourth descendant of Prince Antasari. Idham Chalid's first name is Gusti Idhamsyah. KH Idham Chalid had his genealogy records, but because he liked the name Idham Chalid, he burned those records later.

Figure 1 Photo of KH Idham Chalid with his wife, children, and grandchildren



Source: (Hidayatullah, 2016)

1. Idham Chalid's Childhood

As a child, KH Idham Chalid lived in Setui until he was seven. There, he learned to read and write Arabic and Latin from his father, together with his father's family and students, because, at that time, there was no formal education, such as elementary school. At 6-8 years old, he received lessons from his father. In early 1930 he and his family moved to Pegatan. Because of his father, he stopped being a chief in Setui. Pegatan is a district town of Tanah Bumbu. In 1931 he entered Elementary School (SD) or People's School (Gouvernement 2e class), the only college in Pegatan. He was immediately accepted into class II because the Principal, Guru Sagir, considered him good at reading and writing. At the Malay school, he was taught Dutch by a Tarsat teacher. He lived in Pegatan for about five years; his father worked as an ironwood seller and became a dried fish supplier for the Sebelimbingan coal mining company, Pulau Laut. KH Idham Chalid's intelligence was already visible when he was small because of his extraordinary interest in reading.

At the end of 1932, when he was ten years old, he and his family moved to his father's birthplace in, Amuntai. At that time, Amuntai was the capital of the Amuntai onder afdeling, which was divided into two districts, the Amuntai district and the Alabio district. In Amuntai, he entered Vervolgschool, a Malay school at the same level *Government 2e class*. In early 1933, while out of school on time in the afternoon, he recited recitations to Muallim Haji Mahlan in Batang Balangan Village. Twice a week, he also studied Dutch with Guru Sagir, a teacher at the Malay School in Amuntai who used to teach at Pegatan.

The reason that made his father moved to Amuntai was to study with the great scholars who were there. At that time, many great scholars of Amuntai came from Mecca. Amuntai was very well known to the clergy, especially after the return of Tuan Guru Al' Alim Al-Allamah Syekh Abdurrasyid from Cairo, Egypt, by pocketing the Shahadah 'Alamiyyah lil Ghuraba. So he founded an Islamic school in Pekapuran Amuntai. On 13 August 1934, while in sixth grade, he had the opportunity to give a speech in front of his friends and teachers. At that time, it was seen that he delivered his speech material in a very riveting manner. Since then, he was often asked to give speeches in front of many people. KH Idham Chalid's expertise and intelligence in speeches became his capital in pursuing a clerical career and becoming a politician in national politics.

In 1934, after graduating from the Malay school, he was sent by his father to the Islamic Madrasa, which was founded and led by Tuan Guru Haji Abdurrasyid, a scholar who graduated from the world's leading campus, Al-Azhar University, Cairo, Egypt. This school was called the Arab school (Arabische School) on 22 August 1931¹⁵ KH. Abdurrasyid handed over the leadership of the Arabisch School to Tuan Guru H. Djuhri Sulaiman, who had just arrived from Al-Azhar (they studied in Cairo for eight years, 1923-1931) in the leadership of KH. Djuhri Sulaiman (period 1931-1942), the name "Arabische school" changed its name to "Al-Madrasatur Rasyidiyah" this period began to improve the organization and administration to manage-boarding school following the demands era at that time. Prior to that, Idham Chalid studied the Koran *Dhammun* from the Muallim Haji Muslim and studied the Koran from the Muallim Haji Mahlan; after that, he studied the book from the Muallim Haji Imberan the Awamil book and as a book *Jumiyah* he memorized all the books so that when Idham Chalid entered Al-madrasa tur Rasyidiyah, he was immediately accepted in class II. In the city of Amuntai at that time, there was Haji Hasyim, who was an elder in the city and was a movement figure. At that time, KH Idham Chalid often discussed political science with him. Idham and his friends often came to Haji Hasyim's house and were then advised by Haji Hasyim. At that time, KH Idham Chalid felt and wanted to become an independent movement.

2. Idham Chalid's Adolescence

In 1938 when he was 16 years old, he completed his education at Al-Madrasatur Rasyidiyah. At that time, he was often invited to lecture at various events and meetings. This made him known by various well-known religious leaders in the area. The family knows the talent, intelligence, and tenacity owned by Idham Chalid, so they include Idham Chalid to in higher education. Then he left for Gontor; much information about how Gontor was obtained from H. Arsyad, an alumnus of KMI (*KulliyatulMu'alliminal-Islamic*) *Pondok Modern Gontor Ponorogo who comes from Kalua and has taught at the Islamic College in Kalua, Gontor applies to learn about various general and religious sciences, also about Arabic and English, as well as speech, especially his discipline which is so strong. His father's interest in attending school in Gontor followed what he aspired to be. Thus, he became an educated and pious child.*

At the end of 1938, Idham Chalid and his friends left for Gontor, East Java. His friends were Abdul Muthalib, Djafri, Dja'far Sabran, Nafiah, Hasan Basri, M. Noeh, and Masdan. They departed from Amuntai for Banjarmasin using a small boat, then continued to Surabaya, East Java, by boarding a large ship. They arrived in Gontor after sunset and welcomed friends from the Amuntaiget ahead of them. Idham Chalid was accepted into class I KMI/Kweek Islamic School (*onderbouw*). *After one year at Gontor Idham Chalid, Abdul Muthalib, and Djafar Sabran were immediately promoted to class I KMI Onderbouw, then continued to class III Onderbouw; this happened because their grades were very high and satisfying. In Gontor, he and his friends learned much about politics from KH. Ahmad Sahal and Gontor he is also active in learning English and Dutch. A year later, at the end of 1940, Idham Chalid and his friends finished their education Kweekschool Islam Onderbouw. Gontor graduates at that time, although they did not take the equivalency test with Madrasah Aliyah under the auspices of the Ministry of Religion, could still be accepted throughout the Islamic State. After that, he returned to Amuntai for one month and resumed his level education Bovenbouw.*

3. The working period of Idham Chalid

In 1940 Idham Chalid worked as a teacher at the Gontor Ponorogo Modern Islamic Boarding School for Higher Education (Bovenbouw Kweek Islamic School). In 1944 Idham Chalid worked as Director of the Normal Islamic School in Amuntai, South Kalimantan. In the Amuntai, he focused on developMa'hadRasyidiyah. He gave lectures to students and the community in Amuntai so they would not give up and always be passionate about defending independence. In 1949 Idham Chalid worked as a Member of the Regional Council of Banjar and Amuntai, South Kalimantan, the Republican Fraction; at that time, Idham Chalid fought and wanted South Kalimantan to become part of the Republic of Indonesia, and in the same

year KH Idham Chalid worked as a Sub-Regional Information Officer. Terri Hulu Sungai Utara, South Kalimantan, Lambung Mangkurat Division. The struggle carried out by KH Idham Chalid openly made him arrested by the Dutch in March 1949 and held captive until all South Kalimantan prisoners were released in October 1949.

After being released from detention, KH Idham Chalid became a Member of the RIS DPR as the Regional Representative of Banjar (March 1950). From 1950-1955 Idham Chalid worked as a member Parliament The Unitary State of the Republic of Indonesia. He was assigned by Department religion to establish diplomatic relations with the kingdom Arab regarding the management of Hajj through government channels because KH Idham Chalid carried out his diplomatic mission well, state leaders knew him, and he met Soekarno Hatta, Soekarno Hatta expressed his gratitude to KH Idham Chalid. KH Idham Chalid's career continued to peak so that in 1956 KH Idham Chalid was trusted to work as a member of the Constituent Assembly. In the same year, from March to 9 April, 1957, he worked as Deputy Prime Minister II, Ali Sastroamidjojo Cabinet. On 31 December 1956, he worked concurrently as Minister of Veterans after the Minister of Veterans Dahlan Ibrahim resigned. On 16 March 1957, he worked concurrently and became Minister of Information Soedibjo resign. After that, from 9 April 1957 to 22 July 1959, Idham Chalid also worked as Deputy Prime Minister II in the Djuanda Cabinet or Cabinet Work.

Figure 2 The inauguration ceremony and reading of the oath of office by Idham Chalid served as Deputy Prime Minister II



Source: (Hidayatullah, 2016)

From 1959-1960 KH Idham Chalid worked as a member of the Supreme Advisory Council of the Republic of Indonesia member and became Deputy Chair of the MPRS. Then

on 6 March 1962 to 13 November 1963, he continued his work as Deputy Chair of the MPRS with the position of Coordinating Minister for Working Cabinet IV. Then, from 27 August 1964 to 22 February 1966, KH Idham Chalid served as deputy chairman of the MPRS with the position of Coordinating Minister for the Dwikora Cabinet. Then, from 24 February 1966 to 28 March 1966, he worked as Deputy Prime Minister 1V of the Dwikora Cabinet, perfected by becoming Deputy Chair of the MPRS, Main Minister for Politics, and concurrently becoming Minister of Manpower (Muhajir, 2007).

Then from 28 March 1966 to 25 July 1966, Idham Chalid worked as Deputy Prime Minister II for Relations with Higher Institutions or Highest State Institutions in the Dwikora Cabinet, which was refined again. From 25 July 1966 to 17 October 1967, KH Idham Chalid worked as the Main Minister for People's Welfare (Kesra) in the Ampera Cabinet and concurrently became chairman of the National Disaster Management Advisory Board and Coordinator for National Family Planning Issues. From 17 October 1967 to 6 June 1973, KH Idham Chalid served as Minister of State for People's Welfare (Kesra) in the enhanced Ampera Cabinet, in date from 6 June to 27 March 1973, was the Minister of State for People's Welfare in the Development Cabinet I and served as Cabinet Minister of Social Affairs Development I. In 1971-1977 KH Idham Chalid worked as Chairman of the Indonesian People's Representative Council (DPR) and became Chairman of the Assembly deliberative People (MPR) RI.

In 1978-1983 KH Idham Chalid served as Chairman of the Supreme Advisory Council of the Republic of Indonesia; in 1984, he worked as a Member Team Advisor to the President regarding the Implementation of Guidelines for Understanding and Practicing Pancasila (Team P-7), and after that, in 1985 he worked as a Member of the MUI Advisory Council. Much of KH Idham Chalid's work has been done in politics. Describing that KH Idham Chalid's political career was outstanding, it was proven by when he served as chairman of the DPR / MPR RI, Muhaimin Iskandar said that KH Idham Chalid brought significant changes in the leadership system, so far it can be seen that his work has built a system Parliament is very advanced. KH Idham Chalid is a person who plays a role in the parliamentary system in Indonesia because he wrote a work on Parliament entitled "Parliament, Organization and Bekerdjanja Methods".

B. Representation of Deep Nationalism Values character Dr. KH Idham Chalid

Nationalism, etymologically, comes from the words nationalism and nation in English. In semantic studies, the word nation comes from the Latin word nation, which is rooted in the word nascor, which means 'I was born', or natus sum, which means 'I was born'. In its development, the word nation refers to the nation or group of people who are the official residents of a country. Hans Kohn provides terminology that is still relevant today:

"nationalism is a state of mind in which the supreme loyalty of the individual is felt to be due to the nation-state" (Kohn, 1984). At the same time, nationalism is an understanding that the highest individual loyalty must be left to the nation-state. Nationalism is an ideological movement to achieve self-government and independence for a group or part of a group that presents itself as an entire nation or a future nation like other nations. The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into separate nation-states (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows; The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into a separate nation-state (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows; The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into a separate nation-state (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows;

1. Religious

KH Idham Chalid is a person who is very fond of and diligent in worship; he is also able to maintain good morals and deeds and iqamah. He regularly qiyamul lail and reads Dalailul Khairat. He always conveyed this and reminded his students. He said if you want to be a good person, do good deeds. After every morning prayer, he routinely for dhikr until sunrise; apart from that, he read special wirids, blessings, asmaul husna, istighfar, and others. He also practices remembrance of 7 laksa. Even when he was in the car and at work, he often recited dhikr, recited recitatively nor Sir, as seen from the movement of his fingers, prayed five times a day; he always makes time to pray in congregation at the mosque at the beginning of time. KH Idham Chalid made da'wah a means of formulating nationalist future leaders and cadres when he served as a Member of the Presidential Advisory Team regarding the Guidelines for the Implementation of Pancasila Understanding and Practice (P4)—in providing advice and advice in grounding Islamic teachings P4, always based on the instructions of the Koran and Hadith. KH Idham Chalid, in his attitude and in deciding issues and policies, always made istikharah first, often when dealing with a religious issue, even in matters of state, he weighed it up with the rules of fiqh.

2. Willing to sacrifice

On 27 March 1949, KH Idham Chalid was arrested and detained by NICA troops; the Dutch accused him of being an adviser, trainer, and mastermind guerrilla. The accusation was based on the fact that Hasan Basry, the leader of Guerrilla, was his student. In addition, they found a photo when they raided a photo studio in Banjarmasin. The photo depicts Idham Chalid with J Hamdi and Chairul Limawearinguniform as coach, leader, and writerQuarterThe Indonesian People's Association (KRI) branch in Amuntai where the three of them accused of being a group of underground movementsGerpindom(Nur, 2016, pp. 33-34). After the arrest of KH Idham Chalid, he had to be willing to be put in jail; in that prison, KH Idham Chalid remembered his father's warning because, seeing the way he fought, his father said, "your way is a prison candidate". His choice of struggle is indeed a consequence for an educated scholar.

On the other hand, he is needed by the world of politics to educate the public; in the world of political movements of guerrillas fighting physically, they also need it. Not only that, KH Idham Chalid must be willing to make sacrifices to be put in prison, but he also has to feel the cold of prison. Moreover, he only wore shorts without a shirt; not only that but he was also tortured until his bones were crooked.

3. Love the Motherland

During his active period in the KH movement, Idham Chalid became the target of NICA. In the new era of Indonesian independence, the Dutch army (NICA) had returned, resulting in an uncertain situation. The Japanese troops had returned, and armed NICA troops appeared. Even at the end of 1945, there was news that the NICA troops had arrested prominent figures and youths who had euphoria welcoming independence. NICA easily paralyzed several soldiers who tried to attack NICA soldiers armed with machetes. At that time, the people and youth fighters for independence carried out actions supporting independence. However, their movements were always detected by NICA spies, so many were arrested, so NICA became increasingly fierce. Anyone who bears for the Republic and supports independence will face significant risks (Ahmad, 2015, pp. 15-17). Even though NICA has said this, because of KH Idham Chalid's love for this country, he remains active in political movements by giving religious lectures in various layers of society to build a spirit of struggle to maintain Indonesian independence. For KH Idham Chalid, this was very important because as the NICA troops returned, many elites and people doubted Indonesia's independence.

4. Proud of Indonesia

At Amuntai KH, Idham Chalid was often asked to translate short writings from Indonesian into Japanese and Japanese into Indonesian. A Japanese official, Hyodo san is also an expert in English, so he often talked with KH Idham Chalid because he mastered English he had learned while studying at Gontor. According to Yusni Antemas, because KH Idham Chalid was fluent in Japanese and was close to Japanese officials, some of his friends were shy of him (Ahmad, 2015, pp. 97-98). At that time, KH Idham Chalid tried to awaken the spirit of independence in the community and students by translating the Indonesia Raya song and other struggle songs into Arabic.

C. Global Education; Values Education Challenges and Opportunities

Global education is an attempt to instill a view of the world in students by focusing on the interrelationships between cultures, humanity, and the conditions of the planet earth (Kniep, 1986). In general, the goal of each education is the same, namely to encourage students to think critically. However, in global education, the focus of the substance comes from global matters characterized by pluralism, interdependence, and change (Mutiani, Supriatna, Abbas, Rini, & Subiyakto, 2021). Global education is a way to convey to students that in this world, many differences are interdependent ones that cannot be separated from one another.

Such comments that global education is a path taken to instill a view of the world with many interdependent differences that cannot be separated. Global education dramatically takes advantage of global advantages in various aspects, such as human resources, language, arts and culture, economy, information and communication technology, ecology, and so on, which are included in the educational curriculum (Mutiani, Supriatna, Wiyanarti, Alfisyah, & Abbas, 2021). Global education is needed because the impact of information and communication technology makes the more expansive world seem narrower. The boundaries between countries also look blurry. The process of universalization is rampant in many aspects of life.

Global education tries to open barriers between cultures globally and make them more inclusive. This shows that global education tries not to trigger resistance but tries to prepare for it. In response to this, it is necessary to strengthen the value aspect. Of course, values are described in the form of abstraction of good and bad meanings. Therefore, the practice of value education is integrated into global education. Values education is integral to the context of his life (Wening, 2012). Values education functions to help students understand, appreciate, and make the right decisions in various personal, family, community, and state problems which are expected to eliminate arrogance that often occurs. In other words, value education is humanizing human beings.

There are two views of value. The first holds that value is the highest measure of human behavior, is upheld by a group of people, and is used as a guide in attitude and behavior. The second assumes that value depends on the capture and feelings of the person who is the subject of something or a particular phenomenon (Qiqi & Rusdiana, 2014). Here the value is the goal, or humans will be arranged according to its level. Some arrange from the bottom up. First, the hedonic value (enjoyment), then the utility value (usefulness), educational value, socio-cultural value, economic value, then the aesthetic value (beauty), moral value, and the highest is religious value.

Knowingly or unknowingly, value education is widely used in various societies, especially in inculcating religious values and cultural values. Therefore, religious adherents use this approach to implement religious education programs. The cognitive development approach and its characteristics emphasize cognitive aspects and their development (Mutiani, Sapriya, Handy, Abbas, & Jumriani, 2021). This approach encourages students to think actively about moral issues and make moral decisions. According to this approach, moral development is seen as the development of the level of thinking in making moral judgments from a lower level to a higher level. There are two main goals to be achieved by this approach. First, assist students in making more complex moral judgments based on higher values. Second, it encourages participants to discuss their reasons when choosing values and positions in a moral issue (Fakhruddin, 2014).

The value that a person has can express what he likes and dislikes. Thus, it can be said that values cause attitudes. Value is a determining factor for the formation of attitudes. However, a person's attitude is determined by the number of values that a person has. The value of someone knowing what to do (Inglehart, 2006). Thus, values have a basis for justification or a source of views from various things, such as metaphysics, theology, ethics, aesthetics, and logic. The goal of value education is to inculcate noble values in students. Practical goals, objectives, approaches, models, and methods can be used in values education. It is important to provide variety to education so that it is exciting and not dull for students (Abbas, 2020).

In education for life, the main thing to do is instill values. Values education is not only necessary because it can restore the basic philosophy of education that should be non-scholar sed vitae discimus, but it is also necessary because the hallmark of a good life lies in a commitment to values: the values of togetherness, honesty, solidarity, decency, and so on. In line with this thought (Qiqi & Rusdiana, 2014). Value is the addressee of a yes, which we always agree with (Fakhruddin, 2014; Greenbank, 2003). Values education is a manifestation of non-scholae sed vitae discimus. Value is the actual truth or reality that

individuals continue to seek (Gold, 2003). Since man was born, He began to search. He wants to interact with the surrounding environment. He touches things

CONCLUSION

KH Idham Chalid, born in Setui, South Kalimantan, on 27 August 1922, is a scholar and politician. KH Idham Chalid is a graduate of Ma'had Rasyidiyah Amuntai, South Kalimantan, Madrasah Muallimin Tinggi Pondok Modern Gontor, Ponorogo, East Java, and at the Honorary Doctorate Causa Al-Azhari University, Egypt. KH Idham Chalid has served as Prime Minister in the Ali Sastroamidjojo II Cabinet and the Djuanda Cabinet. He has also served as chairman of the DPR and MPR. Through Idham Chalid's biography, there is a value of nationalism that belongs to Idham Chalid.

KH Idham Chalid's nationalist values are religious, willingness to sacrifice, love for the motherland, and pride as the Indonesian nation. Religious attitude is the most critical value integrated into everyday life. For example, KH Idham Chalid's willingness to sacrifice was shown by being willing to arrest him so that he was put in prison. This happened because he fought to be able to defend Indonesia's independence. Continue to be active in politics and give lectures to the public to arouse the spirit of struggle. Another value of nationalism, namely being proud as the Indonesian nation, was carried out by KH Idham Chalid by always singing the Indonesia Raya song and always using Indonesian even though he controlled various foreign languages.

Related to the moral value of nationalism from the figure of KH Idham Chalid, it is ideal to be integrated into global education. However, such a global education leads to the strengthening of value education. Values education places an integral part in the context of his whole life. Values education functions to help students understand, appreciate, and make the right decisions in various personal, family, community, and state problems which are expected to eliminate arrogance that often occurs. In other words, value education is humanizing human beings. Humans only become human when they are virtuous, have goodwill, and can actualize themselves and develop their minds.

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