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CADRE EDUCATION MODEL IN PARTY CADRE AGENCIES TO REALIZE A RELIGIOUS NATIONALIST CULTURE

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ABSTRAK

Latar Belakang: Pendidikan kader dipandang sebagai instrumen fundamental dalam membentuk kualitas sumber daya manusia partai yang tidak hanya memiliki kapasitas ideologis dan kepemimpinan, tetapi juga berkarakter kebangsaan serta berlandaskan nilai-nilai keagamaan. **Tujuan:** Penelitian ini bertujuan untuk mengkaji dan merumuskan model pendidikan kader pada Badan Kaderisasi Partai yang di lakukan pada partai Bulan Bintang sebagai upaya strategis dalam mewujudkan budaya nasionalis religius di lingkungan organisasi politik. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif-analitis, melalui teknik pengumpulan data berupa wawancara mendalam, observasi, dan studi dokumentasi terhadap aktivitas pendidikan kader yang diselenggarakan oleh Badan Kaderisasi Partai. **Hasil:** Hasil penelitian menunjukkan bahwa model pendidikan kader yang efektif dalam membangun budaya nasionalis religius dilaksanakan melalui integrasi nilai-nilai nasionalisme dan religiusitas ke dalam kurikulum kaderisasi, metode pembelajaran partisipatif, serta pembiasaan sikap dan perilaku kader dalam praktik organisasi.

Keywords:

Educational Model;
Party Cadre;
Religious Nationalist

ABSTRACTS

Background: Cadre education is seen as a fundamental instrument in shaping the quality of the party's human resources who not only have ideological and leadership capacity, but also have national character and are based on religious values. **Purpose:** This study aims to examine and formulate a model of cadre education at the Party Cadre Development Agency conducted by the Crescent Star Party as a strategic effort to realize a religious nationalist culture within the political organization. **Method:** This study uses a qualitative approach with a descriptive-analytical study method, through data collection techniques in the form of in-depth interviews, observations, and documentation studies of cadre education activities organized by the Party Cadre Development Agency. **Result:** The results of the study indicate that an effective cadre education model in building a religious nationalist culture is implemented through the integration of nationalist and religiosity values into the cadre development curriculum, participatory learning methods, and the habituation of cadre attitudes and behaviors in organizational practices.

A. INTRODUCTION

Political education for the community is also carried out by party cadres. They act as a bridge of information between the state and citizens, explaining government policies, and simultaneously absorbing public aspirations to relay them to decision-making forums. Through healthy and dialogical political activities, party cadres foster critical awareness within the community, encourage active citizen participation in development, and strengthen participatory democracy (Ouyang et al. 2024).

Given the diversity of ethnicities, religions, cultures, and interests in Indonesia, the role of party cadres as unifiers is crucial. They are required to prioritize national interests over group or factional interests. In daily political practice, cadres with integrity will uphold the spirit of unity, reject divisive identity politics, and instill a love of country in the younger generation (Brooks et al. 2018).

Furthermore, party cadres also serve as guardians of morality and ethics in governance. They are expected to possess not only technical competence but also high moral integrity. In carrying out their public office mandate, party cadres must uphold the principles of transparency, accountability, and anti-corruption. The presence of clean and professional cadres is crucial to the success of sustainable and people-centered development (Zhang 2024).

In the context of regional development, party cadres across various levels of government also play a crucial role as driving forces for local development. These cadres understand the characteristics and needs of local communities, enabling them to formulate targeted and effective development programs. Through a participatory approach, party cadres contribute to community independence and the growth of local innovations that support overall national development (Putra et al. 2024).

One of the main problems is the intellectual and moral deficiencies of political cadres. Many cadres enter politics not out of a calling to serve the community, but rather driven solely by personal interests and ambitions for power. As a result, political cadres often lack a long-term vision, a strong sense of nationalism, or a deep understanding of public issues. This results in many public policies that fail to address the real needs of the community and even create conflicts of interest that are detrimental to the people.

The cadre development process is unsystematic and not based on meritocracy. Many political parties in Indonesia conduct cadre development sporadically, without a structured, measurable approach oriented toward improving cadre capacity. It's not uncommon for individuals to rise to strategic positions not because of their competence, but because of their personal closeness to party elites or their financial power. This pattern creates a destructive culture of patronage, where loyalty to figures takes precedence over loyalty to the people and the nation (Prasetyo et al. 2025).

Many political cadres are also trapped in transactional political practices. Money politics, the buying and selling of positions, and collusion between parties and financiers have become common knowledge. Party cadres, who should be protecting the interests of the people, are instead part of a corrupt and exploitative system. This situation exacerbates the crisis of public trust in political parties and alienates the public from active participation in the democratic process (Ibrohim and Wardani 2023).

Another equally serious problem is the low level of ethics and integrity in politics. Many political cadres are caught up in corruption cases, abuse of authority, or moral scandals. This phenomenon indicates that many cadres lack a solid foundation of values in carrying out their duties. Politics should be a platform for service, not a field for self-enrichment. When integrity becomes scarce among political cadres, what emerges is not leaders, but rulers (Setiawan 2024).

This problem is further exacerbated by the lack of sound political education at the grassroots level. Many young cadres lack a comprehensive understanding of party ideology, government systems, or democratic ethics. They are often simply used as tools to mobilize votes during elections, without being given the space to develop into qualified future leaders. The lack of opportunities for discussion, training, and political capacity building leaves young cadres disoriented and easily trapped in political pragmatism (Chalik 2021).

Number of Corruption Cases Involving Political Party Members: As of April 2022, the Corruption Eradication Commission (KPK) has handled 310 cases involving members of the House of Representatives (DPR) and Regional People's Representative Councils (DPRD), 22 cases involving governors, and 148 cases involving mayors/regents and their deputies. This figure accounts for 35 percent of the total number of cases handled by the KPK during that period (Mahira Wijaya Bakti Artadi and Dian Suluh Kusuma Dewi 2024).

One of the greatest ironies of Indonesia's democratic journey is the high number of political party cadres implicated in legal cases, particularly corruption. Amidst public hopes for clean, honest, and people-centered leaders, the facts on the ground show that political parties, as the main pillars of democracy, remain the epicenter of various abuses of power. Political party cadres, who should be the driving force behind development and defenders of the people's interests, are often the perpetrators of legal violations that undermine public trust (Bekti and Kusuma 2024).

This phenomenon demonstrates that the problem of corruption among political party cadres is not merely an individual issue, but also a systemic one. Many party cadres are trapped in a cycle of political pragmatism, where loyalty to elites, power, and wealth are prioritized over a commitment to integrity and public service. Transactional politics has become a common pattern in the legislative and executive nomination process, so that individuals who rise to power often feel "indebted" and seek shortcuts to recoup their political capital through illegitimate means (Lestari, Afriandi, and Abdillah 2025).

This integrity crisis deepens as even national figures are caught in the legal trap. Corruption cases involving active ministers from political parties supporting the government demonstrate that this problem transcends ranks. Since 2004, at least 75 regional heads have been arrested by the Corruption Eradication Commission (KPK) for corruption. Many of these were party cadres who ran for office with strong party support, but along the way, they were more preoccupied with personal interests than with promoting the welfare of the people. These scandals not only harm the state financially but also undermine the spirit of public political participation (Wilhelmus 2018).

Political parties, as institutions, tend to exhibit a permissive attitude toward their problematic cadres. Parties rarely actively evaluate or punish cadres involved in corruption. In some cases, they even defend or justify cadres who are clearly involved in legal violations. This attitude creates a culture of impunity and weakens efforts to eradicate corruption comprehensively (Apriliyanti and Kristiansen 2019).

The Crescent Star Party, as a party based on Islamic ideology and constitutional nationalism, must make cadre education its primary tool in shaping individuals who combine Islamic values with love for the homeland. A culture of religious nationalism is the foundation that will protect cadres from extreme attitudes, whether they are too liberal to the point of losing their Islamic identity, or too exclusive to the point of denying the importance of national unity.

Religious nationalism is not just a slogan. It must be embedded in the cadres' perspective on the nation: that loving Indonesia is part of their faith, that maintaining the nation's integrity is a form of social worship, and that striving for social justice for all Indonesians is a constitutional mandate and religious teachings. In this context, cadre education must provide a comprehensive understanding of the nation's history, the values of Pancasila, the 1945 Constitution, and the teachings of Islam, which is *rahmatan lil alamin* (blessing for all the universe) (Yıldız and Çengel 2024).

One of the major crises in Indonesian politics today is the weak integrity of party cadres. Corruption, abuse of power, vote buying, and other unethical practices are rampant among cadres of various parties. This reflects the failure of cadre development, which places too much emphasis on electoral aspects while neglecting moral and spiritual aspects.

B. METHOD

This paper uses a qualitative approach with a phenomenological method, which aims to understand and describe the lived experiences of individuals or groups regarding a phenomenon. Phenomenological research focuses on how individuals or groups interpret and understand their experiences in everyday life. Researchers seek to understand the essence or basic structure of a phenomenon from the perspective of participants (Grenier 2023).

Phenomenological research uses an inductive approach, where researchers begin with participants' experiences to build theoretical understanding and abstractions. The resulting theories or concepts are derived from the collected data, not from pre-existing theories. Researchers employ phenomenological reduction, which involves setting aside (bracketing) or postponing their initial assumptions, beliefs, and knowledge to focus on the participants' experiences (Bakiler and Eksi 2018).

The goal is for researchers to understand the phenomenon purely without being influenced by personal understanding. Researchers conducted reflective interpretations of participants' experiences to understand the meaning contained therein. Interpretations were carried out by considering the context and perspectives of the participants. This research was conducted within the Crescent Star Party (PBB) internal environment, specifically within the Party Cadre Development Agency, which is the focus of the implementation of cadre education programs. This location was chosen based on the Cadre Development Agency's strategic role in designing and implementing a cadre development model, oriented towards the formation of nationalist and religious character.

Data collection can use primary sources and secondary sources. Primary sources are data sources that directly provide data to data collectors, and secondary sources are sources that indirectly provide data to data collectors (Zhou et al. 2018).

1. Observation

Observation is the systematic direct observation and recording of the symptoms or phenomena being studied. Observations are conducted concurrently with the implementation of the Party Cadre Development Agency Education. Researchers observe the object both directly and indirectly so that data can be collected based on facts in the field, and not fabricated. This means the data presented is truly natural (Fix et al. 2022).

2. Interview

Still in Moleong, an interview is a conversation with a specific purpose. The conversation is conducted by two parties: the interviewer who asks questions and the interviewee who provides answers to those questions. Through interviews, researchers can gain direct knowledge based on the information provided through the questions posed to the source, thereby providing information or answers to the questions posed (Lexy J. Moleong 2019).

3. Informants

Informants from among party cadre education teachers can help identify challenges and obstacles that may be faced in implementing the Party Cadre Development Agency Education Model to Realize the Religious Nationalist Culture of Crescent Star Party Cadres. Party officials and those around them can provide perspectives on the readiness and resources needed, as well as provide any input related to effective party cadre education strategies (Hidayati and Taufik 2020).

4. Documentation

Other data sources are sources that enable a researcher to obtain a number of information or data needed in a study, both primary and secondary data. Data sources can be obtained from institutions or social situations, subjects or informants. They can also be from news reports, both print and electronic media. In this study, primary data was obtained through interviews with several sources or informants. As secondary data was obtained through documentary studies, such as interviews with experts related to the research needs.

5. Triangulation

In data collection techniques, triangulation is defined as a data collection technique that combines various data collection techniques and existing data sources, so that researchers actually collect data while simultaneously testing the credibility of

the data, namely checking the credibility of the data with various data collection techniques and various data sources (Wei et al. 2022).

By using several different approaches, triangulation helps to confirm findings or interpretations in research. Overall, the main purpose of triangulation in research is to strengthen the evidence or findings obtained and to provide a more comprehensive and in-depth understanding of the phenomenon being studied (Evren et al. 2022).

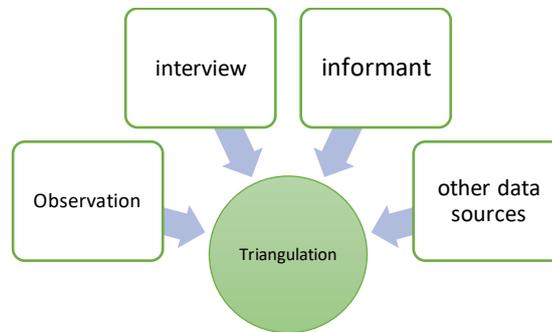


Figure 1 Data collection techniques

C. RESULT AND DISCUSSION

Conceptual Model of Education for Crescent Star Party Cadres

The conceptual model of the Crescent Star Party (PBB) cadre education is a framework of thought that systematically describes how the cadre formation process is designed, implemented, and evaluated in an effort to form cadres who have a strong ideology, are highly competent, and have strong moral integrity and leadership. This model stems from the UN's fundamental philosophy, which makes Islam the foundation of its political struggle, with the spirit of upholding justice, truth, and prosperity for all people. Therefore, UN cadre education is not only directed at intellectual and technocratic aspects, but also spiritual and ideological ones.

This conceptual model is built on three main foundations: ideology, competence, and character. First, the ideological dimension serves as the primary foundation for cadre education, instilling a deep understanding of Islamic values, the history of the people's struggle, and the basic principles of the party's constitution and struggle. Through this stage, cadres are expected to have high ideological loyalty to the Crescent Star Party, understand the party's goals in the context of modern Islamic political struggle, and be able to interpret Islamic values contextually in the life of the nation and state.

The second stage, the competency dimension, is a strategic aspect that prepares cadres to play an active role in the political, social, and governmental arenas. This process involves equipping them with critical thinking skills, political communication skills, organizational management skills, and public policy campaign and advocacy strategies. Cadre education goes beyond knowledge transfer, but emphasizes the development of problem solvers and policy makers oriented toward solutions for the community and the nation. Thus, PBB cadres are expected to become not only practical political actors but also leaders capable of providing policy direction based on sound moral values and political rationality.

Beyond ideology, professional competency development is a key component in developing resilient and adaptive cadres to the dynamics of the times. Amid the challenges of globalization and digitalization, party cadres are required not only to understand political theory but also to possess practical skills in organizational management, public communication, leadership, and public policy advocacy strategies. The education of PBB cadres is oriented towards producing political human resources who are ready to compete, capable of critical thinking, and possess analytical skills in understanding national social and political situations. Through training, discussions, and political simulations, cadres are trained to understand effective decision-making mechanisms, political negotiation techniques, and ethical communication.

The PBB recognizes that professional competence is a crucial factor in determining a party's existence in the national political arena. Therefore, cadre education goes beyond theoretical aspects and is also directed towards practical training so that cadres gain concrete experience in managing public issues and constructively championing community aspirations.

Moral character formation is an essential element that distinguishes PBB cadre education from the general political cadre system. Moral character is built through the instillation of ethical values, honesty, responsibility, discipline, and a trustworthy attitude in carrying out party duties. The PBB believes that the success of political struggle is determined not only by intelligence and technical ability, but also by the moral and spiritual strength of a cadre.

Through a combination of solid Islamic ideology, strong professional competence, and strong moral character, the Crescent Star Party (PBB) cadre education is expected to produce a generation of intelligent, virtuous, and visionary leaders. They will not only represent the party in the political arena but also become agents of social change, embodying the spirit of Islam and nationalism in every step of their struggle.

The Role of Cadre Education in the Formation of a Religious Nationalist Culture

From an ideological perspective, cadre education serves as a means to instill the understanding that Islamic values and nationalism are not contradictory, but rather mutually reinforcing elements. Through the learning and training process, students are guided to understand that engaging in politics within an Islamic framework must be grounded in a spirit of love for the homeland as part of faith (*ḥubb al-waṭan min al-īmān*).

The PBB cadre is formed to utilize Islamic teachings as the moral and ethical foundation for politics, while nationalism becomes the spirit of struggle to maintain unity, justice, and the welfare of all Indonesians. This synergy between religious and nationalist values is what forms the PBB's unique political culture: a moderate, polite, and welfare-oriented religious nationalist culture.

Cadre education plays a highly strategic role in fostering a religious nationalist culture in its members, particularly in the context of the Crescent Star Party (PBB), which prioritizes Islamic values and national spirit as two key pillars of its political struggle. Through cadre education, the party not only prepares individuals to become technically and organizationally competent politicians or leaders, but also shapes the character of cadres who are devout, morally upright, and possess a deep love for the nation and homeland. Thus, cadre education serves as a means of ideological, moral,

and intellectual development that integrates religious values with the spirit of Indonesian nationalism.

Practically, cadre education also plays a role in developing a mindset and political attitude imbued with integrity. Through a structured curriculum, from basic training to advanced cadre development, participants are provided with a deep understanding of the nation's history, the state ideology of Pancasila, the 1945 Constitution, and universal Islamic values. Cadres are also trained to think critically about national and religious issues and are encouraged to play an active role in resolving social problems using an Islamic moral and ethical political approach. In this way, cadre education serves as a medium for internalizing the values of religious nationalism, not only theoretically but also through concrete actions.

Cadre education has a significant social function, namely fostering solidarity and a sense of collective responsibility among fellow cadres and the community. Through activities such as leadership training, national discussions, and community service, cadres are trained to prioritize public interests above personal or group interests. A spirit of mutual cooperation, social awareness, and a commitment to justice are part of the habits instilled in every cadre development activity.

These values reflect the essence of religious nationalist culture, where religiosity is experienced not exclusively but inclusively, where religion becomes a driving force for the creation of a harmonious, tolerant, and civilized national life. Cadre education also plays a role in strengthening an Islamic political identity with a national character. In the context of Indonesia's pluralistic society, the UN, through its cadre development program, seeks to build an Islamic political paradigm that is not extreme but rather balances religious idealism with national reality.

Cadres are taught to understand that championing Islamic values does not mean negating diversity, but rather presenting Islam as a source of moral and ethical inspiration in national life. This is where cadres emerge who possess religious yet nationalistic personalities, capable of bridging the gap between the interests of the people and the interests of the nation.

The role of cadre education in shaping a religious nationalist culture extends beyond intellectual development or political skills to moral and character development. It serves as a platform for developing a generation of leaders who understand the importance of individual and social piety, who place religion as a source of values and the state as a platform for devotion. Through a continuous cadre education process, the Crescent Star Party strives to produce cadres who are not only politically competent but also exemplary in their attitudes, morals, and devotion to society, the nation, and the state.

Through a systematic cadre development process, the UN strives to produce political figures who not only understand Islamic ideological values but also possess a strong sense of nationalism. This cadre education emphasizes a balance between spiritual values and nationalism, thus producing cadres who are faithful, moral, and possess a spirit of devotion to the nation and state. In this context, cadre education serves as a platform for ideological and moral development that integrates religious teachings with national commitment into a unified value system.

Participants in the UN political cadre training program are equipped not only with a theoretical understanding of Islam and politics, but also with social practices that foster sensitivity to societal issues. Cadres are taught to understand that political

struggle is not merely a struggle for power, but rather a form of worship and devotion to realizing the welfare of the people and social justice. Therefore, cadre training serves as a means of internalizing the values of honesty, responsibility, discipline, and social solidarity, which serve as the foundation for building an ethical and civilized political life.

The education of PBB cadres is not only an effort to strengthen the party's internal political capacity, but also a contribution to the formation of a national political culture that is moral, ethical, and oriented towards the interests of the people. Through this education, the PBB aims to emphasize that true nationalism cannot be separated from religious values. The two complement each other in building a nation that is spiritually strong and steadfast in its national spirit. This model of cadre education is an important instrument for the PBB in building a civilized political tradition based on religious nationalist values in Indonesia.

Contribution of the Cadre Development Model to Strengthening Islamic and National Identity

The Crescent Star Party (PBB)'s cadre development model has significantly contributed to strengthening Islamic and national identity amidst the ever-evolving dynamics of Indonesian politics. As an Islamic-based and nationally oriented party, PBB positions cadre education as a primary instrument in shaping political individuals with integrity, a fighting spirit, and a strong commitment to both Islamic and national values. Cadre development at PBB is not only interpreted as a process of learning organizational techniques or political strategy, but also as an effort to build ideological awareness that Islam and nationalism can coexist harmoniously within the framework of Indonesian identity. Through a structured cadre education model, PBB instills the values of monotheism, morality, social responsibility, and love for the homeland.

Cadres are educated to understand that Islam is not only manifested in ritual worship, but also in concrete attitudes and actions in championing the public good. During the training process, cadres are guided to become individuals who are devout to God, care about the community, and are ready to serve the nation. Thus, this cadre formation serves as a medium for strengthening an inclusive Islamic identity—an Islam that is not exclusive and does not reject diversity, but rather a blessing for the entire nation.

On the other hand, the PBB cadre model also strengthens national identity by instilling the values of religious nationalism. Cadres are encouraged to understand the history of the nation's struggle, the values of Pancasila, and the spirit of unity that underpins the founding of the Unitary State of the Republic of Indonesia (NKRI). Through various training activities, discussions, and leadership simulations, cadres are encouraged to emulate national figures who fought for independence with religious fervor. This process aims to ensure that cadres not only formally understand the concept of nationality but also internalize the spirit of nationalism in their behavior and political service. The PBB cadre model also plays a role in building a civilized Islamic political identity, one that rejects pragmatism and prioritizes ethics.

Cadre education instills an awareness that political struggle must be conducted with the principles of honesty, justice, and moral responsibility toward the people and the nation. With these values, PBB cadres are expected to become agents of change capable of fighting for the people's aspirations without sacrificing the noble values of

religion and the nation. The Crescent Star Party (PBB)'s cadre development model's contribution to strengthening Islamic and national identity is one of the most strategic aspects of the party's journey to forming political cadres with integrity. Through an educational approach that integrates ideological, moral, and spiritual development, PBB not only produces cadres with a technical understanding of politics but also instills a deep awareness that political struggle is part of devotion to religion and the nation.

In this cadre development process, Islamic values serve as the ethical and moral foundation that guides every political action, while the spirit of nationalism becomes the fighting spirit that binds all cadres in a common ideal: realizing justice and prosperity for all Indonesian people. The PBB cadre development model is designed comprehensively, encompassing training in Islamic ideology, national insight, and leadership and organizational skills. Through this training, cadres are encouraged to understand that Islam is not merely a personal spirituality but must also be manifested in the form of social and political responsibility. Cadres are trained to have a strong religious awareness in their behavior, social sensitivity to community issues, and a strong commitment to the integrity and progress of the nation.

This is the essence of the spirit of religious nationalism espoused by the Crescent Star Party—a harmonious blend of divine and national values that reinforce, rather than negate, each other. This cadre development model also serves as a platform for fostering a civilized political ethos, where cadres are directed to prioritize honesty, responsibility, and ethics in every aspect of political struggle. PBB cadres are expected to be leaders with critical thinking skills, while remaining grounded in universal Islamic moral values. Values such as trustworthiness, justice, and brotherhood serve as guidelines for building polite and constructive political communication. This demonstrates that PBB cadre development not only produces competent politicians, but also leaders with a true nationalist and religious spirit.

Party members are educated to view Islam and nationalism not as opposing poles, but as two powerful forces that support each other in building a just, moral, and civilized nation and state. This is proof that PBB cadre development plays a crucial role in producing political figures of integrity, capable of utilizing Islamic values as the foundation of political struggle and national spirit as the primary driving force in realizing the progress of the Indonesian nation.

One concrete example of this is the tiered cadre training program implemented by the United Nations (UN), from basic to advanced levels. At each level, participants are equipped not only with knowledge of political strategy and organizational management, but also with a deep understanding of Islamic principles and religious nationalism. The UN's cadre training model's contribution to strengthening Islamic and national identity is evident. Through the integration of ideological education and moral development, the UN has succeeded in cultivating a generation of cadres who not only understand Islamic teachings but also demonstrate loyalty to the nation and state.

CONCLUSION

Cadre education in party cadre institutions shows a tendency toward an integrative and hierarchical model, where the values of nationalism and religiosity are harmoniously combined in the curriculum, learning methods, and organizational practices. The cadre formation process does not stop at the mere transfer of political knowledge, but is directed at internalizing values, cultivating attitudes, and

strengthening cadre ethical awareness in facing the dynamics of national politics. Through a participatory, dialogical, and reflective learning approach, cadres are encouraged to understand nationalism as a form of national responsibility that aligns with religious teachings. The success of the cadre education model is largely determined by the consistency of institutional policies, the quality of the cadre formation facilitators or instructors, and the exemplary practice of the elite party in implementing religious nationalist values in daily political life. An organizational environment that supports a culture of discipline, tolerance, and respect for diversity also strengthens the process of cadre character formation. Thus, the cadre education model in party cadre institutions that is oriented towards strengthening a diverse nationalist culture has the potential to produce political cadres who are not only ideologically and organizationally competent but also possess strong moral, spiritual, and camaraderie commitment. This model is an alternative strategy in building a national political life that is ethical, inclusive, and civilized, and is relevant in facing the challenges of democracy in the midst of Indonesia's diverse society.

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