

Integrating Islamic Values, Salaf Scholarship, and Nationalism in the *Santri's* Character Development in *Pesantren*

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Abstract

Although *pesantren* have long been recognized for fostering religious character, limited research has explained how Islamic values, Salaf scholarship, and nationalism are simultaneously integrated into a coherent educational model for character formation. This study addresses this gap by examining the integration process at *Pesantren* An-Nawawi Berjan, Purworejo. Employing a qualitative case study, data were collected through participant observation, semi-structured interviews with *kiai*, *ustaz*, administrators, and *santri*, and document analysis, and were analyzed using an interactive model with triangulation and member checking to ensure credibility. The findings reveal that the three value systems are integrated through an interconnected framework comprising curriculum, daily religious practices, Salaf learning traditions (*bandongan* and *sorogan*), exemplary leadership of the *kiai*, *pesantren* culture, and civic-oriented activities, producing *santri* who demonstrate strong religiosity, intellectual humility, critical reasoning, moderation, and national commitment. These findings indicate that value integration operates as a holistic educational ecosystem rather than as separate instructional components, extending previous studies that have predominantly examined each dimension independently. Overall, the study demonstrates that sustainable character education in *pesantren* depends on the dynamic interaction between religious formation, classical Islamic scholarship, and civic engagement. The findings provide a practical framework for strengthening character education in Islamic institutions while contributing a holistic model of value integration that advances contemporary scholarship on Islamic education and *pesantren* studies.

Keywords: Character of *Santri*, Islamic Values, Nationality *Pesantren*, *Salaf* Scholarship.

Abstrak

Meskipun *pesantren* telah lama dikenal sebagai lembaga yang menumbuhkan karakter keagamaan, penelitian yang menjelaskan bagaimana nilai-nilai Islam, keilmuan Salaf, dan kebangsaan diintegrasikan secara bersamaan ke dalam model pendidikan yang koheren untuk pembentukan karakter masih terbatas. Penelitian ini mengisi kesenjangan tersebut dengan mengkaji proses integrasi di *Pesantren* An-Nawawi Berjan, Purworejo. Dengan menggunakan studi kasus kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur dengan *kiai*, *ustaz*, pengelola, dan *santri*, serta analisis dokumen, kemudian dianalisis menggunakan model interaktif dengan triangulasi dan verifikasi anggota untuk memastikan kredibilitas. Temuan penelitian menunjukkan bahwa ketiga sistem nilai tersebut diintegrasikan melalui kerangka kerja yang saling terhubung, yang mencakup

kurikulum, praktik keagamaan sehari-hari, tradisi pembelajaran Salaf (*bandongan* dan *sorogan*), kepemimpinan teladan para kiai, budaya pesantren, serta kegiatan yang berorientasi pada kewarganegaraan, sehingga menghasilkan santri yang menunjukkan keagamaan yang kuat, kerendahan hati intelektual, penalaran kritis, moderasi, dan komitmen nasional. Temuan-temuan ini menunjukkan bahwa integrasi nilai berfungsi sebagai ekosistem pendidikan yang holistik, bukan sebagai komponen-komponen pengajaran yang terpisah, sehingga melengkapi studi-studi sebelumnya yang sebagian besar mengkaji setiap dimensi secara terpisah. Secara keseluruhan, penelitian ini menunjukkan bahwa pendidikan karakter yang berkelanjutan di pesantren bergantung pada interaksi dinamis antara pembentukan keagamaan, keilmuan Islam klasik, dan keterlibatan dalam kewarganegaraan. Temuan-temuan ini memberikan kerangka kerja praktis untuk memperkuat pendidikan karakter di lembaga-lembaga Islam sekaligus menyumbangkan model integrasi nilai holistik yang memajukan kajian kontemporer mengenai pendidikan Islam dan studi pesantren.

Kata Kunci: Karakter Santri, Keilmuan Salaf, Nilai Islami, Pesantren Kebangsaan.

Introduction

Character education has become a central concern in contemporary Islamic education as Muslim societies confront the intertwined challenges of moral decline, religious extremism, digital disruption, and weakening civic responsibility.¹ Within this context, *pesantren* continue to occupy a strategic position because they combine religious learning, moral cultivation, and communal life in a single educational ecosystem. Unlike formal schools that frequently separate cognitive achievement from character formation, *pesantren* embed value education into daily religious practice, social interaction, and institutional culture. Consequently, *pesantren* have attracted growing scholarly attention as an indigenous model of holistic character education that can respond to contemporary educational challenges while preserving the intellectual heritage of Islam.

Existing scholarship on *pesantren* education can be classified into three major streams. The first stream examines how the internalization of Islamic values shapes students' religiosity, morality, and spiritual discipline. These studies consistently demonstrate that worship practices, moral habituation, exemplary leadership (*uswah hasanah*), and *pesantren* culture contribute significantly to students' religious character.²

¹ Abdul Fatah, "From Religious Authority to Character Formation: KH Nasori's CommunityBased Islamic Education in Tegal Regency, Indonesia," *JPI: Jurnal Pustaka Indonesia* 6, no. 2 (July 2026): 333-345, <https://doi.org/10.62159/jpi.v6i2.2640>; Erwin Erwin et al., "Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era," *Fitrah: Journal of Islamic Education* 6, no. 2 (December 2025): 436-53, <https://doi.org/10.53802/fitrah.v6i2.1415>.

² Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 2021): 185-212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

However, most of these studies primarily emphasize moral outcomes and do not sufficiently explain how religious values interact with other educational dimensions within an integrated institutional system.

The second stream focuses on preserving Salaf scholarship by transmitting classical Islamic sciences. Previous research has shown that the *kitab kuning*, together with the *bandongan* and *sorogan* learning traditions, develops intellectual discipline, humility (*tawadhu'*), critical reasoning, and respect for scholarly authority. These studies successfully explain the epistemological contribution of Salaf learning to Islamic education but generally treat classical scholarship as an intellectual tradition rather than as one component of a broader framework for character formation.

The third stream investigates the integration of nationalism, civic education, and religious moderation within *pesantren*. This body of literature argues that *pesantren* contribute to strengthening tolerance, national identity,³ social cohesion, and peaceful citizenship through civic education, community engagement, and the historical legacy of Indonesian *ulama*. While these studies demonstrate that nationalism and Islamic values are compatible, they largely discuss civic education independently from the traditions of *Salaf* scholarship and everyday pedagogical practices.

Taken together, these three bodies of literature indicate a growing consensus that *pesantren* contribute simultaneously to religious formation, intellectual development, and national identity. Nevertheless, the existing literature remains fragmented. Previous studies predominantly examine Islamic values,⁴ Salaf scholarship,⁵ or nationalism as

³ Edi Bahtiar, Moh In'ami, and Zubaidi Wahyono, "Gontor's Contribution to National Character Building in Indonesian Islamic Boarding Schools," *Jurnal Ilmu Pendidikan* 31, no. 1 (August 2025): 137–47, <https://doi.org/10.17977/um048v31i1p137-148>; Fuad Hilmi and Ina Maryana, "The Role of Islamic Education in Installing National Values: Peran Pendidikan Islam Dalam Penanaman Nilai-Nilai Kebangsaan," *Edukasi: Journal of Educational Research* 5, no. 1 (April 2025): 1–9, <https://doi.org/10.57032/edukasi.v5i1.280>; Hikma Nurfadila, Opik Taufik Kurrahman, and Dadan Rusmana, "Integrasi Nilai-Nilai Pendidikan Islam Dalam Konteks Pendidikan Nasional," *Journal of Creative Student Research* 2, no. 6 (December 2024): 158–68, <https://doi.org/10.55606/jcsr-politama.v2i6.4618>; Edi Nurhidin, "Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java," *Edukasia Islamika* 8, no. 1 (June 2023): 61–80, <https://doi.org/10.28918/jei.v8i1.7323>; Zaitur Rahem, *Jejak Intelektual Pendidikan Islam* (Yogyakarta: Pustaka Ilmu, 2016).

⁴ Ahmad Yazid Fadin Elmontadzery et al., "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Peningkatan Karakter Religius Di MA NU Putra Buntet Pesantren Cirebon," *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam* 6, no. 1 (2024): 67–81, <https://doi.org/10.54213/tsaqafatuna.v6i1.413>; Moh In'ami and Bambang Suryadi, "Strengthening State Defense Based on Islamic Values: Evidence from the Students at State Islamic Institute," *Indonesian Journal of Islamic Education Studies (IJIES)* 7, no. 2 (2024): 179–94, <https://doi.org/10.33367/ijies.v7i2.5926>.

⁵ Nurul Qomariyah and Mohammad Darwis, "Peran Pondok Pesantren Salaf Di Era Society 5.0," *Risalatuna: Journal of Pesantren Studies* 3, no. 2 (July 2023): 220–34, <https://doi.org/10.54471/rjps.v3i2.2528>; Edi Suresman et al., "From Sorogan to Digital Learning: A

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separate educational dimensions,⁶ thereby offering a limited explanation of how these three value systems interact dynamically within a single educational model. Furthermore, relatively little empirical attention has been devoted to understanding the institutional mechanisms through which curriculum, *pesantren* culture, exemplary leadership, learning traditions, and students' daily experiences collectively produce holistic character formation. Consequently, the theoretical relationship among these educational dimensions remains insufficiently explained, particularly in traditional *Salaf pesantren* that maintain classical scholarship while responding to contemporary national challenges.

This unresolved issue constitutes the principal research gap addressed by the present study. Rather than investigating Islamic values, *Salaf* scholarship, or nationalism individually, this research examines how these three dimensions are systematically integrated into a coherent educational ecosystem that shapes *santri* character. By focusing on Pesantren An-Nawawi Berjan Purworejo, a *pesantren* recognized for preserving classical Islamic scholarship while strengthening civic responsibility and religious moderation, this study provides an empirically grounded explanation of the mechanisms by which value integration occurs in everyday educational practice.

The novelty of this study lies in proposing a holistic framework of value integration that conceptualizes Islamic values, *Salaf* scholarship, and nationalism as mutually reinforcing dimensions rather than independent educational components. Unlike previous studies that emphasize only one or two aspects of *pesantren* education, this research demonstrates how curriculum design, daily religious practices, classical learning traditions, institutional culture, exemplary leadership of the *kiai*, and civic engagement collectively operate as an integrated character education ecosystem. Accordingly, this study advances existing scholarship by offering a more comprehensive analytical model for understanding character formation in contemporary *Salaf pesantren*.

Systematic Literature Network Analysis of Pesantren Learning Models,” *Cogent Education* 12, no. 1 (November 2025): 2580776, <https://doi.org/10.1080/2331186X.2025.2580776>.

⁶ Aan Hasanah et al., *Penguatan Karakter Kebangsaan di Pesantren*, ed. Asep Saefulrohim and Novi Hidayati (Bandung: Mimbar Pustaka, 2019), <https://digilib.uinsgd.ac.id/59315/>; Umi Musaropah, “Pendidikan Kebangsaan Dalam Pesantren Perspektif Abdul Wahid Hasyim,” *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (November 2019): 1–22, <https://doi.org/10.47200/ulumuddin.v9i1.284>; Muhammad Rosyidin and Imron Arifin, “Integration of Islamic and Indonesian Education in the Perspective of KH. Salahuddin Wahid,” *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 2021): 227–56, <https://doi.org/10.14421/jpai.2021.182-02>.

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The study is academically significant because it contributes to ongoing theoretical discussions concerning holistic character education, value integration, and indigenous pedagogical traditions within Islamic education. The findings provide evidence-based recommendations for *pesantren* leaders, Islamic educational institutions, curriculum developers, and policymakers seeking to strengthen character education while preserving classical Islamic scholarship and reinforcing national cohesion amid increasing social polarization, globalization, and digital transformation.

Based on these considerations, the study aims to analyze the integration of Islamic values, Salaf scholarship, and nationalism into the character development of *santri* at Pesantren An-Nawawi Berjan, Purworejo. Specifically, the study addresses the following research questions: (1) How are Islamic values, Salaf scholarship, and nationalism systematically integrated within the educational system of *Pesantren An-Nawawi Berjan Purworejo*? (2) What institutional mechanisms, educational practices, and pedagogical strategies facilitate the integration of these three value systems in shaping the character of *santri*? (3) How does the integration of Islamic values, *Salaf* scholarship, and nationalism contribute to the development of religious, intellectual, and civic character among *santri*? These research questions provide the analytical framework for the entire article. Accordingly, the Results and Discussion sections are organized sequentially to answer each question, thereby ensuring logical coherence between the research objectives, empirical findings, and theoretical discussion.

Method

This research adopted a qualitative case study design⁷ to examine how Islamic values, Salaf scholarship, and nationalism shape the character of *santri* at An-Nawawi Berjan Purworejo Pesantren. A qualitative approach was considered appropriate because it enables an in-depth exploration of educational phenomena within their natural setting. The study utilized both primary and secondary sources of data.⁸ Primary data were collected from key informants, including the *kiai*, *ustaz*, *pesantren* administrators, and *santri*. In contrast, secondary data were obtained from institutional documents, such as the curriculum, regulations, and activity programs, as well as relevant academic literature. Data were gathered through observation, semi-structured in-depth interviews,

⁷ Ubaid Ridlo, *Metode Penelitian Studi Kasus: Teori dan Praktik* (Jakarta: Publica Indonesia Utama, 2023), 73.

⁸ Joanna Coast and Louise Jackson, "Understanding Primary Data Analysis," in *Qualitative Methods for Health Economics*, ed. Joanna Coast (Maryland: Rowman & Littlefield, 2017), 92–118.

and document analysis.⁹ Observation focused on educational activities and students' daily practices, whereas interviews explored participants' experiences and perspectives regarding the implementation of Islamic values, *Salaf* scholarship, and nationalism. Documentation served to support and verify the findings from the other data collection methods.¹⁰ Participants were selected using purposive sampling based on their knowledge, experience, and direct involvement in the educational process and character development of *santri*. This sampling strategy ensured that the collected information was closely aligned with the objectives of the study. The collected data were analyzed interactively through the stages of data reduction, data display, and conclusion drawing. Relevant information was selected and organized into systematic narrative descriptions to identify meaningful patterns, and conclusions were then formulated based on the consistency of the evidence. To enhance the trustworthiness of the findings, the study employed both source and methodological triangulation by comparing information from different participants and across multiple data collection techniques. Member checking was also conducted to confirm the accuracy and credibility of the interpreted data with the respective informants.

Results and Discussion

Patterns of Value Integration in the *Pesantren* Education System

Pesantren, as Islamic educational institutions, play a role in shaping their students' character and personality through a holistic educational process. Rather than focusing solely on the mastery of religious knowledge, *pesantren* also instill social, moral, and national values relevant to community life. As they have evolved, Islamic boarding schools have been required to integrate these various values so that students achieve a balance between spiritual, intellectual, and social aspects. The integration of values is a vital part of the Islamic boarding school education system as it serves as the foundation for shaping students' attitudes and behavior. Through various learning activities and daily life, these values are continuously instilled. This process takes place both in the classroom and through the exemplary conduct of the *kiai* and *ustaz*, as well as the culture that has developed within the *pesantren* environment, enabling the

⁹ Albine Moser and Irene Korstjens, "Series: Practical Guidance to Qualitative Research. Part 3: Sampling, Data Collection and Analysis," *European Journal of General Practice* 24, no. 1 (January 2018): 9–18, <https://doi.org/10.1080/13814788.2017.1375091>.

¹⁰ Ricarda B. Bouncken, Wojciech Czakon, and Florian Schmitt, "Purposeful Sampling and Saturation in Qualitative Research Methodologies: Recommendations and Review," *Review of Managerial Science* 20, no. 2 (February 2026): 579–615, <https://doi.org/10.1007/s11846-025-00881-2>.

pesantren to produce a generation with a strong understanding of religion, whilst also being able to adapt to life in society. This is also evident in the educational practices implemented at Pesantren An-Nawawi Berjan.

The model for integrating values at Pesantren An-Nawawi Berjan is built upon a combination of religious and social education. Islamic values are taught through the students' daily religious practices. *Salaf* scholarship forms the primary basis for understanding the boarding school tradition. National values are instilled through a love of the homeland and tolerance. These three values are integrated into the teaching and learning activities. Students are guided to develop a balanced character that combines knowledge and good deeds. The *kiai* and *ustaz* serve as role models in integrating these values. The boarding school environment fosters discipline and a sense of responsibility. This approach enables students to lead both a religious and a socially engaged life.

The integration of Islamic values is evident in the daily practice of congregational prayer. Students at *Pesantren* An-Nawawi are encouraged to read the Qur'an before beginning their lessons. The study of classical Islamic texts reinforces their understanding of Islamic beliefs and Sharia law. The value of sincerity is taught through the tradition of *khidmah* (service) to the *pesantren*. Students are also trained to maintain proper etiquette towards their teachers and fellow students. Moral education forms part of character development. Activities such as *zikr* and prayer strengthen the students' spirituality. The value of simplicity is applied in daily life within the boarding house, where religious education serves as the primary foundation for character building.

The Salaf scholarly tradition at Pesantren An-Nawawi Berjan is taught through the study of classical texts. The *bandongan* and *sorogan* methods are still upheld as scholarly traditions. Students learn to understand the views of earlier scholars in depth. The study of *fiqh*, *tafsir*, and hadith forms the core of the boarding school's education. The tradition of scholarly discussion hones the students' critical thinking skills. The value of *tawadhu* (humility) towards knowledge is always emphasized throughout the learning process. Students are encouraged to respect the scholarly chain of transmission (*sanad*) as the legacy of the *Salaf* scholars. This education fosters a religious intellectual

character. Salaf scholarship forms the boarding school's core identity in educating its students.¹¹

National values are instilled through activities that foster love for the homeland. Islamic boarding schools teach the importance of maintaining the unity of the Indonesian nation. Students are guided to respect cultural and religious diversity. Flag-raising ceremonies serve as a means of educating students in nationalism at *pesantren*. Lessons on the history of the ulama's struggle strengthen the students' sense of national identity. Social activities foster a sense of care for the local community. *Pesantrens* instill a moderate approach to religious life. Students are guided to become responsible citizens. National values complement religious and *Salaf* academic education.

The integration of values is carried out through an integrated curriculum. General subjects are combined with religious education in a balanced manner. Students are taught both theory and real-life practice. Organizational activities foster leadership and teamwork. Punctuality is a core value applied across all activities. Cultivating a habit of independent living builds resilience in the students. Teachers provide both supervision and intensive guidance. Every activity is geared towards building moral character and a sense of responsibility. This integration of the curriculum enhances the quality of education at the *pesantren*.

The *kiai* plays a key role in integrating values at Pesantren An-Nawawi. The *kiai* serves as a role model in the students' daily lives. The *kiai*'s advice encompasses both religious teachings and national values. Students respect the *kiai* as a moral and spiritual figure. The close relationship between the *kiai* and the students reinforces character education. The *ustaz* helps to apply these values within the learning process. The example set by teachers is more effective than mere educational theory. A culture of respect for teachers fosters polite behavior among the students. The role of educators is crucial to the successful integration of values at the *pesantren*.

Extracurricular activities also serve as a means of character building for students. The Scouts foster discipline and leadership skills. Public speaking helps to improve the students' communication skills. Sporting activities instill a spirit of teamwork and sportsmanship. Community service teaches care for the local community. Students learn to respect differences through interaction with their peers. Islamic arts

¹¹ Wawancara dengan M. Atok, Lurah Pondok, 31 Mei 2026.

activities strengthen creativity and a love of culture. All activities are designed to support character education.

Table 2. Value Integration Models in the An-Nawawi Pesantren Education System¹²

Form of Value Integration	Implementation at Pesantren An-Nawawi	Values Cultivated	Impact on <i>Santri</i>'s Character
Integration of Islamic Values	Congregational prayers, <i>zikr</i> , Qur'an recitation, and classical Islamic studies	Religiosity, discipline, sincerity (<i>ikhlas</i>)	Students develop strong spiritual awareness and noble character.
Integration of <i>Salaf</i> Scholarly Tradition	Study of <i>kitab kuning</i> (classical Islamic texts) through <i>bandongan</i> and <i>sorogan</i> methods	Humility (<i>tawadhu'</i>), love of knowledge, critical thinking	Students gain a moderate to deep understanding of Islam.
Integration of National Values	Flag ceremonies, national commemorations, and community service activities	Nationalism, tolerance, responsibility	Students develop patriotism and social awareness.
Integration of <i>Kiai</i> 's Role Modeling	The <i>kiai</i> 's exemplary simplicity, wisdom, and discipline in daily life	Exemplary conduct, simplicity, noble character	Students emulate the positive attitudes and behaviors of their teachers and <i>kiai</i> .
Integration of <i>Pesantren</i> Discipline	Daily regulations, structured schedules, and mandatory congregational worship	Discipline, responsibility, perseverance (<i>istiqamah</i>)	Students become accustomed to living in an orderly, disciplined, and independent manner.
Integration of Social Life	Communal living in dormitories and a culture of cooperation (<i>gotong royong</i>)	Brotherhood, empathy, cooperation	Students develop social solidarity and concern for others.
Integration of Student Organization	Student leadership, organizational management, and deliberative meetings (<i>musyawarah</i>)	Leadership, trustworthiness (<i>amanah</i>), and democratic values	Students develop leadership skills and self-confidence.
Integration of Service and Community Engagement	Assisting pesantren activities and participating in social service programs	Sincerity, service, humility	Students cultivate compassion, a spirit of service, and a willingness to help others.
Integration of a Simple Lifestyle	Practicing modest living in dormitories and throughout the pesantren environment	Contentment (<i>qana'ah</i>), gratitude, humility	Students become more independent and avoid excessive lifestyles.
Integration of Moral Education	Habituation of proper etiquette (<i>adab</i>) toward teachers and fellow students	Courtesy, respect, honesty	Students develop ethical, respectful, and well-mannered character.
Integration of Spirituality and Social Responsibility	Religious activities are linked with community engagement and social care	Social religiosity, tolerance	Students can balance religious commitment with active participation in society.

¹² Wawancara dengan Gulam Musholly, Danang, dan Husnul Muallim, 31 Mei 2026.

The integration of values is also evident in social life within the boarding school dormitories. Students live together, coming from different regional backgrounds. They learn to respect and help one another in their daily lives. A culture of cooperation is a tradition that is continually upheld. Independence is fostered through the students' management of their own personal needs. A simple lifestyle fosters humility and gratitude. Supervision by the boarding school management ensures order and discipline amongst the students. Such social interaction effectively reinforces character development. The boarding house serves as an effective space for social education for the students.¹³

By integrating these values, the *pesantren* has succeeded in shaping the well-rounded character of its students. Students at Pesantren An-Nawawi strike a balance between spirituality and intellectual development. Islamic values shape moral character and foster a closeness to Allah. *Salaf* scholarship reinforces the tradition of critical thinking and respect for religious scholars. National values foster a sense of love for the country and society. These three values complement one another in the students' lives. Islamic boarding schools play a role in shaping a generation of strong character. Students are expected to serve as role models within the community. This pattern of value integration is a defining feature of both modern and traditional *pesantren* education.

The Internalization of Islamic Values in the Character Development of *Santri*

Pesantren An-Nawawi Berjan strives to instill Islamic values in its students. These values form the foundation for shaping character, attitude, and behavior in accordance with the teachings of Islam. The process of instilling these values through formal learning and various aspects of daily life within the boarding school environment. Through an integrated educational system, the boarding school endeavors to nurture students who strike a balance between academic knowledge, spirituality, and moral character. The internalization of Islamic values is a vital part of this process, as it enables students to both understand and practice religious teachings in tangible ways. The success of this internalization is influenced by consistent practice, setting a good example, and a supportive environment.

¹³ Wawancara dengan Zulkarim, Asisten Pribadi Kiai, 31 Mei 2026.

The internalization of Islamic values at Pesantren An-Nawawi is achieved through an education system focused on character building. Religious values are taught theoretically and put into practice in daily life. Students are encouraged to perform their religious duties with discipline and full awareness. The boarding school's activities are designed to instill a religious attitude from an early age. Character building is achieved through continuous practice. The boarding school environment serves as an effective means of instilling Islamic values. The *kiai* and *ustaz* set a tangible example through their daily conduct. Students learn to understand the relationship between knowledge, faith, and good deeds. This process of internalization shapes the students' character, fostering piety and noble moral conduct.

Islamic values are embodied through the practice of communal worship at the boarding school. The five daily prayers are performed collectively to foster discipline. *Zikr* and prayer form an important part of the students' routine. The habit of reading the Qur'an strengthens their love for Islamic teachings. Students are taught to maintain the purity of their hearts through consistent worship. Voluntary fasting is also encouraged as a form of self-discipline. These acts of worship foster patience, sincerity, and trust in God. Discipline in worship influences students' daily behavior, demonstrating that worship is the primary means of shaping Islamic character.¹⁴

The internalization of Islamic values at Pesantren An-Nawawi begins with the intensive study of classical Islamic texts (*kitab kuning*), which provides students with a comprehensive understanding of Islamic teachings on ethics, *fiqh*, *tafsir*, and hadith. Through the *bandongan* and *sorogan* learning methods, students develop patience, perseverance, humility, and respect for scholarly traditions, including an appreciation of differences of opinion among Islamic scholars. The educational process consistently emphasizes respect for teachers, reinforcing moral discipline and spiritual awareness. As a result, classical Islamic scholarship becomes the primary foundation for nurturing a moderate religious outlook and strengthening the students' Islamic character.

The successful internalization of these values is further reinforced through the exemplary leadership of the *kiai* and the disciplined culture of the *pesantren*. As respected role models, the *kiai* demonstrate sincerity, humility, wisdom, and simplicity in their daily lives, enabling students to learn moral values through direct observation rather than theoretical instruction alone. At the same time, the *pesantren* cultivates

¹⁴ Wawancara dengan Zulkarim, Asisten Pribadi Kiai, 31 Mei 2026.

discipline by requiring students to comply with institutional regulations, maintain punctuality in learning and worship, and practice orderliness, cleanliness, and personal responsibility. Educational guidance is prioritized in addressing disciplinary issues, ensuring that discipline functions as a means of character formation rather than punishment.

Communal life within the boarding school also plays a significant role in strengthening Islamic values by cultivating *ukhuwah Islamiyah*. Living together with peers from diverse regional and social backgrounds encourages students to develop mutual respect, cooperation, empathy, and tolerance. Daily interactions promote solidarity and social awareness, while conflicts are resolved through consultation and guidance, reflecting Islamic principles of harmony and brotherhood. These experiences shape students into compassionate individuals who value unity and peaceful coexistence within the *pesantren* community.

The cultivation of Islamic character is further enhanced through *khidmah* (service) activities, student organizations, and the practice of simplicity. Through voluntary service, students learn sincerity, humility, responsibility, and the importance of contributing to the *pesantren's* welfare without expecting personal rewards. Student organizations provide opportunities to develop leadership, accountability, democratic decision-making, honesty, and effective communication, while encouraging students to apply Islamic values in collaborative settings. In addition, the culture of simple living teaches gratitude, self-restraint, resilience, and contentment, reinforcing the principle that the pursuit of knowledge should take precedence over material comfort.

Beyond strengthening personal religiosity, Pesantren An-Nawawi integrates Islamic values with national values as part of its holistic character education. Students are encouraged to view love for the homeland as an expression of faith and to practice tolerance within Indonesia's multicultural society. National celebrations and civic education are harmoniously incorporated into religious learning, fostering respect for cultural diversity, religious moderation, and social responsibility. This integration enables students to develop balanced identities as individuals who are firmly grounded in Islamic teachings while remaining committed to the values of nationalism, citizenship, and peaceful coexistence.

Through the process of internalizing Islamic values, *pesantren* succeed in shaping their students' character holistically. Students possess religious knowledge and good moral character. Religious values are reflected in their discipline, honesty, and

sense of responsibility. *Salaf* scholarship reinforces the intellectual tradition and respect for religious scholars. National values foster a love for the homeland and social tolerance. These three values complement one another in students' lives. *Pesantren* education serves as a vital means of nurturing a generation of strong character. Students are expected to serve as role models within modern society. Thus, the internalization of Islamic values lies at the heart of students' character development in the *pesantren*.

The Process of Instilling Islamic Values through Worship and the Study of the *Salaf* Texts

At Pesantren An-Nawawi Berjan, the internalization of Islamic values is achieved through a comprehensive system of daily educational activities that integrates religious teachings into every aspect of students' lives. Islamic values are not confined to classroom instruction but are continuously practiced through structured routines under the guidance of the *kiai* and *ustaz*. This process of habituation enables students to translate religious knowledge into daily behavior while fostering discipline, responsibility, and spiritual awareness. The *pesantren* environment, therefore, functions as a living educational setting in which Islamic character is nurtured through continuous practice, guidance, and exemplary leadership.

Religious worship constitutes the core of this character-building process. Students are required to perform the five daily prayers in congregation, an activity that promotes discipline, punctuality, responsibility, and mutual concern among members of the *pesantren* community. Daily Qur'anic recitation further strengthens students' attachment to the Holy Qur'an by improving their recitation skills and encouraging reflection on its teachings. In addition, collective *zikr* and supplication after congregational prayers cultivate gratitude, patience, humility, and reliance on Allah. Together, these spiritual practices create a balanced educational atmosphere in which moral development is reinforced alongside intellectual growth.

As a *Salaf pesantren* with a formal educational institution, An-Nawawi maintains a strong commitment to the systematic study of the *kitab kuning* (classical Islamic texts). Students regularly study disciplines such as *fiqh*, *akhlaq*, *tafsir*, and *hadith*, thereby preserving the rich intellectual heritage of classical Islamic scholarship. Learning is conducted through the traditional *bandongan* and *sorogan* methods, both of which remain central to *pesantren* education. The *bandongan* method develops attentiveness, perseverance, and respect for teachers through collective listening and

annotation. In contrast, the *sorogan* method encourages students to read directly before the teacher, fostering independence, confidence, responsibility, and accuracy in understanding religious texts. These complementary approaches strengthen both intellectual competence and ethical conduct in the pursuit of knowledge.

Moral education is equally emphasized throughout students' daily lives. The *pesantren* consistently cultivates respect for teachers and parents, honesty, politeness, sincerity, and humility as fundamental aspects of Islamic character. Students are encouraged to perform acts of worship and service solely for the sake of Allah rather than seeking recognition from others. The culture of simple living further reinforces these values by teaching gratitude, self-restraint, independence, and resilience despite limited material facilities. Such practices encourage students to prioritize moral excellence and spiritual growth over material comfort while strengthening harmonious relationships within the *pesantren* community.

The integration of worship, classical Islamic scholarship, moral education, and daily habituation enables the *pesantren* to develop students with strong religious commitment and noble character. Through continuous guidance and consistent practice, students acquire religious knowledge and virtues such as discipline, honesty, patience, responsibility, and independence. The Salaf scholarly tradition instills respect for knowledge and its transmitters, while regular religious observances strengthen students' spiritual relationship with Allah. Consequently, the internalization of Islamic values at Pesantren An-Nawawi constitutes a holistic educational process that effectively prepares students to become morally upright, spiritually mature, and socially responsible members of society.

Santris' Character-building through Good Example, Discipline, and Social Life

Character development constitutes the central objective of education at Pesantren An-Nawawi Berjan. Educational success is assessed by their ability to demonstrate Islamic values in everyday life. Consequently, the *pesantren* integrates character formation into all educational activities, emphasizing values such as discipline, responsibility, honesty, humility, and respect for teachers. Through continuous habituation, guidance, and a supportive educational environment, students are expected to develop into morally upright individuals who are well prepared to contribute positively to society.

Character education extends beyond formal classroom instruction and is embedded in the daily life of the *pesantren* community. The boarding school provides an authentic social environment in which students continually practice Islamic values through interactions with the *kiai*, *ustaz*, administrators, and fellow students. This experiential learning process enables students to internalize moral principles more effectively because they are applied directly in communal life rather than merely explained in theory. As a result, everyday experiences become an integral component of students' moral and personal development.

The exemplary leadership of the *kiai* and *ustaz* is one of the most influential factors in shaping students' character. The *kiai* serves as a religious scholar and a spiritual role model whose humility, wisdom, sincerity, and responsibility inspire students to emulate these virtues. Likewise, the *ustaz* provides continuous academic guidance, supervises students' behavior, and reinforces discipline, politeness, and respect in daily interactions. The close relationships between educators and students foster an educational climate in which moral values are transmitted naturally through example, making character education more effective than theoretical instruction alone.

Discipline is systematically cultivated through the structured routines that govern daily life at the *pesantren*. Students are required to follow schedules that cover worship, learning, communal activities, and rest, thereby encouraging punctuality, self-control, and personal responsibility. Compliance with institutional regulations helps students appreciate the importance of order and accountability while developing the independence needed to fulfill their obligations without constant supervision. These disciplined habits are expected to prepare students for responsible participation in wider social and professional environments.

Communal living in the *pesantren* dormitories provides valuable opportunities for students to develop social character. Coming from diverse regional, cultural, and socioeconomic backgrounds, students learn to respect differences, practice tolerance, and build meaningful relationships grounded in Islamic brotherhood (*ukhuwah Islamiyah*). Daily interactions encourage empathy, cooperation, mutual assistance, and conflict resolution through peaceful means, creating a harmonious environment that strengthens solidarity and prepares students to engage constructively within Indonesia's pluralistic society.

The cultivation of social responsibility is further reinforced through collective activities and student organizations. Regular cooperation in maintaining the cleanliness

of dormitories and the *pesantren* environment fosters teamwork, responsibility, and concern for the common good. Meanwhile, student organizations provide opportunities to develop leadership, democratic decision-making through consultation (*musyawarah*), honesty, accountability, and respect for differing opinions. These practical experiences strengthen students' confidence and prepare them to assume leadership roles both within and beyond the *pesantren*.

The *pesantren* also nurtures humility and independence through its culture of simplicity. Students are encouraged to live modestly, appreciate their available resources, and avoid excessive attachment to material possessions. This simple lifestyle reinforces gratitude, equality, and mutual respect regardless of economic or regional background, while cultivating resilience and self-reliance. The integration of exemplary leadership, disciplined routines, communal living, cooperation, organizational participation, and simplicity creates a holistic model of character education that successfully develops students who are religious, responsible, caring, and prepared to serve society with integrity.¹⁵

The Role of Salaf Scholarship in Shaping the Mindset of *Santri*

The focus of the teachers at Pesantren An-Nawawi Berjan is the *Salaf* scholarly tradition, which helps to shape the students' way of thinking. The Salafist scholarly tradition teaches students to understand religion in depth and in a step-by-step manner. Students learn the final ruling in a legal matter whilst understanding the basis and process for its establishment, fostering a more critical and cautious mindset when reaching conclusions. Through the study of classical Islamic texts, students learn various disciplines, including *fiqh*, *tafsir*, *hadith*, and *akhlak*. This learning helps students understand the teachings of Islam broadly and comprehensively. The *Salaf* scholarly tradition also instills an attitude of humility towards knowledge and the scholars of the past. Students are taught that knowledge must be pursued with patience and good manners. The *Salaf* scholarly tradition forms an important foundation for shaping students' religious and ethical mindsets.¹⁶

Traditional learning methods, such as *bandongan* and *sorogan*, also influence the way *santri* think. In the *bandongan* method, *santri* listen attentively to the teacher's

¹⁵ Hasan Basri, Moh In'ami, and Mustafa Mustafa, "Synergy of Islamic Education in Character Building," *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan* 19, no. 1 (May 2026): 40–55, <https://doi.org/10.31332/atdbwv19i1.8445>.

¹⁶ Wawancara dengan M. Atok, Lurah Pondok, 31 Mei 2026.

explanations.¹⁷ These activities help to develop the ability to listen and gain an in-depth understanding of the text. Meanwhile, the *sorogan* method encourages students to study independently before meeting with their teacher. Students are required to read and understand the material in advance so that they can explain it back to their teacher.¹⁸ This process cultivates courage, responsibility, and meticulousness in learning. Students become accustomed to thinking systematically when analyzing an issue. They also learn to accept correction with humility. Through this method, students' mindsets become more disciplined and open to learning.

Salaf scholarship also fosters a moderate mindset in the students. They are taught to understand differences of opinion amongst scholars. These differences are studied as part of the rich tradition of Islamic scholarship, which helps prevent students from being quick to dismiss others' views. They learn to respect differences with wisdom and tolerance.¹⁹ The study of *fiqh* across the various schools of thought helps students understand the reasoning behind a legal opinion, thereby enabling them to adopt a broader rather than a narrow perspective. This moderate mindset is vital in a diverse society. The scholarly tradition of the *Salaf* ultimately helps shape students' character, fostering tolerance and wisdom.

The scholarly tradition of the *Salaf* instills a culture of careful deliberation in decision-making. Students are accustomed to seeking a scholarly basis before expressing an opinion. They learn that every issue must be understood through evidence and scholars' explanations. This practice trains students not to be hasty in their judgments. Students are also taught the importance of *tabayyun*, or seeking clarity of information.²⁰ This value is of paramount importance in navigating the flow of information in the modern era. The *Salaf* scholarly tradition encourages students to be more selective in accepting news or opinions. They are accustomed to verifying the

¹⁷ Sri Lestari, "Perbandingan Manajemen Kurikulum Secara Umum Dengan Kurikulum Berbasis Integrasi Di Pondok Pesantren An-Nawawi Berjan Purworejo" (Masters, Institut Agama Islam Nahdlatul Ulama (IAINU), 2022), <https://eprints.iainu-kebumen.ac.id/id/eprint/538/>.

¹⁸ Muhammad Yusuf Maulana Reksa and Huriyah Rachmah, "Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Mahasiswa," *Jurnal Riset Pendidikan Agama Islam* 2, no. 2 (December 2022): 115–20, <https://doi.org/10.29313/jrpai.v2i2.1484>.

¹⁹ Adi Wibowo, "Konseptualisasi At-Takāmul At-Takayyufi Dalam Pendidikan Moderasi Beragama di Pondok Pesantren An-Nawawi Berjan Purworejo - ProQuest" (Doctoral Thesis, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri, 2025), <https://www.proquest.com/openview/fl128731c9d006eca6bfae7428b62d4c1/1?pq-origsite=gscholar&cbl=2026366&diss=y>.

²⁰ Wawancara dengan Hasbi & R. Triadi, santri mahasiswa, 18 Juli 2026.

sources of knowledge before accepting them as true, as a concrete effort to foster a more critical and responsible mindset amongst students.

The *Salaf* scholarly tradition also fosters respect for teachers and knowledge. Students are taught that academic success is not determined by intelligence alone. Respect for teachers is an integral part of the process of seeking knowledge. This attitude of respect cultivates humility in the students. They learn to listen to advice and to value the scholars' experience. This culture creates a learning environment characterized by courtesy. Students pursue knowledge and the blessings of learning, bringing teachers and students closer together in a harmonious relationship, in which the *Salaf* scholarly tradition shapes both the intellectual and moral character of the students.

The study of classical Islamic sciences in Islamic boarding schools also plays a role in developing the ability to think logically and systematically. The study of *Nahw*, *Sharaf*, and *Usul al-fiqh* trains students to understand a coherent structure of thought. Students learn to analyze an issue using specific principles. They are also accustomed to understanding the connections between fields of knowledge. This process helps to enhance the students' analytical thinking skills. Students become more meticulous in reading and understanding religious texts. This ability is extremely useful when addressing social issues within the community. A systematic way of thinking helps students make wise decisions, evidence that *Salaf* scholarship influences students' intellectual development.²¹

The study of *Salaf* scholarship also helps students preserve their Islamic identity and the culture of the *pesantren*. Students learn to understand the scholarly heritage preserved by the ulama for centuries. This tradition fosters a sense of pride in Islam's intellectual heritage. Students come to appreciate the history of Islamic scholarship's development more deeply. They understand that religious knowledge has a strong chain of transmission and tradition. This awareness fosters a sense of responsibility in preserving the *pesantren's* scholarly tradition. Students are also encouraged to continue the scholars' endeavor to disseminate knowledge. These values reinforce the students' identity as part of a *pesantren* community that prioritizes *Salaf* scholarship as a means of ensuring the continuity of Islamic tradition within the *pesantren*.

²¹ Wawancara dengan Hasbi Abdullah, *Sie Pendidikan*, 31 Mei 2026.

The Integration of National Values within the Pesantren Environment

At Pesantren An-Nawawi Berjan, the integration of national values is part of students' character development. The boarding school teaches religious knowledge, specifically, Sharia studies, and instills a love for the homeland in its students. National values are integrated with Islamic education so that students develop both a religious and a nationalistic outlook; this is undertaken because the boarding school plays a tangible role in safeguarding the unity of the Indonesian nation. Students are taught that safeguarding the nation is part of their responsibility as citizens and as Muslims. National education is delivered through both formal activities and daily life at the boarding school, where students can understand the importance of coexisting within Indonesia's diverse society. The integration of national values helps to foster a moderate and open mindset. Through this process, the boarding school strives to nurture a generation of morally upright individuals who love their homeland.

The instilling of national values is carried out through various activities within the *pesantren*. One activity routinely held is the flag-raising ceremony on designated days. This activity aims to foster respect for the symbols of the Indonesian state. Students are taught to appreciate the contributions of the nation's heroes. The history of the ulama's struggle for independence is also introduced to the students. This helps them understand the relationship between Islam and the Indonesian national struggle. The *pesantren* instills the understanding that the ulama made a significant contribution to the history of independence. The values of struggle and sacrifice form part of the students' character education, ensuring that national education goes hand in hand with religious education at the *pesantren*.

At Pesantren An-Nawawi, tolerance is also an integral part of national integration. The students come from various regions with different cultural backgrounds. Living together in the boarding house teaches the students to respect these differences. They learn to live harmoniously and work together in the boarding school's various activities. The boarding school teaches the importance of maintaining unity amidst a diverse society. Students are guided not to be quick to take issue with differences in ethnicity or regional customs.²² This spirit of tolerance helps to shape an open-minded and wise character. These values are nurtured and upheld within

²² Mohamad Madum and Daimah Daimah, "Prinsip Pendidikan Moderasi Beragama Di Pesantren An-Nawawi Purworejo," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 13, no. 3 (December 2023): 311–24, <https://doi.org/10.33367/ji.v13i3.4447>.

Indonesia's diverse society, as exemplified by the *pesantren*, which serve as small communities where students learn to live peacefully amidst diversity.

The integration of national values is also evident in the students' social activities. *Pesantren* frequently involve their students in social service and community outreach activities. These activities instill a sense of care for the surrounding community. Students learn to help others without discriminating based on social or cultural background. The value of cooperation is continually instilled through various collective activities that align with Indonesian culture, which places great importance on togetherness. Social activities also foster a sense of responsibility and empathy amongst students towards their fellow human beings. Students become more attuned to the circumstances of the communities around them.²³ Through these activities, national values are put into practice in everyday life.

Pesantren An-Nawawi Berjan also instills an attitude of religious moderation in its students. Students are taught to understand Islamic teachings in a balanced and moderate manner. They learn to respect differing opinions within society. *Salaf* scholarship helps students understand the tolerant and peaceful traditions of Islam. This education fosters a mindset that is more open to diversity. Students are not easily swayed by excessive fanaticism. Moderation is vital to maintaining national harmony. The *pesantren* plays a role in shaping a younger generation that can uphold social unity, where *pesantren* education supports the creation of a harmonious social life.²⁴

Student organization activities also serve to instill national values. Through these organizations, students learn about responsibility and leadership. They are taught to make decisions through collective deliberation. Democratic principles are applied in electing the student organization's executive committee. Students learn to respect others' opinions in discussion forums. Organizational experience helps to foster a mature and open-minded attitude. The values of togetherness and cooperation are continually emphasized in organizational activities. These serve as a foundation for *santri* when they live in the wider community. *Santri* organizations help to strengthen national education within the *pesantren*.

Local languages and cultures are also valued within *pesantren* life. *Santri* come from various regions across Indonesia, each with distinct cultures. The *pesantren* teaches respect for local cultures as part of the nation's identity. Nevertheless, students

²³ Wawancara dengan Husnul Muallim, guru MA An-Nawawi 18 Juli 2026.

²⁴ Wawancara dengan Hasbi Abdullah, Sie Pendidikan, 31 Mei 2026.

are still guided to maintain unity and togetherness. Cultural differences are not used as an excuse to belittle one another. Diversity is regarded as a treasure that must be preserved collectively. Students learn about their peers' cultures through daily interactions, which help broaden their social and national perspectives, making the *pesantren* a positive space for multicultural learning.²⁵

A sense of patriotism is also instilled through the guidance of the *kiai* and *ustaz*. The *kiai* often explains concrete measures to maintain national unity and security. Students are taught that Islam promotes peace and the common good. This guidance helps students understand the relationship between religion and nationality in a balanced way. *Kiai* also set an example by showing respect for the nation's symbols and laws, which makes it easier for *santri* to understand the importance of being good citizens. The example set by their teachers has a significant influence on the character development of the *santri*.²⁶ National values can ultimately be understood in theory through continuous, integrated learning within the life of the *pesantren*, enabling their application in society, as a nation, and as a state. Leading by example forms part of national education in the *pesantren*.

At Pesantren An-Nawawi Berjan, the integration of national values positively influenced the character of the *santri*. Students become more disciplined, caring, and respectful of diversity in social life. They develop a sense of responsibility towards society and the nation. The religious values held by the students do not conflict with the spirit of nationalism. The two complement one another in daily life. Students learn to become individuals capable of maintaining good relations with others. National education helps strengthen tolerant and moderate attitudes among students, which are intended to be ingrained in each student's character to help them face the challenges of modern society. The Islamic boarding school, through the contributions mentioned above, plays an active role in shaping a generation that is both religious and nationalistic.

Conclusion

This study shows that the integration of Islamic values, *Salaf* scholarship, and nationalism at Pesantren An-Nawawi Berjan in Purworejo is holistic and systematic

²⁵ Rian Jaya Pratama, "Pola Komunikasi Bagi Santri Di Lingkungan Pondok Pesantren An-Nawawi Berjan Purworejo Jawa Tengah" (Skripsi, Universitas Islam Negeri Sunan Kalijaga, 2013), <https://doi.org/10/preview.jpg>.

²⁶ Wawancara dengan Hasbi Abdullah, Sie Pendidikan, 31 Mei 2026.

throughout the entire educational process. These three values are taught interwoven into the curriculum, the boarding school's culture, and the daily lives of the students. This integration serves as the primary foundation for shaping the character of *santri*, fostering religious devotion alongside intellectual depth and a sense of national identity. Islamic values are internalized through regular worship, the cultivation of moral character, and the exemplary conduct of the *kiai* and *ustaz*, thereby shaping *santris'* spiritual and moral character.

Meanwhile, *Salaf* scholarship plays a role in developing a critical and systematic way of thinking, rooted in the classical Islamic intellectual tradition. On the other hand, national values are integrated through social activities, religious narratives, and daily practices that foster a love for the homeland, tolerance, and religious moderation. The success of this integration of values is supported by several factors, including the strong authority of the *kiai*, a conducive *pesantren* environment, a well-established scholarly tradition, and an educational system that combines formal and non-formal aspects. However, there are also challenges to be faced, such as the influence of globalization, the heterogeneity of *santris'* backgrounds, and limitations in the systematization of the curriculum and the documentation of national values.

The values integration model at Pesantren An-Nawawi Berjan has the advantage of a holistic and culture-based approach. It has limitations regarding standardization and replication. Therefore, efforts are needed to develop an educational model that integrates the strengths of the *pesantren* tradition with a more systematic and measurable modern approach, without losing its distinctive character. This study confirms that *pesantren* play a role in shaping the well-rounded character of their students by integrating Islamic values, *Salaf* scholarship, and national identity. This model can serve as a reference for the development of Islamic education in Indonesia in the face of contemporary challenges, whilst simultaneously strengthening Islamic and Indonesian identities in a balanced manner.

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