

TEACHING PANCASILA AND ISLAMIC VALUES AT AL-MUTTAQIEN ISLAMIC BOARDING SCHOOL BASED ON ANTHONY D. SMITH'S

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ABSTRACT

Extremism threatens Indonesia's unity with negative impacts such as division. To combat this, Pancasila as the philosophical foundation of the state can be actualized, particularly through education. Schools play a crucial role in instilling nationalist values, not only as knowledge but also as a practice of love for the homeland. This study examines the actualization of Islamic values and Pancasila at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten, using a qualitative-descriptive method with content analysis and literacy based on purposive sampling. The theory used is Anthony D. Smith's Ethnicity-Nationalism. The results of the study show that this boarding school has successfully integrated Islamic values and Pancasila into character education. Its uniqueness lies in the emphasis on the historical background of its founder, K.H. Moeslim Rifa'I Imampura (Mbah Liem), who is not only remembered but also serves as an inspiration for a struggle rooted in love for the homeland. As a result, students not only understand these values theoretically but also practice them in their daily lives, strengthening national unity and addressing the threat of extremism.

Keywords: Etnisitas-Nasionalisme, Pancasila, Education, Pondok Pesantren Al-Muttaqien.

ABSTRAK

Ekstrimisme mengancam persatuan Indonesia dengan dampak negatif seperti perpecahan. Untuk melawannya, Pancasila sebagai dasar filsafat negara dapat diaktualisasikan, khususnya melalui pendidikan. Sekolah berperan penting dalam menanamkan nilai nasionalisme, tidak hanya sebagai pengetahuan tetapi juga praktik cinta tanah air. Penelitian ini mengkaji aktualisasi nilai Islam dan Pancasila di Pondok Pesantren Al-Muttaqien Pancasila Sakti, Klaten, menggunakan metode kualitatif-deskriptif dengan analisis konten dan literasi berbasis purposive sampling. Teori yang dipakai adalah Etnisitas-Nasionalisme Anthony D. Smith. Hasil penelitian menunjukkan pesantren ini berhasil mengintegrasikan nilai Islam dan Pancasila dalam pendidikan karakter. Kekhasannya terletak pada penanaman sisi historis pendirinya, K.H. Moeslim Rifa'I Imampura (Mbah Liem), yang tidak hanya dikenang tetapi juga dijadikan inspirasi perjuangan berbasis cinta tanah air. Dengan demikian, peserta didik tidak hanya memahami nilai-nilai tersebut secara teoritis tetapi juga mengamalkannya dalam kehidupan sehari-hari, memperkuat persatuan bangsa dan mengatasi ancaman ekstrimisme.

Kata Kunci: Etnisitas-Nasionalisme, Pancasila, Pendidikan, Pondok Pesantren Al-Muttaqien.

INTRODUCTION

Modernization and globalization have influenced interaction patterns. Social interaction processes that were originally offline are now mostly online. Online interaction is facilitated by various types of media. With the availability of various types of media, everyone can easily and quickly accept other cultures across territories and without filters. Globalization has also brought about social changes that have given rise to pragmatic, materialistic, and individualistic values.¹ This process of cultural acceptance leads to culture shock, making it difficult for society to maintain equilibrium between their own culture and

¹ Sumarto, *Pendidikan dan Pengamalan Pancasila* (Jambi: Literasiologi Indonesia, 2019), 24.

foreign cultures. As a result, a cultural synthesis emerges that is not entirely positive. One concrete example is the rise of extremist movements stemming from narrow interpretations of religious teachings and claims of truth.²

Extremism is a problem that needs to be addressed by all Indonesian citizens and the government. According to the National Counterterrorism Agency (BNPT), there are two groups that are vulnerable to extremism: children and teenagers. These two groups are easy targets because they are still in the developmental stage (physically, emotionally, and cognitively). This developmental stage is particularly vulnerable, especially with the presence of fast-paced media without filters.³ Without proper guidance, children and adolescents can easily seek out sources of information about extremism and absorb certain ideologies. Therefore, the National Counter-Terrorism Agency (BNPT) proposes the need to amplify the voice of peace values.⁴ BNPT does not provide specific recommendations on how and through what means peace values can be enhanced. However, researchers argue that the promotion of peace values can be instilled through education.

The promotion and instillation of peace values can be carried out through the education sector. The education sector can be considered the key and main gateway for instilling a value system that combines cognitive, affective, and psychomotor domains. Therefore, the education system needs to be structured in such a way that it can produce the desired outcomes. This education system remains a significant challenge. One educational system that can be developed is integrated education. In this case, the integration process can include two aspects: mentoring and teaching materials. First, the mentoring process. The educational system requires mentors not only in schools (teachers) but also at home (parents, community). Through collaboration among mentors, it is hoped that the educational environment will continue to be sustainable (not limited to school) and help facilitate the internalization of the values being taught. Second, instructional materials. The education system can combine and integrate instructional materials using the values of Pancasila as a guide for enhancing social values.⁵ The values of Pancasila integrated into the education system will help strengthen cultural, religious, independent, cooperative, and democratic character.⁶

As explained earlier, the values of Pancasila can be integrated into the education system because Pancasila is the ideology and philosophical foundation of the state. As an ideology, the principles of Pancasila embody the aspirations of the Indonesian nation, contextualized and actualized by thinkers based on the concrete situation of Indonesian society.⁷ As the philosophical foundation of the state, the principles of Pancasila constitute a system of values that are interconnected, cooperative, and have a unified purpose. The value system contained in the principles of Pancasila serves as the foundation for humans

² Muhammad Ahmad dan Mahrusillah, "Penguatan Nilai-Nilai Pancasila dan Keislaman di Kalangan Pelajar," *Bimas Islam* 12, no. 1 (2019): 299.

³ Muhammad Ahmad dan Mahrusillah, "Penguatan Nilai-Nilai Pancasila dan Keislaman di Kalangan Pelajar," *Bimas Islam* 12, no. 1 (2019): 299.

⁴ Badan Nasional Penanggulangan Terorisme, "BNPT Laksanakan Kegiatan Bakohumas 'Membangun Public Resilience Dalam Upaya Melindungi Perempuan, Anak dan Remaja Dari Ideologi Radikalisme Terorisme'," diakses 12 November 2024, <https://www.komdigi.go.id/berita/artikel/detail/bnpt-laksanakan-kegiatan-bakohumas-membangun-public-resilience-dalam-upaya-melindungi-perempuan-anak-dan-remaja-dari-ideologi-radikalisme-terorisme>.

⁵ Mona Lisa dan Heri Kurnia, "Upaya Meningkatkan Pendidikan Indonesia Berdasarkan Nilai-Nilai Pancasila," *Jurnal Kewarganegaraan* 7, no. 1 (Juni 2023): 473.

⁶ Mona Lisa dan Heri Kurnia, "Upaya Meningkatkan Pendidikan Indonesia Berdasarkan Nilai-Nilai Pancasila," *Jurnal Kewarganegaraan* 7, no. 1 (Juni 2023): 474.

⁷ Sumarto, *Pendidikan dan Pengamalan Pancasila*, 69.

in living in society, as a nation, and as a state, while also being the source of all legal norms (the source of all sources of law) and moral norms (as a guide for human behavior: good-bad, polite-impolite).

As a value system, the principles of Pancasila are interconnected. The structure of the unity of the principles of Pancasila is organic and hierarchical-pyramidal.⁸ First, the organic nature of the Pancasila principles can be understood as meaning that the principles of Pancasila are rooted in human nature. This means that the values in the Pancasila principles are never separated from human nature, whether as individuals or within their social context. Every aspect of life is based on five important values, namely Divinity, Humanity, Unity, Democracy, and Justice.⁹ Second, the hierarchical-pyramidal nature of the Pancasila principles can be understood as meaning that the principles of Pancasila essentially originate from the One Almighty God and form the basis for the other principles (Principle 1). Ontologically (in essence), the first principle (Belief in One God) exists because of Himself (Prima Causa or Actus Purus). Humans were created by God and at the same time became subjects who formed a community known as a state (Principle 2). This community of life unites humans in a locus referred to as the people (Principle 3). In addition to the locus and the structure of government, the people are another factor in the existence of a state (Principle 4). The people who gather in a locus and have a system of government desire to achieve justice as a common goal (Principle 5).

This study uses Anthony D. Smith's Theory of Ethnicity and Nationalism. Ethnicity and nationalism are two things that cannot be separated from one another. The following is an explanation of the Theory of Ethnicity and Nationalism:

First, ethnicity. According to Anthony D. Smith, ethnicity is a group of people who interact and mingle in a particular locus.¹⁰ The interactions that occur at that locus are based on similarities in various types, including race, historical background, religion and beliefs, customs, language, and ancestral lineage.¹¹ According to Anthony D. Smith, ethnic groups are a type of cultural collectivity that emphasizes mythomoteur (the role of inherited myths and memories of a particular history) and there is recognition of one or more cultural differences such as religion, customs, language, and institutions.¹² Mythomoteur serves as a sign that provides a framework of meaning for a community, defining itself to others while also inspiring collective action.¹³ Thus, mythomoteur can serve as a differentiator, ensuring continuity and encapsulating the essence of their existence.¹⁴ In the political realm, mythomoteur can function as a tool to advance the interests of individuals or groups, particularly elites who need to mobilize large populations to achieve common goals.

Second, nationalism. The identity of a nation is never formed without myths and collective memories.¹⁵ According to Anthony D. Smith, nationalism is part of the spirit of the times (modern-present) which depends on previous motives, visions, and ideals (pre-modern-past). Nationalism cannot be understood without exploring the social and cultural matrix that existed in the pre-modern era. Smith's characteristic words are "Ethnicity is a tadpole that will become a frog (nationalism)".

⁸ Sumarto, *Pendidikan dan Pengamalan Pancasila*, 45-46.

⁹ Sumarto, *Pendidikan dan Pengamalan Pancasila*, 7.

¹⁰ Anthony D. Smith, *The Ethnic Origins of Nations* (USA: Blackwell Publishing, 1986), 21.

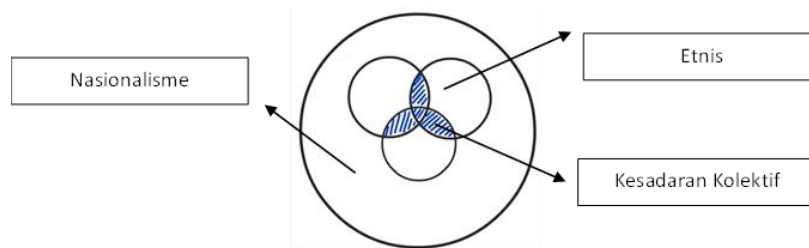
¹¹ Anthony D. Smith, *National Identity* (USA: Penguin Group, 1991), 19-20.

¹² Anthony D. Smith, *The Ethnic Origins of Nations*, 22.

¹³ Anthony D. Smith, *The Ethnic Origins of Nations*, 24-25.

¹⁴ Anthony D. Smith, *The Ethnic Origins of Nations*, 23.

¹⁵ Anthony D. Smith, *The Ethnic Origins of Nations*, 8.



Picture 1. Understanding ethnicity and Nationalism

Smith's starting point is the importance of emphasizing pre-modern traditions. Smith asserts the need to emphasize existing traditions as a realistic explanation of nationalism. Therefore, there are six attributes required of an ethnic community, namely: 1) A collective identity name; 2) Myths about ancestors; 3) Historical memories passed down from generation to generation; 4) Distinctive elements or symbols of culture; 5) Association with the homeland; and finally, 6) A sense of solidarity for important sectors of the population.¹⁶

Through these six attributes, a collective cultural identity known as a nation (Nation) is formed. Smith argues that collective cultural identity does not refer to the uniformity of ethnic elements across generations, but rather to the sense of continuity of a particular cultural unit within a population, shared memories of past events and periods in the history of that unit, and the ideas held by each generation about its collective purpose and culture.¹⁷ Of course, there are changes in its dynamics. According to Smith, changes in cultural identity are the extent to which traumatic developments disrupt the basic patterns of cultural elements that form a sense of continuity, shared memories, and ideas about the collective destiny of a particular cultural unit within a population.

This study focuses on efforts to instill Pancasila values and Islamic education. Based on a literature review of the instillation of Pancasila values and education, the researcher identified two novelty aspects of this study compared to previous research, namely related to the formal object (FO) and material object (MO).

First, the formal object. More specifically, the uniqueness of this study lies in the use of Anthony D. Smith's Theory of Ethnicity and Nationalism. This theory serves as a tool to answer the Research Question (RQ). In previous studies, the researcher did not find any similarity in the use of Anthony D. Smith's theory as an analytical tool. By using Anthony D. Smith's theory, the researcher attempts to examine the relationship between ethnicity and nationalism in the dynamics of the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten. For this purpose, the researcher uses six attributes found in ethnic communities (collective identity name, myths about ancestors, historically inherited memories, distinctive elements and symbols from the broader culture, association with the homeland, and a sense of solidarity among the population) as the basis for analysis.

Second, material objects. This study took material objects at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten. Previous studies did discuss the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten. However, both studies focused on leadership management and Islamic literacy that is polite and tolerant. Therefore, previous studies did not discuss in detail the instillation of Pancasila values and Islamic values in education.

This study focuses on two research questions, namely: 1) Based on Anthony D. Smith's theory of ethnic nationalism, how are Pancasila values and Islamic education integrated at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten? 2) How can an integrated education system be developed to ensure that Pancasila and religious

¹⁶ Anthony D. Smith, *National Identity*, 21.

¹⁷ Anthony D. Smith, *National Identity*, 25.

values do not fade? This study aims to examine the process of internalizing Pancasila and Islamic values in education at the Al-Muttaqien Pancasila Sakti Islamic Boarding School.

METHODS

This study uses a qualitative-descriptive method. The research method technique uses a combination of literature study and digital study (videos from YouTube) to answer the Research Questions (RQ).¹⁸ First, literature review. The researcher used literature review sourced from previous journals on three main focuses, namely Anthony D. Smith's Theory of Ethnic Nationalism, the instillation of Pancasila values and Islamic religious education, as well as the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten. This literature review will be useful in explaining the theoretical framework and discussion that will be described in accordance with the six attributes of ethnic communities. Second, YouTube digital content analysis. The content analysis conducted in this study focused on content related to the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten. YouTube content analysis was conducted to support the literature review.

RESULTS AND DISCUSSION

This research discussion is divided into three important parts, namely a discussion of Anthony D. Smith's six attributes of ethnic communities, the urgency and impact of integrating Pancasila and Islamic values in education, especially at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten, and concerns about the education system as a means of internalizing values, as follows:

Analysis of Six Attributes of Ethnic Communities—Anthony D. Smith

In this section, researchers focus on Anthony D. Smith's six attributes of ethnic communities. These six attributes include collective identity names, myths about ancestors, inherited historical memories, distinguishing elements or symbols, associations with the homeland, and a sense of solidarity among the population. Through these six elements, the researcher seeks to examine these six items in depth at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten.

1. Collective Identity

A collective identity name is a distinctive designation for a gathering of several ethnic groups in a particular location. The collective identity name in question is Pondok Pesantren Al-Muttaqiem Pancasila Sakti, Klaten. This name did not simply appear out of nowhere, but was based on a mutual agreement. The history of the formation of the collective identity name of Pondok Pesantren Al-Muttaqien begins with the story of K.H. Muslim Rifa'i Imampura (Mbah Liem), who traveled from one pesantren to another to deepen his understanding of religion.¹⁹ During his journey to deepen his understanding of religion, Mbah Liem stayed in a village where the majority of the population was Muslim but followed the Darul Hadits sect, named Klabakan, Klaten. At that time, the community was involved in *molimo* (gambling, drunkenness, drug use, theft, and adultery) and affiliated with the Indonesian Communist Party (PKI). Initially, Mbah Liem established a mosque named "Sidodadi." At this mosque, Mbah Liem preached using the "ngemong" system, which allowed the community to continue their existing traditions. Mbah Liem never preached extensively using theories. He prioritized unity and solidarity among the community. The "Sidodadi" mosque gradually grew in membership, and eventually a

¹⁸ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (United Kingdom: SAGE Publication Ltd., 1965), 302.

¹⁹ Muhammad Syukron dan Wiji Hidayati, "Manajemen dan Kepemimpinan: Dinamika di Pesantren Al-Muttaqien Pancasila Sakti," *Nusantara: Jurnal Pendidikan Indonesia* 3, no. 3 (2023): 664.

mosque named Al-Muttaqien was established. By 1974, the local community agreed to establish an Islamic boarding school named Al-Muttaqien, following the mosque's name (Maftuh, 2022: 60).²⁰ Due to adjustments in the law regarding the naming of Al-Muttaqien, Mbah Liem added the name Pancasila Sakti. Thus, the collective identity of the community was established as Al-Muttaqien Pancasila Sakti.

2. Myths About Ancestors

As explained in the theoretical discussion above, ethnic groups certainly have mythomoteurs consisting of myths about their ancestors (founders) and memories of their ancestors' actions in the past. The strength and distinctive feature of the Al-Muttaqien Islamic Boarding School lies in its historical aspect. There are two sources that provide a comprehensive perspective on this historical aspect that has been built and promoted centers on a central figure, namely K.H. Moeslim Rifa'i Imampura (Mbah Liem). Mbah Liem's efforts to establish the Al-Muttaqien Pancasila Sakti Islamic Boarding School have become a focal point that is always highlighted. Another strength of Mbah Liem's efforts is that he was the originator of the slogans "NKRI harga mati" (The Unitary State of the Republic of Indonesia is non-negotiable) and "Pancasila Jaya" (Pancasila Triumphs).

3. Inherited Historical Memories

According to Anthony D. Smith, historical memories that are continuously passed down to subsequent generations serve as both an inspiration and a catalyst for collective action. The exemplary figure of Mbah Liem as a myth does not merely reside in the past. Mbah Liem's exemplary qualities continue to be celebrated and serve as an educational inspiration at the Al-Muttaqien Pancasila Sakti Islamic Boarding School. Through the video titled "OUR RAMADAN – Exploring the Al Pansa Madrasah, a Legacy of Mbah Liem in Klaten",²¹ it is evident that the figure of Mbah Liem serves as an inspiration for education, spreading the spirit of love for the homeland, peace, and tolerance.

"Mbah Liem, a charismatic and humble figure, coined the slogans NKRI harga mati (the Unitary State of the Republic of Indonesia is non-negotiable) and Pancasila Jaya (Pancasila triumphs), and to this day he remains a role model and inspiration for future generations. One of his enduring legacies is the Madrasah Al-Muttaqien Pancasila Sakti, or Al Pansa, located in Sumberejo Village, Troso Village, Klaten, Central Java, which was established on June 10, 1994. This integrated madrasah continues to serve as an educational institution that promotes love for the homeland, peace, and religious tolerance." (1:14 - 1:49)

In addition to the virtues that are constantly being emphasized, one angle of the video shows that in every corner of the Madrasah Aliyah Al-Muttaqien classroom, there are words from Mbah Liem (NKRI harga mati) posted. The posting of Mbah Liem's signature phrases in the classroom corners may seem trivial and insignificant. Indirectly, this action serves as a step to commemorate and internalize the values of Mbah Liem, who loved his homeland, among the students.

4. Distinguishing Elements or Symbols

According to Anthony D. Smith, mythomoteur requires an element or symbol as a means to summarize myths and memories that have been passed down, while also serving as a distinguishing feature between groups. At the Al-Muttaqien Pancasila Sakti Islamic

²⁰ Maftuh Ikhsani M., "Nasionalisme Dari Pesantren: Kehidupan Sehari-Hari Pondok Pesantren Al-Muttaqien Pancasila Sakti Sebagai Pelopor Nasionalisme Tahun 1967-2014" (Skripsi, Fakultas Adab dan Bahasa, Universitas Islam Negeri Raden Mas Said Surakarta, 2022), 60.

²¹ Metro TV, "RAMADAN KITA-Melihat Madrasah Al Pansa Peninggalan Mbah Liem Klaten," video YouTube, 2021, diakses 13 November 2024, https://www.youtube.com/watch?v=m0Porav4_Uk.

boarding school, the element or symbol that distinguishes it from other Islamic boarding schools is Pancasila and Islamic education. As an Islamic boarding school, Al-Muttaqien adheres strictly to the teachings of Islam as interpreted by the Salaf scholars who developed in Indonesia.²² The uniqueness of Islamic education at the Al-Muttaqien Islamic Boarding School lies in the grouping of students based on their ability to read the Quran (pronunciation of letters and Tajwid rules) and write Arabic (the Two Testimonies of Faith, Surah Al-Fatihah, Surah Al-Ikhlâs, and the Two Protective Verses). The grouping is divided into three levels: Ula (taught to read the Quran but with pronunciation errors), Wustho (fluent in reading the Quran and proficient in pronunciation), and Ulya (advanced level).²³

In addition to its strong Islamic education, the Al-Muttaqien Islamic Boarding School firmly adheres to Pancasila as both the ideology and philosophy of the state. Historically, there is an interesting aspect regarding the name "Pancasila Sakti." During the Reform era, there were adjustments to the laws governing foundations. It turned out that the name "Al-Muttaqien" was already in use by another institution. Therefore, Mbah Liem, the founder, added the name "Pancasila Sakti." The addition of this name was due to Mbah Liem referring to two important events, namely the Nahdlatul Ulama Congress in Situbondo (1984) and the Congress in Krapyak, Yogyakarta (1989). Both congresses discussed respecting Pancasila as the sole ideology of the state.²⁴

5. Association with the Motherland

According to Anthony D. Smith, names, myths, memories passed down through generations, and symbols give rise to associations with the homeland. Two distinctive features of the Al-Muttaqien Pancasila Sakti Islamic boarding school's association with the homeland are the exemplary figure of Mbah Liem and the name "Pancasila Sakti." First, the exemplary figure of Mbah Liem. As explained earlier, Mbah Liem is known for his slogan "NKRI harga mati-Pancasila Jaya" (The Unitary State of the Republic of Indonesia is non-negotiable—Pancasila triumphs). This slogan is not merely a meaningless catchphrase. Mbah Liem sought to associate himself with the homeland. The values of Pancasila serve as a tool to unite the Indonesian nation amidst its diversity. Second, the naming of "Pancasila Sakti." In the previous section, the naming of the Islamic boarding school was also explained. Once again, Mbah Liem tried to associate the naming of his Islamic boarding school with important events for the Indonesian nation, especially for Nahdlatul Ulama (NU) Islam. These important events were the Nahdlatul Ulama Congress in Situbondo (1984) and the Congress in Krapyak, Yogyakarta (1989). The content of both congresses discussed the respect for Pancasila as the sole ideology of the state. In this second part, we will discuss how the Al-Muttaqien Pancasila Sakti Islamic boarding school associates itself with historical experiences.

6. Sense of Solidarity Among the Population

With the existence of identity, myths, historical memories, symbols, and associations with the homeland, a collective consciousness (nationalism) will be formed, which is manifested in collective action. One such consciousness manifested in action by the students of the Al-Muttaqien Pancasila Sakti Islamic Boarding School is the cleaning of the boarding

²² Metro TV, "RAMADAN KITA-Melihat Madrasah Al Pansa Peninggalan Mbah Liem Klaten," video YouTube, 2021, diakses 13 November 2024, https://www.youtube.com/watch?v=m0Porav4_Uk.

²³ Muhammad Syukron dan Wiji Hidayati, "Manajemen dan Kepemimpinan: Dinamika di Pesantren Al-Muttaqien Pancasila Sakti," *Nusantara: Jurnal Pendidikan Indonesia* 3, no. 3 (2023): 667.

²⁴ Muhammad Syukron dan Wiji Hidayati, "Manajemen dan Kepemimpinan: Dinamika di Pesantren Al-Muttaqien Pancasila Sakti," *Nusantara: Jurnal Pendidikan Indonesia* 3, no. 3 (2023): 679.

school and its surrounding environment.²⁵ In fact, the Al-Muttaqien Pancasila Sakti Islamic Boarding School is located in the middle of and adjacent to the village of Dukuh Sumberejo. The cleaning of the boarding school and its surroundings is typically conducted on Friday mornings. Indirectly, this fosters a sense of solidarity among the students regarding their awareness of the environment around them.

The Urgency and Impact of Integrating Pancasila and Islamic Values in Education

One effect of globalization is openness to other cultures. This intercultural openness is like a coin with two sides. Intercultural openness can produce both positive and negative results. From a positive perspective, globalization is a means of introducing foreign cultures to Indonesian culture. On the other hand, intercultural openness can also be a process of assimilation or integration of two cultures. It should be emphasized that this integration process does not always produce good results because the original culture may be eroded or replaced by foreign cultures. One of the means of spreading the effects of globalization in this era is through social media. For example, on social media, Indonesians can learn about Korean culture. However, many Indonesians have become more familiar with Korean culture and have adopted it as their standard of living, whether in terms of fashion or lifestyle. This encounter between two cultures has instead erased or minimized the original culture. This is where the concern lies that needs to be recognized collectively.

Seeing this phenomenon, researchers see the need for integration between Pancasila values and religion in the Indonesian education system. First, Pancasila values and religion are used as guidelines for individuals in society. Pancasila values and religion are moral guidelines or how individuals should behave. Ir. Soekarno stated that Pancasila is a *philosophische grondslag*. This idea was first proposed at the BPUPKI (Indonesian Independence Preparatory Investigation Committee) meeting on May 29-June 1, 1945, chaired by Dr. Radjiman Wedyodiningrat. In its original language (Dutch), “*philosophische grondslag*” can be understood as the philosophical foundation of the Indonesian nation. Ir. Soekarno hoped that Pancasila would serve as a guide and direction for Indonesian society in their daily lives. In addition to being a guide, the values of Pancasila are the source of all legal sources that regulate every aspect of Indonesian national life. Pancasila is both the identity and essence of the Indonesian nation. In addition to being a guide, the source of all legal sources, and the identity of the nation, the values contained in each principle of Pancasila never conflict with religious teachings. The values of Pancasila and religious values always remind us that Indonesians are *homo hominis socius et religius*, not *homo homini lupus*. Indonesians are people who are fellow human beings to others. This humanistic action stems from the first principle (Belief in God), which is the fundamental basis for the other principles (Humanity, Unity, Democracy, and Justice). The value system in the principles of Pancasila is an absolute value system in Indonesia. To become an absolute value system, it is necessary to integrate teachings with everyday experiences.

Second, the values of Pancasila and religion, which serve as moral guidelines, need to be integrated into the education system in Indonesia. The education referred to by the researcher is not merely formal education in schools, but also education in general. Until now, the assumption has been that education is limited to education provided in schools and is solely the responsibility of educators. In fact, education is not limited to schools, but also includes informal education at home and in the community. In the school education context, children are taught theoretically, while in the family and community contexts, children are taught how the theories learned at school can be applied in their perspectives and attitudes.

²⁵ Maftuh Ikhsani M., "Nasionalisme Dari Pesantren: Kehidupan Sehari-Hari Pondok Pesantren Al-Muttaqien Pancasila Sakti Sebagai Pelopor Nasionalisme Tahun 1967-2014" (Skripsi, Fakultas Adab dan Bahasa, Universitas Islam Negeri Raden Mas Said Surakarta, 2022), 66.

Therefore, the instillation of these values requires tangible means of implementation. Parents and the community also play an active role in informal education so that the values of Pancasila and Islam are not biased.

Third, the development of the education system needs to be built using Bloom's Taxonomy system with three domains, namely cognitive, affective, and psychomotor. This system was initiated by Benjamin Bloom (1956). First, the cognitive domain. The cognitive domain encompasses an individual's ability to apply concepts or values that have been learned, particularly in relation to thinking skills, knowledge acquisition, recognition, understanding, conceptualization, decision-making, and reasoning. Second, the affective domain. The affective domain encompasses attitudes, values, feelings, emotions, and the degree of acceptance or rejection an individual has toward an object in the learning process. Third, the psychomotor domain. The psychomotor domain includes the competence to perform work involving body parts and competencies related to physical movement (motor skills), which consist of reflex movements, basic movement skills, perceptual abilities, accuracy, complex skills, and expressive and interpretive skills.

In this case study, the education system at the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten has integrated the values of Pancasila and Islam through these three aspects. Through a literature review related to the study, at the cognitive level, the students gained knowledge about the values of Pancasila through the historical example set by Mbah Liem. The process of remembering Mbah Liem's exemplary character is continuously repeated, whether in the form of stories or commemorative events held by the boarding school. In addition to instilling the values of Pancasila, the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten also instills the values of Islam cognitively through tests on reading the Quran (makhorijul huruf and qa'idah tajwid) and writing Arabic (syahadatain, Q.S. Al-Fatihah, Al-Ikhlâs, and mu'awidzatain). Year after year, the Quran reading and Arabic writing tests conducted by the students have shown progress. The knowledge (cognitive domain) of Pancasila values through the example set by Mbah Liem, as well as the Islamic values taught repeatedly, have formed an acceptance and reinforced their identity as the successors of Mbah Liem. After affirming their identity as students who adhere to Pancasila and Islam-Indonesia, over time, this will further shape their acceptance of values (affective domain). Through the cognitive repetition of values, the santri create internalization within themselves. This internalization can encompass two aspects: feelings (shared emotions) and attitudes as a follow-up to these values (psychomotor domain). In terms of feelings, the researcher observed that the students deeply internalized the words of Mbah Liem, "The Unitary State of the Republic of Indonesia is non-negotiable, Pancasila is victorious." These words are not merely internalized and felt, but are manifested in their actions as a form of solidarity. The habit taught by the Islamic boarding school as a tangible expression of solidarity in society is cleaning the environment around the boarding school. Indirectly, the researcher observed a continuity in the instillation of Pancasila values and Islamic teachings, from repeated theoretical concepts (cognitive) to emotional engagement, culminating in the manifestation of solidarity (psychomotor).

From this explanation, the researcher chose a figure who could illustrate the integration of the education system with the values of Pancasila and Islam in Indonesia. The figure chosen by the researcher was K.H. Abdurrahman Wahid, often known as Gus Dur. He was a very tolerant person towards differences between religious groups in Indonesia. In addition, he was also a spiritual disciple of Mbah Liem. Gus Dur came from a family of scholars and received a strong Islamic education. In terms of knowledge of Islam, he can be said to be very fluent. As an alumnus of the Tegalrejo Islamic Boarding School in Magelang and Chairman of the Indonesian Ulema Council (PBNU), he always maintained the integrity

of the Indonesian state from divisions caused by intolerant actions based on Pancasila values. Furthermore, at the Muktamar in Krapyak, he emphasized that diversity of religion is inherent in Pancasila. Therefore, this diversity must be respected rather than used to restrict others. Gus Dur consistently emphasized that religion should be practiced within the reality of communal living, where mutual respect and assistance are essential.

Concerns in the Education System as a Means of Internalizing Values

The case study in this research is Islamic boarding schools. The Islamic boarding schools we are familiar with generally have an integrated education system. Then, how are the values of Pancasila and Islam instilled in education systems outside of Islamic boarding schools? Perhaps this question serves as both a catalyst and a critique for us in the world of education. In formal education (schools and universities), the integration of Pancasila values and religious values has generally been implemented well across the three domains of Bloom's Taxonomy (cognitive, affective, psychomotor). Through teaching materials aligned with the current curriculum, there are efforts to instill values, particularly regarding Pancasila and religion. However, in informal education (family-community), researchers observe a problem that needs to be acknowledged and addressed.

Formal and informal education can be said to be two areas of education that need to be integrated with each other. This means that neither one dominates the other. Rather, the two areas of education must complement each other. Formal education (schools and universities) teaches students various types of knowledge along with intrinsic values. Meanwhile, informal education (family and community) serves as a place for experimenting with the application of theories learned from formal education. Researchers argue that informal education expands the understanding of knowledge that has been received and translates it into action. If formal and informal education are not interconnected, the theories learned by students will remain solely at the cognitive level. Students will be shaped into individuals who are competent in theory but lack competence in behavior. For example, in school, students are taught the values of religious tolerance. This material is already included in the formal education curriculum. Cognitively, students fully understand that Indonesia has religious pluralism and that differences must be respected. However, in informal education, they may perceive and interpret tolerance as something unimportant and valueless if they do not find good examples, whether from their families or the community around their homes.

A major problem in Indonesia today is the rise of extremism. The targets of this movement are children and teenagers. They are targeted because they are in a stage of development (physical, emotional, and cognitive). In formal education, children and teenagers have certainly learned about religious pluralism in Indonesia. The problem escalates when informal education provides the wrong example. It is possible that the root of this movement's issues stems from informal education. Families often leave children to their own devices and rely solely on schools for their education. Meanwhile, the surrounding community's culture is easily swayed by teachings that may not be based on truth (post-truth). Control and setting a good example within families and communities are essential to balance the knowledge gained from formal education. With social control and role modeling, students can connect the cognitive realm (theory) with the affective realm (acceptance of positive aspects) and manifest it in action (psychomotor skills).

CONCLUSION

Based on Anthony D. Smith's Theory of Ethnic Nationalism regarding the six attributes of ethnic communities, the Al-Muttaqien Pancasila Sakti Islamic Boarding School in Klaten possesses all six attributes. The presence of mythomoteur (myths, historical

memories, symbols) within the Al-Muttaqien Pancasila Sakti Islamic Boarding School creates an atmosphere of association between the values of Pancasila and Islam. In this context, mythomoteur does not merely stop at the process of remembrance but manifests itself as an act of love for the homeland. Of course, Islamic values also help them translate their faith into action. The impact of integrating Pancasila and Islamic values in the educational realm is the strengthening of culture and identity as part of the Unitary State of the Republic of Indonesia. Nevertheless, efforts are needed to integrate formal education (schools and universities) with informal education (family and community). Cognitively, students have acquired knowledge through formal education. However, to achieve the affective and behavioral (psychomotor) levels, real role models are needed in informal education. In this way, the values of Pancasila and religion will be able to be internalized, manifested in actions, and reinforce identity as citizens of the Unitary State of the Republic of Indonesia.

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