

Local Wisdom and Cultural Nationalism in National Holiday Ceremonies: A Phenomenological Study in Islamic Education

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Abstract

This study examines the integration of local wisdom in the commemoration of National Holidays within an Islamic educational setting, with particular attention to cultural performances conducted as part of ceremonial activities. Employing a descriptive qualitative method with a phenomenological approach, the research explores how performances such as colossal dramas, traditional dances, traditional costume parades, and the presentation of national and regional songs function as media for expressing local wisdom and national values. The findings indicate that these cultural performances embody key values including love of the homeland, cultural preservation, tolerance, religious moderation, and the spirit of mutual cooperation. Importantly, the forms of local wisdom displayed do not contradict Islamic teachings; rather, they align with Qur'anic principles of human diversity and mutual recognition as articulated in QS. Al-Hujurat (49:13). Beyond their ceremonial function, these activities play a significant role in socializing local wisdom and fostering national consciousness among students. Moreover, the integration of cultural expressions within national ceremonies serves as an effective form of cultural da'wah, enabling the internalization of religious and national values through contextual and experiential practices. This study contributes to discussions on cultural nationalism by highlighting the strategic role of ceremonial arts and cultural activities in integrating religious values and national identity within formal state rituals.

Keywords: Local wisdom; National Holiday Ceremonies; Cultural performance; Islamic education.

Introduction

National Holiday Ceremonies have long been understood as state instruments for cultivating national consciousness, affirming collective identity, and fostering a sense of patriotism.¹ Within a conventional state-centered perspective, such ceremonies are often

¹ "The Use of 'Cultures' in Official Representations of Indonesia: The Fiftieth Anniversary of Independence: Indonesia and the Malay World: Vol 26 , No 74 - Get Access," *Indonesia and the Malay*

treated as formal and symbolic rituals designed to reproduce national values through standardized procedures.² While this approach plays an important role in maintaining the continuity of state symbols and narratives, it has also been criticized for positioning citizens as passive recipients of nationalism, merely enacting meanings prescribed from above.³

In contrast, contemporary scholarship in cultural studies and nationalism emphasizes that nationalism is not constructed solely through homogeneous state symbols, but also through lived cultural practices rooted in local experiences.⁴ In the Indonesian context, characterized by profound cultural, ethnic, and religious diversity, National Holiday Ceremonies potentially function not only as state rituals but also as arenas for the articulation of local wisdom.⁵ Local traditions, symbols, and cultural practices constitute an integral component of national identity construction, shaping a form of nationalism that is plural, negotiated, and dynamic. Across different regions, communities interpret and express their attachment to the nation through locally inherited cultural forms, thereby embedding national values within familiar cultural frameworks.

However, the integration of local wisdom into state rituals remains a subject of academic debate. On the one hand, proponents argue that the inclusion of local cultural elements strengthens cultural nationalism by grounding national identity in community-based traditions and shared social experiences.⁶ Debi Audina etc.⁷, for instance, suggest that locally rooted approaches enable deeper internalization of national values because they resonate with everyday cultural life. On the other hand, critics caution that the incorporation of local elements into national ceremonies risks reducing local culture to decorative folklore, stripped of its deeper ideological significance, or undermining the unifying function of national symbols.⁸ This tension highlights that the relationship between nationalism and local wisdom is neither linear nor uncontested, but rather a continuous process of symbolic negotiation.

The urgency of this debate is further intensified in the contemporary context marked by globalization, digitalization, and shifting orientations among younger generations.

World, n.d., accessed January 28, 2026,
<https://www.tandfonline.com/doi/abs/10.1080/13639819808729907>.

² Yeni Kurniawati Sumantri and Iing Yulianti, “Measuring Patriotism and Nationalism of People’s Commemoration on 17th’s of August,” March 2019, 44–48, <https://doi.org/10.2991/isreh-18.2019.11>.

³ Cahyudi Dwi Sasmita and Ine Kusuma Aryani, “The Effect of Flag Ceremony Implementation on The Nationalism Attitude of Student of Putera Harapan Three Language Elementary School,” *Proceedings International Conference on Education Innovation and Social Science*, November 20, 2024, 129–35.

⁴ Niswatin et al., “Strengthening The Character of Patriotism Through Cultural Activities in School,” December 19, 2023, 922–28, https://doi.org/10.2991/978-2-38476-152-4_89.

⁵ Kathleen Nadeau and Jonathan H. X. Lee, *Encyclopedia of Asian American Folklore and Folklife*, 2010, 1–1504.

⁶ Rahmani Rahmani et al., “UPAYA PEMBENTUKAN KARAKTER CINTA TANAH AIR MELALUI UPACARA BENDERA PADA SISWA SD NEGERI 10 BANDA ACEH,” *Jurnal Tunas Bangsa* 8, no. 1 (2021): 42–52, <https://doi.org/10.46244/tunasbangsa.v8i1.1350>.

⁷ Debi Audina et al., “Pendidikan Karakter Cinta Tanah Air dan Kedisiplinan Dalam Kegiatan Upacara Bendera di Sekolah Dasar DKI Jakarta,” *EduStream: Jurnal Pendidikan Dasar* 5, no. 1 (2021): 60–68, <https://doi.org/10.26740/eds.v5n1.p60-68>.

⁸ Haifa Annisa et al., “Berkurangnya Rasa Nasionalisme Dalam Pelaksanaan Upacara Bendera Pada Anak Usia Sekolah Dasar,” *PRIMER: Jurnal Ilmiah Multidisiplin* 2, no. 1 (2024): 53–65, <https://doi.org/10.55681/primer.v2i1.287>.

National ceremonies are increasingly perceived as routine, formalistic, and disconnected from lived social realities.⁹ At the same time, the pervasive influence of global culture has contributed to the weakening of emotional attachments to national symbols that are not meaningfully contextualized within local cultural values. Under such conditions, nationalism risks being reduced to administrative compliance rather than functioning as a living cultural practice embedded in communal experience.¹⁰

Previous studies have explored the relationship between local wisdom and nationalism in various educational and community-based contexts.¹¹ Ethnographic research demonstrates how local cultural values in traditional communities contribute to nationalism education through everyday practices.¹² Studies on ritual traditions, such as local ceremonial cycles, reveal how national identity can be reinforced through indigenous symbolic systems. Systematic reviews further emphasize the integration of cultural values into education as a strategy for preserving local wisdom while fostering national identity.¹³ Research on character education grounded in local wisdom also indicates its effectiveness in nurturing nationalism among students.¹⁴ Nevertheless, despite these contributions, empirical studies specifically examining the integration of local wisdom into state-level rituals, particularly National Holiday Ceremonies, remain limited. Moreover, little attention has been given to how such localized ceremonial practices are interpreted by participating communities as part of their collective national identity.

This gap provides the central rationale for the present study. Departing from approaches that frame nationalism primarily as an ideological or pedagogical project, this research conceptualizes National Holiday Ceremonies as cultural practices imbued with symbolic meaning and open to local negotiation. The case of the Nurul Islam Mojokerto Education and Islamic Boarding School Foundation illustrates how national ceremonies can serve as sites of synthesis between state symbolism and local cultural expression. Cultural performances such as theatrical enactments, traditional parades, locally nuanced poetry recitations, and regional art performances function as key media through which nationalism is contextualized and made meaningful.

⁹ S. Widiyono, “Pengembangan Nasionalisme Generasi Muda Di Era Globalisasi,” *POPULIKA* 7, no. 1 (2019): 12–21, <https://doi.org/10.37631/populika.v7i1.24>.

¹⁰ Sindi Widya Patwillah et al., “PENGARUH PERKEMBANGAN ERA GLOBALISASI TERHADAP NILAI NASIONALISME DIKALANGAN MAHASISWA SEBAGAI GENERASI MUDA,” *Advances In Social Humanities Research* 1, no. 4 (2023): 258–64, <https://doi.org/10.46799/adv.v1i4.29>.

¹¹ Hikma Riskina Tjg et al., “DEGRADASI IDENTITIAS NASIONAL: MUNCULNYA INDIVIDUALISME DIKALANGAN GENERASI Z,” *Jurnal Intelek Insan Cendikia* 1, no. 9 (2024): 4772–80.

¹² Rani Novita Anggini et al., “Urgensi Pendidikan Pancasila Dalam Menumbuhkan Semangat Nasionalisme Generasi Muda Di Era Gen Z,” *Journal of Education* 1, no. 2 (2025): 346–53, <https://doi.org/10.1234/q7rfmv79>; Kees van Dijk, “The Indonesian Archipelago from 1913 to 2013: Celebrations and Dress Codes Between International, Local, and Islamic Culture,” in *Islam in the Era of Globalization* (Routledge, 2002).

¹³ Nayla Dwi As’syurah et al., “Menyisipkan Ideologi Nasionalisme Dalam Gaya Hidup Modern Anak Muda,” *Causa: Jurnal Hukum Dan Kewarganegaraan* 14, no. 3 (2025): 1–10, <https://doi.org/10.6679/psbqng16>.

¹⁴ AB Musyafa Fathoni et al., “The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency,” *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1, <https://doi.org/10.14421/jpai.v21i1.7759>.

Accordingly, this study aims to describe and analyze the forms of local wisdom integrated into the organization of National Holiday Ceremonies and to examine the socio-cultural meanings of these practices for the construction of national identity. Focusing on ceremonial practices at the Nurul Islam Mojokerto Foundation, this research seeks to demonstrate how local cultural values can meaningfully synergize with state rituals. Theoretically, the study contributes to the development of cultural nationalism scholarship, while empirically it offers a micro-cultural perspective on the relationship between local tradition and national identity formation in contemporary Indonesia.

Methods

This research uses approach qualitative descriptive purposeful for understand meaning and form integration wisdom local in organization National Holiday ceremonies. Approach qualitative chosen Because in accordance For dig phenomenon social in a way deep, especially when related to symbols, practices culture, as well as constructed meaning in a way social by the community certain. Through this approach, researchers can capture dynamics emerging cultural in practice ceremony national elements combined with wisdom local.¹⁵

The research was conducted at the Nurul Islam Education and Islamic Boarding School Foundation (YPP) in Mojokerto, East Java. This location was chosen. Because Islamic boarding school the routine organize various National Holiday ceremonies that combine element culture local in form appearance, symbols traditional, as well as practice cultural typical community Islamic boarding school. Subject study includes participating students in appearance, ustaz/ustazah who guides activities, as well as administrator Islamic boarding schools that become committee organizer.

Data collected through three methods main, namely observation participatory, semi-structured interviews, and studies documentation.¹⁶ Observation used for observe direct integration element wisdom local in implementation ceremony.¹⁷ The interview was conducted to dig the meaning of the perpetrators to practice culture.¹⁸ Meanwhile, the documentation used for obtain data in the form of photos, videos, activity archives, or notes committee. Data analysis was carried out qualitative interactive following the Miles and Huberman model which includes three stages main: (1) data reduction, namely filter and focus data relevant to the theme integration wisdom local; (2) data presentation, through narrative descriptive, categorization, or pattern thematic; and (3) withdrawal conclusion,

¹⁵ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (2007): 236–64, <https://doi.org/10.1177/0011000006287390>; John W. Creswell et al., "A Typology of Multicampus Systems," *The Journal of Higher Education*, January 1, 1985, world, <https://www.tandfonline.com/doi/abs/10.1080/00221546.1985.11778702>.

¹⁶ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, <http://digilib.uinsgd.ac.id/id/eprint/32855>.

¹⁷ Brigitte Smit and Anthony J. Onwuegbuzie, "Observations in Qualitative Inquiry: When What You See Is Not What You See," *International Journal of Qualitative Methods* 17, no. 1 (2018): 1609406918816766, <https://doi.org/10.1177/1609406918816766>.

¹⁸ B DiCicco-Bloom and BF Crabtree, "The Qualitative Research Interview," *Medical Education*, no. Query date: 2025-06-18 05:14:19 (2006), <https://doi.org/10.1111/j.1365-2929.2006.02418.x>.

namely formulate meaning and form integration culture local in organization ceremony.¹⁹ For ensure validity findings, this study applies triangulation sources and triangulation method.²⁰

Results and Discussion

Results

Implementation National Holiday ceremonies in the YPP Nurul Islam Mojokerto environment did not take place only be a formal ceremonial activity, but also functions as a space integrative for practices wisdom local people living in the middle community Islamic boarding school. Based on results observations and interviews with students, ustaz/ustazah, and activity administrators, found that elements wisdom local appear through various form appearance, symbols, and expressions culture that participates enrich meaning ceremony national. As for the form integration wisdom the most prominent local covering colossal drama nuanced wisdom local, traditional dance area, clothing parade customs, as well as staging song regions and music traditional.

Colossal Drama: Expression of Local History as Part of National History

One of appearance main In the National Holiday ceremony activities at YPP Nurul Islam Mojokerto, there is a colossal drama that combines narrative history local with history national. This drama is not only display stories struggle national, but also raises events and figures local who have contribution to the journey nation. Story folk, local legends, or figures fighter area united in channel dramatic depiction connection close between history local and Indonesian history in general overall.

This integration provides understanding that identity national No stand alone, but rather arranged from mosaic history diverse local culture. Through this drama, students do not only learn history in context big, but also aware that area they each have role significant in struggle nation. In line with the views Hidayat & Syafi'i (2022), art stage based history local become an effective medium For transmit mark wisdom as well as grow appreciation to contribution public area in history national.

Interviews with students show that they feel proximity more emotional big when play role figure local. They state that this drama makes they are “more understand that history national originate from stories unified region,” so that drama stage functions as a space symbolic for bring together identity local and national in a way harmonious.

Traditional Dance: Performance Identity Local in Ceremony

Traditional dance be one of form integration wisdom the most prominent local in organization National Holiday ceremony at YPP Nurul Islam Mojokerto. Various dance such

¹⁹ MATTHEW B. MILES and A. MICHAEL HUBERMAN, “Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft,” *Educational Researcher* 13, no. 5 (1984): 20–30, <https://doi.org/10.3102/0013189X013005020>.

²⁰ Ir Bidjaksana Arief Fateqah M.Sc and Rr Sri Karuniari Nuswardhani MMA S. P., *Teori Dan Praktik Metode Penelitian Kuantitatif Kualitatif: Teori, Perencanaan, Pelaksanaan, Dan Penulisan* (Anak Hebat Indonesia, 2024).

as the Saman dance, the Piring dance, the Kecak dance, to dance typical Java displayed by the students as part of from series National Holiday Ceremonies. Dances the No only serves as entertainment, but also as representation identity local presented in room ceremony statehood.

Through In this show, the students showed that culture area can be present side by side with the symbols national, so that create connection harmonious between tradition local and warning national. This shows that ceremony national can be receptacle preservation culture, where identity local still maintained without reduce meaning nationality.

In line with the opinion Prasetyo & Nuraini (2021), traditional dance in context education functions as a tool strengthening identity cultural and national in nature inclusive. Intense training is carried out by students even though in environment Islamic boarding schools that have rule tight and schedule dense study prove existence commitment for nurse culture local. The supervisors emphasize that dance area No only symbol aesthetics, but part from inheritance values and character the people of the archipelago who deserve Keep going preserved.

Interviews with students show that they feel proud to be able to show culture the area in a national event. They state that "traditional dance make ceremony more meaningful because we can introduce origin our culture to others," so that this activity becomes means expression identity local at a time strengthening the sense of nationalism.

Costume Parade: Symbols Beautiful Diversity

Clothing parade customs in ceremony day big national be one of form expression the strongest culture in confirm identity Indonesian nationality. Every regions in Indonesia have fashion traditional and full of meaning, good from aspect aesthetics, philosophy, and values historical. In context ceremony, performance clothes customs No only serves as an interesting visual show, but also as an effort show how rich the Indonesian nation in matter diversity culture.

In this activity, all the clothes customs from all provinces in Indonesia displayed by two representatives, namely sons and daughters. The presence of two representatives the show equality, harmony, and integrity representation culture each area in a way more balanced. Every partner wearing fashion customs complete with its attributes, which reflect characteristics typical ethnicity from respective regions.

Clothing parade this custom is not only add Power deep visual appeal series ceremony, but also become means education cultural that introduces diversity ethnicity to participants and spectators ceremony. Through steps symbolic of the participants, values tolerance, unity and pride to inheritance culture the more embedded. Thus, this parade becomes form concrete integration wisdom local in organization ceremony day big national.

Regional Songs and Music Traditional: Form Love Wisdom Local in Form Voice

Song regions and music traditional is element important in organization ceremony day big national that prioritizes integration wisdom local. Through melody distinctive melody, rhythm and lyrics from various area, identity Nusantara culture is presented in form

expression a warm and full musical meaning. Songs the No only serves as entertainment, but also as a means education culture that instills love to tradition ancestors.

Involvement music traditional in ceremony strengthen atmosphere solemn at a time present nuances nationality rooted in history local. Instrument such as gamelan, angklung, drums, sasando, or other instruments music typical other play role important in present riches the sound of the archipelago. When the song area sung together or played by a group music schools and communities, creating a sense of togetherness and pride to identity local that becomes part from mosaic national.

Through appearance song regions and music traditional values wisdom local No only remembered, but also celebrated. Tradition this music becomes bridge between today's generation with a legacy past culture, at the same time strengthen integration local – national in every implementation ceremony day big national. Through song regions and music This tradition is also increasingly introduce wisdom local to generation successor nation.

Discussion

This discussion critically examines how the integration of local wisdom in the organization of National Holiday Ceremonies within the YPP Nurul Islam Mojokerto environment contributes to the construction of national identity among santri through cultural, symbolic, and educational practices. Rather than functioning merely as formal state rituals, National Holiday Ceremonies in this Islamic boarding school context operate as meaningful social spaces where Islamic values, local culture, and national symbolism intersect and are negotiated in everyday educational life. Commemorations such as Independence Day, National Santri Day, Heroes' Day, and other historical observances become strategic moments through which nationalism is not only represented but also experienced and embodied by students.²¹



Figure 1. pembentukan nilai melalui upacara

²¹ Wildan Ulumul Fahmi, "From Recognition To Populism: The Construction of Hari Santri as a National Commemoration in Indonesia," *Jurnal Review Politik* 15, no. 2 (2025): 262–78, <https://doi.org/10.15642/jrp.2025.15.2.262-278>; Muhamad Arif et al., "Strengthening The Sense of Patriotism in Madrasah Ibtidaiyah, Indonesia Based on The Islamic Boarding School System," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 1–21, <https://doi.org/10.31538/tjie.v4i1.226>.

The incorporation of local wisdom into these ceremonies demonstrates that national identity is not produced solely through standardized state symbols, but emerges through culturally grounded practices that resonate with local histories and traditions. Student performances in the form of colossal dramas, traditional dances, customary clothing parades, and regional songs and music reveal that the ceremonies transcend procedural formality. Colossal dramas, for instance, often narrate local historical struggles that are positioned as integral to the broader national narrative.²² This narrative strategy challenges a centralized and monolithic understanding of national history by emphasizing that Indonesian independence and nationhood were shaped by diverse regional contributions. In this sense, local history is not subordinated to national history but reframed as one of its constitutive elements.

Traditional dances and regional musical performances further reinforce this perspective by bringing local cultural aesthetics into the ceremonial space. Their presence affirms that cultural diversity is not peripheral to Indonesian identity, but rather its foundation. Similarly, customary clothing parades and regional songs symbolically assert that local cultures are not merely cultural residues to be preserved in isolation, but active components of contemporary national expression. Through these practices, National Holiday Ceremonies at YPP Nurul Islam Mojokerto function as sites of synthesis where local culture and national symbols coexist, illustrating a form of nationalism that grows organically from cultural plurality.

The role of the Islamic boarding school as an educational institution is central to this process. As a socio-religious institution deeply embedded in its surrounding community, the pesantren does not operate in cultural isolation. Instead, it becomes a living space where Islamic teachings, local traditions, and social values are continuously transmitted and reinterpreted. The organization of National Holiday Ceremonies allows the pesantren to internalize local wisdom among santri through habituation, participation, and experiential learning. Students are not passive spectators but active cultural actors who stage performances, interpret local symbols, and embody the values embedded in these traditions. This pedagogical process indicates that the pesantren is capable of harmonizing Islamic values with local cultural expressions while simultaneously strengthening national identity.²³

Moreover, the ceremonial practices reflect the function of Islamic boarding schools as centers for the transmission of moderate, culturally rooted religious values. By integrating local wisdom into national rituals, the pesantren nurtures a form of nationalism that is neither detached from religious ethics nor antagonistic to cultural diversity. Instead, it produces santri who are culturally literate, religiously grounded, and nationally conscious. In this context, nationalism is not taught as an abstract ideology, but cultivated as a lived disposition shaped by cultural engagement and social participation.²⁴

²² Intan Nurul Fajri et al., “Menumbuhkan Jiwa Nasionalisme Pada Generasi Muda,” *Journal of Community Service and Engagement* 2, no. 4 (2022): 1–11, <https://doi.org/10.9999/jocose.v2i4.64>.

²³ Dihyatur Masqon Ahmad, *The Dynamics of the Pondok Pesantren: An Islamic Educational Institution in Indonesia* (Brill, 2012), https://doi.org/10.1163/9789401207584_006.

²⁴ Edi Bahtiar et al., “Gontor’s Contribution to National Character Building in Indonesian Islamic Boarding Schools,” *Jurnal Ilmu Pendidikan* 31, no. 1 (2025): 137–47.

National Holiday Ceremonies in the pesantren environment also operate as a form of cultural da'wah. Rather than relying on textual or doctrinal preaching, moral and Islamic values are communicated through cultural media that are familiar and meaningful to students. Colossal dramas convey ethical lessons such as solidarity, courage, justice, and collective responsibility alongside historical narratives. Traditional dances and regional music communicate Islamic values of diversity, tolerance, and mutual respect, while customary clothing parades visually assert that Islam functions as a unifying moral framework rather than a force that erases cultural difference. Through this cultural approach, Islamic teachings are not positioned in opposition to local traditions but articulated through them.

As a result, students come to interpret the ceremonies as moral and spiritual experiences rather than mere civic obligations. Loving local culture is understood as part of safeguarding divine trust, learning national history becomes an expression of gratitude, respecting diversity is seen as a core principle of moderate Islam, and loving the homeland is internalized as an integral dimension of faith. In this way, National Holiday Ceremonies become an effective educational medium for integrating Islamic values, local wisdom, and nationalism into a coherent and embodied social practice.

Overall, the integration of local wisdom in National Holiday Ceremonies at YPP Nurul Islam Mojokerto reveals that nationalism can be cultivated through culturally grounded and religiously meaningful practices. This model challenges formalistic and state-centered approaches to nationalism by demonstrating that national identity is continuously produced through cultural negotiation at the community level. The pesantren context, therefore, offers a critical perspective on how nationalism, Islam, and local tradition can be synergized to form a living, inclusive, and contextually rooted national consciousness.

The participation of students in National Holiday Ceremonies can be understood not merely as a formal ritual, but as a meaningful pedagogical space where national, religious, and cultural values intersect and are embodied through practice. These ceremonies function as a medium for character formation that integrates nationalism, Islam, and local culture in a lived and experiential manner.

From the perspective of national values, the inclusion of local and national historical narratives through colossal dramas, symbolic rituals, and ceremonial attributes plays a significant role in cultivating collective memory. Such performances do not only recall past struggles but also reinterpret them for the present generation. Through repeated enactment, students internalize narratives of sacrifice, unity, and national struggle, which gradually shape their sense of belonging and emotional attachment to the nation. Patriotism, in this context, is not transmitted through abstract instruction but through embodied participation that links personal experience with national history.

The values of diversity are articulated through the deliberate presentation of traditional dances, regional songs, customary attire, and cultural parades. These elements represent Indonesia's pluralistic social fabric and function as a constructive pedagogy of multiculturalism. By encountering and performing cultural expressions from different regions, students are trained to perceive diversity not as a source of fragmentation but as a shared national asset. This process fosters tolerance, mutual respect, and intercultural

understanding, which are crucial dispositions in a multicultural society. Diversity is thus framed as a unifying force rather than a divisive one.

Islamic values are also embedded within the ceremonial practices, particularly through the cultivation of discipline, ethical conduct, and respect for others. Although national ceremonies are civic in nature, their implementation within Islamic educational institutions situates them within a framework of moderate Islamic values. Discipline in timing, orderly conduct, and respectful interaction reflects Islamic ethical teachings in a practical form. Moreover, these activities become a space where ukhuwah wathaniyah, or national brotherhood, intersects with ukhuwah insaniyah, or universal human brotherhood. This integration demonstrates that Islamic values and national identity are not contradictory but mutually reinforcing.

Local wisdom emerges through the consistent use of regional songs, traditional musical instruments, and customary clothing. These cultural expressions transmit respect for ancestral heritage and local traditions, which are increasingly marginalized in the context of globalization. By preserving and performing these traditions in formal national events, students are encouraged to value cultural continuity and local identity. This reinforces the idea that modern citizenship does not require the abandonment of tradition, but rather its reinterpretation within contemporary social life.

Finally, the values of discipline and togetherness are strongly cultivated through the preparatory and implementation stages of the ceremonies. The training process demands punctuality, coordination, responsibility, and collective commitment. These values align closely with the educational ethos of Islamic boarding schools, where discipline and communal life are central. Through collective rehearsal and performance, students learn that individual roles gain meaning only within a shared responsibility, reinforcing social cohesion and a strong work ethic.

Overall, National Holiday Ceremonies serve as a multidimensional educational arena where national consciousness, Islamic ethics, cultural diversity, and local wisdom are simultaneously enacted. Rather than functioning as a symbolic routine, these ceremonies contribute to the formation of embodied values that shape students' identities as religious individuals, cultural subjects, and responsible citizens.

Conclusion

This study shows that organization National Holiday Ceremony at YPP Nurul Islam Mojokerto is not just a ceremonial activity, but become room integrative for learning wisdom local, value Islam and identity nationality. Various the appearance of the students was like a colossal drama history local, traditional dance, clothing parade customs from all provinces by male and female students, as well as song regions and music traditional show that culture local can be combined in a way in harmony with symbols and values national. Islamic boarding school proven function as an institution education wisdom effective local. Through practice culture in ceremony, Islamic boarding school succeed implant values nationality, diversity, discipline, and love to culture area at a time integrate it with values moderate Islam. National Holiday ceremonies also become form preaching culturally affirming that love homeland, respect traditions, and maintaining diversity is part important from Islamic

teachings. In a way Overall, this study concludes that that integration wisdom local in ceremony give contribution significant in formation nationalism cultural santri. This practice becomes a model of education character a nation that combines elements of religion, culture and history in One unity of activities that are meaningful and contextual.

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