



PRESERVING PESANTREN EDUCATIONAL TRADITIONS: STRENGTHENING THE NAHDLIYYAH IDENTITY OF SANTRI IN THE ERA OF SOCIAL CHANGE

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Abstract:

This study focuses on strategies to strengthen the Nahdliyah identity of santri in the era of social change through the implementation of the drill and practice method at Pesantren Al Maliki 2, Lumajang. A qualitative research methodology with a descriptive-analytical approach was employed to explore in depth how the repetition of Nahdliyah values through the reading of the *buku syahadat* (Nahdliyah practices book) and the implementation of daily activities can shape the character and leadership readiness of santri. Data were collected through interviews with kyai, ustadz, and santri; participatory observations; and analysis of relevant documents. The findings reveal that the drill and practice method consistently strengthen the internalization of Nahdliyah values, enhances solidarity among santri, and prepares them to become leaders in society. Routine activities such as reading the *buku syahadat* every Wednesday night and participating in Nahdliyah-based activities contribute to character development rooted in spirituality. The implications of this study affirm the importance of traditional pesantren educational methods in addressing modernization challenges while providing a practical framework for developing pesantren curricula based on local values.

Keywords: *Pesantren, Nahdliyah Identity, Drill and Practice.*

INTRODUCTION

Building Nahdliyah identity within the pesantren environment is crucial for preserving religious traditions and cultural values deeply rooted in society (Azhar, 2022). Santri, as the output of pesantren, are equipped not only with academic knowledge but also with a strong identity that aligns with their culture (Rustamova, 2023). The current educational landscape often neglects the importance of cultural identity, leading to a detachment from community traditions (Patton, 2023). In this era of rapid social change, emerging phenomena show that younger generations in pesantren tend to experience social isolation and focus more on cognitive aspects than social interactions (Zakaria & Lessy, 2024). This is a significant concern, considering that pesantren education should not only prioritize academic aspects but also emphasize the development of moral and religious character (Rohaeni et al., 2021). The traditions of pesantren education should be strengthened to preserve Nahdliyah identity, in line with the deeply rooted customs of the community. Santri are expected to be prepared to engage with society as representatives of the younger generation of pesantren (Haryati, 2024).

In reality, the current younger generation generally tends to be individualistic and overly reliant on advanced technology (Bulut & Maraba, 2021). This leads to a lack of solidarity and concern for their surroundings (Tjg et al., 2024). Pesantren, as Islamic educational institutions, play a vital role in shaping the character and maturity of their santri, enabling them to develop social awareness and readiness to become leaders in society (Abdullah, 2020; Ihsan et al., 2021). Previous research suggests that identity can be developed through traditional learning methods such as drill and practice (Afifah, 2023; Khakim & Astutik, 2024). Several studies emphasize that this approach not only enhances academic understanding but also strengthens the moral and ethical values that form the foundation of a santri's character (Budianti et al., 2020; Latipah et al., 2024).

Numerous studies have explored pesantren education and the Nahdliyah identity of santri. Research by (Ghulam & Farid, 2019) highlights the importance of instilling the principles of aswaja identity with moderate values to prevent exposure to transnational Islamic movements. Additionally, (Muchlisin, 2023) examines the role of pesantren curricula in maintaining Nahdliyah traditions through Islamic literature studies. Another study by (Rohman, 2023) finds that internalizing aswaja values through the role of kyai is effective in preventing deviant behavior. These studies provide valuable insights into pesantren education and the internalization of Nahdliyah values. However, no specific research has explored the effectiveness of the drill and practice method in the context of pesantren education to foster social consciousness and prepare santri as religious leaders. Research on how this method can be applied to enhance santri engagement in social and religious activities remains limited.

Therefore, this study aims to delve deeper into the implementation of the drill and practice method as a strategy to instill Nahdliyah values in santri. Strengthening the Nahdliyah identity of santri and preparing them as community leaders requires exploring the application of this method within the pesantren context and its impact on the social awareness and leadership qualities of santri. Applying the drill and practice method could be a solution for reinforcing Nahdliyah identity among santri by instilling religious values consistently and systematically. This method allows santri to directly engage in everyday activities within the pesantren, enabling them to not only understand theoretical concepts but also apply them in real-life actions.

RESEARCH METHODS

This study employed a qualitative methodology with a descriptive-analytical approach. This approach was chosen as it aligns with the research objective of deeply exploring the implementation of the drill and practice method in strengthening the Nahdliyah identity of santri at Pesantren Al Maliki 2. The qualitative method provides the flexibility needed to understand social and educational phenomena within the pesantren cultural context holistically (Alhazmi & Kaufmann, 2022), which cannot be achieved through quantitative approaches. The descriptive-analytical approach also enables the researcher to describe patterns, structures, and correlations between educational practices (Kaur & Phutela, 2018) and the reinforcement of Nahdliyah values. The choice of this method over others was based on the need to uncover the meanings, experiences, and perceptions of key informants, such as kyai, ustadz, and santri, who are the primary subjects of the study.

Data were collected through in-depth interviews, participatory observations, and documentation (Karunarathna et al., 2024). Interviews were

conducted with kyai, ustadz, and santri at Pesantren Al Maliki 2, Lumajang, selected through purposive sampling based on their roles and involvement in activities reinforcing Nahdliyah identity. Participatory observations were carried out over two months, directly noting the practices of reading the *buku syahadat* and implementing daily activities based on Nahdliyah values. Documents reviewed included the *buku syahadat*, student evaluation records, and pesantren activity guidelines. Pesantren Al Maliki 2 was chosen as the research site because it is recognized for consistently applying the drill and practice method, making it a relevant case study to address the research questions. A triangulation approach was used to ensure data validity and accuracy.

Thematic analysis was employed as the data analysis technique, aimed at identifying, analyzing, and interpreting thematic patterns in qualitative data (Peel, 2020). The analysis process consisted of three main stages (Karunaratna et al., 2024): (1) data reduction, which involved selecting data relevant to the research focus; (2) data presentation in the form of tables, graphs, and descriptive narratives; and (3) drawing conclusions by identifying key themes, such as the influence of the drill and practice method on santri character development. Manual coding was used to organize interview and observation data, focusing on themes such as the internalization of Nahdliyah values, the roles of kyai and ustadz, and the impact on santri leadership readiness. This technique was deemed suitable as it systematically grouped data and provided an in-depth understanding of the phenomena under study.

Table 1. Source and Document Coding Data

Source/Document	Role	Data Focus
Kyai	Pesantren leader	Strategies and perspectives on reinforcing Nahdliyah values through the drill and practice method.
Ustadz	Management	Implementation techniques for buku syahadat in daily santri activities.
Ustadz	Management	Evaluation of the effectiveness of the repetition method in shaping santri character.
Ustadz	Teacher	Experiences observing santri character development through Nahdliyah practices.
Santri	Activity organizer	Experiences in leading Nahdliyah-based activities and the associated challenges.
Santri	Senior santri	Perceptions of the contribution of the drill and practice method to solidarity among santri.
Santri	Junior santri	Impact of Nahdliyah learning on motivation for interacting with the community.
Buku Syahadat	Official pesantren guide	Contents of buku syahadat, including prayers, dhikr, and Nahdliyah practice values.
Santri Evaluation Records	Recap of assessments	Documentation of the development of santri leadership abilities in Nahdliyah activities.

RESULTS AND DISCUSSION

Consistent Repetition Pattern in the Implementation of Nahdliyyah Values in Pesantren

The drill and practice method is employed to establish daily routines that actively involve santri in spiritual and social activities. These routines strengthen the connection of santri with the traditions of Nahdlatul Ulama (NU). This pattern reflects the close relationship between habitual practices and character development. This pattern emerges because the drill and practice method enables santri to internalize values gradually and repetitively. This learning process creates habits deeply embedded in the santri, allowing Nahdliyyah values to be practiced automatically in their lives. This interpretation underscores the importance of repetition in character formation, particularly in a pesantren environment that prioritizes harmony between cognitive, spiritual, and social learning. The kyai plays a significant role as a figure who instills these values sustainably.

Table 2. Interviewee Data

Respondent Category	Opinion
Kyai	This method is effective in building discipline and strengthening the moral character of santri.
Ustadz	Repetition of amaliyah enhances santri understanding of religious values.
Santri	Routine practice helps internalize Nahdliyyah traditions in daily life.

The recitation of the buku syahadat or Nahdliyyah practices book is conducted routinely every Wednesday night. This book includes prayers, dzikir, and traditional NU amaliyah, which are collectively recited by all santri. This activity is followed by the application of these values in daily activities, such as leading prayers, serving as prayer leaders (imam shalat), and participating in social activities within the pesantren. Observations also highlight that senior santri play a vital role in mentoring junior santri.

Table 3. Approach and Evaluation of Religious Activities.

Activity	Day	Description
Recitation of Buku Syahadat	Wednesday night	Conducted collectively under the guidance of ustadz.
Daily Practice	Every day	Includes daily prayers and participation in pesantren social activities.

This activity directly involves students in the learning process, integrating religious values with social practices. Observations reveal a clear routine pattern in the recitation of the syahadat book as a foundation for forming Nahdliyyah identity. This recitation serves not only as an act of worship but also as an educational medium that instills spiritual and social values. The involvement of senior students in mentoring juniors creates an atmosphere of solidarity and cooperation, allowing every student to feel engaged in the pesantren tradition. This pattern occurs because the routine provides a structure that supports experience-based learning. The tradition of reciting the syahadat book on certain nights aims to instill consistency, while its daily application strengthens the internalization of values through real practices.

The documentation collected includes the syahadat book and records of students' assessments in leading Nahdliyyah-based religious activities. The syahadat book contains daily practice guidelines such as tahlil, dhikr, and communal prayers. The assessment records list the students' names, the types of activities they led, and evaluations from the ustadz.

Table 4. Syahadat Book and Leadership Assessment Records

Document	Main Content
Syahadat Book	Guide for Nahdliyyah practices (tahlil, yasin, prayers).
Leadership Assessment	Evaluation of students' ability to lead religious practices.

The documentation shows a systematic approach in assessing and guiding students to lead religious activities. The syahadat book serves as the primary tool for directing daily activities, while the assessment records focus on enhancing the students' leadership abilities. This pattern illustrates that pesantren not only emphasizes theoretical teaching but also the development of practical skills relevant to societal needs. The leadership assessment also reflects the pesantren's attention to the personal development of students as future leaders.

The implications of strengthening Nahdliyyah identity in pesantren education.

The consistent repetition of Nahdlatul Ulama values at Pesantren Al-Maliki 2 has profound implications for shaping the Nahdlatul Ulama identity of the santri while equipping them to become socially engaged religious leaders. Through structured approaches, values such as discipline, communal worship, and social responsibility are ingrained into daily practices, fostering moral character aligned with NU traditions. This method effectively integrates religious education with practical applications, producing individuals who are not only devout but also socially competent. However, challenges may arise if santri perceive these practices as rigid or fail to connect them with broader social applications. This potential dysfunction highlights the importance of adaptability in pedagogical methods, ensuring that repetitive practices remain meaningful and contextually relevant. Ultimately, the program's success depends on its ability to combine structured learning with opportunities for reflection and application, allowing santri to internalize values while staying adaptable to the complexities of modern society.

Several studies substantiate the effectiveness of repetitive methods in fostering value formation and behavioral retention. Dissegna et al. (Dissegna et al., 2021) observed that habitual practices significantly enhance the long-term retention of ethical behaviors, ensuring sustained application beyond the learning environment. Similarly, (Hill et al., 2022; Muhsan & Haris, 2022) emphasized that repeated participation in communal rituals fosters a deeper understanding of and commitment to shared values. These findings resonate with the practices at Pesantren Al-Maliki 2, where daily routines systematically embed Nahdlatul Ulama values into the lives of santri. The structured repetition of these practices is instrumental in cultivating a strong moral foundation and leadership potential. However, such implementation requires meticulous oversight to maintain relevance and engagement. By aligning theoretical principles with practical rituals, Pesantren Al-Maliki demonstrates the efficacy of integrating religious values into habitual practices, offering a replicable model for other educational institutions (Lau, 2021).

The effectiveness of consistently reinforcing Nahdlatul Ulama values can

be attributed to their integration into the structured daily lives of the santri. This approach aligns with behavioral reinforcement theory, which posits that repeated engagement with specific practices fosters habits that shape individual character (Bennett, 2023; Wang et al., 2021). At Pesantren Al-Maliki 2, the strategic application of drill and practice methods ensures that values are not merely taught in theory but are internalized through active participation. Furthermore, this approach reflects Bandura's social learning theory, which emphasizes the role of observation and repeated behavior modeling in fostering value internalization (Rumjaun & Narod, 2020). By systemically embedding Nahdlatul Ulama values into daily activities, Pesantren Al-Maliki successfully nurtures santri's identity while preparing them for leadership roles. This integration underscores the importance of structured, consistent reinforcement in cultivating both individual character and communal responsibility within educational settings.

The routine of reading the Syahadat book every Wednesday night significantly contributes to the moral and social development of the santri at Pesantren Al-Maliki 2. Combining religious recitation with practical activities such as leading prayers and participating in social engagements, this practice fosters leadership skills while reinforcing Nahdlatul Ulama values. The seamless integration of spiritual growth with social responsibility creates a holistic educational experience that prepares santri for active community leadership. However, if not managed with proper oversight, these routines risk becoming mere formalities, thereby diminishing their transformative potential. Research supports the effectiveness of repetition in fostering moral and spiritual cognition (Downey, 2020). Additionally, studies by Hanafiah et al. (Hanafiah et al., 2022) and O'Connor et al. (O'Connor et al., 2020) highlight the role of structured religious practices in nurturing responsibility among youth. Thus, when implemented with engagement and contextual sensitivity, the Syahadat book reading routine offers dual benefits of spiritual grounding and leadership development.

The success of the Syahadat book reading routine in instilling a Nahdlatul Ulama identity lies in its structured combination of spiritual and practical education. Repetition reinforces core Nahdlatul Ulama values, while santri's active involvement in leadership roles during these activities nurtures responsibility and self-confidence. This synthesis reflects a fundamental pedagogical principle, effective learning occurs when theoretical knowledge is applied within real-world contexts. The Syahadat book serves as a guide for religious practices, while leadership evaluations ensure that santri internalize and apply these values effectively. This dual approach not only enhances their understanding of Nahdlatul Ulama traditions but also equips them with the skills to lead with integrity and compassion. The balance between repetitive practice and active application demonstrates the potential of structured educational frameworks to develop individuals who are both spiritually rooted and socially adept (Malik, 2023).

The Syahadat book and leadership evaluations provide critical insights into the educational framework at Pesantren Al-Maliki 2. By systematically tracking the progress of santri in religious activities and leadership roles, the pesantren ensures that Nahdlatul Ulama values are instilled with precision and consistency. Documentation fosters accountability and serves as a benchmark for assessing both spiritual and leadership development. However, overemphasizing quantitative metrics risks neglecting qualitative aspects such as creativity and emotional intelligence (Chandra, 2023). Research underscores the importance of documentation in monitoring and enhancing learning processes (Rofiq &

Nadliroh, 2021). Darsih et al. (Darsih et al., 2023) further emphasize that practical opportunities are vital for identifying and nurturing leadership potential. At Pesantren Al-Maliki, documentation serves a dual purpose: as a monitoring tool and a developmental guide, facilitating the holistic growth of santri while ensuring alignment with the institution's educational objectives.

The structured approaches at Pesantren Al-Maliki 2 highlight the transformative potential of integrating Nahdlatul Ulama values into habitual practices. By combining theoretical teaching with active application, the pesantren ensures the holistic development of santri, equipping them with moral integrity, leadership skills, and social competence. These methods not only preserve traditional values but also adapt them to contemporary challenges, preparing santri to navigate an increasingly complex social landscape. Through documentation and consistent reinforcement, Pesantren Al-Maliki establishes a replicable model for educational institutions seeking to balance spiritual depth with practical effectiveness. This synergy between tradition and innovation underscores the enduring relevance of Nahdlatul Ulama values in shaping future leaders who are grounded in spirituality and committed to societal well-being.

CONCLUSION

Strengthening the Nahdliyyah identity of students at Pesantren Al Maliki 2 through the drill and practice method can be a solution. The practice of consistent repetition in daily religious activities, such as the recitation of the Syahadat book and students' involvement in leading activities, proves effective in building moral character, social solidarity, and leadership skills. This finding suggests that integrating traditional values into formal education in pesantren can help students understand, internalize, and apply Nahdliyyah values, while also preparing them to face social challenges in the modern era.

The use of the drill and practice method, integrated holistically through a new approach in pesantren education studies, offers a different perspective on instilling the Nahdliyyah identity in students. By combining qualitative analysis based on interviews, observations, and documentation, this research also strengthens the theory that consistent repetition in an educational environment can encourage deeper internalization of values. This study provides an educational practice model that can be adopted by other institutions to preserve local traditions while preparing the younger generation for global challenges.

The limitation of this study lies in its focus on a single pesantren with specific characteristics, so the results cannot be generalized to all pesantren. Additionally, the qualitative approach used does not provide a quantitative picture of the effectiveness of the applied method. Factors such as students' age, the influence of technology, and broader social dynamics have not been fully explored. Further research is recommended to examine the application of this method in other pesantren with varying socio-cultural conditions and to integrate a quantitative approach to measure the impact more objectively.

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