

Research Manuscript



Cultivating Nationalism and Patriotism through History Education: A Case Study of K.H. Hasyim Asy'ari in Indonesian Islamic Senior High Schools

Miqdad Syukril Iman ^{1✉}, Tsabit Azinar Ahmad ²

¹ History Education Program, Universitas Negeri Semarang, Indonesia

² Institute of Research and Community Services, Universitas Negeri Semarang, Indonesia

ABSTRACT

This study critically examines the cultivation of nationalism and patriotism through history education in two Nahdlatul Ulama-affiliated Islamic senior high schools in Margasari, Indonesia, using K.H. Hasyim Asy'ari as the central figure for values transmission. Drawing on qualitative phenomenological research, the investigation explores how teachers plan and implement values education, how students perceive and internalise these values, and what obstacles constrain effective cultivation. The findings reveal that while schools demonstrate commitment to transmitting nationalist and patriotic values through diverse pedagogical strategies and extracurricular activities, implementation remains constrained by limited infrastructure, time constraints, student disengagement, and the absence of critical engagement with the historical complexity of K.H. Hasyim Asy'ari's political and religious positions. This study argues that meaningful values cultivation in post-colonial Islamic education requires moving beyond transmission toward critical pedagogy that enables students to interrogate the relationship between religious identity, nationalism, and historical consciousness.

KEYWORDS

Nationalism; Patriotism; History Education; K.H. Hasyim Asy'ari; Islamic Education

ARTICLE HISTORY

Submitted:
12 August 2024
Revised:
19 November 2025
Accepted:
22 January 2026

ABSTRAK

Studi ini mengkaji penanaman nasionalisme dan patriotisme melalui pendidikan sejarah di dua sekolah menengah Islam binaan Nahdlatul Ulama di Margasari, dengan menjadikan K.H. Hasyim Asy'ari sebagai tokoh sentral. Menggunakan pendekatan fenomenologis kualitatif, penelitian menelaah perencanaan dan pelaksanaan pendidikan nilai oleh guru, persepsi serta internalisasi siswa, dan kendala yang dihadapi. Temuan menunjukkan bahwa sekolah berkomitmen menanamkan nilai melalui strategi pedagogis dan kegiatan ekstrakurikuler, namun implementasi terkendala infrastruktur terbatas, alokasi waktu, rendahnya keterlibatan siswa, dan minimnya telaah kritis atas kompleksitas historis sikap politik-keagamaan K.H. Hasyim Asy'ari. Studi berargumen bahwa penanaman nilai bermakna dalam pendidikan Islam pascakolonial perlu melampaui transmisi menuju pedagogi kritis yang memungkinkan siswa mengkaji relasi identitas keagamaan, nasionalisme, dan kesadaran historis.

KATA KUNCI

Nasionalisme; Patriotisme; Pendidikan Sejarah; K.H. Hasyim Asy'ari; Pendidikan Islam

SEJARAH ARTIKEL

Submit:
11 Agustus 2024
Revisi:
19 November 2025
Diterima:
22 Januari 2026

Introduction

Approximately eighty years have passed since Indonesia proclaimed its independence, liberating the nation from centuries of colonial domination. The journey toward that historic moment on 17 August 1945 was characterised by the unifying spirit that burned within the hearts of the Indonesian people as they fought to expel their colonisers (Yuliantri & Suwignyo, 2024). This spirit of nationalism and patriotism, which animated the struggle for independence, remains essential to preserve and implement in the contemporary era (McCorkle & Rodriguez, 2023). Nationalism and patriotism constitute the psychological values that enable complete devotion to a nation, manifested through love of country and willingness to sacrifice for the nation or state.

The erosion of nationalist and patriotic sentiments among Indonesia's younger generation has become a pressing concern. DataIndonesia.id reported that 65 percent of Generation Z respondents acknowledged a decline in nationalist and patriotic spirit (Tanip, 2023), primarily attributed to the powerful currents of modernisation and globalisation that have gradually diminished their concern for national values (Anoraga & Sakai, 2023). The negative impacts of globalisation, if not managed wisely, have made younger generations increasingly reluctant to engage with the history and struggles of the heroes who made tangible contributions to the nation. Research has documented the consequences of this erosion, including the loss of national identity, potential threats to national unity, and diminished concern for national values (Sandhu et al., 2023).

Education represents a powerful mechanism for addressing this challenge. As articulated in Indonesia's Law No. 20 of 2003 on the National Education System, national education functions to develop capabilities and shape character toward a dignified national civilisation, with the goal of enlightening the life of the nation. Education serves as a fundamental element in the process of socialisation and cultural cultivation, involving the transmission of socio-cultural values from one generation to the next (Awgichew & Ademe, 2022). Values developed by previous generations can and must be inherited by the present generation, not merely as a means of integrating individuals into groups, but as preparation for confronting present and future challenges (Popa, 2023).

History education occupies a strategically important position in this values transmission process. Research has demonstrated that history learning can serve as an effective means for educators to cultivate understanding of the importance of nationalist and patriotic values (Awgichew & Ademe, 2022). The content of history subjects, encompassing heroism, exemplary conduct, leadership, patriotism, nationalism, and the spirit of perseverance, provides a foundation for shaping students' character and personality. History education at the senior secondary level has particular significance for character formation through the transmission of values. The objectives of history education include developing chronological, critical, and creative thinking; building social concern; cultivating national spirit; and fostering honesty, diligence, and responsibility (Edling et al., 2022; Fahrudin & Saefudin, 2025; Sung, 2020).

The figure of K.H. Hasyim Asy'ari exemplifies the integration of nationalism, patriotism, and religious commitment. Born on 14 February 1871 in Jombang, East Java, Hasyim Asy'ari was an Indonesian ulama, National Hero, and founder of Nahdlatul Ulama (NU), one of Indonesia's largest Islamic organisations (Yani et al., 2023; Yuliantri & Suwignyo, 2024). His struggle and thinking combined the concepts of nationalism and religion in the fight for Indonesian freedom, earning him recognition as a religious nationalist struggler

whose approach was accommodative without abandoning Islamic principles (Yani et al., 2023; Yuliantri & Suwignyo, 2024). His concept of *ukhuwah wathaniyah* (national brotherhood) encompassed politics based on Islam, a spirit of nationalism as the foundation of national brotherhood, and a spirit of building unity (Lahaji & Faisal, 2023; Sahri, 2024). The Jihad Resolution he issued on 22 October 1945 played a vital role in defending Indonesia's sovereignty, mobilising santri (Islamic boarding school students) to fight against colonial forces (Sahri, 2024; Yani et al., 2023). His famous declaration that "love of the homeland is part of faith" (*hubbul wathan minal iman*) provided a theological basis for Indonesian nationalism that continues to resonate (Lahaji & Faisal, 2023; Sahri, 2024).

The significance of this inquiry extends beyond the Indonesian context. As educational systems worldwide grapple with questions of how to cultivate national identity, civic values, and historical consciousness in increasingly diverse and globally connected societies, understanding how religiously-grounded nationalism is taught in Islamic schools becomes increasingly important. By examining the cultivation of nationalist and patriotic values through the figure of K.H. Hasyim Asy'ari, this study contributes to broader international conversations about the relationship between religious identity and nationalism, the role of history education in post-colonial nation-building, and the tensions between values transmission and critical historical consciousness.

Research Questions

1. How do teachers plan and implement the cultivation of nationalist and patriotic values through history education using K.H. Hasyim Asy'ari as a model?
2. What obstacles constrain effective values cultivation?
3. How do students perceive and respond to the cultivation of these values?

Literature Review

Nationalism and Patriotism: Conceptual Foundations and Contestations

Nationalism and patriotism, while often used interchangeably, represent distinct yet overlapping concepts with significant implications for history education. Nationalism originates from the word "nation" and refers to a doctrine or teaching of love for one's nation and country, focusing on the consciousness of members of a nation or state who possess the desire to achieve, maintain, and fully devote themselves to national identity, integrity, prosperity, and strength (Bitschnau & Mußotter, 2024; McCorkle & Rodriguez, 2023). Patriotism, by contrast, can be understood as the spirit or soul possessed by members of a nation or state to sacrifice or be willing to sacrifice for the name of the nation and state (Lin & Jackson, 2023).

Scholars have extensively debated the distinction between these concepts. Some argue that nationalism emphasises loyalty to the nation-state as a political entity, while patriotism focuses on love of country as a cultural or geographical entity. Others suggest that nationalism tends toward exclusivity and the elevation of one's own nation above others, while patriotism emphasises love and devotion without necessarily denigrating other nations. In the Indonesian context, both concepts have been historically constructed through anti-colonial struggle and nation-building, shaped by competing political projects from the anti-imperialist solidarity of the independence movement to the

authoritarian nationalism of the New Order regime (Pratama, 2022; Purwanta, 2018; Yuliantri & Suwignyo, 2024).

Critical scholarship challenges the treatment of nationalism and patriotism as unproblematic values to be transmitted through education. Anderson's (1983) conception of nations as "imagined communities" highlights the constructed nature of national identity, while critical pedagogy, as articulated by Freire et al.'s (2018), call for education that enables students to develop critical consciousness and challenge oppressive structures. In the context of values education, this suggests that teachers face a choice between presenting nationalism as a fixed, unquestionable value or enabling students to interrogate nationalism's historical construction, its exclusions and inclusions, and its contemporary relevance and limitations.

Historical Consciousness and Values Education

The cultivation of nationalist and patriotic values through history education necessarily engages with questions of historical consciousness. (Rüsen, 2005) foundational work conceptualises historical consciousness as the mental operations that define historical thinking's role in human culture, encompassing not merely cognitive operations but also moral and affective dimensions. Rüsen's typology of historical consciousness, encompassing traditional, exemplary, critical, and genetic forms, offers a framework for understanding how students' engagement with the past operates at different levels of sophistication.

Traditional and exemplary forms treat the past as a repository of fixed lessons or moral exemplars, presenting historical figures as models to be emulated without critical engagement. This approach, while common in values education, tends to foreclose critical reflection on the complexities and contradictions of historical figures and their contexts. Critical and genetic forms, by contrast, recognise the constructed nature of historical narratives, the multiplicity of perspectives, and the contingency of historical development. The development of critical historical consciousness enables students to recognise that heroic values themselves have a history, that their meanings and expressions have changed over time, and that contemporary values involve choices about which aspects of heroes' lives to prioritise and how to interpret their significance.

Wineburg (2001) work on historical thinking complements Rüsen's framework by emphasising the "unnatural" character of genuine historical understanding. Historical thinking requires overcoming presentism, recognising the fundamental otherness of the past, and engaging with the complexity and ambiguity of historical sources. This capacity for self-transcendence is essential for developing a critically reflective nationalism that can acknowledge both the achievements and the limitations of the nation's history. As Wineburg argues, historical thinking teaches us "to go beyond our own image, to go beyond our brief life, and to go beyond the fleeting moment in human history into which we've been born" (Wineburg, 2001). This orientation enables students to recognise that nationalism, like all human constructs, is historically contingent and subject to critical examination.

K.H. Hasyim Asy'ari: Religious Nationalist and Pedagogical Model

K.H. Hasyim Asy'ari occupies a distinctive position in Indonesian history as both a religious leader and a nationalist figure. His life and thought exemplify the integration of Islamic identity with Indonesian nationalism, providing a model for values education in

Islamic schools. His educational thinking emphasised the virtue of education and etiquette, the etiquette of learners and educators, and the achievement of expected educational outcomes (Rohman et al., 2023; Syahrizal, 2022). His concept of *ukhuwah wathaniyah* (national brotherhood) was grounded in Islamic principles while promoting national unity and solidarity (Jubba et al., 2022; Sahri, 2024).

The Jihad Resolution of 22 October 1945 represents a pivotal moment in Hasyim Asy'ari's nationalist legacy. The resolution called upon Muslims to defend Indonesia's independence against Dutch colonial forces seeking to re-establish control (Syukur et al., 2024). This fatwa provided theological justification for nationalist struggle, framing the defence of the nation as a religious obligation. Hasyim Asy'ari's declaration that "love of the homeland is part of faith" (*hubbul wathan minal iman*) became a foundational principle for Indonesian Islamic nationalism, affirming that commitment to the nation was not contrary to Islamic faith but rather an expression of it (Lahaji & Faisal, 2023; Yani et al., 2023).

His socio-national theology, as articulated in the Jihad Resolution and other works, demonstrated both an external anti-colonial dimension and an internal focus on Muslim unity (Sahri, 2024; Yani et al., 2023). This theology, grounded in *Ahlusunnah wal Jama'ah* principles, offers a relevant conceptual framework for addressing contemporary national challenges, particularly regarding unity within the framework of nationality and a vision of humanity based on religion (Akmaliah, 2022; Kanafi et al., 2021). The values embodied in Hasyim Asy'ari's life and thought including leadership, courage, willingness to sacrifice, love of country, discipline, responsibility, and mutual assistance provide a rich resource for values education in Islamic schools.

Post-Colonial Perspectives on History Education

Understanding the cultivation of nationalist values through history education in Indonesia requires situating analysis within post-colonial theoretical frameworks. Indonesia's educational system bears the imprint of Dutch colonial rule, which established a stratified system privileging Western knowledge while marginalising indigenous epistemologies (Sagita Krissandi et al., 2023; Thang et al., 2024). The post-independence period saw efforts to decolonise education, yet these efforts have been uneven and contested. The New Order regime's centralisation of curriculum and instrumentalisation of education for state legitimation created a system in which compliance and conformity were rewarded over critical thinking and intellectual independence (Pratama, 2022; Purwanta & Novianto, 2022).

Contemporary scholarship on decolonising education in Indonesia emphasises that the country still faces epistemic dependency on state-centred and Eurocentric narratives (Liu, 2020; Utami et al., 2024). History education, in particular, remains shaped by what scholars term "epistemic dependency" on state-centred narratives (Purwanta & Novianto, 2022; Saefudin et al., 2023). The Merdeka Curriculum's emphasis on the Pancasila Student Profile, with its dimensions of global diversity and critical reasoning, represents an attempt to move beyond this dependency while maintaining the nation-building function of education. However, the tension between cultivating critical historical consciousness and inculcating prescribed values remains unresolved in curriculum policy and classroom practice (Ba'in et al., 2024; Rachman et al., 2024).

Critical pedagogy, as articulated by Freire (1970), provides additional analytical tools for understanding the transformative potential of history education. Freire's critique of "banking education," in which teachers deposit knowledge into passive students, resonates with the transmission-oriented pedagogies that continue to dominate Indonesian history classrooms. Critical pedagogy calls for education that enables students to develop critical consciousness, recognise and challenge oppressive structures, and become agents of social transformation. In the context of values education, this means moving beyond the transmission of prescribed values toward enabling students to interrogate values, consider multiple perspectives, and develop their own ethical orientations.

Research Method

Research Design and Approach

This study employed a qualitative phenomenological approach to investigate the cultivation of nationalist and patriotic values through history education at MA Asy-Syafi'iyah Karangdawa and MA Miftahul Ulum Margasari. The qualitative approach was selected for its capacity to generate rich, contextualised understanding of educational practices as they unfold in natural settings (Creswell & Creswell, 2023). Unlike quantitative methods that privilege measurement and generalisation, qualitative inquiry enables researchers to explore the meanings that participants attach to their experiences, the tacit knowledge that shapes practice, and the complex interplay of factors that influence educational outcomes.

The phenomenological design was specifically chosen for its appropriateness in examining the lived experiences of participants and the meanings they construct from their engagement with values education (Smith et al., 2022; Stake, 1995). Phenomenology seeks to understand the essence or structure of experience from the perspective of those who live it. In the context of this study, the phenomenological design enabled systematic exploration of how teachers, students, and administrators experience and make meaning of the cultivation of nationalist and patriotic values through history education. The design supported the collection and analysis of rich, contextual data that could illuminate the complexities of values cultivation in specific institutional settings.

The selection of the two schools as research sites was purposive. Both schools are NU-affiliated Madrasah Aliyah under the Ministry of Religious Affairs, integrating Islamic values with national education. The schools' emphasis on religious character formation based on Ahlusunnah wal Jama'ah principles and their focus on the teachings of K.H. Hasyim Asy'ari made them appropriate sites for examining how religiously-grounded nationalism is cultivated through history education. The schools' implementation of the 2013 Curriculum provided a relevant policy context for the investigation.

Data and Sources of Data

Data for this study were drawn from multiple sources to enable comprehensive understanding of values cultivation. Primary data sources included four categories of informants. School administrators, including the principals and vice principals for student affairs at both schools, provided institutional perspectives on values education policies, implementation strategies, and systemic challenges. History teachers at both schools were selected for their experience teaching the relevant historical content and their role in cultivating nationalist and patriotic values. Teacher perspectives were essential for

understanding how values are planned, implemented, and assessed in classroom practice. Students from Grade XI at both schools were selected to represent diverse perspectives on values education. Student selection was guided by teacher recommendations to ensure representation across different levels of engagement and academic achievement. Student interviews explored perceptions of history instruction, engagement with nationalist and patriotic content, and awareness of values in their learning experiences.

Classroom activities constituted a second major data source. Direct observation of history lessons across multiple sessions documented teacher-student interactions, instructional strategies, student engagement patterns, and the enactment of values cultivation in practice. Observations focused on identifying how nationalist and patriotic values were introduced, the pedagogical strategies employed, and student responses. Documentary evidence constituted a third data source. Lesson plans, syllabi, teaching materials, assessment documents, school regulations, and extracurricular activity records were collected and analysed to understand how values were articulated in formal curriculum documents and institutional policies.

Data Collection

Data collection occurred over a structured period enabling concentrated engagement with participants and observation of multiple instructional sessions. The research employed three principal data collection techniques.

Semi-structured interviews were conducted with key informants to explore their perspectives on values cultivation in depth. Interview protocols were developed to address the research questions while maintaining flexibility to pursue emergent themes. Administrator interviews explored institutional policies, values education strategies, and perceived challenges. Teacher interviews explored conceptions of nationalism and patriotism, strategies for values cultivation, professional development experiences, and observed student outcomes. Student interviews investigated perceptions of history instruction, engagement with nationalist and patriotic content, and the relevance of values to their lives. All interviews were audio-recorded with participants' consent and transcribed verbatim for analysis.

Non-participant observation of history lessons was conducted across multiple sessions. The researcher observed instructional activities, teacher-student interactions, student engagement behaviours, and the explicit and implicit communication of nationalist and patriotic values. Observation protocols focused on identifying how values were introduced, the pedagogical strategies employed, and student responses. Detailed field notes were maintained throughout the observation period, documenting both what was observed and the researcher's reflections on what was observed.

Document analysis involved systematic collection and review of relevant documents. Lesson plans, syllabi, teaching materials, and assessment documents were analysed to identify how nationalist and patriotic values were articulated in formal curriculum documents. School regulations, extracurricular activity records, and institutional policies were analysed to understand how values were embedded in school culture and daily practices.

Trustworthiness of Data

To ensure the trustworthiness of findings, this study employed multiple strategies aligned with qualitative research standards. Triangulation was pursued across sources, comparing data from administrators, teachers, students, and documents; and across techniques, cross-verifying observation, interview, and documentary evidence. This triangulation enabled identification of convergent patterns while also revealing tensions and contradictions that enriched understanding.

Member checking was conducted by sharing preliminary findings with participants and soliciting feedback on interpretations. This process helped ensure that researcher interpretations accurately reflected participant perspectives and enabled participants to correct misunderstandings or add nuance. The researcher maintained detailed field notes documenting contextual factors and reflexive observations throughout the research process.

Thick description of the setting, participants, and practices enables readers to assess the transferability of findings to other contexts. Detailed contextual information about the schools, communities, and educational policy environment supports informed judgment about applicability. The researcher documented the schools' characteristics, the broader institutional and policy context, and the specific conditions shaping values cultivation at the sites.

Data Analysis

Data analysis followed an iterative, thematic approach consistent with qualitative research conventions. The analysis process comprised several phases aligned with Miles, Huberman, and Saldana (2020) interactive model. Data reduction involved systematic review and condensation of interview transcripts, observation notes, and documentary evidence. This process entailed identifying relevant passages, coding for thematic content, and organising data according to emerging categories. Initial codes were derived both from the theoretical framework and from patterns emerging from the data. Codes were organised around themes including values conceptualisation, planning practices, implementation strategies, obstacles, and student perceptions.

Data display organised condensed data into thematic matrices and narrative summaries to facilitate pattern identification and cross-case comparison. Displays enabled systematic examination of relationships between concepts, identification of convergent and divergent patterns, and testing of emerging interpretations against the full range of evidence. Data were organised around themes including teacher conceptions, planning practices, implementation strategies, obstacles, student perspectives, and comparative patterns across schools.

Conclusion drawing and verification were conducted iteratively through constant comparison of data across sources and techniques. Emerging interpretations were tested against discrepant cases and alternative explanations. The researcher engaged in ongoing reflection on how personal assumptions and perspectives might shape data collection and interpretation. Final conclusions were grounded in the full range of evidence and subjected to member checking to enhance credibility. This iterative process ensured that conclusions were well-supported and that alternative interpretations had been considered.

Results

Teacher Conceptions and Planning for Values Cultivation

The study revealed that history teachers at both schools demonstrated awareness of K.H. Hasyim Asy'ari as a national hero and religious figure, though their depth of knowledge and pedagogical approaches varied. At MA Asy-Syafi'iyah, the history teacher possessed foundational knowledge of Hasyim Asy'ari's biography, roles, and contributions to Indonesian independence, and could articulate the nationalist and patriotic values embodied in his life. The teacher's understanding encompassed Hasyim Asy'ari's leadership, courage, willingness to sacrifice, and commitment to national unity. At MA Miftahul Ulum, the history teacher also demonstrated substantial knowledge of Hasyim Asy'ari, explicitly identifying indicators of nationalist and patriotic values including bravery, leadership, and willingness to sacrifice. The school principal confirmed that the history teacher's knowledge was comprehensive and effectively transmitted to students.

In terms of planning, both teachers prepared lesson plans, syllabi, teaching materials, and media before instruction. At MA Asy-Syafi'iyah, the teacher prepared lesson plans, student worksheets, books on Hasyim Asy'ari, and media including laptops, projectors, and LCD screens. The principal confirmed monitoring these preparations and granting autonomy to the history teacher based on classroom needs. At MA Miftahul Ulum, the teacher similarly prepared lesson plans, materials from the subject teachers' forum, books on Hasyim Asy'ari, and internet sources, with the principal reviewing and approving lesson plans.

Both schools integrated K.H. Hasyim Asy'ari into the Grade XI history curriculum through Competency Standard 3.4, which addresses analysing the roles of national and regional figures in the struggle for independence. The values cultivated through this content included leadership, courage, cooperation, responsibility, willingness to ask questions, expressing opinions, and fostering love of country. This alignment reflects the formal curriculum's recognition of Hasyim Asy'ari's significance for values education, though the integration remained at the level of content inclusion rather than systematic engagement with the complexity of his historical role.

Implementation of Values Cultivation in Classroom Practice

The implementation of nationalist and patriotic values cultivation in history classrooms at both schools employed diverse pedagogical strategies while reflecting distinct approaches. At MA Asy-Syafi'iyah, the teacher utilised both direct and indirect methods. Direct instruction involved lectures on Hasyim Asy'ari's biography and contributions, while indirect instruction employed video presentations followed by student discussions. The teacher's distinctive approach emphasised practical engagement, beginning lessons with activities directly connected to exemplary values including nationalist and patriotic values. Video media, particularly the film "Sang Kyai," served as a primary tool for stimulating discussion about the values students could extract from Hasyim Asy'ari's example.

At MA Miftahul Ulum, the teacher employed interactive lectures interspersed with humour and light quizzes, followed by contextual discussion. Students were assigned tasks to explain the exemplary values, including nationalist and patriotic values, they could apply in daily life. The teacher's distinctive approach emphasised contextual learning,

requiring students to connect material to real situations. In the context of cultivating nationalist and patriotic values, the teacher focused on enabling students to extract lessons from Hasyim Asy'ari's example and apply them in daily life through positive attitudes and problem-solving.

Both schools demonstrated similarities in the values they sought to cultivate. The indicators teachers sought to instil included leadership, courage, cooperation, responsibility, willingness to ask questions, expressing opinions, and fostering love of country. However, the pedagogical approaches differed significantly, with one teacher emphasising visual media and discussion while the other emphasised contextual application and reflective tasks.

In terms of values implementation beyond the classroom, both schools embedded nationalist and patriotic values in school regulations, daily habits, and extracurricular activities. At MA Asy-Syafi'iyah, students practiced respect for teachers through handshaking before lessons, sang "Yalal Wathon" and the national anthem, engaged in cooperation, demonstrated discipline in time and dress, practiced honesty, and demonstrated courage. These habits were formalised in school regulations. At MA Miftahul Ulum, students participated in flag ceremonies, sang "Yalal Wathon," demonstrated responsibility, made courageous decisions, practiced discipline, and asked questions confidently.

Extracurricular activities further reinforced values cultivation. At MA Asy-Syafi'iyah, activities included weekly flag ceremonies, Halal bi halal events featuring "Yalal Wathon" and NU studies, religious holiday celebrations, carnival participation for Independence Day and Santri Day, and extracurricular organisations including IPNU, IPPNU, Scouting, and PKS. At MA Miftahul Ulum, activities included flag ceremonies, entrepreneurship bazaars promoting love of domestic products, religious holiday events, carnivals, and extracurricular organisations including Scouting, IPNU, IPPNU, and Paskibraka.

Student Perceptions of K.H. Hasyim Asy'ari and Values Cultivation

Student perspectives revealed substantial knowledge of K.H. Hasyim Asy'ari and positive perceptions of the values cultivated through history education. At MA Asy-Syafi'iyah, students demonstrated foundational knowledge of Hasyim Asy'ari as a national hero from the ulama class who studied in Mecca for seven years, contributed to the independence struggle, and founded Nahdlatul Ulama. Students articulated the nationalist and patriotic values they identified in his example, including leadership, courage in the independence struggle, humility, cooperation, and concern for others. Students confirmed that teachers effectively integrated Hasyim Asy'ari into the broader topic of national and regional heroes, using diverse methods including interactive lectures, video presentations, discussions, and reflective writing. Media included laptops, projectors, whiteboards, and relevant books.

At MA Miftahul Ulum, students similarly demonstrated knowledge of Hasyim Asy'ari as an NU founder, a diligent scholar, and a national hero with significant contributions to independence. Students articulated values including leadership, courage, humility, honesty, responsibility, and cooperation. Students confirmed that teachers used interactive lectures with humour, quizzes, discussions with case studies, and reflective tasks on exemplary values applicable to daily life. Media included whiteboards, photographs, markers, internet resources, and books on Hasyim Asy'ari.

Regarding implementation, students at both schools reported applying nationalist and patriotic values in daily life. At MA Asy-Syafi'iyah, students practiced responsibility, trustworthiness, and reliability when leading groups; led flag ceremonies; studied diligently; respected parents and teachers; cooperated with peers; read and studied; used domestic products; and confidently asked questions and expressed opinions. At MA Miftahul Ulum, students practiced cooperation, courageously corrected wrong behaviour, respected teachers through handshaking, attended school diligently, confidently expressed opinions and asked questions, and engaged in other daily activities. School habits included flag ceremonies, kitab studies before lessons, singing "Yalal Wathon," cooperation, and weekly prayers.

Obstacles to Effective Values Cultivation

The study identified several obstacles constraining effective cultivation of nationalist and patriotic values. Infrastructure limitations emerged as the primary obstacle at both schools. At MA Asy-Syafi'iyah, the absence of a school library limited access to physical sources including books, kitabs, and texts on Hasyim Asy'ari. Limited teaching media constrained the teacher's ability to prepare materials, methods, and media for instruction. Students also experienced difficulties in comprehension due to less conducive learning environments and limited reading materials. At MA Miftahul Ulum, limited books and texts on Hasyim Asy'ari, combined with the absence of LCD projectors and teaching aids, required teachers to seek alternative solutions. Students similarly experienced difficulties due to these limitations.

Time constraints presented a significant challenge. Teachers experienced difficulty correlating material on Hasyim Asy'ari with other national and regional heroes within the allocated one meeting (2 x 24 instructional hours) for the relevant competency standard. This constraint required teachers to develop schemes enabling maximal coverage of material on Hasyim Asy'ari's values.

Student engagement obstacles included reduced attention during instruction, boredom, and drowsiness. Teachers experienced difficulty when providing examples of values, as some students failed to pay attention or became distracted. Classroom disruptions affected students who were genuinely attentive, reducing their focus and comprehension. Student-related obstacles also included internal factors such as laziness and forgetfulness, as well as external environmental factors that did not support values application.

Correlation challenges involved difficulties in connecting material on Hasyim Asy'ari's values with the relevant competency standard, given the limited time available for covering multiple heroes within a single meeting.

Discussion

The Superficiality of Values Transmission in Islamic School Contexts

The findings of this study reveal a significant gap between the aspirations of values education and its realisation in history classrooms at the two NU-affiliated schools. While teachers demonstrate commitment to transmitting nationalist and patriotic values through the figure of K.H. Hasyim Asy'ari, the cultivation remains superficial,

characterised by transmission-oriented pedagogy that presents values as unproblematic inheritances rather than contested historical constructs requiring critical engagement.

This superficiality manifests in several ways. First, values are added to existing instruction without changing its fundamental structure or assumptions. Teachers include content about Hasyim Asy'ari's biography and contributions but do not enable students to examine how his nationalist narrative has been constructed, whose perspectives are included, and whose are marginalised. Second, values cultivation focuses primarily on behavioural outcomes, including discipline and compliance, without addressing the deeper cognitive and ethical dimensions of nationalism. Third, values cultivation remains implicit rather than explicit, with teachers not articulating specific learning objectives for values or assessing values outcomes systematically.

This superficiality reflects broader patterns in Indonesian values education, where nationalism is often presented as an unproblematic value to be transmitted rather than a complex concept requiring critical examination (Ba'in et al., 2024; Pratama, 2022; Sohabudin & Darmawan, 2023). The transmission-oriented approach to nationalist values cultivation reproduces the tendency to present nationalism as a fixed, unquestionable value to be internalised rather than a dynamic, contested concept to be interrogated. This approach aligns with what Rüsen (2005) identifies as the exemplary function of historical consciousness, where the past serves as a repository of moral lessons applicable to the present. However, it does not enable students to develop the critical historical consciousness necessary for navigating the complexities of national identity in a diverse, post-colonial society.

The institutional context of Islamic schools adds distinctive dimensions to this superficiality. While the NU affiliation provides a rich resource for values education through the figure of Hasyim Asy'ari, it also creates expectations that values be presented as settled truths rather than subjects of critical inquiry. The integration of religious and national identity in these schools, while offering potential for meaningful values education, also risks foreclosing critical engagement with the tensions and complexities of this integration.

The Post-Colonial Dimensions of Values Cultivation

The challenges of nationalist values cultivation in Indonesian history education must be understood within the country's post-colonial trajectory. Indonesia's history education system has been repeatedly shaped by state interests, from the anti-colonial nationalism of the independence movement to the authoritarian nationalism of the New Order regime (Purwanta & Novianto, 2022; Utami et al., 2024). The Merdeka Curriculum's emphasis on the Pancasila Student Profile represents an attempt to move beyond this instrumental approach while maintaining the nation-building function of education.

However, the tension between cultivating critical historical consciousness and inculcating prescribed values remains unresolved in practice. Teachers in this study emphasised behavioural compliance and the transmission of prescribed values while struggling to address the curriculum's more ambitious cognitive and ethical dimensions. This pattern reflects what scholars term "epistemic dependency" on state-centred narratives (Pratama, 2022; Purwanta & Novianto, 2022), where the reproduction of official history and prescribed values takes precedence over critical engagement. As (Utami et al., 2024) argue, decolonising education in Indonesia still faces epistemic dependency on state-

centred and Eurocentric narratives. Historical education must move toward epistemic justice and critical pedagogy to reframe national identity and historical consciousness (Jackson, 2024; Santiago & Dozono, 2022).

The post-colonial context also shapes the specific manifestations of values cultivation in Islamic schools. Unlike values education in Western contexts, which often addresses the complexities of multicultural citizenship, Indonesian Islamic school values education operates within a framework that emphasises national unity while acknowledging religious diversity. This framework creates distinctive tensions: the need to acknowledge religious identity while maintaining national cohesion; the challenge of addressing the relationship between Islamic values and Pancasila; and the tension between religious particularism and national universalism.

These tensions were evident in the present study. Teachers emphasised unity and discipline while not addressing the complexities of Indonesia's diverse religious landscape or the historical debates about the role of Islam in the Indonesian state. Hasyim Asy'ari's legacy as a figure who navigated the relationship between Islamic identity and Indonesian nationalism was presented as a straightforward model rather than an invitation to explore the nuances of this relationship. This silence reflects broader patterns in Indonesian history education, where complex historical figures are often simplified to serve values transmission rather than critical historical understanding.

Teacher Agency and Professional Development

The study reveals the central role of teacher agency in navigating the challenges of values cultivation. Teachers in this study were not passive recipients of reform but active agents who made sense of values education, adapted it to their contexts, and developed strategies for addressing implementation obstacles. This finding aligns with research emphasising the importance of teacher agency in curriculum change, where teachers' interpretations, adaptations, and innovations shape implementation outcomes (Fullan, 2025; So et al., 2024).

However, teacher agency operated within significant constraints. The absence of systematic professional development left teachers to make sense of values cultivation on their own, a process that Fullan (2025) describes as fraught with the risk of superficial understanding. Teachers' reliance on existing practices and intuitive judgments, while demonstrating initiative, could not compensate for the absence of structured professional development opportunities that would enable deeper engagement with the principles and practices of values education. Teachers' difficulty in moving beyond transmission-oriented pedagogy reflects the limitations of their professional development and the broader constraints of the educational system.

The study also reveals the importance of professional development that is sustained, context-sensitive, and focused on pedagogical content knowledge. Research on effective professional development emphasises the need for ongoing support that addresses teachers' specific needs and contexts, rather than one-time workshops that provide general information without follow-up (Mouza et al., 2022; Revina et al., 2023). In the Indonesian context, professional development for values education has been limited, with many teachers reporting insufficient preparation and support.

Implications for Policy and Practice

The findings of this study have several implications for policy and practice in values cultivation through history education. First, explicit curriculum guidance is needed to clarify expectations for values cultivation. The Merdeka Curriculum's Pancasila Student Profile, while including character education dimensions, does not provide sufficient guidance on how these dimensions should be operationalised in history instruction. Developing clear learning objectives, pedagogical strategies, and assessment approaches for values cultivation would support more systematic integration.

Second, sustained professional development is essential for enabling teachers to cultivate values effectively. Teachers require opportunities to develop pedagogical content knowledge for values education, including understanding of how nationalism has been historically constructed, strategies for engaging with multiple perspectives, and approaches for assessing values learning. Professional development should be sustained, context-sensitive, and focused on practice, enabling teachers to experiment with new approaches and receive feedback and support.

Third, critical engagement with historical narratives is essential for meaningful values cultivation. Teachers need support in moving beyond transmission-oriented pedagogy toward approaches that enable students to interrogate nationalist narratives, consider multiple perspectives, and develop their own critical understandings of nationalism. This requires engagement with critical pedagogy, post-colonial theory, and the specific histories of marginalisation and resistance that have shaped Indonesian society. The figure of K.H. Hasyim Asy'ari, with his complex navigation of religious and national identity, provides rich material for such critical engagement.

Fourth, assessment reform is needed to better capture students' nationalist understanding and commitment. Current assessment practices, which focus primarily on cognitive outcomes, do not adequately assess the affective and critical dimensions of values cultivation. Developing assessment approaches that capture students' capacity for critical reflection on nationalist narratives, their understanding of nationalism's historical construction, and their commitment to democratic values would support more serious attention to values objectives.

Conclusion

This study has critically examined the cultivation of nationalist and patriotic values through history education in two NU-affiliated Islamic senior high schools, using K.H. Hasyim Asy'ari as the central figure for values transmission. The findings reveal that while teachers and schools demonstrate commitment to transmitting nationalist and patriotic values through diverse pedagogical strategies and extracurricular activities, implementation remains constrained by limited infrastructure, time constraints, student disengagement, and the absence of critical engagement with the historical complexity of K.H. Hasyim Asy'ari's political and religious positions.

The cultivation of values through the figure of K.H. Hasyim Asy'ari reflects both the potential and the limitations of values education in Islamic school contexts. The integration of religious and national identity through a figure like Hasyim Asy'ari offers rich material for values education, yet the transmission-oriented approach prevalent in these schools forecloses the critical engagement necessary for developing historical consciousness. Students learn to affirm values but may not develop the capacity to interrogate the

historical construction of these values, their exclusions and inclusions, or their contemporary relevance and limitations.

The obstacles to effective values cultivation reflect both the specific challenges of Islamic school contexts and broader constraints on curriculum implementation in Indonesian education. Infrastructure limitations, time constraints, student disengagement, and the absence of systematic professional development all constrain the depth and quality of values cultivation. These obstacles are compounded by the post-colonial dynamics of Indonesian education, where the tension between cultivating critical historical consciousness and inculcating prescribed values remains unresolved.

The implications of this study extend beyond the Indonesian context. As educational systems worldwide grapple with questions of how to cultivate national identity, civic values, and historical consciousness in increasingly diverse and globally connected societies, understanding how religiously-grounded nationalism is taught in Islamic schools becomes increasingly important. This study suggests that meaningful values cultivation in post-colonial Islamic education requires moving beyond transmission toward critical pedagogy that enables students to interrogate the relationship between religious identity, nationalism, and historical consciousness.

Ultimately, this study argues that the cultivation of nationalist and patriotic values through history education represents both a significant opportunity and a profound challenge for Indonesian education. The figure of K.H. Hasyim Asy'ari, with his integration of religious commitment and nationalist struggle, provides rich material for values education. However, realising this potential requires more than policy mandates or institutional affiliations; it requires fundamental shifts in how teachers conceptualise history, values, and the purposes of education. Without such shifts, values cultivation risks remaining a superficial addition to the curriculum, achieving behavioural compliance without critical consciousness, and patriotism without the capacity for reflective citizenship.

References

- Akmaliah, W. (2022). Reclaiming moderate Islam in Nahdlatul Ulama: Challenging the Dominant Religious Authority in Digital Platform. *Journal of Indonesian Islam*, 16(1), 223. <https://doi.org/10.15642/JIIS.2022.16.1.223-248>
- Anoraga, B., & Sakai, M. (2023). From *Pemuda* to *Remaja*. *Indonesia and the Malay World*, 51(150), 209–230. <https://doi.org/10.1080/13639811.2023.2225928>
- Awgichew, S., & Ademe, E. (2022). History education for nation-building in Ethiopia, Germany, Rwanda, South Africa, Switzerland, and USA: A comparative analysis. *Cogent Education*, 9(1). <https://doi.org/10.1080/2331186X.2022.2113210>
- Ba'in, B., Suyahmo, S., Pramono, S. E., Atmaja, H. T., Shokheh, M., & Hartatik, E. S. (2024). Promoting Peacebuilding through Humanistic Learning in History Class. *Paramita: Historical Studies Journal*, 34(1). <https://doi.org/10.15294/paramita.v34i1.44975>
- Bitschnau, M., & Mußotter, M. (2024). (National) pride and (conceptual) prejudice: critical remarks on the distinction between patriotism and nationalism. *Journal of Political Ideologies*, 29(1), 64–78. <https://doi.org/10.1080/13569317.2022.2096301>
- Creswell, J. W., & Creswell, J. David. (2023). *Research design : qualitative, quantitative, and mixed methods approaches*. SAGE.

- Edling, S., Löfström, J., Sharp, H., & Ammert, N. (2022). Mapping moral consciousness in research on historical consciousness and education - a summative content analysis of 512 research articles published between 1980 and 2020. *Journal of Curriculum Studies*, 54(2), 282–300. <https://doi.org/10.1080/00220272.2021.1970817>
- Fahrudin, F., & Saefudin, A. (2025). Primary sources in online history learning: enhancing engagement and retention. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2452087>
- Freire, Paulo., Ramos, M. Bergman., Shor, Ira., & Macedo, D. P.. (2018). *Pedagogy of the oppressed : 50th anniversary edition*. Bloomsbury Academic.
- Fullan, Michael. (2025). *The new meaning of educational change*. Teachers College Press.
- Jackson, S. (2024). Teaching How Official History Is Made. *The American Historical Review*, 129(2), 629–651. <https://doi.org/10.1093/ahr/rhae168>
- Jubba, H., Awang, J., Qodir, Z., Hannani, & Pabbajah, M. (2022). The contestation between conservative and moderate Muslims in promoting Islamic moderatism in Indonesia. *Cogent Social Sciences*, 8(1). <https://doi.org/10.1080/23311886.2022.2116162>
- Kanafi, I., Dahri, H., Susminingsih, S., & Bakhri, S. (2021). The contribution of Ahlussunnah Waljamaah's theology in establishing moderate Islam in Indonesia. *HTS Teologiese Studies / Theological Studies*, 77(4). <https://doi.org/10.4102/hts.v77i4.6437>
- Lahaji, & Faisal, A. (2023). "Caliphate no in Indonesia": Nurcholish Madjid and Yudian Wahyudi critiques toward Islamic State discourse in Indonesian Islam. *Cogent Social Sciences*, 9(2). <https://doi.org/10.1080/23311886.2023.2278207>
- Lin, J. C., & Jackson, L. (2023). Patriotism in moral education: Toward a rational approach in China. *Journal of Moral Education*, 52(3), 343–361. <https://doi.org/10.1080/03057240.2022.2136148>
- Liu, J. C. H. (2020). Beyond borders: trans-local critical pedagogy for inter-Asian cultural studies. *Educational Philosophy and Theory*, 52(11), 1162–1172. <https://doi.org/10.1080/00131857.2020.1752188>
- McCorkle, W., & Rodriguez, S. (2023). Levels of nationalism among middle and high school social studies teachers: Implications for promoting equity for immigrant students and with educators. *The Journal of Social Studies Research*, 47(2), 92–107. <https://doi.org/10.1016/j.jssr.2022.01.004>
- Miles, M. B., Huberman, A. M., & Saldaña, Johnny. (2020). *Qualitative data analysis : a methods sourcebook*. SAGE.
- Mouza, C., Coddling, D., & Pollock, L. (2022). Investigating the impact of research-based professional development on teacher learning and classroom practice: Findings from computer science education. *Computers & Education*, 186, 104530. <https://doi.org/10.1016/j.compedu.2022.104530>
- Popa, N. (2023). How Meaning Making Cultivates Historical Consciousness: Identifying a Learning Trajectory and Pedagogical Guidelines to Promote It. *The Social Studies*, 114(4), 139–159. <https://doi.org/10.1080/00377996.2022.2140641>
- Pratama, S. (2022). Teachers' narratives about the possibility to teach controversial history of the 1965 affair in Indonesia. *British Journal of Sociology of Education*, 43(6), 898–915. <https://doi.org/10.1080/01425692.2022.2070127>
- Purwanta, H. (2018). The representation of colonial discourse in Indonesian secondary education history textbooks during and after the New Order (1975–2013). *History of Education*, 47(3), 349–361. <https://doi.org/10.1080/0046760X.2017.1384855>

- Purwanta, H., & Novianto, V. (2022). Politics of History. *Social and Education History*, 11(1). <https://doi.org/10.17583/hse.9606>
- Rachman, A., Putro, H. Y. S., Rusandi, M. A., & Situmorang, D. D. B. (2024). The development and validation of the "Kuesioner Tema Proyek Penguatan Profil Pelajar Pancasila" (KT P5): A new tool for strengthening the Pancasila Student Profile in Indonesian pioneer schools. *Heliyon*, 10(16), e35912. <https://doi.org/10.1016/j.heliyon.2024.e35912>
- Revina, S., Pramana, R. P., Bjork, C., & Suryadarma, D. (2023). Replacing the old with the new: long-term issues of teacher professional development reforms in Indonesia. *Asian Education and Development Studies*, 12(4/5), 262–274. <https://doi.org/10.1108/AEDS-12-2022-0148>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2268456>
- Rüsen, J. (2005). *History: narration - interpretation - orientation*. Berghahn.
- Saefudin, A., Wasino, Susanto, & Musadad, A. A. (2023). "The Netherlands in Indonesia, 1945-49": An Analysis of Argument Narrative Structure in Indonesian History Textbook. *Theory and Practice in Language Studies*, 13(7), 1721–1729. <https://doi.org/10.17507/tpls.1307.15>
- Sagita Krissandi, A. D., Andayani, A., & Anindyarini, A. (2023). Javanese (Indonesia) indigenous education in a children's literature novel at Vorstenlanden in 1937. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2284542>
- Sahri. (2024). The role of Tharîqat in strengthening nationalism in Indonesia. *Cogent Social Sciences*, 10(1). <https://doi.org/10.1080/23311886.2024.2347010>
- Sandhu, S., Harris, R., & Copsey-Blake, M. (2023). School history, identity and ethnicity: an examination of the experiences of young adults in England. *Journal of Curriculum Studies*, 55(2), 153–170. <https://doi.org/10.1080/00220272.2023.2184212>
- Santiago, M., & Dozono, T. (2022). History is critical: Addressing the false dichotomy between historical inquiry and criticality. *Theory & Research in Social Education*, 50(2), 173–195. <https://doi.org/10.1080/00933104.2022.2048426>
- Smith, J. A., Flowers, Paul., & Larkin, Michael. (2022). *Interpretative phenomenological analysis: theory, method and research*. SAGE.
- So, K., Lee, S. Y., & Choi, Y. (2024). Teachers' sense-making of the decentralizing curriculum reform policy: A comparative case study in South Korea. *International Journal of Educational Research*, 125, 102331. <https://doi.org/10.1016/j.ijer.2024.102331>
- Sohabudin, A., & Darmawan, W. (2023). Narasi Alternatif dalam Pembelajaran Sejarah untuk Pendidikan Multikultural di Indonesia. *Indonesian Journal of History Education*, 8(1), 61–78. <https://doi.org/10.15294/ijhe.v8i1.57924>
- Stake, R. E.. (1995). *The art of case study research*. Sage Publications.
- Sung, P.-F. (2020). Historical consciousness matters: national identity, historical thinking and the struggle for a democratic education in Taiwan. *Journal of Curriculum Studies*, 52(5), 685–701. <https://doi.org/10.1080/00220272.2020.1789225>
- Syahrizal, S. (2022). THE LEARNING AND TEACHING OBJECTIVES IN ISLAMIC EDUCATION ACCORDING TO K.H. HASYIM ASH'ARI: Analysis Study of Âdâb al-Âlim wa al-

- Muta'allim Book. *Journal of Contemporary Islam and Muslim Societies*, 6(2).
<https://doi.org/10.30821/jcims.v6i2.11253>
- Syukur, S., Rohman, Moh. M., Rasyid, S., D., & Syafii, A. G. (2024). Measuring the Role of Kiai and Santri in Creating the Spirit of Nationalism (Historical Approach in Reconstructing the Meaning of Jihad Resolution). *Journal of Ecohumanism*, 4(1), 134–149.
<https://doi.org/10.62754/joe.v4i1.4076>
- Tanip, I. (2023). *Dampak Media Sosial terhadap Jiwa Nasionalisme Anak Muda*. <https://Populix.Co/Articles/Nasionalisme-Anak-Muda>.
- Thang, N. Van, Phuc, N. H., Trong, D. Van, Kiet, L. H., & Hiep, T. X. (2024). Another Perspective in the Education of Netherlands in Indonesia During Colonial Period (1799 - 1942). *Journal of Educational and Social Research*, 14(4), 413.
<https://doi.org/10.36941/jesr-2024-0112>
- Utami, I. W. P., Sapto, A., Leksana, G. T., & Ayundasari, L. (2024). Decolonizing Indonesian History Curriculum, 1946-1964. *Paramita: Historical Studies Journal*, 34(1).
<https://doi.org/10.15294/paramita.v34i1.43482>
- Wineburg, S. S.. (2001). *Historical thinking and other unnatural acts : charting the future of teaching the past*. Temple University Press.
- Yani, Z., Farida, A., Nurmawan, Rusli, R., & Alnizar, F. (2023). 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(2).
<https://doi.org/10.1080/23311886.2023.2281049>
- Yuliantri, R. D. A., & Suwignyo, A. (2024). Revisiting the ideological negotiation of Indonesian identity, 1900–1942. *Politics, Religion & Ideology*, 25(1), 21–51.
<https://doi.org/10.1080/21567689.2023.2301560>