



Education Model Study of Religious Nationalist Character Construction in Pesantren Pasuruan

Received: 03-05-2024; Revised: 12-05-2024; Accepted: 29-05-2024

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Abstract: Pesantren has an important role in developing the education world and providing solutions to current educational problems. This study aims to examine the campursari educational model and its process in shaping nationalist-religious character in Pesantren. The study uses a descriptive method with purposive sampling and interactive model analysis. The results show that Pesantren Ngalah Pasuruan has a campursari educational model that integrates formal, non-formal, and informal education. The campursari educational process in this pesantren involves the integration of religious and cultural values, the development of creativity and critical thinking, and the empowerment of local culture. The campursari model in Pesantren includes the integration of religious education with local cultural values, a curriculum with a campursari approach, the development of inclusive materials, the empowerment of local culture, and the strengthening of religious values through interfaith activities. The implications of this study are; enriching the understanding of campursari education and its implications in developing inclusive curricula, strengthening interfaith cooperation, and enhancing the role of Pesantren education in developing similar models in other educational institutions, particularly Islamic boarding schools, to improve the quality of education and shape strong nationalist-religious characters in students.

Abstract: Pesantren memiliki peran penting dalam memajukan dunia pendidikan serta sebagai solusi untuk masalah-masalah pendidikan saat ini. Penelitian ini bertujuan untuk mengkaji proses pendidikan campursari dan model pendidikan Campursari dalam membentuk karakter nasionalis-religius di Pesantren. Metode deskriptif digunakan dalam penelitian ini dengan pengambilan sampel purposive dan analisis model interaktif. Hasil penelitian menunjukkan bahwa Pesantren Ngalah Pasuruan memiliki model Pendidikan campursari yang mengintegrasikan kurikulum pendidikan formal, non-formal, dan informal. Proses pendidikan Campursari di pesantren ini melalui wawasan keilmuan, keteladanan kiai Sholeh sebagai figur ulama rahmatan lil alamin, dan pelestarian budaya lokal. Model pendidikan Campursari di Pesantren mencakup integrasi pendidikan agama dengan nilai budaya lokal, kurikulum pendidikan pesantren dengan pendekatan Campursari, pengembangan materi inklusif, pengembangan kreativitas santri, pemberdayaan budaya lokal, dan pemantapan nilai-nilai keagamaan melalui kegiatan lintas

agama. Implikasi penelitian ini; memperkaya pemahaman tentang pendidikan Campursari dan implikasinya dalam pengembangan kurikulum inklusif, penguatan kerjasama lintas agama, dan peningkatan peran pendidikan pesantren dalam pengembangan model pendidikan yang serupa di lembaga pendidikan lainnya, terutama pondok pesantren, untuk meningkatkan kualitas pendidikan dan membentuk karakter nasionalis-religius yang kuat pada santri.

Keywords: *Education Model; Religious Nationalist, Pesantren.*

INTRODUCTION

Islamic boarding schools, as educational institutions that are deeply rooted in the Indonesian Muslim community (Idris, 2013), have a long tradition of prioritizing the integration of local wisdom and character development into their educational approaches. It functions as an agent of knowledge transfer and character formation for its students, known as santri (Abubakar and Hemay, 2020). The aims of Islamic boarding school education include intellectual, physical education, and especially *akhlaq* (ethics or morals) (Rokhman *et al.*, 2014). This emphasis on holistic development reflects the Islamic boarding school's commitment to instilling values and shaping the attitudes and behavior of its students (Anas, 2012) (Rohman and Muhtamiroh, 2022a). In the context of character education, Maimun emphasizes the khalaf education pattern with a focus on thinking, feeling, heart and sports (Maimun, 2017). Meanwhile, Habibi emphasizes the development of an integrated curriculum to build student character through learning, school culture, discipline, habituation and Islamic boarding school management (Habibi, 2022).

Islamic boarding schools are Islamic educational institutions that have long existed in Indonesia. Since ancient times, Islamic boarding schools have been an important part of religious and moral education. In its development, Islamic boarding schools not only provide religious education, but also general education. This is in line with Ma'arif and Prianto's research which integrates Salaf and modern Islamic boarding school education

systems by combining religious and general education in educational institutions. (Ma'arif, 2017; Prianto, 2021; Sopwandin *et al.*, 2024).

Pesantren, as the oldest Islamic educational institutions in Indonesia, have played a significant role in spreading Islamic values while promoting nationalism and Indonesian national identity. The nationalist religious education model practiced in Islamic boarding schools offers a unique synthesis between Islamic religious teachings and the spirit of nationalism, creating an educational system that is holistic and contextual to Indonesia's socio-cultural realities. This approach has become the subject of interesting academic studies (Prasojo, ZH, Fauziah, N., & Syam, 2019). The Islamic boarding school curriculum which combines the teaching of Islamic sciences with general knowledge and practical skills is a manifestation of this nationalist religious education model (Fuadi & Suyatno, 2020; Raihani, 2020). Islamic boarding schools strive to produce graduates who are not only proficient in religious matters, but also have broad insight and love for their homeland. This integration encourages the formation of a strong national identity among students, while strengthening their Islamic values, to reduce or suppress radicalism among the younger generation (Sriyanto *et al.*, 2019).

A part from the curriculum, teaching methods in Islamic boarding schools also reflect a nationalist religious spirit. The learning tradition with the *bandongan* and *sorogan* systems, where Islamic classical books are studied in depth, goes hand in hand with the application of modern learning methods that are

more participatory and dialogical (Lukens-Bull, 2021). The nationalist religious education model in Islamic boarding schools is also reflected in the active involvement of Islamic boarding schools in community activities and national development. This involvement is a manifestation of the spirit of nationalism and the Islamic boarding school's commitment to contributing to the progress of the Indonesian nation (Wahid, A., & Nurdin, 2019).

Ngalah Islamic Boarding School is one of the Islamic Boarding Schools in Pasuruan Regency, East Java, which always exists and is responsive to social phenomena (certain groups acting in the name of religion) which always prioritize personal interests or groups who consider themselves to be the most correct in the name of religion which causes violence, chaos here and there and a weakness of religious tolerance in social life. Ngalah Islamic Boarding School upholds the values of togetherness and harmony between religious communities without distinguishing between one religion and another. This is proven by the existence of a series of inter-religious activities such as (a) Implementation of live in 200 Pastors at Islamic Boarding Schools, (b) Implementation of a national seminar on inter-religious harmony in 2010 which was attended by inter-religious figures from abroad which was spearheaded by the Ngalah Islamic Boarding School and from various interfaith figures. This is done to provide understanding to the general public about the importance of harmony between religious communities.

Ngalah Islamic Boarding School in developing education and providing understanding to the community not only with theory but also with its application, this was proven by the national seminar for the launch of the Master of Multicultural Islamic Education, Universitas Yudharta Pasuruan, Kiai Sholeh (as administrator of Ngalah Islamic Boarding School) said that " not Indonesia without Christianity, not Indonesia without Buddhism, not Indonesia without Hinduism, not Indonesia

without Islam, not Indonesia without Catholicism, not Indonesia without Confucianism "This provides an understanding that Islamic boarding school education can be used as an agent of change that can provide a complete understanding of life side by side, respecting each other and maintaining harmony between religious communities.

Based on previous research, the novelty of the research is that the campursari Islamic boarding school education model lies in the integration of the Islamic sciences curriculum with general knowledge and local wisdom. Apart from that, the process of forming a religious nationalist character through involvement in community activities both with the same religion and with non-Muslims, this is different from other Islamic boarding schools. This approach makes a significant contribution in promoting Islamic values while strengthening nationalism and national identity among students.

From this description, it becomes clear that studying education at the Ngalah Islamic Boarding School is very important. The unique educational model implemented by Pondok Pesantren Ngalah differentiates it from other Islamic boarding schools, because it includes a multidimensional approach (Tormey, 2021). It has particular appeal to interfaith communities, as it emphasizes tolerance, respect for differences, and maintaining harmony among religious communities. Unlike other institutions, Pondok Pesantren Ngalah refrains from getting involved in practical politics, as there are concerns that doing so might conflict with the principles held by its caretakers, who serve as protectors and role models for the community. Based on this context, this research aims to examine (1) the campursari model education process in forming nationalist-religious character, (2) the campursari education model forms nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School.

METHOD

This study used descriptive qualitative method (Baumgartner, 2022; Greckhamer et al., 2018; Rubinson, 2019). Qualitative research is used to obtain data in the form of descriptions of speech, writing and behavior, as well as emphasizing subjective aspects that can be observed from the person (subject) themselves. (Moleong, 2005) namely about the process of implementing Campursari education and the Campursari education model in forming a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School.

The data in this research consists of primary and secondary data. Primary data sources include 1) Head of the Ngalah Pasuruan Islamic Boarding School, Kiai Sholeh, this is because the kiai has policy authority in implementing multicultural education at the Ngalah Islamic Boarding School, apart from the kiai who has policy authority and has quite a lot of information, namely 2) Head Ngalah Islamic Boarding School, 3) Ngalah Islamic Boarding School Management, 4) Ustadz (teacher) at Diniyah Madrasah, and 5) as well as several Ngalah Islamic Boarding School students. In accordance with the problem focus that has been determined by this research, to obtain data in a *holistic* and *integrative manner*, data collection in this research used three techniques according to Bogdan and Biklen, namely: 1) in-depth interviews; 2) participant observation; and 3) documentation studies (Bogdan & Biklen, 2007).

a. Deep interview

This in-depth interview technique was used to explore data about the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. Furthermore, this interview was used to obtain emic data, namely data related to the Campursari education model in forming a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School.

b. Participant Observation

In participant observation, the researcher used a small notebook and recording device. A small notebook is needed to record important things related to: the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. while a recording device is used to immortalize and recording information conveyed by informants regarding the Campursari education model in forming a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. This research was conducted with three stages of observation, namely descriptive observation, focused observation, and selective observation related to the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. (Seim, 2024).

c. Documentation Study

The documentation study in this research was used to explore and obtain information related to the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School (Nasution, 2002).

The technique for determining informants in this research used purposive sampling and snowball sampling. *Purposive* sampling technique. This technique is used to select and select informants who really understand the information, problems and phenomena regarding the process of implementing Campursari education and the Campursari education model in forming a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School.

Snowball sampling technique. The use of this snowball technique is stopped if the data obtained is deemed to be saturated (*data saturation*) or if the data related to the process of implementing Campursari education and the Campursari education model in forming a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School is no longer

developing so that it is the same as previously obtained data (*point of theoretical saturation*). (Rohim et al., 2023; Thomas, 2023) .

Data analysis uses interactive modeling techniques. (Sugiyono, 2006). *First*; Data reduction is a form of analysis that sharpens, classifies data that has been obtained through interviews, observation and documentation, all of which is collected and then the data is classified and categorized based on the research focus the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. The data related to the research focus on the organization is such that final and verified conclusions are obtained. *Second*; Presentation of data in this research will be used to present data in accordance with the research focus including; the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School. *Third*: draw conclusions and verify. Data analysis using a multidisciplinary approach in this research was carried out during the data collection process related to the research focus, namely the process and campursari education model forms a nationalist-religious character at the Ngalah Pasuruan Islamic Boarding School.

RESULT AND DISCUSSION

Education Process in Forming Nationalist-Religious Character

Islamic boarding schools as Islamic religious institutions contain a wealth of Islamic knowledge and scholarship (Futaqi and Mashuri, 2023). According to Wahid, Islamic boarding schools have similarities with military academies or monasteries, because they provide an immersive environment and foster a sense of totality among its residents. Based on the insights of these experts, this research recognizes Islamic boarding school education as a transformative process that fosters intellectual, emotional and spiritual growth through coaching and learning. The main goal

is to develop individuals who have a deep understanding of religion (*yatafaqquh fiddin*) and achieve holistic perfection.

Islamic Boarding School Elements

There are five basic elements that are absolutely present in the Islamic Boarding School tradition. These five elements include: Kiai, learning the Yellow Book, Santri, Pondok as a student dormitory, and mosque as a center for worship and Islamic education. According to Dhofir, there are five main elements of Islamic boarding schools, consisting of (1) boarding school, (2) mosque, (3) recitation of classical Islamic books, (4) santri and (5) Kyai (Tafsir, 2001). Furthermore, according to Tafsir, an Islamic boarding school can be said to be an Islamic boarding school if it fulfills five elements, namely (a) Kiai. (b) Cottage (dormitory). (c) Mosque, (d) Santri, and (e) Teaching of the Yellow Book (Salaf Book). Hasan agrees with Dhofir regarding the elements of Islamic boarding schools, but in the order Hasan is different from Dhofir in arranging the elements of Islamic boarding schools, prioritizing the Kiai element in the first order as his statement that the dominant source of values in Islamic boarding schools is apart from being a source of knowledge that can influence attitudes and The behavior of the Islamic boarding school community is (1) Kiai figures, and (b) Yellow Books (Hasan, 2006) so that the order of Islamic boarding school elements becomes (1) Kiai, (2) recitation of religious books (Kitab Kuning), (3) mosques, (4) santri, and (5) boarding school (Ahmad, 2018; Azzahra, 2020; Fahrudin et al., 2021; Zarkasyi, 2015) .

The Ethos of Islamic Boarding Schools

According to Hasan, Islamic boarding school life which is full of values has shaped the lifestyle of the Islamic boarding school community which has strong traditions, and has

even developed character or what is called the Islamic boarding school ethos. Furthermore, according to Hasan, Islamic boarding school life can form the character of santri which consists of (1) strong religiosity, (diversity), (2) populism (people), namely santri with high knowledge who are closer to ordinary people. society, but in contrast to college graduates, those with high levels of knowledge, they are further away from society and society. (3) independent, (4) egalitarian or reasonable; equal to each other, such as determining the rooms occupied by students, there is no distinction between all, whether they are children of officials, or people, from kyai or farmers. Apart from that, there is the same attitude towards all students in Islamic boarding schools), (5) simple, (6) ethical (tawaddu') polite towards family caregivers, administrators, parents and other students, (7) Humane, (have high social awareness), and (8) help each other (Hasan, 2006) .

Education Model in Forming Nationalist-Religious Character

In the context of nationalist-religious character education construction (Maulani, Umasih and Rochalina, 2021) the process at the Ngalah Pasuruan Islamic Boarding School refers to the theory put forward by Peter L Berger, namely Externalization, Objectivity and Internalization. Externalization is an anthropological necessity. So the social order is something that existed before the development of every organism. This social order that occurs continuously and is always repeated is a pattern of activity that can undergo a habitual process. (Berger, 1991) Objectivity is the process of distinguishing between two social realities, namely the individual's own reality and other social realities that are outside him so that social reality becomes something objective. In the social construction process, this process is referred to as social interaction through institutionalization and legitimation. In such institutionalization and legitimation, agents are

tasked with drawing the world of subjectivity into the objective world through mutually constructed social interactions. Institutionalization will occur if there is intersubjective understanding or subject-subject relationships. (Syam, 2005) Internalization is the individual as a subjective reality that interprets objective reality. Or the re-entry of reality by humans, and transformation once again from an objective world structure to a subjective world structure (Berger,1991). Regarding internalization, (Muhadjir, 2000) argues that internalization is an interaction that influences the acceptance or rejection of values, influences personality more, the evaluative function becomes more dominant. The internalization process is carried out through five levels, namely: (1) receiving, (2) responding, (3) giving value, (4) organizing values, and, (5) characterizing values. (Nur M and Ngainin, 2021) .

Islamic Boarding Schools in Historical Perspective

Since its inception, Islamic boarding schools have become moderate and accommodating institutions, and have their own perspective and style of thinking regarding radicalism. Pesantren as a typical Indonesian Islamic Education Institution has taught local wisdom and spread a culture of peace. The concepts of tawassut, tasamuh, tawazun, and i'tidal taught by kiai in the Islamic world are clear evidence that Islamic boarding schools are institutions that prioritize the values of peace and anti-radicalism . (Wiantamiharja, 2019)

In this context, regarding the origins and background of the establishment of Islamic Boarding Schools in Indonesia, according to the Islamic Encyclopedia, there are two versions of opinion. First; This opinion states that Islamic boarding schools are rooted in the Islamic tradition itself, namely the tarekat tradition (Zamhari, 2022; Zarkasyi, 2015). Because Islamic boarding schools are closely related to special educational places for Sufis. This

opinion is based on the fact that in the early days of Islamic broadcasting in Indonesia it was better known as tarekat activities, which were marked by the emergence of tarekat organizational groups that carried out certain dhikr and wirid. The leader of this order is called a kiai, who carries out suluk for 40 days with the kiai at the mosque to be guided in carrying out certain prayers. Apart from that, kiai usually provide small rooms located on either side of the mosque for lodging and cooking. So that in daily life they are taught religious books, which is then called recitation. In its development, this tarekat study institution grew and developed into an Islamic boarding school.

Second, the opinion which states that Islamic boarding schools as they are known today are a takeover of the education system run by Hindus in the archipelago. This opinion is based on the fact that before Islam entered Indonesia, there were educational institutions like Islamic Boarding Schools which were used to teach Hinduism and were places to develop cadres of Hindu religion spreaders. Another fact is that Islamic boarding schools whose educational systems are not found in Islamic countries, even though institutions that are almost the same as Islamic boarding schools can be found in Hindu and Buddhist countries, such as India, Thailand and Myanmar. (Encyclopedia, 1993) .

Insights from the Ngalah Pasuruan Islamic Boarding School

Talking about the Ngalah Islamic Boarding School cannot escape the insight and knowledge possessed by its guardian, a nationalist-religious person in Pasuruan Regency, Father KH. Sholeh Bahrudin is the reference. He is a down-to-earth scholar who is a role model for religious communities, not only Islam but also across religions. He is a key figure in the history of religious harmony in Pasuruan Regency. Even though he faced challenges from the majority of kiai in his area.

In the course of his life, Kiai Sholeh's nationalist-religious insight was formed from the start by his father, this insight became the basis for the process of forming the nationalist-religious character of the students, this was also based on his teachings. he received from his teacher. Kyai Bahrudin once said, " *Sak temene, dek pasar, di masjid, dek dalam deck, kabeh iku dulurmu* " (repeated three times) . This expression is very pluralistic. This is more contextualized in the life of religious communities in Indonesia which makes Pancasila a philosophy of life.

This is where Kyai Sholeh's principle of wanting to truly ground the Islamic teachings of *rahmatan lil alamin* is based. That's why he always advised his students: don't be picky when it comes to socializing and making friends, because with lots of friends you will get lots of good fortune. "All of this was developed and practiced by Kyai Sholeh with a smile, patience and wisdom. According to Ivancevich (Syafiq Humaisi *et al.*, 2019) charismatic leaders are those who create a motivating atmosphere through firm commitment and emotional relationships with their subordinates. vision, philosophy, and leadership style. Kyai's charismatic leadership process, as highlighted by (Akrim and Umiarso, 2023), is interactive and dynamic, providing a significant influence on other people, his position is sacred and authoritative because of his charismatic personality, thus having a positive impact on the implementation of the educational process (Syafiq Humaisi *et al.*, 2019). Charismatic Kyai gain public support by demonstrating stable morals (ethics) and demonstrating strong faith, which creates a magnetic personality for his followers (Rohman and Muhtamiroh, 2022b). Kyai's charisma, as stated (Kesuma, 2017), comes from his religious knowledge, especially his understanding of Sufism. In society, charismatic Kyai are believed to have karomah (Divine grace), blessings, potency, and the ability to predict events (Karim *et al.*, 2020) . The leadership of charismatic Kyai in Islamic

boarding schools is rooted in the belief of the students and the community that Kyai were appointed by God to convey God's teachings (Rosita, 2018).

Diversity has become a commonplace thing in human life that cannot be avoided. Indonesia is known as a pluralistic society. This is proven by the slogan on the symbol of the Republic of Indonesia "Bhinneka Tunggal Ika". However, unfortunately, not many Indonesians are aware of the importance of diversity. The differences that exist in this nation give rise to many conflicts in the name of religion. Based on the results of interviews with KH. Moh. Sholeh Bahruddin stated that the conflict was marked by demonstrations. According to the kyai, what happened here was not a demonstration but a "damaged demonstration" because it was not just conveying aspirations but had exceeded the limits of conveying it by carrying out clashes that damaged important buildings such as schools and places of worship.

As is known, in recent years there have been rumors of terrorists acting in the name of Islamic boarding schools. Some people believe this because they think that education at Islamic boarding schools is education that is still dogmatic, doctrinal and does not have a multicultural perspective. Islamic boarding schools provide added value and are able to play a positive role in the life of the nation and state and are able to root their position in society.

KH. M. Sholeh Bahruddin also explained that the Ngalah Islamic Boarding School is an Islamic boarding school that adheres to *Ahlussunnah Wal Jama'ah* and really respects differences. By implementing the *Tri Ukhuwah*: First: *Ukhuwah Basyariyah* is establishing good relations between people without distinguishing between religious status, position, status, language, whether people pray or not (Almanduri, 2023), (Renaningtyas et al., 2023). Second: *Ukhuwah Islamiyah* is establishing good relations between people of

the same religion even though they differ in sects, principles or principles because the only difference is faith and piety. And third: *Ukhuwah Wathoniyah* is establishing good relations between people from different countries, in the sense of establishing bilateral relations and creating world peace.

Gus Dur also expressed the same thing, that the three attitudes above must be responded to with the attitudes of *tawasuth* (middle), *tasamuh* (tolerance), *tawazun* (balance) and *ta'adul* (high discipline). (Fahrudin et al., 2021; Hasan et al., 2022). At the inauguration of Yudharta Pasuruan University in 2005, Gus Dur expressed his great hope to Kyai Sholeh, that "In the future, the Ngalah Islamic Boarding School will become a miniature Nahdlatul Ulama because this is the place to forge future Nahdlatul Ulama cadres."

Islamic boarding schools can play a role in creating tolerant, moderate and inclusive individuals through various means, such as learning to live in diversity, building mutual trust and understanding, and contributing to resolving social conflicts. Islamic boarding schools can also develop multicultural Islamic education patterns to create a generation of Muslims who are tolerant, moderate and inclusive. Apart from that, Islamic boarding schools are also expected to continue to explore traditional values that are proven to make a positive contribution to society, such as moderation, *ma'arif tasamuh*, and recognition of diversity. (Ma'arif & Rofiq, 2018; Rohman & Muhtamiroh, 2022b).

As stated by Suparno in "Peace Education" that game education refers to the characteristics of peace, which include: 1) Peace is dynamic, 2) peace is fair problem solving without violence, 3) peace shows balance in behavior. social interaction, so that society lives in harmony, 4) peace is friendly (good) towards society, 5) if violence is rampant, of course peace will not be created, 6) aims to create balance in the dynamics of social interaction, then peace must be based on justice and

freedom, 7) if justice is ignored and freedom is paralyzed, then peace will not be created (Kester, 2023; Schultze-Kraft, 2022) . There is an attitude that must be developed in the education system in Islamic boarding schools, where Islamic boarding schools should educate their people through moderate attitudes and thinking (Muslihah, 2014). In line with Ghozali, Islamic boarding schools are required to implement an educational model that conceptualizes typical Islamic cooking material with up to date issues. Legal material which usually only focuses on the study of turats (classical books), must now begin to appear more grounded by integrating humanitarian issues such as human rights, gender, human trafficking, global warming, ecology, technological progress and the dynamics of humanitarian problems. other (Kertyzia, 2021; Ma 'arif et al., nd; Muslihah, 2014) .

Through the example of Kiai Sholeh as a figure of Ulama Rahmatan Lil Alamin

The examples applied at the Ngalah Islamic Boarding School, based on the results of the analysis, can be categorized into three types, namely; First, cognitive multiculturalism (Seeberg and Minick, 2012) , namely the example of kiai in the form of thoughts, ideas, principles, paradigms or ideas, thought patterns, kiai's mindset regarding insight and understanding of the values of multicultural education. Second, multicultural affective (Aziz et al., 2010; Seeberg & Minick, 2012) namely the kiai's example through style or meaning that shows the kiai's feelings towards statements containing the values of multicultural education. This is evidenced by the presence of messages or advice to students during tafsir study and congregations during Monday study through stories of successful or unsuccessful people or stories of previous scholars with the hope that students will have enthusiasm and be motivated in implementing multicultural education (Zembylas, 2013) , and Third, multicultural psychomotor, namely the

kiai's example which is exemplified by the students through activities, attitudes and activities witnessed directly by the students or congregation regarding multicultural insight. (Yusuf, 2019).

Kiai Sholeh's insight (KH. Muhammad Sholeh Bahruddin), is one of the symbols and icons of the renewal of multicultural Islamic thought and preaching in Indonesia. With the capital of being obedient and obedient to his parents and teachers, he has now become a figure of 'ulama' who is rahmatan lil alamin. This means, for him, 'ulama' are protectors who bring blessings to all creatures in the universe, including animals, plants and jinn, especially humans. In accordance with the words of Allah in Surah al-Anbiya verse 107: "And We did not send you, but to (be) a mercy to all the worlds."

"As a kiai who is rahmatan lil alamin, he always follows the teachings of the Prophet Muhammad SAW, forbidding humans from doing arbitrary things to fellow creatures of Allah," is what Kiai Sholeh often conveys to his students and congregation. As if it had become his trademark, he often delivered material about the Islamic teachings of rahmatan lil alamin. Almost all of his advice and attitudes always contain the values of rahmatan lil alamin and nationalism. This can be seen from his advice and attitude which is open and accepting of anyone whatever their status for the benefit of the ummah.

On the other hand, Kiai Sholeh is also a 'ulama' who hates hostility, conflict, conflict, anarchism, and especially acts of terrorism. Because for him, Islam is not a religion that is angry, arbitrary towards other people, let alone a terror that threatens the peace of life in society. On the other hand, Islam is a friendly religion, and prioritizes morals as Rasulullah SAW said: "In fact, I was sent to perfect noble morals."

As heirs/successors to the struggle of the Prophet and Prophets, it is appropriate for kiai (ulama') to preach as taught by Rasulullah SAW. Therefore, his preaching method is

always based on the Koran and Hadith. For him, the ulama's way of preaching must be based on a good example for the community. As Allah SWT says: *Idfa 'bilati hiya ahsan*. He taught his students and congregation to always uphold peace, love and compassion between each other, respect differences in order to truly become civilized human beings.

The basic principles above were explored by Kiai Sholeh in the form of Javanese poetry which is always recited during routine recitations on Monday evenings, Tuesdays (Mondays). Apart from that, Kiai Sholeh's personality is also described in a Javanese poem entitled "*syi'ir kagem kiai sholeh*", which is as follows:

Thoriqot Obligations

Kewajiban thariqat ada enam

Satu dzikir kepada Allah dengan bersungguh-sungguh

Yang kedua mencegah hawa nafsu

Yang ketiga meninggalkan harta benda yang palsu

Yang keempat mengikuti ajaran agama untuk mengerjakan perintah dan menjauhi larangannya

yang kelima berbuat baik kepada semua umat manusia,

yang keenam berbuat baik kepada seluruh makhluk

"shi'ir for Kiai Sholeh"

Kiai Sholeh santri kendil mung diniyah

Tapi mikir nasib bangsa Indonesia

Seng maksude aja congkrak tunggal bangsa

Aja nganti lepas sangka Pancasila

Pondok Ngalah manggone eng purwosari

Pendidikane modele campursari

Mula santri ayo seng ati-ati

Cecekelan marang dawuhe kiai

Walisongo iku wali tanah jawa

Merjuangno agama nusa lan bangsa

*Pondok Ngalah ala Sunan Kalijaga
Menjuangno agama Nusho lan bongso
lewat budaya*

From the verses of the poem above, it can be understood how big Kiai Sholeh's heart and soul are. A kiai who mostly received non-formal education, namely Madrasas and Islamic Boarding Schools. However, this did not affect the greatness of his soul and spirit of nationalism and his enthusiasm for realizing world peace. As stated by Kiai Sholeh, "The characteristic of the Ngalah Islamic Boarding School is its mission to build harmony, peace and the spirit of rahmatan lil alamin. With its mixed model, it is hoped that the Ngalah Islamic Boarding School will become medicine for the hearts of mankind." Apart from that, Kiai Sholeh also explained that the Ngalah Islamic Boarding School he built was pluralistic, moderate and flexible. So that every student is obliged to make the teachings of Ahlussunnah wal Jama'ah (ASWAJA) their own personal character because in ASWAJA's teachings there are noble values that can be applied beautifully in everyday life.

Preserving Local Cultural Wisdom

In the context of educational development, the Ngalah Islamic Boarding School socio-culturally refers to wali songo, while sociostructurally the Ngalah Islamic Boarding School refers to NU teachings. This is reflected. This is reflected in the application of local cultural wisdom (Febrianty et al., 2023; Suardana et al., 2022) includes activities (1) commemoration of one night of Suro (one night of Muharram) which is attended by all students and the local community. (2) socio-religious routines through culture such as tahlil, manaqib, and dzikrul gofilin, (3) evening prayers of lailatul qodar with the community on every odd night in the month of Ramadhan, (4) Cultural arts performances including (a) shadow puppet shows, the work of Ki Enthus Susmono. In this activity, all students are conditioned to watch a

wayang kulit performance with a play entitled "Makrifat Dewa Ruci" which tells the story of Bima or Werkudara's journey in fulfilling the teacher's orders at the Ngalah Islamic Boarding School (Nelisa et al., 2021; Yusuf, 2018) .

Education Model in Forming Nationalist-Religious Character

Islamic Boarding School Education and Local Cultural Values

The campursari education model applied at the Ngalah Pasuruan Islamic Boarding School in forming the religious-nationalist character of the Ngalah Islamic Boarding School consists of 3 types of education, namely formal, non-formal and informal. (Denkowska et al., 2020; Rahabav & Souisa, 2021) . *The first* is formal, (PAUD, RA, MI, MTs, MA, SMK, SMA, Yudharta Pasuruan University), namely; Sholeh Children's PAUD, RA Darut Taqwa, MI Darut Taqwa, MTs Darut Taqwa 02, SMP Bhinneka Tunggal Ika, MA Darut Taqwa, SMK Darut Taqwa, SMA Darut Taqwa, and University Yudharta Pasuruan. *The second* is Non-Formal (Madrasah Diniyah, TPQ) which includes (a) Madrasah Diniyah which consists of three levels, Ibtidaiyah classes 1, 2, 3, 4, 5, and 6, wusthiyah classes 7, 8, and 9, and muallimin mulimat during three years with a concentration majoring in language and sharia, (b) Al-Quran education (Madrasatul Qur'an), and (c) daily activities in the dormitory. *Three Informal (Religious Education) (Elderly Children's Education* includes Seninan, Seloan), namely; (1) routine recitation on Monday evening, Tuesday after Isha' which is attended by the general public with various backgrounds, (2) recitation on Tuesday after dhuhur (*khususiyah*) specifically for people who follow the tarekat, (3) congregation of manaqib and *Dzikrul Ghofilin* with Community.

Campursari education, which is also known as education that integrates religious and national values, has become the focus of

attention in efforts to form a generation with a nationalist-religious character. The Ngalah Pasuruan Islamic Boarding School, as one of the Islamic educational institutions in East Java, has developed a unique and effective Campursari education model in forming a nationalist-religious character among its students. Islamic boarding schools are centers of Islamic religious education that have existed for a long time in Indonesia. The teaching tradition in training places more emphasis on religious values and Islamic morals. However, in the era of globalization, training also needs to adapt to meet the needs of the younger generation who are increasingly open to foreign cultures. The campursari education model is inspired by the Javanese art and culture known as "campursari" which is a combination of traditional gamelan music with modern pop music. In the context of Islamic boarding school education, campursary represents a combination of religious education and local culture, such as dance, music, regional languages and other traditions. This approach opens up opportunities to teach religious values through language and culture that is more familiar to ulama .

According to the Ministry of Religion, Islamic boarding schools can be classified into three forms, namely Salafiyah, Khalafiyah, and combination (Abdurrohman, 2022). Apart from that, Islamic boarding schools can also be categorized based on scientific characteristics, skills and institutional aspects. In general, Islamic boarding schools can be grouped into two types, namely Salaf (traditional) Islamic boarding schools and Khalaf (modern) Islamic boarding schools. (Maksum, 2016; Nugraheni & Firmansyah, 2021). In the context of the type of education at Ngalah Islamic Boarding School, the classification is not much different from the opinion of Mulkhan and Nasir. According to Mulkhan, there are three types of Islamic boarding schools that are developing in society (Huda,

2003) , there are three types of Islamic boarding schools that are emerging in society. The *first* type is the Salaf an-sich Islamic Boarding School which is exemplified by institutions such as Al-Anwar Sarang Rembang, Pacul Gowang Jombang, and Lirboyo-Ploso Kediri. These schools have distinctive characteristics. They place great emphasis on reading the yellow book (*salaf*), conducting intense deliberation or bahtsul Masa'il, following the classical diniyah system, and creating an environment that reflects traditional practices. This environment includes the wearing of traditional clothing, the prevalence of home-cooked food, as well as a culture and mindset dominated by classical terms such as *tawadhu* (humility), fasting *dawud* (fasting every other day), *zuhud* (asceticism), *qona'ah*. (satisfaction), *barakah* (blessings), and *kuwalat* (simple living). These schools usually prioritize a focus on the afterlife and spiritual matters.

The second type of Islamic boarding school is the modern Islamic boarding school which is exemplified by the Modern Islamic Boarding Schools Darussalam Gontor Ponorogo, Zaitun Solo, Daru Najah, and Darur Rahman Jakarta. These schools differentiate themselves through certain characteristics. They prioritize mastery of foreign languages, especially Arabic and English, and do not emphasize memorizing yellow books (Suteja et al., 2022) or traditional books. Their curriculum adopts a modern approach, focusing on subjects such as English, physics, mathematics, management and other related fields. These schools show flexibility in terms of concepts such as *tawadhu* (humility), *kuwalat* (simple living), and *barakah* (blessing), while placing a strong emphasis on rationality, future orientation, competitiveness of life, and mastery of technology.

The third type is semi-modern, semi-salaf Islamic boarding schools, including the

Tebuireng and Mathaliul Falah Kajen Islamic boarding schools. These schools have characteristics that set them apart. They combine the study of Salaf books, such as taqrib, Jurumiyah, and ta'limul muta'allim, alongside a modern curriculum that includes subjects such as English, physics, mathematics, and management. These schools also demonstrate independence in determining their direction and policies. In addition, they provide students with a creative space to engage in various activities, such as organizing events, creating newsletters and magazines, holding seminars and discussions, and conducting book reviews.

Campursari Islamic Boarding School Education Curriculum

The structure of the Campursari Islamic Boarding School education curriculum is as follows;

Table 1.1 Curriculum Structure of Madrasah Diniyah Darut Taqwa

| Class | Material | Book |
|-------|-----------------------|--------------------------|
| 1 | Fiqh | Fasholatan |
| | Hadith | Hadith 101 |
| | Lughotul Arabiyah | Ro'sun Sirah |
| | Morals | Alala |
| | Tahsinul Khot & Imlak | - |
| 2 | Fiqh | Mabadi' Fiqh 1 & 2 |
| | Nahwu | Nahwu Jawan |
| | Tawheed | Sulamud Diyanah |
| | Hadith | Hadith Dyarif |
| | Morals/Matlap | Mattlap |
| | Date | Date of the Prophet محمد |
| Pegon | - | |
| 3 | Fiqh | Mabadi' Fiqh 4 |
| | Nahwu | Matan Jurumiyah |
| | Tawheed | Aqidatul Layman |
| | Tajwid/Tafsir | Tukhfatul Athfal/Ibris |
| | Morals | Akhlaq Banin/At 1 |
| | Khulasho | Khulashoh Nurul Yaqin 1 |
| | Lughotul Arabiyah | Lughotul Arabiyah 1 |

| | | |
|---|-------------------|-----------------------|
| 4 | Fiqh | Islamic Law 2 |
| | Nahwu/T'lal | Qowa'idul 'Ilal |
| | Tawheed | Khoridatul Bahiyah |
| | Tajwid/Tafsir | Matan Jazariyah/Ibriz |
| | Morals | Akhlaq Banin/At 2 |
| | Lughotul Arabiyah | Lughotul Arabiyah 2 |
| | Galak Gampil | Galak Gampil |
| 5 | Fiqh | Fathul Qorib |
| | Nahwu | Durrotul Yatimah |
| | Tawheed | Jawahirul Maknun |
| | Tajweed | Hidayatul Mustafid |
| | Morals | Akhlaq Banin/At 3 |
| | Lughotul Arabiyah | Lughotul Arabiyah |
| | Galak Gampil | Galak Gampil |
| 6 | Fiqh | Fathul Qorib |
| | Nahwu | Imrithi |
| | Tawheed | Syarah Tijan |
| | Tajwid/Tafsir | Tibyan |
| | Shorof | Meaning |
| | Morals | Moral Banin 4 |
| | Galak Gampil | Galak Gampil |

Table 1.2 Wustho Level Early Madrasah Curriculum

| Class | Material | Book |
|--------|----------------|-------------------------|
| W.I | Nahwu | Alfiyah |
| | Fiqh | Fathul Mu'in |
| | Hadith | Subulus Greetings |
| | Tawheed | Fathul Majid |
| | Ushul Fiqh | Mabadi'ul Awaliyah |
| | Galak Gampil | Galak Gampil |
| W.II | Nahwu | Alfiyah |
| | Fiqh | Fathul Mu'in |
| | Hadith | Fathul Majid |
| | Faro'id | Iddatul Faroid |
| | Ushul Fiqh | Assulam |
| | Galak Gampil | Galak Gampil |
| W. III | Hadith | Subulus Greetings |
| | Fiqh | Fathul Mu'in |
| | Hadith Science | Manhalul Latif/ Baiquni |
| | Mantiq | Sulamul Munawwaroq |
| | Falaqiyah | Fathur Rouf |
| | Balaghoh | Jawahirul Maknun |

Based on the curriculum structure table above, in the education curriculum using the

campursari education model approach, there are several aspects that need to be studied: First. Integration of Religious Material and Local Culture: The campursari curriculum in training should be designed in such a way that Islamic values are not only taught in the form of religious texts, but can also be integrated through local stories, regional songs and other cultures. art. Second; Inclusive Material Development: This model allows for the development of inclusive material, accommodating various aspects of local culture from various regions in Indonesia. This helps create a greater sense of closeness and involvement towards the centers. Third; Developing students' creativity: Through a mixed approach, students are encouraged to develop their creativity in various forms of art and culture. This not only enriches the learning experience, but also helps build self-confidence and social skills. Fourth; Local Cultural Empowerment: This model can help preserve and revive local culture that may be endangered. The gymnasium is a space that supports the empowerment of local culture in education. Fifth; Adherence to Religious Values: In all intersecting activities, religious values must remain an irrevocable core. Religious education must be a strong foundation in shaping the character and morality of ulama.

Meanwhile, according to Nasir, the types of Islamic boarding schools consist of five classifications (Fauzi, 2018; Renaningtyas et al., 2023) that is; (1) Salaf/Classical Islamic Boarding School; namely Islamic boarding schools in which there is a Salaf education system (weton and sorogan), and a classical Salaf system (madrasah). (2) semi-developed Islamic boarding schools; namely Islamic boarding schools which include a Salaf education system (weton and sorogan) and a private classical system (madrasah) with a religious curriculum of 90% and a general curriculum of 10%. (3) Developing Islamic Boarding Schools; namely Islamic boarding

schools like semi-advanced, only more varied in terms of curriculum, namely 70% religious and 30% general. Apart from that, three ministry SKB madrasahs were also held with additional diniyah. (4) *Khalaf/Modern Cottage*; This means that it is a form of Islamic boarding school that is currently developing, only that it contains more complete educational institutions, including the implementation of a state school education system with the addition of diniyah (the practice of reading Salaf books), higher education (both public and state). and religious), cooperative form, and equipped with special skills (Arabic and English).

Ideal Islamic Boarding School; This means that, like modern Islamic boarding schools, only existing educational institutions are more complete, especially in the fields of skills which include agriculture, engineering, fisheries, banking, and pay great attention to quality without shifting privileges. the characteristics of the Islamic boarding school are still relevant to the needs of society/the times. With this form, it is hoped that Islamic boarding school alumni will truly receive the title of caliph on earth (Baharun & Maryam, 2019; Ilyasin, 2020; Nasir, 2005).

According to Nasir's classification (Ahmad, 2018; Renaningtyas et al., 2023) There are five types of Islamic boarding schools: (1) Salaf/Classical Pondok: These Islamic boarding schools follow the Salaf education system, including weton and sorogan, as well as the classical system known as madrasa. (2) Semi-developed Islamic boarding school: This Islamic boarding school applies a salaf education system, such as weton and sorogan, as well as a private classical system (madrasah) with a curriculum that focuses 90% on religious studies and 10% on general subjects. (3) Developing Islamic Boarding Schools: Similar to semi-developed schools, these institutions have a salaf education system but offer a more diverse curriculum. About 70% of the curriculum is dedicated to religious studies, while the

remaining 30% covers general subjects. Apart from that, it could also include the ministry's three SKB madrasahs and combine the diniyah. (4) *Khalaf/Modern Islamic Boarding Schools*: These schools represent a more advanced form of Islamic boarding school development. They feature comprehensive educational institutions that include a public school education system equipped with diniyah (the practice of reading salaf scriptures), higher education options (secular and religious), cooperative programs, and specialized fields such as Arabic and English. (5) *Ideal Islamic Boarding School*: This type of Islamic boarding school is similar to modern Islamic boarding schools but offers more comprehensive educational opportunities, especially in skills-based fields such as agriculture, engineering, fisheries and banking. These schools prioritize quality education without reducing its characteristics which remain relevant to the needs of society and current developments. The aim is to produce alumni who can truly become caliphs (managers) in their community (Nasir, 2005), (Baharun and Maryam, 2019).

According to Rabithah Ma'ahid Islamiyah (RMI) and (Mastuhu, 2014), Islamic boarding schools are institutions that uphold the mission of continuing the message of the Prophet Muhammad SAW while preserving Islamic teachings based on Ahlu al-sunnah wa *al-Jama'ah 'ala T}ariqah al-Maz/Hib al-'Arba'ah*. This school of thought focuses on tafaqquh fi al-dîn, which concerns the understanding, appreciation and practice of Islamic religious teachings. They emphasized the importance of Islamic religious morals as a guide in everyday social life.

One example of an Islamic boarding school that reflects this principle is the Ngalah Pasuruan Islamic Boarding School or also known as the Ngalah Pasuruan Islamic Boarding School. It offers Campursari Education, serving students from early childhood education programs to senior child education. These schools, as stated by (Arifin

and Syafi'i, 2003), are religious educational institutions that have experienced development and received acceptance from the local community. They operate on a dormitory system similar to a campus, where students receive religious education through a Koran or madrassa system. The authority and leadership of these institutions is completely in the hands of a kiai or a group of individuals who are charismatic and independent in all aspects.

According to (Mastuhu, 2014) Islamic boarding schools are traditional Islamic educational institutions that promote the study, understanding, deepening, appreciation and practice of Islamic teachings. They emphasize the importance of religious morals as a guide to daily behavior. Various researchers such as (Ahmad, 2018; Anwar & Rahman, 2019; Sabirin et al., 2022) have explored further the importance of Islamic boarding schools in their respective studies.

Based on the various interpretations discussed previously, Islamic boarding schools can be viewed as traditional educational institutions that focus on the study of religious knowledge (*tafaqquh fi al-dîn*). These schools place great emphasis on forming the moral character of their students so that they can practice and apply these teachings in their lives, under the guidance of kiai or religious leaders. The main source of knowledge is often called the "yellow book" or the Yellow Book, which historically was written or printed on yellow paper.

Islamic boarding schools as a form of local education have significance not only at the national level but also internationally (Helmy, Kubro and Ali, 2021) . It functions as a moral fortress and embodies the values that must be instilled as life principles. Islamic boarding school education is unique to the Indonesian nation and can be found in various remote areas, although progress may be limited. Even so, it has its own value for Indonesian people. The presence of Islamic boarding schools becomes a moral fortress for future generations,

fostering mutual love and respect for differences between individuals.

In the Islamic boarding school environment, the learning process takes place in the mosque or on the dormitory terrace, where the kiai or khatib teaches the students, called santri, to recite the Koran and explain the Yellow Book. This educational approach not only provides knowledge but also fosters a deep understanding of Islamic teachings and values. Islamic boarding school teachings contribute to instilling generational morality and national character, fostering a sense of unity and respect for fellow human beings.

It is important to recognize the historical significance of the Yellow Book, which takes its name from the yellow paper on which it was traditionally written or printed. The Yellow Book functions as a basic text in the Islamic boarding school education curriculum, as a guide for students in studying and understanding Islamic teachings (Suteja *et al.* , 2022).

CONCLUSION

Based on the results of the explanation above, it can be concluded that (1) the educational process is an intervention model in the formation of nationalist-religious character, namely (1) the view of science in training camps is rich; consists of three types of education: formal, non-formal, and informal. First formal, (PAUD, RA, MI, MTs, MA, SMK, SMA, Yudharta Pasuruan University). Two non-formal activities (Madrasah Diniyah, Madrasatul Quran), and (c) activities in the dormitory. The Third Informal (Religious Education) (Advanced Children's Education (PAUL) includes the routine of seninan, Selosoan, (2) Through uswatun Hasanah Kiai Sholeh as an Anugerah Lil Alamin Ulama Figure (3) preserving local cultural awareness. The Campursari Education Model of the Ngalah Pasuruan Islamic Boarding School is; (1) Islamic Boarding School Education and Local Cultural Values, namely the campursari

education model which takes inspiration from Javanese art and culture known as "campursari", which is a combination of traditional gamelan music with modern pop music. In the context of campursari education, it is a combination of education local religion and culture, such as dance, music, regional languages, and other traditions. This approach opens up opportunities to teach religious values through language and culture that is more familiar to centrists Religious and Local Cultural Material: The curriculum must be designed in such a way that Islamic values are not only taught in the form of religious texts, but can also be integrated through local stories, regional songs and other cultural arts. (2) Development of Inclusive Materials: This model develops inclusive materials, accommodating various aspects of local culture from various regions in Indonesia. (3) Developing students' creativity: Through the campursari approach, students are encouraged to develop their creativity in various forms of art and culture. (4) Local Cultural Empowerment: This model can help preserve and revive local culture that may be endangered. The gymnasium is a space that supports the empowerment of local culture in education. (5) Adherence to religious values: In all integrated activities, religious values must remain a strong core. Religious education is a strong foundation in shaping the character and morals of students. The education model in PAUD opens a new way in integrating religious values with local culture. With this approach, Islamic boarding schools can become a more dynamic and relevant forum for teaching Islam while preserving local culture. However, implementing this model requires careful planning and curriculum development, as well as a strong commitment from educators to maintain a balance between religious and cultural values in the educational process. The implication of this research is to enrich understanding of campursari education and its implications in developing an inclusive curriculum, strengthening interfaith

cooperation, and increasing the role of Islamic boarding school education.

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