Religious-Nationalism Based Character Education in Traditional Pesantren

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Abstract

This research was motivated by the rise of accusations of radicalization through Islamic educational institutions, especially traditional pesantren. The learning process in traditional pesantren that seem unable to train students' critical thinking skills is considered a factor in the ease with which radicalism grows in these institutions. This study aims to determine how the implementation of religious-nationalism-based character education in traditional pesantren. The focus of the research is on nationalism-religious character education in learning materials and pesantren culture. This type of research is a mix-method research with field research techniques. The data were collected by means of documentation, interviews and questionnaires. The questionnaire is quantitative data which is analyzed with a qualitative paradigm. These data are sourced from three traditional Islamic boarding schools in Padang. The results of this study conclude that nationalism-religious-based character education in traditional Pesantren is applied in moral learning materials that refer to the kitab kuning and Islamic religious subject textbooks. In addition, nationalist-religious character education is also developed through a pesantren culture which is thick with the values of love for the homeland, unity, tolerance, and democracy. This conclusion is supported by the nationalist-religious attitude of the majority of santri in traditional pesantren. The results of this study strengthen the conclusions of previous studies which stated that Islamic boarding schools teach an accommodative, pluralist attitude and reject radicalism.

Kata Kunci:
Pendidikan Karakter; Nationalism Religius; Pesantren Tradisional.

Penelitian ini dilatarbelakangi oleh maraknya tudingan radikalisisasi melalui lembaga pendidikan Islam, khususnya pesantren tradisional. Proses pembelajaran di pesantren tradisional yang terkesan belum mampu melatih kemampuan berfikir kritis peserta didik dinilai sebagai faktor mudahnya radikalisme tumbuh di lembaga tersebut. Penelitian ini bertujuan untuk mengetahui bagaimana penerapan pendidikan karakter berbasis nationalism-religius di Pesantren Tradisional. Fokus penelitian adalah pada pendidikan karakter nationalism-religius pada materi
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1. Introductions

In the last few decades, the world of Islamic education has faced various problems. One of the recent problems that still arises and is hotly discussed is Islamic educational institutions as a place for instilling radical values. It started with the reaction of the governor of West Sumatra, who rejected the results of research from Maarif Institute, which stated that high school students in Padang City were easily incited to understand radicalism.1 The study’s conclusion is also related to the learning process in Islamic educational institutions, which does not prepare their students to counter radical ideology. This certainly raises many concerns among the people of West Sumatra, especially since the BNPT stated that, while no area in Indonesia is completely free of terrorism, West Sumatra has one of the lowest rates of radicalization.2

One of the steps taken by Islamic educational institutions to answer these accusations is to revitalize the character education. The character education is getting more attention because of its big concept, which seeks to create an effective school environment for forming and developing the noble ethics and morals and a high sense of responsibility through relevant learning models.3 In Indonesia, as a plural and well-known country for its diversity, the application of the character education aims to create a harmonious, tolerant, peaceful life and avoid religious, social, and cultural conflicts.4 Whereas in Islam, the character education is known as "moral education," which originates from the teachings of

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the Islamic religion itself, namely Al-Quran and Hadith. The development of character education that originates from this revelation produces theocentric, anthropological, and historical approaches. This concept is consistently preserved and applied in Islamic boarding schools, both salaf and khalaf boarding schools.

But unfortunately, several studies indicate that there are still efforts to radicalize through Islamic boarding schools, such as fostering radical Islamic values through the purification of Islamic teachings carried out by the Salafi-Wahhabi Movement. Likewise, the involvement of several pesantren's alumni in cases of terrorism and radicalism has raised public opinion about the changing trend of pesantren education patterns. Previously, Islamic boarding schools were identical with the ability to adapt to local traditions, but now they are more focused on purifying religious teachings in a didactic manner. This was explained in the research in Indonesian Islamic Radicalism written by M. Thoyyib in his article “Radikalisme Islam Indonesia”, and Abdul Malik in his article entitled “Kultur Pendidikan Pesantren dan Radikalisme”. Things like this give rise to a negative image of Islamic boarding school character education, where the application of education seems exclusive and dogmatic, and it often even creates an attitude of hostility towards groups outside it.

There are several aspects of Islamic boarding school learning that is well known in society and are considered fertile fields for radical seedism. One of them is the textual emphasis on religious teachings. William Liddle revealed that scripturalists understand religious texts without trying to adapt the messages in them or relate them to the social conditions that occur. In addition, an exclusive perspective on religion also makes a Muslim tend to be closed to accepting differences, especially in matters relating to faith or theology. This exclusive understanding prioritizes the truth of its own point of view and believes that other points of view are incorrect or misguided.

At the end, the phenomena described above called into question peasants' commitment to building the life of the nation and state. Because since its emergence in the archipelago, the pesantren have succeeded in proving their commitment to achieving independence through the struggles of the santri, kyai, and ulemas. Therefore, in the midst of challenges and accusations of radicalism and terrorism, Islamic boarding schools must also restore their positive image as educational institutions that give birth to generations of religious and nationalist scholars. The harmonious relationship between nationalism and Islam is an

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interesting matter to discuss from an educational perspective, especially Islamic boarding school education.

2. Methods

The mix method research was used, along with field research processing techniques. The information was gathered through interview techniques with teachers who were thought to fully comprehend the learning process in traditional Islamic boarding schools in Padang City. Data was also obtained through documentation techniques used when researchers needed information from textbooks at Islamic boarding schools, especially religious books containing nationalist values. Another technique is the distribution of questionnaires to the students of Padang City’s traditional Islamic boarding schools. The questionnaire distributed contained useful statements to see the level of nationalist-religious character possessed by the students. All of these data were analyzed qualitatively.

3. Results and Discussion

3.1 Religious and Nationalism Education

Lickona explained that character education is education that aims to shape a person's personality through character education, the impact of which can be seen in a person's attitude and behavior in the form of good behavior.\(^{12}\) Abdul Majid explained the main elements of character education conceptualized by Lickona, namely: a) moral knowing, which is the initial stage of character education with mindset and cognitive development; b) moral feeling, which is the development of a steady and mature mental attitude; and c) moral doing, which is the outcome of character education in the form of behavior that appears serious and character-driven in one's personality.\(^{13}\) Character education is known in the context of Islamic education as "character education," which is based on the Al-Quran and Hadith and features the Prophet Muhammad s.a.w. as a perfect character model;\(^{14}\) this method of education is used directly, and moral education is used indirectly.\(^{15}\)

One of the characters that needs more attention is nationalism, namely, a nationalism that grows within a person because of the similar fate and history and the interest in living together as a nation that is independent, united, sovereign, democratic, and advanced in national and state unity. These interests have the same goal of achieving, maintaining, and serving identity, unity, prosperity, and strength or power as a nation-state.\(^{16}\) Religious nationalism emerged during its development as a result of the role of religion. The spirit of nationalism and religiousness was first seen during the efforts to achieve independence. In this effort, religious people, such as those at Islamic boarding schools, both kyai and students, make a big contribution, starting from the physical and diplomatic struggle in the struggle for Indonesian independence, the formulation of Pancasila, and the formation of the Unitary State of Indonesia.


In fact, the concept of religious nationalism, which was originally at the ideological level, has succeeded in melting and coloring the level below it, namely the formation of the character of students, such as love for the motherland as part of religious teachings, tolerance in the midst of religious and cultural diversity, practicing Pancasila values and complying with laws and regulations, mutual cooperation and maintaining unity, and democracy based on deliberation. These characters have the potential to grow and develop in the pesantren education environment. Not only are modern Islamic boarding schools capable of carrying out this task, but traditional Islamic boarding schools have their own characteristics in their efforts to develop nationalism and religious character.

Traditional Islamic boarding schools, or what are known as salaf Islamic boarding schools are sub-cultures that have specific characteristics and are strictly and systematically regulated. In general, the pesantren culture shows almost the same pattern. The mindset and behavior of the Santri in their daily lives are always directed towards worship and self-service to God. Therefore, the values that form the basis and driving force of all activities in Islamic boarding schools, which are called the Pancajiwa of Islamic boarding schools, consist of sincerity, simplicity, independence, brotherhood, and freedom.

3.2 The Values of Nationalism in Learning Materials at Traditional Islamic Boarding Schools

Based on the results of interviews with one of the teaching staff at the Batang Kaburan Islamic Boarding School, it is known that the influence of the founder of the Islamic boarding school, who had a background as a scholar and a respected figure in the community, is still maintained and serves as a role model and guide for lifestyle in the pesantren environment. The founder figure, called Buya, is known for his good nationalist attitude and is close to the surrounding community.

The founders of the Batang Kaburan Islamic Boarding School, namely Buya H. Abdul Manaf Khatib Imam Maulana, who is a cleric from Nagari Batang Kaburan, and H. Shalif Tk. Sutan, a cleric from Sungai Sarik Padang Pariaman, jointly founded the school on the basis of spreading Islamic da'wah in the area. Surau Gadang Batang Kaburan, which was quiet with religious activities at the time because there were no teachers teaching and preaching there, became a concern of the two Buya Founders of the Islamic Boarding School, who eventually took the initiative to conduct the first study at the surau on January 13, 1955. The recitation activity succeeded in gathering many people and raising public interest in Islamic teachings. This ultimately became the motivation for the establishment of an Islamic educational institution as a result of the development

19 Mahmud Syallut, Akidah Dan Syari’ah Islam (Jakarta: PT Bina Aksara, 1985).
of recitation activities at Surau Gadang. In the process of establishing the Islamic boarding school, Buya Abdul Manaf and Buya Shalif were supported by the surrounding community both morally and financially.

The community's great support for the establishment of the Pondok Pesantren was able to bind a close friendship between the Batang Kaburan Islamic Boarding School as an educational institution and the surrounding community. Likewise, the dedication of the two Buya founders of the Islamic Boarding School to the surrounding community was uninterrupted. According to Ustadz Harmen, as one of the members of the teaching staff who is active in traditional learning at the Batang Kaburan Islamic Boarding School, the two founders of the Islamic Boarding School have a high attitude of nationalism. This is proven through the history of his life, which is full of roles and sacrifices of personal interests for the benefit of society. Buya inherited an active community attitude towards his students, such as actively praying in congregation at the mosque outside the Islamic boarding school's mushalla, participating in community activities, mutual cooperation, takziah, wedding ceremonies, visiting sick residents, donating funds to the community from personal funds, and so on. Until now, the Batang Kaburan Islamic Boarding School has had a policy of only providing a prayer room within the pesantren environment so that students can still carry out prayers and other activities in community-owned mosques. Even Ustadz Harmen said that one proof of the closeness of Islamic boarding schools with the community is that the schools do not completely close their gates so that interaction between students and the community can still take place.

According to Harmen, the attitude of the founder, Buya, is a genuine characteristic of the Islamic Boarding School, which becomes its values and continues to be instilled in the students. Buya's closeness to the community in the form of leadership, involvement, and other contributions is still being implemented today. More than that, Pondok Pesantren emphasizes to students the importance of community control over the behavior of students outside the pesantren environment.24

The same thing happened at the Darul Ulum Islamic Boarding School, Air Pacah, Padang City. Even though it is relatively new, Darul Ulum Islamic Boarding School was established on the basis of traditional learning with the characteristics of the yellow book material and the halaqah method. The founder of the Darul Ulum Islamic Boarding School, Buya Tengku H. Darmis Muar, who until now still leads the Islamic Boarding School, founded the Darul Ulum Islamic Boarding School with the help of the community. The purpose of establishing Islamic boarding schools has also been adapted to the needs of the times and the needs of the surrounding community regarding religious learning, namely to educate, nurture and train and foster students to become scholars, preachers who develop Islamic teachings who are knowledgeable, have noble character and are responsible for religion, community, homeland and nation.25

The purpose of establishing the Islamic Boarding School, which was formulated by the founders and the community, illustrates the commitment of the Islamic Boarding School not only to religious values but also to societal values and national values. Buya Darmis Muar does not limit Islamic learning to only within Islamic boarding schools as a genuine effort to realize the goals of Islamic boarding schools. Buya Darmis also held a study of the yellow book, which was dominated by fiqh material for the general public at the mosque. This study is quite attractive to the local community, so it can be held regularly every week.

Based on this data, it can be concluded that the learning materials developed at traditional Islamic boarding schools in Padang City are inseparable from the main goals of the founders of the Islamic boarding school and the initial expectations of the community for the establishment of the Islamic boarding school. The values of nationalism and commitment to community service implemented by the founder of the Islamic boarding school will be passed on to the students through the learning process.

The orientation of the thoughts of the founders of the pesantren is the basis for the development of learning in these institutions, including the learning materials. Each character education process begins with moral knowledge, which is obtained through learning materials. The learning material that has the potential to apply moral knowledge is material related to morals.

Based on the results of interviews with curriculum representatives at the MTI Batang Kaburan Islamic Boarding School, the Darul Ulum Islamic Boarding School, and the Lubuk Begalung MTI Islamic Boarding School, it was concluded that there are several subjects that are often used as initial capital for instilling national character. The traditional pesantren learning system and the madrasah system implemented in the three Salaf Islamic boarding schools demand integrative collaboration between allied subject groups, especially the moral subject groups.

<table>
<thead>
<tr>
<th>Boarding school</th>
<th>Education system</th>
<th>The subject for Potential National Character Cultivation</th>
<th>Learning Material Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Boarding School</td>
<td>Islamic Boarding School</td>
<td>Akhlak</td>
<td>Kitab Kuning</td>
</tr>
<tr>
<td>Islamic Boarding School</td>
<td>Islamic Boarding School</td>
<td>Akhlak</td>
<td>Kitab Kuning</td>
</tr>
<tr>
<td>Islamic Boarding School</td>
<td>Islamic Boarding School</td>
<td>Akhlak</td>
<td>Kitab Kuning</td>
</tr>
</tbody>
</table>

Table 1: List of subjects used for character building in several Islamic boarding schools
From the table above, it can be seen that Islamic boarding school subjects that have the potential to hide national character are fewer than madrasah subjects, which already use the national curriculum with a curriculum design that already integrates national and societal values. This condition occurs because the Islamic boarding school learning system pays more attention to mastery of material originating from the yellow book from a cognitive perspective. Meanwhile, the provision of character, which is part of the affective aspect, is more developed through learning methods and a distinctive and strong Islamic boarding school culture.

In interviews conducted with curriculum representatives of each Islamic boarding school, it was also possible to obtain data on the sources of learning materials used in the Islamic boarding school and madrasah systems. Especially in moral subjects, which are used as a forum for moral knowledge in concealing national character, Islamic boarding schools use the yellow book with different titles at each grade level. Among the moral books studied are the books of Ta’lim al-Muta’allim by Sheikh Al-Zarnuji, al-Akhlaq li al-Banin and al-Akhlaq li al-Banat by Umar ibn Ahmad Baraja’, and al-Hikam by Ibn ‘Athaillah. The following data about these books:

<table>
<thead>
<tr>
<th>No.</th>
<th>The name of Kitab</th>
<th>Learning material</th>
<th>Nationalism value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ta’lim al-Muta’allim</td>
<td>لليم إلا إذا طلب الجاه للامور بالعرف والدن عن المتك وتكييف الحق واعز الديان لا لنفسه وهواء فيهذ ذلك بقدر ما يقيم به الأمر بالعرف والدن عن المتك</td>
<td>Leadership based on the established science</td>
</tr>
</tbody>
</table>

Avoid long debates that tend to lead to hostility

The importance of deliberation in the process of studying

Deliberation in all matters, both small and large matters

Deliberation determines the level of people’s intellectual quality

The character of wara’ is to stay away from things that cause hostility

Among the goals of character building is
<table>
<thead>
<tr>
<th><strong>al-Akhlāqī li al-Banāt</strong></th>
<th>to gain the affection of all human beings, regardless of background</th>
</tr>
</thead>
<tbody>
<tr>
<td>الوَلُدُ الْوَلُدُ، يَحْبُبُ الْيَتَابِعَ وَيَتَابِعَ الْيَتَابِعَ</td>
<td>The importance of staying away from hostility, not being discriminatory, and accepting the opinions of others</td>
</tr>
<tr>
<td>إذا أردت أن تكون محبوساً بين زملائك فلا تبخن عليهم إذا استعزاكم منهم شيئاً، لأن البخل قبيح جداً ولا يكره عليه إذا كنت ذكياً أو محباً أو كنت أكثر غير من أخلاق الأولاد الطيبين. ولكن إذا أردت تمنيداً كساناً فاصبحه ليجذب وترك الكلم أو يبدأ فساده على قيم دومنه أو فتيره فارجمه، وساعدته بما قدرت من المساعدة.</td>
<td></td>
</tr>
<tr>
<td>unity and dan Tolerance</td>
<td>Mutual help, tolerance, and unity</td>
</tr>
<tr>
<td>ملتكم كمثل هذه الجريمة أن تختتم وأجتمعون ثم يفدر عدوكم أن يعجلك وإنا خلتفكم وتنفطكم سبيل عملتم أن يزوركم، مثل هذه الروح المشككة التي تنزم أن تكسرها لا تعب ولا مشقة.</td>
<td></td>
</tr>
<tr>
<td>Unity</td>
<td>Tolerance without discrimination</td>
</tr>
<tr>
<td>إذا أردت أن تكون محبوساً بين زملائه فلا تبخن عليهم إذا استعزاكم منهم شيئاً، لأن البخل قبيح جداً ولا يكره عليه إذا كنت ذكياً أو محباً أو كنت أكثر غير من أخلاق الأولاد الطيبين. ولكن إذا أردت تمنيداً كساناً فاصبحه ليجذب وترك الكلم أو يبدأ فساده على قيم دومنه أو فتيره فارجمه، وساعدته بما قدرت من المساعدة.</td>
<td></td>
</tr>
<tr>
<td>Tolerance, mutual help, and unity</td>
<td>Tolerance in diversity</td>
</tr>
<tr>
<td>-والجزء: ينفع بعضهم بعضاً</td>
<td></td>
</tr>
<tr>
<td>-فجع علك أن تذهب مع جرائزك، وبادأهم بالسلام وتنسهم أمام وجههم وساعدتهم إذا أحتاجوا إلى مساعدتك، وتعرشو غاية الخير من أنفسكم.</td>
<td></td>
</tr>
<tr>
<td>-وتحرر أيضاً أن تحاكمهم أو تكسر عليهم بالكلام أو ملاياً أو نسخ ميمين.</td>
<td></td>
</tr>
</tbody>
</table>
| قال مؤهلاً: كنت عبد العل بن عمر، وكشل له يسخ شاة. فقال له: يا علام إذا سئلت قضاء ببجارة الهادي، حتى قال ذلك.
Religious-Nationalism Based Character Education in Traditional Pesantren

Unity and peace

Tolerance and unity

Leadership based on trust principle

Mutual help and cooperation

Mutual help and tolerance
Table 2: The values of nationalism found in the Classical Books at Islamic Boarding Schools

The values of nationalism contained in classical books are more dominated by the values of social life, such as mutual help, tolerance, deliberation, and human equality. The value of love for the motherland has yet to be assigned a proportionate place. This condition does not deter traditional pesantren from developing a sense of love for the motherland. The strategy adopted by traditional Islamic boarding schools is to adopt the national curriculum as a complement to the Islamic boarding school curriculum. Religious-nationalism values can be instilled more freely and provide students with a more complete understanding through the national curriculum.
b. Nationalism values in the Religious Learning Package Book Based on the National Curriculum

<table>
<thead>
<tr>
<th>No.</th>
<th>Book’s name</th>
<th>Learning material</th>
<th>Nationalism value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Akidah dan Akhlak untuk Kelas XII Madrasah Aliyah</td>
<td>Exemplify the nature of al-Khaliq:</td>
<td>Homeland love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Apply the attitude of tasamuh, musawah, tawasuth and Ukhuwah in Life:</td>
<td>Tolerance in the midst of diversity and unity.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Etiquette in Islam:</td>
<td>Tolerance, Mutual Cooperation, Compliance with State Regulations, Unity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Wisdom of the Exemplary of the Four Imams of the Madhhab:</td>
<td>Tolerance and Democracy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Collaborative Attitude:</td>
<td>Unity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Organizational morals and work</td>
<td>Democracy and deliberation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kyai Kholil Banhkalan, Kyai Hasyim Asy’ari dan Kyai Ahmad Dahlan</td>
<td>Homeland love</td>
</tr>
<tr>
<td>2</td>
<td>Al-Qur’an dan Hadits utnuk Kelas XII Madrasah Aliyah</td>
<td>An exemplary figure in the theme of a simple life</td>
<td>Mutual help</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Maintaining environmental sustainability</td>
<td>Homeland love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Science and technology</td>
<td>Homeland love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Obligation of Preaching:</td>
<td>Tolerance</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Democracy:</td>
<td>Democracy</td>
</tr>
<tr>
<td>3</td>
<td>Pengamalan Fikih untuk Kelas XII Madrasah Aliyah</td>
<td>Khilafah in Islam:</td>
<td>Obey the leaders and legislation Citizenship and Democracy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The true jihad according to islam:</td>
<td>Tolerance and Homeland love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The sources of islamic law that are <em>Muttafaq</em> and <em>Mukhtalaf</em></td>
<td>Tolerance in the diversity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ijtihad in Islam</td>
<td>Open-mindedness and tolerance in the diversity</td>
</tr>
<tr>
<td>4</td>
<td>Tafsir untuk Kelas XII Madrasah Aliyah Program Keagamaan</td>
<td>The obligation to preach with good advice, and without coercion.</td>
<td>Tolerance</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caring and sharing attitude</td>
<td>Mutual help and unity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mutual cooperation</td>
<td>Unity</td>
</tr>
</tbody>
</table>
Table 3: The Value of Nationalism in Islamic Religion Textbooks based on the National Curriculum

The internalization of nationalist values in learning materials in the madrasah system adopted by Islamic boarding schools has accommodated the integration of national and religious values in a fairly ideal manner. In the process of presenting the material, the national curriculum material is indeed more firm and detailed in touching on aspects of nationalist-religious attitudes. However, it cannot be denied that these materials are very relevant and consistently linked to character development material carried out by the traditional Islamic boarding school system. This connection was confirmed by the Curriculum Representative of the MTI Batang Kaburan Islamic Boarding School and the Lubuk Begalung MTI Islamic Boarding School, who said that the national curriculum used aims to complement the Islamic Boarding School curriculum in all respects, including inculcating national values.26

c. The Values of Nationalism in the Learning Culture of Traditional Islamic Boarding Schools.
   1) Halaqah Culture and Discussion: The implementation of halaqah has a distinctively positive impact, namely building closeness between educators and students
   2) Story Learning Culture: The story method is implemented to explore the material presented in classic books. In the context of moral learning in the books of Ta'lim al-Muta'allimin, al-Akhlaq li al-Banin, and al-Akhlaq li al-Banat, the story method gets a pretty ideal portion.

3) Sorogan Learning Culture: Sorogan learning culture in traditional Islamic boarding schools is more common between junior and senior students. This learning culture is called talaqqi.

4) Culture of Deliberation: The culture of deliberation forms the basis of the lives and activities of the students in the dormitory. Deliberation is almost always implemented in every line of dormitory life, starting from dormitory organization activities, organizing activities, division of tasks and responsibilities, to problem solving and decision making.

5) Culture of Setting an Example and Exemplary Behavior: Similar to deliberations, exemplary behavior among dormitories has become a culture that has been consistently applied to this day. There are many sources of example, both from the leadership of the Islamic boarding school and the supervisor of the hostel as well as from the students themselves.

6) Community Culture: The strategy adopted is to design a boarding school environment that is not closed off from access by the community, for example, a boarding school environment that is not completely closed off by walls. The condition of the pesantren environment, with open and accessible gates to facilitate the interaction of students and the community, has the potential to foster moral feelings in the social lives of students.

d. Nationalism-Religious Based Character Education in Traditional Islamic Boarding Schools

1) Moral Behavior of Nationalist-Religious Characters through Thought Process

This process emphasizes cognitive aspects in the form of broad and deep insights from students in understanding nationalist-religious characteristics. The process of thinking is developed through the presentation of learning materials that support the planting of nationalist values absorbed from Islamic teachings. It has become a tradition in traditional Islamic boarding schools that moral development is adapted from the texts of the Qur'an and Hadith and their explanations in yellow books written by classical scholars.

This tradition is still the main aspect of the pattern of learning and character formation occurring simultaneously. The values absorbed from the learning material are not absolute free values but are values that are bound by absolute universal truth, namely revelation. Values derived from the truth of revelation are strictly guided in a traditional Islamic boarding school environment, and practicing them is thought to bring numerous benefits.

2) Moral Behavior of Nationalist-Religious Characters through spiritual development

Characters that are absorbed from learning materials need to be taught optimally. Even though its implementation has the potential to be successful, it is not without problems. Among them, fiqh materials continue to dominate learning materials in traditional Islamic boarding schools when compared to morals materials, although there are moral values in fiqh material that should be explored. However, this condition makes the material deepening of the moral aspects require other efforts. One of these efforts is the habituation of the culture of pesantren and dormitories. This habituation process is expected to improve the process.
of careful thought, which has received less attention than other aspects of presenting learning material.

3) **Moral Behavior of Nationalist-Religious Characters through exercises**

The application of nationalist-religious character sports in traditional Islamic boarding schools can be seen in the daily activities of the students, especially in the dormitories. Responsible attitudes, leadership, democracy, unity, and so on are practically practiced. Traditional Islamic boarding schools also carry out all activities that support a sense of love for the motherland and nationalism in the form of physical activities, such as flag ceremonies, celebrations of independence day, and so on.\(^{27}\)

4) **Moral Behavior of Nationalist-Religious Characters through emotional Process**

This aspect requires the birth of a product, which is the result of habituation of thought, exercise of the heart, and exercise. The implementation of the process of intentional nationalism and religious character in traditional Islamic boarding schools has produced superior products in the form of traditional Islamic boarding school culture. There are several factors that make traditional pesantren culture a reinforcement of the process of character formation: (a) the concept of thought of the founders and leaders of the pesantren; (b) rules and regulations that are implemented in a disciplined manner familiarize teachers and students with being responsible for the decisions and attitudes they choose; (c) the art of organization in the student environment.

e. Nationalism-Religious Character of Santri Traditional Islamic Boarding Schools

1) **Love for the Motherland as Part of Religious Teachings:** The character of loving the motherland is owned by 97.8% of students at traditional Islamic boarding schools. This figure shows the high value of nationalism in students whose intellectual, social, spiritual, and emotional abilities are born from religious learning. The character of loving the motherland is instilled in them in the form of a sense of pride as an Indonesian nation and a willingness to sacrifice for the public interest (97.2%). The indicator of believing that Pancasila does not conflict with Islamic teachings (96.2%) shows that students understand that the nationalist-religious character that grows in them is a character based on their cognitive knowledge of religious teachings.

2) **Tolerance Amidst Religious and Cultural Diversity:** This attitude is shown through indicators of respecting religious and cultural differences (86.8%), respecting differences of opinion (92.4%), and liking criticism and suggestions (95.1%).

3) **Harmony and Unity:** The next nationalist-religious character indicator is harmony and unity, which is characterized by an attitude of liking group activities (95.1%), liking harmony and peace (98.64%), and liking mutual cooperation (95.6%).

4) **Deliberation-Based Democracy:** The next indicator of nationalist-religious character is an attitude of openness; democracy based on the principles of deliberation in Islam is characterized by an attitude of liking

\(^{27}\) “interview with WK Kurikulum Ponpes Darul Ulum,” 2021.
freedom of opinion (98.6%), solving problems through deliberation (96.8%), and feeling happy when receiving criticism and suggestions (96.5%).

4. Conclusion

Nationalist-religious character education is applied in learning materials and learning culture in traditional Islamic boarding schools. Implementation through learning materials is carried out in two forms, namely, through learning materials for yellow books, which are the hallmark of Islamic boarding school learning, and through religious textbooks designed according to the national curriculum. These two sources of learning material are studied by students in two types of education that take place at traditional Islamic boarding schools, namely cottage learning and madrasah learning. Because the value of nationalism is absorbed from religious teachings that have absolute truth in the hearts of the students, the application of nationalist-religious character education in learning materials produces quite strong moral knowing. In contrast to the values of nationalism, which are absorbed from other ideologies, the material on the values of nationalism in traditional Islamic boarding schools presents a moral knowing that is in accordance with the spiritual, intellectual, emotional, and social needs of the students.

Meanwhile, the nationalist-religious character is applied in Islamic boarding schools through a learning culture that trains students’ moral feelings toward the value of nationalism-religion. Uniquely, Islamic boarding schools apply a more intensive, consistent learning culture that lasts 24 hours. Therefore, a learning culture can have a more effective impact on training attitudes and shaping the nationalist-religious character of students.

References