



## Religious-Nationalism Based Character Education in Traditional Pesantren

**Yulia Rahman**

UIN Sjech M. Djamil Djambek Bukittinggi

yuliarahman@iainbukittinggi.ac.id

---

---

### Abstract

**Keywords:**

*Character Education;  
Nationalism Religious;  
Traditional Pesantren.*

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.

---

---

### Abstrak:

**Kata Kunci:**

*Pendidikan Karakter;  
Nationalism Religius;  
Pesantren Tradisional.*

Penelitian ini dilatarbelakangi oleh maraknya tudingan radikalisasi 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 nasionalism-religius di Pesantren Tradisional. Fokus penelitian adalah pada pendidikan karakter nasionalism-religius pada materi

pembelajaran dan budaya pesantren. Jenis penelitian ini adalah penelitian *mix method* dengan teknik *field research*. Data-data dikumpulkan dengan teknik dokumentasi, wawancara dan angket. Adapun data angket merupakan data kuantitatif yang dianalisa dengan paradigma kualitatif. Data-data tersebut bersumber dari tiga pesantren tradisional di Kota Padang. Hasil penelitian ini menyimpulkan bahwa pendidikan karakter berbasis *nationalism-religius* di pesantren tradisional diterapkan dalam materi pembelajaran Akhlak yang mengacu pada kitab kuning dan buku paket mata pelajaran agama Islam. Selain itu pendidikan karakter nasionalis-religius juga dikembangkan melalui budaya pesantren yang kental dengan nilai cinta tanah air, persatuan, toleransi, dan demokratis. Kesimpulan ini didukung oleh sikap nasionalis-religius yang dimiliki oleh mayoritas santri di pesantren tradisional. Hasil penelitian ini menguatkan kesimpulan penelitian sebelumnya yang menyatakan bahwa pesantren mengajarkan sikap akomodatif, pluralis dan menolak paham radikal.

Received : August 25, 2022; Revised: December 27, 2022; Accepted: December 31, 2022

<https://doi.org/10.19105/tjpi.v17i2.6862>



© Tadris Jurnal Pendidikan Islam  
Institut Agama Islam Negeri Madura, Indonesia

This is an open access article under the [CC-BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

## 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.<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup> 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.<sup>4</sup> Whereas in Islam, the character education is known as "moral education," which originates from the teachings of

<sup>1</sup> Detiknews, "Maarif Institute: Guru Juga Faktor Utama Radikalisme Di Sekolah," Detiknews, 2021, <https://news.detik.com/berita/d-3834511/maarif-institute-guru-juga-faktor-utama-radikalisme-di-sekolah>.

<sup>2</sup> Dina Martiany, "Persepsi Kalangan Pesantren Terhadap Relasi Perempuan Dan Laki-Laki," *Aspirasi* 8 (2017): 29–41.

<sup>3</sup> dan M.C. Bier M.W. Berkowitz, *What Works In Character Education: A Research-Driven Guide for Educators* (Washington DC: University of Missouri St Louis, 2005).

<sup>4</sup> Departemen Pendidikan Nasional, "Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003" (Departemen Pendidikan Nasional, 2003).

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.<sup>5</sup> 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.<sup>6</sup> 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.<sup>7</sup> This was explained in the research in Indonesian Islamic Radicalism written by M. Thoyyib<sup>8</sup> in his article "Radikalisme Islam Indonesia", and Abdul Malik<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup>

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

---

<sup>5</sup> Johansyah, "Pendidikan Karakter Dalam Islam: Kajian Dari Aspek Metodologis," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2011): 96.

<sup>6</sup> M. Imamuddin Rahmat, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah Ke Indonesia* (Jakarta: Erlangga, 2007).

<sup>7</sup> Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan Keagamaan Pesantren Dan Radikalisme: Studi Kasus Pesantren-Pesantren Di Provinsi Jambi," *Kontekstualita* 25, no. 2 (2010): 257.

<sup>8</sup> M. Thoyyib, "Radikalisme Islam Indonesia," *Ta;Lim: Jurnal Studi Pendidikan Islam* 1, no. 1 (2018): 94.

<sup>9</sup> Abdul Malik, "Kultur Pendidikan Pesantren Dan Radikalisme," *Pembangunan Pendidikan: Fondasi Dan Aplikasi* 4, no. 2 (2016): 104.

<sup>10</sup> William Liddle, "Skripturalisme Media Dakwah: Suatu Bentuk Pemikiran Dan Aksi Politik Islam Di Indonesia Masa Orde Baru," in *Jalan Baru Islam, Memetakan Paradigma Mutakhir Islam Indonesia*, ed. Mark R. Woodward (Bandung: Mizan, 1999).

<sup>11</sup> Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan Keagamaan Pesantren Dan Radikalisme: Studi Kasus Pesantren-Pesantren Di Provinsi Jambi."

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.<sup>12</sup> 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.<sup>13</sup> 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;<sup>14</sup> this method of education is used directly, and moral education is used indirectly.<sup>15</sup>

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.<sup>16</sup> 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.

---

<sup>12</sup> Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (York: Bantam books, 1991).

<sup>13</sup> Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 2013).

<sup>14</sup> Ismail Sukardi, "Character Education Based on Religious Values: An Islamic Perspective," *A'dib: Journal of Islamic Education* 21, no. 1 (2016): 50–51.

<sup>15</sup> Muhammad 'Athiyah Al-Abrasyi, *Prinsip-Prinsip Dasar Pendidikan Islam* (Bandung: Pustaka Setia, 2003).

<sup>16</sup> Tim Penyusun, *Ensiklopedi Nasional Indonesia* (Jakarta: Cipta Adi Pustaka, 1990).

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,<sup>17</sup> tolerance in the midst of religious and cultural diversity, practicing Pancasila values and complying with laws and regulations,<sup>18</sup> mutual cooperation and maintaining unity,<sup>19</sup> and democracy based on deliberation.<sup>20</sup> 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.<sup>21</sup>

Traditional Islamic boarding schools, or what are known as salaf Islamic boarding schools<sup>22</sup> 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.<sup>23</sup>

### 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

---

<sup>17</sup> Zainul Milal Bizawie, *Laskar Ulama-Santri Dan Resolusi Jihad Garda Depan Menegakkan Indonesia (1945-1949)* (Jakarta: Pustaka Kompas, 2014).

<sup>18</sup> Einar Martahan Sitompul, *NU Dan Pancasila: Sejarah Dan Peranan NU Dalam Perjuangan Umat Islam Di Indonesia Dalam Rangka Penerimaan Pancasila Sebagai Satu-Satunya Asas* (Jakarta: Jakarta, 1996).

<sup>19</sup> Mahmud Syaltut, *Akidah Dan Syari'ah Islam* (Jakarta: PT Bina Aksara, 1985).

<sup>20</sup> Muhammad Hanafi, "Kedudukan Musyawarah Dan Demokrasi Di Indonesia," *Jurnal Cita Hukum* 1, no. 2 (2013): 227–46.

<sup>21</sup> Wahjoetomo, *Perguruan Tinggi Pesantren, Pendidikan Alternatif Masa Depan* (Jakarta: Gema Insani Press, 1997).

<sup>22</sup> Shulhan, "Transformasi Modernisasi Pesantren Salaf," *Jurnal Perspektif* 14, no. 2 (2021): 327–28.

<sup>23</sup> Mohammad Abdul Wakid, "Budaya Pesantren Dan Pendidikan Karakter Di SMP Plus Miftahul Ulum Sukowiyono Karangrejo," *Media Bina Ilmiah* 15, no. 5 (2020): 4556.

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.<sup>24</sup>

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.<sup>25</sup>

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.

<sup>24</sup> "Interview: Pembina Asrama Putri," (2021).

<sup>25</sup> "Profile Dokumentation," (2021).

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.

Boarding school	Education system	The subject for Potential National Character Cultivation	Learning Material Reference
Islamic Boarding School MTI Batang Kabuang	Islamic Boarding School	Akhlak	Kitab Kuning
	Madrasah	- Akidah Akhlak - Al-Quran Hadits - Fiqh - Akhlak Tasawuf - Tafsir - SKI	Kurikulum 2013 KMA No. 183 Tahun 2019
Islamic Boarding School Darul Ulum	Islamic Boarding School	Akhlak	Kitab Kuning
	Madrasah	- Akidah Akhlak - Al-Quran Hadits - Fiqh - Akhlak Tasawuf - Tafsir - SKI	Kurikulum 2013 KMA No. 183 Tahun 2019
Islamic Boarding School MTI Lubuk Begalung	Islamic Boarding School	Akhlak	Kitab Kuning
	Madrasah	- Akidah Akhlak - Al-Quran Hadits - Fiqh - Akhlak Tasawuf - Tafsir - SKI	Kurikulum 2013 KMA No. 183 Tahun 2019

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'allimin* 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 'Athallah. The following data about these books:

a. Nationalism value in the old holy Kitabs of traditional islamic boarding school

No.	The name of Kitab	Learning material	Nationalism value
1	<i>Ta'lim al-Muta'allimin</i>	اللهم إلا إذا طلب الجاه للأمر بالمعروف والنهي عن المنكر وتنفيذ الحق وإعزاز الدين لا لنفسه وهواه فيجوز ذلك بقدر ما يقيم به الأمر بالمعروف والنهي عن المنكر	Leadership based on the established science
		ويختار العتيق دون المحدثات وإياك أن تشتغل بهذا الجدل الذي ظهر بعد انقراض الأكابر من العلماء فإنه يبعد الطالب عن الفقه ويضيع العمر ويورث الوحشة والعداوة وهو من أشرط الساعة وارتفاع العلم والفقه	Avoid long debates that tend to lead to hostility
		وقال: سمعت حكيمًا من حكماء سمرقند قال: إن واحدا من طلبية العلم شاورني فب طلب العلم وكان عزم على الذهاب إلى بخارى لطلب العلم	The importance of deliberation in the process of studying
		وهكذا ينبغي أن يشاور في كل أمر فإن الله تعالى أمر رسول الله ﷺ بالمشاورة وكان يشاور أصحابه في جميع الأمور حتى حوائج البيت. قال علي ما هلك امرؤ عن مشورة	Deliberation in all matters, both small and large matters
		قيل: رجل ونصف رجل ولا شئز فالرجل من له رأي صائب ويشاور، ونصف رجل من له رأي صائب ولكن لا يشاور أو يشاور ولكن لا رأي له، ولا شئ من لا رأي له ولا يشاور. قال جعفر الصادق لسفيان الثوري رحمه الله شاور في أمرك مع الذين يخشون الله تعالى	Deliberation determines the level of people's intellectual quality
		ووصى فقيه من زهاد الفقهاء طالب العلم: عليك أن تتحرز عن الغيبة وعن مجالسة المكثار.	The character of wara' is to stay away from things that cause hostility
2	<i>Al-Akhlaq li al-Banin dan</i>	يجب على الولد أن يتخلق بالأخلاق الحسنة من صغره ليعيش محبوبًا في كبره: يرضى عنه	Among the goals of character building is



<i>al-Akhlāq li al-Banat</i>	ربه ويحبه أهله وجميع الناس	to gain the affection of all human beings, regardless of background
	الولد الوقح: ... ويحب الشتم والكلام القبيح والمخاصمة ويستهزئ بغيره ويتكبر عليه ولا يستحي أن يعمل قبيحا ولا يسمع النصيحة	The importance of staying away from hostility, not being discriminatory, and accepting the opinions of others
	آداب الولد مع جيرانه: فتأدب أيها الولد مع جيرانك وفرح قلوبهم بأن تحب أولادهم وتبتسم أمام وجوههم وتلعب معهم بأدب واحذر أن تتخاصم معهم أو تأخذ لعبهم بغير إذن منهم أو تفتخر عليهم بملابسك أو دراهمك، وإذا أعطتك أمك طعاما أو فاكهة فلا تأكل ذلك وحدك وأولاد جيرانك ينظرون إليك	Unity and dan Tolerance
	إذا أردت أن تكون محبوبا بين زملائك فلا تبخل عليهم إذا استعاروا منك شيئا، لأن البخل قبيح جداز ولا تتكبر عليهم إذا كنت ذكيا أو مجتهدا أو غنيا لأن الكبر ليس من أخلاق الأولاد الطيبين، ولكن إذا رأيت تلميذا كسلان فانصحه ليجتهد ويترك الكسل أو يلبدا فساعدته على فهم دروسه أو فقيرا فارجمه وساعده بما قدرت من المساعدة	Mutual help, tolerance, and unity
	مثلكم كمثل هذه الحزمة أن اتخذتم واجتمعتم لم يقدر عدوكم أن يغلبكم وإن اختلفتم وتفرقتم سهل على عدوكم أن يهزمكم، مثل هذه الرماح المفككة التي قدرتم أن تكسروها بلا تعب ولا مشقة.	Unity
	هكذا التسامح مع الخادم: وروي أن الإمام عليا كرم الله وجهه: دعا غلاما له فلم يجبه، فدعاه ثانيا وثالثا، فلم يجبه فقام إليه فرآه مضطجعا فقال: أما تسمع يا غلام؟ فقال: بلى. قال: فلم لم تجبني حين دعوتك؟ قال: لأنني أمنت عقوبتك، فتكاسلت: فقال: امض فأنت حر لوجه الله	Tolerance without discrimination
	- والجيران ينفع بعضهم بعضا - فيجب عليك أن تتأدب مع جيرانك، بابتدأهم بالسلام وتبتسم أمام وجوههم وتساعدهم إذا احتاجوا إلى مساعدتك وتحذر غاية الحذر من أذيتهم ... - وتحذر أيضا أن تتخاصمهم أو تتكبر عليهم بمالك أو مال إبيك أو تسخر منهم ...	Tolerance, mutual help, and unity
	قال مجاهد: كنت عند عبد اللع بن عمر، وغلام له يسليخ شاة، فقال له: يا غلام إذا سلخت فابدا بجارنا اليهودي، حتى قال ذلك	Tolerance in diversity

		<p>مرارا. فقلت له: كم تقول هذا؟ فقال: إن رسول الله ﷺ لم يزل يوصينا بالجار، حتى خشينا أنه سيورثه.</p>	
		<p>آداب المشي: وإذا رأيت جماعة يتخاصمون فمن الأدب أن تصلح بينهم إذا استطعت، عملا بقوله تعالى: (إنما المؤمنون إخوة فأصلحوا بين أخويكم). ويقول ﷺ: ألا أخبركم بأفضل من درجة الصيام والصلاة والصدقة؟ قالوا: بلى، قال: إصلاح ذات البين، فإن فساد ذات البين عو الحالفة، لا أقول: تحلق الشعر، ولكن تحلق الدين. وإذا لم تستطع فابتعد عنهم. ولا تشارك معهم أو تتفرج عليهم. وكذلك إذا صادفت أناسا يمحزون أو يتكلمون بكلام غير لائق أو يؤذونك بكلماتهم فأعرض عنهم ولا تبال بهم، عملا بقوله تعالى: (وإذا سمعو اللغو أعرضوا عنه). وف الآية الأخرى: (وعباد الرحمن الذين يمشون على الأرض هونا وإذا خاطبهم الجاهلون قالوا سلاما).</p>	Unity and peace
		<p>- ومن آداب المجاداة أيضا: أن تحترس من الكلمات البذيئة ومن السب واللعن، وأن تجتنب الغيبة والكذب والنميمة .. - وفي الحديث: كبرت خيانة أن تحدث أخاك حديثا عو لك به مصدق وأنت له كاذب ... - وأن تتحفظ أيضا في كلامك من إفشاء السر ومن المزاح غير اللائق. ومن الإستهزاء بأحد أو محاكاة قوله وفعله أو التعريض بشيء من عيوبه.</p>	Tolerance and unity
		<p>آداب الزيارة والإستئذان آداب زيارة المريض آداب زيارة التعزية</p>	Tolerance and unity
		<p>الأمانة والخيانة - ومعنى الأمانة: أن يحافظ الإنسان على أوامر ربه فيقوم بالفرائض والواجبات: وفي الحديث: كلكم راع وكلكم مسئول رعيته والرجل راع في أهله ومسئول عن رعيته والمرأة في بيت زوجها راعية وهي مسئولة عن رعيته والخادم في مال سيده راع وهو مسئول عن رعيته. - ومن الأمانة: أن تحافظ على حقوق المجالس فلا تفضي أسرارها، فكم من خصومات ومقاطعات حصلت بسبب إفشاء الأسرار</p>	Leadership based on trust principle
		<p>الكرم والبخل: وتكرم على أهلك أولا، ثم على قرابتك، الأقرب فالأقرب. وإذا كنت فقيرا فتصدق بالقليل: كان أفضل عند الله من التصدق بالكثير من الأغنياء</p>	Mutual help and cooperation
		<p>وجاء رجل فسأله فقال: ما عندي شيء ولكن ابتع عليّ، فإذا جائنا شيء قضيناها. وردسبايا</p>	Mutual help and tolerance

		هوازن، وكانوا ست آلاف. وكان جوده كله لله وفي سبيل مرضاته. وكان يؤثي على نفسه وأولاده: يأتي عليه الثر والشهران، لا يوقد في بيته نار وإنما يكتفي هو وأهله بالتمر والماء. وكثيرا ما كان يببت طاويا، ويصبح صائما وكان يعصب الحدر على بطنه من الجوع وحملت إليه الأموال فلم يدخر لنفسه منها شيئا بل مات ودرعه مرهونة عند يهودي	
3	<i>Al-Hikam</i>	٣١: لينفق ذو سعة من سعته (ألواصلون إليه) ومن قدر عليه رزقه (الساثرون إليه)	Mutual help
		٣٩: لا ترفعن إلى غير حاجة هو موردها، فكيف يرفع غيره ما كان هو له واضعا؟ من لا يستطيع أن يرفع حاجة عن نفسه فكيف يستطيع أن يكون لما عن غيره رافعا؟	Mutual help
		٦٨: قوم أتاهم الحق لخدمته وقوم اختصهم بمحبته، كل نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك محظورا	Tolerance in diversity
		٩٦: معصية أورثت ذلا وافتقارا خير من طاعة أورثت عزا واستكبارا	Establish unity and prevent discrimination
		١١٥: أنما استوحش العباد والزهاد من كل شيء لغيبتهم عن الله في كل شيء، فلو شهدوه في كل شيء لم يستوحشوا من شيء	The priority of living in society and being inclusive
		١٣٥: ما صحبك إلا من صحبك وهو بعيبك عليم، وليس ذلك إلا مولك الكريم خير من تصحب من يطلبك لك لا شيء يعود منك إليه	Prioritizing the public interest over personal interests
		١٩٠: لا تمدن يداك إلى الأخذ من الخلائق إلا ترى أن المعطي فيهم مولك، فإذا كنت كذلك فخذ ما وافق العلم	Mutual help
		234: متى أملك عدم إقبال الناس عليك أو توجههم بالذم إليك فارجع إلى علم الله فيك فإن كان لا يقنعك علمه، فمصيبتك بعدم قناعتك بعلمه أشد من مصيبتك بوجود الأذى منهم.	Tolerance
٢٤٥: جعلك في العالم المتوسط بين ملكه وملكوته ليعلمك جلاله قدرك بين مخلوقاته وأنت جوهرة تنطوي عليك أصداف مكوناته	Basic life of 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

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

5	Akhlak (Tasawuf) untuk Kelas XII Madrasah Aliyah Program Keagamaan	Principles of Tarekat Muktabar in Indonesia	Tolerance in the diversity
		Tasawuf answers the challenges of the times: materialism and individualism	Equality and Unity
		Exemplary morals of Indonesian Sufi figures	Homeland love, patriotism, contribution to the government
6	Sejarah Kebudayaan Islam untuk Kelas XII Madrasah Aliyah Program Kegamaan	History of the entry of Islam into Indonesia	Tolerance in the diversity
		The preaching of Wali Songo	Tolerance in the diversity and Homeland love
		The Role of Muslims in the Period of Colonialism and Independence	Tolerance in the diversity, democracy, and Homeland love
		The Role of Muslims After Independence:	Tolerance in the diversity, democracy, patriotism, and Homeland love

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.<sup>26</sup>

- 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.

<sup>26</sup> "The interview with WK Kurikulum Ponpes Lubuk Begalung," (2021).

- 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.<sup>27</sup>

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

---

<sup>27</sup> "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

- Abdul Majid dan Dian Andayani. *Pendidikan Karakter Perspektif Islam*. Bandung: PT. Remaja Rosdakarya, 2013.
- Al-Abrasyi, Muhammad 'Athiyah. *Prinsip-Prinsip Dasar Pendidikan Islam*. Bandung: Pustaka Setia, 2003.
- Ayub Mursalin dan Ibnu Katsir. "Pola Pendidikan Keagamaan Pesantren Dan Radikalisme: Studi Kasus Pesantren-Pesantren Di Provinsi Jambi." *Kontekstualita* 25, no. 2 (2010): 257.
- Bizawie, Zainul Milal. *Laskar Ulama-Santri Dan Resolusi Jihad Garda Depan Menegakkan Indonesia (1945-1949)*. Jakarta: Pustaka Kompas, 2014.
- Departemen Pendidikan Nasional. "Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003." 2003.
- Detiknews. "Maarif Institute: Guru Juga Faktor Utama Radikalisme Di Sekolah." Detiknews, 2021. <https://news.detik.com/berita/d-3834511/maarif-institute-guru-juga-faktor-utama-radikalisme-di-sekolah>.
- "Dokumentasi Profil." 2021.
- Hanafi, Muhammad. "Kedudukan Musyawarah Dan Demokrasi Di Indonesia." *Jurnal Cita Hukum* 1, no. 2 (2013): 227–46.
- Ismail Sukardi. "Character Education Based on Religious Values: An Islamic Perspective." *A'dib: Journal of Islamic Education* 21, no. 1 (2016): 50–51.
- Johansyah. "Pendidikan Karakter Dalam Islam: Kajian Dari Aspek Metodologis." *Jurnal Ilmiah Islam Futura* 11, no. 1 (2011): 96.
- Lickona, Thomas. *Educating for Character: How Our School Can Teach Respect and Responsibility*. York: Bantam books, 1991.
- M. Imamuddin Rahmat. *Arus Baru Islam Radikal: Transmisi Revivalisme Islam*



- Timur Tengah Ke Indonesia*. Jakarta: Erlangga, 2007.
- M.W. Berkowitz, dan M.C. Bier. *What Works In Character Education: A Research-Driven Guide for Educators*. Washington DC: University of Missouri St Louis, 2005.
- Martiany, Dina. "Persepsi Kalangan Pesantren Terhadap Relasi Perempuan Dan Laki-Laki." *Aspirasi* 8 (2017): 29–41.
- Penyusun, Tim. *Ensiklopedi Nasional Indonesia*. Jakarta: Cipta Adi Pustaka, 1990.
- Shulhan. "Transformasi Modernisasi Pesantren Salaf." *Jurnal Perspektif* 14, no. 2 (2021): 327–28.
- Sitompul, Einar Martahan. *NU Dan Pancasila: Sejarah Dan Peranan NU Dalam Perjuangan Umat Islam Di Indonesia Dalam Rangka Penerimaan Pancasila Sebagai Satu-Satunya Asas*. Jakarta: Jakarta, 1996.
- Syaltut, Mahmud. *Akidah Dan Syari'ah Islam*. Jakarta: PT Bina Aksara, 1985.
- Wahjoetomo. *Perguruan Tinggi Pesantren, Pendidikan Alternatif Masa Depan*. Jakarta: Gema Insani Press, 1997.
- Wakid, Mohammad Abdul. "Budaya Pesantren Dan Pendidikan Karakter Di SMP Plus Miftahul Ulum Sukowiyono Karangrejo." *Media Bina Ilmiah* 15, no. 5 (2020): 4556.
- "Wawancara: Pembina Asrama Putri." 2021.
- "Wawancara WK Kurikulum Ponpes Darul Ulum," 2021.
- "Wawancara WK Kurikulum Ponpes Lubuk Begalung." 2021.
- William Liddle. "Skripturalisme Media Dakwah: Suatu Bentuk Pemikiran Dan Aksi Politik Islam Di Indonesia Masa Orde Baru." In *Jalan Baru Islam, Memetakan Paradigma Mutakhir Islam Indonesia*, edited by Mark R. Woodward. Bandung: Mizan, 1999.