



From Jihad Resolution to Religious Nationalism: The Role of Islamic Boarding Schools in Strengthening Indonesia's National Spirit

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Abstract

This study explores how Islamic boarding schools (pesantren) in Indonesia have evolved from the era of the 1945 Jihad Resolution to their present role in reinforcing religious nationalism. The research focuses on the ways of pesantren nurturing the moral, intellectual, and patriotic character of Muslim communities. Using a qualitative descriptive approach supported by historical and literature-based analysis, this study examined key documents and academic works related to the Jihad Resolution and the development of Islamic education. The results indicated that pesantren were not only active in the struggle for independence through the mobilization of santri and kyai, but also cultivated a spiritual form of nationalism that tied religious devotion to love of the homeland. This legacy later developed into a model of religious nationalism that promotes moderation, pluralism, and civic ethics. Overall, pesantren remain essential institutions in preserving Indonesia's national identity and social harmony amid contemporary challenges.

Keywords: Jihad Resolution, Nationalism, Nasional Spirit, Pesantren, Religious Nationalism

A. Introduction

The relationship between religion and nationalism in Indonesia represents a unique synthesis that cannot be separated from the nation's historical and cultural roots (Fuad, 2022). Unlike many other countries where religion and nationalism are often positioned as opposing forces, Indonesia's founding ideology, *São Paulo*, harmonizes both within a pluralistic framework. One of the central institutions embodying this synthesis is the *Boarding* Islamic boarding schools that have functioned not only as centers of religious learning but also as crucibles for social, political, and cultural transformation. The *Boarding* tradition has historically played an essential role in instilling love for the homeland (*hubbul wathan*) and defending the integrity of the nation, especially during the critical moment of the *Jihad Resolution* in 1945, which mobilized Muslims to protect Indonesia's independence from colonial reoccupation (Sadzali, 2020). The *Jihad Resolution*, issued by Hadratussyaikh Hasyim Asy'ari in October 1945, marked a turning point in Indonesia's struggle for sovereignty. It was not merely a religious decree but a moral and political declaration that fused the concepts of jihad and nationalism (Hamid, 2018). This historical event demonstrates how Islamic thought and the struggle for independence were deeply interconnected.

The *Boarding* network, under the guidance of prominent *kyai*, become same the mobilizing force uniting that united the Muslim community across Java and beyond. In this context, the *Boarding* function as both an educational and sociopolitical institution producing individuals whose spiritual consciousness was inseparable from their sense of national duty (Febriansyah et al., 2024;)(Fajrul et al., 2024). Over the decades, the role of *Boarding* has evolved along with the changing dynamics of Indonesian society. In the post-independence era, they have been redefined as key agents of moral education, social resilience, and civic responsibility (Enhas et al., 2023). However, in contemporary discourse, there is still limited exploration of how the legacy of the *Jihad Resolution* continues to shape the moral and ideological orientation of *Boarding* today. Most previous studies tend to focus on the historical narrative of the *Jihad Resolution* or the socio-religious development of *Boarding* separately. This study seeks to fill that gap by connecting these two dimensions, thus presenting an integrated analysis of how the historical ethos of jihad has transformed into a form of *religious nationalism* that continues to define the identity of Islamic education in Indonesia (Stai et al., 2013).

The novelty of this research lies in its reinterpretation of the *Jihad Resolution* not only as a historical event but as an ongoing ideological force that shapes the moral framework of *pesantren* in the modern nation-state. Furthermore, this study is relevant

to the contemporary challenges faced by Indonesia, including issues of radicalism, identity politics, and moral degradation among the youth. In an era of globalization and digital disruption, *Boarding* are confronted with the task of maintaining their moral integrity while responding to the demands of modern education and technology (Ismail, 2025). The question then arises: how do *Boarding* reinterpret the legacy of jihad and nationalism in a context where religious identity is often contested and politicized? This study addresses this question by examining the strategies employed by *Boarding* to uphold national unity through religious moderation (*Islam Wasathiyah*) and civic education.

The concept of religious nationalism as observed in *pesantren* culture offers a valuable contribution to academic discussions on civic education and pluralism. It provides an alternative to secular models of nationalism by rooting patriotism in ethical and spiritual values. This synthesis ensures that national loyalty does not contradict religious faith, but rather derives its strength from it. Such a framework is crucial in contemporary Indonesia, where maintaining unity amid diversity requires moral grounding that transcends political ideology. Moreover, the pedagogical philosophy of *pesantren* which emphasizes *ta'dib* (moral discipline), *akhlak* (ethics), and *ukhuwah* (solidarity) illustrates how moral formation and civic education can coexist harmoniously. Students are taught that serving the nation is part of serving God, and that defending justice and humanity is an expression of religious devotion. This integration of moral and civic dimensions produces graduates who see citizenship not merely as a legal status, but as a spiritual duty rooted in compassion and responsibility toward the common good.

Recent research also highlights how *pesantren* education consistently strengthens attitudes of moderation and social harmony among young Muslims (Sirojuddin, A., & Fathurrohman, 2022). These findings align with the growing recognition that *pesantren* institutions integrate civic and moral formation in a way that directly supports national identity. Their curriculum and daily practices subtly teach students to appreciate diversity, uphold justice, and respect fellow citizens regardless of background (Amrullah, 2023). As a result, the *pesantren* tradition continues to play an important role in shaping a balanced religious outlook that harmonizes spiritual conviction with civic responsibility. Based on Aimah, et.al (2024) stated that *Pesantren* have made significant contributions to building a civilized society by promoting moral education, nationalism, and religious moderation.

Pesantren are inclusive, flexible, and multipurpose hubs of Islamic education that can actually contribute to the development of modern society. (Bulhayat, 2025). Understanding Indonesian nationalism would therefore be incomplete without acknowledging this long-standing contribution. By tracing the ideological thread from the historical Jihad Resolution to the contemporary educational mission of *pesantren*, this study illustrates how religious institutions help sustain the moral foundations of national life. In a time when global society faces increasing fragmentation, the synthesis of faith and nationalism cultivated in *pesantren* remains highly relevant. Their role in strengthening unity, tolerance, and civic virtue is not merely a legacy of the past, but a continuing contribution to Indonesia's national resilience today (Masykuri, A., & Naim, 2024).

This study employed a qualitative research design with a historical and sociological approach to explore the role of *pesantren* in shaping Indonesia's national spirit from the *Jihad Resolution* to the era of *religious nationalism*. The qualitative approach was chosen because the research focuses on understanding values, meanings, and transformations that cannot be quantified but must be interpreted contextually. Through this approach, the study seeks to uncover how the moral teachings, educational systems, and sociopolitical contributions of *pesantren* have evolved within Indonesia's historical framework, particularly in relation to national identity formation and civic consciousness.

Data for this research were collected primarily through library research (literature study) and field interviews. The literature study involved examining primary and secondary sources such as including historical documents, decrees, books, journal articles, and biographies of prominent *ulama* related to the *Jihad Resolution* and the development of Islamic education in Indonesia. Archival data from *Nahdlatul Ulama* and other Islamic organizations were also reviewed to trace ideological continuities between early independence movements and present-day educational reforms in *pesantren*. The field interviews were conducted with 4 (four) several *kyai* (religious leaders), 3 (three) *ustadz*, and 3 (three) *santri* (students) from selected 2(two) *pesantren* in East Java and 2 (two) *pesantren* in Central Java regions historically known as the centers of Islamic intellectual and nationalist movements. The data collection process emphasized credibility and triangulation. Interviews were semi-structured, allowing respondents to express their perspectives on the meaning of jihad, nationalism, and the role of *pesantren* in fostering moral resilience. The researcher also observed religious and civic activities within the *pesantren* environment, such as flag ceremonies, *pengajian*

kebangsaan (national sermons), and community service programs. These observations were essential for capturing the lived experience of *religious nationalism* and how it manifests in everyday educational practices.

Data analysis was conducted interactively following the model developed by (Miles et al., (2019) namely through four stages that took place simultaneously during the study. The first stage is data collection. The second is data condensation, which is the process of selecting, simplifying, grouping, and focusing the data obtained from interviews, observations, focus group discussions (FGDs), and documentation. The third stage is data display, which involves organizing the data into narratives, matrices, tables, or charts to help the researcher identify patterns, relationships, and categories that emerge from the field. The final stage is drawing conclusions and verification (conclusion drawing and verification), which is the process of repeatedly interpreting the data by cross-checking various data sources to ensure that the research findings are valid and reliable.

This research also adopted a historical hermeneutic framework to interpret texts and narratives contextually. The hermeneutic method enables a deeper understanding of how the meaning of jihad and nationalism has been internalized and rearticulated across generations of *pesantren*.

B. Result and Discussion

1. Historical Context of the Jihad Resolution and Its Relevance to Nationalism

The Jihad Resolution (Resolusi Jihad) issued by Nahdlatul Ulama (NU) in October 1945 represents a pivotal historical moment in Indonesia's struggle for independence (Fadhli & Hidayat, 2018). This religious decree was not only a call to arms against colonial aggression but also a profound articulation of the compatibility between Islamic faith and the defense of the nation-state (Azra, 2017). The ulama, particularly under the leadership of Hadratussyaikh Hasyim Asy'ari, declared that defending the homeland against invaders was a religious obligation. This fusion of faith and patriotism marked the beginning of a distinctly Indonesian form of religious nationalism, where the struggle for independence was seen as both a spiritual and civic duty. The issuance of the Jihad Resolution reflected the socio-political context of the time. After the proclamation of Indonesian independence on August 17, 1945, the return of Dutch colonial forces under the guise of Allied troops threatened the sovereignty of the newly born republic. In this moment of crisis, the *pesantren* community and Islamic scholars stepped forward as the

moral backbone of resistance. Their religious authority lent legitimacy to the armed struggle, transforming the spirit of resistance from mere political defiance into an act of faith. Thus, nationalism was not seen as an imported Western ideology, but as an expression of Islamic moral responsibility to protect dar al-salam (the abode of peace) (Ulum & Wahid, 2019). Historically, this intertwining of religion and nationalism challenged the dichotomy often drawn between Islamic identity and modern nationhood. In the Indonesian context, religion served not as an obstacle to nationalism but as its moral foundation. The Jihad Resolution thus symbolizes a paradigm where Islamic teachings reinforced rather than opposed the principles of unity, justice, and independence. It positioned the *pesantren* community not only as centers of religious learning but also as loci of social and political transformation that shaped the moral direction of the nation. The religious legitimacy provided by the Jihad Resolution also served to mobilize rural populations who were deeply attached to Islamic traditions. *Pesantren*, scattered across Java and other islands, became centers of communication and organization for resistance movements. This grassroots mobilization, rooted in religious networks, demonstrated how Islamic institutions played a direct role in national defense. The integration of religious and nationalist motives created a broad coalition across classes and regions, uniting diverse communities under a shared vision of independence sanctified by faith (Nurhajarini, 2018).

Moreover, the Jihad Resolution provided an indigenous narrative of nationalism rooted in local values rather than imported ideologies. While Western concepts of nationalism often emphasized secularism, the Indonesian model demonstrated that spiritual and cultural traditions could be harmonized with civic ideals (Madjid, 1992). The result was a uniquely Indonesian nationalism religious in its essence yet inclusive in its vision capable of embracing the archipelago's vast cultural and ethnic diversity under the unifying principle of *Bhinneka Tunggal Ika*.

In the context of contemporary challenges, the legacy of the Jihad Resolution remains profoundly relevant. The rise of religious extremism and identity politics in recent decades calls for a renewed understanding of how *pesantren* historically promoted a balanced and inclusive nationalism. Through their teachings and moral guidance, *pesantren* have long demonstrated that devotion to faith can coexist with commitment to the nation, offering a model of religious engagement that unites rather than divides.

The values embedded in the Jihad Resolution patriotism, tolerance (Manshur, 2020), and moral integrity serve as a timeless ethical foundation for Indonesia's

pluralistic society. These principles highlight that genuine nationalism must be guided by conscience and compassion, not by sectarian or ideological interests. Ultimately, the Jihad Resolution stands not merely as a historical event but as a moral testament to Indonesia's unique synthesis of faith and patriotism. It reminds contemporary generations that nationalism need not be secular to be progressive, nor must religiosity be apolitical to be authentic. The *pesantren*'s contribution during this formative period provides an enduring framework for understanding how religious values can guide civic life and sustain the moral foundation of an independent, pluralistic nation.

2. *Pesantren* as a Center of Resistance and Social Organization

The *pesantren* has long served as more than just an educational institution; it is also a socio-religious community with deep cultural roots and strong ties to local society. During the struggle for Indonesian independence, *pesantren* evolved into centers of resistance, mobilizing students (*santri*), teachers (*kyai*), and surrounding villagers to participate in defending the homeland. This transformation was possible because *pesantren* embodied both moral and social authority in their communities. The *kyai*, as spiritual leaders, commanded not only religious respect but also political influence, enabling them to channel collective action against colonial powers in ways that were both organized and ideologically coherent. Historically, the unique organizational structure of *pesantren* provided the foundation for its role in mobilization. The close relationship between *kyai* and *santri* was based on trust, discipline, and devotion, forming a network of loyalty that extended beyond the classroom. When the call for jihad was issued, these networks rapidly became channels for disseminating messages of resistance, rallying support across regions. *Pesantren* thus became de facto centers of military organization, where religious obligation and nationalist sentiment were fused into a single moral imperative. This dynamic illustrates how traditional Islamic education institutions could adapt rapidly to socio-political crises while maintaining their religious identity.

Pesantren played a vital role in Indonesia's independence movement by functioning not only as religious educational institutions but also as centers of community leadership, social organization, and nationalist resistance. Their independence from colonial control, strong moral authority under the leadership of the *kyai*, and close relationship with local communities enabled *pesantren* to mobilize society, preserve Islamic and national values, and integrate religious devotion with civic responsibility. Through education, social services, and the promotion of jihad as a moral

and social struggle for justice and independence, *pesantren* became a lasting model of ethical leadership and social cohesion whose legacy continues to strengthen Indonesian nationalism in the postcolonial era.

3. *Pesantren* as a Center for Religious and National Resistance

Pesantren has historically stood as more than a religious institution; it has been a fortress of resistance against colonial oppression and an ideological foundation for the spirit of Indonesian nationalism. From its earliest emergence, *pesantren* functioned as centers of both spiritual and intellectual development, where Islamic teachings were not separated from the social realities surrounding them. This dual function enabled *pesantren* to become deeply rooted in the life of the people, serving as moral and cultural anchors during times of political turmoil and foreign domination.

During the period of foreign occupation, *pesantren* not only served as a place for studying Islamic sciences but also as a base for shaping awareness of independence and freedom. The learning activities conducted within its walls were imbued with the spirit of liberation, where lessons on faith and morality were tied to reflections on justice, equality, and the right to self-determination. This combination of religious study and nationalist consciousness made *pesantren* a unique institution one that resisted colonial rule not through violence alone, but through moral awakening and education.

The kyai and santri were not passive observers of social injustice; instead, they became active participants who infused the struggle for independence with religious values and moral determination. The teachings they received emphasized that true devotion to God could not be separated from concern for the oppressed and the defense of human dignity. In this sense, the *pesantren's* role extended far beyond the classroom, reaching into the hearts of its students and inspiring collective action grounded in faith. Through religious teachings and community mobilization, *pesantren* cultivated an awareness that defending the nation was part of the duty of faith. This moral principle motivated many santri to take part in movements against colonialism, whether through direct resistance or through educational and social initiatives. The message that emerged from the *pesantren* world was clear: to love one's country and to strive for justice were acts of worship that pleased God. The fusion between religion and nationalism within the *pesantren* environment emerged as a distinctive strength. Unlike the secular nationalism propagated by Western models, the *pesantren*-based nationalism was ethical and spiritual, binding the concept of the nation to divine values. It viewed the homeland not merely as a geographical entity, but as a sacred trust

(*amanah*) that must be preserved through sincerity, unity, and moral steadfastness. The kyai played a dual role as spiritual leaders and social mobilizers. In addition to guiding their students in religious knowledge, they provided direction for the broader community, encouraging collective resilience and self-reliance. Their sermons, writings, and personal examples became powerful tools for awakening a sense of dignity among the people, inspiring them to reject colonial oppression in all its forms.

Pesantren's teachings that opposing colonialism was not only a political fight but also a moral and religious duty were vital to Indonesia's independence. *Pesantren* fostered generations that blended a strong sense of religion with social responsibility, patriotism, and a dedication to justice through the kyai's leadership, religious instruction, daily discipline, and robust community networks. *Pesantren* created a concept of religious nationalism in which devotion to God and love for the country work together to inspire social transformation and reinforce Indonesia's moral foundation. In addition to physical resistance, *pesantren* protected Islamic ideology, local culture, and national identity.

4. Islamic Boarding School as a Basis for Character and Nationalism Education

Islamic boarding schools have a very fundamental role in shaping character and instilling the spirit of nationality in Indonesian society. Through an education system oriented toward moral, spiritual, and social values, *pesantren* has long functioned as a transformative space where young people develop integrity, empathy, and a strong sense of belonging to their nation. The *pesantren* environment, deeply rooted in community life, fosters a culture of humility and service that naturally aligns with the ideals of national unity and shared responsibility. Thus, *pesantren* education is not merely about transmitting religious knowledge but about cultivating a moral conscience that supports the nation's ethical and civic foundation. Through its holistic approach, *pesantren* has become a space for the formation of the nation's character that reflects honesty, responsibility, and love for the homeland. The values instilled within *pesantren* life are lived rather than merely taught; students internalize discipline through daily routines, compassion through community service, and loyalty through devotion to both faith and nation. This comprehensive education model strengthens the moral fabric of Indonesian society and ensures that religious devotion translates into constructive social action.

Students are not only taught religious knowledge but also national values that emphasize the importance of maintaining unity and respecting differences. The *pesantren* curriculum promotes the understanding that diversity is a divine will (*sunnatullah*), and therefore, mutual respect and cooperation among different communities are part of religious duty. This inclusive worldview prepares students to become citizens who uphold pluralism, peace, and solidarity in the face of social and political divisions. In this context, *pesantren* are not only religious educational institutions but also agents of national identity formation rooted in Islamic values of *rahmatan lil 'alamin* a mercy to all creation. The emphasis on compassion, justice, and collective welfare gives *pesantren* education a distinctive character that harmonizes faith with civic virtue. It offers a moral compass for navigating the complexities of modern life while maintaining fidelity to the principles of humanity and nationhood. One of the uniqueness of *pesantren* is the balance between religious teaching and national character education. Nationalistic values such as the spirit of mutual cooperation, tolerance, and love for the homeland are conveyed alongside lessons in *tafsir*, *fiqh*, and *akhlaq*. This integration makes students view religion not as something separate from civic life but as its ethical foundation. As a result, the graduates of *pesantren* grow to become individuals who combine intellectual depth, spiritual strength, and social awareness.

Thus, nationalism in the *pesantren* tradition is not a concept that conflicts with religiosity. On the contrary, the two are viewed as complementary dimensions. *Pesantren* education shapes students to possess both spiritual and social piety through the internalization of Islamic values, moral leadership, tolerance, discipline, and service to the community. This integration makes the *pesantren* as one of the key pillars in fostering Indonesian citizens who are religious, moderate, of good character, and strongly committed to national unity and sustainability (Hanafi et al., 2021; Zaluchu, Eli et al., 2025; Naldi et al., 2026).

This integration makes students have a holistic view of life, where religion and nationalism do not contradict each other but rather strengthen one another. Such a synthesis creates an educational philosophy where faith inspires service to the nation, and love for the nation becomes an expression of gratitude to God. Through this vision, *pesantren* contributes to building a generation that understands that devotion and patriotism are two sides of the same moral commitment. *Pesantren* education aims to develop persons who understand Islamic religious knowledge as a way of life (*tafaquh fi al-din*), emphasizing ethics and morals (*akhlaq karimah*) in society.

Pesantren has effectively created an educational paradigm that combines nationalism and religious devotion, proving that love for the country and faith is complementary rather than antagonistic ideals. *Pesantren* shapes students' comprehensive knowledge that serving the country as an expression of spiritual devotion and thankfulness to God by fostering inclusive religiosity. By encouraging tolerance, solidarity, and civic duty, this integration aids in preventing limited interpretations of religion. Additionally, the *kiai*'s excellent leadership—which exemplifies honesty, simplicity, discipline, and dedication—plays a critical role in spreading these ideals through day-to-day activities (Turhan et al., 2022). As a result, by balancing faith, moral character, and dedication to the country's progress, *pesantren* greatly contribute to the development of a generation that exemplifies religious nationalism

The *pesantren* environment that emphasizes simple and independent living also fosters a sense of social solidarity. Students are educated to help each other, respect others, and prioritize common interests. These values are very relevant to the spirit of nationalism that puts the interests of the nation above personal or group interests. In many cases, the habits of collective life in Islamic boarding schools are a small reflection of the spirit of unity desired by the nation's founders. Character education in Islamic boarding schools also includes the habit of worship and the formation of deep spirituality. This spirituality is not only oriented towards a vertical relationship with God, but also extends to a horizontal relationship with fellow human beings. Thus, the growing sense of nationalism is not just empty patriotism, but is rooted in the belief that loving one's homeland is part of devotion to God. This view makes religious nationalism have a strong moral depth.

By integrating national values into everyday schooling through events like flag ceremonies, Independence Day celebrations, and learning about Indonesia's past, *pesantren* foster a sense of nationalism. Along with actively serving society through community service and empowerment initiatives that encourage accountability and social solidarity, they also promote tolerance and unity by balancing Islamic teachings with regional culture. Because of this, *pesantren* have developed into powerful hubs for character education, creating people who are religious, patriotic, tolerant, and dedicated to upholding Indonesia's national identity in the face of globalization's challenges.

5. Islamic Boarding Schools in the Context of Globalization and Ideological Challenges

The era of globalization has had a significant impact on all aspects of life, including education and religious ideology. For Islamic boarding schools, globalization is a double-edged sword on the one hand it opens access to vast knowledge and technology, but on the other hand it also presents serious challenges in the form of shifting values and the emergence of transnational ideologies that have the potential to erode the spirit of nationalism. In this context, *pesantren* are required to be able to adapt without losing their identity as an institution that is firmly rooted in Islamic values and nationalism. The influence of globalization is clearly seen through the penetration of information technology and digital media. Students now not only learn from the yellow book, but also from various online sources that sometimes carry religious ideologies that are not in line with the principles of moderate Islam. This challenge requires Islamic boarding schools to strengthen digital literacy and students' critical thinking skills so that they are able to filter information and remain based on Indonesian values. Thus, *pesantren* need to integrate a curriculum that is responsive to the changing times without stripping away its Islamic essence.

According to the report, *pesantren* faces both opportunities and challenges as a result of globalization. *Pesantren* responds by promoting moderate Islamic teachings, bolstering religious nationalism, and maintaining Indonesia's cultural identity in the face of global pressures like individualism, materialism, and extreme ideologies that may erode traditional moral and national values. In order to stay independent, relevant, and influential in raising morally upright, socially conscious, and globally competitive generations, *pesantren* simultaneously adapt to contemporary developments through digital innovation, economic empowerment, and cooperation with diverse institutions.

6. Transformation of the Role of Islamic Boarding Schools in Modern Social and National Development

In the context of modern Indonesia, *pesantren* have undergone a significant role transformation. Historically, *pesantren* were primarily known as centers of traditional Islamic learning, focusing on the study of classical religious sciences and moral formation. However, as society evolved and the demands of the modern world grew more complex, *pesantren* began to expand their educational scope and social function. This transformation reflects not a departure from tradition, but rather an adaptive response rooted in the *pesantren's* enduring mission to serve humanity and the nation

through education and moral guidance. If in the past *pesantren* was better known as a traditional educational institution that focused on deepening religious knowledge, now *pesantren* has developed into a multifunctional institution that plays a role in social, economic, and national development. It has become a dynamic hub of learning and community empowerment that addresses contemporary issues such as poverty, environmental awareness, entrepreneurship, and digital literacy. The expansion of its role shows the flexibility of *pesantren* in interpreting Islamic values to respond to the challenges of modernization without compromising its spiritual essence.

This transformation is a form of adaptation of Islamic boarding schools to social changes and increasingly complex societal needs. The *pesantren* system has proven resilient because it integrates the timeless teachings of Islam with contextual responses to modern realities. This ability to harmonize tradition and innovation ensures that *pesantren* remain relevant and respected within Indonesian society, serving as a bridge between religious wisdom and contemporary progress.

By maintaining Islamic values and morality, *pesantren* strives to provide education that is relevant to the dynamics of the times without losing its identity as an institution that shapes the nation's character. The moral and spiritual principles of *pesantren* continue to serve as the foundation for all its activities, ensuring that modernization does not erode the ethical integrity of its students. Instead, *pesantren* reformulates its teachings so that faith and morality guide every aspect of knowledge application, whether in science, technology, or social life. This change in role can be seen from the increasing number of Islamic boarding schools that integrate formal education and practical skills into their curriculum. Many *pesantren* now operate schools that offer general subjects alongside religious studies, ensuring that students receive a balanced and comprehensive education. This integration allows *pesantren* graduates to compete in the modern workforce while retaining their spiritual discipline and ethical consciousness.

In *pesantren*, students not only learn the yellow book but have developed into comprehensive educational establishments that enable students to become socially and economically responsible by fusing religious knowledge with useful skills like technology, entrepreneurship, agriculture, and community service. Beyond schooling, *pesantren* serves as a moral barrier against extremism, misinformation, and social division, fosters tolerance and national unity through character education based on *rahmatan lil 'alamin* ideals, and strengthens social solidarity through humanitarian initiatives. Because

pesantren produces graduates who are dedicated to promoting society and upholding Indonesia's religious nationalism, they also contribute significantly to sustainable development.

Pesantren have evolved into dynamic institutions that uphold their spiritual roots while promoting sustainable development, leadership development, digital innovation, and community empowerment. *Pesantren* show how they may adapt to contemporary issues without losing their Islamic identity through social activities, technology use, character-based education, and environmental projects. As a result, *pesantren* continues to be a crucial component in producing an Indonesian generation that is morally upright, socially conscious, and competent to advance the country.

7. Revitalization of Jihad Values and Religious Nationalism in the Contemporary Era

The revitalization of jihad values and religious nationalism is an urgent need in the midst of globalization and rapid social change. Jihad in the current context is no longer interpreted solely as a physical struggle, but as a collective and continuous effort to build the progress of the nation with a high spiritual and moral spirit. Meanwhile, religious nationalism refers to a form of love for the homeland that is rooted in religious values. The combination of the two presents a strong ideological foundation for Muslims to actively contribute to the development of the nation without losing their Islamic identity. In this context, *pesantren* acts as a center for the revitalization of these values with an educational approach that balances spirituality and nationality. In an increasingly materialistic and pragmatic world, the concept of spiritual jihad is important to foster the spirit of moral struggle. Jihad against ignorance, poverty, and injustice is a tangible form of struggle of students and the *pesantren* community in building the nation. They struggle through education, da'wah, and social service as a form of practicing the value of constructive jihad. This shows that true jihad in Islam is not aimed at conflict or violence, but to uphold truth, justice, and common good. Thus, *pesantren* becomes a space for the actualization of jihad in a peaceful, productive, and progressive sense.

The revitalization of jihad values and religious nationalism is an urgent need in the midst of globalization and rapid social change. As society becomes increasingly influenced by materialism, consumerism, and moral relativism, the spiritual dimension of life often weakens. In such a context, the reinterpretation of jihad and nationalism based on religious values becomes essential to restore balance between worldly

progress and moral responsibility. This revitalization aims to ensure that modernization does not alienate individuals from their ethical and spiritual foundations.

Jihad in the current context is no longer interpreted solely as a physical struggle, but as a collective and continuous effort to build the progress of the nation with a high spiritual and moral spirit. This broader understanding places jihad as a lifelong commitment to truth, justice, and social welfare. It calls for self-discipline, intellectual advancement, and dedication to the public good. In this way, jihad transforms into a moral force that motivates Muslims to engage in nation-building through peaceful, constructive means rather than through confrontation or division. Meanwhile, religious nationalism refers to a form of love for the homeland that is rooted in religious values. It connects patriotism with spiritual consciousness, reminding believers that devotion to one's country is part of one's service to God. Such a perspective enriches civic identity with moral content, ensuring that national pride is not driven by arrogance or exclusion but by a sense of gratitude, responsibility, and ethical stewardship. Religious nationalism thus becomes an inclusive ideology capable of uniting diverse communities under a shared moral vision.

Become Muslim can contribute to national development while upholding Islamic principles thanks to the merging of jihad and religious nationalism. *Pesantren* education teaches pupils that jihad is a nonviolent, moral fight against ignorance, poverty, and injustice that is carried out via social empowerment, community service, and education. *Pesantren* develops moral leaders who uphold Indonesia's religion and national identity while advancing justice, compassion, and national advancement by fusing spiritual growth, character development, and civic duty.

Thus, *pesantren* becomes a space for the actualization of jihad in a peaceful, productive, and progressive sense. It transforms the classical concept of struggle into a modern framework for nation-building, where faith and civic duty are inseparable. This reinterpretation positions *pesantren* as a moral engine of progress that encourages its students to serve the nation through education, social engagement, and ethical leadership. In doing so, *pesantren* sustains the moral continuity between Indonesia's past and future, ensuring that religious devotion continues to inspire unity, progress, and justice in the life of the nation.

Religious nationalism that grows in Islamic boarding schools has a distinctive pattern because it is based on monotheistic (*tawhidic*) values. The belief in the oneness of God serves as the moral and spiritual foundation for every aspect of life, including

one's relationship with the nation. In this perspective, the love of homeland is not merely emotional or political but a manifestation of obedience to God's will. This worldview prevents nationalism from becoming a source of arrogance or exclusion and instead transforms it into an ethical commitment to justice, harmony, and collective welfare.

Pesantren foster a kind of religious nationalism where love for the homeland is seen as a moral obligation to God and a manifestation of religion. Students discover that serving the country by advancing justice, peace, social welfare, and unity is an act of worship through Islamic beliefs, customs, and character education. People who are morally upright, socially conscious, and dedicated to protecting Indonesia's variety and national integrity while opposing extremism and intolerance are the result of this synthesis of spirituality and citizenship.

C. Conclusion

This study concludes that *pesantren* play a strategic role in strengthening Indonesian nationalism by integrating Islamic values with civic responsibility and redefining jihad as an intellectual, social, and moral struggle for justice, national development, and social harmony. *Pesantren* produces people who are both religiously devoted and nationally concerned through character education, religious moderation, and the development of honesty, responsibility, and patriotism. Nevertheless, this study is constrained by its conceptual focus and does not thoroughly investigate how *pesantren* revitalization is really implemented in areas like curriculum innovation, digital transformation, and economic empowerment. Thus, empirical models of *pesantren* adaptability to globalization and technological development should be investigated in future studies.

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