

## Social responsibility and nationalism in school life: challenges of *wasathiyah* Islam

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### Abstract

This research analyzes the implementation of *wasathiyah* Islam principles and the values of social responsibility and Nationalism through institutional policies and programs at MTs. NU Salatiga focuses on how these values are integrated effectively into religious, academic, and English education to foster a harmonious blend of Islamic values and national identity. The study was conducted at MTs. NU Salatiga, utilizing a descriptive qualitative method. The data was collected through observation, interview, audiovisual information, and documentation with ten respondents involving the principal, the vice principal for curriculum, the vice principal for student affairs, Islamic religious education and English subject teachers, and five students. Meanwhile, the data analysis involved three main steps: reduction, display, and conclusion. The result of the research proved that integrating the principles of *wasathiyah* Islam with social responsibility and nationalism values had been effectively implemented at MTs. NU Salatiga through well-structured policies and programs. This research provides theoretical implications by strengthening and expanding the concept of *wasathiyah* Islam as a practical educational approach to integrating religious values and Nationalism into the formal school curriculum.

**Keywords:** nationalism, social responsibility, *wasathiyah* Islam.

## INTRODUCTION

As one of the world's most multicultural nations, Indonesia boasts remarkable social, cultural, and religious diversity. With more than 87% of its population identifying as Muslims (Sirait & Malau, 2022), Islamic education plays a crucial role in shaping social values and promoting national unity. The concept of *wasathiyah* Islam (moderation and balance in Islamic teachings) has become increasingly significant in this context. It emphasizes the harmonious integration of religious and national values, aligning with Indonesia's foundational ideology, *Pancasila*, which upholds unity in diversity (Sugito, Aulia, & Rukmana 2020). *Pancasila* supports pluralism, multiculturalism, humanism, and democracy, essential for fostering solidarity and justice in a diverse society (Saadi, 2021).

Despite its theoretical relevance, the practical implementation of *wasathiyah* in formal educational institutions remains underexplored, particularly outside of *pesantren* contexts. This gap highlights the urgent need to investigate how Islamic schools, especially those affiliated with *Nahdlatul Ulama* (NU), integrate *wasathiyah* values into their curricula to build students' religious identity while fostering a sense of national and social responsibility. NU emphasizes religious moderation (*wasathiyah*) in Islamic education by promoting values such as balance (*tawazun*), tolerance (*tasamuh*), justice (*i'tidal*), and social responsibility to align with the national vision of unity and diversity (Wasehudin & Syafei, 2021).

*Madrasah Tsanawiyah* (later mention as MTs.) NU Salatiga faces challenges in integrating the principles of *wasathiyah* into formal education programs amidst Indonesia's social and cultural diversity. Unlike many studies focusing on *pesantren*, research on how formal Islamic schools implement *wasathiyah* values remains limited. MTs. NU Salatiga was selected for this study because it is directly affiliated with *Nahdlatul Ulama*, an Islamic organization that promotes *wasathiyah* Islam and religious moderation. In addition, MTs. NU Salatiga is recognized for its structured integration of spiritual, academic, and civic values in daily school life. It offers a unique and relevant context to explore how *wasathiyah* values are applied in practice. This makes it a representative and strategic site for understanding the practical implementation of *wasathiyah* Islam in the formal education system.

To address this gap, this study explores the implementation of *wasathiyah* Islam, social responsibility, and Nationalism at MTs. NU Salatiga. While previous studies such as Abidin et al. (2022) focused on the broad conceptualization of *wasathiyah* in Islamic religious education, and Islamiyah, (2017) investigated *wasathiyah* values in *pesantren* settings,

Particularly related to discipline and anti-radicalism. This research offers a distinct contribution by examining the integration of *wasathiyah*, social responsibility, and Nationalism in a formal Islamic junior high school (MTs). Moreover, unlike Subandi et al., (2019), whose study centered on moderate Islam and multicultural education in elementary schools, this study targets teenage learners. It focuses specifically on character formation in the context of religious moderation and civic identity. The objectives of this study are (1) to examine the policies and frameworks supporting the implementation of *wasathiyah* Islam and related values, (2) to identify key factors facilitating this integration, (3) to analyze challenges faced during implementation, and (4) to describe strategies to overcome these challenges. By doing so, this research contributes a novel, replicable model for formal Islamic schools that aim to harmonize Islamic values with national principles, particularly within the culturally diverse context of Indonesia.

## METHOD

This study uses a qualitative research design to understand and interpret the meanings individuals or groups attribute to social or human phenomena. The research follows Creswell (2018) framework, which focuses on participants' subjective experiences while addressing the complexity of interrelated variables. Specifically, it employs a case study approach, which allows for an in-depth exploration of a bounded system-in this case, MTs. NU Salatiga, as a place where *wasathiyah* Islam, social responsibility, and nationalism values are implemented in educational practice. According to Creswell (2012), a case study is a qualitative approach in which the researcher explores a real-life, finite contemporary system (case) over time through detailed, in-depth data collection involving multiple sources of information. This approach is suitable as this study investigates a single institution in a real-life context, focusing on the unique integration between Islamic and national values in an educational setting.

Data collection involved structured and operational processes. First, the researcher conducted initial direct observations at MTs. NU Salatiga for one day to familiarize themselves with the school's environment, activities, and culture, as well as to build relationships with participants and obtain formal research permits. Second, semi-structured interviews were conducted with ten respondents, consisting of the principal, vice principal for curriculum affairs, vice principal for student affairs, Islamic religious education teacher, English teacher, and five students who were deliberately selected by the school based on their

active involvement in religious and civic activities. Each interview lasted approximately 15 to 20 minutes, was recorded with the consent of the participants using a digital recorder, and supported by field notes to ensure richness of data. Thirty interview questions were prepared: five specific questions for each staff member and five general questions for all student participants. All recorded interviews were then transcribed verbatim for systematic analysis.

Data analysis followed the three-stage model of Miles et al. (2016). In the data condensation stage, the researcher selected, simplified, and focused on important information by coding and transcribing the interview results into a document. In the data display stage, the researcher organized the coded data into narrative descriptions and tables to compare responses across participant groups. Finally, in the conclusion drawing and verification stage, findings were synthesized and cross-checked through triangulation between interview data, observation results, and documentation to align with the research objectives and increase validity. This method provides a comprehensive and operational understanding of how Islamic *wasathiyah* is practically implemented at MTs. NU Salatiga, offering valuable insights for the field of Islamic education and character development.

## RESULT AND DISCUSSION

The data was collected from the headmaster, the vice principal of curriculum affairs, the vice principal of students' affairs, subject teachers of Islamic religious education and English, and MTs. NU students totaling five people. The total number of questions to the respondents consisted of thirty questions: five questions to the headmaster, the vice of curriculum affair, the vice principal of students' affairs, Islamic religious education subject teacher, and English teacher. Meanwhile, there were five similar questions for five students the school purposively selected as respondents.

Based on the results of interviews with 10 respondents, there are four points in implementing the values of social responsibility and Nationalism in school life, especially in MTs. NU Salatiga. These points are shown in Table 1.

**Table 1.** points in implementing the values of social responsibility and Nationalism

No.	Points in Implementing the Values
1	The integration of religious values and academic excellence in MTs. NU Salatiga: a <i>wasathiyah</i> Islam approach

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- |   |   |
|---|---|
| 2 | The Integration of social responsibility, Nationalism, and religious values in MTs. NU Salatiga         |
| 3 | Challenges in implementing social responsibility and nationalism values                                 |
| 4 | Strategies for solving the problems of social responsibility and nationalism values at MTs. NU Salatiga |
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The explanations of each of points shown in table 1 are demonstrated in turns:

### **The Integration Of Religious Values And Academic Excellence In Mts. NU Salatiga: A Wasathiyah Islam Approach**

MTs. NU Salatiga strongly emphasizes integrating religious values with academic excellence, adhering to the principles of *wasathiyah* Islam. This balanced approach ensures that students are excellent academically and develop strong moral and spiritual foundations. Education is no longer just centered on intellectual capacity to cultivate youth who can uphold values and morality amidst the rapid influx of information worldwide (Kurniawati, Sutarno, & Sariman 2023). The school has adopted comprehensive policies and programs to foster holistic development for students and educators alike. These initiatives can be grouped into three main strategies:

First, Balanced approach to Islamic teachings. The school promotes a balanced approach to Islamic teachings, firmly rooted in the *Ahl al-Sunnah wa al-Jama'ah* tradition. This ensures that both students and staff consistently practice obligatory and *sunnah* worship in their daily lives. This is by the theory that says that muslims are required to offer *fard* prayers five times a day; failing to do so results in sin, while offering them is rewarded. Sunnah prayers are not required, but they are rewarded when performed and there is no penalty for not doing so (Shobri, 2024). Sunnah prayers have a beneficial psychological effect, relaxing the heart and mind and supplement required ones (Nurhakim et al., 2024). The focus on balance fosters the creation of a *wasathiyah* community that steers clear of extreme tendencies. Students are encouraged to engage in religious practices not merely as rituals but as integral components of their character development, shaping them into ethical individuals who embody moderation and respect for diversity.

Second, Regular religious programs. The school organizes regular religious programs to nurture students' spiritual growth and foster active community engagement. Activities like

*Dhuha* prayers, Qur'anic recitation sessions, and the "Healthy Friday" program are integral to the school's routine. These programs are designed to instill discipline, empathy, and responsibility.

*Dhuha* prayers and Qur'anic recitation are conducted collectively on designated days, to help students develop consistent spiritual practices while enhancing their understanding of Islamic teachings. According to a study by 'Rahmalia et al. (2024), 66.5% of participants said that their behavior is positively influenced by their practice of completing *Dhuha* prayers, which can improve students' disciplinary attitudes. *Dhuha* prayers also enhance morals, increasing patience, discipline, and spirituality (Abriellia et al., 2024).

While healthy Friday program includes community service initiatives such as planting trees, cleaning public areas, and participating in environmental conservation projects. By engaging in these activities, students learn the importance of contributing to the well-being of their surroundings while internalizing Islamic values of care and stewardship.

Third, Nationalism values integration. MTs. NU Salatiga incorporates nationalism values into its curriculum through various structured ceremonies and extracurricular activities. These initiatives aim to foster a sense of national pride and social responsibility among students. Those are scouting activities as regular participation in scouting to equip students with practical skills, discipline, and a strong sense of teamwork, all of which are vital for national development. Scout helps students develop their character, which has been shown to produce self-sufficient and accountable individuals (Astuti et al., 2021). Therefore, Scouting is one of the extracurricular activities suitable for teaching students moral principles. The next program is national day commemorations are to instill a sense of respect and loyalty to the nation while reinforcing the principles of unity and collective identity. Then cultural festivals are to celebrate Indonesia's rich diversity, to promote cultural differences of values, harmony and coexistence.

As articulated by the principal of MTs. NU Salatiga, the school's policies reflect a profound commitment to balancing religious obligations with active social participation. The principal stated:

*"The school provides policies to students, teachers, and staff to implement obligatory and sunnah worship to create a wasathiyah community in the sense of not leaning towards one of them. The school also invites students to become disciplined, caring, and responsible towards the social and natural environment. For*

instance, the *Healthy Friday* activity includes alternating programs such as planting plants and community service. Additionally, there is a scheduled healthy walking activity where students collect trash along the road. Charity activities are organized if a student or teacher faces a disaster, alongside scouting and ceremonies on Mondays and national days. These activities represent the implementation of *wasathiyah* Islamic values in the social and national realms.”

This integrated approach allows MTs. NU Salatiga to create an environment that nurtures academic excellence and a deep commitment to social responsibility, religious values, and national identity. By engaging students in programs that blend religious and academic pursuits, the school effectively prepares them to become well-rounded individuals who contribute positively to their faith, community, and nation. Through these carefully crafted initiatives, MTs. NU Salatiga demonstrates how educational institutions can serve as pivotal platforms for cultivating future generations equipped with balanced ethical, and patriotic qualities.

### **The Integration of Social Responsibility, Nationalism, and Religious Values in Mts. NU Salatiga**

MTs. NU Salatiga, as an Islamic-based educational institution, emphasizes the importance of instilling social responsibility and a sense of Nationalism in its students and educators. This aligns with the school's vision: “To create religious students, with excellent achievements, and noble characters”.

According to Headmaster, the school interprets the term religious as those students practise Islam holistically (*kaffah*), both in knowledge and behaviors. MTs. NU Salatiga adheres to the teachings of *Ahl al-Sunnah wa al-Jama'ah (al-Nahdhiyah)*, as it is rooted in *Nahdhatul Ulama (NU)* principles. *Tawasuth* (following the middle path), *tawazun* (balanced), *i'tidal* (fair), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), and *ishlah* (reform) are the markers of *wasathiyah*. The idea of *Nahdhatul Ulama* in Islamic education is centered on the application and moderation of religion (Wasehudin & Syafei, 2021). This approach ensures that students have sufficient religious education, the foundation for their personal and academic growth. As a component of comprehensive well-being, spiritual balance is essential to ensuring pupils can handle life's obstacles more effectively. Students who are able to develop their spiritual side are more likely to be able to handle the many changes and challenges that may come up throughout their lives (Sudirman et.al, 2024).



Beyond religious education, the school aims to enhance students' academic and non-academic achievements. The headmaster explained that religious foundations are essential for developing positive characters such as responsibility, integrating, discipline and nationalism. In addition to acquiring academic knowledge and skills, students also require assistance in developing themselves holistically (Sudirman et al., 2024). The integration of religious values into daily activities at MTs. NU Salatiga reflects the school's commitment to the principles of *wasathiyah* Islam, ensuring that achievements are built upon authentic moral and spiritual bases.

Furthermore, the vice of curriculum affair highlighted the structured implementation of programs to instill social responsibility and Nationalism. The school regularly holds weekly ceremonies on Mondays and during national holidays, fostering a sense of national pride and unity. Through this exercise, Students gain self-control, accountability, and patriotism (Mukiyat et al., 2023). To reinforce religious values, the curriculum includes Qur'anic recitation sessions on every Monday and Wednesday morning, where students are grouped according to their proficiency levels. Additionally, *dhuha* prayers are conducted collectively every Tuesday and Thursday, to strengthen students' spiritual discipline.

The vice of curriculum affair also emphasized that these activities are designed to balance students' academic and spiritual development. For example, the morning Qur'anic recitation sessions improve students' literacy in Islamic teachings and cultivate a sense of responsibility and cooperation within their peer groups. Meanwhile, the Monday morning ceremonies and participation in national events aim to develop discipline, respect for national values, and a deep sense of citizenship.

In general, students tend to agree that the school teaches students to love the country and maintain togetherness by the teachings of *wasathiyah* Islam. For example, through the flag ceremony every Monday and other national day commemorations. A favorable perception of the flag ceremony also helps students develop ties with one another and builds school community. Students' reverence for national symbols and customs is consistent with a more comprehensive comprehension and admiration of the national and cultural elements connected to these ceremonies (Sasmita & Aryani 2024).



Through these integrated programs, MTs. NU Salatiga ensures that its students grow into well-rounded individuals excellent academically, embody strong religious values, and are committed to their communities and nation. This holistic approach reflects the school's vision and commitment to nurture future generations with a balanced understanding of religion, responsibility, and achievement.

### **Challenges in Implementing Social Responsibility and Nationalism Values**

Despite the structured policies and activities implemented at MTs. NU Salatiga, challenges persist in embedding the values of social responsibility and Nationalism. These challenges stem from various factors, including external influences, technological distractions, and skepticism towards general subject teachers, as highlighted by the respondents.

The headmaster emphasized that a significant challenge lies in the students' family background, which greatly influences their behavior and character. According to Lyu et al., (2019), students' family beginnings and contextual or structural elements, such as regional variation and the urban-rural divide, impact their academic achievement. For example, some students refrain from participating in congregational prayer activities at school due to a lack of religious practices or encouragement at home. This demonstrates how external influences, such as the family environment, can hinder students' engagement with religious activities, ultimately affecting their ability to internalize the values of social responsibility and Nationalism taught at school.

The vice principal of curriculum affairs and the vice principal of students' affairs identified the overuse of mobile phones as another major obstacle. Many students struggle to use mobile phones responsibly, often prioritizing entertainment such as gaming over their educational and moral responsibilities. While the school enforces strict rules banning mobile phones during school hours, except for specific educational purposes, the challenge becomes more pronounced when students are at home. Both respondents observed that students with limited parental supervision are more likely to misuse their phones, further distancing themselves from the values promoted by the school. To mitigate this issue, the school actively collaborates with parents, encouraging them to monitor their students' phone usage and social circles outside school.

The subject teacher of Islamic religious education highlighted a different aspect of the challenge: students' lack of emotional engagement in their lessons. Many students appear detached or indifferent, which undermines their sense of responsibility. The teacher also attributed this issue partly to external factors such as the influence of peers outside the school environment. According to (Dechant, 2011), friendship and motivation might affect students' academic performance and cognitive growth differently. This disconnection between students and the lessons provided reflects the difficulty in ensuring that the values of responsibility and Nationalism are deeply internalized.

Lastly, the subject teachers of English pointed out a unique challenge faced by teachers of general subjects, such as English. According to this teacher, students often disregard or underestimate moral and social guidance provided by non-religious teachers. This skepticism stems from the perception that values-based teachings are more credible when delivered by religious teachers. As a result, the efforts of general subject teachers to instill these values are often overlooked, making it difficult to achieve a holistic integration of social responsibility and Nationalism across the curriculum.

Teaching moral education, even from general subject teachers, is also very important. Moral development is not solely the responsibility of religious educators; teachers of all subjects play a crucial role in instilling values such as honesty, empathy, cooperation, and responsibility through integrated learning approaches (Wairisal et al., 2025). Furthermore, teachers must possess strong character and act as role models to guide students toward becoming morally upright individuals (Pratama & Salsabila, 2023). This concept can be reinforced by constant instruction, education, and modeling. Moral education is to help students avoid evil behaviors and get accustomed to doing or being nice, attractive, noble, and commendable things (Seligman et al., 2009). Our interactions with Allah SWT and other living things must constantly be harmonious and well-maintained.

Meanwhile, the following are the goals of faith-based moral education: *First*, giving students information, understanding, and conviction about topics that should be assumed to be reflected in their everyday attitudes and actions. *Second*, impart wisdom, admiration, and a strong desire to uphold moral principles and abstain from immoral ones about Allah, oneself, other people, and the environment. *Third*, give them the resources they need to continue their education into secondary school, including teachings on *aqidah* and morals.

Morality in religious education greatly enhances students' faith and devotion to Allah SWT and enables them to exhibit positive behaviour and temperament in daily life (Metcalf & Moulin-Stozek, 2020).

In summary, MTs. NU Salatiga faces three primary challenges in embedding the values of social responsibility and Nationalism among students: *First*, the influence of family backgrounds and peer environments, which can weaken students' connection to religious and moral values. *Second*, the excessive use of mobile phones, exacerbated by inadequate parental supervision, distracts students and reduces their focus on education and moral development. *Third*, students' skepticism towards general subject teachers diminishes the impact of their moral guidance.

To address these challenges, the school employs various strategies, including collaborating with parents to monitor and guide students' behavior outside school, enforcing strict rules on mobile phone usage, and empowering all teachers (regardless of their subject area) to integrate values into their teaching practices. These measures aim to ensure that students grow into responsible individuals who uphold the values of social responsibility and Nationalism alongside their academic achievements.

### **Strategies for Solving the Problems of Social Responsibility and Nationalism Values at MTs. NU Salatiga**

The strategies implemented at MTs. NU Salatiga to address challenges in embedding social responsibility and nationalism values are varied and multifaceted, focusing on internal mechanisms within the school and external factors involving parents and the community. The strategies prioritize collaboration with parents and the government, implementing *wasathiyah* values, especially in applying social responsibility and Nationalism, and limiting technological distractions. Teachers also play a key role in teaching these values by integrating them into the curriculum and motivating students to embrace the importance of education for character development. These combined strategies aim to overcome the challenges faced and ensure that these values are effectively instilled in students.

The headmaster' response highlights the essential role of cooperation between schools, parents, and the government in ensuring the success of education, particularly in the context of character education. Schools must establish a partnership with parents and foster a sense of shared responsibility for their children's academic performance to adhere to the

Integrated assistance system for their kids. In this way, parents directly contribute to a good educational system, increase parental involvement, and encourage their efforts to assist schools (Durišic & Bunijevac, 2017). According to this respondent, teaching character education cannot solely rest on the school. Both parents and the government must be actively involved. This view emphasizes a holistic approach in which these three entities; 'parents, school, and government', work together to shape the character of students. It is believed that without the support of parents and the government, the school's efforts in educating students about social responsibility and Nationalism would be less effective. This insight underscores the importance of partnership and coordination to strengthen students' moral education at school and home.

The subject teachers of Islamic religious education offers another angle by discussing the role of class discussions on social issues, both national and local. According to the teacher, these discussions serve as a platform for teachers to integrate social responsibility and nationalism values into their teaching. Islamic religious education is seen as an ideal context for inserting these values because the teachings of Islam emphasize community responsibility, the importance of social welfare, and the national identity. Teachers tailor their lessons to highlight relevant values based on the subject matter, making the content more relatable and applicable to students' lives. Teachers play three primary roles: mentors, educators, and teachers. When it comes to transforming lessons that must be taught by connected institutions, the teacher in question is the science. Teachers serve as mentors to help students develop into pious individuals who constantly deepen their religion wherever and whenever they are, as well as educators who help pupils become courteous and honorable adults (Muzdalifah, 2020). Through class discussions with teachers, students gain a deeper understanding of their roles as responsible citizens, both locally and nationally. This strategy allows values to be naturally integrated into the curriculum rather than treated as separate, isolated topics.

The strategies to address the challenges in implementing social responsibility and nationalism values at MTs. NU Salatiga can be summarized into key actions:

*First*, the involvement of parents is emphasized as crucial in maintaining discipline and supporting character development. By working with parents, the school can ensure consistent supervision and limit distractions such as excessive mobile phone use, which is a

major challenge. Schools can manage students' behavior within the school environment, but the role of parents in ensuring similar guidance outside school is equally important. This collaborative effort between school and home creates a more stable environment for reinforcing the values of social responsibility and Nationalism. Furthermore, involving parents ensures that students are academically engaged and behave responsibly in their social and family settings.

*Second, Behavioral Sanctions.* Certain infractions of school rules, such as tardiness, absence, or deviant conduct, call for suitable responses to prevent disruptions to the learning process and help students develop into responsible adults. The punishment system occasionally has a tendency to concentrate on penalties rather than offering helpful options for assistance, which might impede students' progress (Banin et al., 2023; Widiyanti & Oktaviani 2024). The teachers of Islamic religious education also discussed the use of religiously oriented behavioral sanctions to address rule violations. This includes activities such as *dhuha* prayer or Qur'anic reading, which are given as consequences for students who break school rules. These religious practices are not only disciplinary measures but also remind students of their religious and social obligations. These practices connect students with their responsibilities, both to their faith and their community. By incorporating religious values into the behavior correction process, schools ensure that students learn the importance of self-discipline and social responsibility through religious teaching.

*Third, teacher empowerment* is another strategy found in the interviews. According to Ahmed et al. (2021), teachers need to be taught new skills because if they don't, they won't be able to handle a generation learning more outside of the classroom. Additionally, it is suggested that teachers receive training on new pedagogical approaches, innovations, and developing trends in education so they can use them in their classrooms. Teachers who receive in-service teacher training differ from those who do not in terms of their teaching methods, subject matter expertise, and assessment strategies. Teachers are regularly supported through seminars and evaluations designed to enhance their teaching effectiveness and student engagement. These initiatives help foster a respectful and cooperative teacher-student relationship, which is essential for students to take the values of social responsibility and Nationalism seriously. Empowering teachers improves instruction quality and enables teachers to become more effective role models, demonstrating the behaviors and attitudes

they wish to instill in their students. The focus on teacher development ensures that the values of *wasathiyah* Islam and social responsibility are effectively conveyed in the classroom.

Another key aspect of the strategy is the organization of programs and activities that promote Nationalism and national pride. The school commemorates national holidays through ceremonies, performances, and cultural events designed to deepen students' connection with their national identity. The main reason for the rise in the number of cultural events held worldwide is their importance in honoring and advancing communal values, beliefs, identity, and continuity (Zhang et al., 2019). These programs serve as a tool to remind students of their role as active and responsible citizens within the broader context of their country. They provide students with a tangible way to experience and celebrate national values, fostering a sense of unity and pride. By celebrating national achievements and commemorating significant historical events, the school helps to solidify a strong sense of Nationalism among its students.

The strategies employed at MTs. NU Salatiga to address the challenges of implementing social responsibility and nationalism values are multifaceted and holistic. By involving parents in the educational process, applying behavioral sanctions with a religious focus, empowering teachers, and organizing nationalism programs, the school ensures that these important values are integrated into the students' lives in a meaningful and impactful way. The involvement of all key stakeholders (the school, parents, and the government) ensures that these values are reinforced inside and outside the school, helping students develop into responsible, patriotic, and morally grounded individuals. These strategies address the challenges and reflect the core principles of *wasathiyah* Islam, aiming to create a balanced, responsible, and socially aware generation.

## CONCLUSION

This study concludes that the implementation of *wasathiyah* Islam at MTs. NU Salatiga has been effectively realized through structured programs such as dhuha prayers, Qur'anic recitations, Healthy Friday services, and scouting activities, supported by strong leadership, teacher collaboration, and a balanced curriculum. Challenges remain, including unsupportive family environments, technological distractions, and students' limited receptivity to general teachers' moral guidance. The school addresses these through parental

Involvement, religious-based sanctions, teacher empowerment, and strengthening nationalism programs. These findings highlight that Islamic schools can effectively harmonize religious and national values, enriching Islamic education theory with a practical character-building model. Future research should examine institutional policy impacts across broader contexts and engage more stakeholders to enhance the sustainability of *wasathiyah*-based education.

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