

**STRENGTHENING STUDENTS' NATIONALISM
ATTITUDES THROUGH ISLAMIC EDUCATION
AT KUTTAB AL-FATIH SEMARANG**

THESIS

Submitted in Partial Fulfilment of the Requirements
for Obtaining the Bachelor of Education Degree
in Islamic Education



by:
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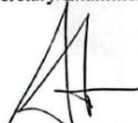
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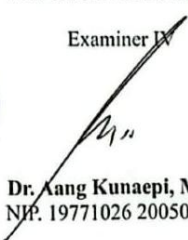

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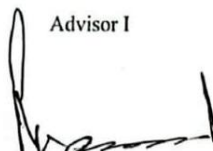

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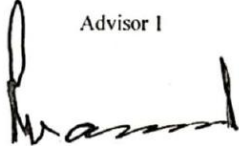
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ARABIC-LATIN TRANSLITERATION GUIDELINES

Co-decree of the Minister of Religious Affairs and Minister of P and K
Number: 158/1987 and Number: 0543b/U/1987

1. Consonants

ا	a	ط	t
ب	b	ظ	z
ت	t	ع	ʿ
ث	ṯ	غ	g
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	ẓ	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sy	ء	ʾ
ص	ṣ	ي	y
ض	ḍ		

Madd Recitation:			Diphthongs:		
ā	=	a long	au	=	أُو
ī	=	i long	ai	=	أَيَّ
ū	=	u long	iy	=	إَيَّ

ABSTRACT

Title : Strengthening Students' Nationalism
Attitudes Through Islamic Education at
Kuttab Al-Fatih Semarang
Author : Ilyas Saiful Hanif
Student Number : 2103016130

Kuttab Al-Fatih represents an Islamic educational institution employing classical Middle Eastern pedagogical approaches. To preserve Indonesia's national integrity, the institution emphasizes the cultivation and reinforcement of nationalism values among its students. This study examines three core dimensions: (1) the concept of nationalism from the perspective of at Kuttab Al-Fatih Semarang, (2) the implementation of Islamic based-education at Kuttab Al-Fatih Semarang, and (3) the strengthening students' nationalism attitudes through Islamic education at Kuttab Al-Fatih Semarang. This research employs a descriptive qualitative method, with data collection techniques including interviews, observation, and documentation. This research concludes three points. First, Kuttab Al-Fatih Semarang as an Islamic educational institution, effectively integrates nationalism values into its learning system. Nationalism according this institution is framed as an Islamic obligation under Sharia to preserve national unity, grounded in Quranic principles. Second, Kuttab Al-Fatih Semarang utilises the faith and Qur'an-based curriculum. The pedagogical approach at Kuttab Al-Fatih Semarang is tailored to elementary school-aged children by implementing diverse teaching methods both inside and outside the classroom. Third, the efforts to strengthen student' nationalism attitudes at Kuttab Al-Fatih Semarang include: (1) classroom-based instruction, (2) cultivation of a nationalism educational environment, and (3) targeted activities and programs that strengthen nationalism. These initiatives collectively foster a religio-nationalist attitude among students.

Keywords: *Nationalism, Islamic Education, Kuttab Al-Fatih, Religio-Nasionalist Character*

MOTTO

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ (التوبة: ١٢٢)

And it is not for the believers to go forth (to battle) all at once. For there should separate from every division of them a group (remaining) to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

(QS. At-Taubah/9: 122)

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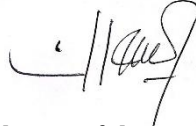
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May Allah Swt reward all the kindness given in the completion of this thesis and hopefully this thesis can be useful as expected. Amin

Semarang, April 17, 2025

Author

A handwritten signature in black ink, appearing to read 'Ilyas Saiful Hanif', written in a cursive style.

Ilyas Saiful Hanif

NIM. 2103016130

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APENDIX V	: THESIS SUPERVISOR APPOINTMENT LETTER
APENDIX VI	: FINAL PROJECT RESEARCH PERMISSION LETTER

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LIST OF ABBREVIATIONS

<i>Swt</i>	: <i>Subhanahu wa Ta'ala</i>
<i>PBUH</i>	: <i>Peace Be Upon Him</i>
<i>BNPT</i>	: <i>Badan Nasional Penanggulangan Terorisme</i>
<i>NKRI</i>	: <i>Negara Kesatuan Republik Indonesia</i>
<i>MSMEs</i>	: <i>Micro Small and Medium Enterprises</i>
<i>NU</i>	: <i>Nahdhatul Ulama</i>
<i>PERSIS</i>	: <i>Persatuan Islam</i>
<i>PKS</i>	: <i>Partai Keadilan Sejahtera</i>
<i>RKK</i>	: <i>Rencana Kegiatan Kuttab</i>
<i>BBO</i>	: <i>Belajar Bersama Orang Tua</i>

CHAPTER I INTRODUCTION

A. Background

Indonesia is a multicultural nation comprising diverse ethnic groups, religions, and languages. Religious tolerance and patriotism constitute essential components that must be cultivated within individuals and systematically taught in Indonesian educational institutions. Nationalism represents an ideology that emphasizes loyalty to one's nation or state.¹ It embodies both a profound love and pride for one's homeland, coupled with a steadfast commitment to collective welfare. Nationalism manifests as devotion to national identity, accompanied by a resolute dedication to the prosperity of the people.

Patriotism represents an affective bond of love and devotion that develops in individuals toward their homeland or birthplace.² This sentiment may erode due to exposure to extremist ideologies propagated by radical groups. Religion has emerged as a primary instigator of conflicts across various global regions.

¹Zulkarnain Yani et al., "Nationalism Thoughts of Ahmad Hassan, M. Isa Anshary, and M. Natsir: A Study of the Works of Islamic Thinkers in the City of Bandung, Indonesia," *Cogent Social Sciences* 9, no. 2 (2023), <https://doi.org/10.1080/23311886.2023.2281049>.

² Safa Amalia, Umniati Rofifah, and Anis Fuadah Zuhri, "Menampilkan Sikap Cinta Tanah Air Pada Era 4.0," *Jurnal Ilmiah Edukatif* 6, no. 1 (2020): 70, <https://doi.org/10.37567/jie.v6i1.109>.

Indonesia has witnessed numerous cases of radicalism in recent years. The primary catalyst for radicalization stems from the dissemination of extremist ideologies through religious channels. Notably, Indonesia's Coordinating Minister for Political, Legal, and Security Affairs reported a significant increase in radicalism cases among women, children, and adolescents during 2023.³ Furthermore, Indonesia's National Counterterrorism Agency (BNPT) reported the identification of 2,265 social media accounts disseminating 10,519 radical content pieces, including anti-Unitary State of the Republic of Indonesia (NKRI) rhetoric, anti-Pancasila ideology, and intolerance specifically targeting children, women, and adolescents.⁴ The case of Al-Zaitun Modern Islamic Boarding School exemplifies religious deviancy in Indonesian Islamic education, where teachings the denial of Indonesia's status as a Muslim-majority nation and the doctrinal assertion that the five daily prayers (salat) only become obligatory after Islamic victory over the Republic of Indonesia.⁵

³Eka Yudha Saputra, "Menkopolhukam: Ada Peningkatan Radikalisme Di Kalangan Remaja Dan Perempuan," TEMPO, 2024, <https://www.tempo.co/hukum/menkopolhukam-ada-peningkatan-radikalisme-di-kalangan-remaja-dan-perempuan-39313>.

⁴Willy Medi Cristian Nababan, "Sepanjang 2024, Ada 2.264 Akun Medsos Sebarkan Konten Terorisme," Kompas.id, 2024, <https://www.kompas.id/artikel/sepanjang-2024-ada-2264-akun-medsos-dan-10519-konten-berbau-terorisme>.

⁵Anata Artha, "Ponpes Al-Zaytun; Gerakan Radikalisme Berbasis Pesantren?,"kompasiana.com,2023,<https://www.kompasiana.com/anataartha8334/6493347310d8e055407683f2/ponpes-al-zaytun-gerakan-radikalisme-berbasis-pesantren>.

Islam fundamentally upholds nationalist values as part of its religious teachings. Islamic boarding schools (pesantren) serve as critical educational institutions that systematically inculcate principles of openness and tolerance.⁶ Islamic educational institutions cultivate students according to Quranic and Sunnah-based teachings. Islamic theology recognizes the principle of *ḥubb al-waṭan min al-īmān* (love of homeland as an article of faith), which manifests through: (1) compliance with national regulations, and (2) preservation of Indonesia's diverse cultural traditions as a civic duty.⁷

Kuttab Al-Fatih represents one of Indonesia's pioneering Islamic educational institutions employing the classical *kuttab* system. The institution focuses on core Islamic pedagogy through: (1) foundational instruction in *iman* (faith), and (2) Quranic literacy, adopting an educational framework modeled after the Prophet Muhammad's era and the Rashidun Caliphate's pedagogical traditions.⁸ Kuttab Al-Fatih adopts classical Islamic educational models with a mission to revive the golden age of Islamic pedagogy through systematic integration with

⁶Ummah Karimah, "Pondok Pesantren Dan Pendidikan : Relevansinya Dalam Tujuan Pendidikan," *Misykat* 03 (2018): 141.

⁷Atikhoh, Guntur Cahyono, and Mustafiyanti, "Pembentukan Sikap Kemandirian Dan Cinta Tanah Air Pada Santri," *TAUJUH: Jurnal Pendidikan Islam* 4, no. 2 (2022): 15, <https://doi.org/10.53649/taujih.v4i2.154>.

⁸Emilda, "Model Kurikulum PAI Di Kuttab (Studi Komparatif Di Kuttab Ibnu Abbas Serpong, Tangerang Selatan Dan Kuttab Al Fatih Ciputat, Tangerang Selatan)," *Repository.Uinjkt.Ac.Id* (UIN Syarif Hidayatullah Jakarta, 2023), 141.

contemporary educational systems.⁹ Therefore, although Kuttab Al-Fatih employs a classical Islamic education model, its teachings remain aligned with national educational objectives: to develop students' potential as faithful and pious individuals devoted to God, cultivate noble character, and foster contributions to the nation and state.¹⁰

Kuttab Al-Fatih, as an Islamic educational institution, must adapt its pedagogy to Indonesia's multicultural society. The curriculum should systematically inculcate nationalism and patriotism (*ḥubb al-waṭan*) among students, as love for one's homeland constitutes an integral Islamic virtue. This patriotic orientation requires early cultivation to immunize learners against radical ideologies that may infiltrate educational spaces.

Now, the reinforcement of nationalist attitudes has been systematically implemented in school learning activities. This implementation aligns with empirical findings from (DJ & Jumardi; Ma'arif & Rofiq; Rahman; Septiyani & Yusuf).¹¹ While existing studies

⁹Ayu Al Adawiya Rohmatun, M. Nurul Humaidi, and Muhammad Yusuf, "Implementasi Kurikulum Iman Dan Al-Qur'an Dalam Membentuk Karakter Imani Di Kuttab Al-Fatih Malang," *Muróbbi: Jurnal Ilmu Pendidikan* 7, no. 2 (2023): 199.

¹⁰Setyo Dwi Putranto, "Sistem Pendidikan Islam Model Kuttab: Studi Kasus Di Kuttab Al-Fatih Malang," *Central Library Of Maulana Malik Ibrahim State Islamic* (UIN Maulana Malik Ibrahim Malang, 2016), 91.

¹¹Yulia Rahman, "Religious-Nationalism Based Character Education in Traditional Pesantren," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 348–64, <https://doi.org/10.19105/tjpi.v17i2.6862>; Muhammad Anas Ma'arif and Muhammad Husnur Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School," *EDUKASI: Jurnal Pendidikan Islam* 6, no. 1 (2018): 064–078; Nursamsi DJ and Jumardi

document the implementation of nationalism values through various in-class and extracurricular activities, they lack specific analysis of how Islamic education strengthens nationalism attitudes. This study therefore addresses a critical gap by examining the pedagogical mechanisms through which Kuttab Al-Fatih Semarang's Islamic education framework cultivates nationalism among students.

Based on the background above, this study examines how one Islamic educational institution, Kuttab Al-Fatih Semarang which adopts a classical Islamic education system strengthens nationalism character among students. Therefore, the title of this research is: *“Strengthening Students’ Nationalism Attitudes Through Islamic Education at Kuttab Al-Fatih Semarang”*

B. Research Question Formulation

Based on the preceding background analysis, the research question is formulated as follows:

1. How is the concept of nationalism from the perspective of Kuttab Al-Fatih Semarang?
2. How is Islamic education implemented at Kuttab Al-Fatih Semarang?

Jumardi, “Peran Guru Dalam Menanamkan Sikap Nasionalisme Terhadap Peserta Didik Sekolah Dasar,” *Jurnal Basicedu* 6, no. 5 (2022): 8341–48, <https://doi.org/10.31004/basicedu.v6i5.3775>; Novita Septiyani and Nidar Yusuf, “Implementasi Nilai-Nilai Nasionalisme Pada Siswa Sekolah Dasar Di Sekolah Indonesia Singapura,” *Equilibrium: Jurnal Pendidikan* 10, no. 1 (2022): 1–8, <https://doi.org/10.26618/equilibrium.v10i1.6094>.

3. How does Islamic education strengthen students' nationalism attitudes at Kuttab Al-Fatih Semarang?

C. Research Objectives and Significance

The research objectives derived from the research question are as follows:

1. To analyse the conceptualization of nationalism from the perspective of Kuttab Al-Fatih Semarang.
2. To investigate the implementation of Islamic educational practices at Kuttab Al-Fatih Semarang
3. To analyse how Islamic education strengthen students' nationalism attitudes at Kuttab Al-Fatih Semarang

This research offers both theoretical and practical contributions:

1. Theoretical Contributions
 - a. This study enriches the academic discourse in Islamic education by examining the integration of nationalist values with Islamic teachings in faith-based educational institutions.
 - b. The research serves as a foundational reference for subsequent studies on Islamic character education, particularly in developing nationalist pedagogy within Islamic schooling systems.
2. Practical contributions
 - a. Educational Institutions (Kuttab Al-Fatih Semarang)

This study provides an evaluative framework to assess the effectiveness of Islamic educational methods in

cultivating nationalist attitudes among students, serving as a benchmark for curriculum improvement.

b. Educators

The research offers pedagogical models and evidence-based strategies for integrating national values with Islamic teachings, supporting teachers in developing cross-curricular approaches to citizenship education.

c. Parent/Guardians

The findings highlight the critical role of family-school partnerships in nationalism education, providing parents with actionable insights for reinforcing these values at home through Islamic perspectives.

d. Student

By elucidating the Islamic foundations of patriotism, this study enhances students' conceptual understanding of their dual roles as faithful Muslims and responsible citizens.

e. Educational Policymakers

The research delivers policy-ready recommendations for harmonizing Islamic and nationalist values in national curricula, particularly for faith-based schools in pluralistic societies.

CHAPTER II

NATIONALISM AND ISLAMIC EDUCATION

A. Literature Review

1. Nationalism

a. The Definition of Nationalism and Its Indicators

Nationalism is etymologically derived from the words nation, nationality and state. Nation-state is two syllables that are actually separate. The state is a tool that has the power to provide rules about human relations in society and cause symptoms of power in society. Then, nation is a synonym for state, meaning it is a group of people who are bound together with loyalty and solidarity because they have a unity of race, religion, language, customs and history.¹²

Several theories of nationalism proposed by philosophical thinkers are as follows:

1. Hans Kohn, a foundational theorist of nationalism, argues that nationalism is a legitimate political ideal wherein the nation constitutes a community bound by shared language, race, civilization, or religion. These elements collectively serve as

¹²Suci Mahabbati, "Realitas Nasionalisme Pada Lembaga Pendidikan Islam," *Journal on Education* 04, no. 04 (2022): 1821.

the driving force of creative cultural energy and shape economic prosperity.

2. L. Stoddard defines nationalism as a belief held by a large collective of individuals, fostering a sense of solidarity (a sense of belonging together) or shared national identity.¹³

Based on the above definitions, it can be explained that nationalism arises when there is a sovereign state that governs a nation that inhabits its territory. Nationalism constitutes a doctrine or ideology held by a collective of people coexisting within a defined geographic space, sharing common natural conditions or historical backgrounds. This shared identity inherently fosters a sense of ownership, commitment to preservation, and collective struggle to advance the nation toward prosperity.

In the 1945 Constitution of Indonesia, one of the primary characteristics or indicators of nationalist sentiment is patriotism (love for the homeland). According to Syarifuddin Tippe, key indicators of defending the state include: 1) Patriotism, 2) Consciousness of national and civic identity. 3) Willingness to sacrifice for the nation and state. 4) Recognition of Pancasila as the

¹³Ali Masykur Musa, *Membumikan Islam Nusantara: Respon Islam Terhadap Isu-Isu Aktual* (Jakarta: Serambi Ilmu Semesta, 2014), 80; Ubaid Abdullah and Muhammad Bakir, *Nasionalisme Dan Islam Nusantara*, 1st ed. (Jakarta: Kompas Media Nusantara, 2015), 17; Mahabbati, "Realitas Nasionalisme Pada Lembaga Pendidikan Islam," 1821–22; Ma'arif and Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School," 67.

state ideology. 5) Psychological and physical preparedness for national defence.¹⁴ Another indicator of nationalist attitudes is the embrace of multiculturalism.¹⁵ According to Hasan, the key characteristics that foster multicultural attitudes in society include mutual familiarity, moderate disposition, tolerance, communal solidarity, social equilibrium.¹⁶

More specifically, indicators of nationalism in Indonesian society based on a study conducted by Kunto Bagas Satrio et.al., states that indicators of nationalism are: a) Love for the country (proud to use domestic products, proud of the Indonesian state, and learn the history of Indonesian independence). b) Willing to sacrifice (donations, volunteers, and helping remote areas in Indonesia). c) Unity (respect for differences, deliberation in solving problems and care for the Republic of Indonesia). d) Never give up (patient attitude, optimism and endurance).¹⁷

Based on the previous elaboration, the indicators and sub-indicators of nationalism are delineated in the following table:

¹⁴Syarifuddin Tippe, *Redesain Bela Negara Dalam Sistem Pendidikan Nasional Perspektif Manajemen Strategi*, ed. Yayasan Pustaka Obor Indonesia (Jakarta, 2017), 37–38.

¹⁵Fita Mustafida, *Pendidikan Islam Multikultural (Konsep Dan Implementasi Proses Pembelajaran PAI Berbasis Nilai-Nilai Multikultural)* (Depok: PT RajaGrafindo Persada, 2020), 4.

¹⁶Mustafida, 4.

¹⁷Kunto Bagas Satrio et al., “Nationalism Attitude of Indonesian Citizen: A Survey,” *In Third International Conference on Sustainable Innovation 2019–Humanity, Education and Social Sciences (IcoSIHESS 2019)* 353 (2019): 264–66, <https://doi.org/10.2991/icosihess-19.2019.45>.

No	Nationalism Indicators	
	Indicators	Sub-Indicators
1.	Patriotism (Love for the homeland)	a. Knowledge and pride in homeland, nation, and state. b. Preference for domestic products c. Safeguarding the nation's reputation d. Study of Indonesian independence history e. Participation in national commemoration events f. Respect and compliance with national laws/regulations
2.	Sacrificial Commitment	a. Engagement in social care activities, donations, and volunteerism. b. Assistance to remote area communities
3.	Multicultural Attitude	a. Understanding of Indonesia's cultural diversity b. Mutual cooperation c. Tolerance practices d. Moderation (non-extremist stance) e. Respect for differences
4.	Unity and Integrity	a. Conflict resolution through deliberation b. Physical and psychological preparedness to maintain national unity c. Participation in nation-building social

Table 2.1 Nationalism Indicator

b. Nationalism in Islamic Perspective

Historically, nationalist movements emerged in Islamic countries following the conclusion of the First World War, a period when Muslim-majority nations were subjected to Western colonialism. In their resistance against Western colonization, Islamic countries developed a spirit of struggle that was, in fact,

inspired by ideas originating from the West itself namely, nationalism. Subsequently, various perspectives emerged among Muslim scholars regarding nationalism, with some rejecting it and others accepting it. Those who opposed nationalism were largely 20th-century Muslim intellectuals such as Hasan Al-Banna and Said Hawwa. Meanwhile, scholars who embraced nationalist ideas included figures like Said Nursi and Fazlur Rahman.¹⁸

Based on the preceding arguments, nationalism can be either accepted or rejected by Muslims. Those who endorse it argue that nationalism stems from humanity's innate tendency to form distinct communities and nations, fostering emotional ties and a sense of belonging to one's homeland. This shared identity cultivates a collective resolve to combat oppression and societal decay for the nation's welfare. Conversely, opponents of nationalism ground their rejection in the Islamic principle of universalism.

Andi Muhammad Fuad argues that within Indonesian Islamic discourse, nationalism is interpreted positively as a synthesis of nationalist principles and Islamic values. Ir. Soekarno sought to integrate intellectual concepts, philosophical thought, and spiritual consciousness to develop Pancasila as the foundational ideology

¹⁸Wahyu Rozzaqi Ginanjar, "Studi Komparasi: Telaah Nasionalisme Dalam Islam Dan Komparasi Dengan Pendekatan Barat," *Komunitas* 11, no. 2 (2020): 120, <https://doi.org/10.20414/komunitas.v11i2.2401>; Mahabbati, "Realitas Nasionalisme Pada Lembaga Pendidikan Islam," 1823.

of the Unitary State of the Republic of Indonesia. Nationalism serves as a unifying force that enables the formation of nation-states by bringing together diverse tribes and ethnic groups. This perspective finds theological support in the Qur'an, specifically in Surah Al-Hujurat (49:13), which states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allah is Knowing and Aware. (QS.Al-Hujurat/49: 13)

Suci Emilia and Tajul Arifin contend that nationalism constitutes an essential ideology in Indonesia, given the nation's multicultural composition encompassing diverse ethnicities, cultures, religions, and languages. A fundamental indicator of nationalism manifests as patriotism. As articulated by Hamka, love for one's homeland emerges from innate human nature, a sentiment embedded in the rational human psyche that fosters both self-affirmation and solidarity with others, transcending religious or belief differences.¹⁹ Islamic discourse, this principle is termed

¹⁹Rido Putra and Rahmad Tri Hadi, "HAMKA' s Thoughts on the Integration of Islamic Values and Indonesian Nationalism," *TASFIYAH: Jurnal Pemikiran Islam* 8, no. 2 (2024): 276, <https://doi.org/10.21111/tasfiah.v8i2.11978>.

hubb al-waṭan (love of the homeland).²⁰ The theological foundations for patriotic values are evident in Quranic teachings, particularly in Surah Al-Anfal (8:30), which exhorts believers to defend their homeland against hostile forces seeking to subjugate or destroy it.²¹ The verse states:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ
اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمُكْرِينَ (١٥)

And (remember, O Muḥammad), when those who disbelieved plotted against you to restrain you or kill you or evict you (from Makkah). But they plan, and Allāh plans. And Allāh is the best of planners. (QS.Al-Anfal/8: 30)

Suci Mahabbati posits that Islam does not inherently reject the concept of nationalism, but rather engages with nationalist ideology in a compatible manner. Many Muslim scholars maintain that nationalism aligns with Islamic principles, particularly since Islam's fundamental purpose as *rahmatan lil-'ālamīn* (a universal mercy to all creation) necessitates the protection of humanity's basic rights and the preservation of national unity.²² Within this framework, Islam advocates for the formation of cohesive nation-

²⁰Atikhoh, Guntur Cahyono, and Mustafiyanti, “Pembentukan Sikap Kemandirian Dan Cinta Tanah Air Pada Santri,” 15.

²¹Suci Emilia Fitriani and Tajul Arifin, “Nasionalisme Bangsa Dalam Perspektif Hadits Riwayat Imam Bukhari, Ibnu Hibban Dan Tirmidzi,” *Jurnal Pemikiran Islam* 2, no. 2 (2022): 160, <https://doi.org/10.22373/jpi.v2i2.14188>.

²²Mahabbati, “Realitas Nasionalisme Pada Lembaga Pendidikan Islam,” 1824.

states that harmonize diverse societal elements while respecting inherent differences among citizens.

From the preceding arguments, it can be concluded that Islamic perspectives on nationalism have evolved through historical circumstances that prompted diverse responses from Muslim scholars-ranging from endorsement to rejection. In the Indonesian context, nationalism has been firmly established as a fundamental ideology to preserve the integrity of this multicultural nation. Consequently, Indonesian Islamic thought generally views nationalism positively, synthesizing nationalist principles with Islamic values. Islam highly esteems humanitarianism, unity, and solidarity, as the religion fundamentally constitutes *rahmatan lil-‘ālamīn* (divine mercy for all creation) that confers benefits upon the entire universe.

c. Nationalist Attitudes Among Students

The concept of attitude encompasses a broad spectrum of psychological constructs, including values, emotions, preferences, intentions, opinions, expectations, and evaluative judgments.²³ As a primary psychological determinant, human attitudes serve as significant predictors of daily behaviour though these behavioural manifestations remain mediated by contextual factors such as

²³Anupama Chirag Dave and Rinky Trivedi, “Predicting Youngster’s Attitude towards Online Food Delivery,” *International Research Journal of Business Studies* 12, no. 3 (2019): 291, <https://doi.org/10.21632/irjbs.12.3.289-299>.

environmental influences and individual belief systems. A nuanced understanding of an individual's attitudes enables reasonably accurate projections of their potential responses or behavioural patterns when confronting specific issues or situational contexts. This interconnection between attitudes and behaviour constitutes a fundamental psychosocial relationship: individuals with established attitudinal dispositions tend to either accept or reject particular objects or ideas based on their subjective evaluation of the object's utility or perceived value.²⁴

Scholars have conceptualized attitudes through various theoretical frameworks across different historical periods. The following represent authoritative definitions from leading experts in the field:

1. Allport defines attitude as a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related.
2. Eagly & Chaiken conceptualize attitude as a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour.²⁵

²⁴Syukri Syamaun, "Pengaruh Budaya Terhadap Sikap Dan Perilaku Manusia," *Jurnal At-Taujih Bimbingan Dan Konseling Islam* 2, no. 2 (2019): 86, <http://dx.doi.org/10.22373/taujih.v2i2.6490>.

²⁵Chirag Dave and Trivedi, "Predicting Youngster's Attitude towards Online Food Delivery," 291.

The aforementioned definitions collectively establish attitude as a multidimensional psychological construct encompassing evaluative, affective, and preferential components that significantly influence behavioural prediction and response patterns. As evidenced by these theoretical perspectives, attitudes emerge through dynamic interactions between personal experiences, environmental factors, and individual psychological conditions, ultimately manifesting through evaluative processes directed at relevant entities and situational contexts.

The systematic cultivation of nationalist values represents a critical component of civic education across Indonesia's educational landscape. Educational institutions employ multifaceted strategies to foster nationalist dispositions, including:

- 1) Incorporating nationalist character education within formal classroom instruction and learning activities.
- 2) Embedding nationalist values into the institutional culture and daily school practices.
- 3) Integrating nationalist character building within extracurricular activities and school-sponsored programs.
- 4) Encouraging students to consistently practice nationalist attitudes across multiple environments at home, in school, and within the broader community.²⁶

Educational institutions can cultivate the following essential nationalist values among students: 1) Heroic

²⁶Zeni Murtafiati Mizani, "Pendidikan Karakter Cinta Tanah Air Pada Sekolah Dasar Islam Di Tengah Tantangan Radikalisme," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 9318.

Appreciation. 2) Cultural Valuation. 3) Economic Patriotism. 4) Environmental Stewardship.²⁷

The aforementioned exposition elucidates that attitudes constitute mental states experienced by individuals, shaped by environmental influences and triggering evaluative responses that ultimately manifest in behavioural outcomes. Nationalism represents one such attitudinal formation. Consequently, multiple factors contribute to the development of nationalist dispositions in individuals. A pivotal strategy involves the systematic instruction, cultivation, and reinforcement of nationalist values beginning in early educational stages. Educational institutions employ multifaceted pedagogical strategies to foster nationalist attitudes, including learning in the classroom, habituation at school, extracurricular activities and assignments. These concerted efforts facilitate the emergence of nationalist attitudes and patriotic behaviours among students, fostering profound national allegiance.

2. Islamic Education

a. The Concept of Islamic Education

²⁷DJ and Jumardi, “Peran Guru Dalam Menanamkan Sikap Nasionalisme Terhadap Peserta Didik Sekolah Dasar,” 8344–45; Alifatul Azizah Istiyani, Ahmad Shofiyuddin Ichsan, and Samsudin, “Pembelajaran Aswaja Sebagai Basis Kekuatan Pendidikan Karakter Cinta Tanah Air DI MI Ma’arif Sambeng Bantul Yogyakarta,” *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman* 11, no. 1 (2021): 44–45.

Education is a powerful instrument for driving change.²⁸

John Dewey states that education is a fundamental human necessity, serving to shape and prepare individuals to live disciplined lives.²⁹ Armai Arief argues that education can also be defined as a conscious and deliberate effort to create a learning process and environment in such a way that students actively develop their potential to possess spiritual strength, personality, intelligence, self-control, and the necessary skills for themselves, society, nation, and state.³⁰

The definition of education above, when integrated with Islam, gives rise to a special term, namely Islamic education. According to Muhammad S.A., Islamic education in the truest sense is a system of education that enables people to live their lives in accordance with Islamic ideology, thus enabling them to easily shape their existence based on Islamic principles.³¹

Based on the above definition, Islamic education represents an integration between education and the Islamic religion. Islamic education is a form of guidance and direction aimed at developing

²⁸Azyumardi. Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam*. (Logos Wacana Ilmu, 1999).

²⁹A. Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam*, ed. Ahmad Barizi (Malang: UIN Malang Press, 2008), 15.

³⁰Armai Arief, *Membumikan Nilai-Nilai Islam Dalam Masyarakat Majemuk* (Jakarta: Suara ADI, 2009), 42.

³¹Dakir and Sardimi, *Pendidikan Islam & ESQ: Komparasi-Integratif Upaya Menuju Stadium Insan Kamil*, ed. Umiarso (Semarang: RaSAIL Media Group, 2011), 33–34.

an individual's potential, implemented in accordance with Islamic law (*shari'ah*).

The concept of education in Islam can be referred to by various terms, namely *al-tarbiyah*, *al-ta'dib*, *al-ta'lim* dan *al-riyadhah*.³²

1. Al-Tarbiyah

According to Muhaimin and Mujib, the term *al-tarbiyah* refers to the process of knowledge transformation from the basic level (*ibtida'i*) to subsequent higher levels (*ulya*).³³

2. Al-Ta'lim

The term *ta'lim* originates from the root word *allama-yu'allimu-ta'līman*, which means "to teach" or "to impart knowledge."³⁴ Fatah Jalal states in his work *Min al-Ushul al-Tarbiyah fi al-Islam* that *ta'līm* refers to the process of conveying knowledge, developing understanding, and inculcating trustworthiness and responsibility. This process aims to purify human beings from all impurities, thereby enabling them to receive divine wisdom (*ḥikmah*), acquire beneficial knowledge, and comprehend matters previously unknown to them.³⁵

³²Heri Gunawan, *Pendidikan Islam: Kajian Teoritis Dan Pemikiran Tokoh*, ed. Engkus Kuswandi (Bandung: PT. Remaja Kosdakarya, 2014), 3–9.

³³Gunawan, 3–4.

³⁴Yasin, *Dimensi-Dimensi Pendidikan Islam*, 20.

³⁵Sofilatul Istiqomah Miritno and Nadziroh Nadziroh, "Implementasi Nilai-Nilai Nasionalisme Untuk Menanamkan Pendidikan Karakter Melalui Pembelajaran Tematik Muatan Pendidikan Kewarganegaraan Siswa Kelas Iv

3. Al- Ta'dīb

The term Ta'dīb derives from the root word addaba-ya'addibu-ta'dīban, meaning to serve, cultivate, or practice adab (proper conduct encompassing ethics, knowledge and spirituality) toward others to foster virtuous and disciplined behavior.³⁶ According to Al-Attas, an educated person is one who is “good” (ṣāliḥ), possessing comprehensive adab that encompasses both material and spiritual aspects, while striving to internalize these qualities of goodness within oneself.³⁷

4. Al-Riyadlah

The term *al-riyadlah* was specifically used by Al-Ghozali in the expression *riyadlatul as-sibyan* (the cultivation of children). According to Al-Ghazali, Islamic childhood education emphasizes affective and psychomotor domains more than cognitive aspects. He posits that if children are accustomed to virtuous behavior from an early age, they will more readily develop righteous character (shāliḥ) during adolescence, while cognitive knowledge will also be more easily acquired.³⁸

From the preceding definitions, it becomes evident that Islamic education is conceptualized through four fundamental

SD Se-Gugus 02 Gondokusuman,” *TRIHAYU: Jurnal Pendidikan Ke-SD-An* 7, no. 2 (2021): 1131, <https://doi.org/10.30738/trihayu.v7i2.9174>.

³⁶Yasin, *Dimensi-Dimensi Pendidikan Islam*, 20.

³⁷Yasin, 20.

³⁸Yasin, 20.

terms: *Al-Tarbiyah*, *Al-Ta'lim*, *Al-Ta'dib* dan *Al-Riyadlah*. These four concepts collectively constitute the comprehensive framework of Islamic education. As demonstrated by these definitions, the scope of Islamic education systematically encompasses: (1) holistic development, (2) systematic knowledge transmission, (3) cultivation of ethical conduct, and (4) psychomotor training through practical implementation.

Within the educational process, educational objectives constitute deliberate efforts to instill desired values that learners are expected to embody. In essence, the fundamental purpose of education is "to humanize humans" or to cultivate complete human beings. According to Syed Naquib al-Attas, the primary objective of Islamic education is to develop virtuous individuals possessing noble character (*akhlaqul karimah*).³⁹ Ibn Khaldun's classical framework presents a dual-dimensional purpose: 1) Ultimate spiritual objective (*ukhrawi*) to cultivate devout servants of Allah. 2) Temporal worldly objective (*duniawi*) to develop humans capable of competently navigating life's challenges, thereby achieving dignified living while benefiting humanity.⁴⁰

Based on the aforementioned conceptualizations, it is established that the fundamental objectives of Islamic education are to cultivate virtuous individuals possessing noble character, to

10. ³⁹Gunawan, *Pendidikan Islam: Kajian Teoritis Dan Pemikiran Tokoh*,

⁴⁰Gunawan, 11–12.

develop competence in navigating life's challenges, to foster beneficial contributions to society, to ensure well-being in both temporal and eternal existence. Furthermore, effective Islamic education must incorporate four essential dimensions of development namely, physical development, spiritual-religious development, intellectual development, and social development.

b. Islamic Education Curriculum

Etymologically, the term "curriculum" originates from the Greek words *curir* (meaning "runner") and *curere* (meaning "racecourse"). As a technical term, it is derived from the Latin *curriculum*, which refers to "a course of study" or "a running course."⁴¹ In Arabic, the curriculum is termed *manhaj*, signifying "the path of truth that humans traverse in their lives." According to the Dictionary of Education (*Kamus Tarbiyah*), an educational curriculum (*manhaj dirasah*) is defined as a structured set of plans and tools employed as a framework for achieving educational objectives by an educational institution.⁴² Several scholars have defined the concept of curriculum as follows:

1. S. Nasution

⁴¹Muhammad Busro and Siskandar, *Perencanaan Dan Pengembangan Kurikulum*, 1st ed. (Yogyakarta: media akademi, 2017).

⁴²Khoirurrijal et al., *Pengembangan Kurikulum Merdeka* (Malang: CV.Literasi Nusantara Abadi, 2022).

Defines curriculum as a structured plan developed under a school's guidance and supervision to facilitate instructional processes and learning activities.

2. Ralph Tyler

Conceptualizes curriculum as all the learning experiences that students undertake, which are deliberately planned and implemented by the school to achieve educational objectives.⁴³

In Islamic education, the implemented curriculum must be fundamentally grounded in Islamic law (*shari'ah*). The Islamic curriculum should incorporate several essential orientations: 1) Learner-Centered Orientation, 2) Social-Environmental Orientation, 3) Knowledge and Technological Advancement Orientation.⁴⁴

Based on the aforementioned discussion, curriculum constitutes a comprehensive framework of systematically designed plans encompassing a content, objectives, methodologies and educational resources to systematically and purposefully achieve educational objectives both within and beyond institutional settings. The Islamic curriculum must integratively address three orientations, 1) Learner development orientation, 2) Social-environmental orientation, 3) Knowledge and technology orientation.

⁴³Busro and Siskandar, *Perencanaan Dan Pengembangan Kurikulum*.

⁴⁴Gunawan, *Pendidikan Islam: Kajian Teoritis Dan Pemikiran Tokoh*, 65–73.

c. Methods of Islamic Education

A method refers to a systematic and generalized approach to achieving specific objectives.⁴⁵ In Arabic, the term for method is *al-thariqah* which literally means "the path."⁴⁶ According to M. Ikhwansyah et al., an educational method is a crucial instructional strategy that plays a vital role in motivating students to actively engage with learning materials and participate in the educational process.⁴⁷

Building upon the aforementioned conceptual framework, an educational method refers to a strategically designed and systematically implemented approach employed to achieve defined learning objectives. When contextualized within Islamic education, this constitutes a structured pathway (*al-ṭarīqah*) undertaken by educators to guide learners toward Islamic educational goals through systematically organized, pedagogically effective, and optimally efficient learning experiences.

Islamic educational methods must be fundamentally grounded in two primary sources: the Qur'an and the Sunnah. As emphasized by Abdurrahman An-Nahlawi, these divine sources

⁴⁵ Zakiah Daradjat, *Metodik Khusus Pengajaran Agama Islam*, 2nd ed. (Jakarta: Bumi Aksara, 2011), 1.

⁴⁶ Aisyah Aminda et al., "Hakikat Metode Pendidikan Islam," *Al-Ikram: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2023): 2.

⁴⁷ Muhammad Fuad Ikhwansyah, Hunainah Hunainah, and Muhammad Tri Ramdhani, "Metode Pendidikan Nabi Muhammad SAW Dalam Kitab Ar-Rahiqul-Makhtum," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 147, <https://doi.org/10.54371/jiip.v7i1.3195>.

embody profound pedagogical approaches that emotionally engage learner, cultivate spiritual development, and inspire intellectual vitality.⁴⁸ An-Nahlawi identifies several fundamental methods in Islamic education, each derived from Qur'anic and Prophetic traditions:

1. Dialogical method (*hiwar qur'ani wa nabawi*).

A Qur'anic and Prophetic dialogue-based approach involving structured conversations between two or more parties about themes from the Qur'an and Hadith, designed to stimulate critical thinking and achieve specific learning objectives.

2. The qur'anic and prophetic narrative method (storytelling).

Within Islamic pedagogical theory, the narrative method constitutes a fundamental instructional approach characterized by its unique capacity to captivate learners through authentic divinely-revealed stories, stimulate profound reflection (*tadabbur*) on moral and spiritual truths, and faith-based nurturing.

3. Analogical method (*amsal qur'ani dan nabawi*).

This method presents parables found in the Qur'an and Hadith through the narrative method.

4. Exemplary modelling.

The method of Islamic education is model centered because exemplary is the method taught by the Prophet Muhammad SAW

⁴⁸H.M Sudiyono, *Ilmu Pendidikan Islam*, 1st ed. (Jakarta: Rineka Cipta, 2009), 275.

in fostering his people. In education, teachers are role models for their students. Students tend to imitate their educators because psychologically children are happy to imitate.

5. Habituating Method

Habituation is an attitude development in the form of a habituated experience. This habituation is carried out repeatedly so that students can get used to doing this.

6. Cognitive-Emotional Insight (*Ibrah wa Mau'izah*).

Ibrah is a psychological condition that leads a person to understand the essence of what is seen and experienced through the intellect so that the heart accepts it. Meanwhile, *mauidzah* adalah heart-softening admonitions balancing divine rewards and warnings.

7. Motivational-Deterrent Approach.

Targhib is a promise of happiness and enjoyment in the hereafter. *Tarhib* is a warning against the consequences of sins committed. This method aims to educate people to obey Allah's commands and avoid His prohibitions.⁴⁹

From the above understanding, it can be understood that Islamic educational methods must be fundamentally grounded in the Qur'an and Sunnah. Dalam Al-Qur'an dan Hadis, terdapat berbagai pendekatan pembelajaran yang menyentuh perasaan, mendidik jiwa, dan menumbuhkan semangat dalam diri peserta

⁴⁹Sudiyono, 276–94.

didik. The aforementioned methods are systematically designed to achieve comprehensive educational objectives that transcend mere knowledge transmission, encompassing the holistic development of students' character (*akhlaq*), moral reasoning (*tamyiz*), and spiritual consciousness (*ruhaniyyah*) in accordance with Islamic principles.

During the *tamyiz* phase (ages 7–10), children reach a stage of readiness to become *mukallaf* (accountable for their religious obligations). Therefore, they must be nurtured to independently and responsibly fulfill their roles as servants of Allah (*abdullah*) and His vicegerents on earth (*khalifatullah*), in both worldly and spiritual matters. At this stage, Islamic education for children should encompass six key aspects: (1) the ability to distinguish between right and wrong, (2) knowledge and proficiency in performing obligatory and recommended acts of worship correctly, (3) the habitual practice of daily obligatory and recommended worship, (4) an understanding of the concepts of Paradise and Hell, (5) belief in divine reward and punishment, and (6) awareness of the consequences of good and bad behavior.⁵⁰

Based on the above explanation, it can be understood that during the *tamyiz* phase, children are developmentally prepared to

⁵⁰Anissa Maila Rahayu, Endin Mujahidin, and Imas Kania Rahman, "Pendidikan Akhlak Anak Fase Tamyiz Usia 7-10 Tahun," *Tawazun: Jurnal Pendidikan Islam* 16, no. 2 (2023): 409–10, <https://doi.org/10.32832/tawazun.v16i2.14387>.

become mukallaf (taking personal responsibility in both worldly and religious matters). At this stage, educational efforts concentrate on reinforcing their role as servants of Allah (*abdullah*). Consequently, all pedagogical approaches including instruction, role modeling, habituation, and behavioral assessment are designed to cultivate a profound awareness of their duties as *abdullah* (servant of Allah Swt).

d. Kuttab Al-Fatih as an Islamic Model

The *kuttab* represents an educational institution that predates Islam. In pre-Islamic Arabia, particularly in Mecca, Arab society was already familiar with this elementary educational institution, known as *kuttab* or *maktab*, which primarily functioned to teach basic literacy skills. However, these early institutions remained relatively rudimentary in structure and scope, lacking the capacity to generate widespread public interest or engagement.⁵¹

Etymologically, the term *kuttab* or *maktab* refers to an institution dedicated to writing and literacy instruction.⁵² Historically, as noted by Ahmed Fouad Al-Ahwany, the *kuttab* served as an elementary educational center where

⁵¹Emilda, “Model Kurikulum PAI Di Kuttab (Studi Komparatif Di Kuttab Ibnu Abbas Serpong, Tangerang Selatan Dan Kuttab Al Fatih Ciputat, Tangerang Selatan),” 65.

⁵²Rikha Zulia and Tri Ratna Ambarwati, “Implementasi Kurikulum Kuttab Al-Fatih Semarang,” *Al-Ishlah: Jurnal Pendidikan Islam* 18, no. 2 (2020): 167.

children studied the Qur'an, reading, writing, Arabic grammar, and arithmetic under the guidance of teachers who were both Qur'an memorizers and Islamic scholars. During the Prophet Muhammad's era, these institutions initially focused on basic literacy before gradually expanding their curriculum to include Qur'anic studies and Islamic jurisprudence, with instruction typically conducted in teachers' residences.⁵³

In contemporary Indonesia, the *kuttab* system has undergone a significant revival, with Kuttab Al-Fatih emerging as a prominent model. Founded in response to concerns about the secularization of modern education and declining religious engagement among students, this institution adopts the classical *kuttab* framework from the Prophetic period and Islamic golden age. Kuttab Al-Fatih grounds all aspects of its educational system including curriculum, pedagogy, and institutional structure based on the Qur'an, Hadith, and traditional Islamic scholarship. The institution's name pays tribute to Sultan Muhammad Al-Fatih, the Ottoman conqueror of Constantinople, symbolizing the integration of faith and knowledge as well as the intellectual advancement of Islamic civilization.⁵⁴

⁵³Emilda, "Model Kurikulum PAI Di Kuttab (Studi Komparatif Di Kuttab Ibnu Abbas Serpong, Tangerang Selatan Dan Kuttab Al Fatih Ciputat, Tangerang Selatan)," 65.

⁵⁴Aji Sofanudin et al., "Kuttab Al-Fatih: New Phenomenon of Islamic Education Model in Indonesia," *Journal of Positive School Psychology* 6, no. 3 (2022): 1967.

Kuttab Al-Fatih was established in 2012 by three founders, Muhaimin Iqbal, Budi Ashari, and Waalid Ilham. Kuttab Al-Fatih operates as a specialized Islamic educational institution catering to children aged 5-12 years. The institution's pedagogical framework is built upon two core curricula: the Faith Curriculum (Kurikulum Iman) and the Qur'anic Curriculum (Kurikulum Al-Qur'an).⁵⁵ The educational philosophy of Kuttab Al-Fatih emphasizes three fundamental principles structured in sequential order: (1) faith before Qur'an study, (2) character before knowledge, and (3) practice after learning.⁵⁶ Through this educational concept, Islamic character will be firmly attached to students.

From the above understanding, it can be understood that the kuttab system has emerged as a prominent Islamic education model gaining significant recognition within Indonesian society. Among contemporary kuttab-based institutions, Kuttab Al-Fatih represents a classical Islamic educational framework that systematically revives the pedagogical approaches of the Prophet Muhammad's era and the Islamic Golden Age. This institution establishes the Qur'an, Hadith, and traditional kuttab scholarship as foundational pillars governing all operational aspects, including its institutional system, curriculum design, and instructional

⁵⁵Sofanudin et al., 1969.

⁵⁶Emilda, "Model Kurikulum PAI Di Kuttab (Studi Komparatif Di Kuttab Ibnu Abbas Serpong, Tangerang Selatan Dan Kuttab Al-Fatih Ciputat, Tangerang Selatan)," 141.

methodologies. Central to Kuttab Al-Fatih's educational philosophy is its emphasis on Islamic character formation, implemented through its dual-curriculum system: the Faith Curriculum and Qur'anic Curriculum. The institution applies three key principles: (1) faith before Qur'an study, (2) character before knowledge, and (3) practice after learning.

B. Previous Relevant Studies

Through an in-depth examination of various relevant sources, the researcher identified several previous studies, including: (1) Strengthening Nationalism Attitudes Among Students in Schools:

1. Yulia Rahman in "Religious-Nationalism Based Character Education in Traditional Pesantren" using a mixed-methods approach (field research, documentation, interviews, and questionnaires). The purpose of this study was to determine the effectiveness of character education based on religious nationalism in traditional pesantren. The study found that: Moral education materials such as classical Islamic textbook effectively foster religious-nationalism values. Pesantren culture aligns with democratic ideals, unity, tolerance, and patriotism. Most students exhibited religious-nationalist thinking, countering radicalism (supporting prior findings on pesantren's role in promoting pluralism). This study shares a focus on religious-nationalist character development in

Indonesian Islamic education. However, it differs in context, examining Kuttab Al-Fatih's Middle Eastern classical approach rather than traditional pesantren.⁵⁷

2. Ma'arif and Rofiq in "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School". This study was published as a scholarly article examining how Islamic education teachers enhance students' national identity. The study using a literature review methodology. The research found that Islamic teachers can develop students' patriotism by: (1) including nationalism in Islamic lessons, and (2) applying these values in school activities. Both Islamic and civic education teachers help build nationalist character. A deep understanding of Islam also promotes love for country and peace. This study shares a focus on strengthening student nationalism in formal Islamic education. However, it differs in context by examining boarding schools rather than the classical *kuttab* system of Kuttab Al-Fatih.⁵⁸
3. Nursamsi DJ and Jumardi conducted a qualitative research study entitled "Peran Guru Dalam Menanamkan Sikap Nasionalisme Terhadap Peserta Didik Sekolah Dasar, published

⁵⁷Rahman, "Religious-Nationalism Based Character Education in Traditional Pesantren."

⁵⁸Ma'arif and Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School."

as a scholarly article. This research is written in the form of a scientific article with qualitative methods. The study aimed to examine teachers' roles in cultivating nationalist attitudes among students and their practical implementation in educational settings. The study revealed that teachers play a crucial role in fostering patriotism during classroom instruction by cultivating students' love for their nation and assessing their patriotic attitudes. However, it identified two key challenges in developing students' nationalist behavior in school and social settings: (1) internal student factors and (2) external environmental influences. While this research shares our focus on nationalism development in elementary education, it differs from our study by specifically examining conventional elementary schools rather than Islamic educational institutions like Kuttab Al-Fatih.⁵⁹

Furthermore, additional previous studies have examined (2) the educational system at Kuttab Al-Fatih:

1. Yaman and Gultom conducted a mixed-methods study titled “Islamic Education System: Implementation of Curriculum Kuttab Al-Fatih Semarang”, published as a scholarly article combining literature review and qualitative field research. The study aimed to examine the implementation of Kuttab Al-Fatih

⁵⁹DJ and Jumardi, “Peran Guru Dalam Menanamkan Sikap Nasionalisme Terhadap Peserta Didik Sekolah Dasar.”

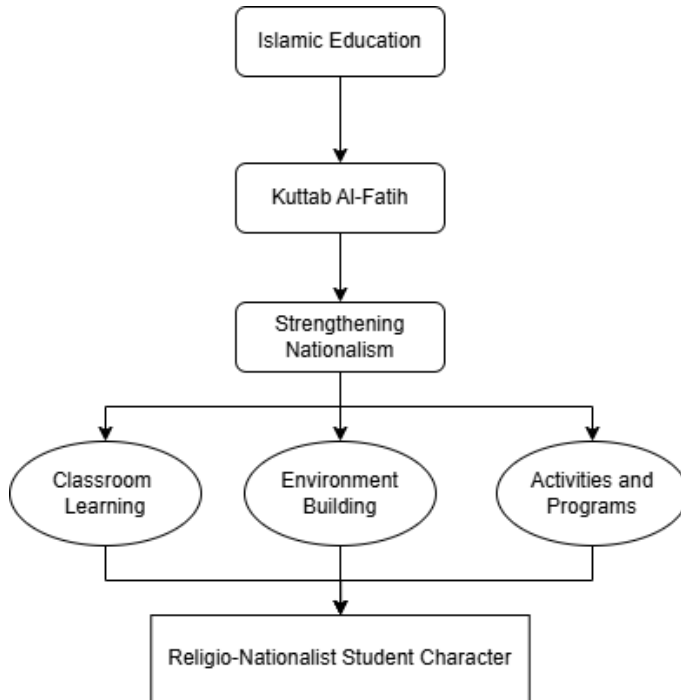
Semarang's dual-curriculum system (faith and Qur'anic studies). Key findings emphasized the institution's significant role in Indonesia's educational landscape through its character development approach, which integrates thematic learning modules. While this research shares our focus on Kuttab Al-Fatih's Islamic education model, it does not specifically address nationalism development.⁶⁰

2. Sofanuddin et al. conducted a qualitative research study entitled “Kuttab al-Fatih: New Phenomenon of Islamic Education Model in Indonesia”, published as a scholarly article. The study examined the institutional status of Kuttab Al-Fatih in Tegal, Indonesia, with three key findings: (1) The kuttab system lacks formal recognition within Indonesia's national education framework; (2) Curriculum exclusively focuses on religious subjects (Iman and Qur'an). (3) The Qur'an serves as core curriculum content, while Iman functions better as teaching methodology due to its abstract nature. Although this research shares our examination of Kuttab Al-Fatih's Islamic education system, it does not specifically investigate nationalism development.⁶¹

⁶⁰Basyir dan Fades Br. Gultom Yaman, “Islamic Education System: Implementation of Curriculum Kuttab Al-Fatih Semarang,” *World Academy of Science, Engineering and Technology International Journal of Educational and Pedagogical Sciences* 11, no. 12 (2017): 2792–98.

⁶¹Sofanudin et al., “Kuttab Al-Fatih: New Phenomenon of Islamic Education Model in Indonesia.”

C. Conceptual Framework



As a multicultural nation comprising diverse ethnicities, cultures, and religions, Indonesia requires an education system specifically designed to maintain national unity. The Indonesian education framework encompasses multiple models, including: (1) national education spanning elementary, junior high, and senior high levels within public schools, and (2) faith-based education, notably Islamic education. Islamic education systematically integrates all pedagogical processes with Islamic values grounded in the Qur'an and Sunnah. This dual-system

approach addresses Indonesia's pluralistic society while preserving religious identity, positioning education as both a unifying force and a means of spiritual development.

Kuttab Al-Fatih represents an Islamic educational institution employing classical Middle Eastern teaching methodologies, specifically designed for early childhood education. As a distinctive Islamic educational model in Indonesia, Kuttab Al-Fatih prioritizes the cultivation of Islamic manners and the development of Islamic character. While maintaining its classical Islamic educational approach, the institution simultaneously emphasizes the teaching and reinforcement of nationalist values among students, acknowledging its Indonesian context. The institution implements a tripartite approach to strengthen nationalist attitudes, there are classroom instruction integrating nationalist values, school environment designed to foster national identity, special programs and activities promoting patriotism. This integrated methodology has demonstrated effectiveness in shaping students' religio-nationalist character.

CHAPTER III RESEARCH METHOD

A. Research Type and Approach

This study employs a qualitative research method. Qualitative research is a method that emphasizes the quality of a subject, whether it be an event, phenomenon, or social issue, containing valuable insights for the development of theoretical concepts.⁶² This research is descriptive in nature, meaning the collected data is presented narratively by explaining the what, why, and how of the observed phenomenon.⁶³ The research process involved first preparing the research instruments, followed by visiting the research site to examine the existing conditions. The researcher then conducted observations, documentation, interviews, and analysis, constructed the social context, and gathered various sources relevant to the research objectives.⁶⁴

This study adopts a case study research design. The data were obtained from primary sources in the field, with information gathered directly from research subjects. Data collection methods included interviews, observations, and documentation.⁶⁵ Subsequently, the data

⁶²Djam'an Satori and Aan Komariah, *Metodologi Penelitian Kualitatif* (Bandung: ALFABETA, 2020), 29.

⁶³Satori and Komariah, 35.

⁶⁴Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 2nd ed. (Yogyakarta: ALFABETA, 2018), 17.

⁶⁵Satori and Komariah, *Metodologi Penelitian Kualitatif*, 183.

were described narratively in the form of descriptive paragraphs and then analyzed to draw conclusions and formulate recommendations.

B. Research Location and Time

This research was conducted at Kuttab Al-Fatih Semarang, located in Meteseh Village, Tembalang District, Semarang City. The study was carried out from 8th of January 2025 to 17th of April 2025.

C. Data Sources

This study utilizes two types of data sources:

1. Primary Data Sources

The primary data for this research were obtained from several informants, field observations, and documents. The informants in this study included the Vice Principal for Curriculum Affairs, teachers, and students (specifically four students, two from 5th grade and two from 6th grade). The selected teachers were those deemed capable of providing comprehensive and accurate information about strengthening nationalism attitudes among students through Islamic education at Kuttab Al-Fatih Semarang, particularly the curriculum vice principal and classroom teachers. Field data were collected during teaching and learning activities at Kuttab Al-Fatih Semarang, both inside and outside the classroom, that were relevant to the research objectives. Primary documents included teaching modules, school profile, annual school activity records, school documentation, school activity archives, and textbooks relevant to the research.

2. Secondary Data Sources

Secondary data refers to information obtained indirectly, typically through documentary sources.⁶⁶ For this study, secondary data were collected from written sources including scholarly books, academic journals, relevant research publications, and other literature pertinent to the research topic.

D. Research Focus

This study focuses on three scopes, 1) the concept of nationalism from the perspective of Kuttab Al-Fatih Semarang, 2) the implementation of Islamic education Kuttab Al-Fatih Semarang, and the strengthening of student' nationalism attitudes through Islamic education at Kuttab Al-Fatih Semarang. The educational process at Kuttab Al-Fatih Semarang is fundamentally grounded in Islamic values. To adapt to Indonesia's multicultural national education system, Kuttab Al-Fatih Semarang actively strengthens nationalist attitudes among its students. This strengthening of nationalism is implemented through various educational approaches within the institution.

E. Data Collection Techniques

This study employed a three-phase data collection methodology consisting of interviews, observations, and documentation.

1. Interviews

Interviews serve as a data collection technique to gather information directly from sources through structured conversations or

⁶⁶Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 193.

question and answer sessions.⁶⁷ In this study, semi-structured interviews were employed. A semi-structured interview combines elements of both structured and unstructured interviews, where a systematic and well-designed interview guide is prepared, yet respondents are allowed to answer freely and openly.⁶⁸ This approach enables the researcher to adapt follow-up questions to explore topics in greater depth, aligning with the principles of in-depth interviewing. In-depth interviewing is a flexible and open-ended technique that does not adhere to a rigid structure and is conducted in an informal setting. It focuses on eliciting factual accounts of activities, events, and opinions.⁶⁹ All interviews were documented in the form of interview notes, supplemented by audio recordings captured via a mobile phone voice recorder application.

2. Observation

Observation is a data collection technique conducted either directly (through sensory perception) or indirectly (via visual media such as recorded images).⁷⁰ This study employed passive observation, wherein the researcher visits the field but does not actively participate in the activities. During the observation process, observation notes were

⁶⁷Satori and Komariah, *Metodologi Penelitian Kualitatif*, 163.

⁶⁸Satori and Komariah, 169.

⁶⁹Muhammad Hum Farida Nugrahani, *Metode Penelitian Kualitatif, Repository.Stikim.Ac.Id*, vol. 1 (Solo: Cakra Books, 2014), <https://repository.stikim.ac.id/file/21-07-1730.pdf>; Satori and Komariah, *Metodologi Penelitian Kualitatif*, 163.

⁷⁰Farida Nugrahani, *Metode Penelitian Kualitatif*; Satori and Komariah, *Metodologi Penelitian Kualitatif*, 132.

systematically recorded to summarize each observed activity. Observations were conducted across various classroom and non-classroom, included Kuttab Al-Fatih Semarang learning and environment, storytelling session, Kuttab Al-Fatih Semarang's library, Al-Fatih Canteen, and Asbilah Popi Maryani (Free-drinking water).

3. Documentation

Documentation refers to recorded evidence of past events in various forms, including written records, visual materials, or creative works.⁷¹ In this study, relevant data were collected concerning the reinforcement of nationalism attitudes among students through Islamic education at Kuttab Al-Fatih Semarang. The documentation process included school profiles, Annual school activity records, Institutional archives, official website content, social media accounts, school event archives.

F. Data Validity Test

To ensure data validity, this study employed two verification approaches, including method triangulation and source triangulation. Method triangulation was implemented through three complementary techniques, including semi-structured interviews, systematic classroom and non-classroom observations, and documentary analysis of institutional records. Concurrently, source triangulation strengthened data credibility by incorporating perspectives from multiple key

⁷¹ Satori and Komariah, *Metodologi Penelitian Kualitatif*, 186.

stakeholders, including the curriculum vice principal, classroom teachers, and purposively selected students.

G. Data Analysis Technique

The data analysis process involved systematically examining and structuring data obtained from observations, interviews, and documentation through a multi-stage approach. First, collected data were organized into thematic categories, broken down into subsets, and synthesized to identify meaningful patterns. Key themes were then selected and interpreted to draw substantive conclusions. The analysis began by verifying interview transcripts with respondents, followed by triangulating these findings with observational records and documentary evidence to examine how Islamic education at Kuttub Al-Fatih Semarang reinforces nationalist attitudes among students. Finally, the systematically analyzed data were presented in a narrative format to ensure clarity and accessibility for readers.

The study employed the interactive data analysis method developed by Miles and Huberman, which follows three systematic phases, including data reduction, data display and conclusion drawing or verification.⁷²

1. Data reduction

⁷²M. Taufiq Rahman Mohamad Mustari, *Pengantar Metode Penelitian*, 1st ed. (Yogyakarta: LaksBang Pressindo, 2012), 70; Satori and Komariah, *Metodologi Penelitian Kualitatif*, 274.

The collected data were systematically summarized, condensed, and categorized according to relevant concepts, themes, and patterns. This phase aimed to identify novel, unexpected, or previously unrecognized findings.⁷³ The refined data were then organized into core thematic clusters addressing the central research focus, which is how Islamic education at Kuttab Al-Fatih Semarang strengthens nationalism attitudes among students.

2. Data display

The processed data were presented in multiple formats, which are tabular displays, graphical representation or narrative text.⁷⁴ The selection of display formats was guided by the study's objective to elucidate the mechanisms of nationalism cultivation through Islamic pedagogy at Kuttab Al-Fatih Semarang, ensuring both systematic organization and substantive clarity.

3. Conclusion drawing or verification

In qualitative research, conclusion drawing must yield novel insights that resolve previously ambiguous aspects of the phenomenon under investigation. These substantiated findings should emerge as clearly articulated responses to the study's original research objectives.⁷⁵ The verification process constitutes the definitive analytical stage wherein all evidentiary strands - systematically reduced, displayed, and interpreted - converge to produce validated

⁷³Satori and Komariah, *Metodologi Penelitian Kualitatif*, 274.

⁷⁴Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 325.

⁷⁵Sugiyono, 276.

results. Specifically, this study's final conclusions demonstrate how Islamic educational practices at Kuttab Al-Fatih Semarang effectively cultivate nationalist attitudes among students, with each claim rigorously grounded in empirical data obtained through comprehensive triangulation methods.

CHAPTER IV

DATA DESCRIPTION AND ANALYSIS

A. Data Description

1. The Concept of Nationalism from the perspective of Kuttab Al-Fatih Semarang

Kuttab Al-Fatih Semarang, which is rooted in classical Islam, regards nationalism as an integral part of Islamic law (sharī‘ah) that must be upheld to preserve the unity of the nation. Nationalism must be infused with an Islamic spirit to ensure its alignment with sharī‘ah principles. Kuttab Al-Fatih Semarang argues that nationalism must align with Islamic values, as Islam itself embodies a principled form of nationalism. This perspective was articulated by Mr. Saifu Taqi during an interview conducted at Kuttab Al-Fatih Semarang, he stated: “Kuttab Al-Fatih conceptualises nationalism as a mode of civic identity that must be grounded in Islamic values. Without Islam, the spirit and intentionality of nationalism cannot function effectively.”⁷⁶

From the observations conducted, the educational environment at Kuttab Al-Fatih Semarang carries a distinctly Islamic atmosphere. Teachers and students wear modest Muslim attire, ensuring the covering of aurat (modesty requirements), with some female members even wearing the niqab (face veil). The Indonesian national flag is

⁷⁶Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

raised at the entrance of Kuttab Al-Fatih Semarang, symbolizing the institution's commitment to instilling nationalism in its students. At Kuttab Al-Fatih Semarang, nationalism is taught through various forms of education and instruction, both inside and outside the classroom. These efforts aim to cultivate the manners (adab) of a Muslim who is also a nationalist.⁷⁷ Nationalism is integrated into the faith-based curriculum (kurikulum iman) of the Kuttab. This was explained by Mr. Saifu Taqi, the vice principal for curriculum affairs, he stated: "Nationalism is instilled in students through the faith-based curriculum at Kuttab Al-Fatih. One manifestation of this implementation is demonstrated through the comportment of a faithful Muslim"⁷⁸

The implementation of nationalism education at Kuttab Al-Fatih Semarang is carried out through its faith-based curriculum (kurikulum iman). This curriculum integrates religious instruction with secular subjects, including nationalism. In practice, various activities are employed, such as teaching nationalism through tadabbur (reflective study) in social sciences (IPS), commemorating Indonesian Independence Day (HUT RI), and other nationalism-related initiatives. This was explained by Mr. Mustofa, a classroom teacher, he stated: "The concept of nationalism is taught through multiple pedagogical approaches, including: the singing of 'Indonesia

⁷⁷Observation of learning and educational environment at Kuttab Al-Fatih Semarang, January 10, 2025 - January 31, 2025, at 07:00–11:30 WIB

⁷⁸Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

Raya' (the national anthem), the annual commemoration of Independence Day in August, formal classroom instruction, and related didactic activities.”⁷⁹ This is further reinforced by the perspective of one student respondent, who stated: “Kuttab Al-Fatih observes Indonesian Independence Day commemorations, which includes the ceremonial singing of the national anthem, 'Indonesia Raya', as part of the official proceedings”⁸⁰

2. The Implementation of Islamic Education at Kuttab Al-Fatih Semarang

The implementation of Islamic education at Kuttab Al-Fatih Semarang is structured around two fundamental components: curriculum design and learning method. First, the curriculum design at Kuttab Al-Fatih Semarang. Based on observational findings, the educational implementation at Kuttab Al-Fatih Semarang comprehensively adopts an Islamic education framework. This Islamic education follows the classical Kuttab system. The pedagogical methodology aligns with the institution's applied curriculum, namely the faith-based curriculum and Quranic studies. The Kuttab Al-Fatih Semarang maintains two educational divisions: Kuttab Awal (Foundation Stage) and Qonuni (Advanced Stage). The Kuttab Awal comprises three grade levels (Kuttab Awal 1 to 3),

⁷⁹Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

⁸⁰Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

corresponding to kindergarten through second grade elementary level. The Qonuni stage consists of four levels (Qonuni 1 to 4), equivalent to third through sixth grade elementary education.⁸¹

Within the classroom, Kuttab Al-Fatih Semarang focuses on two core subjects: faith studies (*iman*) and Qur'anic studies. In the Qur'anic curriculum, students are required to meet specific memorization targets at each grade level, with progressive assessments. Furthermore, the content of the Qur'an is taught through faith studies, where verses are analyzed and imparted to students as Islamic ethical values (*adab*). Mr. Saifu Taqi, the Deputy Curriculum Director, explained: "The education method in Kuttab Al-Fatih uses classical Islamic education based on Kuttab. The education taught is based on the curriculum of faith and the Qur'an."⁸² This perspective was further corroborated by Mr. Mustofa, a classroom teacher at Kuttab Al-Fatih Semarang, who stated: "Education in Kuttab Al-Fatih uses the curriculum of faith and the Qur'an. In the Qur'an curriculum, children in each class have their own memorisation targets."⁸³

The faith-based curriculum (*al-manhaj al-imani*) at Kuttab Al-Fatih Semarang is organized into several *murofaqot* (complementary) subjects. These *murofaqot* subjects represent specialized branches of the faith curriculum, including Indonesian Language, Mathematics,

⁸¹Observation of learning and educational environment at Kuttab Al-Fatih Semarang, January 10, 2025 - January 31, 2025, at 07:00–11:30 WIB

⁸²Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

⁸³Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

Natural Sciences (IPA), and Social Studies (IPS). The instructional content for faith studies is primarily drawn from *Tadabbur*, a textbook authored by Ustadz Budi Ashari, Lc. Prior to teaching, instructors (ustadz/ustadzah) are required to prepare a Kuttab Activity Plan (Rencana Kegiatan Kuttab/RKK) outlining their instructional materials. The contents of the Kuttab Activity Plan include, (1) specific learning objectives including faith development milestones (target pencapaian iman), Qur'anic vocabulary acquisition (kosa kata Al-Qur'an), and reflective learning (*tadabbur 'ilm*); (2) a structured lesson framework consisting of an opening (pembukaan), core content (inti), and conclusion (penutup); and (3) supplementary practical teachings (*murofaqot*) being instructed.⁸⁴ As explained by Mr. Saifu Taqi, Deputy Curriculum Director:

“The study of Indonesian national history is delivered through the '*murofaqot*' curriculum - a derivative subject of the core faith studies program. This integrated Islamic curriculum incorporates general education subjects such as social sciences (IPS), natural sciences (IPA), and related disciplines within its faith-based pedagogical framework.”⁸⁵

Mr. Musthofa, the faith studies instructor for Qonuni Level 2, affirmed this perspective. He stated:

“There are two major curriculums in Kuttab: Iman and Qur'an. Faith lessons are divided into several *murofaqot* of other lessons such as Indonesian Language, Maths, Science, Social Studies. Learning about the history of Indonesian independence and

⁸⁴See Appendix III: Documentation of Learning Module/Kuttab Activity Plan Sheet (RKK)

⁸⁵Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

Indonesian culture is in Indonesian Language and Social Studies.”⁸⁶

Second, the learning method in Kuttab Al-Fatih Semarang. Classroom observations revealed that instruction follows traditional Islamic educational methods. The learning process employs a *halaqah* (study circle) system, where a teacher positioned at the front delivers material while students arrange themselves in a semicircle around the teacher.⁸⁷ The instructional methodology at Kuttab Al-Fatih Semarang is carefully tailored to elementary school-aged children, with primary emphasis placed on the cultivation of proper etiquette (*adab*) and moral character (*akhlak*). The institution strongly emphasizes teacher modelling (*uswah hasanah*) as a fundamental strategy for creating an Islamic school environment. Notably, the integration of technology-based learning media remains limited within the Kuttab's educational framework.⁸⁸

Several distinct instructional methods are implemented by teachers at Kuttab Al-Fatih Semarang, including lectures (*ceramah*), storytelling, practical application, group discussions, motivational encouragement (*targhib*), disciplinary warnings (*tarhib*). This teaching approach was explained by Mr. Mustofa, a classroom teacher, he stated:

⁸⁶Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

⁸⁷See Appendix III: Photo Documentation of Indoor and Outdoor Learning Session

⁸⁸Observation of learning and educational environment at Kuttab Al-Fatih Semarang, January 10, 2025 - January 31, 2025, at 07:00–11:30 WIB

“The methods I used in class were: lecture method, storytelling, analogy or comparison, question/quiz, hands-on practice, dialogue/discussion, *tarhib* and *targhib*. The implementation of the *tarhib* and *targhib* method is that those who have good manners will get a reward, otherwise those who make mistakes or have bad manners will be punished.”⁸⁹

This perspective was further supported by Mr. Saifu Taqi in his capacity as Deputy Curriculum Director, who stated:

“The learning method is applied with a *halaqoh* system with one teacher and several students in one majlis with lectures, stories, analogies/comparisons, quizzes, hands-on practice, and discussions.”⁹⁰

3. Strengthening Students’ Nationalism Attitudes Through Islamic Education at Kuttab Al-Fatih Semarang

The following represent key approaches to improving and strengthening nationalism among students at Kuttab Al-Fatih Semarang:

a. Classroom Instruction on Nationalism

The cultivation of nationalist values at Kuttab Al-Fatih Semarang is systematically reinforced through both formal classroom instruction and extracurricular activities. This nationalism education is implemented in accordance with the institution's faith-based curriculum (*al-manhaj al-imani*). As explained by Mr. Saifu Taqi, Deputy Curriculum Director: Kuttab Al-Fatih instils a sense of

⁸⁹Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

⁹⁰Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

patriotism through the faith curriculum in Kuttab Al-Fatih. One part of the application is brought up through the attitude of a mukmin.”⁹¹

The cultivation of nationalist values is integrated into the faith-based curriculum. This curricular implementation for strengthening students' nationalist orientation takes several forms:

1) Storytelling Method in Kuttab Al-Fatih Semarang's Educational Approach

As an Islamic educational institution serving kindergarten through elementary levels, Kuttab Al-Fatih Semarang tailors its teaching methods to students' developmental stages. The most distinctive and regularly employed approach is storytelling (*berkisah*), which serves as the institution's hallmark instructional strategy. Mr. Saifu Taqi, Deputy Curriculum Director, explained: “Indonesian history and culture lessons are taught in storytelling sessions. In storytelling students are given stories about Muslim heroes, national figures, the struggle for independence and so on.”⁹²

This perspective was further substantiated by Mr. Mustofa, who stated:

“When learning with students, I always incorporate the value or substance of Pancasila and love for the country into learning both through stories and quizzes, exam questions, practice in class and outside the classroom. I often provide stories of heroes, the

⁹¹Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

⁹²Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

diversity of Indonesian culture, and traditional food, for example the origin of the city of Semarang.”⁹³

According to the informants' perspectives presented above, storytelling proves to be an effective method due to its strong appeal to children when delivered in an engaging manner. Teachers narrate inspirational stories and historical accounts containing embedded nationalist values.

At Kuttab Al-Fatih Semarang, the storytelling method is systematically implemented both within regular classroom instruction and through a dedicated weekly session every Friday morning following the pledge recitation. The institution carefully selects narratives containing moral values and tailored to students' developmental levels, featuring stories of prophets, messengers, the Prophet's companions, religious scholars, and Indonesian national heroes.

Observational data indicates these storytelling sessions are strategically aligned with significant events throughout the academic year, such as motivational narratives at the beginning of the term and heroic struggle stories during national commemorations in August and November. The program follows an age-differentiated approach, with students grouped into Kuttab Awal (Foundation Level) and Kuttab Qonuni (Advanced Level), each receiving content and delivery methods appropriate to their cognitive and emotional development

⁹³Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

stages. This structured implementation demonstrates how traditional Islamic narrative techniques are effectively institutionalized within a modern educational framework to cultivate both moral character and nationalist values. The students demonstrated visible enthusiasm and attentiveness during the sessions. The participants were separated by gender, with the speaker positioned at the front of each group.⁹⁴ Mr. Mustofa explained: “Storytelling is held every Friday, adjusted to the current moment. In August or November, the story is about heroes, either proclamation or independence.”⁹⁵

The storytelling method is routinely employed by teachers at Kuttab Al-Fatih, with educators consistently incorporating inspirational narratives designed to engage students during various educational moments. Student respondents reported acquiring significant knowledge of Indonesian history and cultural heritage through these storytelling sessions, which are conducted both within formal classroom settings and during extracurricular activities. Several students articulated that,

“One of the stories that I remember is the story of Prince Diponegoro and HOS Cokroaminoto, who were heroes of Indonesian independence in the past. I learnt this lesson from the story given by the ustadz at Kuttab Al-Fatih.”⁹⁶

⁹⁴Observation of Storytelling session at Kuttab Al-Fatih Semarang, January 10, 2025 at 07:00–09:00 WIB

⁹⁵Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

⁹⁶Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

Mr. Mustofa corroborated this perspective, stating:

“When teaching any material in class such as *tadabbur* verses or stories of the Prophets, it is always connected that no matter how much knowledge we have, we still have to love our homeland, *Hubbul Wathon Minal Iman*. After all, we live in Indonesia, like the word peanut does not forget its skin.”⁹⁷

The narratives employed in this pedagogical practice are deliberately selected to cultivate strong nationalist sentiments among students, aiming to instill enduring love and respect for the Indonesian nation.⁹⁸

2) Parent-Assisted Learning (Belajar Bersama Orang Tua/BBO) Implementation

The Parent-Assisted Learning (Belajar Bersama Orang Tua/BBO) serves as a fundamental element of the faith-based curriculum at Kuttab Al-Fatih Semarang, transforming Islamic ethical principles into practical behaviors through organized domestic activities. This program specifically cultivates multicultural competencies as essential nationalist attributes by having students implement social conduct derived from Qur'anic teachings including respect for parents, harmonious interfaith neighborhood relations, and proper sick-visiting etiquette which initially introduced through classroom *tadabbur* modules. These behavioral expectations are then reinforced via guided home exercises, where students undertake BBO

⁹⁷Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

⁹⁸See Appendix III: Photo Documentation of Storytelling session

tasks with parental supervision. The content of the BBO sheet includes 1) a summary of the lesson, 2) forms of assessment and assignments, 3) Teacher and parent notes.⁹⁹ As Deputy Curriculum Director Mr. Saifu Taqi emphasized, “One of the school programs that can strengthen nationalism is student assignments such as (ethics towards family, visiting sick neighbours even if they are non-Muslim, etc.)”¹⁰⁰

The Parent-Assisted Learning assignments are administered biweekly, with additional tasks assigned during extended school breaks. Prior to distributing these home-based activities, instructors thoroughly cover the relevant material during classroom instruction. To ensure student accountability, the program requires parental signatures as verification of task completion. A quality control mechanism that reinforces home-school collaboration as noted by Mr. Mustofa, he stated: “Learning with parents is done every two weeks. The contents are written down and then an assignment is given. The assignment is signed by the parents and the teacher checks it.”¹⁰¹ One student said:

“I was given assignments at home on the manners taught at school, such as visiting sick neighbours and helping parents. I

⁹⁹See Appendix III: Documentation of Parent-Assisted Learning Sheet

¹⁰⁰Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

¹⁰¹Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

have visited my grandfather's neighbour who is sick, even though he is a non-Muslim, with the same behaviour as a Muslim.”¹⁰²

Nationalism attitudes in Indonesia are fundamentally demonstrated through individuals' conduct in societal interactions, particularly given the nation's multicultural composition. Kuttab Al-Fatih Semarang addresses this through practical home assignments that reinforce community ethics taught at the institution. The practical implementation of these ethics serves as a crucial mechanism for maintaining social harmony in Indonesia's diverse communities.

b. Establishing a Nationalistic Islamic Educational Environment

Kuttab Al-Fatih Semarang fosters an educational environment with a classical pedagogical atmosphere. Based on observational findings, it was revealed that Kuttab Al-Fatih Semarang employs a *halaqah* (circle study) method in its teaching process. Students are instructed in proper manners, no matter how minor, and are assigned specific Quran memorization targets. Additionally, the food consumed by the students is carefully selected to ensure it is both halal and nutritious, while discipline is maintained in accordance with Islamic teachings, among other practices. Within the Islamic educational environment cultivated at Kuttab Al-Fatih Semarang, several aspects contribute to reinforcing nationalist attitudes, including the following:

¹⁰²Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

1) National Attributes in the Environment of Kuttab Al-Fatih Semarang

Based on observational findings, several national symbols displayed at Kuttab Al-Fatih Semarang includes the Indonesia's national flag, portraits of the President and Vice President, and the Garuda Pancasila emblem, which serves as Indonesia's national symbol. The Indonesia's national flag is raised in the courtyard of Kuttab Al-Fatih Semarang, while the portraits of the President and Vice President, along with the Garuda emblem, are displayed in the office of the Kuttab's principal as a form of respect for the nation's leaders.¹⁰³

2) The Library as a Facility for Strengthening National Awareness

The library at Kuttab Al-Fatih Semarang serves to enhance students' literacy. While the book collection is not extensive, it is sufficient to foster reading enthusiasm among students, who are permitted to read and borrow books there. Observations revealed several books relevant to cultivating nationalism attitudes, including social studies textbooks, biographies of prominent Indonesian Islamic scholars, accounts of Trunojoyo's resistance, encyclopedias of Islamic history, and stories of Nusantara heroes.¹⁰⁴ This library demonstrates that nationalism values are also reinforced through reading facilities.

¹⁰³See Appendix III: Photo Documentation of National Symbols at Kuttab Al-Fatih Semarang

¹⁰⁴See Appendix III: Photo Documentation of National themed books at Kuttab Al-Fatih Semarang Library

Books and works on nationalism are made available for students' reading.¹⁰⁵ This serves as evidence that Kuttab Al-Fatih Semarang is an educational institution that teaches national consciousness through both general textbooks and, more prominently, through exemplary stories of Indonesian Islamic scholars and figures.

3) The utilization of local and domestically manufactured goods

At Kuttab Al-Fatih Semarang, educators systematically encourage students to demonstrate preference for locally produced goods over imported alternatives as part of their civic education. This pedagogical approach was explicitly articulated by Mr. Mustofa, a classroom teacher, who stated: "I always emphasise to the students that instead of being proud of consuming imported food or clothing, it is better to use local products."¹⁰⁶

As part of its institutional programming, Kuttab Al-Fatih requires parents to provide students with halal, nutritious, and homemade meals or snacks, a policy designed to discourage consumerist habits while promoting nutritional awareness. During break times, students participate in structured communal dining circles where they share excess food, cultivating values of generosity and social responsibility. The teachers systematically introduce local culinary traditions through designated days when students bring

¹⁰⁵Observation at Kuttab Al-Fatih Semarang Library, January 21, 2025 at 07:00–09:00 WIB

¹⁰⁶Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

traditional foods, accompanied by pedagogical discussions about their cultural significance. Subsequence, a weekly "Shared Tray" initiative program rotates responsibility among students to provide food for the entire class, reinforcing collective care. As articulated by Mr. Mustofa during a interview, he stated:

“The students at 09.30 take snacks and then sit in a circle and eat together. If someone has more snacks, they can share it with their friends, which strengthens the spirit of children's sharing. I have a programme on certain days for children who have to bring lunch in the form of traditional food, for example like boiled sweet potatoes, or food in the market then eaten together while I explain about the description of the food both from the origin of the name of the food, what it is made of, where it comes from and so on. In addition, there is also a weekly sharing snack, where one student brings food to be distributed to a certain number of teachers and students in the class.”¹⁰⁷

One student corroborated this observation, stating during an interview: “I love rendang and spring rolls (lumpia), there's often rendang here to share.”¹⁰⁸

Furthermore, Kuttab Al-Fatih Semarang facilitates student access to local products through its Al-Fatih Canteen.¹⁰⁹ The institution provides both parents and teachers with opportunities to market their homemade food and clothing products through a physical

¹⁰⁷Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹⁰⁸Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

¹⁰⁹ See Appendix III: Photo Documentation of Local Products at Al-Fatih Canteen

sale at the canteen and online platforms.¹¹⁰ This entrepreneurial ecosystem was described by Mr. Mustofa, who explained: “Here there is a way for parents to market their products, whether food or clothing, offline in the canteen or online.”¹¹¹ This practice was formally confirmed by Mr. Saifu Taqi, Deputy Head of Curriculum, who stated during an interview: “Kuttab Al-Fatih facilitates its students with local products provided in the Al-Fatih canteen, in the canteen everything available is local products and some are even from MSMEs.”¹¹²

4) Tolerance and moderate attitudes at Kuttab Al-Fatih Semarang

Kuttab Al-Fatih represents a modern educational institution that transcends specific Islamic affiliations. Its student body and faculty comprise diverse Islamic backgrounds, including members associated with PKS, NU, PERSIS, and Muhammadiyah. The institution cultivates tolerance and moderation among students through practical implementation of Islamic ethics. This pedagogical approach manifests in several concrete behaviors: demonstrating compassion, social sensitivity, mutual greetings, open social interaction, broad-mindedness, avoidance of factionalism, prioritization of unity, and concern for neighbors in need regardless of religious background. At Kuttab Al-Fatih Semarang, these diverse groups unite under the shared identity of Islam. The curriculum

¹¹⁰ Observation at Al-Fatih Canteen, January 21, 2025 at 10:00–11:30 WIB

¹¹¹ Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹¹² Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

formally addresses these values in faith-based instruction and reinforces them through practical assignments like the Parent-Assisted Learning program. Mr. Saifu Taqi stated:

“Kuttab Al-Fatih is a moderate institution, not sticking to one group, in which there are those from exactly, PKS, NU, Muhammadiyah, salafi and general Islam without groups. Moderate attitudes and tolerance are taught by practicing in the form of awareness, being sensitive to something, greeting each other, paying attention to neighbours who are in trouble both from Muslims and non-Muslims. The practice is assigned to santri to be practised at home.”¹¹³

At Kuttab Al-Fatih Semarang, educators emphasize Indonesia's pluralistic composition as a foundational teaching principle. Instructors systematically guide students to refrain from derogatory speech, hostility, or discrimination against those of different faiths, while actively modelling exemplary interreligious conduct. This pedagogical approach extends to intra-Muslim relations, where students learn mutual respect despite variations in religious practice. Teachers frame such differences not as divisions but as opportunities for constructive engagement, encouraging students to perceive diverse worship practices as avenues for positive socialization within the Muslim community. As explained by Mr. Mustofa during an interview:

“We approach the children about how we should behave towards non-Muslims. We teach them not to criticise, cuss, and antagonise their brothers and sisters of different religions. We

¹¹³Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

also teach them to set a good example to non-Muslims. For fellow Muslims, we must also respect. If you don't do it, it's okay, the important thing is to respect and even if you have to do it, the intention is to socialise.”¹¹⁴

Based on field observations at Kuttab Al-Fatih Semarang, it appears that the clothing worn consists of only two standard uniforms: batik clothes for Thursdays and sportswear for physical education. Beyond these requirements, both students and staff adhere to shar'i Islamic dress that fulfills *aurat* covering obligations. Notably, this policy accommodates diverse Islamic expressions. Some community members wear the *niqab* (face veil), *blangkon* (Javanese Muslim headgear), *peci* (traditional cap), or conventional Islamic attire. This sartorial diversity serves as visible evidence of the institution's successful integration of various Islamic traditions, demonstrating harmonious coexistence, religious moderation, and mutual respect among differing interpretations of Islamic practice.¹¹⁵ Mr. Mustofa stated:

“Kuttab consists of all groups of Muslims, whether salaf, NU, Muhammadiyah, the most important thing is still to obey the rules of Islam according to the Kuttab education. Kuttab teaches moderation, not to disbelieve and hate other groups, both fellow Muslims and non-Muslims.”¹¹⁶

¹¹⁴Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹¹⁵Observation of learning and educational environment at Kuttab Al-Fatih Semarang, January 10, 2025 - January 31, 2025, at 07:00–11:30 WIB

¹¹⁶Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

Interview data from student informants corroborate these observations, with participants explicitly stating:

“I make friends with everyone I meet, from every ethnicity and even from different countries. In Kuttab Al-Fatih there are various groups, some are salaf, Muhammadiyah and others, there is no compulsion to practice sharia as long as it does not violate the rules of sharia.”¹¹⁷

c. Programs and activities strengthening nationalistic attitudes

Kuttab Al-Fatih Semarang strategically cultivates nationalist attitudes through targeted programming addressing four core dimensions, which are patriotism, multicultural competency, sacrificial commitment, and national unity. Some of the activities and programs are as follows,

1) Commemorating national holidays

Commemorating national holidays is a moment when society reflects on significant historical events that have shaped the nation. This practice plays a crucial role in strengthening nationalism, as it allows citizens to express their patriotic sentiments. Kuttab Al-Fatih, as an Islamic educational institution in Indonesia, also observes national holidays.

One of the national holidays commemorated is Indonesian Independence Day on August 17th. All teachers and students of Qonuni levels 3 and 4 at Kuttab Al-Fatih Semarang celebrated this

¹¹⁷Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

national holiday by holding an independence ceremony, followed by various competitions. The ceremony took place in the courtyard of Al-Fatih Mosque and included several key events: the recitation of the Indonesian Proclamation of Independence, the reading of the Preamble to the 1945 Constitution, the singing of the national anthem *Indonesia Raya*, and an independence-themed speech. During this occasion, the Kuttab Al-Fatih Semarang environment was adorned with symbols of independence, such as Indonesian flags, portraits of national heroes, and other decorations, both indoors and throughout the school grounds.¹¹⁸ Mr. Saifu Taqi confirmed this matter, stating:

“The 17th of August commemoration was held in the form of an independence ceremony, the participants of the independence ceremony consisted of teachers and Kuttab students of qonuni classes 3 and 4 in the grounds of the Al-Fatih mosque. A national speech about the struggle for independence was also given. The students on that day wore the attributes of independence. Some of the events in the rally were the reading of the proclamation, the opening of the 45th Constitution, and singing the Indonesia Raya song. Then followed by various competitions on the next day such as clog racing, catching fish, arranging markers and so on. Throughout the Independence Day celebration, Kuttab Al-Fatih was filled with national attributes such as Indonesian flags, paintings of heroes, and other attributes both in the classroom and around the Kuttab.”¹¹⁹

¹¹⁸See Appendix III: Photo Documentation of Independence Day Ceremony

¹¹⁹Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

Following the ceremony, various competitions were held to enliven the celebration of Indonesian Independence Day. The competitions included a diverse range of activities, such as sack races, fish-catching contests, stacking markers, and others. Several students who served as informants confirmed this. They participated in the independence ceremony and contributed to decorating the Kuttab Al-Fatih Semarang environment with nationalistic themes.

Other significant national observances, such as Heroes' Day and Education Day, are not formally celebrated with ceremonies. Instead, they are commemorated by fostering a nationalistic atmosphere and spirit. This is achieved through thematic activities, including storytelling sessions, quizzes, and visual displays relevant to the occasion. For instance, during Education Day, students are introduced to the figure of Ki Hajar Dewantara, Indonesia's pioneering education reformer. Mr Mustofa stated: "For other national days, it is not conveyed formally but there are nuances of spirit according to the national day, namely by providing stories, quizzes and posters. For example, education day introduces Ki Hajar Dewantara, what is Tut Wuri Handayani and so on."¹²⁰

2) Santri cultural parade

In addition to introducing Indonesian cultural diversity through formal classroom instruction in the *Murofaqot* Social Studies subject, Kuttab Al-Fatih Semarang organizes an annual Santri Cultural Parade

¹²⁰Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

prior to the arrival of Ramadan. This parade serves as a welcoming ceremony for the holy month of Ramadan in the Muslim community. The santri tradition represents an integral part of Indonesia's cultural heritage. Santri refers to students who pursue Islamic knowledge in *pesantren* (Islamic boarding schools), an educational institution that has flourished in Indonesia for centuries. The santri educational system embodies the acculturation of Islamic values with local traditions, thereby contributing to the formation of Indonesia's distinctive national identity. During the santri cultural parade at Kuttab Al-Fatih Semarang, all teachers and students don traditional santri attire and participate in a procession through the neighborhood surrounding the institution. The parade proceeds on foot under the escort of local security officers.¹²¹

As explained by Mr. Saifu Taqi: “santri cultural parade is commemorated before Ramadan arrives. The activity is to circulate around the Kuttab area with several attribute themes, namely national, santri and Palestinian attributes. The event was escorted by local security forces.”¹²² Several student informants also confirmed the implementation of these activities. One student stated: “Santri cultural parade was held before Ramadan, not during the santri day. Wearing

¹²¹See Appendix III: Photo Documentation of Santri Cultural Parade

¹²²Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

typical santri clothing and state attributes of Palestine and Indonesia.”¹²³

3) Donation program

Kuttab Al-Fatih Semarang implements a donation program designed to support its students. At Kuttab, charitable giving is taught as an essential Islamic ethic that reflects a Muslim's social responsibility toward fellow human beings. As explained by Mr. Saifu Taqi: “These donations or charity are done voluntarily and include teaching etiquette. Some examples are donations to Palestine and donations for Cianjur earthquake victims.”¹²⁴

Prior to making donations, students receive education on caring for communities affected by disasters. Donations are conducted voluntarily and may take various forms, including monetary contributions, food, clothing, and basic necessities. In addition to disaster relief donations, Kuttab Al-Fatih Semarang also implements a Friday Alms (Sedekah Jum'at) program held biweekly. These charitable funds are managed by the institution to assist those in need, including teachers and students, mosque construction projects, and humanitarian efforts for Palestine. As explained by Mr. Mustofa:

“The children are educated to care for the neighbourhoods affected by the disaster by giving what they can give such as clothes, food and basic necessities. Then there is the Friday Alms which is held every two weeks to help others from internal (santri

¹²³Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

¹²⁴Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

and teachers) to those far away in Palestine. For example, we help parents who have not been able to pay tuition fees.”¹²⁵

Several student informants corroborated the implementation of these initiatives. One student stated: “Donations every Friday for infaq, which manages the Kuttab can be used for the Kuttab itself and people outside the Kuttab who are in need.”¹²⁶

4) The Popi Maryani free drinking water initiative (Asbilah)

The Asbilah at Kuttab Al-Fatih Semarang represents a waqf-based water reservoir established to provide clean drinking water for travelers and local community members. This philanthropic initiative was endowed by Mrs. Popi Maryani, who donated a complete water filtration system and its supporting infrastructure, utilizing water sourced from the institution's waqf spring. The system generates potable water serving by the Kuttab Al-Fatih Semarang community, nearby mosques and mushollas (prayer halls), and surrounding residents, with its strategic location in front of the Al-Fatih canteen ensuring optimal accessibility.¹²⁷ Beyond its practical utility, the Asbilah embodies profound socio-cultural significance as it operationalizes nationalist values of unity and solidarity through its daily operations. This unity is achieved through by strengthening communal bonds with neighborhood residents and by fostering inter-

¹²⁵Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹²⁶Interview with student informan (Aisyah & Khaliza), Friday 25 January 2025, 10.24 WIB

¹²⁷See Appendix III: Photo Documentation of Asbilah (Free Drinking Water)

institutional relationships with various mosques and religious assemblies that benefit from this sustainable water source.¹²⁸

Mr. Saifu Taqi stated: “One of the things that teaches social care in Kuttab is the free water waqf that is given free to the community, namely Asbilah Popi maryani.”¹²⁹ One student confirmed that the endowed water is accessible to all, including local residents, stating: “There is free water ‘Asbilah’ located in the Kuttab which can be taken by anyone including residents.”¹³⁰

5) Eid al-Adha (Idul Qurban) celebrations

Eid al-Adha, known as Idul Qurban in Indonesia, represents a significant Islamic holiday that emphasizes social responsibility and communal care. At Kuttab Al-Fatih Semarang, students actively participate in the observance under teacher supervision. Their involvement encompasses various meaningful roles, including: caring for the sacrificial animals, assisting in the meat distribution process, and personally delivering portions to underprivileged community members.¹³¹ As emphasized by Mr. Mustofa:

“One of the most frequent examples of social activities outside the classroom involving students is during Eid Qurban, which involves teachers, children and local residents. Children are

¹²⁸Observation at Asbilah Popi Maryani, January 21, 2025 at 10:00–11:30 WIB

¹²⁹Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

¹³⁰Interview with student informan (Aisyah & Khaliza), Friday 25 January 2025, 10.24 WIB

¹³¹See Appendix III: Photo Documentation of Qurbani (Sacrifice) Activities

involved in the care of cutting and distributing Qurban meat to the community.”¹³²

Several obstacles hinder the strengthening of nationalist attitudes among students, particularly negative influences from their external environment and social media exposure. Kuttab Al-Fatih Semarang addresses these challenges by integrating Islamic character education with nationalist values, reinforcing them through systematic school programs. The institution recognizes that a student's social environment significantly impacts their character development, as these external factors may gradually diminish their Islamic values if left unaddressed. As emphasized by Mr. Saifu Taqi: “Generally, the obstacles are in the student's environment outside of school. Students' declining manners, gadgets, the influence of the environment at home, social media and impressions or spectacles that are not suitable for children's age.”¹³³

An additional challenge stems from social media influence. Children become particularly vulnerable to digital content when exposed to age-inappropriate material, including unsuitable viral trends, sensationalized events, and peer pressure to experiment with behaviors beyond their maturity level. These digital exposures create substantial obstacles in nurturing nationalist values at Kuttab Al-Fatih Semarang, as they often contradict the Islamic-nationalist principles

¹³²Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹³³Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

instilled through formal education. Supporting this analysis, Mr. Mustofa reinforced the previous argument by stating: “The obstacles are the influence of the student's environment at home and the influence of social media.”¹³⁴

Kuttab Al-Fatih Semarang addresses these challenges through focused on curricular consistency and parental engagement to foster home-based reinforcement of Islamic values. As articulated by Mr. Saifu Taqi:

“The solution to these obstacles is to keep our curriculum undisturbed from these obstacles, remain consistent in building Islamic character. parenting parents, home visits to parents' homes if there are problems about students.”¹³⁵

Kuttab Al-Fatih Semarang has developed supplementary programs to strengthen students' Islamic character development at home, encompassing nationalism, moral etiquette, and related values. The institution implements structured parenting education sessions and conducts mandatory home visits at least annually to ensure effective home-school collaboration in character formation. Mr. Mustofa stated: “The solution is to approaching parents to help maintain and build children's Islamic character while at home, conducting parenting and home visits at least once a year.”¹³⁶

¹³⁴Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

¹³⁵Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

¹³⁶Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

B. Data Analysis

1. The Concept of Nationalism from the perspective of Kuttab Al-Fatih Semarang

Nationalism is an ideology or belief system held by a group of people who live together within a shared territory and possess common natural conditions or backgrounds, fostering a sense of ownership, defense, and dedication to advancing their nation toward prosperity.¹³⁷ Nationalism is essential for maintaining the integrity of a nation. Suci Emilia and Tajul Arifin argue that nationalism is an absolute ideology in Indonesia, as the country is a multicultural state formed from diverse ethnicities, cultures, religions, and languages.¹³⁸ Therefore, educating people about nationalism from an early age is crucial. The role of education becomes vital in instilling nationalist values.

Kuttab Al-Fatih is one of the Islamic educational models in Indonesia. The educational system implemented at Kuttab Al-Fatih is grounded in Islamic values, encompassing its structure, curriculum, and teaching methods. This study finds that Kuttab Al-Fatih Semarang views nationalism as an integral part of Islamic law (sharia)

¹³⁷Musa, *Membumikan Islam Nusantara: Respon Islam Terhadap Isu-Isu Aktual*, 80; Ubaid Abdullah and Bakir, *Nasionalisme Dan Islam Nusantara*, 17; Mahabbati, "Realitas Nasionalisme Pada Lembaga Pendidikan Islam," 1821–22; Ma'arif and Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School," 67.

¹³⁸Fitriani and Arifin, "Nasionalisme Bangsa Dalam Perspektif Hadits Riwayat Imam Bukhari, Ibnu Hibban Dan Tirmidzi," 157.

that must be upheld to maintain national unity. For nationalism to function effectively without contradicting Islamic principles, it must be rooted in Islamic values. This aligns with the perspective of Andi Muhammad Fuad, who argues that nationalism, from an Islamic viewpoint in Indonesia, is seen positively as a harmonious integration of nationalist ideals and Islamic teachings.¹³⁹ Similarly, Suci Mahabbati states that in Islam, nationalism aligns with Islamic values because nationalism inherently upholds fundamental human rights and unity, which resonate with the Islamic concept of *Rahmatan lil 'Alamin* (a mercy to all creation).¹⁴⁰

Islam inherently embodies a principled framework for nationalism, as exemplified in Surah Al-Hujurat (49:13), which emphasizes mutual recognition (*ta'aruf*) and virtuous treatment among all people regardless of ethnic, cultural, racial, or linguistic differences. Authentic nationalism must adhere to core ethical indicators; any state engaging in discrimination against particular ethnic or religious groups, oppressing other nations, and violates both Islamic jurisprudence and the normative principles of nationalism. Patriotism toward oppressive regimes is not only impermissible but must be actively contested, as it contravenes Islamic teachings. Kuttab

¹³⁹Andi Muhammad Fuad, 'Agama, Kyai, Dan Nasionalisme Perspektif Siyasah Syar'iyah', Al-Mizan, 18.2 (2022), 373–86 (p. 381) <<https://journal.iaingorontalo.ac.id/index.php/am/article/view/3490/1704>>.

¹⁴⁰Mahabbati, "Realitas Nasionalisme Pada Lembaga Pendidikan Islam," 1824.

Al-Fatih operationalizes this theological stance through its explicit support for Palestine, including humanitarian donations and unequivocal condemnation of the systemic oppression perpetrated by Israel and its allies, notably the United States. This position reflects the institution's commitment to aligning nationalist sentiment with Islamic ethics of justice (*adl*) and anti-oppression (*zulm*).

Based on the findings of this study, the concept of nationalism taught at Kuttab Al-Fatih Semarang is rooted in the Faith-Based Curriculum, which is instilled in students through various forms of education and learning, both inside and outside the classroom. This approach aims to cultivate the character of a nationalist Muslim with strong moral conduct (*adab*). This aligns with Emilda's assertion that the curriculum at Kuttab Al-Fatih consists of the Faith-Based Curriculum and the Qur'an Curriculum. One of the core principles emphasized in Kuttab Al-Fatih's educational philosophy is "moral (*adab*) before knowledge, knowledge before action", reflecting the prioritization of ethical conduct as the foundation for learning and practice.¹⁴¹

2. The Implementation of Islamic Education at Kuttab Al-Fatih Semarang

The education system at Kuttab Al-Fatih Semarang is entirely grounded in Islamic educational principles. In practice, the institution

¹⁴¹Emilda, "Model Kurikulum PAI Di Kuttab (Studi Komparatif Di Kuttab Ibnu Abbas Serpong, Tangerang Selatan Dan Kuttab Al Fatih Ciputat, Tangerang Selatan)," 141.

employs a curriculum centered on faith and the Qur'an, which is implemented through diverse instructional methods, both inside and outside the classroom. This approach fosters Islamic moral character and ethical discipline in students, cultivating obedience to Islamic teachings (syari'at). These outcomes align with the objectives of Islamic education, which seeks to develop virtuous individuals with noble character, rooted in submission and compliance to divine commandments as ordained by Allah.¹⁴²

In the implementation of Islamic education, pedagogical methods play a crucial role in student instruction. The methods employed must align with established Islamic educational methodologies. The findings reveal that Kuttab Al-Fatih Semarang utilizes various teaching methods, including storytelling, lectures, discussions, quizzes, practical discussions, as well as motivational and deterrent techniques (*tarhib* and *targhib*). These methods are consistent with Islamic educational approaches as outlined by An-Nahlawi, which emphasize the narrative and parable-based methods derived from the Qur'an and Prophetic traditions, habituation methods, and the balanced use of motivational encouragement and cautionary deterrence (*tarhib* and *targhib*).¹⁴³

The pedagogical approach at Kuttab Al-Fatih Semarang is specifically tailored to the developmental stage of tamyiz-age children

10. ¹⁴²Gunawan, *Pendidikan Islam: Kajian Teoritis Dan Pemikiran Tokoh*, 10.

¹⁴³Sudiyono, *Ilmu Pendidikan Islam*, 276–94.

(7-10 years old). The institution emphasizes: (1) Islamic-based character education (*ta'dīb*) focusing on moral conduct (*akhlāq*), (2) teacher modeling (*qudwah hasanah*), (3) worship training (*tarbiyat al-'ibādah*) in accordance with Islamic jurisprudence, and (4) corrective guidance. This approach aligns with the findings of Rahayu et al., whose research demonstrates that Islamic education during the tamyiz period should cultivate children's capacity to fulfill their dual roles as servants of Allah (*'abdullāh*) and vicegerents (*khalīfatullāh*) in both worldly and spiritual domains.¹⁴⁴

The Islamic education curriculum for tamyiz-age children is structured around three core components: (1) Foundational instruction in Islamic etiquette and sacred law (*sharī'ah*), (2) Continuous demonstration of exemplary conduct by educators, (3) Systematic behavioral formation and evaluation based on Islamic principles.

One notable limitation in the implementation of Islamic education at Kuttab Al-Fatih Semarang is the insufficient integration of technology in its instructional practices. This gap primarily stems from the institution's adherence to classical Islamic education models, which traditionally prioritize conventional teaching methodologies over technological incorporation.

¹⁴⁴Rahayu, Mujahidin, and Rahman, "Pendidikan Akhlak Anak Fase Tamyiz Usia 7-10 Tahun," 409–10.

3. Strengthening Students' Nationalism Attitudes Through Islamic Education at Kuttab Al-Fatih Semarang

Kuttab Al-Fatih, as an Islamic educational institution employing classical Middle Eastern teaching methodologies, must actively contribute to fostering nationalism values. This imperative stems from its status as an educational institution established within Indonesia's national context. Nationalist character is measured through four key indicators: patriotism, willingness to sacrifice, multicultural awareness, and commitment to unity.

According to indicator of nationalism, the findings of improving and strengthening nationalism through Islamic education at Kuttab Al-Fatih Semarang include: 1) Patriotism, strategies and efforts conducted by Kuttab Al-Fatih Semarang include: a) Narrative-Based Learning & Assignments (BBO), b) National Attributes Integration, c) Library Curation, d) Local Product Utilization, e) National Independence Day Commemoration. 2) Sacrificial Commitment, the strategies and efforts made by Kuttab Al-Fatih Semarang are by conducting the Charity Initiative (donation). 3) Multicultural Attitude, strategies and efforts conducted by Kuttab Al-Fatih Semarang include: a) Moderation and Tolerance Educational Framework, b) Narrative-Based Learning & Assignments (BBO), c) Library Curation, d) Santri Cultural Parade. 4) Unity and Integrity, strategies and efforts conducted by Kuttab Al-Fatih Semarang include: Asbilah (Free Drinking Water) dan Eid al-Adha (Idul

Qurban) celebrations. The strategies and efforts to improve and strengthen nationalism attitudes are presented in the following table:

Nationalism Indicators	Strategies and Efforts
Patriotism	Narrative-Based Learning & Assignments (BBO) National Attributes Integration Library Curation Local Product Utilization National Independence Day Commemoration
Sacrificial Commitment	Charity Initiative (donation)
Multicultural Attitude	Moderation and Tolerance Educational Framework Narrative-Based Learning & Assignments (BBO) Library Curation Santri Cultural Parade
Unity And Integrity	Asbilah (Free Drinking Water) Eid al-Adha (Idul Qurban) celebrations

Table 4.1 Data Analysis Based on Nationalism Indicators

The table above demonstrates that Kuttab Al-Fatih Semarang educates its students through Islamic pedagogical methods, integrating Islamic values into all classroom and extracurricular activities. Simultaneously, the institution incorporates nationalist principles into its curriculum to strengthen students' sense of nationalism. This approach fosters a nationalist spirit among learners. Nationalist spirit defined as the collective drive of a people to build a self-reliant nation, rooted in shared solidarity and a commitment to

unity, justice, and communal harmony.¹⁴⁵ This nationalist spirit aligns with the four indicators outlined in the study: patriotism (love for the homeland), willingness to sacrifice, multicultural awareness, and dedication to national unity. Through these educational, co-curricular practices, and learning environment, students exhibit heightened patriotism, self-sacrifice, tolerance, and a deepened attachment to their homeland. Based on these strategies and efforts, Kuttab Al-Fatih Semarang can be categorized as a moderate, tolerant, and inclusive Islamic educational institution in Indonesia.

Kuttab Al-Fatih Semarang cultivates and reinforces nationalism attitudes by instilling the spirit of nationalism in its students through Islamic education. This system fosters a religio-nationalist character among learners, achieved by creating and educational environment that harmoniously blends religious and nationalist values. The institution's approach integrates faith-based instruction emphasizing Islamic moral and ethical development through Qur'anic teachings with secular subjects, implementing these principles in daily school and home life. Patriotism, willingness to sacrifice, tolerance, moderation, and national unity are systematically taught within the Islamic education framework, effectively aligning national educational objectives with Islamic pedagogical goals.

¹⁴⁵Apriliansyah, Rina Nirwana, and Nurlaili Nurlaili, "Hakekat Sejarah Dan Konsep Dasar Nasionalisme Dalam Pendidikan Islam," *Science and Education Journal (SICEDU)* 2, no. 2 (2023): 386–94, <https://doi.org/10.31004/sicedu.v2i2.131>.

These findings align with the research conducted by Yulia Rahma in her study titled "Religious-Nationalism Based Character Education in Traditional Pesantren." She found that nationalism in Islamic boarding schools is cultivated through moral learning sources, such as classical Islamic texts (kitab kuning) and Islamic religious textbooks, which implement religio-nationalist character education in traditional pesantren (Islamic boarding School). Additionally, the pesantren culture harmonized with democratic values, unity, tolerance, and patriotism further contributes to shaping this religio-nationalist character.¹⁴⁶ Similarly, Muhammad Anas Ma'arif and Muhammad Husnur Rofiq identified comparable results. Their research demonstrates that integrating nationalism into Islamic education and adapting its values into school culture are two viable strategies for Islamic educators to foster patriotic spirit among students.¹⁴⁷

Strengthening nationalism attitudes among students at Kuttab Al-Fatih Semarang does not always proceed smoothly, as several challenges have been identified. These include influences from the home environment and the impact of social media. A significant concern is that if students' environments outside of school fail to support the development of religio-nationalist character, the outcomes

¹⁴⁶Rahman, "Religious-Nationalism Based Character Education in Traditional Pesantren."

¹⁴⁷Ma'arif and Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School."

of the educational process may be suboptimal. Nevertheless, Kuttab Al-Fatih Semarang remains committed to implementing effective solutions to address these obstacles.

Despite its strengths in fostering nationalism, Kuttab Al-Fatih Semarang exhibits certain limitations. The researcher's analysis identifies two primary shortcomings: (1) The institution's nationalism-strengthening activities are not yet as comprehensive as those in other schools, and (2) There is currently no dedicated curriculum specifically addressing nationalism education. These gaps primarily stem from Kuttab Al-Fatih Semarang's status as a relatively new educational institution that requires time for development and improvement. Nevertheless, the institution remains committed to cultivating and strengthening nationalism attitudes among its students to the fullest extent possible, employing methods carefully tailored to early childhood Islamic education.

C. Research Limitation

This study has several limitations that should be acknowledged. The primary constraints include: (1) The research was geographically limited to a single educational institution, Kuttab Al-Fatih Semarang; and (2) The scope of discussion was restricted to examining how Islamic education strengthens nationalism attitudes among students at this particular institution. Given that nationalism in education constitutes a broad field of study, this research requires more specific and developed investigation. Future researchers are encouraged to

expand upon this work by examining diverse educational institutions and broadening the scope of inquiry to encompass additional dimensions of nationalism in educational contexts.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the discussion in each chapter, the following conclusions can be drawn:

1. The concept of nationalism from the perspective of Kuttab Al-Fatih is viewed as part of Islamic law (Sharia) that must be upheld to maintain national unity. To ensure that nationalism aligns with Islamic teachings, Islamic values serve as the foundation for its practice.
2. The Implementation of Islamic Education at Kuttab Al-Fatih Semarang consists of two main components: curriculum design and teaching methods. Kuttab Al-Fatih Semarang educates its students using a faith and Qur'an-based curriculum. This curriculum is implemented through various forms of education and instruction, conducted both inside and outside the classroom. The pedagogical approach at Kuttab Al-Fatih Semarang is tailored to elementary school-aged children, focusing on: 1) Introducing Islamic ethics, morals, and Sharia, and 2) Role modeling (*uswah hasanah*). Some of the teaching methods employed at Kuttab Al-Fatih Semarang include storytelling, lectures, discussions, quizzes, practical discussion, warning (*tarhib*) and motivation (*targhib*).

3. The efforts made by Kuttab Al-Fatih Semarang to strengthen students' nationalism attitudes include: 1) Teaching nationalism in the classroom, 2) Creating a nationalist-oriented Islamic educational environment, and 3) Conducting activities and programs that reinforce nationalist values. These efforts foster a religio-nationalist attitude among students.

B. Suggestions

This study has extensively examined the reinforcement of nationalism attitudes among students through Islamic education at Kuttab Al-Fatih Semarang. The research reveals that while the cultivation of nationalism values at Kuttab Al-Fatih Semarang has been implemented effectively, certain deficiencies remain. Therefore, the following recommendations are proposed to enhance the strengthening of nationalism at the institution:

1. Educational institutions in Indonesia should prioritize the integration of religious and nationalist character building into all learning programs, both classroom-based and extracurricular activities.
2. Kuttab Al-Fatih Semarang should incorporate greater technological diversification in its teaching and learning methodologies, both inside and outside the classroom.
3. The curriculum at Kuttab Al-Fatih Semarang should be enhanced through the addition of specialized materials addressing

nationalism, civic education, and Indonesian cultural studies at a more profound level.

4. This study examines efforts to strengthen nationalist attitudes among students at Kuttab Al-Fatih Semarang. Future research should expand this inquiry to other educational contexts and explore how Islamic education fosters nationalism values, enriching the discourse on religion-based character education.

C. Closing

With profound gratitude, I praise and thank Allah SWT for His boundless mercy, guidance, and blessings, which have enabled me to complete this thesis. I acknowledge that this work inevitably contains limitations and imperfections due to constraints in my knowledge and capabilities. Therefore, I sincerely welcome constructive criticism and suggestions to improve and refine this research. I extend my deepest appreciation to all who have supported and contributed to this thesis. May Allah SWT reward their kindness abundantly. It is my hope that this work will prove beneficial, both to myself and to its readers. Amin.

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Interview with Mr. Saifu Taqi Tuesday, 21 January 2025, 09.00 WIB

Interview with Mr. Mustofa Thursday, 30 January 2025, 08.40 WIB

Interview with student informan (Guardiaksa Kean & Faza Adziman), Friday 25 January 2025, 09.42 WIB

Interview with student informan (Aisyah & Khaliza), Friday 25 January 2025, 10.24 WIB

Observation of learning and educational environment at Kuttab Al-Fatih Semarang, January 10, 2025 - January 31, 2025, at 07:00–11:30 WIB

Observation of Storytelling session at Kuttab Al-Fatih Semarang, January 10, 2025 at 07:00–09:00 WIB

Observation at Kuttab Al-Fatih Semarang Library, January 21, 2025 at 07:00–09:00 WIB

Observation at Al-Fatih Canteen, January 21, 2025 at 10:00–11:30 WIB

Observation at Asbilah Popi Maryani, January 21, 2025 at 10:00–11:30 WIB

APENDIX I

TRANSCRIPT OF INTERVIEW

Technique : Semi-structured and In-depth interviewing Informan
Informants : Head of Curriculum, Teacher, four students
Time : Adjust

A. Interview with the Head of Kuttab (Represented by the Head of Curriculum)

Informant Biodata Form

Day/Date : Tuesday, January 21, 2025
Time : 09.00
Full Name of Informant : Saifu Taqi
Department : Head of Curriculum
Phone : 085747029 404
Address : Kp. Dondong RT02/RW06 Wonosari,
Ngaliyan
Duration of work : 7 years
Interview Technique : Semi-structured
Place : Kuttab Office

Interview Questions

No	Questions	Answers
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1.	Bagaimana Kuttab Al-Fatih menanamkan rasa bangga terhadap tanah air, bangsa, dan negara kepada siswa?	Hal itu di ditanamkan melalui kurikulum iman yang ada di Kuttab Al-Fatih ini. Salah satu bagian pengaplikasiannya yaitu dimunculkan melalui adab seorang mukmin. Seorang yang kuat keyakinannya kepada Allah Swt maka besar cintanya kepada sesama manusia terlebih sesama muslim. Kuttab Al-Fatih memandang nasionalisme merupakan bagian dari corak kebangsaan yang harus dijiwai dengan nilai-nilai keislaman. Tanpa agama Islam, ruh dan niat dalam nasionalisme tidak bisa berjalan dengan baik karena nasionalisme sendiri diajarkan dalam Islam
2.	Apa saja program atau kegiatan di sekolah yang dapat menguatkan sikap nasionalisme pada santri di Kuttab?	Program berkisah, tugas-tugas siswa seperti (adab kepada keluarga, menjenguk tetangga yang sakit walaupun non-muslim, dsb), peringatan hari besar nasional dan materi keimanan.
3.	Apa saja metode pendidikan dan pembelajaran di Kuttab Al-Fatih?	Metode pendidikan yang digunakan di Kuttab Al-Fatih menggunakan pendidikan Islam yang berbasis Kuttab yang mengadopsi dari pendidikan Islam Klasik. Pendidikan yang diajarkan bersumber dari Kurikulum yang ada di Kuttab Al-Fatih yaitu kurikulum iman dan Al-Qur'an. Metode pembelajarannya di terapkan dengan sistem halaqoh dengan satu guru dan beberapa murid dalam satu majlis dengan metode ceramah, berkisah,

		analogi/perbandingan, kuis, praktik langsung, dan diskusi.
4.	Apakah ada program atau kegiatan yang mendorong siswa untuk menggunakan produk lokal? Jika ada, bisa dijelaskan?	Ada, program yang dilakukan Kuttab yaitu dengan: 1) Memfasilitasi santrinya dengan produk lokal yang disediakan di kantin Al-Fatih, di dalam kantin tersebut semua yang tersedia adalah produk lokal bahkan ada yang dari UMKM; 2) Mengarahkan orang tua santri untuk memberikan bekal atau kudapan harian santri yang halal dan toyyib (bergizi, tanpa pengawet, dsb) kepada santri-santrinya seperti ubi kukus, buah-buahan, dan makanan khas daerah setempat. Hal itu sebagai upaya untuk mengajarkan santri agar tidak berperilaku konsumtif; 3) Orang tua santri diberikan kesempatan untuk membuat produk olahan sendiri untuk dijual di kantin Al-Fatih seperti susu, es krim dan makanan ringan.
5.	Apakah ada pelajaran Sejarah kemerdekaan Indonesia dalam pelajaran di Kuttab Al-Fatih Semarang?	Pelajaran sejarah diajarkan dalam kegiatan berkisah. Dalam kegiatan berkisah santri diberikan cerita tentang pahlawan muslim, tokoh nasional, perjuangan kemerdekaan dan lain sebagainya. Selain itu Pelajaran sejarah juga dikenalkan dalam Pelajaran murofaqot (tidak berdiri sendiri) yang menempel pada Pelajaran iman. Di dalam Pelajaran iman terdapat

		Pelajaran IPS dan IPA layaknya Pelajaran umum.
6.	Apakah siswa diajak berpartisipasi dalam peringatan hari-hari besar nasional? Jika ya, seperti apa bentuknya?	Iya ikut, yaitu peringatan HUT 17 Agustus dan Hari Santri. 1) HUT 17 Agustus. Dilaksanakan dalam bentuk apel kemerdekaan. Peserta apel kemerdekaan terdiri dari guru dan santri Kuttab kelas qonuni 3 dan 4 di latar masjid Al-Fatih. Saat itu juga diberikan pidato tentang perjuangan kemerdekaan. Santri-santri pada hari itu mengenakan atribut nuansa kemerdekaan. Beberapa acara dalam apel tersebut yaitu, pembacaan proklamasi, pembukaan UUD 45, dan menyanyikan lagu Indonesia Raya. Kemudian dilanjutkan berbagai macam lomba dihari berikutnya seperti balap bakiak, menangkap ikan, menyusun spidol dan lain sebagainya. Sepanjang perayaan HUT kemerdekaan RI Kuttab Al-Fatih dipenuhi atribut kebangsaan seperti bendera Indonesia, lukisan tokoh pahlawan, dan atribut lain baik di kelas dan disekitar Kuttab. 2.) Kirab Santri/Tarhib Ramadhan. Diperingati sebelum Ramadhan tiba dengan melakukan kirab budaya. Kegiatanya yaitu mengitari lingkungan daerah Kuttab dengan beberapa tema atribut yaitu atribut nasional, santri dan Palestina. Acara tersebut dikawal oleh aparat keamanan setempat.

7.	Apakah Kuttab memiliki program khusus untuk mengajarkan siswa tentang kepedulian sosial, seperti donasi atau kegiatan relawan?	Ada, beberapa contohnya yaitu donasi kepada palestina dan donasi korban gempa cianjur. Donasi tau sedekah tersebut dilakukan secara sukarela dan termasuk pengajaran adab. Selain itu, ada wakaf air gratis yang diberikan gratis kepada masyarakat yaitu Asbilah Popi maryani.
8.	Bagaimana Kuttab Al-Fatih mengenalkan budaya dan keanekaragaman bangsa Indonesia kepada siswa?	Keanekaragaman budaya bangsa Indonesia dikenalkan melalui kurikulum yang diajarkan di Kuttab yaitu pada Pelajaran murofaqot IPS.
9.	Bagaimana cara Kuttab mendidik siswa untuk bersikap toleransi terhadap perbedaan?	Dengan menguatkan kepribadian muslim yang mempunyai sudut pandang Islam yang luas dan adil, tidak menindas/mendzolimi, rasa kemanusiaan yang tinggi, dan peka terhadap orang yang membutuhkan.
10.	Apa pendekatan yang digunakan untuk mengajarkan siswa agar menghormati dan memahami perbedaan (toleransi)?	Mempraktekkan dalam bentuk kepedulian, peka terhadap sesuatu, saling menyapa, memperhatikan tetangga yang sedang kesulitan baik itu dari muslim maupun nonmuslim. Praktek tersebut ditugaskan kepada santri untuk dipraktekkan di rumah.
11.	Apakah ada kegiatan yang mendorong siswa untuk saling membantu atau bergotong royong?	Ada, seperti piket harian siswa dan pekan ukhuwah. Pekan ukhuwah dilaksanakan sehabis penerimaan rapot yang diisi dengan berbagai macam kegiatan kebersamaan seperti, memasak bersama (guru dan

		karyawan), bersih-bersih area sekolah, kreasi kelas
12.	Bagaimana cara Kuttab Al-Fatih dalam menerapkan sikap moderat di lingkungan sekolah?	Kuttab Al-Fatih merupakan lembaga yang moderat, tidak terpaku pada satu golongan, di dalamnya ada yang dari persis, PKS, NU, Muhammadiyah, salafi dan Islam yang umum tanpa golongan. Mereka disatukan dengan nama Islam yang merangkul seluruh golongan dalam Islam.
13.	Menurut bapak/ibu, mana yang lebih baik? Menjadi muslim yang baik atau menjadi warga negara yang baik?	Jika benar sebagai muslim, maka ia akan menjadi warga negara yang baik, beberapa contohnya yaitu, sumbangsih para tokoh pahlawan, pemimpin muslim dan ulama yang memberi manfaat dalam membangun negeri. Kita bisa menjiwai nasionalisme dengan Islam.
14.	Apakah ada kendala atau masalah dalam menguatkan sikap nasionalisme pada santri di Kuttab? Jika ada, bagaimana solusinya?	Secara umum kendala-kendalanya ada pada lingkungan siswa di luar sekolah. Adab siswa yang menurun, gadget, pengaruh lingkungan di rumah, sosial media dan tayangan atau tontonan yang tidak sesuai umur anak. Solusinya : Menjaga agar kurikulum kita tidak terganggu dari kendala-kendala tersebut, tetap konsisten dalam membangun karakter islam. parenting orang tua, home visit kerumah orang tua apabila ada masalah tentang siswa.

B. Interview with classroom teacher

Informant Biodata Form

Day/date : Thursday, January 30, 2025
Time : 08.40
Full Name of Informant : Mustofa
Position : Teacher of Iman Qonuni Class 2
Phone : 082116172655
Address : Tembalang
Duration of teaching : 3 years
Interview Technique : Semi-Structured

Interview Questions

No	Questions	Answers
1.	Bagaimana Bapak/ibu mengenalkan konsep cinta tanah air kepada siswa melalui pembelajaran di kelas?	Saya ketika mengajarkan materi apapun di kelas seperti tadabbur ayat ataupun kisah-kisah rasul selalu disambungkan bahwa sekuat, sekeren, sehebat dan sebanyak ilmu apapun tetap harus cinta tanah air istilahnya <i>Hubbul Wathon Minal Iman</i>. Bagaimanapun itu kita tinggal di Indonesia ibarat kata kacang tidak lupa akan kulitnya. Selain Saat pembelajaran bersama santri, nilai atau substansi dari Pancasila dan cinta tanah air selalu saya masukkan ke pembelajaran. Metode yang saya gunakan yaitu melalui kisah,

		ceramah, analogi/perbandingan, quiz, dialog/diskusi, soal-soal ujian, dan praktik di kelas maupun luar kelas. Saya sering memberikan kisah-kisah pahlawan, keragaman budaya Indonesia, sampai ke makanan tradisional contohnya asal usul kota Semarang. Kata kuncinya yaitu saya menanamkan ke santri bahwasanya kalian harus cinta tanah air, kemanapun kalian pergi kembalilah ke Indonesia cintai Indonesia dan bangun Indonesia.
2.	Dalam kegiatan sehari-hari di kelas, apakah Bapak/ibu mendorong siswa untuk menggunakan produk lokal? Bagaimana caranya?	Saya selalu tekankan kepada anak-anak bahwa daripada kalian bangga konsumsi makanan atau berpakaian import lebih baik menggunakan produk lokal. Disini banyak produk Indonesia dari makanan, pakaian dan lain sebagainya bahkan disini (Kuttab) banyak orang tua santri yang memproduksi makanan atau baju apapun itu sama aja. Saya sering bercerita sesuai pengalaman saya yang pernah ke Turki, Malaysia ujung-ujungnya kangen makanan Indonesia seperti Rendang. Saya selalu mengingatkan ke anak-anak bahwa sekeren apapun, sekaya apapun itu kamu akan kangen ke Indonesia. Saya punya program di hari tertentu buat anak-anak yang harus membawa bekal berupa makanan tradisional, misalnya kayak ubi rebus, atau makanan yang ada di pasar lalu dimakan bareng-bareng sambil saya jelaskan tentang deskripsi makanan

		tersebut baik dari asal-usul nama makanan, terbuat dari apa, darimana dan lain sebagainya. Saat ada isu seperti boikot ini saya sangat setuju dan saya menekankan ke anak-anak untuk memilah dan memilih makanan tertentu yang tidak punya afiliasi dengan pihak tertentu dan menggunakan produk lokal. Disini ada media bagi orangtua untuk memasarkan produknya baik makanan atau pakaian yang dipasarkan secara offline di kantin maupun online. Setiap sabtu awal bulan waktu kajian bareng, dan itu dijadikan ajang tukar-menukar UMKM dari orang tua santri dan anak-anak senang dengan itu.
3.	Apa metode pendidikan dan pengajaran yang diterapkan di Kuttab Al-Fatih?	Pendidikan di Kuttab Al-Fatih menggunakan kurikulum iman dan Al-Qur'an. Dalam kurikulum Al-Qur'an anak-anak disetiap kelas mempunyai target hafalan masing-masing. Dalam kurikulum iman, pengajaran di kelas diajarkan melalui buku tadabbur ayat. Metode yang saya gunakan di kelas: 1.) Metode ceramah, 2)Metode berkisah.3) Metode analogi atau perbandingan. 4) Metode bertanya/kuis. 5) Metode praktik langsung 6.) Metode dialog/diskusi Ada juga saya gunakan metode tersebut, terutama bagi yang baik adabnya akan mendapatkan hadiah, sebaliknya yang melakukan kesalahan atau buruk adabnya akan dihukum. Contoh metode

		analogi: membandingkan Allah membangkitkan manusia pada saat hari Kebangkitan dengan biji toge yang tumbuh perlahan
4.	Bagaimana cara Bapak/ibu menjelaskan pentingnya menjaga nama baik bangsa dan negara kepada siswa?	Anak-anak lebih mudah diingatkan dengan kisah minimal dengan cerita pengalaman sendiri. Contohnya cerita saya waktu ke luar negri ada yang berebut makanan lalu saya ingatkan ke mereka jangan seperti itu harus jaga adab dan sopan santun. Lalu, dengan memberikan contoh kepada anak-anak. Seperti mencontohkan berbahasa Indonesia bahkan bahasa Jawa yang baik dan ternyata dari anak-anak masih banyak yang belum mengerti. Di hari tertentu saya ngomong bahasa Jawa di Kelas sehingga mereka makin cinta dengan Indonesia.
5.	Apakah Bapak/Ibu melibatkan siswa dalam kegiatan sosial kebangsaan di luar kelas ? Jika ya, seperti apa bentuk kegiatan tersebut dan apa dampaknya pada siswa? (Pentas seni budaya, gotong royong di luar sekolah, baksos, seminar kebangsaan,dll)	Kami sudah melakukan itu, contohnya paling sering yaitu waktu Idul Qurban yang melibatkan guru, anak-anak dan warga sekitar. Anak-anak terlibat dalam perawatan pemotongan dan pembagian daging Qurban ke masyarakat. Kemudian, moment bagi-bagi makanan, jajanan, dan stiker ketika tarhib Ramadhan/kirab budaya santri yang tiap tahun rutin dilakukan. Gotong royong, kita kerja bakti sampai ke rt/rw sekitar. Kita juga berkunjung ke masyarakat untuk bersosialisasi dan mengenalkan Kuttub yang itu melibatkan anak-anak.

6.	Apakah pembelajaran sejarah kemerdekaan Indonesia dan budaya menjadi bagian dari materi yang diajarkan?	Pelajaran besar di Kuttab ada 2 yaitu Iman dan Qur'an. Pelajaran Iman dipecah menjadi beberapa murofaqot Pelajaran lainnya seperti Bahasa Indonesia, Matematika, IPA, IPS. Untuk pembelajaran tentang sejarah kemerdekaan Indonesia dan budaya Indonesia ada di mapel B. Indonesia dan IPS. Di waktu waktu tertentu seperti pergantian pelajaran atau setelah olahraga diselingi berkisah misalnya tentang bupati Semarang, Sejarah Tugu Muda, Dr. Karyadi dan kyai Sholeh Darat kemudian meluas ke lingkup Indonesia seperti tentang Soekarno & Hatta, Ibukota Indonesia dan lain sebagainya. Hal tersebut agar anak-anak dapat mengenal Sejarah tentang pahlawan Indonesia. Ketika 17 Agustus ada apel yang di dalamnya ada pidato tentang kebangsaan. Berkisah tiap hari jum'at khususnya bulan Agustus atau November itu kisahnya adalah yang bertema pahlawan baik proklamasi atau kemerdekaan.
7.	Adakah peringatan hari besar Nasional di Kuttab? Bagaimana peran Bapak/ibu dalam melibatkan siswa dalam peringatan hari besar nasional, baik di kelas maupun kegiatan luar kelas?	Yang sudah ada di Kuttab saat ini hanya 17 Agustus. Untuk hari nasional yang lain tidak disampaikan secara formal tetapi ada nuansa semangat sesuai hari nasionalnya yaitu dengan memberikan kisah, quiz dan poster. Misalnya hari pendidikan dikenalkan Ki Hajar Dewantara, apa itu Tut Wuri Handayani dan Sebagainya.

8.	Apa langkah-langkah yang Bapak/ibu ambil untuk menanamkan kepatuhan terhadap hukum atau aturan negara dalam kehidupan sehari-hari siswa?	Kami mengajarkan disiplin mulai dari aturan kecil di kelas, misalnya disiplin tepat waktu walaupun disini gak ada bel anak-anak kalau sudah waktunya masuk kelas, mengambil kudapan harus sesuai jamnya. Cara mendisiplinkannya yaitu memberikan reward & punishment. Hadiah nya seperti diberi pujian dan makanan sedangkan hukumnya sifatnya yang mendidik seperti merapikan Qur'an di masjid, membersihkan teras ruangan kelas dan lain sebagainya. Melibatkan dalam acara sosial seperti outing class. Kita ajarkan ke anak disiplin seperti tata tertib di jalan dan kebersihan lingkungan. Kita menjelaskan juga tentang mengapa aturan tersebut ada seperti mengapa kita harus memakai helm, mengapa kita tidak boleh mengeluarkan tangan di jendela, mengapa harus buang sampah sesuai kategori sampah dan sebagainya. Salah satu momen yang bagus untuk memberikan nasehat yaitu saat makan dan safar/perjalanan. Selain menjelaskan dan memberikan nasihat kita juga menerapkannya seperti adanya bank sa
9.	Bagaimana Bapak/ibu mengintegrasikan nilai-nilai cinta tanah air dalam pembelajaran berbasis Islam?	Pengintegrasian dengan cara berkisah, quiz dan membuat suasana belajar yang kondusif untuk cinta tanah air seperti memasang poster dan lain sebagainya.

10.	Apakah Bapak/ibu pernah mengajak siswa untuk terlibat dalam kegiatan peduli sosial, seperti penggalangan dana atau menjadi relawan? Jika ya, seperti apa pelaksanaannya?	Ada, seperti waktu ada banjir di daerah Meteseh. Anak-anak diberikan edukasi untuk peduli lingkungan sekitar yang terdampak bencana dengan memberikan apa yang bisa mereka berikan seperti pakaian, makanan dan sembako. Lalu ada program kencleng Jumat yang diadakan setiap dua minggu sekali untuk membantu yang lain mulai dari internal (santri dan guru) sampai yang jauh di Palestina. Misalnya kami membantu orang tua yang belum bisa bayar spp. Mengumpulkan baju layak pakai atau mainan untuk diserahkan ke yang membutuhkan.
11.	Bagaimana Anda mengenalkan budaya dan keanekaragaman bangsa Indonesia kepada siswa dalam proses pembelajaran di kelas?	Berkisah Hari Kamis mengenakan pakaian batik Parade tasmi', menampilkan hafalan anak-anak dihadapan orang tua dan guru dan beberapa dari mereka ada yang sepakat untuk mengenakan pakaian seragam yaitu batik. Parade tasmi' ini disela-sela hafalan juga menampilkan pentas seperti drama karena tempatnya dimasjid maka dibatasi seperti tidak memakai music, menari-nari dan sebagainya.
12.	Apakah ada aktivitas di kelas atau luar kelas yang dirancang untuk mendorong siswa saling membantu atau bergotong royong?	Kudapan berbagi rutinan perpekan, satu siswa membawa makanan untuk dibagikan sejumlah guru dan siswa di kelas. Nampun berbagi, anak waktu jam 09.30 mengambil kudapan lalu duduk melingkar dan makan bersama misalnya

		ada yang punya lebih maka bisa dibagi dengan temanya hal itu yang menguatkan semangat berbagi anak. Kenceleng jum'at dikumpulkan perkelas lalu diberikan Yayasan. Kalo ada yang sakit atau meninggal kita jenguk atau ta'ziah. Belajar bersama orangtua (BBO) perdua pekan. Materi ditulis lalu diberikan tugas misalnya menjenguk orang sakit, ta'ziah, membantu orang tua, berkunjung ke tetangga. Harus ada tanda tangan orang tua dan disana guru ngecek.
13.	Bagaimana Bapak/Ibu menanamkan sikap toleransi dan moderat kepada siswa?	Memberikan pendekatan ke anak-anak tentang bagaimana sikap kita terhadap non Islam. Saya Tarik di surat Al-Kafirun <i>lakum dinukum waliyadin</i>, kami ajarkan ke mereka “nak, kalian jangan mencela, memaki, memusuhi saudara mereka yang berbeda agama. Tidak masalah mereka percaya seperti tapi itu tetap saudara sesama manusia.” Kita juga mengajarkan untuk memberikan contoh yang baik kepada non Islam seperti makan pakai tangan kanan, adab yang baik, jaga kebersihan, dan sebagainya. Kita juga menekankan bahwa Indonesia terdiri dari banyak golongan maka kita harus bisa saling menghargai. Dalam hal internal sesama muslim, kita juga harus menghargai. Jika kamu tidak melakukan tidak apa-apa yang penting menghargai dan walaupun harus melakukan niatnya sebagai sosialisasi.

		Misal ada perbedaan seperti beda tanggal waktu lebaran, do'a qunut, tahlilan, pujian dan lain sebagainya kita harus menghargai walaupun golongan kita tidak melakukannya atau dalam bahasa jawa disebut legowo/lapang dada. Kuttab mengajarkan moderat tidak mengkafir-kafirkan dan membenci golongan lain baik sesama muslim ataupun non muslim. Kuttab terdiri dari semua golongan umat muslim baik salaf, NU, Muhammadiyah yang terpenting adalah tetap untuk mentaati aturan Islam sesuai yang ada didalam pendidikan Kuttab.
14.	Bagaimana Bapak/Ibu mendidik siswa untuk menghormati dan memahami perbedaan melalui kegiatan di kelas atau luar kelas?	Belajar bersama orang tua (BBO) Kegiatan diskusi dalam kelas Berkisah Penyampaian melalui pembelajaran dalam kelas
15.	Apakah Bapak/Ibu memberikan pelajaran tentang pentingnya musyawarah untuk menyelesaikan masalah? Jika ya, bagaimana bentuk prakteknya?	Iya, Kita setiap Pelajaran pasti memberikan sesi tanya jawab, diskusi, ataupun dialog yang melibatkan interaksi dari seluruh siswa di kelas.
16.	Apakah ada kendala atau masalah terkait pembelajaran dalam menguatkan sikap nasionalisme pada santri	Secara umum orang tua dan santri mendukung. Kendalanya yaitu pengaruh lingkungan siswa di rumah dan pengaruh sosial media. Solusinya yaitu dengan melakukan pendekatan kepada orang tua siswa untuk

	di Kuttab? Jika ada, bagaimana solusinya?	membantu menjaga dan membangun karakter islam anak selama di rumah, melakukan parenting dan home visit minimal satu kali dalam setahun.
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C. Student Interview

Informant Biodata Form

Day/Date : Friday / January 24, 2025

Time : 09.42

Full Name : Guardiaksa Kean/ Faza Fauzan Adziman

Class : Qonuni 4A/ Qonuni 3A

Age : 12 years old / 12 years old

Adress : Tembalang

Duration of study : 7 yrs/ 6 yrs

Interview Technique : Semi terstruktur

Interview Questions

No	Questions	Answers
1.	Apa yang kamu sukai dari Indonesia?	S1 : Saya dibesarkan dan dilahirkan di Indonesia maka dari itu saya cinta Indonesia. Punya banyak sumber daya alam yang Indah. S2: Tradisinya Budaya dan tradisinya, saya suka memakai batik. Saya suka batik dan blangkon.

2.	Pernahkah kamu menggunakan barang buatan Indonesia? Apa contohnya?	S1 & S2 : Saya suka batik, Sepatu juga produk lokal , makanan juga dari buatan warga Indonesia bukan yang import.
3.	Bagaimana cara kamu menjaga nama baik sekolah dan Indonesia?	S1 & S2: Saya harus menjaga adab dan perilaku sebagai muslim yang baik seperti yang diajarkan di Kuttab. Jika saya berperilaku buruk maka yang buruk bukan saya saja tapi keluarga, sekolah bahkan bisa negara.
4.	Apa yang kamu tahu tentang kemerdekaan Indonesia?	S1 : pembantaian PKI, Berkisah: Tokoh pahlawan pangeran Diponegoro. Pelajaranya didapat dari kisah ustadz di Kuttab. S2 : Kemerdekaan Indonesia pada tanggal 17 Agustus 1945 pada jam 10 pagi. Berkisah: Tokoh pahlawan HOS Cokroaminoto. Berkisah tentang pahlawan sering diberikan kepada santri di Kuttab.
5.	Kamu suka ikut upacara bendera atau perayaan hari nasional? Mengapa?	S1 & S2 : 17 Agustus disini kemaren hanya apel kemerdekaan. Hari pahlawan dan hari besar Nasional hanya libur. Kisah tentang pahlawan/ kebangsaan juga diceritakan waktu moment tersebut. Kirab santri dilaksanakan sebelum Ramadhan bukan waktu hari santri. Pake pakaian khas santri dan atribut kenegaraan Palestina dan Indonesia. • Konfirmasi 17 Agustus di Kuttab dihiasi dengan atribut

		merah putih baik di kelas maupun dilingkungan Kuttab
6.	Menurutmu, kenapa kita harus mematuhi aturan di sekolah atau di luar sekolah?	S1 : Biar gak dihukum, karena sudah dididik di sekolah maka saya akan menjaga perilaku dan adab baik di sekolah maupun di luar sekolah S2 : Adab didirikan untuk dilaksanakan bukan dilanggar. Maka sebagai santri yang baik saya harus menjaga adab dimanapun.
7.	Kalau ada sesuatu yang membahayakan Indonesia, apa yang ingin kamu lakukan untuk membantu?	S1 : Berdakwah kepada semua orang, diingatkan. S2 : Bersabar.
8.	Pernahkah kamu membantu teman atau orang lain yang membutuhkan? Apa yang kamu lakukan?	S1 : Bersihin masjid. BBO : Saya juga pernah menjenguk tetangga kakek saya yang sakit walaupun itu non muslim dengan perilaku yang sama dengan muslim. Saya Muhammadiyah. S2 : Bersih bersih saling membantu. • Konfirmasi Kuttab tidak memihak satu golongan: Dikuttab macem-macam golongannya ada yang salaf, Muhammadiyah dan lain lain tidak ada paksaan buat menjalankan syariat yang penting tidak melanggar aturan syari'at. • Konfirmasi tugas BBO : santri mengkonfirmasi bahwa mereka diberi tugas di rumah mengenai adab yang diajarkan di sekolah,

		seperti menjenguk tetangga yang sakit dan membantu orang tua.
9	Bagaimana caramu berteman dengan orang yang berbeda agama atau suku?	S1 : Saya berteman pada semua yang saya temui, gak tau dari suku mana bahkan ada yang beda negara. S2 : Jawaban sama.
10	Apa yang kamu tahu tentang budaya atau makanan dari daerah lain di Indonesia?	S1 : Saya suka Rendang. Disini sering ada Rendang. Setiap subuh hari tertentu itu ada kajian dan itu ada makanan gratis yang dibawa oleh orang tua santri dan dari donatur. Disini pernah pada make blangkon sama batik tapi gak tiap hari ada. Saya Pelajaran tentang budaya nyari sendiri di internet. S2 : Saya suka lumpia dari semarang. Disini juga ada cooking class waktu kelas meeting, saya dulu buat salad buah. Untuk Pelajaran tentang budaya disini diajarkanya lewat adab yaitu adab bersosialisasi dengan sesama, dan toleransi. Pelajaran tentang kemerdekaan dan sejarah Indonesia juga diajarkan disini disampaikan di kelas atau pada kegiatan berkisah pada hari Jum'at. • Konfirmasi kegiatan sosial di Kuttab: acara outing class/Pekan Ukhuwah (masak-masak), kajian subuh yang dilaksanakan untuk khalayak umum dan ada makan gratis setelahnya.

		• Konfirmasi Pelajaran tentang budaya diajarkan melalui adab sesuai dengan yang ada di Al-Qur'an • Konfirmasi kegiatan berkisah tentang sejarah dan kebudayaan Indonesia disampaikan di kelas dan saat berkisah hari Jum'at • Hari Kamis memakai batik
11	Apa yang kamu lakukan kalau ada teman yang berbeda pendapat denganmu?	S1 & S2 : Diskusi dan Musyawarah
12	Pernahkah kamu ikut diskusi atau musyawarah untuk menyelesaikan masalah di kelas? Ceritakan!	S1 & S2 : Waktu kemah diskusi pembagian bagian membawa barang-barang yang perlu dibawa.
13	Apakah kamu suka ikut kegiatan sekolah yang membantu orang lain, seperti kerja bakti? Bagaimana perasaanmu setelah ikut?	S1 & S2 : Bersih-bersih di Kuttab kadang sampai ke lingkungan warga sekitar. Donasi berupa kencleng yang diperuntukkan untuk membantu Pembangunan masjid, pernah dengan Palestina dan lain sebagainya. Donasinya dikelola oleh ustadz. Ada air gratis "Asbilah" yang berada di Kuttab yang boleh diambil oleh siapa saja termasuk warga.

Informant Biodata Form

Day/Date : Friday/January 24, 2025

Time : 10.24

Name : Aisyah/ Khaliza

Class : Qonuni 4B/ Qonuni 3C

Age : 12 years/ 13 years

Adress : Tembalang/ Pedurungan

Duration of study : 4 yrs/ 3yrs

Interview technique : Semi-structured

Interview Questions

No	Questions	Answers
1.	Apa yang kamu sukai dari Indonesia?	S1 : Saya dibesarkan dan dilahirkan di Indonesia maka dari itu saya cinta Indonesia. Punya banyak sumber daya alam yang Indah. S2: Tradisinya Budaya dan tradisinya, saya suka memakai batik. Saya suka batik dan blangkon.
2.	Pernahkah kamu menggunakan barang buatan Indonesia? Apa contohnya?	S1 & S2 : Saya suka batik, Sepatu juga produk lokal , makanan juga dari buatan warga Indonesia bukan yang import.
3.	Bagaimana cara kamu menjaga nama baik sekolah dan Indonesia?	S1 & S2: Saya harus menjaga adab dan perilaku sebagai muslim yang baik seperti yang diajarkan di Kuttab. Jika saya berperilaku buruk maka yang buruk bukan saya saja tapi keluarga, sekolah bahkan bisa negara.

4.	Apa yang kamu tahu tentang kemerdekaan Indonesia?	S1 : pembantaian PKI, Berkisah: Tokoh pahlawan pangeran Diponegoro. Pelajaranya didapat dari kisah ustadz di Kuttab. S2 : Kemerdekaan Indonesia pada tanggal 17 Agustus 1945 pada jam 10 pagi. Berkisah: Tokoh pahlawan HOS Cokroaminoto. Berkisah tentang pahlawan sering diberikan kepada santri di Kuttab.
5.	Kamu suka ikut upacara bendera atau perayaan hari nasional? Mengapa?	S1 & S2 : 17 Agustus disini kemarin hanya apel kemerdekaan. Hari pahlawan dan hari besar Nasional hanya libur. Kisah tentang pahlawan/ kebangsaan juga diceritakan waktu moment tersebut. Kirab santri dilaksanakan sebelum Ramadhan bukan waktu hari santri. Pake pakaian khas santri dan atribut kenegaraan Palestina dan Indonesia. Konfirmasi 17 Agustus di Kuttab dihiasi dengan atribut merah putih baik di kelas maupun dilingkungan Kuttab
6.	Menurutmu, kenapa kita harus mematuhi aturan di sekolah atau di luar sekolah?	S1 : Biar gak dihukum, karena sudah dididik di sekolah maka saya akan menjaga perilaku dan adab baik di sekolah maupun di luar sekolah S2 : Adab didirikan untuk dilaksanakan bukan dilanggar. Maka sebagai santri yang baik saya harus menjaga adab dimanapun.
7.	Kalau ada sesuatu yang membahayakan	S1 : Berdakwah kepada semua orang, diingatkan.

	Indonesia, apa yang ingin kamu lakukan untuk membantu?	S2 : Bersabar.
8.	Pernahkah kamu membantu teman atau orang lain yang membutuhkan? Apa yang kamu lakukan?	S1 : Bersihin masjid. BBO : Saya juga pernah menjenguk tetangga kakek saya yang sakit walaupun itu non muslim dengan perilaku yang sama dengan muslim. Saya Muhammadiyah. S2 : Bersih bersih saling membantu. Konfirmasi Kuttab tidak memihak satu golongan: Dikuttab macem-macam golonganya ada yang salaf, Muhammadiyah dan lain lain tidak ada paksaan buat menjalankan syariat yang penting tidak melanggar aturan syari'at. Konfirmasi tugas BBO : santri mengkonfirmasi bahwa mereka diberi tugas di rumah mengenai adab yang diajarkan di sekolah, seperti menjenguk tetangga yang sakit dan membantu orang tua.
9	Bagaimana caramu berteman dengan orang yang berbeda agama atau suku?	S1 : Saya berteman pada semua yang saya temui, gak tau dari suku mana bahkan ada yang beda negara. S2 : Jawaban sama.
10	Apa yang kamu tahu tentang budaya atau makanan dari daerah lain di Indonesia?	S1 : Saya suka Rendang. Disini sering ada Rendang. Setiap subuh hari tertentu itu ada kajian dan itu ada makanan gratis yang dibawa oleh orang tua santri dan dari donatur. Disini pernah pada make blangkon sama batik tapi gak tiap hari ada. Saya

		Pelajaran tentang budaya nyari sendiri di internet. S2 : Saya suka lumpia dari semarang. Disini juga ada cooking class waktu kelas meeting, saya dulu buat salad buah. Untuk Pelajaran tentang budaya disini diajarkanya lewat adab yaitu adab bersosialisasi dengan sesama, dan toleransi. Pelajaran tentang kemerdekaan dan sejarah Indonesia juga diajarkan disini disampaikan di kelas atau pada kegiatan berkisah pada hari Jum'at. • Konfirmasi kegiatan sosial Kuttab: acara outing class/Pekan Ukhuwah (masak-masak), kajian subuh yang dilaksanakan untuk khalayak umum dan ada makan gratis setelahnya. • Konfirmasi Pelajaran tentang budaya diajarkan melalui adab sesuai dengan yang ada di Al-Qur'an • Konfirmasi kegiatan berkisah tentang sejarah dan kebudayaan Indonesia disampaikan di kelas dan saat berkisah hari Jum'at Hari Kamis memakai batik
11	Apa yang kamu lakukan kalau ada teman yang berbeda pendapat denganmu?	S1 & S2 : Diskusi dan Musyawarah

12	Pernahkah kamu ikut diskusi atau musyawarah untuk menyelesaikan masalah di kelas? Ceritakan!	S1 & S2 : Waktu kemah diskusi pembagian bagian membawa barang-barang yang perlu dibawa.
13	Apakah kamu suka ikut kegiatan sekolah yang membantu orang lain, seperti kerja bakti? Bagaimana perasaanmu setelah ikut?	S1 & S2 : Bersih-bersih di Kuttab kadang sampai ke lingkungan warga sekitar. Donasi berupa kenceng yang diperuntukkan untuk membantu Pembangunan masjid, pernah dengan Palestina dan lain sebagainya. Donasinya dikelola oleh ustadz. Ada air gratis “Asbilah” yang berada di Kuttab yang boleh diambil oleh siapa saja termasuk warga.

APENDIX II

OBSERVATION SHEET

Observation Notes

Dates : Friday, January 10, 2025, Tuesday, January 21, 2025,
Thursday, January 31, 2025

Time : 07.00-11.30 WIB

Activities : Kuttab learning and environment

Deskription :

Kuttab Al-Fatih Semarang is located at Bukit Amasya Kel. Mangunharjo. RT 06/RW 02 Kec. Tembalang. Semarang City, Central Java. Email: semarang@kuttabalfatih.com. The vision of Kuttab Al-Fatih Semarang is to give birth to a brilliant generation at a young age. The mission is 1) Teaching and cultivating the character of faith; 2) Memorizing the Qur'an; 3) Exploring, researching and proving the miracles of the Qur'an; 4) Speak the language of civilization; 5) Have life skills.

Education in Kuttab Al-Fatih Semarang uses an Islamic education system that adopts the Kuttab system. Learning in Kuttab uses the curriculum of Faith and the Qur'an. The students have memorization targets in each class and one of the requirements for class promotion is to be able to memorize the letter that has been determined according to the level. After that there is a faith curriculum, where students are instilled with the values of faith contained in every verse in the Qur'an, especially memorized verses, then students are

given the task of practicing what they learn if it is a lesson that must be practiced. Many lessons at Kuttab Al-Fatih are also given through storytelling. The asatidz provide exemplary stories such as the stories of scholars, heroes, the history of a nation and others. One of the asatidz pointed out that children are easy to absorb lessons when they are given an interesting story, especially if it is a personal experience.

The learning space is inside the Al-Fatih mosque, classroom hall and gazebo. Learning is conducted using the classical Islamic system of halaqoh. The students in the kuttab consist of multigroups from both the lower, middle and upper economic classes. They are also from different Islamic backgrounds, some are NU, Muhammadiyah, salaf and so on. The uniform used in Kuttab is free Muslim clothes that are in accordance with Shari'ah except when doing sports and on Thursdays using batik. The students in Kuttab are emphasized to keep and maintain adab. The ustadz and ustadzah are seen providing good role models for the students in Kuttab.

In Kuttab, nationalism is instilled in students through the Islamic system. They are taught nationalism by practicing Islamic Shari'a properly. Indonesian and Palestinian flags are flown in the Kuttab yard, proving that the Kuttab defends humanity which is in line with the principles of the 45th Constitution. Because the learning system is halaqoh and does not use classes, photos of the president and vice president are only posted in the Kuttab Head room.

Observation Notes

Day/Date : Friday, Januari 10, 2025

Time : 07.30-09.00 WIB

Activity : Storytelling Session

Deskripsi :

Storytelling activities are held once a week on Friday morning after the pledge reading. The activity is divided into 2 groups, namely. Early Kuttab 1-3 (kindergarten-grade 2) in the classroom and Qonuni 1-3 (grades 3-6) at the Al-Fatih mosque. The theme of the story is adjusted to the situation of the students, for example the beginning of the new year is given a story to give the students new enthusiasm to study harder. The stories given are stories that have lessons that are easily absorbed for children at their level such as Prophets and apostles, friends, religious figures, heroes and so on. When the research took place the story given to the early Kuttab class was about the story of Al-Qoqo' bin Amru At-Tamimi he was a brave knight at the time of the apostle. Storytelling activities between men and women are separated, they wear polite and neat Muslim clothes. Then the story given to the Qonuni class was about a friend who freed slaves and the story of struggle / jihad for the independence of his nation. He was willing to donate his body and property for the country.

Observation Notes

Day/Date : Tuesday, Januari 21, 2025

Time : 07.30-09.00 WIB
Activity : Library Observation

Description :

The library at Kuttab Al-Fatih Semarang is intended to enrich the literacy of students. The book collection is not too large but it is enough to instill the spirit of reading in the students. Students are allowed to read and borrow books there. Relevant books that researchers found related to the research are social studies textbooks, books of great scholars in Indonesia, the story of Trunojoyo's struggle, the Encyclopedia of Islamic History and the story of Nusantara heroes. From this library, it can be understood that strengthening the attitude of nationalism is also done through reading facilities such as libraries. Books and works on strengthening nationalism exist and are provided for students to read. This is one proof that Kuttab Al-Fatih is an educational institution that teaches nationalism to its students through general textbooks and more on the examples of Islamic scholars and figures.

Observation Notes

Day/Date : Tuesday, January 21, 2025
Time : 10.00-11.30 WIB
Activity : Al-Fatih Canteen Observation

Description :

Al-Fatih Canteen is the only canteen in Kuttab Al-Fatih Semarang that is quite complete and provides a variety of santri needs both from food and

school supplies. This canteen is made to keep the students so that the food they buy is good and healthy food. There are no traders selling around the Kuttab, only the canteen. Al-Fatih Canteen all products are local products and even some processed food and drinks are the Kuttab's own products and from the UMKM products of asatidz and parents of students in the Kuttab itself. Some examples of processed food and beverages obtained from MSME products of the parents of students are crispy brownies, flavored dumplings, various kinds of chips, Tarik jelly tea, yogurt and cork ice cream. In addition to food, there are also various kinds of local clothing products such as songkok, shirts, vests and t-shirts. The Al-Fatih Canteen is proof that Kuttab is anti-imported products and teaches students to consume and use local products, especially those made by those closest to them.

Observation Notes

Day/Date : Tuesday, January 21, 2025

Time : 10.00-11.30 WIB

Activity : Asbilah Popi Maryani

Description :

Asbilah is a water box or water reservoir in Kuttab Al-Fatih Semarang which is a waqf object to flow water to people who are passing through the road or on a journey. The name of the waqif is Mrs. Popi Maryani, she has endowed a water filter and its building sourced from the Kuttab Al-Fatih Semarang waqf spring. The equipment produces drinking water that is ready to be consumed by the Kuttab Al-Fatih family, mosques or musholla and the

surrounding community. Asbilah is located in front of the Al-Fatih canteen. The free water waqf asbilah is included in one of the indicators of nationalism, namely maintaining unity and integrity. This unity occurs by establishing good relations with local residents and establishing good relations from various mosques and assemblies that utilize this water waqf. From here it can be seen that the attitude of nationalism can be well realized through the concept of Islamic shari'a.

APENDIX III

RESEARCH DOCUMENTATION

Purpose of Documentation : To collect supporting data in the form of documents, photographs, and archival records that identify the cultivation of nationalist values among students through Islamic-based education.

Primary Data Sources: Teaching modules, school profile documents, annual school activity records, school archives, relevant instructional materials/textbooks.

Documentation Format: Activity photographs, relevant institutional document

Time: Fleksibel

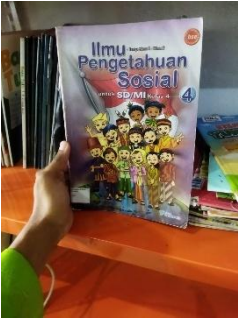
Types of Data Collected			
No	Data Types	Description	Checklist
1	Teaching Modules & Lesson Plans	Documents related to instructional modules integrating nationalist values in classroom activities	V
2	School Profile	Official documents outlining school vision, mission, and programs for Islamic-based nationalist character building	V
3	Annual School Activities	Archives of routine activities like Flag Ceremonies, National Santri Day, and other national commemorations	V
4	School Documentation	Photographs of student/teacher activities reflecting nationalist values	V

5	School Activity Archives	Records of storytelling competitions, social programs, and other school events	V
6	Textbooks	Relevant teaching materials containing character/nationalism education (e.g., Tadabbur Module)	V
7	Curriculum Documents	Documents of implemented curriculum containing nationalist character elements	X
8	National Ceremony Records	Ceremony Documentation Records showing discipline, unity, and patriotism education	V
9	Storytelling Activities	Records/photos of stories about national heroes or Islamic figures contributing to the nation	V
10	Website & Sosial Media	Official platforms containing content about school's nationalist values	V
11	Independence Day (Aug 17)	Celebrations demonstrating love for Indonesia	V
12	Heroes' Day	Commemorations through ceremonies or heroic struggle storytelling	X
13	Parent-Assisted Learning (Belajar Bersama Orang Tua/BBO)		V
14	National Symbols		V
15	Al-Fatih Canteen		V

16	Asbilah		V
17	Tasmi Parade		X
18	Ukuwah Week		X
19	Qurban	Sacrifice day activities	V
20	Library	Books about nationalism	V

Documentation Record

No	Data Type	Location	Dokumentation (Photo)
1.	National Symbols (President/Vice-President portraits, Garuda emblem)	Principal's Office	
2.	Storytelling Session	School Hall	

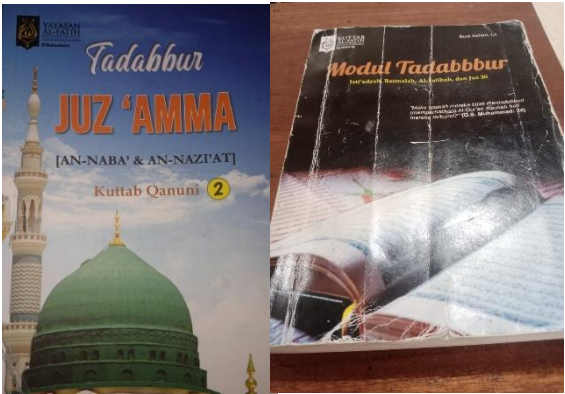
3.	Nationalism-themed Books	Library	 
4.	Local Products	Al-Fatih Canteen	

5.	Asbilah (Free drinking Water)	Front of Al-Fatih Canteen	
6.	Santri Cultural Parade	School Perimeter Road	

7.	Independence Day Ceremony	Front of Al-Fatih Mosque	 A group of students in white uniforms and black head coverings are performing a ceremony in front of the Al-Fatih Mosque. The mosque has a large arched entrance and a dome. A flagpole with the Indonesian flag is visible. The students are holding books and standing in a line.
8.	Outdoor Learning Session	School Gazebo	 A group of students are sitting on a wooden bench under a school gazebo. The gazebo has a thatched roof and is surrounded by trees. A teacher is standing at the front of the gazebo, possibly conducting a lesson. The students are wearing blue and white uniforms.

9.	Qurbani (Sacrifice) Activities	School Grounds	
10.	School Grounds	Lower Hall	

11.	Teacher Interviews	Lower Hall	
12.	Curriculum Deputy Interview	Administration Office	

13	Tadabbur Module		
14.	School Courtyard (Kuttab Al-Fatih Semarang)		

15	Red-White Flag (National Flag)	Entrance Area	
16	Indoor Learning Session	Classroom	

14. Teaching Module / Kuttab Activity Plan Sheet (RKK)



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Prov. Jawa Tengah 50277
Telp. 024-7641558 HP. 0858-7563-0007
Email: semarang@kuttabalfatih.com

RENCANA KEGIATAN KUTTAB

Kelas : Qonuni 2
Hari/Tanggal : Agustus 2024
Nama Surah : an-Naba'
Pembahasan : Tadabbur Ayat 6

Target		
Iman	Al-Quran/Kosakata	Ilmu
Iman kepada Allah	أَلَمْ = bukankah	Bumi sebagai hamparan
Iman kepada hari akhir	نَجْعَلِ = Kami telah menjadikan الْأَرْضَ = bumi مِهْدًا = sebagai hamparan	tempat manusia tinggal dan beraktivitas.

Kegiatan:

a. Pembuka

- Santri diingatkan kembali tentang materi sebelumnya.

b. Inti

- Santri menulis materi tadabbur Surah an-Naba' Ayat 6.

Mereka (orang kafir Quraaisy) sejatinya mengingkari 2 hal: (1) Pembatalan atas ketuhanan patung/berhala mereka, dan (2) Kehidupan setelah kematian/kehancuran fisik tubuh manusia.

Maka penyebutan tentang kekuasaan Allah dimulai dari hal yang besar, yakni bumi, gunung, dan seterusnya, sebagai jawaban atas pengingkaran mereka. Di mana bumi sebagai hamparan tempat tinggal yang nyaman bukan ciptaan/buatan patung-patung mereka, dan mereka mengetahui hal itu. Juga sebagai bukti bahwa Dzat Yang Menciptakan bumi yang menakutkan dan lebih besar dari tubuh manusia ini pasti Mampu Menghidupkan fisik manusia yang telah mati.

Allah berfirman dalam QS. Ghafir: 57 yang artinya: Sesungguhnya penciptaan langit dan bumi lebih besar daripada penciptaan manusia, akan tetapi kebanyakan manusia tidak mengetahuinya. (QS. Ghafir: 57)

Allah juga berfirman dalam QS. ar-Rum: 27 yang artinya: Dan Dialah yang menciptakan (manusia) dari permulaan, kemudian mengembalikan (menghidupkan)nya kembali, dan menghidupkan kembali itu adalah lebih mudah bagi-Nya. Dan bagi-Nya lah sifat Yang Maha Tinggi di langit dan di bumi, dan Dialah Yang Maha Perkasa lagi Maha Bijaksana. (QS. ar-Rum: 27)

Pembahasan mengenai bumi lebih didahulukan dalam Ayat 6 ini, karena pembicaraannya tentang hari Kebangkitan, di mana manusia kelak akan dibangkitkan dari dalam kuburan mereka di dalam perut bumi.

Ayat yang menyebutkan bahwa bumi diciptakan sebagai hamparan tempat tinggal tempat beraktivitas manusia yang nyaman sebagai bentuk penyebutan nikmat Allah atas manusia, dengan harapan mereka segera sadar dan menghilangkan kesombongan serta pengingkaran mereka.

Calistung

- Mengenal bilangan 1001 – 5000
- Membaca teks dengan baik.

Santri diberikan bacaan yang terdiri dari beberapa paragraf. Santri diminta untuk membaca paragraf tersebut dengan lancar dan dengan intonasi yang baik.

Murofaqot

- IPA: tentang bumi
- IPS: adab melestarikan bumi, cinta tanah air Indonesia (sebagai bumi kita berpijak)

Penutup

- Ustadz bertanya kembali kepada santri tentang materi yang disampaikan hari ini.
- Santri bersama ustadz menutup majlis dengan bacaan hamdalah, istighfar dan doa penutup majelis.

Al-Quran, Modul Tadabbur, ATK, buku tulis

15. Parent-Assisted Learning Sheet/Belajar Bersama Orang Tua (BBO)



Bukit Amasya Kel. Mangunharjo RT 06 RW 02
Kec. Tembalang Kota Semarang
Prov. Jawa Tengah 50277

Telp. 024-76411598 HP. 0858-7563-00
Email: semarang@kuttabalfatih.com

Belajar Bersama Orangtua Kuttab Al-Fatih

Lembar 3 : 5 – 15 Agustus 2024 (Pekan ke 5 – 6 KBM Semester I)

Wali Kelas : Mustofa (082116172655) Kelas : Qonuni 2B
Guru Quran : Faizal Maulana (085722501227)
Nama Santri : Abdullah Unais

A. Ringkasan Materi:

- Tadabbur Ayat 6 Surah an-Naba'
 - Kosakata: **أَلَمْ نَجْعَلِ الْأَرْضَ مِثْلًا**
 - Terjemahan: Bukankah Kami telah menjadikan bumi sebagai hamparan?
- Tadabbur Ayat 7 Surah an-Naba'
 - Kosakata: **وَالْجِبَالِ أَوْتًا**
 - Terjemahan: Dan gunung-gunung sebagai pasak?
- Tadabbur Ayat 8 Surah an-Naba'
 - Kosakata: **وَعَلَقْنَكُمْ أَسْوًا**
 - Terjemahan: dan Kami jadikan kamu berpasang-pasang.
- Tadabbur Ayat 9 Surah an-Naba'
 - Kosakata: **سُبُلًا نُّودِعْكُمْ فُجَعْلًا**
 - Terjemahan: dan Kami menjadikan tidurmu untuk beristirahat.
- Tadabbur Ayat 10 Surah an-Naba'
 - Kosakata: **إِنَّمَا آتَيْنَا فُجَعْلًا**
 - Terjemahan: dan Kami menjadikan malam sebagai pakaian.
- Tadabbur Ayat 11 Surah an-Naba'
 - Kosakata: **نَعَاثُ الْهَارِ فُجَعْلًا**
 - Terjemahan: dan Kami menjadikan siang untuk mencari penghidupan.
- Tadabbur Ayat 12 Surah an-Naba'
 - Kosakata: **سَبَدًا سَبَدًا فُجَعْلًا**
 - Terjemahan: Kami membangun tujuh (langit) yang kukuh di atasmu.
- Calistung dan murofaqot

- Perkalian sampai 6 – 9
- Perkalian susun dua digit
- Murofaqot IPA: tema tentang bumi, gunung, langit, dan matahari
- Murofaqot IPS: adab pergaulan ikhwan dan akhwat, adab tidur dan bangun tidur, adab memuliakan bumi, dan cinta tanah air Indonesia

B. Bentuk Assessment:

- Santri **membantu** membuatkan dan menyiapkan makan untuk Ayah-Bunda dan seluruh keluarga sebagai amalan terbaik dengan niat mengharap ridho Allah.
- Santri **mendapatkan arahan** dan tugas dari Ayah dan Bunda untuk membantu membersihkan rumah dan melakukan pekerjaan rumah lainnya.
- Santri **menjaga hati, pikiran, tangan, kaki, mulut, dan organ tubuh lain**, agar tidak melakukan segala perbuatan yang tidak Allah ridhoi.
- Santri selalu berlatih **sekuat tenaga menjaga lisan** dan perbuatan agar tidak mendzolimi dan menyakiti perasaan orang lain.
- Santri **menjaga adab pergaulan antara ikhwan dan akhwat**, termasuk tetap mengucapkan salam kepada Ustadzah akhwat.
- Santri **bersama Ayah Bunda selalu bersyukur** atas nikmat yang Allah berikan dalam bentuk bumi, gunung, langit, siang, dan malam.
- Santri **bersama Ayah Bunda berdiskusi** tentang makna memuliakan bumi dan mengamalkan cinta tanah air Indonesia.

C. Catatan Ustadz

1. Tugas Kelas Quran

- a. **Muroja'ah**: Ayah bunda kebersamaan ananda muroja'ah dengan memperhatikan makhrāj huruf, ghunnah, mad (khususnya mad yang lebih dari 2 harokat), dan qolqolah dengan sempurna, **minimal murojaah 10 halaman setiap hari**.
- b. **Tahfidz**: Ayah bunda membimbing Ananda **zaydah 1/2 halaman setiap hari sampai lancar** tidak ada kesalahan.

2. Tugas Kelas Iman

D. Catatan Orangtua

- 1) Ayah dan Bunda menemani Ananda dalam membantu membuat dan menyiapkan sarapan, makan siang, dan makan malam Ayah-Bunda dan seluruh keluarga.
- 2) Ayah dan Bunda mengingatkan Ananda dalam menjaga hati, pikiran, tangan, kaki, mulut, dan anggota tubuh lain agar tidak melakukan perbuatan yang tidak Allah ridhoi.
- 3) Ayah dan Bunda memberikan nasihat kepada Ananda agar selalu berhati-hati dalam bertutur kata dan berperilaku agar tidak mendzolimi dan menyakiti perasaan orang lain.
- 4) Ayah dan Bunda memberikan tugas kepada Ananda untuk melakukan tugas membersihkan rumah, misal menyapu, mengepel, dan sebagainya.
- 5) Ayah dan Bunda melakukan dialog bersama Ananda tentang nikmat-nikmat dari Allah berupa nikmat sehat yang Allah berikan dan tujuan nikmat sehat itu adalah beribadah kepada Allah.
- 6) Ayah dan Bunda selalu mengajarkan dan mengingatkan adab pergaulan antara ikhwan dan akhwat, termasuk tetap mengucapkan salam kepada Ustadzah saat berjumpa.
- 7) Ayah dan Bunda selalu mengingatkan dan menasihati santri agar menjaga kelestarian bumi dengan membuang sampah pada tempatnya dan menjaga kebersihan lingkungan.
- 8) Ayah dan Bunda selalu mengingatkan dan menasihati santri agar mencintai tanah air Indonesia sebagai tempat kita hidup berpijak, di mana pun sampai akhir hayat.
- 9) Ayah dan Bunda **WAJIB** membaca, memahami, mengisi, menindaklanjuti, merespon, serta menandatangani lembar BBO ini.
- 10) Ayah dan Bunda dimohon menuliskan laporan di kolom D terkait tugas-tugas yang diberikan (sudah dikerjakan atau belum, kendala yang dialami, serta komentar secara mendetail), dan mohon dikembalikan lembar BBO ini pada hari **Kamis, 29 Agustus 2024**.

Catatan	
Laporan Tugas Quran	Laporan Tugas Iman

Paraf Orangtua
(Ayah dan Bunda)

()

APENDIX IV

RESEARCH DATA VALIDATION

Activity	Data Triangulation			Observation	Documentation	Nationalism Indicators*
	KK	GK	S			
Islamic Educational Environment at Kuttab	V	V	V	V	X	Patriotism (a) Sacrificial spirit (a) Multicultural attitude (a-e) Unity (a)
Library (Nationalism Literacy)	V	V	V	V	V	Patriotism (a,d) Multiculturalism (a)
Classroom & Outdoor Learning	V	V	V	V	V	Patriotism (a,c,d,f) Sikap Multiculturalism (a)
Storytelling Method	V	V	V	V	V	Patriotism (a,d)
Indonesian Independence Day Commemoration	V	V	V	X	V	Patriotism (e)
Santri Cultural Parade	V	V	V	X	V	Patriotism (a) Multiculturalism (b)
Al-Fatih Canteen (Local Products)	V	V	V	V	V	Patriotism (b)
National Symbols Display	V	X	X	V	V	Patriotism (a)
Ukhuwah Week	V	V	V	X	X	Multiculturalism (b) Unity (c)
Donation Activities	V	V	V	X	X	Sacrificial spirit (a)

Free Drinking Water (Asbilah)	V	V	V	V	V	Unity (c)
Qurbani (Sacrifice) Activities	V	V	V	X	V	Unity (c)

APPENDIX V

THESIS SUPERVISOR APPOINTMENT LETTER



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
JURUSAN PENDIDIKAN AGAMA ISLAM
Jl. Prof. Hamka (Kampus 2), Ngaliyan, Semarang 50185, Indonesia

Phone : +62 24 7601295
Fax : +62 24 7615387
Email :
s1.pai@walisongo.ac.id
Website:
<http://fik.walisongo.ac.id/>

Nomor : 1787/un.10.5/S1/DA.04/05/2024 05/10/2024
Lamp. :
Perihal : **Penunjukan Pembimbing Skripsi.**

Kepada

Yth. 1. Bpk. Prof. Dr. Moh. Erfan Soebahar, M.Ag
2. Bpk. Dr. Kasan Bisri, M.A
di Semarang

Assalamu 'alaikum wr. wb.

Berdasarkan hasil pembahasan usulan riset skripsi di Jurusan Pendidikan Agama Islam, kami menyetujui rancangan yang akan ditulis oleh:

1. Nama lengkap : Ilyas Saiful Hanif
2. NIM : 2103016130
3. Semester ke- : 6
4. Program Studi : Pendidikan Agama Islam
5. Judul : *PENANAMAN ADAB DAN AKHLAK PADA SISWA MELALUI KURIKULUM IMAN DI KUTTAB AL-FATIH SEMARANG*

Sehubungan dengan hal tersebut, kami mohon kesediaan Bapak/Ibu sebagai dosen pembimbing dalam penulisan skripsi dimaksud. Bapak/Ibu memiliki kewenangan untuk memberikan arahan, bimbingan, koreksi dan perubahan judul yang diperlukan untuk kesempurnaan penulisan hasil riset skripsi tersebut.

Kemudian atas perhatian dan kerja samanya kami sampaikan terima kasih.

Wassalamu 'alaikum wr.wb.



n. Dekan
Ketua Jurusan PAI,
Dr. Fihris, M.Ag.

APENDIX VI

FINAL PROJECT RESEARCH PERMISSION LETTER



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185
Website: <http://fittk.walisongo.ac.id>

Nomor : 5174/Un.10.3/D1/KM.00.11/11/2024

Semarang, 22 November 2024

Lamp :-

Hal : Izin Penelitian/Riset

Kepada Yth.

Bapak/Ibu Kepala Kuttab Al-Fatih Semarangdi Semarang

Assalamu'alaikum Wr.Wb.,

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir pada mahasiswa prodi Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa tersebut di bawah ini:

Nama : Ilyas Saiful Hanif

NIM : 2103016130

Semester : VII

Judul Skripsi : PERAN PENDIDIKAN ISLAM DALAM MEMBENTUK SIKAP CINTA
TANAH AIR PADA SISWA DI KUTTAB AL-FATIH SEMARANG

Dosen Pembimbing: 1. Prof. Dr. H. Moh. Erfan Soebahar, M.Ag

2. Dr. Kasan Bisri, M.A.

untuk melakukan riset di Kuttab Al-Fatih Semarang yang Bapak/Ibu pimpin. Sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset dan dukungan data dengan tema/judul sebagaimana tersebut diatas selama kurang lebih 30 hari, mulai tanggal 25 November 2024 sampai dengan tanggal 25 Desember 2024

Demikian atas perhatian dan terkabulnya permohonan ini disampaikan terima kasih.

Wassalamu'alikum Wr.Wb.



.....n. Dekan,

.....akil Dekan Bidang Akademik

Mahfud Junaedi

Tembusan :

Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN**

Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185

Website: <http://fitk.walisongo.ac.id>

Nomor : 0102/Un.10.3/D1/KM.00.11/1/2025

Semarang, 7 Januari 2025

Lamp : -

Hal : Izin Penelitian/Riset

Kepada Yth.

**Kepala Kuttab Al-Fatih Semarang
di Semarang**

Assalamu'alaikum Wr.Wb.,

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir pada mahasiswa prodi Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa tersebut di bawah ini:

Nama : Ilyas Saiful Hanif

NIM : 2103016130

Semester : 8

Judul Skripsi : PENGUATAN SIKAP NASIONALISME PADA SISWA

MELALUI PENDIDIKAN BERBASIS ISLAM DI KUTTAB

AL-FATIH SEMARANG

Dosen Pembimbing: 1. Prof. Dr. H. Moh. Erfan Soebahar, M,Ag

2. Dr. Kasan Bisri, M.A.

Untuk melakukan penelitian/riset di Kuttab Al-Fatih Semarang yang Bapak/Ibu pimpin. Sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset dan dukungan data dengan tema/judul sebagaimana tersebut diatas selama kurang lebih 40 hari, mulai tanggal 08 Januari 2025 sampai dengan tanggal 17 Februari 2025.

Demikian atas perhatian dan terkabulnya permohonan ini disampaikan terima kasih.

Wassalamu'alikum Wr.Wb.



Pen. Dekan,

Wakil Dekan Bidang Akademik

Mahfud Junaedi

Tembusan :

Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

CURRICULUM VITAE



A. Personal Identity

1. Full Name : Ilyas Saiful Hanif
 2. Place & Birth Date : Jepara, 07 Januari 2002
 3. Home Address : Jl. Sambiroto X no 20, Sambiroto
Village, Tembalang District, Semarang City
- Phone : 081227910835
E-mail : ilyassaiful41@gmail.com

B. Educational Background

1. Formal Education
 - a. Sultan Agung 05 Islamic Elementary School (2008-2012)
 - b. Tunas Harapan Islamic Elementary School Semarang (2012-2014)
 - c. Darussalam Gontor Modern Islamic Boarding School (2014-2020)
 - d. Walisongo State Islamic University (2021-Present)

C. Academic Publications

- a. Hanif, I. S., & Yunitasari, D. (2024). Forming the mental and disciplinary character of students through extracurricular scouting activities at school. *Jurnal Bidang Pendidikan Dasar*, 8(1), 12–24.
<https://doi.org/10.21067/jbpd.v8i1.9379>

Semarang, April 17, 2025

Ilyas Saiful Hanif
NIM. 2103016130