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## The Integration of Nationalism and Religious Education at Islamic Elementary School in Lamongan, East Java

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#### Abstract

In religious primary schools, nationalism education enhances students' patriotism. However, a common challenge in religious primary schools is the conflict between nationalist education and religious sectarianism. Achieving harmonious integration between nationalism and religious education can solve the problem. This study aims to comprehensively describe and analyze the integration strategy regarding nationalism and religious education employed at the Islamic Elementary School (SDI) Ar-Roudloh in Lamongan, East Java. This research, using a qualitative case study approach, reveals key findings: first, the integration of nationalism and religious education at Islamic Elementary Schools is manifested through a combined national and religious curriculum, including Independent, Cambridge, *Tahfidh*, and Qur'an curriculum; second, the success of this integration is facilitated by the active role of teachers both inside and outside the classroom in educating students; third, observations, interviews, and focus group discussions with teachers yield valuable insights into the integration model of nationalism and religious education. In summary, this research underscores the significance of a well-integrated curriculum to reinforce both nationalism and religious values among students effectively.

**Keywords:** Integrated Curriculum, Islamic Elementary School, Nationalism Education, Religious Education.

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## Introduction

Indonesia, known for its ethnic, cultural, and religious diversity, is challenged to strike a balance between respecting the principles of *Pancasila* as the basis of the state and maintaining Islamic values as the majority religion. On the one hand, *Pancasila* is the foundation of the state that promotes the importance of democracy, pluralism, and social justice, which is reflected in the national education curriculum. On the other hand, Islam is the majority religion in Indonesia, and many community groups feel that their religious values should be respected in education. In some cases, there are concerns that the secular education system tends to neglect Islamic teachings, especially in terms of religious education and a curriculum that is considered inadequate.

National education in religious primary schools plays a crucial role in cultivating a sense of patriotism and love for the country among students.<sup>1</sup> Yet, in primary schools, nationalist education frequently encounters challenges linked to religious sectarianism. For instance, conflicts may arise from the perception that Islam or Islamic ideology is incompatible with *Pancasila*.<sup>2</sup> An Alvara Research survey in 2017 showed Muslim support for the Caliphate at 15%.<sup>3</sup> The reason for rejecting *Pancasila* is because *Pancasila* is seen as a secular ideology. The perception that *Pancasila* is considered "kafir" or "taghut" arises from the belief that *Pancasila* is a product of human reasoning or thought. In the post-reform era, *Hizbut Tahrir Indonesia* (HTI) activists say the doctrine of *Pancasila* is against Islam for two reasons. *First*, *Pancasila* contains the idea of religious pluralism. *Second*, as a whole,

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<sup>1</sup> Faiz Fathoni, Fatma Ulfatun, and Nurhadji Nugraha, "Pendidikan Cinta Tanah Air Dalam Pembentukan Karakter Kaum Milenial Faiz," *Konstruksi Sosial: Jurnal Penelitian Ilmu Sosial* 2, no. 4 (2022); Nursamsi DJ and Jumardi Jumardi, "Peran Guru Dalam Menanamkan Sikap Nasionalisme Terhadap Peserta Didik Sekolah Dasar," *Jurnal Basicedu* 6, no. 5 (2022), <https://doi.org/10.31004/basicedu.v6i5.3775>; Syofiyah Hasna et al., "Strategi Guru Dalam Menumbuhkan Jiwa Nasionalisme Peserta Didik Melalui Pembelajaran Pkn," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 6 (2021), <https://doi.org/10.31004/edukatif.v3i6.1570>; Desiaty Desiaty, Ismail Ismail, and Ardian Abdi, "Peranan Guru Pendidikan Kewarganegaraan Dalam Membimbing Siswa Untuk Meningkatkan Sikap Nasionalisme Pada Siswa Kelas X Madrasah Aliyah Swasta Cahaya Ummi Kuala," *Jurnal Serunai Pancasila Dan Kewarganegaraan* 10, no. 2 (2023), <https://doi.org/10.37755/jspk.v10i2.644>; Denik, "Peran Guru PPKN Dalam Menanamkan Jiwa Nasionalisme Siswa Kelas VII MTs Miftahul Ulum Sitiaji Sukosewu Bojonegoro," *Jurnal Pendidikan Edutama*, 2020; Bherrio Dwi Saputra, Mukhammad Murdino, and Entoh Tohani, "Nationalism Education in Elementary School: A Systematic Literature Review," *International Journal of Evaluation and Research in Education*, 2023, <https://doi.org/10.11591/ijere.v12i2.24609>.

<sup>2</sup> Syaiful Arif, "Islam Dan Pancasila Pasca Reformasi," *Tashwirul Afkar* 38, no. 02 (2020), <https://doi.org/10.51716/ta.v38i02.30>; Fokky Fuad, "Islam Dan Ideologi Pancasila, Sebuah Dialektika," *Pancasila* 9 (2012); Dzaki Aflah Zamani and Tutik Hamidah, "Islam Dan Pancasila Dalam Perdebatan Ormas-Ormas Islam," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (April 1, 2021): 28–43, [https://doi.org/10.31943/jurnal\\_risalah.v7i1.166](https://doi.org/10.31943/jurnal_risalah.v7i1.166).

<sup>3</sup> Ihsan and Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *Qudus International Journal of Islamic Studies*, 2021, <https://doi.org/10.21043/QIJIS.V9I1.8941>.

*Pancasila* has a secular ideology that indirectly contradicts Islam. Based on this reason, HTI wants to replace *Pancasila* with Islam.<sup>4</sup> The symptoms of this radical Islamism are shown in its rejection of secularism.<sup>5</sup> Meanwhile, the denial of *Pancasila* is a sign of the emergence of radicalism.<sup>6</sup>

The conflict between nationalism and religion indicates an immature nation. On the one hand, pure nationalism without faith yields a dry form of nationalism. On the other hand, a focus on religion without nationalism results in a generation lacking love for their country. The optimal approach is to integrate nationalist and religious education in a balanced and proportional manner.<sup>7</sup> Regarding research themes, several titles are close to the author's research.<sup>8</sup> In Durhan research, the integration of nationalist values was used to reconstruct Islamic Religious Education (PAI) in higher education in Indonesia. This study, however, focuses on integrating nationalism and religious education. Likewise, Komarudin's study results focus on a sociological point of view, while this study focuses on elementary schools, more precisely at SDI Ar-Roudloh Miru. However, the two articles above contribute important ideas on integrating religious education and nationalism.

SDI Ar-Roudloh Miru adopts a comprehensive approach, combining full-day and boarding school models while recognizing the significance of nationalism and religious education for its students. The school's commitment to fostering nationalism is evident in various traditions, including religious ceremonies and carnival participation, with themes centered around local wisdom. Students are introduced to traditional markets, encouraged to appreciate Indonesian products through visits to standard pottery industries, and engaged in numerous activities that instill a love for their country.

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<sup>4</sup> S. Arif, *Islam, Pancasila Dan Deradikalisasi: Meneguhkan Nilai Keindonesiaan* (Jakarta: PT Elex Media Komputindo, 2018).

<sup>5</sup> Haedar Nashir, "Sekuralisme Politik Dan Fundamentalisme Agama: Ketegangan Kreatif Hubungan Agama Dan Politik," *Unisia* 0, no. 45 SE-Articles (July 27, 2016): 154–63, <https://doi.org/10.20885/unisia.vol25.iss45.art3>.

<sup>6</sup> Ihsan and Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java."

<sup>7</sup> Leli Salman Al-Farisi, "Benturan Ideologi: Mungkinkah Harmonisasi Antara Pancasila Dan Islam Politik Pasca Reformasi?," *Jurnal Aspirasi* 9, no. 2 (2019); Siti Muhayati, "Integrasi Materi Pendidikan Agama Islam Dan Pendidikan Pancasila Dan Kewarganegaraan Dalam Menangkal Radikalisme," *Syntax Idea* 3, no. 6 (2021), <https://doi.org/10.36418/syntax-idea.v3i6.1235>; A Riyantono, "Nilai-Nilai Pendidikan Islam Dan Pendidikan Pancasila Yang Terkandung Dalam Piagam Madinah," *Jurnal Pendidikan Tambusai* 6, no. 1 (2022); Muhammad Panji Gozali, Kurniawati, and Nurzengky Ibrahim, "Buya Hamka: Nationalism in Islamic Education in Indonesia," *International Journal of Social Science and Business* 6, no. 4 SE-Articles (November 10, 2022): 528–35, <https://doi.org/10.23887/ijssb.v6i4.46968>.

<sup>8</sup> Durhan, "Integrasi Nilai-Nilai Nasionalisme Dalam Pendidikan Agama Islam Dengan Pendekatan Interdisipliner," *Ahsana Media: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman* 6, no. 1 (2020).

In addition to emphasizing nationalism, the school prioritizes science innovation, exemplified by its motto: "excelling in science and memorizing the Qur'an." The strategy to reinforce nationalism and religious education at SDI Ar-Roudloh Miru is embedded in curricular and extracurricular activities. Spiritual practices are ingrained through *muraja'ah*, *dhuha* prayer, midday prayer, *tadabbur*, and guardian pilgrimages. To fortify nationalism, students partake in activities like singing the Indonesian national anthem, visiting local industries and traditional markets, and engaging in outbound fun activities. This integration of nationalism and religion at SDI Ar-Roudloh Miru can serve as a model for the future education of Indonesia's young generation, showcasing a holistic approach that nurtures character and knowledge.

Based on the provided background, two research formulations can be prepared: *first*, what is the integration of nationalism and religious education; *second*, how is the strategy integration of nationalism and religious education at SDI Ar-Roudloh Miru? The research objectives: *first*, to describe the integration of nationalism and religious education; *second*, to describe and analyze the integration strategy of nationalism and religious education at SDI Ar-Roudloh Miru.

## Methods

Qualitative methods are adopted to obtain more contextual insights, understand subjective meanings, and explore the observed phenomenon's complex dynamics. The researcher starts with an issue or problem, examines the literature in some way related to the problem, poses questions, gathers data and analyses them, and writes up the report.<sup>9</sup> The qualitative data was obtained using a single case study methodology.<sup>10</sup> In this study, the researcher explored the curriculum and learning culture at SDI Ar-Roudloh Miru. Regarding the curriculum, the focus is on examining the types and models employed. Regarding learning culture, the emphasis lies in scrutinizing national and religious education integration at SDI Ar-Roudloh.

The research procedure comprised a literature study and a field study. The literature review focused on exploring and discussing the concepts of integrating national education

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<sup>9</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (California: Sage Publication Inc., 2007), 41–42.

<sup>10</sup> Robert K. Yin, *Case Study Research and Applications: Design and Methods (Sixth Edition)* (California: Sage Publication Inc., 2018); Sharam B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Desain and Implementation (Fourth Edition)* (San Francisco: Jossey-Bass, 2016); Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*.

and religious education. Meanwhile, the field study aimed to gather more detailed and specific data. In the field study, data collection involved multiple methods. Observations were conducted to observe the learning processes at SDI Ar-Roudloh directly. In-depth interviews were carried out with various teachers. The final data collection phase included a Focus Group Discussion (FGD) with key personnel: the school's vice principal and the curriculum coordinator.

Data analysis was performed in five stages: compiling, disassembling, reassembling, interpreting, and concluding.<sup>11</sup> Data analysis involves examining primary data alongside secondary data to achieve a systematic, critical, and reflective synthesis of information. The researcher analyzes observation data, interviews, and focus group discussions regarding the curriculum and learning activities at SDI Ar-Roudloh. Subsequently, the data is interpreted to examine the integration of nationalist and religious education.

## Discussion

### The Integration of Nationalism and Religious Education

The term integration means the renewal or unification of elements that have differences so that these differences can make units and unity. Integration can be divided into two categories: normative integration from a cultural perspective and functional integration, emphasizing organic solidarity or solidarity formed through interdependent relationships between dependent parts or elements in society. Integration is a process of adjustment between different aspects to achieve harmony in education. Integration centers on issues in the school education curriculum to make it readily accepted and meaningful to students.<sup>12</sup> An example of integration in religious education (Islam) with science is to show that Islam is open to the development of science where it comes from Allah.<sup>13</sup>

Education not only forms intelligent Indonesians but also creates human beings with personality or character so that a generation of nations will grow and develop with the noble character of the government, love for the country, and passion for religion. Education not only makes children smart but also moral and well-behaved. Nationalist education is a way of thinking, behaving, and doing that shows loyalty, concern, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment and puts

<sup>11</sup> Yin, *Case Study Research and Applications: Design and Methods (Sixth Edition)*, 185.

<sup>12</sup> Ratna Dewi, "Integrasi Pendidikan Islam Dalam Implementasi Ekologi," *Sustainable Jurnal Kajian Mutu Pendidikan* 4, no. 2 (2021), <https://doi.org/10.32923/kjmp.v4i2.2175>.

<sup>13</sup> Dewi Widyaningsih, "Konsep Integrasi Pendidikan Agama Islam Dengan Ilmu Pengetahuan Dan Teknologi (IPTEK)" (UIN Raden Intan Lampung, 2022).

the country's interests above the interests of self and group. That is shown through an appreciation of the nation's culture, protecting its cultural wealth, willingness to sacrifice, excel, and love the country, protecting the environment, obeying the law, discipline, and respecting cultural, ethnic, and religious diversity. The nationalist spirit is summarised in the following values: (1). Love the nation and its homeland; (2). Love the country and its symbols; (3). Not doing things that harm the government and state; (4). Always do something that can damage the nation and state, and (5). Fighting and willing to suffer for the benefit of the country and state.<sup>14</sup>

In the explanation of Law No. 20 of 2003 concerning the National Education System, it is stated that Citizenship Education is intended to form students into human beings with a sense of nationality and love for the country. What is intended or aimed at by Civic Education according to the law is very simple, which only contains two competencies that citizens must have: a sense of nationality and love for the country. This goal is undoubtedly related to efforts to foster the values of nationalism.<sup>15</sup>

Additionally, nationalism, often referred to as a new form of imperialism, is essential in the era of globalization.<sup>16</sup> In this context, where global forces can sometimes overpower national interests and blur distinct identities, nationalism is crucial in preserving a nation's unique identity, values, and autonomy. Despite the interconnectedness fostered by globalization, maintaining a strong sense of nationalism becomes a protective measure against the potential homogenization and dominance of external influences. In essence, in the face of globalization as a new form of imperialism, nationalism plays a vital role in safeguarding nations' individuality and sovereign interests. Therefore, growing nationalist awareness is essential since many causes diminish nationalism values in school, including in pesantren education.<sup>17</sup>

Islamic Religious Education (IRE) mirrors faith in God Almighty, manifested in behavior: (1). Carrying out the teachings of the religions and beliefs embraced; (2).

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<sup>14</sup> Yiyin Isgandi and Pandu Prasodjo, "Pengembangan Buku Ajar Pendidikan Agama Islam Berbasis Pendidikan Karakter dan Jiwa Nasionalis," *Tarbawy: Indonesian Journal of Islamic Education* 5, no. 2 (2019), <https://doi.org/10.17509/t.v5i2.16735>.

<sup>15</sup> Randita Lestari, Yayang Furi Furnamasari, and Dinie Anggraeni Dewi, "Memahami Bentuk-Bentuk Nasionalisme Melalui Pembelajaran Pendidikan Kewarganegaraan," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022), <https://doi.org/10.33487/edumaspul.v6i1.2516>.

<sup>16</sup> Mukhammad Murdiono and Wuri Wuryandani, "Civic and Nationalism Education for Young Indonesian Generation in the Globalization Era," *Jurnal Civics: Media Kajian Kewarganegaraan* 18, no. 1 (2021), <https://doi.org/10.21831/jc.v18i1.39452>.

<sup>17</sup> Edi Nurhidin, "Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java," *Edukasia Islamika* 8, no. 1 (June 23, 2023): 61–80, <https://doi.org/10.28918/jei.v8i1.7323>.

Respecting religious differences; (3). Upholding a tolerant attitude towards implementing worship of other faiths and ideas; and (4). Living in harmony and peace with followers of other religions.<sup>18</sup> The purpose of Islamic Education is to foster religious people, which means people who can carry out the teachings of Islam properly and perfectly so that they are reflected in attitudes and actions in all their lives. The scope of Islamic education includes harmony and balance between human relations with Allah and human relations with fellow human beings.<sup>19</sup> The role of IRE is crucial, including (1) Being a foundation in the family to shape children's behavior and morals and know the limits of good and evil; (2). Serves to form humans who believe in and are devoted to Allah; and (3) Become the main foundation and play a role in moral education for the development of Indonesian society.<sup>20</sup>

The IRE curriculum in public schools consists of several aspects: Al-Qur'an Hadith, Faith or *Aqidah*, *Akhlaq*, *Fiqh* (Islamic Law), and *Tarikh* (History). IRE wants to deliver students stability of faith and spiritual depth, moral excellence, insight into the development and breadth of science and technology, and professional maturity. Normatively, IRE in public schools is a reflection of Islamic educational thought, socialization, internalization, and reconstruction of understanding of Islamic teachings and values. IRE aims to develop a Muslim personality with cognitive, affective, normative, and psychomotor abilities embodied in thinking, behaving, and acting. So, IRE learning is expected to enable students to develop a personality as a good Muslim and live and practice the teachings and values of Islam in their lives. IRE is not only understood theoretically but can be practiced practically. IRE in schools is more oriented to the level of moral action, namely so that students not only stop at the level of competence until they have the will and habits to realize the teachings and values of religion in everyday life.<sup>21</sup>

Integrating nationalist and religious education reflects the possibility of an open relationship between non-religious elements and religion itself. In this case, Armahedi Mahzar offers three models of integration of religion and science: monadic, dyadic, and triadic.<sup>22</sup> Monadic is followed by religious fundamentalists or secular fundamentalists

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<sup>18</sup> Sukatman S et al., "Pendidikan Karakter Nasionalis-Religius Bagi Mahasiswa Pendidikan Bahasa Indonesia Di Universitas Jember: Studi Kasus," *Belajar Bahasa* 4, no. 1 (2019), <https://doi.org/10.32528/bb.v4i1.1872>.

<sup>19</sup> Sopian Sinaga, "Problematika Pendidikan Agama Islam Di Sekolah Dan Solusinya," *Waraqat: Jurnal Ilmu-Ilmu Keislaman* 2, no. 1 (2020), <https://doi.org/10.51590/waraqat.v2i1.51>.

<sup>20</sup> Sinta Rahmadania, Ajun Junaedi Sitika, and Astuti Darmayanti, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021), <https://doi.org/10.33487/edumaspul.v5i2.1978>.

<sup>21</sup> Muhammad Hatim, "Kurikulum Pendidikan Agama Islam Di Sekolah Umum," *EL-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 12, no. 2 (2018), <https://doi.org/10.20414/elhikmah.v12i2.265>.

<sup>22</sup> Armahedi Mahzar, "Integrasi Sains Dan Agama: Model Dan Metodologi" (Bandung: Mizan, 2003), 94.

simultaneously; religious fundamentalists consider religion as a whole that contains branches of culture, while secular fundamentalists consider religion as one of the branches of culture. Due to this fundamental difference, the two cannot be reconciled. The dyadic model considers the truths of science and religion equal in different spheres, where science speaks of scientific facts while religion speaks of divinity. Triadic extends the complementary dyadic model by including philosophy as a third component between science and religion. This model is a mere extension of the complementary dyadic model by including philosophy as the third component between science and religion. This complementary, triadic model might be modified by replacing philosophy with the humanities or cultural sciences. Thus, it is the culture that bridges science and religion.

Various factors influence the implementation of the IRE curriculum in public schools. (1). The first is the teacher. Teachers are one of the educational elements that play an active role and place their position as professionals. The teacher is not merely a transfer of values but also a guide who provides direction and guides students in learning. The teacher factor plays a significant role in curriculum implementation and directly impacts school changes as a social system. (2). Second is the student. Students are unique organisms that develop according to their stage of development. Child development is all aspects of his personality, but the tempo and rhythm of development of each child in each element are not always the same. Like the teacher, the factors that can affect the learning process seen from the student aspect include aspects of the student's background (pupil formative experience) and characteristics of the nature of the student (pupil properties). (3). The third is facilities and infrastructure.

The results showed that implementing Islamic religious education depends on facilities, school conditions, families, students, and teachers' perceptions of the curriculum. The Ministry of Religious Affairs suggests the characteristics of students and the problems they face in public schools: heterogeneous student abilities, limited lesson time, excellent student interest in other subjects, and limited IRE facilities. (4). The fourth dimension is the environment. Classroom organization and socio-psychological climate factors can affect the learning process. Class organization factor, which includes the number of students in a class, is an important aspect affecting the learning process. Class organization that is too large will be less effective in achieving learning objectives.<sup>23</sup>

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<sup>23</sup> Hatim, "Kurikulum Pendidikan Agama Islam Di Sekolah Umum."

Integration of *Pancasila* and religious spiritual values can be done through learning models. One example is ESI learning or integrating spiritual and emotional intelligence. ESI is integrated into learning media by selecting inspirational movies, photographs, and proverbs that can increase emotional and spiritual intelligence. ESI is integrated into the syntax of the teaching model of *Pancasila* Education in five steps: initiation, presentation, internalization, resolution, and confirmation. Every process step is infiltrated with activities to improve students' emotional and spiritual intelligence. Integrating ESI into *Pancasila* education as a teaching model can enhance students' nationalism and perception.<sup>24</sup>

## **The Integration of Nationalism and Religious Education at Islamic Elementary School**

### ***The School Profile***

Islamic Elementary School (SDI) Ar-Roudloh Miru Sekaran Lamongan was established on August 19, 2015, in the Ar-Roudloh Miru Islamic boarding school. The school was founded by *Kiai* Makmun, who also serves as the principal. Since its establishment six years ago, this school has attracted much attention from the surrounding community. The school facilities and the dedicated guidance of the teachers to the students have made this school progress very rapidly. There are now six classes, from grade 1 to grade 6, with 12 classrooms and an average of 27 students per classroom. The total number of students is 283, and the number of teachers is 32 as of September 2023. The students of SDI Ar-Roudloh Miru come from various villages and sub-districts around Sekaran Lamongan. Shuttle vehicles are provided for students in grades 1, 2, and 3, while grades 3, 4, and 5 are required to stay at the Ar-Roudloh boarding school.

The school's vision is to prepare students to face global challenges. "Preparing a generation that is intellectually, mentally, religiously applicable, accomplished, and virtuous to welcome the era of world globalization." The mission of SDI Ar-Roudloh: (1) The creation of students who obey Allah and His Messenger; (2) The creation of attitudes and behavior of students who are confident, responsible, independent, respectful to parents, teachers, and others; (3) The realization of students who have science and technology; (4) The realization of students who can compete in the era of world globalization with primary international languages; (5) The realization of students who excel in academic and non-

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<sup>24</sup> Ali Mudlofir, Hisbullah Huda, and Achmad Sultoni, "Nationalism and Pancasila Education within Indonesian Islamic and National Universities: Mapping Students' Responses to the Integration of Spiritual and Emotional Intelligence-Based Education," *Journal of Indonesian Islam*; Vol 15, No 2 (2021), 2021, <http://jiis.uinsby.ac.id/index.php/JIIs/article/view/1457>.

academic fields; (6). The realization of students who have creativity according to their talents and interests; and (7). The realization of students who memorize the Qur'an.<sup>25</sup>

Learning activities start at 07.30 until 14.00 for grades 1, 2, and 3. As for grades 4, 5, and 6, it starts from 07.00 until 14.00. Learning is preceded by *dhuha* prayers in congregation in each class with the guidance of teachers and assistants. The first break takes place at 09.30 until 10.00. The second break occurs at noon, filled with lunch, midday prayers in congregation, and continued recitation until 14.00. Students in grades 1, 2, and 3 can go home with the school shuttle after class at 14.00. Meanwhile, grades 4, 5, and 6 return to the Ar-Roudloh boarding school.

Extracurricular activities at SDI Ar-Roudloh are held on Friday afternoons, as well as various forms of activities, including dance activities, English olympiads, Arabic olympiads, math olympiads, speeches, calligraphy, singing, *qira'ah*, graphic design and so on. The curriculum coordinator explained that the instructors of extracurricular activities partly came from non-teachers of SDI Ar-Roudloh. The instructors are deliberately brought in according to their respective fields and expertise. With the extracurricular activities on Fridays, the students' school hours are slightly late, especially for grades 1, 2, and 3. On Fridays, students in grades 1, 2, and 3 go home late in the afternoon.

### ***The Curriculum of SDI Ar-Roudloh***

The curriculum as an educational design has a fairly central position in the overall learning activities, determining the implementation process and academic outcomes. Given the critical role of the education curriculum and the development of students' lives later, the curriculum must be oriented towards clear goals to produce perfect results. The SDI Ar-Roudloh curriculum uses a combination of 4 curricula: the independent curriculum, the Cambridge curriculum, *Tahfidh*, and recitation.

The independent curriculum itself is a curriculum with diverse learning that focuses on essential content so learners have enough time to explore concepts and strengthen competencies.<sup>26</sup> The independent curriculum has three advantages: (1). The curriculum form is more straightforward and profound because it focuses on essential material; (2.). It is more independent because teachers and schools can teach and develop students' achievements and

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<sup>25</sup> "Website SDI Ar-Roudloh Miru," n.d., <https://sdiarroudlohmuru.sch.id>.

<sup>26</sup> Dwi Nurani et al., *Serba-Serbi Kurikulum Merdeka Kekhasan Sekolah Dasar* (Jakarta: Direktorat Sekolah Dasar, 2022), 1.

development; and (3). The curriculum is more relevant and interactive because learning is done through project activities.

In addition to the independent curriculum, SDI Ar-Roudloh adopts the Cambridge curriculum. The Cambridge curriculum is an international curriculum developed by Cambridge Assessment International Education (formerly known as Cambridge International Examinations) for various levels of education, including the primary school level. It is designed to provide a high standard of education with a focus on developing students' academic and non-academic skills. In an interview with the deputy principal, the Cambridge curriculum, which covers English, math, and science, was chosen for two reasons: (1). The Cambridge curriculum is in line with the vision and mission of SDI Ar-Roudloh Miru, which is to prepare students to face the globalization of the world; and (2). English as an international language used in science is an absolute requirement that must be mastered by SDI Ar-Roudloh students. Moreover, adopting the Cambridge curriculum at SDI Ar-Roudloh also introduces the quality of international education in the SDI environment, considering that the Cambridge curriculum is widely used in major countries such as Australia. According to the vice principal, SDI Ar-Roudloh is the only school in Lamongan that uses the Cambridge curriculum; it aligns with the school's dream of a national class with an international program.<sup>27</sup>

An Islamic-based school is incomplete without religious skills. SDI Ar-Roudloh adopts *tahfidh* and Qur'anic activities to accompany the independent and Cambridge curricula. *Tahfidh* or memorization applies to all SDI Ar-Roudloh students from grade 1 to grade 6 with predetermined letter material, for example, for grade 1 students Al-Naba (40 verses), Al-Nazi'at (46 verses), Abasa (29 verses), At-Takwir (19 verses), Al-Infithar (19 verses), and Al-Muthattifin (36 verses). Apart from being a subject every week, the letters are recited regularly every morning after the students perform *dhuhra* prayers in the congregation in class. Grade 2 *tahfidh* material starts from Surah Al-Inshiqaq to Surah Al-Nass. The 3rd-grade *tahfidh* material is juz 29. The 4th-grade *tahfidh* material is juz 28. The 5th-grade *tahfidh* material is juz 27. The 6th-grade *tahfidh* material is juz 26.

The last curriculum of SDI Ar-Roudloh is reciting the Qur'an, where students are required to master the laws of reading the Qur'an correctly and practicing it. The recitation curriculum at SDI Ar-Roudloh Miru has a clear base or reference, which refers to the

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<sup>27</sup> "Website SDI Ar-Roudloh Miru."

Qur'anic education institution Mabin Langitan, Widang, Tuban.<sup>28</sup> This institution is under the auspices of the Islamic boarding school (*pesantren*) Langitan Tuban. Mabin Langitan has a unique method of reading Al-Qur'an, namely the *nahdliyah* method. The vice principal of SDI Ar-Roudloh Miru, explained three reasons behind the choice of the *nahdliyah* method: (1). The *nahdliyah* method has a clear *sanad* or authority of knowledge; (2). The *nahdliyah* method is easy to implement; and (3). The founder and principal of SDI Ar-Roudloh Miru *Kiai Makmun*, and the teachers at SDI Ar-Roudloh Miru are primarily alumni of Langitan boarding school, Widang, Tuban.

The combined curriculum at SDI Ar-Roudloh is designed to strike a balance in addressing various aspects of student needs. The integration of the Cambridge curriculum aims to prepare students for the challenges of globalization, providing them with a broad and internationally recognized educational foundation. Simultaneously, the independent curriculum instills a sense of patriotism and love for the country among students. Additionally, the Qur'an reading curriculum is implemented to foster religious understanding and knowledge, aligning with the cultural and religious values of the students. This comprehensive combination of curricula is strategically designed to complement each other, addressing the potential shortcomings of one curriculum with the strengths of another. By incorporating elements from these diverse educational frameworks, SDI Ar-Roudloh aims to provide students with a well-rounded education that equips them with academic skills and instills values of global awareness, patriotism, and religious understanding. The synergy between these curricula reflects a holistic approach to education, catering to the multifaceted needs of the students and preparing them for success in an increasingly interconnected world.

This combination of curricula holds significant importance, particularly in fostering patriotism amidst the challenges of transnational religious ideologies that may threaten the country.<sup>29</sup> The integration of the Cambridge curriculum prepares students for a globalized world, the independent curriculum instills a love for the country, and the Qur'an reading curriculum contributes to religious understanding. This holistic approach equips students with global perspectives and reinforces a solid national identity and loyalty, counterbalancing potential influences that could undermine the country's stability and values.

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<sup>28</sup> "Mabin Langitan," n.d., <https://www.mabinlangitan.net/selayang-pandang-yayasan-mabin-an-nahdliyah-langitan/>.

<sup>29</sup> Shanshan Jiang, "The Call of the Homeland: Transnational Education and the Rising Nationalism among Chinese Overseas Students," *Comparative Education Review* 65, no. 1 (2021), <https://doi.org/10.1086/712053>.

## **Learning Culture at SDI Ar-Roudloh**

### *The Habituation*

Education at the primary school level is a crucial early stage in children's character-building and personal development. During this period, it is essential to introduce and nurture positive habits that will help them grow into resilient, ethical, and successful individuals. As a school with a full-day boarding school system oriented towards forming a Qur'anic and global-minded generation, SDI Ar-Roudloh traditionalized congregational prayers, especially in the *dhuha* prayer before class time begins and the midday prayer. The five daily prayers are performed in the congregation for students in grades 4, 5, and 6 who live in the hut. As for students in grades 1, 2, and 3, the obligation to pray in congregation only applies to *dhuha* and midday prayers. Another habit that involves almsgiving is participating in social funds. Charity activities teach solidarity and concern for others. No less important, all SDI Ar-Roudloh students are introduced to speak English and Arabic. English is the language used in classroom learning. Arabic and English are the most essential languages in the era of globalization in addition to Arabic to deepen the treasures of Islamic knowledge. With this, SDI Ar-Roudloh's vision to create a generation ready to welcome globalization while having a profound religious understanding will be easily realized.

### *The Assessment*

Assessment in education is a necessary process used to measure students' progress, achievement, and understanding of the subject matter or competencies taught at school. Assessment is used to assess the extent to which students have achieved the learning objectives that have been set. These can be knowledge, skills, or attitudes. SDI Ar-Roudloh has two assessment models: the assessment of activities in class and at home. Assessment in classroom learning is reported weekly and shared in the Whatsapp group of student guardians so that they can monitor children's progress every week. The assessment uses a coin system with six components: (1). Student behavior and attitude in all interactions during learning activities in the classroom; (2). Student activeness and response in learning activities in class; (3). Assessment of students' thinking skills in classroom learning activities; (4). The ability to read the Qur'an, understand tajweed (the correct pronunciation of the letters and applying the various rules of the Qur'an recitation), and pronounce *makharijul hurf*; and (5). The ability to write *hijaiyyah* letters.

The assessment of student activities at home is carried out by recording or checking a list of activities that students have carried out that SDI Ar-Roudloh has provided. The name of the student assessment book is a connection book with two menus: activities at school and activities at home. The components of the assessment of activities at school include: (1). religion (pray on time, in an orderly manner, pray after prayer); (2). Independence (eat neatly, wash dishes cleanly, tidy up own locker); (3). Social (shaking hands with teachers and friends, being friendly, polite to everyone, respecting each other, not bothering friends); and (4). Discipline (coming to school before 07.30, tidying up clothes, cap and headscarf, complete uniform, and school stationery, being calm during teaching and learning activities, being an active student, exercising on time, keeping the environment clean).

(1). Religious (do midday prayer, do ashar prayer, do maghrib, do isya' prayer, do *dhuhra* prayer, pray after prayer, take holy water before sleeping, pray before going home out, pray before entering home); (2). Social (shaking hands with parents, respecting parents, being polite to parents, courteous to everyone, love to brother and sister, helping parents); (3). Independence (wake up by self, take a bath and brush teeth by self, get dressed by self, tidy the bed by self, eat by self, prepare school utensils by self, study/read worksheets, read a book in the house, brush teeth before going bed).

### *The Student Affairs*

Primary school student organizations serve as a platform for cultivating students' social, leadership, and collaboration skills. They offer valuable learning experiences beyond the classroom, integral to education's goal of shaping character, unlocking potential, and preparing students for real-world challenges. These organizations play a crucial role in shaping students' self-identity, allowing them to uncover talents and interests through diverse activities. Exploration within these groups helps students identify their goals and aspirations.

The construction of nationalism awareness in Islamic primary schools is prominently reflected in the observance of Islamic holidays and active participation in national activities.<sup>30</sup> Student activities at SDI Ar-Roudloh Miru encompass many events prominently marked by active involvement in commemorating various national and Islamic holidays. Students engage fervently in celebrating Indonesian national holidays, including the momentous Indonesian Independence Day on August 17, *Pancasila* Birthday on June 1,

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<sup>30</sup> Dwi Istiyani and A.M. Wibowo, "Internalizing Nationalism Awareness in Early Childhood Islamic Education Institution with The Spirit of Aswaja An-Nahdliyah," *Analisa: Journal of Social Science and Religion* 5, no. 02 (2020), <https://doi.org/10.18784/analisa.v5i02.1168>.

National Awakening Day on August 10, Scout Day on August 14, Youth Pledge Day on October 28, and National Teacher's Day on November 25, among others. The school emphasizes the significance of these occasions, fostering a sense of national pride and awareness among the students.

Additionally, Islamic holidays are observed with great enthusiasm, symbolizing moments of joy and reverence. These include the observance of 1 *Muharram*, Eid al-Fitr, Eid al-Adha, *Isra' Mi'raj* (the night journey and ascension of the Prophet), *Mawlid* (the birth of the Prophet Muhammad, peace be upon him), National Santri's Day, *Nuzulul Qur'an*, and other significant events that hold cultural and religious importance in Indonesia. Active participation in these celebrations strengthens the students' connection to their cultural and religious heritage and promotes a vibrant and inclusive school community at SDI Ar-Roudloh Miru.

These student activities at SDI Ar-Roudloh Miru hold a dual significance as they contribute not only to the celebration of national and Islamic holidays but also play a vital role in promoting religious education and fostering a strong sense of nationalism.<sup>31</sup> Through these commemorations, students actively engage in Indonesia's cultural and religious fabric, gaining a deeper understanding of the values, history, and traditions underpinning the nation's identity. The integration of Islamic holidays into the school calendar further emphasizes the contribution of religious education towards fostering a sense of national unity and pride. Students celebrate their spiritual heritage by participating in these events and contributing to the broader narrative of Indonesian nationalism. In this way, the school's approach to religious education becomes integral to shaping well-rounded individuals who appreciate their cultural diversity and shared national identity.

In addition to commemorating national and Islamic holidays, student activities at SDI Ar-Roudloh Miru include the "miniature life" program conducted during the first break from 09:30 to 10:00. The curriculum coordinator responsible for the curriculum at SDI Ar-Roudloh Miru described the "miniature life" program as a simulation of real-life experiences for children. In this program, some students act as police officers, monitoring fellow SDI students for complete uniform adherence and reprimanding those who do not communicate in English and Arabic. This miniature life teaches students how to live in the country and emphasizes the importance of obeying the rules.

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<sup>31</sup> Edi Nurhidin, "Pesantren Tradition-Based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java," *Edukasia Islamika : Jurnal Pendidikan Islam* 8, no. 1 SE-Artikel (June 23, 2023): 61–80, <https://doi.org/10.28918/jei.v8i1.359>.

### *The Teacher Mentoring of Students*

Education serves as the foundation for individual development and growth. In this process, a teacher's role extends beyond merely imparting subject knowledge; it encompasses mentoring, a pivotal element in shaping each student's character and potential. Teacher mentoring involves guiding, supporting, and facilitating student development beyond the classroom, significantly influencing their holistic growth in academic, social, emotional, and personal dimensions. In the educational context, teacher mentoring aids students in understanding the subject matter. Teachers act as knowledgeable facilitators, offering explanations, addressing queries, and guiding students through learning challenges. This assistance fosters an environment where students feel comfortable seeking help and overcoming obstacles.

The teacher's mentoring role is crucial in providing motivation and emotional support. Given the potential stress, anxiety, or confusion that can arise during the learning process, a skilled teacher serves as a mentor, offering encouragement, understanding, and support for students' feelings and emotions. Moreover, teacher mentoring contributes to assessing and monitoring student progress. Teachers keep track of academic advancements, provide constructive feedback, and assist students in identifying areas for improvement. Through this role, teachers tailor learning strategies to suit individual student needs, ensuring they reach their full potential.

In a focus group discussion on August 16, 2023, at the SDI location, the Vice Principal and the person in charge of curriculum said education is not only about knowledge transfer. Teachers at SDI Ar-Roudloh are required to think about student morals. The totality of educating children is likened to drawing water using a large dipper. The bigger the dipper used, the more water is obtained. The vice principal conveyed the message of *Kiai Makmun*, the founder and principal of SDI Ar-Roudloh that the quality of education rests on the role of the teacher.

According to the vice principal, the critical role of teachers in guiding students at SDI Ar-Roudloh reaches 90%. The closeness of teachers to students determines the success of the education process. There are no significant obstacles in learning if students have accepted a teacher. Building closeness with students aligns with SDI Ar-Roudloh's educational orientation that teachers are good student role models. In addition to role models, learning that prioritizes practice is also considered at SDI Ar-Roudloh. As in ablution and prayer, the teacher guides, supervises, and practices directly in front of the students. The

teacher also corrects if students are mistaken in practicing ablution. Dedicated teacher assistance in religious guidance at SDI Ar-Roudloh is also continuously improved. The vice principal said that education at SDI Ar-Roudloh is worldly and spiritually oriented. For example, teachers invite students to reflect on what comes to mind during prayer. The reflection is intended to evaluate students' prayer concentration and encourage them to improve it every time they pray.

In a focus group discussion on *The Integration of Nationalism and Religious Education* at SDI Ar-Roudloh on August 16, the vice principal mentioned no dichotomy between nationalism and religion. The independent curriculum has an Indonesian language subject, and students are taught to sing the Indonesian national anthem. Love for the country is also often conveyed to students in class and during ceremonial events such as commemorating Independence Day. The person in charge of the SDI Ar-Roudloh curriculum, the curriculum coordinator, said that integrating nationalism and religious education has been practiced in the learning process in the classroom for both spiritual and general lessons. She gave an example in the biology lesson of the parts of the body chapter. The teacher did not immediately explain the name or function of the body parts but emphasized that the body's features are the creation of Allah.

Another example is in the discussion of the Jakarta Charter in the subjects of Education *Pancasila* and Citizenship. The teacher conveyed that the formulators of the Jakarta Charter were predominantly Muslims. Thus, the students were motivated to maintain the legacy of the struggle of their predecessors. In the Monday ceremony, SDI Ar-Roudloh teachers often wear traditional clothes from tribes in Indonesia. The conventional clothes signify that SDI Ar-Roudloh appreciates the nation's diversity and tries to introduce it to the students. Another example of celebrating Independence Day at SDI Ar-Roudloh is organizing several competitions at school. The teachers did not forget to guide the participants to pray before competing.

Internalizing religious values and nationalism yields positive impacts, particularly fostering a moderate understanding of religion.<sup>32</sup> When individuals internalize religious values and a sense of nationalism, it often contributes to a balanced and tolerant perspective on spiritual matters. This integration can lead to a more nuanced and inclusive interpretation of religious teachings, promoting mutual respect and understanding among diverse religious communities. Additionally, aligning religious values with national identity tends to cultivate

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<sup>32</sup> Nurhidin, "Pesantren Tradition-based Nationalism Education Model."

a sense of social cohesion and harmony. Overall, the internalization of both religious values and nationalism has the potential to play a constructive role in nurturing a moderate and harmonious approach to religious understanding.<sup>33</sup>

The success of education at SDI Ar-Roudloh relies significantly on the decisive role of teachers. Teachers play a crucial part by offering advice and motivation to nurture a positive spirit of learning among students. Through their guidance, educators contribute to academic achievement and the overall educational experience, fostering a motivating and supportive environment that encourages students to engage actively in their learning journey.<sup>34</sup> The teachers serve as role models, embodying the values they seek to instill in their students.<sup>35</sup> Teachers inspire students to take pride in their national identity and contribute positively to the school community through their dedication, passion, and commitment to education. In essence, the teacher's role is integral in shaping the foundations of nationalism and school culture, influencing the collective identity and ethos of the educational institution.

## Conclusion

Based on the above discussion, it can be concluded: *First*, the integration of nationalism and religious education at SDI Ar-Roudloh Miru Sekaran Lamongan takes place in a curriculum that combines the independent curriculum, Cambridge, *Tahfidh*, and recitation. This combination accommodates the times, national needs, and a substantial depth of religious understanding. In this case, the integration of nationalism and religion at SDI Ar-Roudloh has been instilled in the school environment, and here, the role of the teacher is an essential key in assisting students in internalizing nationalism and religious education. *Secondly*, observations, interviews, and focus group discussions with the teachers of SDI Ar-Roudloh directly provide adequate results in seeing the integration model of nationalism and religious education in the school environment. This research suggests the importance of curriculum integration that can accommodate the strengthening of nationalism and religion

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<sup>33</sup> Martin Kustati et al., “The Effect of National Insight and Religious Moderation on Radical Behavior of Secondary School Students,” *Education Research International* 2023 (2023), <https://doi.org/10.1155/2023/2919611>.

<sup>34</sup> Apud, Hj Sammalii Bin Hj Adam, and Ferdiansyah Irawan, “Kyai Leadership in Internalizing Nationalism Values at Pesantren,” *Jurnal Pendidikan Islam* 6, no. 2 (2020), <https://doi.org/10.15575/jpi.v6i2.9687>.

<sup>35</sup> Agus Masrukhan et al., “Nationalism Education Based on International Indonesian Schools,” in *Proceedings of the 1st UMGESHIC International Seminar on Health, Social Science and Humanities (UMGESHIC-ISHSSH 2020)*, vol. 585, 2021, <https://doi.org/10.2991/assehr.k.211020.001>.

by paying attention to the vital role of teachers in instilling insights into nationalism and religiosity in their students.

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