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The Development of a Model of Inducing Nationalist-Religious Characters in Islamic Boarding School in SMP 6 Kedungsuren Kendal Regency to Anticipate Radicalism among Young Generation

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Abstract

Globalization is a phenomenon where the world seems small while the interaction and interdependence among all countries in the world gets more intensive including Indonesia. Beside leading to positive effect, this circumstance also causes negative impact such as national disintegration threats. Those threats relate to many foreign ideologies and cultures entering to Indonesia so the values of Indonesian ideologies became degradable. The emerging threats and interferences are mostly based on ideologies and religion in the sake of people's prosperity. The recent condition requires the importance of revitalizing the values of ideology and culture of Indonesia that can be conducted through national-religious character education which has been induced to people since their childhood one of which through Islamic boarding school. The research was conducted in SMP NU 06 Kedungsuren, Kaliwungu Selatan District, Kendal Regency, Central Java Province. The purpose of this research is to develop the model of inducing nationalist-religious character education in Islamic boarding school that can be applied as a media to decrease or suppress the radicalism threats among young generation. This recent study belongs to qualitative research using R&D research design conducted by applying observation, documentation and interview to the students, teacher, head of foundation, and the principal to find out the educational process in Islamic boarding school. After that, the base of data and model were created. The result of this research is a model of inducing the appropriate nationalist-religious character education implemented in Islamic boarding school.

Keywords: the model of inducing character, nationalist-religious, Islamic boarding school, SMP NU 06 Kedungsuren

1. Introduction

Globalization is a phenomenon where the world is getting smaller and there is intensive interaction and interdependence among countries in the world including Indonesia. The influence of globalization can be seen in various fields of life, either in physical

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elements or in any fields where the human element has a greater role. The influence of globalization can be both positive and negative, depending on the readiness of a nation in addressing and responding to the phenomenon of globalization (Sa'dun, "Model Pembelajaran Nilai dan Karakter Berbasis Nilai-nilai Kehidupan di Sekolah Dasar: UM Press di Malang", Jurnal of Education Sciences, Vol. 1, no. 1, 2010, p. 46-54) Technological advancements in the fields of information, communication, industry and communication have increased the frequency of direct interaction with foreigners, whose presence not only occurs physically, but also brings cultural values from their countries. As a result, all changes, circumstances, progress, values and mindset will come into Indonesia because nothing or no one can filter those incoming elements.

Times have changed while the threats of global life have shared certain impacts to Indonesian people's lives. It is not surprisingly that globalization also led to negative access to the weakening of local cultural wisdom, the degradation of national character values, and the unity of the Indonesian people. Globalization which is characterized by sophistication in the fields of information, communication and transportation technology brings all countries in the world into a global network system here the whole world has directed to a new world civilization. Globalization in political, economic, social and cultural life can give either positive or negative impacts to the Indonesian people because technological sophistication can facilitate the entry of various information and ideologies. If this condition is not anticipated by strengthening the cultural and religious filters, the globalization will harm the existence of values of culture and national integration (Yadi Ruyadi, "Model Pendidikan Karakter Berbasis Kearifan Lokal (Penelitian terhadap Masyarakat Adat Kampung Benda Kerep Cirebon Provinsi Jawa Barat untuk Pengembangan Pendidikan Karakter di Sekolah)", in Proceedings of The 4 th International Conference on Teacher Education, Join Conference UPI and UPSI, Bandung, Indonesia, 2010, p. 576-594).

Globalization has made boundaries between countries and regions get blurred. This phenomenon is due to the increase of society mobility among regions and countries. Beside creating certain good impacts, this situation also caused a negative impact in the form of threats toward national integration. The threat is related to many foreign ideologies and cultures coming into a country so it can degrade the country's ideological values. The phenomenon of a degradation of a state's ideology has occurred in Indonesia, which is shown by the increasing number of widespread acts of terrorism, separatism, liberalism, communism, and other actions that threaten Indonesia sovereignty. Threats and harms that arise are generally based on religious ideology and society welfare.

The phenomenon of the degradation of state ideology in Indonesia is marked by the widespread inducement of radicalism, intolerance and anti-nationalist thoughts or ideas that influences Indonesian people, including the young generation. Based on a survey conducted by Mata Air Foundation and Alvara Research Center in 2017, it was revealed that 23.4 percent of college students and 23.3 percent of high school students agreed that *jihad* is the best effort for the establishment of an Islamic state or *khilafah*. Several penetrating attempts of intolerant ideas have widely spread among high-school students. When they are entering colleges, those attempts are strengthened through any studies which are filled with speeches of hate(Hasanudin Aco, "23,4 Persen mahasiswa dan Pelajar Terjangkit Paham Radikal", Tribun News, October 31 2017. http://www.tribunnews.com/nasional /2017/10/31 /survei-234-persen-mahasiswa-dan-pelajar-terjangkit-paham-radikal).

The survey was conducted to 1,800 college students at 25 leading universities in Indonesia and 2,400 leading high school students in Indonesia spread across Java and major cities in Indonesia. Some of the findings from the survey were that nearly 25 percent of students were ready to strive or join jihad for the establishment of an Islamic state or khilafah. Then, less than percent of students chose Islamic ideology rather than Pancasila. Furthermore, almost 20 percent of students agreed *khilafah* as the governmental system of Indonesia Republic. Surprisingly, even nearly percent of students agreed a statement that an Islamic state needs to be fought for in the implementation of Islam in a legitimate manner (Mehulika Sitepu, "Satu dari Empat Pelajar Indonesia Siap Berjihad: Bagaimana Sekolah Menangkal Radikalisme?", BBC Indonesia, November 1 2017. https://www.bbc.com/indonesia/indonesia-41820400.).

Further, based on a survey conducted by Wahid Institute, it was found that 11 million people were willing to carry out radical actions. Economic gaps and speeches with full of hatred were the trigger of this radicalism (Muhammad Andika Putra, "Survei Wahid Institute: 11 Juta Orang Mau Bertindak Radikal", CNN Indonesia, August 14 2017. https://www.cnnindonesia.com /nasional/20170814 172156-20-234701/survei-wahid-institute-11-juta-orang-mau-bertindak-radikal.). In 2018, Indonesia was also shocked by radicalism and intolerance phenomena; the occurrence of bomb blasts that occurred in several cities such as Jakarta and Surabaya, as well as the attack of churches in Yogyakarta. Then, Indonesian Child Protection Commission (KPAI) also stated that children in Indonesia are vulnerable to radicalism. Educational commissioner of KPAI, Retno Listyarti stated that school students in Indonesia are vulnerable to radicalism (Ramadhan, Bilal, "Survei Anak-anak Rentan Terlibat Paham Radikalisme", Republika,

May 18 2016. https://www.republika.co.id/berita/nasional/hukum/18/05/16/p8s5hd330-survei-anakanak-rentan-terlibat-paham-radikalisme).

This condition triggers a revitalization of Indonesia's ideological and cultural values as well as the ideas of Pancasila which respect multicultural as the motto of "Bhineka Tunggal Ika". This revitalization can be done through the education of nationalist and religious characters which should be induced to students since their childhood. The inducement of nationalist and religious character education must be carried out through various mediators such as family, school and society.

Among those mediators, educational institutions have a large role in inducing of nationalist and religious characters. However, in the reality, the education of nationalist and religious characters in Indonesia is currently experiencing various problems, one of which is the existence of a dichotomy between the two so that there is a different portion of the teaching for religion and nationalism. Further, the curriculum for the subject of Pancasila and religion among high-school and college students needs to be revised. So far, the curriculum for the subject religion at schools focuses more to *fiqih* and worship teachings instead of how to live harmoniously based on the ideas of religion and national principles. This condition leads to a high tension in the country due to lack of knowledge and religious insight accompanied by a lack of nationalism so that eventually caused radical acts.

The education of nationalist and religious characters is not supposed to be dichotomized, but has to be done hand in hand in order to create national generation who only have religious character so they might be radical, or only have nationalism so they might be secular. The presence of Islamic boarding school is highly expected to hold a double role to synchronize both religious and nationalism to the students. These Islamic boarding schools as a part of national education system are expected to be able to build national and personal character especially for the establishment of nationalist-religious character. The development of national character is very necessary to create the national generation possessing good personality(Eko Handoyo and Tijan, Model Pendidikan Karakter Berbasis Konservasi, (Cet. 1: Semarang: Cipta Prima Nusantara Semarang, 2010), p. 1).

Islamic boarding schools can be agents in developing a nationalist religious character comprehensively among students without a dichotomy. One of the existing Islamic boarding schools is SMP NU 06 Kedungsuren, Kaliwungu Selatan District, Kendal Regency, Central Java Province which is under the supervision of Al Ulya Foundation. Based on the previous description, the importance of instilling nationalist-religious values and the fact that there is no teaching model of inducing nationalist-religious

characters in Islamic Boarding School, this paper will describe how the model of inducing nationalist- religious character education is applied in SMP 06 Kedungsuren, Kaliwungu Selatan District, Kendal Regency.

2. Literature Review

2.1. Learning theories

Humanism learning theory explains that the purpose of learning is to humanize humans in order that they can actualize themselves well. This learning theory attempts to understand a learning behavior from the point of view of the learners instead of the observation result. The learning form of humanism approach triggers students to always get motivated. To achieve this purpose, the learning model should motivate students to learn certain learning strategies and self-assessment. The program applied for this learning theory used open activities where students have to find out information, make decisions, solve problems and create their own products. The application of this learning theory attempts to understand the learning behavior from the point of view of the learners not the observer. Besides, this humanism theory focuses more on the development side of humans' personality.

Theory of Habituation refers to the word 'habit' epistemologically. This theory was proposed by Piere Bourdieu(Udin Saripudin Winataputra, Implementasi Kebijakan Nasional Pembangunan Karakter Bangsa melalui Pendidikan Karakter, (Cet. 1: Jakarta: Pondok Cabe, 2012), p. 275). According to Bourdieu's theories, there are several ways to analyze society, such as: applying 'habituation' concepts to successfully solve a problem of dichotomy between individual-society, social structure,and freedom; using domination aspects and strategies. Domination is no longer seen as external conse-quences, but also as a result of being restrained (habitus). By revealing this mechanism to social doers, sociology provides an argument that can move action. The domain (field), according to Bourdieu, is more relational rather than structural. Fields does not refer to any environmental interaction boundaries or even inter-subjective problem between individuals. In social life, there are several semi-autonomous environments, such as: art, religion, economy, etc with their own specific logics which trigger certain trust among the actors about something being staked.

2.2. Character education

According to Curriculum Center of Research and Development Center of Ministry of National Education(Puskur Balitbang Kemdiknas, Pengembangan Pendidikan Budaya dan Karakter Bangsa Pedoman Sekolah, p. 4.), national character education is any attempts conducted by a school hand in hand with the teachers and school stakeholders through all subjects and several extracurricular activities to develop students' character, behavior, or moral. Meanwhile, the students' personality is improved through the internalization of various policies (virtues) that are perceived as the way of thinking, behaving and acting which show their glory. According to Megawangi (Ratna Megawangi, Semua Berakar pada Karakter, (Cet. 1: Jakarta: Lembaga Penerbit Fakultas Ekonomi UI, 2004), p. 25.) character education is an active effort to form good habits, so that the children's nature has been formed since their childhood. God revealed His instructions through His Prophets and messengers to humans in order that humans are supposed to behave according to God's willingness as *khalifah* or leaders on earth. Based on many opinions by several experts, there are two main factors which affect humans' character i.e nature (natural or natural factors) and nurture (socialization and education).

According to Curriculum Center of Research and Development Center of Ministry of National Education (Puskur Balitbang Kemdiknas, op. cit. p. 7), the functions of national character education are:

1. Development which refers to the development of students' potential to have good behaviors and attitudes that reflect national culture and character.

2. Improvement which means strengthening the progress of national education to be responsible for developing student' potentials to be more dignified.

3. Filters which aims to filter either local or foreign cultures which are not in accordance with the values of national cultures and character.

2.3. The model of character education

According to Hidayatullah(Furqon Hidayatullah, Pendidikan Karakter Membangun Peradaban bangsa, (Cet. 1: Surakarta: Yuma Pustaka, 2010), p. 39-55.), character education models include:

1. Exemplary

Exemplary focuses more on behavioral aspects in the form of concrete actions rather than merely speaking without action. An important factor in educating is on teachers' exemplification.

2. Implementation of Discipline

   Discipline is a sincere obedience that is supported by an awareness to fulfill the duty to behave according to the existing rules.

3. Habituation

   Character education is not sufficiently effective to be taught through classroom subjects, but also has to be applied through the daily habits.

4. Creating a conducive atmosphere

   A conducive environment will create a good culture which leads to students' good character.

5. Integration and internalization

   The implementation of character education should be carried out in an integrated and internalized manner throughout the school life.

3. Research Methods

The target of this study is two budget years specified in two stages of activities. In the first year, the study will focus on creating database, policy, and strategies of implementing character education. The second year will direct to the making of a model of inducing nationalist-religious character education, conducting a promotion to the model of target group and related parties, and making scientific journal articles. This research applies qualitative and R&D (research and development) methods in order to create a character education model based on local wisdom and multiculturalism.

3.1. The design of research methods in the second year

The research site will be in Islamic boarding school. The researchers have determined the research site at SMP NU 06 Kedungsuren which is under the supervision of Al Ulya Educational Foundation at Dukuh Krajan, Kelurahan Kedungsuren, Kecamatan Kaliwungu Selatan Kabupaten Kendal. The selected school is a school recommended by the Ministry of Religion Affairs of Kendal. Regency.

Materials needed for this recent study are secondary and primary data. Secondary data includes regional analysis data, society's profile data, policies, educational processes at Islamic boarding schools, leadership of *kyai*, and education in Islamic boarding school. Primary data is data obtained from observations in the field including data from the educational process in Islamic boarding schools and from the screening of students' responses to the ongoing educational process.

Data collection methods are carried out based on qualitative research methods. The methods carried out are through in-depth observation or observation. Then, the interview method is conducted to several important parties such as the head of the foundation, principals, teachers, and students. In addition, documentation methods are also needed to obtain data comprehensively.

3.2. Research stages

In the second year, the research activities carried out include:

1. Model creation

   (a) Secondary data collection was obtained from statistical data and data from previous studies.

   (b) Primary data collection is undertaken by conducting observations and interviews to several parties who have authority and capacity in Islamic boarding schools.

2. Model validation

   Model validation is carried out to test the accuracy of the model and conducted by practitioners and scientists who are professional in the field of character education.

3. Socialization or promotion

   After the model has been validated and revised, the next step is to socialize or promote the model to many people. This stage is conducted by delivering certain speeches to all school stakeholders.

4. Discussions

4.1. The profile of SMP NU 06 Kedungsuren

Administratively, SMP 06 Kedungsuren is located in Krajan Timur Village, Kedungsuren, Kaliwungu Selatan District, Kendal Regency, Central Java Province, precisely, in The

Soponyono Street Number 99. Astronomically, SMP NU 06 Kedungsuren is located at $7^o9.00'5.00"$ South Latitude and $110^o25'9,00"$ East Longitude. SMP NU 06 Kedungsuren is one of the private junior high school integrated with Islamic boarding house. This junior high school is under the supervision of Al Ulya Foundation which also manages vocational schools and Al Ulya Islamic boarding school. Al Ulya Islamic Boarding School is a conservative Islamic boarding school that has Islamic faith *ahlussunnah wal jama'ah An nahdhiyyah*. Al Ulya Islamic boarding school currently fosters 424 junior high-school students and 85 students at the vocational high school level with a total of 123 students living in the cottage.

SMP NU 06 Kedungsuren has been establishing and carrying out educational activities since 1989. However, Al Ulya Islamic boarding house was established in 2011. SMP 06 NU Kedungsuren is located in a rural area with cool air, calm atmosphere and shady environment surrounded by resident gardens and shady teak forests. This junior high school has quite difficult accessibility because of its inland location. According to Pujud, a graduate of SMP NU 06 Kedungsuren who is now as Deputy Principal for Curriculum Affair, Kedungsuren people have a typical 'hard' rural background, where many of them work as farmers for living since their early age and are not too aware of the importance of education. Ahmad Supari added, SMP NU 6 Kedungsuren was the 'last guard' of completing the nine-year compulsory education in the region — which was still in the form of teak forests. Before the school was established in 1988, children in that village had difficulty accessing post-primary education. This condition caused a half of children there did not continue their education. Therefore, Islamic boarding house was finally initiated in 2011 to increase the strengthening of religious-based education in that environment

Educational and teaching activities held at SMP NU 6 Kedungsuren have fully implemented the 2013 curriculum. This school are extremely active in enhancing the school quality in various aspects supported by improvements in facilities and infrastructure. Then, the improvement of quality in terms of achievement became a very important point which was marked by many accomplishments obtained by SMP NU 6 Kedungsuren students in several championships. SMP NU 06 Kedungsuren became the one-and-only private school that won 'Adiwiyata' school compeitition in Kendal Regency and had an honor to represent Kendal Regency in the provincial level for 'Adiwiyata'school competition with 9 other schools.

The visions of SMP NU 06 Kedungsuren is to achieve "Students who are faithful, pious, knowledgeable, good character, independent, and environmental-savvy". The missions of this school are:

1. Conducting education and guidance with an emphasis on strong *akidah* or belief, true worship, and noble character, according to Islamic ideas of *ahlussunnah wal jamaah*.

2. Carrying out an education by respecting and trying to excel multiple intelligent of learners.

3. Developing an open attitude through critical thinking habits, language mastery, and information technology.

4. Developing a sense of love for the nation and the environment.

5. Developing Islamic local culture.

4.2. Nationalist-religious character education in SMP NU 06 Kedungsuren

The vision of SMP NU 06 Kedungsuren is to achive "Students who are faithful, pious, knowledgeable, good character, independent, and environmental-savvy". In the context of substance, the visions of SMP NU 06 Kedungsuren contain three basic elements which are multiple intelligence, piety faith and morality, and entrepreneurship. As an Islamic boarding school, SMP NU 06 Kedungsuren pays a great attention to second point of its vision, which is its relation to faith, piety, and noble character which leads to character education. From the mission to be achieved, this school also emphasizes the character building which concern on religious, nationalist and social character. SMP NU 06 Kedungsuren is extremely aware that in this disruption era, character education has a huge urgency in creating qualified students, especially for their religious and nationalist characters.

In accordance with its vision and mission in character education, SMP NU 06 Kedung-suren has held various program activities and policies to instill the values of religious nationalist characters to its students. The designed activities in building religious nation-alist characters are carried out in the school and Islamic boarding house through daily activities, habituation in learning activities, extracurricular activities, habituation in daily life, and other activities.

One of some routine activities in schools that aim to instill the values of nationalist and religious characters is a morning activities such as praying and having some kinds of literature before starting the class. In the first step, all students enter the school through the front gate, greeting several teachers. Then, all students gathered in the school hall. Students who are commuters join students who are staying in the boarding house. In the

school hall, all students do several habitual activities for 50 minutes before undergoing learning activities in the first hour at 07.50 a.m. These habitual activities include praying hand in hand before the class begins, *Dluha* prayer, reading *asmaul husna* prayers, and reading *sholawat*, as well as literacy activities to increase the students' knowledge and prepare their readiness before the class. These first three activities are conducted by all students in the school hall together, while the last activity is carried out in the classroom with the supervision of the first-lesson teacher. This habit is done every day for a week, except in holidays and on Monday when the flag-ceremony is conducted. The flag ceremony is undertaken on Monday routinely as a strategy to build students' nationalism in SMP NU 06 Kedungsuren. In the afternoon, all students have to do Dzuhur prayer together.

The superior program implemented by SMP NU 06 Kedungsuren is a *tahfidh* program in order to instill religious character. This *tahfidh* program is applied to all students, either those who live in Islamic boarding house or those who commute. This program is carried out with a deposit system where students should yield their memorization to the teacher routinely in order that the student's memorization can be added and supervised by the teacher. This *tahfidh* program is an excellent program that makes SMP NU 06 kedungsuren different with other Islamic schools.

The next strategy is through intra-curricular activities (classroom learning). At school, students are taught various types of subjects both general and religious subjects through teaching and learning activities. General subjects taught here are Indonesian Language, Science, Social Sciences, Mathematics, Civics,and English. The religious lessons taught include Quran Hadith, *Fiqih, Akidah Akhlak*, Arabic language, and *tahfidzul quran* which is the superior program of this school. These religious subjects get a larger portion compared to other junior high schools because this junior high school is a junior high school based on Islamic boarding schools.

Through these subjects, religious character and nationalism are instilled to the students. The induction of religious character is mainly carried out through religion-based subjects. One of them is *aqidah akhlaq* in which students are taught about monotheism and the creed as the sciences of the basic faith so that students are able to know Allah SWT better to increase their faith and devotion to Him. In this subject, students are provided with the knowledge to become human beings with good moral who have noble character, good moral to Allah and humans so that they can establish *hablun minallah and hablun minannaas* as well. In the study of *fiqih* or jurisprudence, students are taught knowledge about how to worship to God. Students are taught about Islamic laws relating to worship and *muammalah* so that they can become people who can

practice Islamic law in a complete way by knowing their knowledge, knowing what are to do and not to do, and what are allowed and forbidden. In the Quranic hadith lessons, students are taught to analyze the words of Allah written in the holy Quran and the hadiths of the Prophet so that they are able to understand and love Qur'an more. Students are taught to know and understand the Quran and hadith in depth as the main source of Islamic law. Then, in Arabic lesson, students are taught to master Arabic language to be able to read and comprehend Islamic books written in Arabic language.

Further, a bit different with the building of religious character explicitly in several religion lessons, the induction of nationalist-religious character is also explicitly taught in Civic lesson. Besides, the character building of religious nationalist characters is implicitly carried out by all teachers in all subject. In each lesson, the teachers often insert the character building of religious and nationalism to students. Therefore, the character building can be taught implicitly in all subjects, not only in certain subject. The way of instilling character to students is by delivering good advice or by delivering learning materials which are set up to be in line with nationalist characters so the students will be more religious and savvy about their nation. Hence, the nationalist-religious character will be embedded in students.

The strategy of building religious and nationalism character is implanted through extracurricular and other self-development activities that can instill students' nationalist religious character. Some extracurricular activities at SMP NU 06 Kedungsuren are scouting which must be followed by all seventh grade students, Taekwondo, karate, and other sports. Scouting is an activity aiming to instill the character of nationalism in students. As we know, the scouts are taught a guidelines in the form of '*Dasa Darma Pramuka*' and '*Tri Satya'* which contain the values of life with Pancasila character, including religion, humanity, nationalism, democracy, and justice, as well as other characters such as discipline, responsibility, saving, smartness, loving the environment, and so on. The scouts are also taught materials about Indonesia so that scouting at SMP NU 06 Kedungsuren re is an effective effort to instill students' nationalist character.

Obviously, students who stay at Al Ulya Islamic boarding house get several teaching-learning processes in Islamic boarding schools. Hence, in Al Ulya Kendal foundation, the attempt of building religious and nationalist characters is not only done in school but also undertaken in Islamic boarding house. Activities at Al Ulya Islamic boarding school begin at 4:00 a.m. The activities include Subuh prayer together. After Subuh prayer, the students will read Quran and memorize Arabic vocabularies and then clean their own rooms. After that, the students are getting prepared to go to school and attend school

activities. After going home from school at 01.30 p.m, the students' activities are having lunch and rest. At 3:00 p.m., they perform Asar prayer together and afternoon study until 04.45 p.m. The materials taught in the afternoon study are materials of religion, character, and soft skills as a provision for students' future. The afternoon lessons vary each day. The schedule in a week is Fiqh on Monday, Tilawatil Quran on Tuesday, *Tsaqofah Islamiyah / Akidah* on Wednesday, English club on Thursday, Scouting on Friday, Moral lesson on Saturday and Entrepreneurship on Sunday.

After the afternoon lesson, the students take a break and take a bath. Then, they perform *Tadarus* Al Quran and *Maghrib* Prayer in congregation in the mosque at 6:00 p.m. After *Maghrib*, the students read Al-Quran and memorize some parts of it. After *Isya* prayer together, they have dinner, study and go to bed. On Wednesday, Friday and Sunday, there are *Qiyamullail* activities that must be followed by all students. On Sunday, there are two compulsory extracurricular activities; *khitobah* or speeches and Taekwondo. Activities at the Islamic boarding house mean to foster students' religious nationalist character. *Santri* or students are taught to gain a deep understanding of Islam. The students are also formed to be religious, disciplined, on-time, responsible, nationalist, good attitude and cooperative.

The induction of character education in SMP NU 6 Kedungsuren is held according to a Character Educational Guidebook which had been prepared by the foundation. This guidebook contains aspects of character values that must be adhered to all students so that they can be human beings with good character. This guidebook also contains guidelines and readings of the above activities (including short prayers, short letters, certain remembrances, certain prayers), as well as a character report card. According to Sulhan, the Principal of SMP NU 6 Kedungsuren, before the report was created into a book last year, the character report card had been realized first in the form of sheets on students' academic report. This guidebook is distributed for free in the beginning of the school year to all students. Character education in this guidebook is in line with the five main characters of students according to the Ministry of Education and Culture, which includes religiosity, integrity, nationalism, independence, and mutual cooperation aspects. Each character has several indicators of achievement as follows.

1. Religious

    (a) Having faith and fear of Allah SWT

    (b) Having a tolerance attitude

    (c) Being accustomed to clean living

    (d) Loving the environment

2. Integrity

   (a) Being honest in words and deeds

   (b) *Hanif* or loving the truth

   (c) Being polite in words and actions

   (d) Being an exemplification

3. Nationalism

   (a) Loving the homeland

   (b) Having spirit of nationalism

   (c) Appreciating diversity

4. Autonomous

   (a) Hard work

   (b) Creative

   (c) Discipline

   (d) Dare

   (e) Learner

5. Cooperative

   (a) Cooperation

   (b) Solidarity

   (c) Helping each other

   (d) Kinship

An important part of this guidebook is the 'character report card' in the end of the book. This character report card contains student character assessment sheets in the form of indicators that adjust the five aspects of the character above. There is a character assessment sheet that must be filled out by the parents and teachers. Assessment by parents is crucial because parents are supervisors and mentors when students are at home. The Quran teacher is the supervisor and mentor of students in the community. Assessments from parents, Quran teachers, teachers in Islamic boarding house and the school will be compared to withdraw a conclusion on how to synchronize assessments between the various parties so that the actual character of a student is known. This strategy is very effective to monitor the character of students who live in Islamic boarding

house or those who commute. The foundation has a great collaboration with parents, Quran teachers, the leader of a village and his officers to succeed the planned character education program. Therefore, the foundation and school program can be implemented well so that it can form students with good characters.

4.3. Model of inducing nationalist-religious characters in SMP 6 Kedungsuren Kabupaten Kendal

Actually, in accordance with the Competency Standards Graduates (SKL) of formal education in Indonesia, it requires the mastery of competencies in knowledge, skills, and character for all students. In reality, competencies in knowledge and skills get larger portion and are realized through concrete activities in the form of subjects. The character competence does not have a concrete form in the subject so that learning is often only pursuing the target competencies of knowledge and skills while overriding character competence. Therefore, a teacher must be able to instill character education to all students although there is no special subject that teaches it. A teacher is required to enter or combine character education into learning activities and other school activities. However, this cannot be implemented by every teacher.

4.3.1. The principles can be formulated in character education

In accordance with the Competency Standards of Graduates (SKL), it provides a Core Competency (KI) that covers aspects of religiosity, social character, knowledge, and skills. In this case, aspects of religiosity and social character can be achieved through integrated programs that is character education programs. Character education has to be done because a student is supposed to have good character to be a good citizen beside obtaining knowledge and skills. He must have characters that have become national education goals and become competencies that must be mastered. In addition, he is not only required to learn knowledge and skills but also have faith and devotion to God Almighty. A students should also be noble, nationalist, capable, creative, independent, democratic and responsible. Character education must be carried out with good and proper principles in order to create students with good character according to Pancasila and the noble values of the Indonesian people. Based on research conducted at SMP NU 06 kedungsuren, several principles can be formulated in character education such as:

1. Sustainability

Character education must be carried out continuously and through a long process. This is in accordance with the principle of studying that studying is a must for human being since their birth until their death. In this case, in formal school, character education can be carried out from the beginning time when the students enter an educational institution until they graduated, or since their entrance to early childhood education until they complete formal school studies throughout his life. This is because education will always be related to learning while learning can take place as long as humans live and as long as humans can add experience. Then, educational achievement cannot take place instantly and requires a long process. Therefore, character education must be carried out continuously

2. Comprehensive

Character education must be carried out in an integrated or comprehensive manner. Character education can not only be done through a single channel and strategy, but must be done with various integrated efforts and strategies where those strategies are supposed to be complementary, mutually supportive, and mutually reinforcing. Character education needs to be designed and planned carefully by maximizing all available opportunities so that they can take place efficiently. Character education can be done through curricular, extracurricular and routine activities, habituation, school cultural conditioning, and so on.

3. Engaging all elements

To succeed in character education, all elements of stakeholders such as students, parents, teachers, principals, heads of foundations, scholars, community leaders, teachers and the society must be involved. All elements must work hand in hand to succeed the character education program that has been designed. All of them must also be involved to take part in guarding and realizing the character education goals. Each element has different fields of work, place, and roles that reinforce each other in the character education process.

4. Character is not science but value

In character education, students do not have to master theories about character but must internalize character values so that they hold the values firmly and use them as a guidelines in acting. Character values are manifested in concrete or real behavior. They are not only about knowledge and theories about characters.

4.3.2. The strategy can be implemented to inducing nationalist-religious characters

Character education is the responsibility of all stakeholders consisting of students, parents, teachers, principals, heads of foundations, *kiai,* community leaders, religion teachers, and society. The implementation will be very effective if it is formulated into a curriculum to be implemented in schools. Character education can be implemented through the following strategies.

1. Self-development program

   Self-development programs are programs that are carried out during school, at home, or at a boarding house such as:

   • *Routine activities*

   This routine activity can be in the form of programmed activities required by the school to be attended by all students. This routine activity is an activity designed to increase students' religious value, nationalism, and soft skills. This activity can be in the form of joint prayer, compulsory worship, *sunnah* worship, Monday flag ceremony, commemoration of religious and national holidays, scouting activities, and so on.

   • *Spontaneous activity*

   Spontaneous activities are activities or actions that are carried out suddenly, spontaneously, unplanned, and incidentally. These actions are in the form of warning, motivating, or advising when students do improper behavior, such as littering, ignoring classroom cleanliness, not performing worship, using uniforms incorrectly, making school noise, fighting, stealing, or other deviation behavior. Spontaneous actions can also be in the form of appreciation for students when doing positive things, such as getting good grades, running the schedule of cleaning the class, collecting assignments on time, and so on.

   • *Exemplification*

   Exemplification has to be realized by teachers, principals, parents, religious teachers, *kiai,* or other older parties who become important figures for students. The stakeholders must be able to provide good examples for students so that they are motivated to imitate what has been done by stakeholders. The guidance of *tut wuri handayani* must always be held firmly by stakeholders. When they do good things and are known by students, it will provide a good

image for students so that they will be motivated to take the same actions, and the contrary.

2. Intra-curricular activities or classroom learning activities

Although character education is not included in the curriculum of subjects in the classroom, this does not restrict the teachers to continue providing religious-nationalist character education in learning activities. Character education can be instilled in learning activity by combining, and inserting character values in each learning material. This can be done to all subjects and all learning materials. This step must be done by designing learning in the syllabus and lesson plan by providing basic competencies and achievement indicators relating to the achievement of character values.

3. Extracurricular activites

Extracurricular activities can be carried out to equip religious and nationalist characters for students. Extracurricular activities must be adapted to the needs of character education. For instance, there are several activities which improve nationalism such as Scouting, *Palang Merah Remaja*, *Paskibraka*, and so on. To instill religious values, it can be done through *khitobah*, *Rebana*, calligraphy, etc.

4. An integrated guide and assessment book

The nationalist religious character education program can be done by designing activities and strategies that support the school's objectives, the condition of the students, the school, and the society around the school. The planning can be realized through a manual that is used as a reference in the implementation of programs that contain the criteria of religious nationalist characters that must be internalized by students. It can also be done by having some strategies in realizing the achievement of these character values, monitoring and assessing the achievement of these character values. In addition, the implementation of religious-nationalist character education must be controlled by conducting an assessment to find out its achievements or results. This assessment must be carried out by all elements concerning the teacher, parent, or society. This is to guarantee the validity of the assessment and to know students' actual character.

5. Conclusion

Globalization has made boundaries between countries and regions blurred. This is due to the increasing population mobility between regions and countries. This condition

caused both positive and negative impact in the form of threats of national integration. The threats relate to the many foreign ideologies and cultures that enter a country so it degrades the country's ideological values. The phenomenon of the degradation of state ideology has occurred in Indonesia, which is shown by the widespread acts of terrorism, separatism, liberalism, communism, and other actions that threaten the sovereignty of the Indonesian people. Threats and disturbances that arise generally are based on the reasons of religious ideology and for the sake of people's welfare.

To overcome these disturbances, it is necessary to revitalize the nation's ideology through religious-nationalist character education which is realized through formal education institutions, one of which is Islamic boarding school. One of schools that have implemented religious-nationalist character education is SMP NU 6 Kedungsuren Kecamatan Kaliwungu Selatan, Kabupaten Kendal. Based on the research that has been done, the model of the induction of religious-nationalist characters can be carried out based on basic principles. This character education must be carried out continuously and comprehensively involving all elements and realizing that character is not a science but a value.

To realize the induction program of religious-nationalist characters, the school conducts a self-development program strategy consisting of routine activities, spontaneous actions, and exemplary. Another strategy is done with intra-curricular activities through classroom learning, extracurricular activities, and a manual character education by monitoring and evaluating all elements. Therefore, inducing religious-nationalist characters can be implemented effectively.

Indonesia should to revitalize the nation's ideology through religious-nationalist character education which is realized through formal education institutions, one of which is Islamic boarding school.

The strategy to enduced religious-nationalist character can be done with a self-development program strategy, intra-curricular activities, extracurricular activities, and a manual character education by monitoring and evaluating all elements.

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