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Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java

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Abstrak

Pembentukan sikap kebangsaan dan pemahaman keagamaan yang moderat di pesantren berbasis pada pembelajaran kitab kuning. Tulisan ini bertujuan untuk menggali nilai-nilai kebangsaan pada tradisi pesantren salafiyah dan merelasikannya dengan konsep moderasi beragama. Kajian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus. Informan penelitian ini terdiri dari pengasuh dan keluarga pesantren, alumni sepuh, dan asatiz. Data lainnya diperoleh melalui dokumen berupa tulisan tangan kiai dan foto-foto lama yang terkait dengan praktik tradisi pesantren. Hasil penelitian ini menunjukkan bahwa ada dua tradisi pesantren yang khas yaitu tradisi kasidah dan upacara hari kemerdekaan bangsa Indonesia. Kedua tradisi itu sama-sama memuat nilai dan makna kebangsaan yang diajarkan pada santri dan telah berlangsung lebih dari setengah abad. Hal itu merupakan bukti bahwa pendidikan kebangsaan di pesantren salafiyah mempunyai bentuk dan model yang khas. Oleh karenanya, praktik pendidikan kebangsaan di pesantren mempunyai dua kontribusi penting yang sama-sama mengarah pada persatuan dan kesatuan bangsa yakni penguatan nasionalisme santri dan pemahaman serta praktik keagamaan yang moderat.

Kata Kunci: *Moderasi Beragama, Pendidikan Kebangsaan, Tradisi Pesantren*

Abstract

Shaping nationalist attitudes and moderate religious understanding in *pesantren* (Islamic boarding schools) is based on studying from the *Kitab Kuning* (classical Islamic textbooks written in Arabic). This paper explores nationalism values in the *salafiyah pesantren* traditions and brings them into the concept of religious moderation. This study employed a qualitative research method with a case study approach. *Pesantren* head and families, old alumni, and *asatiz* (*pesantren* teachers) of the *salafiyah pesantren* volunteered to participate. Secondary data were garnered through documents in the form of the *kiai's* handwriting and old photographs in terms of the *pesantren* tradition practices. The study findings indicate two distinctive *pesantren* traditions, i.e., the *qasidah* (a traditional Islamic music performance) tradition and the Indonesian Independence Day ceremony. The two traditions contain nationalist values and meanings taught to *santri* (*pesantren* students) and

have been going on for over half a century. This proves that nationalism education in *salafiyah pesantren* has a distinctive model. Therefore, nationalism education practices in pesantren have two essential contributions to national unity and integrity: strengthening *santri* nationalism and moderate religious understanding and practice.

Keywords: *Nationalism Education, Pesantren Tradition, Religious Moderation*

INTRODUCTION

Pesantren is often regarded as the last stronghold of the Unitary State of the Republic of Indonesia (NKRI) in the face of numerous new challenges. This new challenge is the result of external circumstances. The demands of modernization or globalization, as well as the advancement of digital technology, have resulted in the formation of a brand-new type of *pesantren* known as a “*salafi pesantren*”. The emphasis on the curriculum and ideological religious teaching process is one of the key characteristics of this version of *pesantren*, which was born from the dialectic of the times and altered with the outside world (Hilmy, 2016). Furthermore, Suharto referred to this *pesantren* variant as a form of transnational Islamic educational institution whose prior orientation is to Islamize Indonesia, not the Indonesian Islam (Suharto, 2017; Suharto, 2018).

In this regard, Isbah supposes this *pesantren* fosters radical or Islamist ideology among its *santri*, who are ideologically part of the Wahhabi-Salafi group (Isbah, 2020). This fact is a form of *pesantren* development. However, this development is unacceptable because the existence of Salafi *pesantren* is ideologically opposed to the historicity of the archipelago’s *pesantren* tradition, which has contributed to the formation of the Indonesian nation since the pre-independence era and has maintained its integrity up to now. That is in line with Ma’arif’s statement, which emphasized that most *pesantren* belong to NU *kiai* (Muslim scholars) (Maarif, 2009), where one of the spirits of its formation is nationalism, so the *pesantren* existence over the centuries has made *pesantren* an Indonesian subculture (Waro’i, 2019; Damayanti, 2015; Wahid, 2007; Wahid, 2006).

This fact is also supported by several research results which inform that *pesantren* have their strategies and patterns in instilling and forming nationalist attitudes to *santri*, such as learning the Pancasila book with the *syiiran* (oral literary work) model, which is a form of *kiai* initiative for various propaganda of Islamic groups that discredits Pancasila (Rohman, 2018b; Rohman, 2018a), curriculum implementation of nationalism education insights with *syiiran* (Muna et al., 2021), the *kiai* role in instilling nationalism spirit through the *Kitab Kuning* teaching and the *pesantren* culture, the *kiai* participation of the Interfaith

Communication Forum (FKUB), and the role of the *santri* on several national holiday commemorations (Thoriquttyas & Hanun, 2020).

Some of these studies complement each other on the issue of nationalism and its relation to the *pesantren* tradition in Indonesia. However, researchers still have space to participate in the research theme, particularly in the treasures of the traditional *pesantren* tradition. In this context, the researcher studies the *qasidah* (a traditional Islamic music performance) tradition and the Indonesian Independence Day ceremony as a nationalist education movement in *salafiyah pesantren*.

The reference is that the *qasidah* lyrics contain various themes, including nationalism, which is associated with Islamic teachings. Likewise, the Indonesian independence ceremony tradition occurred lively and earlier than in formal schools (Muna, Personal Communication, December 26, 2022; Muslimin, Personal Communication, October 14, 2021). For this reason, the present study attempts to fill the gap in existing literature and research by focusing on the historicity and continuity of the *pesantren* tradition as the basis for formulating a nationalism education model with its historical roots within the religious moderation framework.

METHODOLOGY

The researcher garnered qualitative data through a single case study approach (Creswell & Poth, 2018; Denzin & Lincoln, 2017; Yin, 2014). In this study, the researcher explored the historical roots and continuity of the *qasidah* tradition and the Indonesian Independence Day ceremony tradition as the basis for nationalism education within the framework of religious moderation at the Kapurejo *salafiyah pesantren* in Kediri. This is necessary because it can be seen as a form of contribution from the 'local' *pesantren* tradition in caring for the Indonesian nation, which is experiencing challenges from within and outside while simultaneously demonstrating the resilience and independence of *pesantren*.

The data mining technique utilizes multiple sources of evidence. First, in-depth and intensive interviews, especially with informants with direct knowledge and experience regarding the two traditions at the Kapurejo *Salafiyah Pesantren*. The first informant was Much. Chamdani Bik (Gus Bik, son of Kiai Much. Shodiq), Mbah Min and Ustaz Badri (students of Kiai Much. Shodiq), and Gus Bik's younger cousin. The second was old photo

documentation regarding the traditions of the independence ceremony and *qasidah* handwritten photos (Creswell & Poth, 2018; Yin, 2014).

Data analysis was carried out in four stages: creating a case description that displays detailed aspects of the case, describing events, highlighting the main actors, and various relevant activities, categorizing and simplifying it in the form of themes, and developing case generalizations according to the theme (Creswell & Poth, 2018). The researcher transcribed the interview results and presented the observation and document results linked to the *qasidah* tradition and the Indonesian Independence Day celebration tradition when assessing the data. The researcher classified the interview excerpts into themes and displayed the data on a *pesantren* tradition-based nationalism education model according to the informants' experiences and other relevant data.

RESULTS AND DISCUSSION

Pesantren's Qasidah Tradition: History and Nationalism Values

The *qasidah* tradition emerged during the care of Kiai Much. Shodiq (Kiai Shodiq), the third generation of the Kapurejo *Salafiyah Pesantren*, after his father, Kiai Muhammad Yasir, and his grandfather, Kiai Hasan Muchyi. Similar to the historicity of the Kapurejo *Salafiyah Pesantren* (Pondok Kapu), exact information about when the *qasidah* tradition is also approximate. That is because there are no written records about it. Consequently, the data obtained relies on the stories told and informants' experiences, especially from participants considered old and living simultaneously with Kiai Shodiq. The oral story passed down over generations comes from the Kiai Shodiq family and the *santri*, who live and experience the learning process directly with Kiai Shodiq (Bik, Personal Communication, September 26, 2021; Muslimin, Personal Communication, October 14, 2021).

The participants' oral stories and experiences are essential and valuable, not only for knowing the historicity of the *qasidah* tradition in Pondok Kapu but also as an attempt to document it. Even with various limitations, the documentation effort is to maintain the history and traditions of the *pesantren* so that they are preserved, particularly when informants who had much information and had experienced it since Kiai Shodiq was still alive were getting fewer and older. Therefore, the only thing that can be ascertained is that the *qasidah* tradition began to emerge during Kiai Shodiq, and he composed and taught the *qasidah* to his *santris*.

Information on the number of *qasidah* written by Kiai Shodiq is still being determined. Kiai Shodiq once collected the *qasidahs* into two books, which totaled around 40 of the *qasidahs* written by Kiai Shodiq. Unfortunately, the two books were lost when Gus Bik copied them into his notebook so that the exact number refers to the popular *qasidahs* still being taught to students today, nine *qasidahs*. The nine *qasidah* are still complete with verses or lyrics and tunes. According to Gus Bik, the book used by Kiai Shodiq to write the *qasidahs* was an ancient book. Termites have eaten away the book's edges, and parts can no longer be read because the ink has faded (Bik, Personal Communication, September 26, 2021).

This explanation aligns with Mbah Min's explanation, which said there were many *qasidah* of Kiai Shodiq, but he does not know how many. At that time, Kiai Shodiq taught the *qasidah* orally, not by writing it down. The first *qasidah* that Kiai Shodiq taught students was entitled *Madrosati* in 1957, which coincided with the marriage of Kiai Hasyim Asy'ari to Nyai Masruroh and living in Pondok Kapu. The title of Kiai Shodiq *qasidah* refers to the first few words in the *qasidah* lyrics, such as *qasidah madrosati*. The initial sentence of the *qasidah* is, "*madrosati kuntillati....*" (Muslimin, Personal Communication, October 14, 2021).

The *qasidah* ritual was revived in 1965, during the Nasakom (short for nationalist, religious, and communist) era. Kiai Shodiq at the time issued a new *qasidah* based on categories such as farmers and night watchmen. Each group has its own *qasidah*. For example, the first verse of the night watch group's *qasidah* lyrics is "Night watch, rioters panic because they are afraid of sharp bamboo sticks..." (Muslimin, Personal Communication, October 14, 2021). The commencement of the *qasidah* teaching aligns with Gus Bik's explanation that the *qasidah* had been taught before 1965 (Bik, Personal Communication, September 26, 2021). Accordingly, the *qasidah* tradition at the Kapurejo *salafiyah pesantren* has lasted at least 58 years or more than half a century.

The nine *qasidah*, which are still complete and taught to the *santri*, have their theme or emphasis. That is in line with the data the researcher obtained that each *qasida* has its history or *asbabun nuzul* and meaning because the birth of the *qasidah* came from reflections, anxieties, hopes, and experiences experienced by Kyai Shodiq (Bik, Personal Communication, September 26, 2021; Muslimin, Personal Communication, October 14, 2021). These *qasidahs* are part of the expression of Kiai Shodiq's feelings, which are embodied in the form of *qasidah*.

If mapped out, the nine complete *qasidahs* can be grouped into several themes, including *qasidah* 1 on the ethics of students and teachers, *qasidah* 2 on the manners of children toward their parents, *qasidah* 3, 5, 7 on nationality, *qasidah* 4 on unity, *qasidah* 6 about studying, *qasidah* 8 about enthusiasm and struggle to achieve goals, and *qasidah* 9 about friendship and love for the country. All the *qasidahs* are written in *pegon* Arabic script, and the lyrics are in Indonesian, Arabic, and Javanese. Of the nine *qasidah*, this study focuses on the *qasidah*, which have nationalist meanings or values. From this mapping, the *qasidah* that explicitly contains nationalism values are *qasidah* 3, 5, and 7. Apart from these three *qasidah*, other *qasidah* still related to nationalism values are *qasidah* 4 and 9. The following figure shows Arabic texts of the *qasidah* about nationality, which Gus Bik copied directly into his notebook.

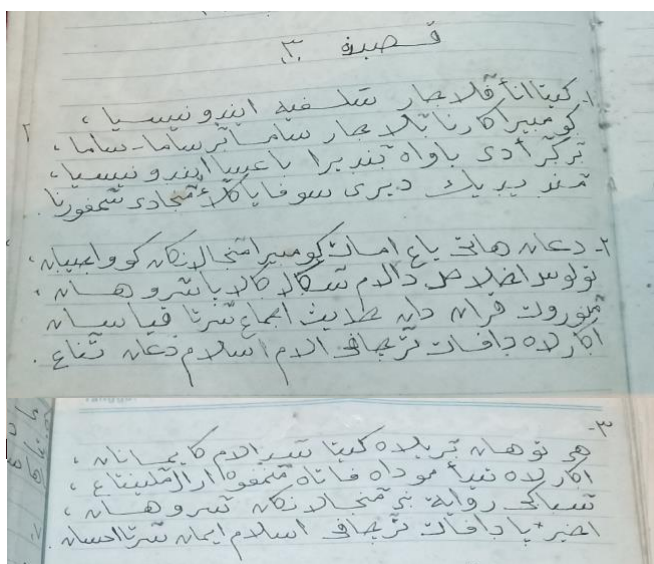


Figure 1. *Qasidah* We are Students

Figure 1 is the first nationalism *qasidah*, the third *qasidah* taught at the *salafiyah* pesantren Kapurejo. The *qasidah* is entitled “Kita anak pelajar (We are students).” Taking the title of each *qasidah* refers to the first stanza of each *qasidah*. The *qasidah* texts are written in *pegon* script (Bik, Personal Communication, September 26, 2021). The following is the text of the *qasidah* written in Indonesian script.

1. Kita anak pelajar salafiyah Indonesia
Gembira karena belajar sama bersama-sama
Bergerak di bawah bendera bangsa Indonesia
Mendidik diri supaya kelak menjadi sempurna
2. Dengan hati yang amat gembira menjalankan
kewajiban
Tulus ikhlas dalam segala-galanya seruan
Menurut Qur'an dan Hadis, Ijma', serta Qiyasnya

Figure 2 is the fifth *qasidah* text entitled “Pemuda Salafiyah Indonesia (Indonesian Salafiyah Youth).” The text of the *qasidah* is shorter than the third *qasidah*. The following is the *qasidah* text written in Indonesian script:

Pemuda salafiyah Indonesia, junjunglah serta agama kita
Gembira setia bangsa kita, dengan mengorbankan tenaga
Bersama mengibarkan bendera untuk bangsa Indonesia 2X
Dengan bergerak dan sentosa menjalankan perintah agama
Putera dan puteri, bersama setia, agar tercapai maksudnya

The fifth *qasidah* text’s first stanza is similar to the third *qasidah*; “We are students.” This similarity emphasizes the unity between *pesantren* and Indonesia, as indicated by the phrase Salafiyah Indonesia. The difference is the use of student and youth diction. However, in the *pesantren* education context, the two dictionaries represent the word *santri*, both male and female. In a slightly different way, the fifth *qasidah* text also contains a harmonious relationship between Islam and Indonesia. Harmony must be accompanied by happiness, passion and willingness to sacrifice. Thus, the fifth *qasidah* has three aspects of values instilled in *santris*; Islam, Indonesian nationality, and willingness to sacrifice for the nation and state, which are the values of the awareness of defending the country (Moekiyat, 2016).

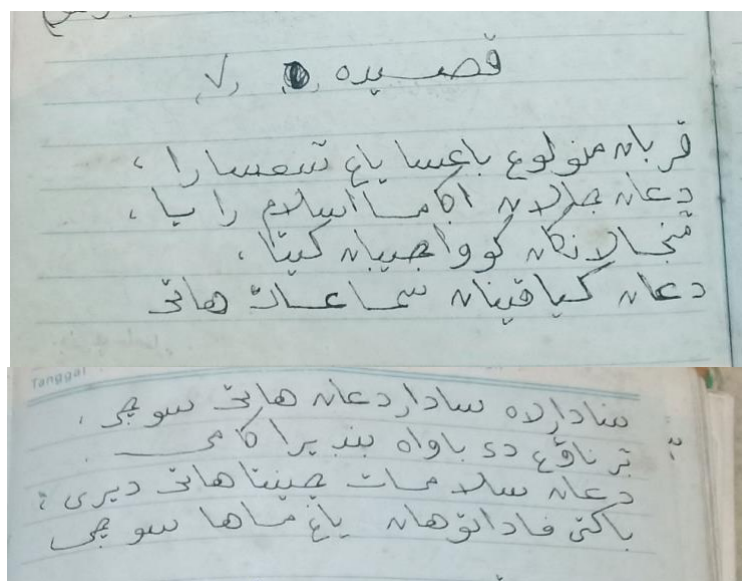


Figure 3. *Qasidah* 7: Qurban Helps the Nation

Figure 3 is the text of the seventh *qasidah* entitled “*Korban Menolong Bangsa* (Qurban helps the nation).” The title has continuity with the fifth *qasidah*, which contains the spirit of self-sacrifice for the nation and state. The following is the *qasidah* text written in Indonesian script:

Korban menolong bangsa yang sengsara
Dengan jalan agama Islam raya
Menjalankan kewajiban kita
Dengan keyakinan semangat hati
Sadarlah sadar dengan hati suci
Bernaung di bawah bendera kami
Bakti pada tuhan yang maha suci

The seventh *qasidah* text has a different emphasis from the two previous *qasidahs*. This emphasis can be seen from the title or the first stanza of the seventh *qasidah* text, which is more directed at strengthening the awareness of state defense in *santris* as a form of true worship to God so that every *santri* must have a strong belief in defending Indonesian nationality which comes from the awareness and conscience that it is an obligation that must be fulfilled by every *santri*. It also shows that the *qasidah* text instills a sense of love for the homeland in *santri*. Thus, the seventh *qasidah* text has indicators of awareness of state defense that are complete and more detailed than the fifth *qasidah*, which consists of love for the homeland, belief in *Pancasila* as the state ideology, awareness of the nation and state, and willingness to sacrifice for the nation and state (Moekiyat, 2016)

The three *qasidahs* emphasize the internalization of nationalism values, Islamic meaning, and state defense awareness in the *santris* of the Kapurejo *salafiyah pesantren*. The researcher categorize the three *qasidahs* as nationalism *qasidahs* that are enriched on nationalism values because the lyrics' content specifically uses several dictions that have a relationship with Indonesian nationalism values, including Indonesian *salafiyah* students, under the flag of the Indonesian nation, Indonesian *salafiyah* youth, our nation, raise the flag for the Indonesian nation, help the nation, and our flag. Meanwhile, other *qasidahs* that still relate to the meaning of nationality are *qasidahs* about unity, diversity, friendship, and love for the homeland.

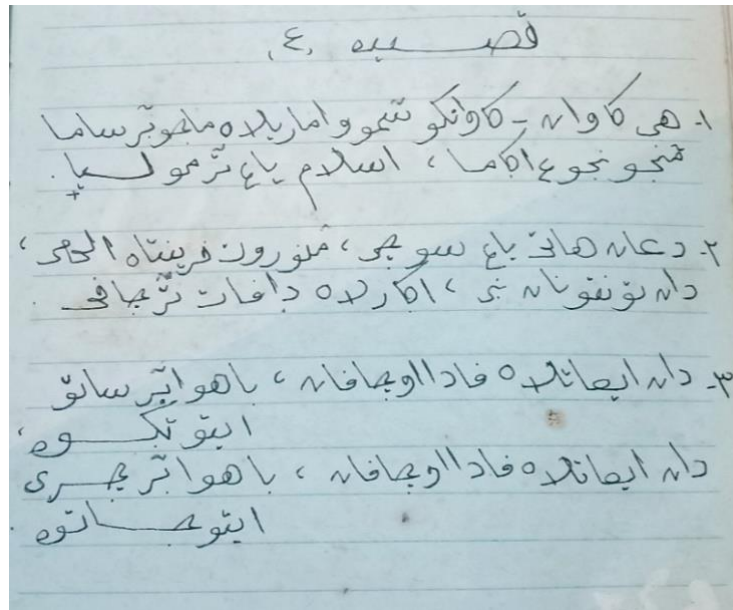


Figure 4. *Qasidah* 4: Hi, friends.

Figure 4 is the fourth *qasidah* text entitled “Hai Kawan-kawan Semuan (Hi, friends).” The following is the *qasidah* text written in Indonesian script:

Hai kawan-kawanku semua
Marilah maju bersama
Menjunjung agama
Islam yang termulya
Dengan hati yang suci
Menurut perintah ilahi
Dan tuntunan Nabi
Agarlah dapat tercapai
Dan ingatlah pada ucapan bahwa bersatu itu teguh
Dan ingatlah pada ucapan bahwa bercerai itu runtuh

The fourth *qasidah* text emphasizes unity and oneness, which is rooted in the meaning of Indonesian diversity; acknowledgment of pluralism as a natural fact that cannot be denied that is integrated within one Indonesian nation-state (Moekiyat, 2016). Hence, the fourth *qasidah* text contains pluralist and multicultural essential values. Those are the priority values instilled in the *santris* through the fourth *qasidah*.

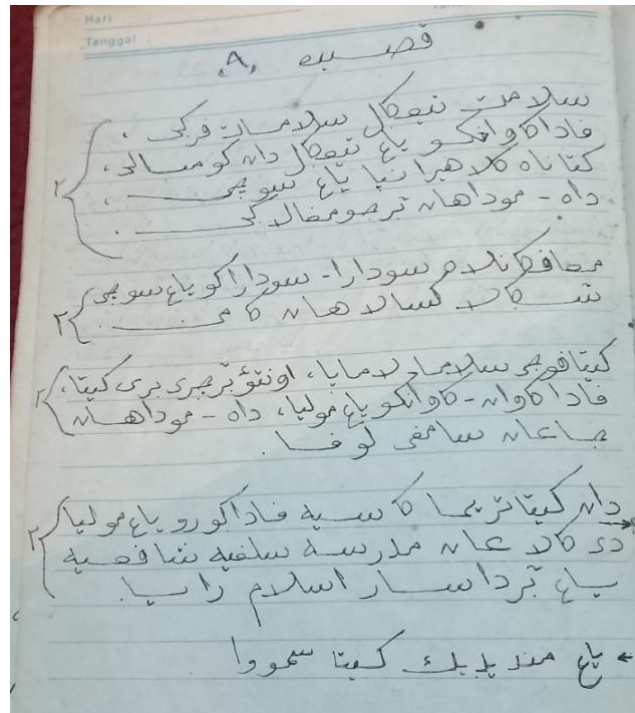


Figure 5. *Qasidah* 9: Goodbye

Figure 5 is the ninth *qasidah* text entitled "Selamat Tinggal (Goodbye)" The following is the *qasidah* text written in Indonesian script:

Selamat tinggal selamat pergi
Pada kawanku yang tinggal dan kembali
Ke tanah kelahirannya yang suci
Dah-mudahan berjumpa lagi
Maafkanlah saudara-saudaraku yang suci
Segala kesalahan kami
Kita puji selama-lamanya, untuk bercerai berai kita
Pada kawan-kawanku yang mulia
Dah-mudahan jangan sampai lupa
Dan kita terima kasih pada guru yang mulia
Yang mendidik kita semua
Di kalangan madrasah salafiyah syafi'iyah
Yang berdasar Islam raya

The ninth *qasidah* text seems to have almost the same emphasis as the fourth *qasidah*; unity and oneness, which is rooted in the meaning of Indonesian diversity. The indicators can be seen from the attitude of care, respect and equality, tolerance (differences of

race/tribe/region of origin), trust and solidarity, kinship, and responsibility (Moekiyat, 2016). In addition, the ninth *qasidah* text represents the nation's character as an embodiment of Pancasila values, such as being civilized, maintaining unity, tolerance, harmony, friendliness, humility, courtesy, honesty, social solidarity, sportsmanship, trustworthiness, and inclusiveness (Moekiyat, 2016).

Indonesian Independence Day Ceremony Tradition at Pesantren: History and Nationalism Values

Not different from the *qasidah* tradition, the birth of the tradition of the Independence Day ceremony at the Kapurejo *Salafiyah Pesantren* took place from the time of Kiai Shodiq, who lived in the pre-independence period until the Indonesian reform era. The tradition of the flag ceremony at the Kapurejo *Salafiyah Pesantren* commemorating the Indonesian Independence Day on August 17 began long before the National Santri Day (HSN). The continuity of this tradition does not just stand there but is driven by several factors. First, the pioneer was Kiai Shodiq, who had good relations with the local district government then. Second, in his time, Kiai Shodiq was known as a scholar who often showed nationalism.

Third, Kiai Shodiq often told stories about the struggles of Islamic scholars (*kiai*) and *santri* in fighting for Indonesian independence because he actively participated in fighting for independence by serving as a Hizbullah soldier and once received a direct mandate from the Hizbullah commander to seize weapons and explosives in the Dutch arsenal. That is proof that Kiai Shodiq has long experience in participating in fighting for Indonesian independence, so it is not surprising that Kiai Shodiq often shows his nationalism and talks about the history of Indonesian independence. *Kiais* and *santris* have enormously contributed to fighting for the independence of the Indonesian nation.

The stories and experiences are known by the *santris*, the community, and the local government because one of Kiai Shodiq's characters is that he likes to tell stories. The local sub-district government responded well to these matters. It resulted in an invitation from the sub-district to involve the Kapurejo *Salafiyah Pesantren* to participate actively in the flag ceremony on August 17. Kiai Shodiq responded very well to the invitation by making various preparations to attend the 17's ceremony, which involved all *santris* and *asatiz* participating (Bik, Personal Communication, September 26, 2021). Thus, the birth of the flag ceremony tradition in commemorating the Indonesian Independence Day at the Kapurejo *Salafiyah Pesantren* was a favorable implication of the good relations between

Kiai Shodiq and the government, the sub-district head at that time. There is no definite information about when the ceremony involved the Kapurejo *Salafiyah Pesantren*. However, Gus Bik stated that the ceremonial procession occurred many times when he was still in elementary schools around the 1980s. From this, Gus Bik concluded that at least the flag ceremony tradition had existed since the 1980s (Bik, Personal Communication, September 26, 2021).

The ceremonial procession was very lively because it involved all *santris* and *asatiz*. The ceremony location was in the Sitimerto village field, the largest field in the Pagu sub-district, Kediri district, at that time. The distance from the *salafiyah pesantren* to the field is approximately 3 kilometers. The *santris*, *asatiz*, and Kiai Shodiq walked together to form a line arranged into several platoons accompanied by drum band accompaniment to the Sitimerto field. As for those not members of the drum band, they walk while raising the Red and White flag (Indonesian flag) tied to bamboo. At that time, the Kapurejo *Salafiyah Pesantren* not only enlivened the ceremony but also led the ceremony long before the formal schools, elementary and junior high schools (Bik, Personal Communication, September 26, 2021).



Figure 6. Female *Santri* Drum Band Parade

Figure 6 depicts the atmosphere of a female *santri* parade in a platoon playing the drum band from the Kapurejo *Salafiyah Pesantren* to the ceremony location at Sitimerto field in 1993 on foot. Likewise, other platoons followed neatly behind, while *asatiz* were seen accompanying them on the left and right of the road.

Kiai Shodiq's active involvement in the flag ceremony procession, taking a position in the front row to lead the journey and become the leader of the men's *santri* drum band platoon. Figure 7 also demonstrates Kiai Shodiq leading a drum band personnels and his

accompaniment wearing a platoon commander's attire (majorette) and a black skullcap. The researcher also learned that Kiai Shodiq is often called an eccentric *kiai* because he only wore a sarong when praying, whereas he was mostly with his pants outside.

That has charm for the community, so many people call Kiai Shodiq's personality very warm, friendly, and indiscriminate. In this vein, it is unsurprising that Kiai Shodiq can be accepted by all levels of society, from those categorized as *santri*, *abangan* (nominal Muslims), and politicians, to figures of interfaith and faith. It is, of course, due to its excellent adaptability. Besides, Kiai Shodiq is also known as a Muslim cleric who rarely argues but can convey Islamic messages in a language that ordinary people easily understand (Bik, Personal Communication, September 26, 2021).



Figure 7. Female *Santris* with Indonesian Flags

Figure 7 portrays a group of platoons carrying Red and White flags. It proves that all *santris* who are not members of the drum band carry the flag compactly to the ceremony location.

Aspects of Religious Moderation in *Pesantren* Tradition-based Nationalism Education

Those two traditions are the practice of nationalism education in *pesantren*. It aligns with Moekiyat's explanation that nationalism education can be applied to all educational pathways, learning processes, and cultures oriented toward inculcating national values (Moekiyat, 2016). In the educational context, the Kapurejo *Salafiyah Pesantren* is still categorized as a non-formal *pesantren* education based only on studying *Kitab Kuning* (Ministry of Religious Affairs, 2022). The indicator is the division of madrasah education into two levels. First, the Salafiyah Islamic Madrasah (MIS). This level is equivalent to primary education, which consists of grades 1 to 6. Second, Muallimin

Islamic Tarbiyah (TIM). TIM consists of four grade levels equivalent to the secondary education level.

In learning process, nationalism education occurs through two *pesantren* traditions with distinctive learning methods. The *qasidah* learning method is taught directly by Kiai Shodiq or certain *asatiz*, and *santri* imitates it during lessons without making it a particular lesson, especially for final-year *santris*, the fourth grade of TIM. Meanwhile, the Independence Day ceremony tradition is more directed at learning with action (*learning by doing*). That method encourages *santris* to actively participate in all learning activities from the preparatory stage to implementation (Robani et al., 2021). With this active participation, *santris* gained knowledge about the meaning of national independence and developed a love for the Indonesian nation and homeland. It shows that *salafiyah pesantren* has a distinctive, contextual, and flexible way of teaching nationalism insights to *santris*, who aim to maintain national unity and oneness.

Two indicators of religious moderation are most visible in the two *pesantren* traditions. First, nationalism commitment. The most tangible form of nationalism commitment is the active involvement of kiai, *asatiz*, and *santri* commemorating the Indonesian nation's Independence Day. Implementing this tradition indicates that the Kapurejo *Salafiyah Pesantren* educates *santri* on the meaning of brotherhood as fellow citizens of the country, recognizes the sovereignty and respects state symbols (Jannah et al., 2022), like the platoon of *santris* who raised the Red and White flag from the *pesantren* to the independence ceremony field which focused on one location. It shows a balance in placing religious and state obligations, not contradicting them (RI, 2019; RI, 2021).

Second, acceptance of tradition. Unlike the previous indicators, the form of acceptance of tradition has been practiced in the most local or typical form of the tradition practiced at the Kapurejo *Salafiyah Pesantren*, the *qasidah* tradition and the Indonesian independence ceremony tradition. One of the two *pesantren* traditions is a state ceremony commemorating Independence Day as a sacred day for all Indonesians (Syam, 2021). Therefore, it is unsurprising that people have various ways to commemorate it, so these methods manifest into various forms of folk celebration traditions (Syam, 2021). Apart from these two distinctive traditions, the Kapurejo *Salafiyah Pesantren* continues to preserve other traditions in the form of religious, state, and community traditions. The three types of traditions are variants of liminal ceremonies (Syam, 2021). These traditions include *tahlilan*, visiting graves, *suroan*, *muludan*, *megengan*, Eid, halal bi halal, reunions,

praying together, National Santri Day, and so on. Some of these traditions aim to preserve culture with roots and history as a medium for internalizing Islamic values in *santris* (Anggraeni et al., 2019).

From these indicators, there are values or principles of religious moderation that are taught to *santris* which refer to the basic principles of religious moderation, i.e., fairness and balance. These two basic principles have been developed into six principles consisting of *tawasuth* (taking the middle way), *tawazun* (balance), *i'tidal* (straightness and firmness), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation) (RI, 2019; RI, 2021). These values are not rigid because they can develop into more specific values (Chrisantina, 2021) that reflect peaceful Islam (Ali, 2018; Mufidah et al., 2022; Mustakim et al., 2021). The values of religious moderation that are internalized through the two *pesantren* traditions are based on Islamic and national values as representatives of human beings. These two main values strengthen religious moderation values such as tolerance, the spirit of self-sacrifice, love of the homeland, mutual help, unity, respect for differences, cooperation, deliberation, friendship, multiculturalism, pluralism, and equality. Thus, the values in the two *pesantren* traditions strengthen the principles, indicators of religious moderation, and the principles of *pesantren* multiculturalism (Burga & Damopolii, 2022).

Strengthening nationalism insight is increasingly substantial because many other factors erode nationalism values in education. In higher education, another nationalism challenge is the strengthening influence of radical Muslim groups on campus. These groups have a highly coordinated recruitment strategy and contribute to phenomena contrary to religious moderation, such as intolerance, radicalism, and religiously motivated violence. It is because the group that dominates campus life has a closed, intolerant, and pro-violence ideology (Hamdi, 2023).

CONCLUSION

The results of this study conclude that the Salafiyah Pesantren Kapurejo Kediri possesses two unique and distinctive traditions, i.e., the *qasidah* tradition and the Indonesian Independence Day ceremony tradition. The two *pesantren* traditions have been going on for 58 years, and the contents emphasize insights, values, and the meaning of nationalism. Those contents indicate nationalist education practices in *pesantren*. Based on the conceptual underpinning in this research, the two traditions contain two leading indicators of religious moderation, namely national commitment and acceptance of tradition.

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