

Philosophy of Religious Nationalist Character Education in Islamic Boarding School-Based Vocational Schools

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Abstract: This study aims to describe the philosophy of the religious nationalist character education program, as well as the role of schools in developing religious nationalist character education for Dārut Tauhīd Vocational School students. The research method used was a case study. Data collection techniques in this study used observation, interviews, and documentation studies. The results of this study indicate that religious nationalist character education was implemented through basic leadership training activities, mataba (new santri ta'aruf period), Commemoration of National/Islamic Holidays, community service programs, student council elections, and cycles. The philosophical values of religious nationalist character education developed by Dārut Tauhīd Vocational School were sourced from the Koran, hadith, Daarut Tauhiid Culture, and the Merdeka Curriculum. Specifically, the religious nationalist character developed at Dārut Tauhid Vocational School was the BaKu character (Good and Strong).

Keywords: character building; nationalist; religious

Introduction

Strengthening character education can be actualized through the mental development of national ideology as an effort to foster a spirit of nationalism to ward off anti-Pancasilaist fundamentalist movements that have the potential to break the harmony

of national life (Sukatman et al., 2019). As a country in which there are multi-cultures and religions, it implies that religious ideology and nationality are interconnected elements (Barry, 2020).

The reality of a pluralistic Indonesian society needs to be preserved with wisdom. Because if this diversity is not managed

properly, it will only become a fuse that triggers internal conflicts within the community itself (Miftahusyai'an & Mulyoto, 2017). This can be seen from the conflict that occurred between the Kimyal tribe and the Yali tribe in Papua at the end of 2021 which resulted in thousands of residents having to flee (B.B.C., 2021). On the other hand, the riots carried out by the KKB separatist movement in Papua have resulted in continued casualties (Ida, 2022). Facts that are worrying and should not have happened to a nation that adheres to the principle of Unity in Diversity.

Responding to this, it is necessary to look for adequate alternatives to maintain the integrity of the Unitary State of the Republic of Indonesia. Character education that is oriented towards national and religious values is an urgent need at this time. Religion is not only always in the private sphere, sometimes it needs to be present in the political sphere even though the state is still secular (Mofidi, 2022). This religious-based nationalism discourse emerged in the 1970s as a form of opposition to secular nationalism which aims to create a multicultural society (Juergensmeyer, 2019). Thus, religion plays a role and contributes to the life of democracy in this country in overcoming confrontation that occurs at the national level.

Schools are expected to be miniature in shaping the character of students. The expected character is pious individually and socially. However, so far, religious education, for example, has focused more only on aspects of ritual worship rather than living in harmony based on religious teachings and national principles (Sriyanto et al., 2019). Therefore, an education system is needed that can associate religious and national values so that it can realize the value of social responsibility (Jamilah, 2021). Thus, the dichotomy between nationalist and religious character education needs to be avoided.

Darut Tauhid Vocational School is an educational institution that uses a boarding school system. Muhajir (2022) argues that this boarding school system is an institution that introduces moral values that are committed to shaping the character of students so that one day they can adapt to society. Therefore, this study seeks to examine the role of schools in implementing religious nationalist-based character education.

Based on the above proposition, this study seeks to explore and identify the philosophy of religious nationalist character education as a conceptual idea for realizing national resilience efforts. This research was conducted at a boarding school, namely SMK Darut Tauhid Bandung as a vocational school based on the Islamic boarding school curriculum. In particular, this research will reveal the philosophy of religious nationalist character education contained in the Dārut Tauhīd Vocational School program and the role of schools in implementing religious nationalist character education for students.

Literature Review

Understanding Character Education

Education is a means of preparing superior human resources to achieve optimal potential (Hermino & Arifin, 2020). The character talks about the moral dimension of personality, originating from natural habits (Lapsley & Hill, 2009). Thus, character education aims to prepare humans who can develop their capacities according to the current situation (Davidson et al., 2014). The best way to teach character is to provide opportunities for students to experience directly interacting with the real world (Anderson & Glover, 2017).

The development of individual character can be done one way through integrated learning. In a sense, children must be directly

involved to be able to grasp the meaning of the knowledge concepts they have learned (Samrin, 2016). This provides an opportunity for students to observe deeply and adapt to their environment (Chen et al., 2021). Definitely, that integrated learning has the power in constructing character in the personality of students.

Given the importance of character education, school principals, teachers, and education stakeholders need to take the initiative in deploying strategies that can foster character strength in the school environment (Berkowitz, 2022; Lavy, 2020). Because education is essentially a conscious effort that is constructed methodically and planned to transmit noble values to change the behaviour of students to make their morals nobler (Bhatt, 2018).

The core values that must be instilled in students are ethical values such as caring, honesty, fairness, responsibility, and respect for oneself and others (Singh, 2019). This indicates that character education must be focused on aspects of teacher concern for students' emotions and creating a conducive environment for students' moral development, not dwelling on aspects of moral knowledge and ethical skills (Chi-Kin Lee et al., 2021). Thus, character education is not something that must be understood logically. More than that, it must reside in the soul so that there is the harmonization of thought process, taste exercise, and soul exercise in his personality.

*The Purpose of the Concept Philosophy
of Religious Nationalist
Character Education*

The idea of a philosophy of religious nationalist character education is based on educational values and character building as an effort to create a spirit of unity and oneness in humanity, maintain national defence, love

for the motherland, and safeguard national culture (In'ami et al., 2023). The function of religious nationalist character education is to achieve the goal of not only providing religious education but also strengthening national identity as a filter against opposition movements that have the potential to act destructively (Ozgen & El Shishtawy Hassan, 2021).

The conception of the nationalist spirit originates from two approaches, namely first, the functionalist approach which assumes that the essence of education is towards a better life through increased social mobility. Second, the intrinsic approach assumes that education aims to realize the intrinsic potential and personify the maturity of individual personalities so that they become whole persons (Bereketeab, 2020).

It can be understood that the purpose of character education itself is nationalist to realize students as citizens who have the character of leadership, a sense of responsibility, are independent, creative, and have a national outlook. The religious character aims to develop positive behaviour through theological values.

The philosophy of the goal of religious nationalist character education is intersected with the Indonesian nation's motto, *Bhineka Tunggal Ika*, which is capable of being a formula for transforming character values (Fitriyah et al., 2022). It needs to be implemented through an intense learning and interaction process to create positive religious and national habits such as being humble, loving-kindness, and prioritizing common interests (Stronge et al., 2021).

Educational institutions such as schools or Islamic boarding schools are effective means of instilling religious nationalist character education. The implication is the embedded values of *tawasuth*, in this case maintaining balance and harmony, having a spirit of tolerance, deliberation, and being fair (Subaidi, 2020). It can be said that schools are

the basis for cultivation in instilling religious nationalist character education through programs that are by the characteristics of the school.

Research Method

This research uses the case study method. This method aims to investigate a phenomenon from the activity of an individual or group that is understood in a certain context. The naturalistic style of the case study is particularly appropriate for studying the phenomenon in question (Gillham, 2001). Searching and data collection were obtained from school principals, vice principals for curriculum and student affairs, teachers, and students at Dārut Tauhīd Vocational School. Data collected based on the results of interviews, documentation studies, and observations

The data analysis technique used in this study refers to three main activities namely, data reduction, data display, and conclusion drawing/verification (Milles & Huberman, 1994). Data reduction is done by sorting and clarifying which data is meaningful. Display data is used after the data is collected and then arranged systematically so that it is easy to understand in conclusion. Conclusion drawing is the final stage in this research by obtaining collected meanings that are supported by valid evidence so that the conclusions are objective.

Findings

Typology of Religious Nationalist Character Education Programs

Based on the results of the research, character education is needed by students so that students are expected to be able to carry out their daily lives following the religious

shari'ah and the norms that apply in society. The principle and basis of instilling character values are so that students can internalize religion and nationalist values in everyday life (Sriyanto et al., 2018).

Implementing religious character education in boarding schools requires several steps that must be carried out starting from the program, and methods to determining the goals to be achieved (Mokodompit et al., 2023). Thus, the form of cultivating religious nationalist character education in Dārut Tauhīd is carried out with persona (gives examples), delegation (selection of BaKu character agents), and program habituation. The programs organized to instil religious nationalist character education in Daarut Tauhiid are as follows:

Basic Santri Leadership Training (LDKS)

During this LDKS activity, students are taught various materials regarding leadership and character development which aim to train and improve the discipline of the students (Mokodompit et al., 2023). The specific objectives of this program are as follows:

1. The formation of student character in taking part in the organization;
2. Train the physical and mental aspects of students;
3. Able to manage time regularly;
4. Develop a spirit of corps in the organization;
5. Has a BAKU character organizational management structure (honest, sincere, humble, courageous, disciplined, and tough).

The meaning of the program which is structured in forming a religious nationalist character seen from the meaning of nationalism has the meaning of the spirit to create an independent nation with one soul,

great solidarity to unite to create justice and togetherness imbued with unity and integrity to form a sovereign and dignified nation (Pangestu, 2022), so seen from the nationalist meaning this is in line with the Santri Leadership Basic Training to form nationalist characters starting from leadership, having an independent spirit and discipline to create a love for the homeland.

Viewed from a religious perspective on the LDKS program, this is in line with the character exemplified by Rasulullah SAW starting from being honest (shidiq), trustworthy (amanah), conveying (tabligh), and intelligent (fathonah), the purpose of leadership is based on Rasulullah SAW's perspective to embrace (Farihin, 2023). So the programs created by Darut Tauhid ultimately converged on one point, namely to become a Muslim who is nationalist and religious and has an impact on the people as well as the aim of the leadership of the Prophet Muhammad, namely embracing.

*Masa Ta'aruf Santri
Baru (Mataba)*

This activity is carried out with the aim that students can get to know each other, both fellow students and teachers, and get to know the surrounding environment. Another goal that is expected from this Mataba activity is that every Dārut Tauhīd Vocational High School student raises awareness to love the Motherland through the process of fostering leadership and preparedness training during the activity which involves related parties such as the TNI/Polri, and the UPI Student Regiment (Menwa). The added value of this activity is to increase knowledge of Islamic boarding school culture and a soldier's soul.

In line with the characteristics of Indonesia, namely Bhineka Tunggal Ika, which embraces knowing each other to become an Identity that is defined as equality

or unity in one thing (Atmaja et al., 2020). So the students here are required to get to know each other, be it between fellow students, teachers, and the environment to produce unity without recognizing existing differences and mutual respect and acceptance of differences.

When viewed from a religious perspective, especially in Islam, this diversity has been discussed, that humans are created with so many different ethnicities, nations, and even religions to get to know each other (Rizal, 2020). So the true process in this program is not to divide but for students to get to know each other between students and teachers and the surrounding environment to form a sense of love for the motherland in which there are so many different people from races, ethnicities, and nations in Indonesia according to with the motto Bhineka Tunggal Ika

*Commemoration of National/
Islamic Holidays*

This activity aims to make the students always remember the big days, especially the big days in Islam. In addition, this activity also aims to foster a sense of love in students for Islam. The substance of PHBN/I activities is to instil nationalist values and monotheistic values in students' personalities.

This activity is designed to generate student creativity through quiz contests, nasyid, and poetry competitions that are in line with the theme of the big day being held. The aim is none other than the commemoration of historic days not to be seen as merely a ceremonial event, but rather to be interpreted as a momentum to emulate heroism accompanied by faith.

From a nationalist point of view, commemorating this national holiday is one of the ways to foster the nationalist spirit of the students, not only in terms of the lessons

learned by the students in class but also by spreading Indonesian nationalist awareness through the spread of ideological and values contained in history books (Muwafiq, 2022). One of the programs created is by nationalist values in realizing awareness to foster a spirit of patriotism, fostering national identity through activities to commemorate national holidays.

From an Islamic perspective, this heroic story is described, one of which is the story of the Prophet Adam who circled the earth on foot and was the first human to perform the pilgrimage ritual implied in the letter of Ali Imran verse 96 "Indeed the first 9 (worship) houses built for humans were (Baitullah) which (to be) in Bakkah (Mecca) who is blessed and guides the whole world", this heroic trait describes a brave warrior, most conspicuous for his courage and sacrifice in defending the right (Syam & Al-Halim, 2016). So the program that was created in commemoration of national and Islamic holidays provides a platform to motivate the nationalist spirit for students in learning the history of the heroes behind holidays, both from national and Islamic figures and to increase religious or monotheism in terms of Islamic holidays so that students always remember Allah for the struggle of his servant to uphold the religion of Islam.

Community Service Program

This program is a manifestation of Darut Tauhid's vision and mission, which is to benefit the people. This activity was designed and carried out by all students.

This type of program was initiated by all students such as activities:

1. I love mosques that focus on fostering reading of the Koran, becoming prayer priests, and endowments for cleaning tools;

2. Social services: giving compensation to orphans;
3. Child-Friendly Villages: holding mini libraries and children's play facilities, as well as introducing archery.

On the value contained in the fourth precept which contains competition in the development of various kinds of human abilities or citizens, not arguing that ends in division by competing according to each other's abilities, then this will lead to people competing with each other in goodness, motivating each other. or help each other (Kariadi, 2016). So this is in line with this KKN program helping each other in kindness, especially providing benefits to the community to develop the potential of the community to add insight and skills to the community.

So seen from the side of religious values from the opinion of Quraish Shihab that the purpose of Islamic education is to foster humans or a group to become individuals who can carry out their functions as His servant and caliph to be able to build the world according to what Allah has decreed (Nabila, 2021). The interrelatedness of this program is to form students who can provide benefits to others in fostering existing community groups to become individuals who can be good servants to become a believer, and pious to Allah SWT. only good concerning God but good concerning fellow human beings and His creatures.

Student Council Election

This student council election activity aims to make students have a high attitude of responsibility and teach students about leadership. The democratic election of the student council is aimed at making students learn to be able to lead and be led by an elected chairman. This has a purpose for democracy such as conveying the vision and

mission of the program of the selected candidate to the determination of the candidate.

In essence, leadership is an individual's ability to influence others to achieve common positive goals, consisting of leading, being led, having an organization and goals to be achieved (Permana, 2021). If drawn to this program, students can learn to be leaders and ready to be led to achieve a common goal, if drawn to statehood in a nationalist way, how will these students be able to positively influence citizens to achieve state goals, this will serve as a provision for future students who will lead to serve the smallest country can lead himself and most importantly the responsibility for his leadership for all the decisions he has made.

So if you look at the religious side of this leadership from an Islamic point of view that it is not for personal gain but a social need that leads to the interests and needs of the people or a group being led and this leadership is defined as authority exercised by people who are close to principles from the Qur'an and as-Sunnah (Sukatin et al., n.d.). The connection with this program is that the election of the Student Council provides an opportunity and space for students to lead and learn to be responsible for their leadership to form characters who can apply their knowledge after the Basic Leadership Training in the previous program and learn about individuals who are ready to be led and lead

Debriefing / Dauroh Before Graduation

The Dauroh activity which was carried out at Darut Tauhid aims to create the personality of students who have clean beliefs, worship Islamic law, and have good morals, create students who are experts in dhikr, thinkers, and experts in the endeavour, form students who have good character.

BaKu (Good and Strong), able to implement religious habits and a more Islamic way of life, has a basic Islamic understanding so that it is not only beneficial for oneself but is also expected to be beneficial for the family and the environment.

To strengthen the program implemented in instilling nationalist character education in Daarut Tahiid, a method is needed so that it can be implemented properly. The method used in Dārut Tauhīd in cultivating a religious nationalist character is the intracurricular method, which is incorporated into learning and habituation in the classroom. In addition, extracurricular methods are also used, namely, extracurriculars are selected as extracurricular character formation.

Sources of educational values used in Dārut Tauhid in inculcating nationalist and religious character education, namely the Al-Qur'an, Hadith, Daarut Tauhiid Culture, and the Merdeka Curriculum. The goals and benefits of instilling religious nationalist character education in Daarut Tauhiid itself are so that students can become students who have good and strong character they can provide benefits in implementing BaKu characters for parents, families, and the environment around students.

Based on what Soekarno said in the first session, the BPUPKI was ranked at number 5 with the meaning of this divine precept as the foundation for the other precepts so that they become a strong unified precept and as the basic foundation for the creation of the other precepts (Octavian & Dianti, 2023). Its relationship with the Provision / Dauroh activities before this graduation, namely faith is a very important foundation for creating the obedience of a santri which will later give birth to noble morals and in the end it will be beneficial to himself and in general to society by becoming a Muslim who is faithful, knowledgeable and has good morals noble with a good and strong soul.

From a religious point of view, it is related to the function of parents, namely as a developer and guardian of human nature and appreciation of positive and religious values in their implementation to family and life (Madyawati et al., 2021). So the connection with this program is as a follow-up to the function of parents to form Muslim individuals who are faithful, pious and useful not only for themselves but for the community, not only useful but also able to answer the challenges that exist within the family and in social life.

Based on the results of the research that has been done, the level of achievement in instilling religious nationalist character education for students at Dārut Tauhid is already very good. religious nationalists in Dārut Tauhid.

Discussion

Philosophy of Religious Nationalist Character Education at Dārut Tauhid Vocational School

Character is something that is most important and most basic in our lives, this character will be something that shapes our perceptions and impressions in general (Goodwin et al., 2014). Because character is something that is the most basic and most important, the strength of this character can be decisive in improving mental health so that it can develop itself optimally so that the person increases in welfare, strength, and social (Waters et al., 2022). This character strength has four basic virtues, namely prudence, wisdom, justice, courage, and moderation (Vanderweele, 2017). So character is seen as something very important for an individual in his life which later becomes something that determines his development in life and develops optimally as an individual.

The strength of this character becomes the most basic thing in forming an individual, not more focused on mastery of the subject matter. Because the best way to help children develop optimally is to grow the character within them. One of the research results showed that character education can increase 16 percent of academic ability to develop aspects of social intelligence, emotions, attitude, and behaviour. Ultimately the goal of character education is the development of moral learning (Kristiansson, 2015).

The philosophy of the educational dimension considers that education is a vehicle for the formation and strengthening of students' character in terms of social bonds and education is central to the needs of the social sciences (Reuben, 2008). Because this character education will relate to the moral traits of an individual (McGrath et al., 2022). The things that are key to the success of this character education consist of the first three factors being able to communicate effectively, being able to control oneself, and having self-awareness and the third is being able to use intelligence in doing anything (McGrath, 2021).

Therefore, philosophically character education is the formation of student character in terms of its relationship with social life and the moral relation of an individual in society so that individuals grow with good abilities in interacting with themselves and society by using their intelligence for positive things.

Furthermore, in religious nationalist character education. Nationalism or nationalist is the alignment of the ideology of the government with the territory it leads within the framework of the state (Lawoti & Hangen, 2013). This nationalism can be interpreted as an awareness that the nation is one entity of the many existing nations (Warf, 2012). Nationalism is also holding fast to its strong national attachments and prioritizing national interests (Kulin et al., 2021). So, in

essence, nationalism is love for one's nation on its awareness of being one entity out of the many existing nations by holding that love to the fullest extent that prioritizes national interests over other interests.

Then the definition of religious related to religiosity is how deeply we believe in the religious values that we hold and practice their worship (Agarwala et al., 2019). So religion is related to a system that regulates the belief and worship of God following His provisions. The function of religion is as a remedy for human anxiety in facing life after death so that it gives rise to the strength of belief in the religion (Mathras et al., 2016). In addition, religion is an aspect of Islamic education that aims to create humans who are always happy and close to God (Alhamuddin, 2018). Therefore, this religion is our belief in God so that we carry out what is commanded by God to create a habit that makes us calmer in living life until we die. In short, this religion is about self-control.

These two philosophies of character education in a national religious movement have several elements consisting of the influence of beliefs, ideas, symbols, and religious leaders to play an important role in the development and success of a national movement in a region (Barbara Ann J. Rieffer, 2003).

*Format of Character Education in
Islamic Boarding School-Based
Vocational Schools*

Islamic boarding school-based Vocational Schools are a form of schools formed in form of boarding schools. As an educational institution where students study and live together during learning activities (Annas et al., 2022). Boarding schools plan universal education programs so that the learning process does not only reach the level of knowledge but also its application and the

formation of morals or behaviour (Setiawan, 2013). In this case, Dārut Tauhīd Vocational School applies a boarding school format which is expected so that the students can study general science and more religious knowledge as one of its superior programs.

The boarding school education model has advantages that are assessed in terms of the readiness of the students to give birth to people who believe and are pious and able to live independently in the community (Annas et al., 2022). Thus, Dārut Tauhīd Vocational School is an educational institution that teaches students not only material but also balanced with instilling character values.

Students who are in boarding schools will receive education whose quality and quantity are above average compared to the formal education system (Perdana et al., 2018). This boarding school offers a balanced education between physical and spiritual, intellectual and spiritual interests so that it is expected to be able to produce students who are worldly strong with science and technology as well as good faith and good deeds (Annas et al., 2022). Thus, Dārut Tauhīd Vocational School is different from schools in general because boarding schools promise a balanced education between spiritual and spiritual education.

The educational model in boarding schools is an option that can be applied to improve the character of students (Perdana et al., 2018). That is because, boarding schools have a culture with a set of rituals and ethics, and morals that create habits and relationships among the community so that they reflect good achievements, character, actions, and behaviour (Setiawan, 2013). Thus, students can avoid all actions and negative things, such as drug abuse, promiscuity, and behaviour that violates the norms that apply in society.

Students in educational institutions that implement a boarding system must comply with all applicable regulations in the

educational process, such as being prohibited from using cell phones and socializing restrictions (Setiawan, 2013). The existence of regulations prohibiting the use of cell phones can improve the cognitive, affective, and psychomotor education of students to be better and optimal (Perdana et al., 2018).

As for restrictions on socializing, if observed from a social approach students who study at boarding schools will only interact with friends, teachers, and the surrounding community who are in the school environment so with this interaction, it is hoped that good social values can be instilled gradually through the learning process and direct experience in the boarding school environment (Setiawan, 2013). Thus, strict rules in boarding schools have the aim that the learning process can run well.

As previously explained, the learning activities carried out in boarding schools are not only about the intellectual aspects but also balanced by teaching emotional and spiritual intelligence. In teaching emotional and spiritual intelligence it is not enough if it is only done cognitively, as teaching intellectual intelligence. The best way to teach the affective world is by providing examples from educators and influential people around students (Perdana et al., 2018).

Character building in boarding schools begins with transferring knowledge. Then proceed with instilling the knowledge that has been given into the conscience of students, to increase confidence, faith, or love for the values of that knowledge. Furthermore, character-strengthening activities are accompanied by teaching and habituation related to the application of knowledge or values that have been understood and believed. Training and habituation activities will foster the ability of students or students to always do good behaviour or practice and have the potential to become a habit (Zebua & Suhardini, 2021). Thus, the planting of character education in

boarding schools is carried out by transferring knowledge and by giving good examples to students, and then students are trained to be able to get used to good behaviour.

Conclusion

Based on the results of the research that has been done, it can be concluded as follows:

1. The philosophy of religious nationalist character education developed by Dārut Tauhīd Vocational School refers to the Koran, hadith, Dārut Tauhīd culture, and the independent curriculum as an effort to form a spirit of leadership, caring for others, responsibility, and religion;
2. The role of schools in implementing religious nationalist character education, namely through basic training programs for students' leadership, mataba (new students' ta'aruf period), Commemoration of National/Islamic Holidays, community service programs, student council elections, and cycles;
3. Vocational schools based on Islamic boarding schools, also known as boarding schools, have added value that is different from other public schools. The system built in boarding schools such as at Dārut Tauhīd Vocational School provides more time for religious development and Dārut Tauhīd cultural habituation so that it is hoped that students will have BaKu (Good and Strong) character.

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