



**ADDIN**

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 18, Number 1, June 2024: 73-90

DOI: <http://dx.doi.org/10.21043/addin.v18i1.12787>

## **Pancasila Corner as Reinforcement of Santri's National Insight Values at Darul Abror Islamic Boarding School**

**Muhamad Riza Chamadi**

Universitas Jenderal Soedirman Purwokerto, Indonesia

*muhamad.riza.chamadi@unsoed.ac.id*

**Dindin Jamaluddin**

Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung, Indonesia

*din2jamaluddin@uinsgd.ac.id*

**Ashif Az Zafi**

Institut Agama Islam Negeri (IAIN) Kudus, Indonesia

*ashifazzafi@iainkudus.ac.id*

**Partono**

Institut Agama Islam Negeri (IAIN) Kudus, Indonesia

*partono@iainkudus.ac.id*

**Salis Irvan Fuadi**

Universitas Sains Al-Qur'an (UNSIQ) Wonosobo, Indonesia

*irvan@unsiq.ac.id*

### **Abstract**

Darul Abror Islamic Boarding School in Purwokerto is one of the Islamic boarding schools that strive for the national spirit of the students through a national space called Pancasila Corner. This study aims to describe the form of Pancasila Corner activities at Darul Abror Islamic Boarding School and the students' national motivations through Pancasila Corner. This study uses a qualitative descriptive method by analyzing data from interviews with students and boarding school administrators, field observations,

and documentation. The results of this study are: The Pancasila Corner is a scientific forum for discussing Santri's nationality that provides national literacy. The available national literacy includes historical, political, legal and human rights literacy and contemporary national discourse with academics as facilitators. Santri gets the strengthening of national values in the form of righteousness to God Almighty, the value of tolerance, the value of love for the homeland, the value of cooperation and democratic values.

**Keyword:** *Santri, Islamic Boarding School, National Insight.*

## **A. Introduction**

Santri is a group of students who occupy a boarding school. The word "Santri" is synonymous with Santri, who adopt the word pesantren. Pondok Pesantren is a non-formal educational institution that provides Islamic education. The learning curriculum in Islamic boarding schools contains learning materials related to strengthening Islamic values, including studies of faith (*aqidah*), history, *fiqh*, and Arabic grammar. Santri have a strategic role in the history of the Indonesian nation. In the pre-independence period, santri showed resistance to colonialism through anti-foreign cultural movements. The proposition of "*man tasyabbaha bi qaumin fahuwa minhum*", becomes the guideline for students in maintaining sarongs, skullcaps, and various typical images of the archipelago and rejecting foreign cultural intervention (colonizers). At the time of independence, representatives of students such as K.H. Abdul Wahid Hasyim, H. Agus Salim, Ki Bagus Hadikusumo, Mr. Mohamad Roem, and Abikusno Tjokrosujoso (H.O.S. Cokroaminoto's younger brother) became part of the Investigative Agency for Preparatory Work for Indonesian Independence (Badan Penyelidik Usaha-usaha Kemerdekaan Indonesia, BPUPKI). K.H. Hasyim Asy'ari, through his jihad resolution, became the climax of the Santri resistance to post-independence colonialism. This resolution is also the background

behind the birth of the Surabaya war on November 10, 1945, and the Indonesian people perpetuate it as a national hero day<sup>1</sup>.

In the millennial era, Islamic boarding schools face the challenge of modernization. Some *pesantren* have grown and developed into modern *pesantren* or *khalaf pesantren*. The *Khalaf* Islamic boarding school has the characteristics of learning that uses a modern system. *Santri* in Islamic boarding schools *Khalaf* in their learning activities use clothes as generally school clothes; even some Islamic boarding schools use computers as their learning media. The second type besides the *khalaf pesantren* is the *salaf pesantren*. *Salaf* Islamic boarding schools are the majority of types of Islamic boarding schools in Indonesia. This type of boarding school still maintains the characteristics of traditional religious learning. The clothes that students use in education are sarongs, Muslim clothes, and skullcaps. In addition, another peculiarity of the *salaf pesantren* is the existence of a *Kiai* figure as a centre of knowledge. In terms of learning models, *salaf pesantren* still use the *sorogan* and *bandongan* systems as a characteristic of traditional *pesantren*, which they still preserve until now<sup>2</sup>.

The Islamic boarding school has a moderate image of Islam. A comprehensive study of literature in Islamic boarding schools implicitly shapes the character of students who are open to differences of opinion. In the context of nationalism, Islamic students tend to have a high spirit of nationalism. Religious studies in Islamic boarding schools do not mention how the state system is in practice. However, in the context of learning matriculation, both *khalaf* and *salaf pesantren* do not include material for national insight in their learning curriculum. This situation creates a

---

<sup>1</sup>Iffan Ahmad Gufron, "Santri dan Nasionalisme", *Islamic Insights Journal* 1, No. 1 (2019): 41–45. <https://islamicinsights.ub.ac.id/index.php/insights/article/view/15>.

<sup>2</sup>Ahmad Muhakamurrohman, "Pesantren: Santri, Kiai, dan Tradisi", *Ibda': Jurnal Kajian Islam dan Budaya* 12, No. 2 (2014): 109–18. <https://doi.org/10.24090/ibda.v12i2.440>.

critique of the *pesantren*. The *pesantren* curriculum that does not have federal subjects can open access for radical Islamic groups to attract *santri* to their schedule. The psychological condition of the students who are still unstable becomes vulnerable to the persuasion of radicalism based on religion. For example, in 2018, one of the Darul Abror Islamic Boarding School students in Purwokerto mysteriously disappeared. There is a strong suspicion that radicalism is starting to influence student thinking<sup>3</sup>. After the incident, the *pesantren* and academics created a unique study place for Indonesians and national insight at the *pesantren* under the name “Pancasila Corner”. From the background of the problem above, the author formulates how Pancasila Corner strengthens the *santri*’s national insight at the Darul Abror Islamic Boarding School Purwokerto.

## B. Discussion

National insight is a set of knowledge about the agreement, welfare, security, and weakness of a nation as a starting point in philosophy, planning, and action. Indonesian national insight is the knowledge of an individual and a group on the development of culture, territory, economy, politics, security, law, and human rights in Indonesia<sup>4</sup>. The values that underlie a national insight in Indonesia include the value of divinity, the value of love for the homeland, democratic values, and the value of unity within the framework of *Bhinneka Tunggal Ika*.

The Indonesian government teaches national insight through various levels of formal education. The government makes subjects with the name Pancasila and Citizenship Education. Pancasila and

---

<sup>3</sup>Rindha Widyarningsih, Kuntarto, and Muhamad Riza Chamadi, “Edukasi Deteksi Dini Radikalisme bagi Santri di Pesantren Darul Abror Purwokerto”, *Dinamika Journal: Pengabdian Masyarakat* 1, No. 3 (2019): 28–36. <https://doi.org/10.20884/1.dj.2019.1.3.908>.

<sup>4</sup>Yuniarto Bambang, *Wawasan Kebangsaan* (Yogyakarta: DeePublish, 2021). [https://books.google.co.id/books?id=6F1fEAAAQBAJ&lpg=PP1&ots=h6CZ\\_8k-t8&dq=wawasan kebangsaan&lr&pg=PR4#v=onepage&q=wawasan kebangsaan&f=false](https://books.google.co.id/books?id=6F1fEAAAQBAJ&lpg=PP1&ots=h6CZ_8k-t8&dq=wawasan kebangsaan&lr&pg=PR4#v=onepage&q=wawasan kebangsaan&f=false).

Citizenship Education subjects aim to make students have the ability to think critically, rationally, and creatively in responding to citizenship issues. In addition, learning also trains students to participate actively, responsibly, and act intelligently in community, national and state activities. In the social sphere, teaching national insight can shape the character of students who positively and democratically adapt to the characteristics of the Indonesian people so that they can live together with the nations of the world. Utilization of information and communication technology is an effort of a government in interacting with other countries, either directly or indirectly<sup>5</sup>.

The practise of learning national insight at the formal education level is different from non-formal education such as pesantren. Islamic boarding schools have not included material for national understanding in their educational curriculum. Likewise, Islamic boarding schools have de facto affiliations with Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, or Persis. Some Islamic boarding schools have included non-Islamic subjects such as English. However, Researchers have not found pesantren that specifically teach national insight through their educational curriculum. Nucholish Madjid once criticized the pesantren curriculum. As quoted by M. Salik, to reach a civil society, Islamic boarding schools should ideally be the basis for non-formal education. In addition to storing classical Islamic treasures, pesantren can also realize Indonesian, Islamic, and modern Islamic education<sup>6</sup>.

Educational curricula in Islamic boarding schools without national insight subjects can create exclusive perceptions and gaps for intervention from outside radicals. Several Islamic boarding

---

<sup>5</sup>Dasim Budimansyah, "Tantangan Globalisasi terhadap Pembinaan Wawasan Kebangsaan dan Cinta Tanah Air di Sekolah", *Jurnal Penelitian Pendidikan* 11, No. 1 (2010): 7-13.

<sup>6</sup>M. Salik, "Menggagas Pesantren Masa Depan: Kritik Cak Nur atas Pola Pendidikan Tradisional", *El-Qudwah* (2013): 1-17.

schools make activities outside of learning to deepen Indonesian values and national insight to anticipate this. For example, most Islamic boarding schools in Indonesia also celebrated Indonesian Independence Day by holding a flag ceremony on August 17 in the *pesantren* environment. Several others made Indonesian studies in the form of discussions related to national issues. According to Ana Astriyani, there are at least five values of nationalism to *santri*. These values include the value of being willing to sacrifice, the value of unity, the deal of mutual respect, the value of cooperation, and the value of being proud to be an Indonesian citizen<sup>7</sup>.

The internalization of nationalism among *santri* is undoubtedly not enough with the habituation model. Another form of internalizing national insight in *pesantren* is using literacy studies. *Santri* can use literacy studies of printed and electronic books that contain various national literacy. In addition, the *santri* literacy model that is no less important is digital literacy. *Santri* can understand that Indonesia consists of hundreds of tribes, thousands of regional languages, several religions and beliefs, and various hot national issues through digital media. The outcome of the study of national literacy is so that one can position the life of the nation and state in Indonesia in harmony and peace<sup>8</sup>. Studies that have implications for national insight include the study of history, geopolitics, law, and human rights. The historical education aims to remind someone of the history of the birth of the Indonesian nation to independence. Historical education also reminds the heroes' struggle, including the role of students in defending the unity of the Republic of Indonesia<sup>9</sup>.

---

<sup>7</sup>Hermi Yanzi Ana Astriyani M.S. and Irawan Sunoro, "Internalisasi Nilai-nilai Nasionalisme di Pondok Pesantren", *Jurnal Kultur Demokrasi* 5, No. 13 (2018): 1-15.

<sup>8</sup>R.S. Kurni Setyawati, et al., "Literasi Kebangsaan", *Tarakanita Forum* 7 (2019).

<sup>9</sup>Asrori Arafat and Muhammad Rosyid Ridlo, "Strategi Penanaman Nasionalisme pada Pondok Pesantren: Studi Kasus Tentang Penanaman Nasionalisme pada Santri Pondok Pesantren Sunan Gunung Jati Ba'alawy Gunungpati, Semarang", *Jurnal Analisa Sosiologi* 8, No. 2 (2019): 108-26. <https://jurnal.uns.ac.id/jas/article/view/34074/22837>.

Islam is a religion that presents various discourses of study, including the analysis of the state. Modern dialectics in Islam began to emerge during the time of the philosophers of the 7th century AD. In intellectual thought, different views began to emerge from various Islamic philosophical beliefs about the existence of God, humans and nature. After the Islamic philosophy movement was so massive in the Muslim world at that time, an ideological resistance movement emerged, namely scholastic theology and Sufism<sup>10</sup>. In worship, the debate of *fiqh* gave birth to four significant studies of thought, namely Hanafi, Maliki, Syafi'i, and Hanbali. Islamic dialectics continues to develop as an intellectual treasure. It was only at the beginning of the 20th century that Islamic ideological movements emerged that carried transnational Islamic ideology<sup>11</sup>.

Islamic dialectics after the 20th century began to develop in the scope of state and society studies. In response to the emergence of a radical Islamic movement, Indonesia, as a country with the largest Muslim population, does not escape the threat of revolutionary movements. Many radical groups enter the community to indoctrinate and recruit new members in their groups. To that end, the government, together with religious leaders, made a new formula in educating the Islamic community with the term religious moderation. Religious moderation is the spiritual attitude of a religious adherent who is tolerant in a multicultural social situation to create religious harmony<sup>12</sup>.

Research with the theme of *pesantren* is part of the development of *pesantren* towards a futuristic direction<sup>13</sup>. The research that the writer did use a descriptive qualitative research

---

<sup>10</sup> Abdul Jaleel and Kadhim A.I., "Interpretation in Muslim Philosophy" (December 2018).

<sup>11</sup> Anzar Abdullah, "Gerakan Radikalisme dalam Islam: Perspektif Historis", *Addin* 10, No. 1 (2016): 1. <https://doi.org/10.21043/addin.v10i1.1127>.

<sup>12</sup> Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia", *Inovasi: Jurnal Diklat Keagamaan* 13, No. 2 (2019): 45-55.

<sup>13</sup> H.M. Djumransjah, "Pendidikan Pesantren dan Kemandirian Santri", *Jurnal Ilmu Pendidikan*, 8, No. 2 (2001): 139-49.

approach. This study took the research location at the Darul Abror Islamic Boarding School Purwokerto. The subject of this research is the study of national insight through the Pancasila Corner. Data collection techniques using national insight questionnaires, interviews, observations, and documentation. The data analysis method in this study used the data triangulation method. Researchers used data triangulation to compare the results of interviews, observations, and documentation in this study. The triangulation approach allows the researcher to capture various aspects of the research problem<sup>14</sup>. This study aims to describe the role of Pancasila Corner in increasing the understanding of national insight from students at Darul Abror Islamic Boarding School. Pancasila Corner is a particular space for literacy and a forum for national studies created by the community service team at Jenderal Soedirman University Purwokerto. According to the boarding school administrators, the Pancasila Corner responds to the phenomenon of the disappearance of the Darul Abror Islamic Boarding School students, which according to the boarding school administrators, have links with radical groups.

Pancasila Corner is a public space for boarding school residents that allows them to carry out various activities. That can support the formation of Pancasila cadres, including strengthening the tradition of discussion and deliberation, developing Pancasila culture strategies, developing science and activities related to the development of the Pancasila character. The location of Pancasila Corner is in the *pesantren* office area. Pancasila Corner provides various facilities to support the activities of the cottage residents to develop activities related to increasing knowledge and developing the character of Pancasila.

---

<sup>14</sup>Uwe Flick, Ernst Von Kardorff, and Ines Steinke, *A Companion to Qualitative Research*, ed. Uwe Flick, Ernst Von Kardorff, and Ines Steinke (London, Thousand Oaks, New Delhi: Bryan Jenner SAGE Publications, 2004).





Picture 1. National discussion activity between santri and academics from Jenderal Sudirman University at Pancasila Corner

The facilities at the Pancasila Corner include tables, shelves, books with the theme of nationalism, Pancasila, and radicalism, some books and state symbols to strengthen the impression of nationalism, such as flags, state symbols and backdrops with the theme of nationalism. The formulation of Pancasila is final, but the implementation and revitalization of Pancasila following the conditions of the times is a necessity to maintain the nation's ideology<sup>15</sup>. The younger generation must continuously be honed in their knowledge and character of Pancasila to not lose the spirit of Pancasila as the nation's identity. The activity of growing the love of Pancasila requires genuine efforts and is supported by facilities so that the love for Pancasila and the Pancasilaist attitude is born naturally in the younger generation<sup>16</sup>.

Residents of Islamic boarding schools can use Pancasila Corner to facilitate various scientific and non-scientific activities

<sup>15</sup>Yudi Latif, *Negara Paripurna*, ed. Idi Subandy Ibrahim (Jakarta: Gramedia, 2011).

<sup>16</sup>Noveliyati Sabani, "Generasi Millennial dan Absurditas Debat Kusir Virtual", *Informasi* 48, No. 1 (2018): 95. <https://doi.org/10.21831/informasi.v48i1.18078>.

to increase knowledge, understanding and development of the Pancasila character, discuss current issues related to nationalism, radicalism, and other national issues. The long-term goal of the Pancasila Corner does not to stop being a physical facility. Still, more than that, the Pancasila Corner is expected to be a source of spirit for love for the nation, state, and Pancasila ideology. The outcome of the Pancasila Corner is the emergence of Pancasila cadres from the Darul Abror Islamic Boarding School who spread positive issues in the community in the implementation of Pancasila values. One of the Islamic boarding schools that organizes Indonesian discussion activities is the Darul Abror Islamic Boarding School. The action of planting national insight at the Darul Abror Islamic Boarding School took place in a place they named "Pancasila Corner". Pancasila Corner is a particular room in which there is a symbol of the state Garuda Pancasila, the red and white flag, and a bookshelf containing Indonesian books.



Picture 2. Pancasila Corner Room

In general, internalization in national character education has four main bases. The four bases are the basis of religious values, the foundation of cultural values, the basis of the environment, and self-potential. Character education based on spiritual matters

is the basis that has become the character of Indonesian society. Indonesian society, in general, is a transcendent society that believes in the truth of revelation as absolute truth<sup>17</sup>. Internalizing national values. In addition, the basis of a conducive environment in Islamic boarding schools can create good social cohesion in the cultivation of character values. The culture and potential of the Santri are the basis of values in adapting the intervention of national importance. Darul Abror Islamic Boarding School is an Islamic boarding school affiliated with the Nahdlatul Ulama (NU) organization. NU in Indonesian history has a strategic role in maintaining and communicating Islam and nationalism from the past until now. According to Sitompul, NU's loyalty to the state is in line with its loyalty to traditions that characterize NU, different from other Islamic groups. What is prioritized by NU is to prioritize the implementation of religious law with a traditional approach to social life, not political concepts based on religious ideology<sup>18</sup>.

The first step of this research is that the researcher measures the santri's national insight through a questionnaire. The questionnaire results show the average data of respondent understanding of the "medium scale". In the second step, the researchers conducted observations and documentation for one month at the Pancasila Corner activity. After one month of research, the researcher conducted a second-stage questionnaire to re-measure the students' understanding of national insight. The second stage of measurement produces data that shows an increase in the scale of students' understanding to a large scale. The researcher combines the results between of the questionnaire, the results of the observations, and the research documentation to conclude that there is a strengthening of the Santri's national insight.

---

<sup>17</sup>Siswanto, "Pendidikan Karakter Berbasis Nilai-nilai Religius", *Tadris* 8, No. 1 (2013): 92-107.

<sup>18</sup>E.M. Sitompul, *NU dan Pancasila* (Jakarta: Pustaka Sinar Harapan, 1989). [https://difarepositories.uin-suka.ac.id/320/1/NU dan Pancasila.pdf](https://difarepositories.uin-suka.ac.id/320/1/NU%20dan%20Pancasila.pdf).

Strengthening santri's national insight at the Darul Abror Islamic Boarding School in Purwokerto is through two approaches. The first approach is the dialogue approach and Indonesian studies. This Indonesian study forum seeks to communicate between religion and the state. Specifically, the national study forum at Darul Abror is a form of acknowledgement of the legality of Pancasila as the basis of the state from an Islamic point of view. According to Iqbal Solehudin, the five precepts in Pancasila essentially contain Islamic teachings and practical application in state life<sup>19</sup>. This study internalizes national values with a religious basis in righteousness to God Almighty and internalizes the importance of tolerance in religion.

The material for the study of national insight at Darul Abror also includes studies of history, politics, law, and human rights. Still, in internalizing the values of purity and tolerance, studies with these themes can foster an adaptive mindset for students. Ideally, Santri can make articulations of Islamic law according to the Indonesian context as an anti-thesis to the discourse of nationality and statehood built by radical Islamic groups. State *fiqh* products that are following Indonesian reality<sup>20</sup>. In addition, the method of national discussion in Islamic boarding schools can foster a critical attitude of students in providing solutions to the nation's problems. According to several studies, the emergence of Islamic radicalism is also the response of the Islamic world in the 20th century to the colonialism of the Western capitalist model towards the Islamic world, especially in the Middle East. The lack of education for the lower Islamic community finally gave birth to a radical Islamic genealogy<sup>21</sup>.

---

<sup>19</sup>Iqbal Solehudin, "Islam dan Ideologi Pancasila: Sebuah Dialektika", *Lex Jurnalica* 9, No. 3 (2012): 164–70.

<sup>20</sup>M. Mucharom Syifa, "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan dalam Mereduksi Radikalisme Agama di Indonesia: Kajian Epistemologis-Historis", *Raushan Fikr* 8, No. 1 (2019): 31–41.

<sup>21</sup>Nurul Faiqah and Toni Pransiska, "Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai", *al-Fikra: Jurnal Ilmiah Keislaman* 17, No. 1

The second approach in internalizing national insight at Darul Abror Islamic Boarding School is the literacy approach. According to Bart Neyrinck, a religious environment can make a person do intrinsic motivation. Intrinsic motivation is related to involvement in an activity because it is inherently interesting, enjoyable or satisfying. Movement is carried out only for its own sake and does not require external reinforcements. In contrast, extrinsic motivation is related to making a move to get results separated from the activity itself<sup>22</sup>.

In the millennial era, the younger generation, including students, quickly get negative influences from social media content. Millennials have a permissive character towards culture<sup>23</sup>. This character is precarious as a way to enter the trans-national ideology that carries the anti-nation-state movement. Strengthening national literacy can give birth to a national symbol for the millennial generation that is democratic and cultured. Through academic guidance, supporting literacy can foster a sense of love for the homeland and be selective towards various foreign cultures that are not following the character of the nation<sup>24</sup>.

One of the vital literacy for the millennial generation is digital literacy. Digital literacy is a person's intelligence in sorting reading from digital platforms. The rapid flow of digital information makes a person no longer distinguish between good and accurate information and unnecessary information. Millennials consume a lot of hoax news and speech without going through selection and verification<sup>25</sup>. Instilling national values through digital literacy

---

(2018): 33. <https://doi.org/10.24014/af.v17i1.5212>.

<sup>22</sup>Bart Neyrinck, et al., "Cognitive, Affective, and Behavioral Correlates of Internalization of Regulations for Religious Activities", *Motivation and Emotion* 30, No. 4 (2006): 323-34. <https://doi.org/10.1007/s11031-006-9048-3>.

<sup>23</sup>R. Willya Achmad W, et al., "Potret Generasi Milenial pada Era Revolusi Industri 4.0", *Focus: Jurnal Pekerjaan Sosial* 2, No. 2 (2020): 187. <https://doi.org/10.24198/focus.v2i2.26241>.

<sup>24</sup>Hasanuddin Ali and Lilik Purwandi, *Millennial Nusantara* (Jakarta: Gramedia Pustaka Utama, 2017).

<sup>25</sup>Nurlaila Suci Rahayu Rais, M. Maik Jovial Dien, and Albert Y. Dien, "Kemajuan

media can shape students who are ready to become pioneers of education for the community. The younger generation's understanding of digital media literacy can also educate families or the older generation in using their smartphones for wiser things<sup>26</sup>.

### **C. Conclusion**

This article concludes that activities at Darul Abror Islamic Boarding School through Pancasila Corner reinforce instilling national values. Santri, who has not carried out Pancasila Corner activities, has a moderate understanding of national insight. Meanwhile, students who have participated in activities at the Pancasila Corner have a high-scale score. Santri can connect the concept of nationality with the religious idea of Islam. Strengthened national values are piety to God Almighty, tolerant values, values of love for the homeland, values of cooperation, and democratic values.

---

Teknologi Informasi Berdampak pada Generalisasi Unsur Sosial Budaya bagi Generasi Milenial", *Jurnal Mozaik* 10, No. 2 (2018): 61–71. <https://ijc.ilearning.co/index.php/mozaik/article/download/755/137/985>.

<sup>26</sup>J. Khairani Caniago, "Literasi Media dan Literasi Digital", *FIB Universitas Sumatera Utara* 53, No. 9 (2013): 1689–99.

## REFERENCES

- Abdullah, Anzar. "Gerakan Radikalisme dalam Islam: Perspektif Historis". *Addin* 10, No. 1 (2016). <https://doi.org/10.21043/addin.v10i1.1127>.
- Achmad, W., R. Willya, Marcelino Vincentius Poluakan, Didin Dikayuana, Herry Wibowo, and Santoso Tri Raharjo. "Potret Generasi Milenial pada Era Revolusi Industri 4.0". *Focus: Jurnal Pekerjaan Sosial* 2, No. 2 (2020). <https://doi.org/10.24198/focus.v2i2.26241>.
- Akhmadi, Agus. "Moderasi Beragama dalam Keragaman Indonesia". *Inovasi: Jurnal Diklat Keagamaan* 13, No. 2 (2008): 45–55.
- Ali, Hasanuddin and Lilik Purwandi. *Millennial Nusantara*. Jakarta: Gramedia Pustaka Utama, 2017.
- Arafat, Asrori and Muhammad Rosyid Ridlo. "Strategi Penanaman Nasionalisme pada Pondok Pesantren: Studi Kasus Tentang Penanaman Nasionalisme pada Santri Pondok Pesantren Sunan Gunung Jati Ba'alawy Gunungpati Semarang". *Jurnal Analisa Sosiologi* 8, No. 2 (2019): 108–26. <https://jurnal.uns.ac.id/jas/article/view/34074/22837>.
- Astriyani, M.S. Ana, Irawan Suntoro, and Hermi Yanzi. "Internalisasi Nilai-nilai Nasionalisme di Pondok Pesantren". *Jurnal Kultur Demokrasi* 5, No. 13 (2018): 1–15.
- Bambang, Yuniarto, *Wawasan Kebangsaan*. Yogyakarta: DeePublish, 2021. [https://books.google.co.id/books?id=6FifEAAAQBAJ&lpq=PP1&ots=h6CZ\\_8k-t8&dq=wawasan kebangsaan&lr&pg=PR4#v=onepage&q=wawasan kebangsaan&f=false](https://books.google.co.id/books?id=6FifEAAAQBAJ&lpq=PP1&ots=h6CZ_8k-t8&dq=wawasan+kebangsaan&lr&pg=PR4#v=onepage&q=wawasan+kebangsaan&f=false).
- Budimansyah, Dasim. "Tantangan Globalisasi terhadap Pembinaan Wawasan Kebangsaan dan Cinta Tanah Air di Sekolah". *Jurnal Penelitian Pendidikan* 11, No. 1 (2010): 7–13.

- Caniago, J. Khairani. "Literasi Media dan Literasi Digital". *FIB Universitas Sumatera Utara* 53, No. 9 (2013): 1689–99.
- Djumransjah, H.M. "Pendidikan Pesantren dan Kemandirian Santri". *Jurnal Ilmu Pendidikan* 8, No. 2 (2001): 139–49.
- Faiqah, Nurul and Toni Pransiska. "Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai". *Al-Fikra: Jurnal Ilmiah Keislaman* 17, No. 1 (2018). <https://doi.org/10.24014/af.v17i1.5212>.
- Flick, Uwe, Ernst Von Kardorff, and Ines Steinke, *A Companion to Qualitative Research*, ed. Uwe Flick, Ernst Von Kardorff, and Ines Steinke. London, Thousand Oaks, New Delhi: Bryan Jenner SAGE Publications, 2004.
- Gufron, Iffan Ahmad. "Santri dan Nasionalisme". *Islamic Insights Journal* 1, No. 1 (2019). <https://islamicinsights.ub.ac.id/index.php/insights/article/view/15>.
- Jaleel, Abdul and Kadhim A.I. "Interpretation in Muslim Philosophy". *Ilahiyat Studies* 9, No. 1 (2018): 7-40. <https://doi.org/10.12730/13091719.2018.91.172>.
- Latif, Yudi. *Negara Paripurna*, ed. Idi Subandy Ibrahim. Jakarta: Gramedia, 2011.
- Muhakamurrohman, Ahmad. "Pesantren: Santri, Kiai, dan Tradisi". *Ibda': Jurnal Kajian Islam dan Budaya* 12, No. 2 (2014): 109–18. <https://doi.org/10.24090/ibda.v12i2.440>.
- Neyrinck, Bart, Maarten Vansteenkiste, Willy Lens, Bart Duriez, and Dirk Hutsebaut. "Cognitive, Affective, and Behavioral Correlates of Internalization of Regulations for Religious Activities". *Motivation and Emotion* 30, No. 4 (2006): 323–34. <https://doi.org/10.1007/s11031-006-9048-3>.
- Rais, Nurlaila Suci Rahayu, M. Maik Jovial Dien, and Albert Y. Dien. "Kemajuan Teknologi Informasi Berdampak pada Generalisasi



- Unsur Sosial Budaya bagi Generasi Milenial". *Jurnal Mozaik* 10, No. 2 (2018): 61–71. <https://ijc.ilearning.co/index.php/mozaik/article/download/755/137/985>.
- Sabani, Noveliyati. "Generasi Millennial dan Absurditas Debat Kusir Virtual". *Informasi* 48, No. 1 (2018). <https://doi.org/10.21831/informasi.v48i1.18078>.
- Salik, M. "Menggagas Pesantren Masa Depan: Kritik Cak Nur atas Pola Pendidikan Tradisional". *El-Qudwah* (2013): 1-17.
- Setyawati, R.S. Kurni, Natalia Titiek Wiyani, Jati Wahyono Agustinus, Cresensiana Widi Astuti, Flavianus Batan, and Tommy Freibert Luluhan. "Literasi Kebangsaan". *Tarakanita Forum* 7 (2019).
- Siswanto. "Pendidikan Karakter Berbasis Nilai-nilai Religius". *Tadris* 8, No. 1 (2013): 92–107.
- Sitompul, E.M. *NU dan Pancasila*. Jakarta: Pustaka Sinar Harapan, 1989. [https://difarepositories.uin-suka.ac.id/320/1/NU dan Pancasila.pdf](https://difarepositories.uin-suka.ac.id/320/1/NU%20dan%20Pancasila.pdf).
- Solehudin, Iqbal. "Islam dan Ideologi Pancasila: Sebuah Dialektika". *Lex Jurnalica* 9, No. 3 (2012): 164–70.
- Syifa, M. Mucharom. "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan dalam Mereduksi Radikalisme Agama di Indonesia: Kajian Epistemologis-Historis". *Raushan Fikr* 8, No. 1 (2019): 31–41.
- Widyaningsih, Rindha, Kuntarto, and Muhamad Riza Chamadi. "Edukasi Deteksi Dini Radikalisme bagi Santri di Pesantren Darul Abror Purwokerto". *Dinamika Journal: Pengabdian Masyarakat* 1, No. 3 (2019): 28–36. <https://doi.org/10.20884/1.dj.2019.1.3.908>.

