

The Concept of “Meta” Education on Islamic Values Based on the Psychological Development of Cadet

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ABSTRACT

This study investigates meta-consciousness cultivation based on Islamic principles among Naval Academy cadets. These principles symbolize military virtues in society. The study explores integrating multicultural Islamic values into cadets and the subsequent internalization of these values in developing meta-consciousness. A qualitative approach focusing on phenomenological analysis was employed to address this issue by analyzing various textual and contextual sources. Data were obtained through in-depth interviews with several individuals in the Academy. In addition, the study investigated curriculum-related documents and educational programs. The collected data were thoroughly analyzed using data reduction, presentation, and deduction. The results were then compared with findings from related studies to validate the conclusions. This study obtained two primary findings. Firstly, the Academy perceived Islamic brotherhood as solidarity within a multicultural environment. This solidarity was described by three fundamental principles: self-regulation, tolerance, and *ukhūwah*. In our observation, the Academy provided immersive experiences while upholding professionalism, ethics, and reverence for diversity. It emphasized its dedication to nurturing a holistic comprehension and implementing multicultural Islamic values among its cadets. Secondly, this research found that the Academic embraced the instructional system design (ISD) framework to instill “meta” Islamic values in individual mindsets.

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INTRODUCTION

Law enforcement in Indonesia currently confronts multifaceted challenges, giving rise to a complex landscape. Public sentiment tends to be skeptical, raising doubts on the efficacy of law enforcement officials. Moreover, the attitudes shown by senior officials and retired officers make the situation even more complicated, as they are often perceived as uncooperative, especially in political matters. They are occasionally insensitive to religious sentiments. This dual challenge underscores a growing disconnect between the law enforcement officers and the public they serve. One of the law enforcement bodies that continuously receives attention is the Indonesian National Armed Forces (Indonesian: *Tentara Nasional Indonesia*; abbreviated as TNI). TNI is a crucial state security apparatus component and is closely linked to this challenging narrative. TNI, in this context, is often framed in a concerning way with tendentious responses. Thus, it raises questions about the effectiveness of inculcating values within the institution. For some people, the institution is even labeled “irreligious.” This labeling manifests these concerns, potentially contributing to a crisis of confidence in the institution. Broadly speaking, failure to address these issues could escalate conflicts and, more worryingly, an increased risk of national disintegration.

On the other hand, the Indonesian community is left in a state of unease, requiring a reassurance of security and safety. This delicate balance between public trust and law enforcement challenges exposes Indonesia to many threats, such as the potential for the disintegration and disorientation of the nation. Thus, comprehensive measures are urgently needed to restore public confidence and fortify the security apparatus against internal and external pressures.¹

As a unitary state, Indonesia was founded on the philosophical principle of “Bhinneka Tunggal Ika,” or unity in diversity, rooted in the values of Pancasila. However, recent events, such as the death of six members of the Islamic Defenders Front (FPI), have grabbed public attention and symbolized the challenges faced by the nation. This incident has triggered or might damage the credibility of law enforcement institutions. One example that deserves attention is the statements made by the Chief of Staff of the Army (KSAD), General TNI Dudung Abdurachman, during his visit to the Cenderawasih XVII Military Command and XIV Hasanuddin Regional Military Command. His statements were deemed to exacerbate the situation. One of his statements was, “Do not study religion too deeply because, in the end, it will lead to many deviations.” This statement was perceived to have contributed to worsening the image of law enforcement in Indonesia.

This unfortunate incident unfolded amidst a broader societal issue -the ongoing tension between religious leaders and the government, commonly referred to as the “criminalization of the clergy (*ulama*).” Before General TNI Dudung Abdurachman’s controversial statement, this matter had already been a focal point, illustrating the complex socio-political dynamics between religious institutions and governmental authorities. The convergence of these events underscores the need for a nuanced and comprehensive approach to address both immediate concerns regarding law enforcement credibility and the

¹ Moh. Arif Rakman Hakim and Ubaidillah, “The Reactualization of Nationalism as a State Defense Strategy in the Perspective of the Nusantara Interpretation of Al-Qur’an,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 2 (2021): 174–175.

deeper socio-political dynamics at play in Indonesia.²

Lawrence Kohlberg evaluates moral development through a series of sequential stages. For example, a rural farmer faces a moral dilemma upon encountering a lost stranger. Although helping the stranger violates community rules against interacting with outsiders, the farmer feels morally obligated to assist those in distress. In Kohlberg's framework, the farmer's response can be seen through various stages. At the pre-conventional level, the farmer initially sees helping as violating legal norms. He then views the action as ethically justifiable due to self-interest, like saving a life. Moving to the conventional level, the action is interpreted as a societal moral duty, emphasizing interpersonal bonds. The importance of adhering to legal statutes as a societal obligation is highlighted at the law and order stage. Next, at the social contract stage, he considers the flexibility of legal norms based on social agreements. Finally, at the universal ethical principles stage, the farmer evaluates the action through universal moral principles, prioritizing humanitarian concerns over legal rules. Kohlberg's theory faces criticism for its tendency towards moral universalism and neglect of cultural diversity.³ Moral development only sometimes follows a linear path. Contrary to findings of diverse viewpoints, there is also a misconception that reaching the highest stage ensures more inclusive attitudes and moral equality. Despite these critiques, Kohlberg's work significantly enhances the understanding of moral development, though it requires further refinement to address its limitations.

The Indonesian government has emphasized education to reinforce national unity by committing to a singular god. However, controversy arose when the Ministry of Education introduced a regulation addressing sexual violence in tertiary institutions. This well-intentioned effort unintentionally diminished public trust in law enforcement, resulting in a low public trust rating. The incident highlights the complexities of policy implementation and the need to consider potential societal implications, underscoring the challenge of balancing unity initiatives with unforeseen controversies in a diverse society.⁴

In "Equity and Trusts Law Directions," Gary Watt offers a distinctive perspective on education's role in shaping public trust, mainly through character education. Unlike studies on legal frameworks or policy implications, Watt emphasizes instilling values within character education as foundational for societal norms and beliefs. He highlights embedding values in the "meta" realm to navigate conflicts in a diverse society, presenting a proactive approach to cultivating multicultural values to prevent and mitigate conflicts. Watt positions educational institutions, especially universities, as pivotal cultural hubs that can influence broader social and environmental dynamics, contrasting with narrower perspectives that overlook the broader societal impacts of education. This analysis underscores the importance of embedding multicultural values in character education to nurture social cohesion and

² Antara and Erik PP, "Jenderal Dudung: Jangan Terlalu Dalam Mempelajari Agama | Republika Online," accessed December 11, 2021, <https://republika.co.id/berita/r3m9k484/jenderal-dudung-jangan-terlalu-dalam-mendalami-agama>.

³ Amir Qorbanpoor Lafmejani, "Lawrence Kohlberg's Theory of Moral Development and Its Comparison with Ethics from the Perspective of Shia Islam," *European Journal of Science and Theology* 15, no. 1 (2019): 99–104.

⁴ Bambang Noroyono, "Survei SMRC: Kondisi Penegakan Hukum di Indonesia Buruk," Republika Online, August 19, 2021, <https://republika.co.id/share/gy3a7w354>.

pluralism.⁵

These multicultural and religious values can be embedded in various educational institutions, including law enforcement officer academies like The Naval Academy. This academy is crucial for training law enforcement officers in Indonesia. Despite its national significance, the Academy operates with minimal direct oversight from the Indonesian Navy Headquarters, strictly following predetermined plans.⁶ This decentralized approach ensures precise policy implementation, relying on detailed guidelines for execution. Governed by a top-down rational model, the Naval Academy systematically shapes cadets’ lives, emphasizing positive living and the skills needed for meaningful societal contributions. The goal is to foster a distinctive identity for the Indonesian Navy, characterized by tolerance, as cadets engage in assignments reflecting the Navy’s core values. The Academy’s educational complexity lies in its formal study structure and practical learning experiences. It meticulously manages and crafts learning experiences to achieve specific educational objectives, from knowledge transmission to teaching values in real-life situations. This “total curriculum” approach includes explicit and implicit curricula, conveying crucial behaviors and values. This perspective combines a purposeful arrangement of formal study, experiential learning, and the cultivation of values, converging toward holistic cadet education.

In multicultural education, a unifying principle is imperative in instilling multicultural awareness to facilitate multiple interactions across various cultures, nations, religions, ethnicities, and social strata. Adopting a multicultural perspective in learning increases awareness and empathy towards individuals with diverse identities. Tiedt identifies three pivotal elements—esteem, empathy, and equity—as the foundation for effective multicultural education. Emphasizing these elements can initiate positive attitudes within a pluralistic society and inspire the importance of cultivating a multicultural dimension in education.⁷

Although scholars advocate that a multicultural education approach promotes equality and intercultural understanding, which they believe can reduce ethnic bias and conflict,⁸ critics like Maureen C. Stone warn that such education might unintentionally foster racial attitudes. They suggest that a balanced curriculum is still necessary. Fauzie Ridjal and Muhammad Rusli Karim argue that cultural differences can lead to student failure and that multiculturalism may not fully address racism.⁹ Ravitch warns that emphasizing individuality and diversity could lead to division. Still, despite these concerns, multicultural education aims to create an inclusive society that values diversity.¹⁰

Historical records show that multicultural education was introduced to prevent societal

⁵ Gary Watt, *Equity and Trusts Law Directions* (Oxford: Oxford University Press, 2021), 97–125.

⁶ Azi Wardiana et al., “Development Model of Indonesian Naval Cadets in the Framework of Creating Resources Superior Human,” *STTAL Postgraduate-International Conference* 7, no. 1 (May 31, 2023): 5–7.

⁷ Geneva Gay, *Culturally Responsive Teaching: Theory, Research, and Practice* (New York and London: Teachers College Press, 2018), 254.

⁸ Ahmad Baedowi and Aisyah, *Potret Pendidikan Kita* (Jakarta: PT Pustaka Alvabet, 2015), 168.

⁹ Fauzie Ridjal and Muhammad Rusli Karim, *Dinamika Budaya dan Politik dalam Pembangunan* (Yogyakarta: PT Tiara Wacana Yogya, 1991), 77.

¹⁰ Barry Troyna and Jenny Williams, *Books on Google Play Racism, Education and the State* (London: Croom Helm Limited, 1986), 46; Mathias Jebaru Adon, “Spirituality of Catholic Teachers in Realizing Multicultural Education in Indonesia,” *Millah: Journal of Religious Studies* 21, no. 1 (2021): 295–300.

conflicts due to cultural differences. This education aims to foster values like empathy, respect, and tolerance, essential in a diverse society. The success of such education depends on integrating these values into the curriculum.¹¹ The military education system, guided by moral principles, also includes a multicultural aspect and emphasizes the development of cadets' potential and skills. The government and industry recognize it and aim to contribute to community empowerment and national aspirations.¹²

This research departs from conventional inquiries by carefully examining the integration of multicultural values within higher education institutions, especially the Naval Academy. This research involved several alumni, active soldiers, and communities around the Academy. Unlike prevalent studies that often adopt a generalized approach to examining multiculturalism in educational settings, this study adopts a broader lens, concentrating on how the Naval Academy, entrusted with nurturing culturally diverse and proficient cadets, embeds these values within the principal national security framework. Notably, it delves into the special mandate imposed on Muslim cadets, requiring them to assimilate multicultural values rooted in their Islamic faith as a crucial aspect of personal discipline alongside their military training. This distinctive analytical framework contributes to advancing the scholarly discourse on multiculturalism in education by explaining the complex interaction between religious identity, military education, and multicultural values. By foregrounding the educational journey of cadets and underscoring the profound impact of these values on shaping their cognitive frameworks, this research enriches the multicultural literature by offering novel insights and critical perspectives.

RESEARCH METHOD

This research adopted a qualitative and phenomenological approach, suggesting a careful choice to move beyond mere discovery and understanding. The primary goal is an in-depth exploration of all aspects of the study's theme—specifically, implementing multicultural Islamic education values within Surabaya's Naval Academy learning process. This methodological decision reflects a commitment to uncovering surface-level insights and delving into the hidden perceptions of the participants by providing a comprehensive description and analysis. Qualitative methodologies are often synonymous with naturalistic approaches in social reality research. The method is different since it focuses on understanding the richness of the subject matter rather than rigidly adhering to numerical or nominal aspects.

In this study, the primary subjects were the cadets enrolled at the Naval Academy. They served as the focal point of direct observation. These individuals were currently undergoing a rigorous military education process, marked by significant psychological intensity, while concurrently being tasked with integrating Islamic values into their personal development. Besides the cadets, the study also investigated instructors, educational personnel, or other experts actively implementing the meta-educational paradigm grounded in Islamic principles. By engaging with diverse stakeholders, researchers hope to obtain a

¹¹ Zulqarnain Zulqarnain, "Penanaman Nilai-nilai Pendidikan Multikultural di Pondok Pesantren D DI-AD Mangkoso Baru Sulawesi Selatan," *Al-Thariqah: Jurnal Pendidikan Agama Islam* 1, no. 2 (2016): 202.

¹² Sukardi Rinakit, *The Indonesian Military After the New Order* (Singapore: NIAS Press, 2005), 5–11.

more holistic insight into the processes and implications of this mental education initiative on the psychological growth of cadets.¹³

Data in this study were collected from several instruments. First, in-depth interviews were employed to explore research subjects’ perspectives, experiences, and conceptualizations regarding applying the “meta” educational principles rooted in Islamic values. By interviewing them about their academic experiences in an environment emphasizing religious principles, researchers can gain profound insights into how these values influence cadets’ identity, attitudes, and behaviors. Furthermore, observational techniques were used to enable researchers to directly observe social interactions and the implementation of Islamic values in the daily lives of cadets. Through careful observation, researchers attain a more concrete understanding of how these values are integrated into educational practices and their impact on the psychological development process of cadets.

RESULT AND DISCUSSION

Meta Consciousness as Education Framework

Previous research findings may initially describe Islamic religious education as trivial. However, Imron Mustofa emphasizes the inclusion of fundamental Islamic ideas, categorized into three main concepts: Islam, *īmān*, and *ih̄sān*.¹⁴ The entry into Islam is marked by the recitation of *shahādātayn*, signifying steadfast adherence to the Islamic path. M. Shaykh Aṭīf al-Zayn indicates *shahādātayn* as a primary criterion, asserting that through faith, a Muslim is prepared to undertake all risks aligned with religious values, shaping individual mindsets and lifestyles. This religious commitment blurs the line between professional responsibilities and personal values for a Muslim, as faith regulates all activities. Nevertheless, limitations exist for a Muslim cadet, requiring the balancing of duties with a conscientious awareness of their relationship with God. In contrast, M. Dawam Rahardjo, in his book entitled “Intelektual Inteligencia dan Perilaku Politik Bangsa,” contended that a Muslim should identify comprehensive solutions to problems, decide the best action, and unveil the hidden nature of reality while adhering to Islamic values.¹⁵ This approach allows a Muslim cadet to evaluate socio-historical phenomena while upholding Islamic principles. It is evident even in a course like “Introduction to Islam,” where cadets are expected to comprehend *ih̄sān* and morals accurately.¹⁶

The Naval Academy aims to develop meta-consciousness in cadets by transferring knowledge, values, and abilities. Its primary objectives include cultivating good character and instilling fundamental Islamic human values. The educational process equips cadets with the same quality as other academics studying Islam, emphasizing multicultural values. Cadet meta-consciousness is fostered through Islamic Religion courses and their application in daily life. The teaching program focuses on cognitive, affective, and psychomotor aspects,

¹³ Corbin dan Strauss in Amy Verdun, *European Responses to Globalization and Financial Market Integration* (New York: Macmillan Press, 2000), 104.

¹⁴ Imron Mustofa, ‘Gagasan Islamisasi Ilmu (Studi tentang Kerangka Metodologi Institute for the Study of Islamic Thought and Civilization (INSISTS))’ (Dissertation, Universitas Islam Negeri Sunan Ampel, 2019), 56–75.

¹⁵ M. Dawam Rahardjo, *Intelektual Inteligencia dan Perilaku Politik Bangsa* (Bandung: Mizan, 1999), 118.

¹⁶ M. Shaykh Aṭīf al-Zayn, *Al-Islām Wa Idulujjāt al-Insān* (Bayrūt: Dār al-Kitāb al-Lubnānī, 1989), 13.

emphasizing comprehension of religious material and internalizing multicultural values. Robert E. Slavin's perspective on cooperative learning aligns with these objectives. In summary, the Naval Academy's approach emphasizes holistic development, integrating knowledge, values, and abilities while fostering meta-consciousness and exemplary character among its cadets.¹⁷

At the Naval Academy, the study also observed varied learning activities emphasizing cadet-centered approaches that engage mental and physical processes through peer interaction, teaching teams, the environment, and other resources. The goal is to achieve competency through life skills. The competence includes understanding material substance and internalizing values like cooperation, tolerance, togetherness, honesty, and respect for differences.¹⁸ Teachers were also observed to use diverse strategies, prompting cadets to engage in reading and writing assignments, generate new ideas, and participate in discussions. They fostered critical thinking, problem-solving, and fearless action. Previous scholars supported these strategies because cooperative learning promotes healthy competition, enhancing academic achievement.¹⁹ In addition, the Naval Academic encouraged cadets to produce exploration reports, presented individually or in groups. Teachers supervised these presentations. In the interview, the teacher stated that these activities developed communication skills, critical thinking, and self-confidence. In addition, The Islamic religious education course might address Muslim cadets' challenges, balancing ideal behavior with societal realities. It focuses on spiritual and mental development, instilling Islamic values, and responding to community demands. This course helps cadets navigate societal expectations and religious principles, avoiding arrogance and maintaining a distinct Muslim identity.²⁰

Dian Novitasari and Ianatut Thoifah, through their work on "Meta-Synthesis Profile of Islamic Religious Education Graduates in Indonesia," emphasized the significance of the depth of understanding. They posited that patterns of thought indirectly influence individuals in their subconscious. According to their analysis, despite an emphasis on social aspects in education, there are limitations in the relevance of graduate profiles to the needs of students who may be more interested in a deeper understanding of Islam.²¹ In Islamic teachings, the emphasis is placed on education covering all facets of life, as evident in the Quranic verses from Luqman (1-34), highlighting the need for education to instill awareness of human religious potential and cultivate qualities aligned with Islamic teachings.²² It encompasses the

¹⁷ Bruce Joyce, *Models of Teaching: Model-Model Pembelajaran* (Yogyakarta: Pustaka Pelajar, 2009), 302; Gurbachan Singh, *Equality and Education* (Derby: Albrighton Publications, 1993), 7; Robert E. Slavin, *Cooperative Learning* (Boston: Allyn and Bacon, 1995), 4.

¹⁸ Ju'subaidi and Afif Syaiful Mahmudin, "Development of Children with Mental Disorders through Islamic Religious Education and Medical Approaches," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 1 (2023): 116–121.

¹⁹ Alike Ferrari et al., "Global, Regional, and National Burden of 12 Mental Disorders in 204 Countries and Territories, 1990–2019: A Systematic Analysis for The Global Burden of Disease Study 2019," *The Lancet Psychiatry* 9 (2022): 145–146.

²⁰ Howard Burton, *Mind-Wandering and Meta-Awareness: A Conversation with Jonathan Schooler* (Canada: Open Agenda Publishing, 2021), 45–48.

²¹ Dian Novitasari and Ianatut Thoifah, "Meta-Synthesis Profile of Islamic Religious Education Graduates in Indonesia," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 2 (2023): 285–297.

²² M. Arif Rahman Hakim et al., "The Reconstruction of Blended Learning Teaching Model for Full

development of insight, character, morality, behavior, and mindset per Islamic principles. Cadets need to mobilize and raise awareness in the military, societal, and national contexts, fostering a commitment to doing good in the worship of God. Formally, a cadet is a state asset expected to deliver exemplary service to the nation. However, informally, they are individuals living within society, requiring guidance to navigate the expectations of individuals, culture, and the country.

In addressing Indonesia’s societal diversity, the Indonesian Navy, through its Academy, endeavors to convey a religious plurality understanding to cadets. Within the Academy, religious plurality is defined as a manifestation of diverse spiritual beliefs, encompassing various faiths such as Islam, Christianity, Hinduism, and Buddhism—an acknowledgment of the Sunnat Allāh, or the divine will. The cadets, as individuals, represent the Navy’s presence in society, simultaneously embodying its image. Although the cadets are still susceptible to common human errors, their status as cadets gives them a unique place in society. Therefore, they need to show proper behavior and proportionate responses amid societal expectations and military responsibilities. This dual role necessitates the support of Islamic education to guide cadets in navigating these complex dynamics.

Meta Consciousness as Personality Development

The development of “meta” awareness is crucial for profound self-comprehension. It starts with introspection, exploring values and interests, and extends to understanding and managing emotions. “Meta” awareness includes self-acceptance, embracing strengths and weaknesses, and self-regulation to manage stress, time, and goals. This journey involves examining and clarifying the values and beliefs that guide behavior. Cultivating “meta” awareness is continuous, involving meditation, reflective journaling, or professional counseling. This awareness enables individuals to make informed decisions, overcome challenges, and achieve personal fulfillment.

At the Naval Academy, cultivating meta-consciousness is part of Spiritual Mental Development (PMK), a component of personality development. PMK integrates courses on ideology, history, military law, physical development, and language proficiency. According to UNESCO’s educational values, the first criterion, learning to know, emphasizes comprehension and aligns with the academy’s mission to impart knowledge. It promotes lifelong learning and the ability to separate valuable information. Personality development is also believed to shape cadets’ mentality and psychological well-being, enabling them to inspire and enhance the Navy’s organization.²³ Courses like Mental Ideology Development and History of the Indonesian National Armed Forces and Police emphasize the importance of understanding Pancasila as the state’s foundational ideology, promoting a harmonious mentality aligned with Indonesia’s struggle. Government Regulation Number 19 of 2005 underlines teachers’ roles in motivating and inspiring cadets. Transitioning to UNESCO’s criterion of learning to do, The Navy Academy’s curriculum, including courses in Military

Online Learning System: A Study on English Education Department in Islamic Universities in Indonesia,” *International Journal of Learning, Teaching and Educational Research* 22, no. 4 (2023): 5–8.

²³ Republik Indonesia, “Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 1 Ayat (1).” (2003); Marsetio, *TNI Angkatan Laut Berkelas Dunia: Paradigma Baru*, 2nd ed. (Jakarta: Markas Besar, TNI Angkatan Laut, 2014), 6–23.

Engineering, Basic Regulations, Physical Development, and the History of the Nation's Struggle, aims to produce proficient cadres adhering to ethical standards, efficiently fulfilling their roles within the TNI corps.²⁴

In the educational context, one crucial principle associated with the learning objective of practical application is the development of skills, which can be categorized into two types: soft and hard skills. Soft skills pertain to the intellectual capacities and creative imaginations of students. Several subjects in the Navy Academy curriculum serve as platforms for nurturing soft skills, including Citizenship, Military Knowledge, Humanitarian Law and Human Rights, International Law of the Sea, Knowledge of Military Doctrine, and Organization and Tasks. These courses are designed to provide cadets with the essential knowledge required for their practical roles as members of the Indonesian Navy. In these courses, intellectual proficiency is highly required in their training. Notably, the enhancement of intellectual quality is a primary focus of the Academy, which is evident in the thorough selection process for cadet candidates. The prospective cadets undergo selective assessments that evaluate their awareness of values, responses to various situations, appreciation methods, and communication skills.²⁵

Concurrently, the Academy curriculum pays close attention to hard skills, encompassing technical expertise and practical knowledge vital for military operations. This emphasis on hard skills is reflected in courses like Military Engineering Knowledge, Basic Military Regulations, Physical Development, and Multiple Exercises. These subjects aim to equip cadets with the technical competencies to execute military techniques and adhere to regulations effectively. The selection process for prospective cadets is designed to identify candidates with the potential to acquire and apply these hard skills, ensuring a well-rounded and capable cohort for the Indonesian Navy.

The Naval Academy's curriculum emphasizes hard skills, particularly physical abilities essential for Indonesian Navy duties. Courses like Physical Development, Multiple Training, and Physical Competence 1-7 enhance these physical capabilities. Courses such as Combat Engineering Knowledge, Basic Military Knowledge, TNI's Tri Dharma Eka Karma Doctrine, Jalesveva Jayamahe Navy Doctrine, Naval Knowledge, Corps Knowledge, and History of Naval Warfare combine soft and hard skills for holistic education. The academy also focuses on "learning to be," cultivating well-rounded individuals through courses in Leadership, TNI General Administration and Personnel, followership, Leadership 1-2, Introduction to Management, Indonesian, English language 1-5, and Diplomacy. This approach develops creativity, broad-mindedness, and responsibility, ensuring competent naval personnel.²⁶

²⁴ Ismail Marzuki and Zulfiati Syahrial Rusmono, "How to Develop Blended Learning Educational Evaluation Courses Islamic Religious Education Study Program," *Universal Journal of Educational Research* 8, no. 3A (2020): 28–30.

²⁵ L. E. Gomez and Patrick Bernet, "Diversity Improves Performance and Outcomes," *Journal of the National Medical Association* 111, no. 4 (2019): 384–390.

²⁶ Daniel S. Lev and Ruth T. McVey, *Making Indonesia* (New York: Cornell University Press, 2018), 182–185; Hariyanto, "Comparative Analysis of the Transition from Authoritarianism to Democracy in Indonesia and Myanmar," *Cogito* 15, no. 1 (2023): 165–169.

The Naval Academy’s “learning to live together” framework fosters community and harmony among cadets by exposing them to diverse perspectives and challenges. Courses like Indonesian, English 1-5, and Diplomacy emphasize community values, which are crucial for effective duty performance within the Indonesian Navy. This approach also addresses tolerance across ethnicity, race, and religion, equipping cadets with essential interpersonal skills for personal and professional success. Incorporating multicultural Islamic values is a priority, emphasizing “learning to believe and convince the Almighty God.” It aligns with the Indonesian national education system’s objectives, focusing on cultivating religious and spiritual resilience, self-discipline, personal development, intellectual prowess, virtuous character, and essential skills for societal and national benefit.

Furthermore, the Personality Development (PMK) course, particularly for Muslim cadets, integrates Islamic Religious Education, combining ethics with monotheism. This curriculum prioritizes mental-spiritual development, reflecting government policies to enhance naval military education. The curriculum combines general science, professional science, military studies, and physical education to meet global standards. Scholars like Bambang and Sutarto highlight the importance of addressing economic and social diversity among cadets, promoting universal values within a multicultural framework. The ultimate goal is to create a harmonious environment within both academic and military contexts.²⁷

The Naval Academy’s Educational Program focuses on five main objectives: measuring essential competencies through changes in behavior, attitudes, knowledge, and skills. While explicit goals for each course are not detailed, operational measurability is emphasized, particularly in Islamic Religious Education. The assessment indicators reflect cadet characteristics and backgrounds, focusing on practical application and daily practices. These indicators help develop assessment tools that identify values from a multicultural perspective, such as tolerance, compassion, and cooperation. These values, aligned with national character, enhance individual quality and contribute to the progress of the nation and state, particularly within the Indonesian Navy. Implementing multicultural values in Islamic Religious Education at the Naval Academy involves a cadet-centered learning process beyond theoretical explanations. Character-building courses, including Islamic religion, align learning activities with the Navy Academy’s curriculum, adapting to cadet needs, contemporary relevance, and future demands. Inspired by the social reconstructionist philosophy, which focuses on cadets, this approach blends with military-style top-down values. Learning activities follow a structured process of elaboration, exploration, and confirmation. During exploratory activities, teachers engage cadets in seeking detailed information through diverse learning principles, resources, and approaches, facilitating interactions and hands-on experiments in laboratories, studios, or fields.

From a comprehensive standpoint, the Naval Academy employs a multifaceted strategy in implementing multicultural Islamic values, extending its influence beyond the classroom to a more expansive context. At a macro level, this approach represents a systemic model embedded in developing learning designs, showcasing a structured method to instill competencies and values. This design encompasses solutions for teaching processes, urging

²⁷ Maarit Kinnunen, Harri Homi, and Antti Honkanen, “Social Sustainability in Adolescents’ Music Event Attendance,” *Sustainability* 12, no. 22 (2020): 14–16.

cadets to identify, analyze, and specify knowledge, skills, and attitudes. It further entails encouraging competence and organizational skills and selecting appropriate learning strategies. Despite its systemic nature, the predominant feature of this educational model is the top-down delivery of instruction, emphasizing a hierarchical approach. However, when scrutinized at the micro level, the academic model at the Academy affords teachers greater autonomy in selecting methodologies, materials, goals, tools for measuring competence, content, group organization, and evaluation criteria. This dichotomy between macro and micro perspectives highlights the intricate balance between systemic structure and teacher autonomy in shaping the educational landscape at the Naval Academy.

The Meta Consciousness Cultivating Instruction Design

The Naval Academy systematically implements multicultural Islamic values through the Instructional System Design (ISD) model. This structured training process meets cadets' intellectual and mental needs by organizing courses into Lecture Program Units (SAP) developed by an alum cadet team under the Institute.²⁸ The SAP includes considerations such as learning places, lecturer workload, and resource availability, with class sizes limited to twenty-five cadets for interactive learning. Instruction packages are pivotal in the learning process and are guided by a scoring system. At the same time, internal and external assessments by quality assurance agencies ensure compliance with standards and certifications, adhering to ISO 9001:2000. Evaluation processes involve internal assessments aligned with the Navy's Educational Control Tool Structure (Katdaldik) and the Implementation Guidelines for the Chief of Staff of the Navy (Juklak Kasal). These assessments are carried out to ensure adherence to educational standards.

In addition, the Naval Academy employs diverse teaching methodologies to instill multicultural Islamic values in cadets. The directive teaching model provides immediate teacher responses to cadet concerns and uses group discussions or consultations. For severe issues, the Academy refers cadets to higher-ranking individuals. The enlightenment method, similar to client-centered psychiatric consultation, helps understand cadet problems and nurture their inner strength by exploring their environment. This consultative technique is rooted in dynamic psychology principles introduced by Seward Hiltner. This technique encourages cadets to express themselves and involves thorough analysis by the teacher. It aims to lead cadets to new self-understandings amid inner conflicts. These diverse teaching approaches underscore the academy's commitment to a nuanced educational environment that caters to the multifaceted needs of its cadets.

The Naval Academy employs a multifaceted approach to implementing multicultural Islamic values through a non-directive teaching method. This method emphasizes individual autonomy, self-development, subjective views, and accountability, fostering a transformative journey for cadets. Teachers create an open communication environment, allowing cadets to express concerns freely, though this model requires high teacher expertise to manage cadets' emotions effectively. The Semester Teaching Plan for Islamic religious courses strategically considers cognitive, affective, and psychomotor domains alongside multicultural dimensions.

²⁸ Nicole Jenne, "Narratives Around Civil–Military Cooperation: How Institutionalized Discourses Influence Learning in Peace Operations," *Armed Forces and Society* 50, no. 1 (2024): 128–130.

The semester plan ensures students comprehend the subject and internalize fundamental multicultural values. *Da'wab* values are also integrated, aiming to instill empathy, compassion, togetherness, respect, tolerance, and a willingness to sacrifice. They enhance the course's overall competency. The Naval Academy's educational paradigm uses a top-down approach rooted in classical education to preserve and transmit cultural values, especially military culture among Muslim cadets. In this educational culture, success is marked by cadets mastering the material, with teachers playing a pivotal role in imparting knowledge and serving as exemplary figures. This holistic teaching model emphasizes content delivery and understanding cadets' learning processes, ensuring a comprehensive educational experience that equips them with essential knowledge and values for personal and professional success.

This educational approach significantly burdens the teacher because they need comprehensive curriculum knowledge and a commitment to being a role model. The material presented goes beyond conveying information. It aims to integrate into the teacher's personality, reinforcing the cultural and moral values associated with multicultural Islamic teachings. Despite the apparent emphasis on top-down instruction, the model recognizes the importance of refining the learning process experienced by the cadets. The evolution of this teaching model reflects a nuanced balance between content delivery and fostering an effective learning environment, tailoring the educational experience to the distinctive aspects emphasized in the subject matter.

The Naval Academy's instructional approach, rooted in military principles, aims to unify the nation and is reflected in its courses' scientific structure and principles.²⁹ The Academy's educational philosophy promotes the transferability of knowledge, encouraging cadets to apply learned principles practically. Teachers engage cadets in reasoning exercises, linking academic material to real-world societal challenges. The model for instilling multicultural Islamic values at the Academy focuses on cultivating cadets' responsiveness and fostering mutual respect and self-belief through analytical engagement with social realities. The researchers identified three approaches to instilling meta-consciousness in cadets. The first approach is called Moral Transfer. Cadets actively obtain, test, and respond to facts in this approach, fostering critical and analytical thinking. The next approach is the Comprehensive Knowledge Model. This model provides a holistic understanding, allowing cadets to connect and apply interdisciplinary knowledge. The last one is the Fundamentalist Model. It emphasizes essential skills in Islamic studies, such as reading, writing, and problem-solving. Each method has strengths and weaknesses: First, it encourages active engagement and critical thinking but requires significant time and effort. Second, the comprehensive Knowledge Model offers a broad understanding but might weaken essential knowledge. Lastly, the Fundamentalist Model builds foundational skills but may overlook contextual or practical applications. By blending these methods, the Navy Academy can effectively refine its educational strategies to foster meta-awareness and cultural values among cadets.

The Naval Academy instills multicultural Islamic values through four educational streams: classic, personal, technology, and interactionist. This approach combines a military-style top-down model with academic subjects, promoting holistic development. The

²⁹ Imron Mustofa, “Fisika Atom Sebagai Basis Filosofis Ilmu dalam Perspektif al-Ghazali,” *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (2017): 67–68.

curriculum focuses on real-world societal issues, linking theoretical knowledge with practical applications and preparing cadets to address complex social challenges. However, the practical elements often overshadow deeper Islamic understanding, creating a mismatch between graduate profiles and cadets' aspirations for profound Islamic knowledge. Despite this, "meta" education based on Islamic values significantly shapes cadets' identity, attitudes, and behaviors. This research recommends a balanced practical and theoretical education to improve educational practices. The Academy needs to involve teachers in teacher training, update the curriculum, incorporate student feedback, and develop holistic assessment methods. These steps can better align educational outcomes with cadets' aspirations and ensure a comprehensive understanding of multicultural Islamic values.

Military educational institutions should primarily enhance the depth of Islamic understanding in their curricula to cater to cadets seeking more profound insights into Islamic studies. Additionally, efforts are needed to align graduate profiles with cadet expectations, ensuring that military education programs effectively support cadets' psychological development. Herein lies the importance of developing integrated teaching methodologies covering practical, social, and deepened aspects of Islamic understanding. These efforts will significantly optimize the impact of "meta" education rooted in Islamic values on cadet development within military educational institutions.

CONCLUSION

This study yields several conclusions. Firstly, the Navy Academy conforms to the Islamic concept of brotherhood, interpreting it as a manifestation of solidarity within multicultural contexts. This interpretation underscores three core values from Islamic doctrines: morality for self-regulation, tolerance amidst diversity, and *ukhuwah* as a foundational element for human liberation. Secondly, the Academy adheres to the Instructional System Design model in imparting "meta" Islamic principles, emphasizing targeted instruction towards objectives and mentorship. Additionally, the Academy attends to the individual requirements of cadets, contemporary applicability, and preparedness for navigating an uncertain future. Thirdly, the Academy prioritizes immersive and nuanced experiences while upholding professionalism, ethics, compassion, unity, integrity, tolerance, and respect for divergence. This multifaceted approach underscores the Academy's dedication to nurturing a comprehensive comprehension and application of multicultural Islamic "meta" values among its cadets.

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