



Integrating Nationalism Values Through Al-Islam and Kemuhammadiyah in High School Education Based on the Merdeka Curriculum

Firdaus*, Muntohar, Hermawan

Universitas Muhammadiyah Purwokerto, Jawa Tengah, Indonesia

Email : firdaus@ump.ac.id

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ABSTRACT

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*Corresponding Author

This study aims to examine the implementation model and strategies for internalizing nationalistic values through the Al-Islam and Kemuhammadiyah (AIK) curriculum in line with the Merdeka Curriculum's goal of shaping faithful, devout, and leadership-oriented students. A qualitative field research method was employed, involving key informants such as school leaders and AIK teachers. The findings reveal the use of the Three Pillars of Ideological Integration Model, which effectively embeds nationalism into the formal AIK curriculum, non-formal student organization activities, and overall school culture. The primary strategy identified was identity synchronization, achieved by aligning AIK content with the Pancasila Student Profile (P5) framework of the Merdeka Curriculum. The model successfully fosters Amaliyah Nationalism (practical nationalism) based on Islam Wasathiyah (Moderate Islam), framing contribution to the nation as an act of worship. Strong institutional ideology serves as a key supporting factor, while exposure to unchecked digital information represents a significant challenge. These findings provide a practical framework for integrating moral, religious, and nationalistic values in secondary education and suggest strategies for enhancing student character development in contemporary curricula.

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INTRODUCTION

Education is a fundamental means through which humans express love and loyalty to their country, shaping not only intellectual competence but also social, cultural, and moral awareness (Firdaus, 2023). It conveys knowledge that transcends the mere transfer of information (Nkosinkulu, 2024), encompassing cultural understanding, history, and values that form a nation's identity. Education also instills essential virtues such as patriotism, tolerance,

responsibility, and cooperation, which collectively prepare individuals to contribute positively to society (Priyanto, 2020). By equipping citizens with knowledge, skills, and moral values, education ensures sustainable national development, social cohesion, and equitable prosperity (Furqan et al., 2020). Moreover, it fosters awareness of ethical responsibilities and encourages active participation in community and national development, creating citizens capable of contributing to justice, inclusion, and sustainability. Thus, education is not merely an academic exercise but a societal necessity, ensuring that citizens uphold the cultural and moral foundations of their nation while fostering a collective vision of progress.

Despite the central role of education, society faces significant challenges in cultivating nationalistic values among younger generations (Khodjamkulov et al., 2020; Elsayed, 2024). Rapid globalization, technological advances, and exposure to unchecked digital content often erode traditional cultural identities and weaken patriotic attitudes (Ahmad Nur & Widodo, 2023). Many students lack awareness of their historical heritage and the responsibilities of citizenship, leading to diminished commitment to national unity and social cohesion. Schools, while transmitting knowledge, sometimes fail to integrate practical exercises that cultivate love for the nation, ethical responsibility, and active civic engagement (Indraswati & Sutisna, 2020). Consequently, there is a gap between theoretical instruction and actual value internalization, which threatens the sustainability of cultural, social, and nationalistic norms. Addressing this issue is crucial, as young citizens represent the future pillars of society, responsible for preserving heritage and maintaining national resilience in the face of global and domestic challenges.

In practice, the cultivation of nationalistic values among students often remains inconsistent. While programs like flag ceremonies, civics lessons, and extracurricular activities exist, their implementation varies widely between schools (Alaudin & Firdaus, 2024; Muchlis & Natsir, 2020). Some schools successfully integrate patriotism and ethical responsibility into daily routines, whereas others treat these as formalities, leading to minimal internalization of values. Observations indicate that students who experience structured reinforcement of nationalistic principles demonstrate higher civic engagement (Purwaningsih & anukisya, 2023), respect for laws, and active participation in community projects. However, exposure to diverse media sources without critical guidance often dilutes these values, creating a generation less anchored to national ideals (Susanti & Mala, 2021). Such discrepancies highlight the need for research into effective methods and strategies for embedding nationalistic values into education, ensuring students not only learn about patriotism but actively practice it in daily life.

Previous studies have examined education's role in character and national value formation, emphasizing the integration of cultural, ethical, and religious elements (Priyanto, 2020). Research by Juliyati (2021) and Maghfira Salsabilla et al. (2022) highlights the importance of implementing nationalistic values through formal and informal school activities. Other studies, such as Ahmad Nur & Widodo (2023), focus on the ideological foundation of nationalism as a guiding principle for societal cohesion. Despite this, prior research often lacks practical models that link nationalistic values directly with structured curricula and extracurricular programs, particularly within religiously oriented schools. These gaps limit the transferability of findings to educational practices aimed at holistic character formation, especially in the context of modern, integrated curricula that balance religious, ethical, and national objectives.

Literature also shows that Islamic-based curricula, such as Al-Islam and Kemuhammadiyah (AIK), contribute to students' moral and national character development (Akhmad, 2020). Studies indicate that integrating Islamic values with civic education promotes ethical behavior, patriotism, and leadership qualities. Yet, few studies systematically explore how AIK can be aligned with the Merdeka Curriculum's Pancasila Student Profile to internalize nationalism. This research addresses this gap by offering a structured model combining formal curriculum, non-formal student organizations, and school culture to enhance nationalistic values, providing both theoretical and practical insights. By doing so, it strengthens previous contributions and provides actionable strategies for educators seeking to bridge religious and national education holistically (Donbavand & Hoskins, 2021).

The novelty of this research lies in its integration of the Three Pillars of Ideological Integration Model, linking AIK learning with student organizational activities and school culture to foster Amaliyah Nationalism (practical nationalism) based on Islam Wasathiyah (Moderate Islam). This approach reframes contribution to the nation as an act of worship, offering a culturally and religiously grounded method to internalize nationalistic values. Furthermore, this study addresses contemporary challenges, such as unscreened digital information, which can dilute national identity, proposing proactive strategies for identity synchronization within curricula. By combining formal, non-formal, and cultural dimensions, the research introduces a state-of-the-art model adaptable for broader educational contexts.

Consequently, this study investigates the research problem: how can nationalistic values be effectively internalized through AIK while aligning with the Merdeka Curriculum's Pancasila Student Profile? The argument proposed is that strategic alignment across curriculum, extracurricular activities, and school culture provides a comprehensive mechanism for fostering students' patriotism,

responsibility, and ethical leadership. By examining implementation strategies, supporting factors, and barriers, this research contributes both theoretically and practically, offering an evidence-based model to enhance nationalistic values among students. Such findings are expected to guide educators in developing character education programs that are both culturally relevant and contextually responsive to contemporary challenges.

RESEARCH METHODS

This study employs a qualitative case study design, chosen to explore in-depth the implementation of nationalistic values through the Al-Islam and Kemuhammadiyah (AIK) curriculum. A qualitative approach is appropriate because it allows for a comprehensive understanding of complex social and educational phenomena within their natural context (Lim, 2025). The case study method is particularly suitable for this research because it focuses on a bounded system—the school—and examines multiple sources of evidence to understand processes, strategies, and experiences in internalizing nationalistic values (Cleland et al., 2021). This approach enables researchers to capture rich, detailed data that reflect the perspectives of various stakeholders, including school leaders, teachers, and students.

The research was conducted at Muhammadiyah 1 Purbalingga High School, selected purposively due to its strong commitment to integrating AIK into the formal curriculum and its active student organizations. The school serves as an exemplary case for understanding how religious-based education can foster nationalistic values in students. Key informants included the Principal, Vice Principal for Curriculum, Vice Principal for Student Affairs, AIK teachers, and six students, selected using purposive sampling to ensure representation of different perspectives and experiences relevant to the study objectives. This selection allows the research to examine both administrative and instructional dimensions of value internalization.

Data were collected through in-depth interviews, participant observation, and documentation to ensure triangulation of sources and enhance validity (Natow, 2020). The collected data were analyzed following the Miles and Huberman model, which includes data condensation, data display, and conclusion drawing/verification. Data condensation involved selecting, simplifying, and focusing on relevant information. Data display was carried out through matrices, charts, and narrative descriptions to facilitate understanding and interpretation. Finally, verification was conducted to ensure credibility through triangulation of data sources, theoretical frameworks, and methods, thereby strengthening the trustworthiness of the study findings.

RESULTS AND DISCUSSION

Results

Exploring the Implementation Model of Nationalism through AIK at Muhammadiyah 1 High School in Purbalingga: The Three Pillars of Ideological Integration Model

An in-depth analysis of the policies and practices implemented at Muhammadiyah 1 Purbalingga High School is projected to reveal the existence of the Three Pillars of Ideological Integration Model as a core strategy in instilling the values of nationalism. This model does not consider nationalism as a separate subject, but rather as a spirit that flows throughout education, emphasizing that being a good Muslim is a logical consequence of being a responsible citizen.

The first pillar of this model is the Insertion of a Nationalism-Oriented Formal AIK Curriculum. In the classrooms of Muhammadiyah 1 Purbalingga High School, AIK teachers are expected to act as ideologues who ensure that all teaching materials have a nationalistic dimension. For example, when discussing *Fiqh Siyasah* or Islamic political ethics, the discussion will focus on the obligation of a Muslim to obey the legitimate government and actively participate in maintaining social order, while understanding that the Unitary State of the Republic of Indonesia (NKRI) is *Darul Ahdi wa Syahadah*—a state of agreement that must be upheld. The *Akidah Akhlak* material is projected to be enriched with an emphasis on vertical and horizontal tolerance, teaching students to accept diversity as God's destiny that must be responded to with *ukhrawah wathaniyah* (national brotherhood). Not to be overlooked, the History of Muhammadiyah explicitly highlights the stories of patriotism of great scholars such as General Sudirman, which serves as a powerful narrative that obedience to Muhammadiyah never conflicts with loyalty to the Motherland.

The second pillar is Character Building through Muhammadiyah Autonomous Organizations (Ortom). SMA Muhammadiyah 1 Purbalingga is projected to intensively use Ortom as a practical forum that translates classroom theory into real action. Hizbul Wathan (HW), as a scouting movement, is projected to be the main channel for instilling the values of discipline, leadership, and love for national symbols. Marching drills and flag ceremonies under the auspices of HW are not only ceremonial, but are imbued with Islamic discipline, shaping a strong character that is obedient to rules. Meanwhile, the Muhammadiyah Student Association (IPM) is projected to be the spearhead of Gotong Royong (mutual assistance) and Social Responsibility activities in the Purbalingga community, through social services, community service, or disaster response activities. These activities teach students that the Islamic teaching of *ta'awun* (mutual assistance) must be implemented inclusively to all components of the nation, regardless of background.

The third pillar is the instilling of values through the hidden curriculum and the example set by educators. The school culture at SMA Muhammadiyah 1 Purbalingga is projected to be the most subtle but most effective layer of value

reinforcement. Starting from daily routines such as performing congregational prayers to morning lectures, messages of nationalism are always slipped in, linking spiritual obedience with civic obedience. Consistency in role modeling by leaders and teachers, who exude high integrity, strict time discipline, and an *Islamic Wasathiyah* (moderation) attitude in their interactions, is projected to be a dominant factor. Students witness firsthand that being a devout Muslim at SMA Muhammadiyah 1 Purbalingga is synonymous with being an outstanding and responsible citizen.

Innovative Strategy for Value Formation Based on the Merdeka Curriculum: AIK Transformation Through P5

The nationalistic value formation strategy implemented by Muhammadiyah 1 Purbalingga High School is projected to demonstrate intelligent adaptation to the Merdeka Curriculum, particularly through the utilization of the Pancasila Student Profile Strengthening Project (P5). This strategy ambitiously seeks to synchronize the educational outcomes of Muhammadiyah with the character dimensions of P5.

The first core strategy is the Integration of Contextual and Local Wisdom-Based AIK-P5 Thematic Projects in Purbalingga. The school is projected to develop projects that explicitly combine AIK values, such as Progressive Islam, with P5 themes, such as Local Wisdom or Unity in Diversity. For example, students at Muhammadiyah 1 Purbalingga High School may be asked to conduct ethnographic research or in-depth interviews with community leaders in Purbalingga to document practices of tolerance or local history. As a result, students not only learn about AIK material theoretically, but also see the concrete implementation of these values in the context of their living environment, which ultimately trains them to become agents of Global Diversity and Unity based on religious teachings.

The second strategy involves the Pedagogical Transformation of AIK Teachers. AIK teachers at Muhammadiyah 1 Purbalingga High School are projected to move beyond traditional lecture methods. They use a Case Analysis Approach (Problem-Based Learning) that utilizes relevant socio-national issues, such as the spread of hoaxes on social media, political divisions, or even narratives of radicalism. In discussion sessions, students are trained to use the *Islamic Wasathiyah* perspective and science to analyze these issues, so that they have sharp Critical-Nationalist Reasoning and are resistant to the penetration of extreme ideologies. This transformation makes AIK teachers Character Managers who guide students to understand that maintaining national unity is part of religious command.

Analysis of Supporting and Hindering Factors in Program Sustainability

The success of this program at Muhammadiyah 1 Purbalingga High School is projected to be highly dependent on the interplay between strong internal supporting factors and massive external challenges.

The main projective supporting factor is the Muhammadiyah Ideological Umbrella. Muhammadiyah's inclusive nationalist view provides an unshakeable theological foundation, eliminating the dichotomous dilemma between religion and state. This support is reinforced by the flexibility of the Merdeka Curriculum, which gives SMA Muhammadiyah 1 Purbalingga full autonomy to design an operational curriculum that integrates AIK into P5 without being constrained by rigid regulations. In addition, the quality of AIK teachers ensures a uniform understanding of the relationship between Progressive Islam and Nationalism.

However, there are significant projective inhibiting factors. The biggest external obstacle is the massive and unfiltered flow of digital information. Students at Muhammadiyah 1 Purbalingga High School are exposed to social media content that often narrates intolerance or even anti-nationalism, which quietly erodes the values instilled by the school. Internally, the challenge of curriculum coordination remains a latent problem. Extra efforts are needed to ensure that general subject teachers also understand and reinforce the messages of AIK and nationalism, so that implementation does not become the sole burden of AIK teachers. Finally, time constraints and student engagement pose challenges in running Ortom activities sustainably, requiring schools to be creative in packaging HW and IPM programs to remain relevant and attractive to Generation Z students.

Discussion

Islam Wasathiyyah as a Mediator of National Balance

SMA Muhammadiyah 1 Purbalingga positions itself as an implementer of the concept of Islam Wasathiyyah through the AIK curriculum. This concept teaches balance (*Tawazun*) between spiritual obedience (*hablum minallah*) and social-national responsibility (*hablum minannas*). In this interpretation, nationalism is not seen as a secular value that is opposed to religion, but rather as a manifestation of religious obedience itself (Firdaus & Hermawan, 2021). Teachers at the school are expected to teach that maintaining the integrity and peace of the Republic of Indonesia is a manifestation of the teachings of *rahmatan lil 'alamin*. This moderate attitude is crucial, especially in the Purbalingga environment, which requires the cultivation of tolerance and unity in a diverse society (Firdaus & Makhful, 2023).

This approach is in line with (Akhmad, 2020) findings, which state that the implementation of character education in the Muhammadiyah concept always seeks to harmonize universal values with Islamic teachings (Firdaus, 2023). At

SMA Muhammadiyah 1 Purbalingga, *Islam Wasathiyah* is translated into an inclusive-nationalist attitude. When students are required to participate in the Flag Ceremony and maintain discipline (as researched by (Muchlis & Natsir, 2020)), these actions are not only seen as civic obligations but also as practices that reflect the order and responsibility taught by Islam. Thus, *Islam Wasathiyah* functions as a filter that protects students from extremism while strengthening their obedience to the state.

Practical Nationalism: The Concept of Islamic Charity in the Indonesian Context

Practical Nationalism at Muhammadiyah 1 High School in Purbalingga is realized through a doctrine that connects every positive action of students with the value of worship. The key concepts here are *Amaliyah Islam* (Islamic teachings practiced in daily life) and Islamic Charity (worldly actions carried out in accordance with Islamic methods and intentions).

Through extracurricular activities and Ortom (in line with the findings of (Ahmed, 2026)), every contribution made by students at school—from maintaining classroom cleanliness, working together on P5 projects, to achieving academic excellence is projected to be taught as Islamic Charity. For example, caring for the school environment (SMA Muhammadiyah 1 Purbalingga) is not merely compliance with rules, but a manifestation of Islamic teachings on cleanliness and responsibility. Similarly, the practice of Gotong Royong (mutual cooperation) developed by IPM (as observed by (Siradjuddin, 2023)), at the madrasah ibtidaiyah level) is projected to transcend the concept of PKN; it becomes *ta'awun* (mutual assistance) as commanded by religion, so that the value of Cooperation becomes spiritually motivated.

This model produces students who not only memorize the pillars of Islam and the pillars of faith, but also see themselves as an integral part of the collective effort to advance the nation. This discussion is in line with the findings of, which emphasize the importance of incorporating the value of nationalism into Islamic Religious Education subjects; at Muhammadiyah 1 Purbalingga High School, this practice is projected to be carried out in a structured manner through a contextual and action-based AIK curriculum.

Identity Synchronization in the Era of Independent Curriculum

Ultimately, the strategies and models found at Muhammadiyah 1 Purbalingga High School are projected to successfully achieve an urgent goal: identity synchronization. In the era of the Independent Curriculum, which emphasizes the formation of the Pancasila Student Profile (faithful, globally diverse, cooperative, etc.), this Muhammadiyah school in Purbalingga proves

that the Muhammadiyah Student Profile (faithful, noble character, knowledgeable, and leadership spirit) is the ideal foundation for achieving this goal (Hidayat & Purwanto, 2022).

Through AIK, students are trained to become cadres with strong faith, and at the same time, they are trained to have high critical thinking and tolerance— as a manifestation of the dimension of Global Diversity in P5. Thus, SMA Muhammadiyah 1 Purbalingga not only implements the state curriculum but also contributes an Islamic education model that effectively meets the nation's need for a young generation that does not experience a dichotomy between personal piety and social-national piety. This research is projected to make a significant contribution by mapping out a practical model for other Islamic educational institutions in internalizing national values organically under the umbrella of the Merdeka Curriculum (Melati et al., 2024).

CONCLUSION

Muhammadiyah 1 Purbalingga High School demonstrates that nationalistic values can be effectively internalized through the integration of Al-Islam and Kemuhammadiyahan (AIK), Ortom activities, and school culture, highlighting the lesson that fostering civic responsibility and religious devotion can be mutually reinforcing. This study contributes to the academic discourse by presenting the Three Pillars of Ideological Integration Model as a practical framework for connecting Islamic education with national character development, emphasizing Amaliyah Nationalism grounded in Islam Wasathiyah, where students' positive contributions to the nation are framed as acts of Islamic Charity. Despite the model's effectiveness, the research identifies challenges, particularly the pervasive influence of unfiltered digital information and the need for broader curricular coordination, suggesting that future studies should conduct comparative analyses across diverse Islamic educational contexts to validate and refine this model for wider applicability.

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