

Nationalism Character Education Through Local Culture and Ideological Awareness: A Literature Review of the Ideological Challenges of HTI

Budi Utomo¹, Mudzakkri Ali², Ghufron Hamzah³

Universitas Wahid Hasyim Semarang¹²³

budiutomobungtomo@gmail.com¹, amudzakirali@yahoo.com²,

ghufronhamzah@unwahas.ac.id³

Abstract

Character education that cultivates love for the homeland is a fundamental pillar in shaping a generation with strong loyalty to the nation and state. The strengthening of this character is a collective responsibility involving families, schools, communities, and the government. The absence or negligence of any of these elements can negatively affect the formation of national identity among students. This study aims to explore strategies for enhancing nationalist character through cultural education and ideological literacy, particularly in response to the ideological threat posed by organizations such as Hizb ut-Tahrir Indonesia (HTI), whose doctrines contradict the ideology of Pancasila. This research employs a qualitative method with a library research approach by reviewing relevant academic literature. The analysis process includes data collection, reduction, display, and verification to ensure the validity of findings. The results indicate that fostering love for the homeland can be strengthened through the integration of local and national culture in the curriculum. Furthermore, students must be equipped with critical awareness of transnational ideologies such as HTI that are incompatible with the foundational values of the Unitary State of the Republic of Indonesia. Therefore, Islamic education holds a strategic role in building ideological resilience among the younger generation while preserving cultural heritage as part of national identity.

Keywords: Character, Love of the Homeland, Culture, HTI

Abstrak

Pendidikan karakter cinta tanah air merupakan pilar utama dalam membentuk generasi yang memiliki loyalitas terhadap bangsa dan negara. Penguatan karakter ini menjadi tanggung jawab kolektif yang melibatkan keluarga, sekolah, masyarakat, dan negara. Ketidakterlibatan salah satu elemen tersebut dapat berdampak negatif terhadap pembentukan identitas kebangsaan peserta didik. Penelitian ini bertujuan untuk mengeksplorasi strategi penguatan karakter nasionalisme melalui pendekatan pendidikan budaya lokal serta literasi ideologis terhadap ancaman organisasi yang tidak sejalan dengan ideologi Pancasila, khususnya Hizbut Tahrir Indonesia (HTI). Metode yang digunakan adalah kualitatif dengan pendekatan studi literatur (library research), dengan menelaah berbagai

sumber ilmiah yang relevan. Prosedur analisis meliputi pengumpulan data, reduksi, display, dan verifikasi untuk menghasilkan temuan yang valid. Hasil penelitian menunjukkan bahwa penanaman nilai cinta tanah air dapat diperkuat melalui integrasi budaya lokal dan nasional dalam pembelajaran. Selain itu, peserta didik perlu dibekali dengan pemahaman kritis terhadap ideologi transnasional seperti HTI yang bertentangan dengan prinsip-prinsip Negara Kesatuan Republik Indonesia. Oleh karena itu, pendidikan Islam memiliki peran strategis dalam membangun ketahanan ideologis generasi muda sekaligus melestarikan budaya sebagai bagian dari identitas kebangsaan.

Kata Kunci: Karakter, Cinta Tanah Air, Budaya, HTI

INTRODUCTION

Character is a fundamental identity inherent in a person and reflects the moral, social, and spiritual values that an individual possesses.¹ In the context of national life, good and strong character not only shapes outstanding individuals but also contributes to the formation of a dignified civilisation.² When positive character traits are embraced and practised collectively by citizens, the nation will grow into a morally, socially, and politically strong entity. A noble civilisation always places education at the forefront of development, because it is through education that the nation's future generations are shaped, enlightened, and guided to develop strong and visionary character traits.³ In the National Education System Law, education is defined as a conscious and planned process to develop the potential of students so that they have religious, spiritual strength, self-control, personality, intelligence, noble character, and life skills as citizens.⁴

Several studies show that character education is an important component in shaping a generation with integrity. However, real challenges arise when nationalistic character values are confronted with the penetration of transnational ideologies that are not in line with the Pancasila ideology.⁵ One tangible

¹ Sarbaitinil Sarbaitinil et al., "Expressing Philosophical Discourse In Pencak Silat As A Pillar of Character Education And Strengthening Social Ties In Society," *Journal of Pragmatics and Discourse Research* 3, no. 2 (July 2023): 150–62, <https://doi.org/10.51817/JPDR.V3I2.301>.

² Tenny Sudjatnika, "NILAI-NILAI KARAKTER YANG MEMBANGUN PERADABAN MANUSIA," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (June 20, 2017): 127–40, <https://doi.org/10.15575/al-tsaqafa.v14i1.1796>.

³ Xue Eryong and Jian Li, "What Is the Ultimate Education Task in China? Exploring 'Strengthen Moral Education for Cultivating People' ('Li De Shu Ren')," *Educational Philosophy and Theory* 53, no. 2 (January 28, 2021): 128–39, <https://doi.org/10.1080/00131857.2020.1754539>.

⁴ Pemerintah Pusat Indonesia, "Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," Pub. L. No. 20, <https://peraturan.bpk.go.id/details/43920/uu-no-20-tahun-2003> (2003).

⁵ Dian Muhammad Johan Johor Mulyadi et al., "Transnational Ideologies: A Threat to Values of

manifestation of this threat is the existence of Hizbut Tahrir Indonesia (HTI), which promotes the ideology of the caliphate and rejects the foundations of the Indonesian state.⁶ Meanwhile, previous studies have focused more on character education in general without specifically exploring the role of local culture and ideological approaches as part of national resilience.⁷ In fact, in the context of Islamic education, teachers are not only responsible for teaching, but also for shaping character and national values.⁸ In Javanese tradition, the role of a teacher is described by the expression "*digugu lan ditiru*", which emphasises that teachers are trusted figures and role models, both in terms of their words and their behaviour.⁹

This paper aims to fill the gap in studies on the importance of strengthening love for the homeland through a local cultural approach and ideological awareness as an educational strategy that is responsive to the challenges of HTI ideology. The general objective of this study is to examine how nationalistic values can be instilled early on in students through culture-based character building and ideological understanding. Specifically, this paper will discuss (1) the role of education in shaping nationalist character through the introduction of local culture; (2) how synergy between educators, parents, and the community can create a generation that loves the nation and is resistant to transnational ideological infiltration.

Strengthening nationalistic character through cultural approaches and ideological awareness is an urgent necessity in facing increasingly complex challenges. Teachers, as agents of change, have a strategic position in this process because they not only transfer knowledge but also shape the values and attitudes of students through exemplary behaviour.¹⁰ Through the integration of local culture in

Pancasila and National Character of Indonesian Citizens Abroad," *Jurnal Moral Kemasyarakatan* 10, no. 1 (May 2025): 135–63, <https://doi.org/10.21067/JMK.V10I1.11362>.

⁶ Ali Maksum et al., "Islamic Movements in Indonesia: A Critical Study of Hizbut Tahrir Indonesia and Jaringan Islam Liberal," *Journal of Al-Tamaddun* 17, no. 2 (December 2022): 71–82, <https://doi.org/10.22452/JAT.VOL17NO2.6>.

⁷ Alon Helled and Carlo Pala, "When Nations Adapt: National Resilience between State(s) and Identity(Ies)," *Political Studies Review* 22, no. 1 (February 2024): 93–107, <https://doi.org/10.1177/14789299221144620>.

⁸ Hana Nurur Rohmah, Juliantika, and Syahla Rizkia Putri N, "Peran Guru Sebagai Agent Of Change Untuk Meningkatkan Kualitas Pendidikan Di Indonesia," *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran* 8, no. 1 (October 31, 2023): 133–38, <https://doi.org/10.35568/naturalistic.v8i1.2212>.

⁹ Rosita Devayanti and Jatie K. Pudjibudojo, "Guru 'Digugu Lan Ditiru': A Psychological Review," *Proceeding of International Seminar On Student Research In Education, Science, and Technology* 2, no. 0 (May 2025): 715–23, <https://doi.org/https://www.issrestec.id/>.

¹⁰ Muhammad Yasin et al., "Peran Guru Sebagai Agen Perubahan Di Sekolah Dan Masyarakat,"

the curriculum, learners can recognise their identity as part of a large and diverse nation. An understanding of ideologies that contradict Pancasila, such as HTI, needs to be instilled so that learners can resist ideologies that threaten the sovereignty of the state. Thus, character education that is developed must be holistic.

RESEARCH METHODS

This study uses a qualitative approach with a library research method based on literature review, in which data is collected from various written sources, both primary and secondary, such as scientific books, journal articles, proceedings, research reports, case studies, and official documents relevant to the themes of character education, local culture, and HTI ideology.¹¹ Primary data consists of ideas, concepts, and analyses from experts in the fields of education, culture, and national security, while secondary data includes historical documentation and policy analyses. Without directly involving participants, this research represents the thoughts of prominent figures through narratives in their scientific works. The process begins with a desk review, followed by the classification of main themes (national character education, preservation of local culture, and study of HTI ideology), and an in-depth study that includes comparative studies and critical analysis. Data analysis follows Miles and Huberman's interactive model through three main stages: data reduction, presentation of data in the form of thematic narratives, and verification of conclusions through an interpretative process consisting of restatement, description, and interpretation. This approach aims to produce in-depth and applicable conceptual conclusions related to the reality of nationalism education and ideological vigilance in the context of Islamic education.

RESULT AND DISCUSSION

Nationalism Character Education in the Perspective of Education Islam

Patriotism is one of the fundamental values in character education that must be instilled early on in students, especially in the context of preserving the identity and continuity of the Indonesian nation amid the challenges of globalisation and moral crisis.¹² According to the Big Indonesian Dictionary, love for the homeland

JURNAL ILMU PENDIDIKAN & SOSIAL (SINOVA) 2, no. 3 (September 2024): 279–88, <https://doi.org/10.71382/SINOVA.V2I3.164>.

¹¹ Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, ed. Meyniar Albina (Bandung: Harfa Creative, 2023), 63.

¹² Sholawati Nova, Tia Monika, and Ratna Sari Dewi, "Upaya Penanaman Nilai Karakter Cinta Tanah Air Di Lingkungan Sekolah," *Harmoni Pendidikan : Jurnal Ilmu Pendidikan* 1, no. 3 (June

(*patriotism*) is a feeling from the heart of citizens to defend and serve the nation from various threats that could damage national integrity.¹³ This value reflects pride, loyalty, care, and appreciation for the language, culture, environment, and history of the nation. In the book *Strengthening the Pancasila Student Profile*, Fadlillah states that love for the homeland is not only emotional, but also manifested through attitudes, ways of thinking, and concrete actions in maintaining the dignity and sovereignty of the nation.¹⁴ The urgency of instilling these values has become increasingly apparent as facts show that the influence of foreign cultures, the decline in national character indices, and the erosion of national identity among the younger generation have become real challenges for the world of education.¹⁵ Therefore, education has a strategic role in shaping a nationalist character rooted in a spirit of love for the country, so that the younger generation not only knows national values (*knowing*) but also internalises them in concrete actions (*acting*), as emphasised in Lickona's affective approach.¹⁶ In this context, love for the homeland is not just a slogan, but a moral foundation that determines the quality of the nation's future generations, as well as an important pillar for Indonesia's existence as a nation with character and dignity on the global stage.

National education in Indonesia constitutionally has a strategic function in shaping the character of the nation, including instilling nationalistic values in students. This is explicitly stated in Article 3 of Law No. 20 of 2003 on the National Education System, which states that education serves to develop abilities and shape the character and civilisation of the nation to enlighten the life of the nation.¹⁷ National education also aims to develop the potential of students to become people who are faithful, pious, noble, healthy, knowledgeable, skilled, creative,

2024): 249–60, <https://doi.org/10.62383/HARDIK.V1I3.469>.

¹³ Badan Pengembangan dan Pembinaan Bahasa, “Hasil Pencarian - KBBI VI Daring,” [kemendikbud.go.id](https://kbbi.kemdikbud.go.id/entri/patriotisme), 2025, <https://kbbi.kemdikbud.go.id/entri/patriotisme>.

¹⁴ M P Rika Widya S. Ps. i et al., *Penguatan Profil Pelajar Pancasila*, ed. Efitra Andra Juansa (Jambi: PT. Sonpedia Publishing Indonesia, 2023).

¹⁵ Ester Irmania, Anita Trisiana, and Calista Salsabila, “Upaya Mengatasi Pengaruh Negatif Budaya Asing Terhadap Generasi Muda Di Indonesia,” *Jurnal Dinamika Sosial Budaya* 23, no. 1 (June 2021): 148–60, <https://doi.org/10.26623/JDSB.V23I1.2970>.

¹⁶ Thomas Lickona, “An Integrated Approach to Moral, Value, and Civic Education with Adolescents: An Analysis of Current Theory and Practice and Recommendations for Program Implementation.,” January 1977.

¹⁷ Pemerintah Pusat Indonesia, Undang-undang (UU) Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

independent, democratic, and responsible.¹⁸ In this context, nationalism is not only understood as an emotional attitude but as a manifestation of citizens' responsibility to maintain the sovereignty and dignity of the nation through character education. Pancasila and Citizenship Education (PPKn) is the main medium for instilling these values because it contains civic knowledge, civic skills, and civic dispositions that strengthen national and civic awareness.¹⁹ Civic education can even protect the younger generation from the negative influences of globalisation and moral degradation, and equip them with a spirit of nationalism and social responsibility.²⁰

In addition, Islamic education plays an important role in shaping moderate nationalism in line with the values of diversity and the Indonesian spirit. Amidst the growing influence of transnational ideologies and religious-based radicalism, Islamic education serves as a bastion that instills the values of *tawassut* (moderation), *tasāmuḥ* (tolerance), *tawāzun* (balance), and *i'tidāl* (justice) to students, all of which are integral parts of the teachings of *Ahlussunnah wal Jamā'ah*.²¹ These values are internalised not only through formal learning materials such as Islamic Religious Education (PAI) but also through the example set by teachers, social interactions, and institutional culture within the educational environment.²² Islamic boarding schools, as classical Islamic educational institutions play a central role, such as the Tanbihul Ghofiliin Islamic Boarding School in Banjarnegara, where moderate Islamic education is carried out in a planned manner through a diniyah curriculum, teaching classical Islamic texts oriented towards national values, and educational activities such as seminars on the

¹⁸ Pipit Widiatmaka, Abd Muid, and Aris Shofa, "Strategi Mata Kuliah Pendidikan Pancasila Dalam Membentuk Karakter Nasionalisme Mahasiswa Di Era Society 5.0," *Jurnal Civic Hukum* 7, no. 2 (November 2022): 110–22, <https://doi.org/10.22219/JCH.V7I2.21595>.

¹⁹ Siti Nur Safira Maulidiyah and Agus Satmoko Adi, "PENANAMAN NILAI NASIONALISME MELALUI PEMBELAJARAN PPKn DALAM MEMBENTUK KARAKTER PADA PESERTA DIDIK MADRASAH ALIYAH NEGERI 1 GRESIK," *Kajian Moral Dan Kewarganegaraan* 10, no. 4 (July 2022): 1069–84, <https://doi.org/10.26740/KMKN.V10N4.P1069-1084>.

²⁰ Julfian Julfian et al., "Peranan Pendidikan Kewarganegaraan Dalam Membentuk Rasa Cinta Tanah Air Pada Siswa," *Jurnal Keilmuan Dan Keislaman*, November 2023, 210–24, <https://doi.org/10.23917/JKK.V2I4.162>.

²¹ Fahrulnisa Miladia Ulfa, Muhammad Farih, and Jurnal Pendidikan dan Keislaman, "PENDIDIKAN ISLAM MODERAT DALAM MENUMBUHKAN KARAKTER RELIGIUS DAN KEBANGSAAN DI SEKOLAH MENENGAH PERTAMA," *Jurnal Al-Fatih* 8, no. 1 (April 2025): 54–78, <https://doi.org/10.61082/ALFATIH.V8I1.445>.

²² Muhammad Muhyidin et al., "Peran Pendidikan Agama Islam Dalam Membentuk Generasi Muslim Moderat Dan Berdaya Saing," *MUDABBIR Journal Research and Education Studies* 5, no. 2 (June 2025): 222–30, <https://doi.org/10.56832/MUDABBIR.V5I2.1099>.

dangers of radicalism, strengthening national awareness, and collaboration with cross-sectoral institutions.²³ This strategy not only strengthens the Islamic identity of the santri but also fosters an inclusive and nationalistic attitude that is critical of national issues.

Islamic values are inherently aligned with the spirit of patriotism and national commitment. In Islam, the principles of justice (*al-'adl*), compassion (*rahmah*), social responsibility (*mas'uliyah ijtimaiyyah*), and brotherhood (*ukhuwwah*) are ethical foundations that foster healthy and inclusive nationalism.²⁴ The concept of *watan* (homeland) in Islam is not only understood geographically, but also contains the meaning of spiritual bonds and collective commitment to the welfare of society.²⁵ The Qur'an encourages Muslims to obey legitimate leaders (QS. An-Nisā' [4]: 59), maintain social stability, and strive for the good of the nation (QS. At-Taubah [9]: 24).²⁶ The example set by the Prophet Muhammad SAW, who loved his homeland, Mecca, even when he migrated, is clear evidence that love for one's homeland does not conflict with faith, but is part of the manifestation of faith itself.²⁷ In the current context, these values can become a moral force that strengthens national integrity through the reinforcement of social solidarity and the rejection of fanaticism that destroys unity. Therefore, Islamic education that internalises these values can shape individuals who are not only religious but also nationalistic, that is, individuals who are obedient to religion and at the same time have a responsibility to build the nation peacefully and sustainably.

The impact of globalisation on culture: Local Wisdom as a Defence Structure

Globalisation has had a significant impact on the cultural identity of

²³ Pendidikan Islam et al., "Pendidikan Islam Moderat Di Pondok Pesantren Tanbihul Ghofiliin Banjarnegara," *Kartika: Jurnal Studi Keislaman* 4, no. 1 (July 2024): 120–31, <https://doi.org/10.59240/KJSK.V4I1.60>.

²⁴ Noor Ainah and Muhammad Hasan Said Iderus, "Revitalisasi Cinta Tanah Air Dalam Mengembangkan Moderasi Beragama," *Indonesian Journal of Islamic Religious Education* 1, no. 2 (April 2023): 175–90, <https://doi.org/10.63243/TMG9985>.

²⁵ Said Bensaïd, *Al-Watan and Al-Umma in Contemporary Arab Use*, 1st ed. (Routledge, 1987), <https://doi.org/10.4324/9781315029689-9>.

²⁶ Mahmudulhassan Mahmudulhassan, Siti Rahmawati, and Fauziyah Qurrota A'yun Tamami, "The Integration of Faith and National Identity: A Comprehensive Study on Islamic Patriotism and Its Theological Implications," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 02 (July 2024): 83–92, <https://doi.org/10.61455/SUJIEM.V2I02.185>.

²⁷ Ryszard Ficsek, "Patriotism as Love of the Homeland or Another Form of Nationalism? Devotedness, Allegiance, and Loyalty to the Native Country in the Thought of Cardinal Stefan Wyszyński," *Collectanea Theologica* 91, no. 2 (July 2021): 77–117, <https://doi.org/10.21697/CT.2021.91.2.04>.

nations,²⁸ including Indonesia, which is rich in local culture from Sabang to Merauke. In this context, local culture is not only an aesthetic asset but also a strategic instrument in strengthening national identity. Traditions, regional languages, and cultural symbols such as traditional clothing, traditional dances, and traditional ceremonies are important elements in strengthening the nation's personality amid the homogenization of global culture.²⁹ Therefore, the preservation and revitalisation of local culture must become a national agenda to prevent an identity crisis among the younger generation. Local culture is not a barrier to progress, but rather a strong foundation for facing global dynamics with a sense of identity intact.³⁰

The integration of local culture into the education curriculum is a concrete step towards making local wisdom a cultural defence structure.³¹ A curriculum that accommodates local content, such as traditional arts, folklore, traditional games, and regional languages, not only enriches students' knowledge but also strengthens their sense of ownership of their own culture.³² Learning materials should not only be cognitive, but also affective and psychomotor, involving active student participation in recognising, preserving, and practising local cultural values in everyday life. Within this framework, teachers act as agents of cultural preservation, transforming local values into an integral part of a meaningful and contextual educational process.

Local cultural values such as cooperation, deliberation, tolerance, and

²⁸ Denis Tolkach and Stephen Pratt, *Globalisation and Cultural Change in Pacific Island Countries: The Role of Tourism, Island Tourism Sustainability and Resiliency*, 1st ed. (Routledge, 2022), <https://doi.org/10.4324/9781003280521-3>.

²⁹ Shofiyatuzzahra, Ika Safitri, and Mutia Amanda, "THE ROLE OF GLOBALIZATION IN THE CULTURAL TRANSFORMATION OF JAVANESE COMMUNITIES IN TUNTUNGAN VILLAGE," *OPINI: Journal of Communication and Social Science* 1, no. 1 (March 2024): 19–26, <https://doi.org/10.70489/OPINI.V1I1.302>.

³⁰ Meltem Vatan, "Culture and Identity in the Global Context: Transformation of Locality," *Urban Book Series*, 2021, 119–33, https://doi.org/10.1007/978-3-030-71807-7_6.

³¹ International Journal Of Contemporary Studies In Education How To Cite: Rasidi et al., "Education Based on Local Wisdom: An Alternative Model for the Integration of Cultural Values in The School Curriculum In Indonesia," *International Journal of Contemporary Studies in Education (IJ-CSE)* 4, no. 2 (July 2025): 114–35, <https://doi.org/10.56855/IJCSE.V4I2.1521>.

³² Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (May 2024): 31370, <https://doi.org/10.1016/J.HELIYON.2024.E31370/ASSET/7250093D-994B-4E3B-B144-C9669D42FF7A/MAIN.ASSETS/GR5.JPG>.

simplicity are in line with the objectives of national character education.³³ These values not only reflect the morality of traditional society but also serve as a solid foundation for building the character of students who are honest, resilient, and have a national perspective. Globalisation tends to promote values of individualism and materialism that conflict with the collective wisdom of local communities.³⁴ Therefore, internalising these noble values in the educational process can serve as a shield against global trends that erode social solidarity and cultural identity. Schools, as miniatures of an ideal society, can become strategic spaces for instilling these noble characteristics through participatory, reflective, and contextual learning.³⁵

Culturally-based educational practices in Islamic schools demonstrate that local wisdom can go hand in hand with Islamic values. For example, several madrasahs and Islamic boarding schools in Java and Sumatra have integrated local cultures such as hadrah art, batik, oral literature, and traditional rituals into their learning and extracurricular activities.³⁶ Initiatives such as culture-based thematic learning, introducing local cuisine in entrepreneurship lessons, and utilising local figures in the teaching of local Islamic history are concrete strategies for strengthening students' identity. This approach not only enriches students' cultural and religious knowledge but also creates awareness that being a good Muslim does not mean abandoning one's cultural identity. Islam is present to enrich and preserve the goodness already existing in local culture, by the principle *al-muhāfazah 'ala al-qadīm al-ṣāliḥ wa al-akhdzu bi al-jadīd al-aṣlah*.³⁷

³³ Dadang Mulyana, "National Character, Local Wisdom, and Citizenship Education: Building National Identity Through Education," *Journal Arbitrase : Economy, Management and Accounting* 2, no. 02 (March 2024): 87–93.

³⁴ Shofiyatuzzahra, Safitri, and Amanda, "THE ROLE OF GLOBALIZATION IN THE CULTURAL TRANSFORMATION OF JAVANESE COMMUNITIES IN TUNTUNGAN VILLAGE."

³⁵ Alam Maulana et al., "Student Perceptions of Strengthening and Instilling Character Education Based on the Noble Values of the Indonesian Nation in SB KAMUS Gombok Utara," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 1 (May 2024): 349–60, <https://doi.org/10.37680/QALAMUNA.V16I1.4912>.

³⁶ Husni Mubarak, Nurul Fadilah, and Moh Toyiyib, "A Systematic Literature Review: The Relationship Between Indonesian Culture and Other Aspects," *Journal Intellectual Sufism Research (JISR)* 3, no. 2 (May 2021): 14–26, <https://doi.org/10.52032/JISR.V3I2.95>.

³⁷ Intan Nur Aini, Imam Sopingi, and Athi' Hidayati, "Al-Muhafadzah Bil Qadim Al-Shalih Wa Al-Akhdzu Bil Jadid Al-Ashlah in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (May 2025): 91–100, <https://doi.org/10.38073/ALMUNAWWARAH.V1I1.2685>.

The Threat of HTI Ideology to Character Education and National Integrity

Hizbut Tahrir Indonesia (HTI) is part of Hizb ut-Tahrir (HT), a transnational political organisation based on Islamic ideology, founded by Taqiyuddin an-Nabhani in 1953 in al-Quds, Palestine.³⁸ HTI seeks to establish the Islamic Caliphate as an alternative system of government that it believes can replace democracy and capitalism, which it considers to be contrary to Islamic values. In HTI's view, the Caliphate is the only system that is legally valid under Islamic law to unite Muslims globally under one leader (caliph) who implements Islamic law comprehensively.³⁹ This organisation asserts that the democratic system has failed to achieve justice and prosperity and only perpetuates social inequality due to the domination of non-Muslim countries through colonialism and global capitalism. Therefore, HTI views the establishment of the Caliphate as the final solution to free Muslims from the domination of non-Muslim thought and law and to re-establish Allah's law in all aspects of life. Although it claims to be an ideological political party, HTI rejects the parliamentary and electoral route, and pursues a strategy of cultural and non-electoral political da'wah through three stages: ideological education (*al-tatsqif*), interaction with society (*tafa'ul ma'a al-ummah*), and the seizure of power (*istilām al-ḥukm*). This strategy is carried out systematically through halaqah, the dissemination of literature, and propaganda that rejects secularism, nationalism, and democracy.⁴⁰ The ultimate goal is to establish a global Caliphate led by a caliph elected by Muslims, whose duty is to implement Islamic law and spread Islam and jihad throughout the world.

The fundamental difference between the ideology of Hizbut Tahrir Indonesia (HTI) and Pancasila lies in their value bases, political objectives, and perspectives on the state and diversity. HTI espouses a pan-Islamist ideology that aspires to establish a global Islamic caliphate system to replace national forms of government, including democratic and constitutional systems such as those adopted

³⁸ Mohamad Zaim, "Dynamics Development of Hizbut Tahrir Indonesia (HTI) and Indonesia's Economic Reality," *Journal of Philosophy, Culture and Religion* 41, no. 0 (February 2019): 13–19, <https://doi.org/10.7176/JPCR/41-03>.

³⁹ Heriansyah Heriansyah, Muhammad Syaroni Rofii, and Muhammad Imdadun, "Relasi Sosial Hizbut Tahrir Dan Militer Di Indonesia," *Jurnal Pemikiran Sosiologi* 9, no. 1 (October 2022): 56–83, <https://doi.org/10.22146/JPS.V9I1.74246>.

⁴⁰ Ainur Rofiq Al Amin et al., "The Failure of Hizbut Tahrir Indonesia's Strategy in Establishing Khilafah: Advice for the Government Policies," *Journal of Al-Tamaddun* 20, no. 1 (May 2025): 109–18, <https://doi.org/10.22452/JAT.VOL20NO1.8>.

by Indonesia. In HTI's view, the nation-state system and democracy are considered Western products that are incompatible with Islam and therefore must be replaced with a comprehensive Sharia system within the framework of the caliphate.⁴¹ On the contrary, Pancasila, as the ideology of the Indonesian state, emphasises fundamental principles such as belief in God, humanity, unity, democracy, and social justice, which are inclusive and respect religious, cultural, and national diversity.⁴² Pancasila does not conflict with Islamic values, as affirmed by mainstream Islamic organisations such as Nahdlatul Ulama and Muhammadiyah, which consider Pancasila to be in harmony with Islamic teachings and capable of serving as an ideological foundation for building a peaceful and just nation.⁴³ This is the crucial point of conflict between HTI and the state. While Pancasila emphasises social cohesion and integration in diversity, HTI's ideology promotes exclusive political-religious identity homogeneity, which could threaten national unity.

The infiltration of Hizbut Tahrir Indonesia (HTI) ideology into the world of education has become a significant and worrying phenomenon, particularly because it targets students and university students at an age when they are searching for their identity and forming their character. HTI exploits educational institutions as strategic grounds to disseminate the idea of the caliphate, through extracurricular activities, intra- and extra-campus organizations, and religious study forums that appear religious but smuggle in anti-democratic and anti-Pancasila narratives.⁴⁴ This infiltration strategy is carried out through a systematic and persuasive cultural approach, for example, through preaching that wraps political ideology in normative and populist religious language.⁴⁵ As a result, students who are still

⁴¹ Ika Amiliya Nurhidayah et al., "Dinamika Hizbut Tahrir Indonesia: Sejarah, Ideologi, Dan Dampaknya Terhadap Stabilitas Politik Serta Demokrasi Di Indonesia," *Jurnal Ilmiah Multidisipin* 3, no. 4 (April 2025): 176–90, <https://doi.org/10.60126/JIM.V3I4.871>.

⁴² Yakobus Adi Saingo, "Strengthening the Ideology of Pancasila as an Antidote to Religious Radikalism," *Jurnal Filsafat Indonesia* 5, no. 2 (July 2022): 147–61, <https://doi.org/10.23887/JFI.V5I2.40994>.

⁴³ Dzaki Aflah Zamani and Tutik Hamidah, "Islam Dan Pancasila Dalam Perdebatan Ormas-Ormas Islam," *Risalah Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (April 2021): 28–43, https://doi.org/10.31943/JURNAL_RISALAH.V7I1.166.

⁴⁴ Akhmad Nizar Idris, Uin Syarif, and Hidayatullah Jakarta, "Transnational Islamic Infiltration in Indonesia," *Cakrawala : Jurnal Kajian Manajemen Pendidikan Islam Dan Studi Sosial* 9, no. 1 (June 2025): 53–72, <https://doi.org/10.33507/CAKRAWALA.V9I1.2762>.

⁴⁵ Biru Li, "Analysis of the Countermeasures for Curriculum Ideology and Politics in Infiltration Form of 'Gathering Sand into a Tower,'" December 2024, 402–9, https://doi.org/10.2991/978-2-38476-309-2_49.

psychologically and ideologically vulnerable become easily influenced and experience value disorientation.⁴⁶ In the context of character education, the presence of HTI ideology causes deviation from basic values such as tolerance, love for the country, social responsibility, and respect for diversity and national law. Instead of shaping a generation with a Pancasila spirit, this infiltration has given rise to a generation with an exclusive, intolerant character that tends to reject the constitutional democratic system that is the foundation of the Indonesian state.

The influence of HTI ideology and similar groups in educational institutions is not only theoretical, but also actualised in the form of systematic underground movements. For example, at PTKIN, although these institutions are relatively free from the influence of radicalism, there are informal spaces outside the control of the campus, such as the commute between home and campus, which are prone to becoming entry points for radical ideology through unmonitored social interaction.⁴⁷ This indicates that HTI and its sympathisers exploit grey areas outside the formal realm to infiltrate anti-Pancasila ideas. Similarly, in the context of cadre development, campus da'wah activities that insert the discourse of politicisation of religion and rejection of the democratic system ultimately change the religious orientation of students from inclusive to exclusive and intolerant.⁴⁸ The weak ideological filter in educational institutions, the lack of training for educators in detecting radicalism, and the unpreparedness of families and social environments in countering ideological infiltration have opened the door for HTI to flourish in the world of education.⁴⁹ Therefore, deradicalisation efforts cannot be limited to a security approach alone, but also require synergy between Pancasila-based character education, strengthening the capacity of educators, and revitalising the role of families in shaping the ideological resilience of the younger generation.

⁴⁶ Luqman Hakim et al., "Pengaruhutamaan Paradigma Inklusif Dalam Ekosistem Pendidikan Islam Di Tengah Gejala Intoleransi Pelajar Muslim," *Cendekia: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* 15, no. 02 (2023): 291–303.

⁴⁷ Sanusi Ismail et al., "Religious Radicalism and Islamic Universities in Aceh: Between Campus, Environment and Family," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 2021): 1044–68, <https://doi.org/10.22373/SJHK.V5I2.10958>.

⁴⁸ Ahmad Zainul Hamdi, "The Radicalization of Contemporary Educated Indonesian: A Case Study of University Students in Yogyakarta," *Kasetsart Journal of Social Sciences* 44, no. 1 (March 2023): 155-162–155–162, <https://doi.org/10.34044/j.kjss.2023.44.1.17>.

⁴⁹ Benny Afwadzi and Miski Miski, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (December 2021): 203–31, <https://doi.org/10.18860/UA.V22I2.13446>.

Synergy in Character Education: Family, School, and State

The formation of nationalist character in students cannot be entrusted solely to formal educational institutions but requires synergistic collaboration between the three main pillars of education: family, school, and state.⁵⁰ In the context of character education based on national and Indonesian values, the family plays the role of the initial foundation for the internalisation of values, schools serve as institutional spaces for strengthening values through systematic learning, and the state acts as the policy-maker providing direction, regulatory support, and resources.⁵¹ Regarding implementation, a Child-Friendly School (CFS) policy in the Merdeka Curriculum shows that the active involvement of parents and the community in the development and implementation of learning programmes has a significant impact on the successful instilling of character values, including nationalism, tolerance, and love for the country.⁵² Schools that have successfully created a safe, humane, and participatory learning environment, such as in the SHS-X case study, are supported not only by institutional policies but also by intensive support from parents and local stakeholders.⁵³ In this case, synergy with local governments, education agencies, and community organizations is an important element in creating an educational ecosystem that is conducive to the formation of a nationalist character. Collaboration involving two-way communication, proportional division of responsibilities, and appreciation of the roles of each educational actor will create continuity in the internalisation of national values in every aspect of students' lives, whether at home, at school, or in the community.

The urgency of implementing a sustainable character education programme has become increasingly prominent amid the moral and social crisis that has engulfed various segments of society, especially the younger generation. Character

⁵⁰ Sukataman and Syukron Makmun, "Pendidikan Mental Santri Melalui Metode Pembelajaran Ilmu Alat Di Pondok Pesantren Miftahul Ulum Lirap, Petahanan, Kebumen," *Cakrawala : Studi Manajemen Pendidikan Islam Dan Studi Sosial* 6, no. 1 (2022): 60–72.

⁵¹ M. Alif Al Ghifari and Rahmat Rahmat, "Penguatan Pendidikan Karakter Melalui Kolaborasi Tripusat Pendidikan," *Pendekar: Jurnal Pendidikan Berkarakter* 7, no. 3 (September 2024): 270–76, <https://doi.org/10.31764/PENDEKAR.V7I3.24383>.

⁵² A. Rusilowati et al., "Child-Friendly School and Its Relationship with the Merdeka Curriculum in Forming the Students' Character through Science Learning," *Jurnal Pendidikan IPA Indonesia* 13, no. 1 (April 2024): 137–46, <https://doi.org/10.15294/JPII.V13I1.44482>.

⁵³ Ahmad Hairul Alamsyah, "Implementasi Budaya Siri' Na Pacce Di Tengah Arus Kebudayaan Populer," *Ad-Dariyah: Jurnal Dialektika, Sosial Dan Budaya* 3, no. 1 (2022): 1–15, <https://doi.org/10.55623/ad.v3i1.106>.

education cannot be understood as a temporary project or a momentary response to a crisis of values, but rather as a long-term process that is structured and integrated into all dimensions of students' lives, whether in the family, school, or community.⁵⁴ The Islamic educational perspective views character education as a process of internalizing noble moral values and spiritual integrity derived from religious teachings, national culture, and the values of Pancasila.⁵⁵ This discourse calls for character education programmes that not only target behavioural dimensions but also shape spiritual awareness and social responsibility as the foundation of a well-rounded personality.⁵⁶ In its implementation, the sustainability of character education programmes must involve strategic planning, cross-sectoral support, and consistent monitoring of student development. Well-planned, comprehensive, and sustainable character education is the answer to the failure of education that focuses only on cognitive aspects but neglects moral guidance and human values.⁵⁷ Therefore, character education must be used as the basic framework in formulating the curriculum, learning strategies, and developing a school culture that supports the formation of individuals with integrity, tolerance, and social responsibility.

However, the implementation of character education based on local culture and ideological awareness is not without a number of complex structural and cultural challenges. On the one hand, the resistance of the younger generation to traditional values, the influence of globalisation, and the expansion of transnational ideologies such as those promoted by HTI pose a real threat to efforts to build a strong national character. On the other hand, weak policy synergy between levels of government, limited institutional capacity in education, and the lack of digitalisation of local wisdom values exacerbate the fragmentation of values in society. The integration of cultural values such as *gotong royong*, *siri' na pacce*,

⁵⁴ Ameilia Zuliyanti Siregar, Indra Rahmadi, and M. Syukron, "Urgensi Pendidikan Karakter Bagi Milenial Dan Genial Indonesia," *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan* 8, no. 1 (April 2024): 942–54, <https://doi.org/10.31764/JPMB.V8I1.22111>.

⁵⁵ Husnul Khotimah and Agung Nugroho Reformis Santono, "Qur'an-Based Character Education: Implementation of Character Values in Surah Yusuf at MIS Sabilul Muttaqin," *International Journal of Islamic Education Discourse* 1, no. 1 (April 2025): 46–51, <https://doi.org/10.59966/A7ZJDZ68>.

⁵⁶ Neneng Siti Maryam, "URGensi PENDIDIKAN KARAKTER BAGI MAHASISWA DI ERA DIGITAL," *JPSS: Jurnal Pendidikan Sang Surya* 9, no. 1 (June 2023): 95–106, <https://doi.org/10.56959/JPSS.V9I1.92>.

⁵⁷ Arif Rahman Hakim, Aan Hasanah, and Bambang Samsul Arifin, "Urgensi Pendidikan Karakter Perspektif Pendidikan Islam," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 8, no. 1 (May 2025): 77–92.

and *pela gandong* into the education system has not been maximised due to cultural resistance and structural biases, including gender biases and the politicisation of identity.⁵⁸ As a solution, a *glocal* (global-local) approach needs to be adopted through the development of contextual, adaptive, and transformative character education policies. This includes the formation of a Local Wisdom Committee under the auspices of the relevant ministry, the digitisation of local cultural content through educational media, and the development of a *Cultural Resilience Index* as an evaluative tool to measure the effectiveness of locally-based character education.⁵⁹ On the practical side, ideological literacy must be strengthened by involving cross-sectoral educational actors, especially teachers, religious leaders, and traditional leaders, to provide a critical understanding of radical ideologies and the basic values of Pancasila.⁶⁰ Thus, character education is not only an instrument for shaping individual personalities but also a mechanism for strengthening collective resilience in the face of ideological and social disruption in the modern era.

CONCLUSION

The conclusion of this study shows that nationalistic character education can be strengthened through the integration of local culture and ideological literacy in Islamic education, as a strategic response to transnational ideological threats such as HTI. This approach emphasises the importance of the role of teachers, families, and the state in shaping the ideological resilience of students through the internalisation of national values and religious moderation. This study contributes to academic knowledge by offering a holistic and contextual approach that combines local wisdom and ideological awareness as a character education strategy.

⁵⁸ Robi Rohendi et al., “PERAN KEARIFAN LOKAL DALAM MEMPERKUAT KETAHANAN NASIONAL MELALUI STRATEGI PENCEGAHAN TERORISME BERBASIS SOSIAL-BUDAYA DI INDONESIA,” *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 14, no. 1 (July 2025): 143–47, <https://doi.org/10.33061/JGZ.V14I1.12491>.

⁵⁹ Dharlinda Suri and Dharnita Chandra, “Teacher’s Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education,” *Journal of Ethnic and Cultural Studies* 8, no. 4 (October 2021): 271–85, <https://doi.org/10.29333/EJECS/937>.

⁶⁰ Jaziela Huwaida et al., “Ideological Foundations and Problems: Comparative Analysis of Character Education in Singapore and Indonesia,” *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (July 2024): 55–64, <https://doi.org/10.62775/EDUKASIA.V5I2.808>.

BIBLIOGRAPHY

- Afwadzi, Benny, and Miski Miski. "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review." *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (December 2021)
- Ahmad Hairul Alamsyah. "Implementasi Budaya Siri' Na Pacce Di Tengah Arus Kebudayaan Populer." *Ad-Dariyah: Jurnal Dialektika, Sosial Dan Budaya* 3, no. 1 (2022)
- Ainah, Noor, and Muhammad Hasan Said Iderus. "Revitalisasi Cinta Tanah Air Dalam Mengembangkan Moderasi Beragama." *Indonesian Journal of Islamic Religious Education* 1, no. 2 (April 2023)
- Aini, Intan Nur, Imam Sopingi, and Athi' Hidayati. "Al-Muhafadzah Bil Qadim Al-Shalih Wa Al-Akhdzu Bil Jadid Al-Ashlah in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari." *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (May 2025)
- Amiliya Nurhidayah, Ika, Lia Afiana, Yanuar Ilham Pangestu, Muhammad Haykal Qolbi, Program Studi Komunikasi dan Penyiaran Islam, and Uin KH Abdurrahman Wahid Pekalongan. "Dinamika Hizbut Tahrir Indonesia: Sejarah, Ideologi, Dan Dampaknya Terhadap Stabilitas Politik Serta Demokrasi Di Indonesia." *Jurnal Ilmiah Multidisipin* 3, no. 4 (April 2025)
- Amin, Ainur Rofiq Al, Irham Zaki, M. Bastomi Fahri Zusak, and Nadirsyah Hosen. "The Failure of Hizbut Tahrir Indonesia's Strategy in Establishing Khilafah: Advice for the Government Policies." *Journal of Al-Tamaddun* 20, no. 1 (May 2025)
- Badan Pengembangan dan Pembinaan Bahasa. "Hasil Pencarian - KBBI VI Daring." kemendikbud.go.id, 2025.
- Bensaid, Said. *Al- Watan and Al-Umma in Contemporary Arab Use*. 1st ed. Routledge, 1987
- Devayanti, Rosita, and Jatie K. Pudjibudojo. "Guru 'Digugu Lan Ditiru': A Psychological Review." *Proceeding of International Seminar On Student Research In Education, Science, and Technology* 2, no. 0 (May 2025)
- Eryong, Xue, and Jian Li. "What Is the Ultimate Education Task in China? Exploring 'Strengthen Moral Education for Cultivating People' ('Li De Shu Ren')." *Educational Philosophy and Theory* 53, no. 2 (January 2021)

- Ficek, Ryszard. "Patriotism as Love of the Homeland or Another Form of Nationalism? Devotedness, Allegiance, and Loyalty to the Native Country in the Thought of Cardinal Stefan Wyszyński." *Collectanea Theologica* 91, no. 2 (July 2021)
- Ghifari, M. Alif Al, and Rahmat Rahmat. "Penguatan Pendidikan Karakter Melalui Kolaborasi Tripusat Pendidikan." *Pendekar: Jurnal Pendidikan Berkarakter* 7, no. 3 (September 2024)
- Hakim, Arif Rahman, Aan Hasanah, and Bambang Samsul Arifin. "Urgensi Pendidikan Karakter Perspektif Pendidikan Islam." *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 8, no. 1 (May 2025)
- Hakim, Luqman, Abdul Bar Mursyid, AW Thobibi Bahja, and Ali Masud. "Pengaruhutama Paradigma Inklusif Dalam Ekosistem Pendidikan Islam Di Tengah Gejala Intoleransi Pelajar Muslim." *Cendekia: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* 15, no. 02 (2023)
- Hamdi, Ahmad Zainul. "The Radicalization of Contemporary Educated Indonesian: A Case Study of University Students in Yogyakarta.(2025)
- Helled, Alon, and Carlo Pala. "When Nations Adapt: National Resilience between State(s) and Identity(ies)." *Political Studies Review* 22, no. 1 (February 2024)
- Heriansyah, Heriansyah, Muhammad Syaroni Rofii, and Muhammad Imdadun. "Relasi Sosial Hizbut Tahrir Dan Militer Di Indonesia." *Jurnal Pemikiran Sosiologi* 9, no. 1 (October 2022)
- Huwaida, Jaziela, Madani Ahmadan, Syarifah Syarifah, and Saiful Anwar. "Ideological Foundations and Problems: Comparative Analysis of Character Education in Singapore and Indonesia." *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (July 2024)
- Idris, Akhmad Nizar, Uin Syarif, and Hidayatullah Jakarta. "Transnational Islamic Infiltration in Indonesia." *Cakrawala : Jurnal Kajian Manajemen Pendidikan Islam Dan Studi Sosial* 9, no. 1 (June 2025)
- In Education How To Cite: Rasidi, International Journal Of Contemporary Studies, G Istiningasih, R F Masithoh, and M I Rosyidi. "Education Based on Local Wisdom: An Alternative Model for the Integration of Cultural Values in The School Curriculum In Indonesia." *International Journal of Contemporary Studies in Education (IJ-CSE)* 4, no. 2 (July 2025)

- Irmania, Ester, Anita Trisiana, and Calista Salsabila. "Upaya Mengatasi Pengaruh Negatif Budaya Asing Terhadap Generasi Muda Di Indonesia." *Jurnal Dinamika Sosial Budaya* 23, no. 1 (June 2021): 148–60. <https://doi.org/10.26623/JDSB.V23I1.2970>.
- Islam, Pendidikan, Moderat... Kartika, : Jurnal, Irfan Faozi, Nurul Mubin, and Salis Irvan Fuadi. "Pendidikan Islam Moderat Di Pondok Pesantren Tanbihul Ghofiliin Banjarnegara." *Kartika: Jurnal Studi Keislaman* 4, no. 1 (July 2024)
- Ismail, Sanusi, Bustami Abubakar, Ajidar Matsyah, Muhammad Thalal, and Hermansyah. "Religious Radicalism and Islamic Universities in Aceh: Between Campus, Environment and Family." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 2021)
- Julfian, Julfian, Sri Rejeki, Sri Handayani, Sarilan Sarilan, Ardian Nur Rizki, and Lasmi Lasmi. "Peranan Pendidikan Kewarganegaraan Dalam Membentuk Rasa Cinta Tanah Air Pada Siswa." *Jurnal Keilmuan Dan Keislaman*, November 2023
- Khotimah, Husnul, and Agung Nugroho Reformis Santono. "Qur'an-Based Character Education: Implementation of Character Values in Surah Yusuf at MIS Sabilul Muttaqin." *International Journal of Islamic Education Discourse* 1, no. 1 (April 2025)
- Li, Biru. "Analysis of the Countermeasures for Curriculum Ideology and Politics in Infiltration Form of 'Gathering Sand into a Tower,'" December 2024.
- Lickona, Thomas. "An Integrated Approach to Moral, Value, and Civic Education with Adolescents: An Analysis of Current Theory and Practice and Recommendations for Program Implementation.," January 1977.
- Mahmudulhassan, Mahmudulhassan, Siti Rahmawati, and Fauziyah Qurrota A'yun Tamami. "The Integration of Faith and National Identity: A Comprehensive Study on Islamic Patriotism and Its Theological Implications." *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 02 (July 2024)
- Maksum, Ali, Irwan Abdullah, Siti Mas'udah, and Muhammad Saud. "Islamic Movements in Indonesia: A Critical Study of Hizbut Tahrir Indonesia and Jaringan Islam Liberal." *Journal of Al-Tamaddun* 17, no. 2 (December 2022)
- Maryam, Neneng Siti. "URGENSI PENDIDIKAN KARAKTER BAGI MAHASISWA DI ERA DIGITAL." *JPSS: Jurnal Pendidikan Sang Surya* 9,

no. 1 (June 2023)

Maulana, Alam, Sri Rejeki, Sakban Sakban, and Isnaini Isnaini. "Student Perceptions of Strengthening and Instilling Character Education Based on the Noble Values of the Indonesian Nation in SB KAMUS Gombok Utara."

QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama 16, no. 1 (May 2024)

Maulidiyah, Siti Nur Safira, and Agus Satmoko Adi. "PENANAMAN NILAI NASIONALISME MELALUI PEMBELAJARAN PPKn DALAM MEMBENTUK KARAKTER PADA PESERTA DIDIK MADRASAH ALIYAH NEGERI 1 GRESIK." *Kajian Moral Dan Kewarganegaraan* 10, no. 4 (July 2022)

Miladia Ulfa, Fahrulis, Muhammad Farih, and Jurnal Pendidikan dan Keislaman.

"PENDIDIKAN ISLAM MODERAT DALAM MENUMBUHKAN KARAKTER RELIGIUS DAN KEBANGSAAN DI SEKOLAH MENENGAH PERTAMA." *Jurnal Al-Fatih* 8, no. 1 (April 2025)

Mubarok, Husni, Nurul Fadilah, and Moh Toyyib. "A Systematic Literature Review: The Relationship Between Indonesian Culture and Other Aspects."

Journal Intellectual Sufism Research (JISR) 3, no. 2 (May 2021)

Muhyidin, Muhammad, Syapik Shiharudin, Ikhsan Maulana, and Tuti Nuriyati.

"Peran Pendidikan Agama Islam Dalam Membentuk Generasi Muslim Moderat Dan Berdaya Saing." *MUDABBIR Journal Research and Education Studies* 5, no. 2 (June 2025)

Mulyadi, Dian Muhammad Johan Johor, Encep Syarief Nurdin, Yadi Ruyadi, Agus Mohammad Najib, and Jagad Aditya Dewantara. "Transnational Ideologies: A Threat to Values of Pancasila and National Character of Indonesian Citizens Abroad." *Jurnal Moral Kemasyarakatan* 10, no. 1 (May 2025)

Mulyana, Dadang. "National Character, Local Wisdom, and Citizenship Education: Building National Identity Through Education." *Journal Arbitrase : Economy, Management and Accounting* 2, no. 02 (March 2024)

Nasution, Abdul Fattah. *Metode Penelitian Kualitatif*. Edited by Meyniar Albina. Bandung: Harfa Creative, 2023.

Nova, Sholawati, Tia Monika, and Ratna Sari Dewi. "Upaya Penanaman Nilai Karakter Cinta Tanah Air Di Lingkungan Sekolah." *Harmoni Pendidikan : Jurnal Ilmu Pendidikan* 1, no. 3 (June 2024)

- Pemerintah Pusat Indonesia. Undang-undang (UU) Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Pub. L. No. 20
- Rika Widya S. Ps. i, M P, M P Salma Rozana S. Pd, S.K.M.K. Ranti Eka Putri, and A Juansa. *Penguatan Profil Pelajar Pancasila*. Edited by Efitra Andra Juansa. Jambi: PT. Sonpedia Publishing Indonesia, 2023.
- Rohendi, Robi, Yusnia Amelia Anggraeni, Rika Sartika, Mahasiswa Program, Studi Pendidikan Teknik, Bangunan Fpti, Dosen Program, Studi Pendidikan, Pancasila Dan, and Kewarganegaraan Fpips. “PERAN KEARIFAN LOKAL DALAM MEMPERKUAT KETAHANAN NASIONAL MELALUI STRATEGI PENCEGAHAN TERORISME BERBASIS SOSIAL-BUDAYA DI INDONESIA.” *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 14, no. 1 (July 2025)
- Rohmah, Hana Nurur, Juliantika, and Syahla Rizkia Putri N. “Peran Guru Sebagai Agent Of Change Untuk Meningkatkan Kualitas Pendidikan Di Indonesia.” *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran* 8, no. 1 (October 31, 2023)
- Rusilowati, A., I. Hidayah, R. Nugrahani, Z. Abidin, F. D. Hutagalung, T. Sofchah, and S. W. Ariyanti. “Child-Friendly School and Its Relationship with the Merdeka Curriculum in Forming the Students’ Character through Science Learning.” *Jurnal Pendidikan IPA Indonesia* 13, no. 1 (April 2024)
- Saingo, Yakobus Adi. “Strengthening the Ideology of Pancasila as an Antidote to Religious Radikalism.” *Jurnal Filsafat Indonesia* 5, no. 2 (July 2022)
- Sakti, Syahria Anggita, Suwardi Endraswara, and Arif Rohman. “Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta.” *Heliyon* 10, no. 10 (May 2024)
- Sarbaitinil, Sarbaitinil, Reindy Rudagi, Indra Rahmat, Nilda Elfemi, and Isnaini Isnaini. “Expressing Philosophical Discourse In Pencak Silat As A Pillar of Character Education And Strengthening Social Ties In Society.” *Journal of Pragmatics and Discourse Research* 3, no. 2 (July 2023)
- Shofiyatuzzahra, Ika Safitri, and Mutia Amanda. “THE ROLE OF GLOBALIZATION IN THE CULTURAL TRANSFORMATION OF JAVANESE COMMUNITIES IN TUNTUNGAN VILLAGE.” *OPINI:*

- Journal of Communication and Social Science* 1, no. 1 (March 2024)
- Siregar, Ameilia Zuliyanti, Indra Rahmadi, and M. Syukron. "Urgensi Pendidikan Karakter Bagi Milenial Dan Genial Indonesia." *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan* 8, no. 1 (April 2024)
- Sudjatnika, Tenny. "NILAI-NILAI KARAKTER YANG MEMBANGUN PERADABAN MANUSIA." *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (June 20, 2017)
- Sukataman, and Syukron Makmun. "Pendidikan Mental Santri Melalui Metode Pembelajaran Ilmu Alat Di Pondok Pesantren Miftahul Ulum Lirap, Petahanan, Kebumen." *Cakrawala : Studi Manajemen Pendidikan Islam Dan Studi Sosial* 6, no. 1 (2022): 60–72.
- Suri, Dharlinda, and Dharnita Chandra. "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education." *Journal of Ethnic and Cultural Studies* 8, no. 4 (October 2021)
- Tolkach, Denis, and Stephen Pratt. *Globalisation and Cultural Change in Pacific Island Countries: The Role of Tourism. Island Tourism Sustainability and Resiliency*. 1st ed. Routledge, 2022
- Vatan, Meltem. "Culture and Identity in the Global Context: Transformation of Locality." *Urban Book Series*, 2021
- Widiatmaka, Pipit, Abd Muid, and Aris Shofa. "Strategi Mata Kuliah Pendidikan Pancasila Dalam Membentuk Karakter Nasionalisme Mahasiswa Di Era Society 5.0." *Jurnal Civic Hukum* 7, no. 2 (November 2022)
- Yasin, Muhammad, M Ikhsan, Ewiniarti Hawa, Amanda Dewi Nadila, Prodi Pendidikan, Agama Islam, Stai Sangatta, and Kutai Timur. "Peran Guru Sebagai Agen Perubahan Di Sekolah Dan Masyarakat." *JURNAL ILMU PENDIDIKAN & SOSIAL (SINOVA)* 2, no. 3 (September 2024)
- Zaim, Mohamad. "Dynamics Development of Hizbut Tahrir Indonesia (HTI) and Indonesia's Economic Reality." *Journal of Philosophy, Culture and Religion* 41, no. 0 (February 2019)
- Zamani, Dzaki Aflah, and Tutik Hamidah. "Islam Dan Pancasila Dalam Perdebatan Ormas-Ormas Islam." *Risâlah Jurnal Pendidikan Dan Studi Islam* 7, no. 1