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Indonesian Islam in Martial Arts Tradition: Integration of Pancasila Values and Aswaja An-Nahdliyah in UKK Pagar Nusa UIN Syekh Wasil Kediri Activists

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ABSTRACT:

This study examines how Indonesian Islamic values are internalized through the integration of Pancasila and Ahlussunnah wal Jamaah (Aswaja An-Nahdliyah) in the martial arts tradition of UKK Pagar Nusa UIN Syekh Wasil Kediri. The background of this research is based on the increasing horizontal conflicts between pencak silat groups in the Kediri region, which have given rise to stigma of violence and intolerance towards martial arts traditions. Using a qualitative approach and an intrinsic case study design, this research collected data through participatory observation, in-depth interviews, and organizational documentation. The results of the study show that the internalization of Pancasila and Aswaja values does not take place doctrinally, but rather through habits (*habitus*) that are integrated into spiritual rituals, training discipline, teacher-student relationships, and organizational management. These practices shape the character of martial artists to be moderate, tolerant, and nationalistic, and serve as a mechanism for preventing social conflict. This study confirms that martial arts communities based in Islamic boarding schools and campuses have strategic potential as a medium for holistic national character education.

Keywords: *Indonesian Islam; Pancasila; Ahlussunnah wal Jamaah; Pagar Nusa; pencak silat.*

INTRODUCTION

Indonesia is known as a country with a high level of cultural, religious, and social diversity. In the context of this multicultural society, Pancasila serves as the main foundation that guarantees national unity, social cohesion, and harmony among citizens. However, contemporary social dynamics show that the currents of modernization, globalization, and developments in information technology often have influences that are not entirely in line with national and religious values. This condition is marked by the strengthening of identity politics, increasing intolerance, and the emergence of potential horizontal conflicts based on ideological, religious, and cultural affiliations.¹ This phenomenon occurs not only in formal political and religious spaces, but

¹ Francis Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment* (New York: Farrar, Straus and Giroux, 2018).

also extends to informal social communities, including traditional martial arts communities such as pencak silat.²

In a number of regions in Indonesia, including Kediri, pencak silat communities are often vulnerable to intergroup friction. This friction is triggered by various factors, ranging from historical conflicts, symbols of martial arts school identity, to group solidarity sentiments that are not managed constructively.³ Several incidents of clashes between silat groups in Kediri reported by local media in 2023 and 2024 show that horizontal conflicts remain a real social problem with the potential to disrupt the social order. These events not only caused public unrest but also reinforced the negative stigma against pencak silat as a source of social conflict, even though this stigma does not fully reflect the noble values inherent in the martial arts tradition of the archipelago.⁴

Conflicts among practitioners of traditional pencak silat martial arts frequently arise due to misunderstandings between members. Individuals involved in such conflicts often express their frustration through destructive actions, including damaging buildings or facilities that symbolize particular martial arts schools. According to records from *Solopos.com*, these horizontal conflicts are commonly triggered by personal disputes among individual members rather than institutional issues.⁵

The recurrence of such conflicts has generated public anxiety and discomfort within local communities. As a result, pencak silat—an important cultural heritage that should be preserved through the regeneration of young martial artists—has increasingly faced challenges in sustaining its noble traditions and social legitimacy.

Pagar Nusa is a pencak silat martial arts organization operating under the auspices of Nahdlatul Ulama (NU). As reflected in its emblem, Pagar Nusa embodies profound philosophical meanings rooted in noble values. The organization adheres to the teachings of Ahlussunnah wal Jama'ah and follows one of the four recognized Sunni schools of Islamic jurisprudence. At the same time, Pagar Nusa operates within the framework of the Unitary State of the Republic of Indonesia, which is founded upon Pancasila and the 1945 Constitution.⁶

However, negative behaviors and intolerant attitudes exhibited by certain individuals claiming to be martial artists have the potential to undermine the noble values inherent in pencak silat. Excessive personal ego and uncritical fanaticism may be exploited by irresponsible actors to provoke conflicts between different martial arts groups, thereby fostering intolerance among

² Marcel Bonneff, *Pencak Silat: Seni Bela Diri Tradisional Indonesia* (Jakarta: Gramedia, 2010).

³ George Ritzer, *Modern Sociological Theory*, 7th ed. (New York: McGraw-Hill, 2011).

⁴ Radar Kediri, "Bentrok Antar Perguruan Silat Kembali Terjadi di Kediri," 2023–2024.

⁵ *Solopos.com*, "Konflik Antar Perguruan Silat Dipicu Persoalan Pribadi," *Solopos*, 2020.

⁶ PB Pagar Nusa, *Sejarah dan Khittah Pagar Nusa* (Jakarta: Pengurus Besar Pagar Nusa, 2023).

pencak silat practitioners. This situation highlights the urgent need to strengthen the values of Ahlussunnah wal Jama'ah An-Nahdliyah and Pancasila, particularly among members of PSNU Pagar Nusa.

Pencak silat plays a crucial role in enhancing the mental resilience and overall quality of young generations in a sustainable manner. As a form of character education, pencak silat serves as an entry point for shaping disciplined attitudes, emotional control, and moral responsibility, ultimately contributing to the formation of young individuals with strong character and integrity.⁷

Character education aims to cultivate moral values within learners so that they develop personal integrity and emerge as active, productive, nationalistic, and religious citizens. Within the Indonesian context, character education is closely intertwined with religious values, particularly those of Ahlussunnah wal Jama'ah Islam, which serves as a foundational framework for many educational institutions.⁸

Islamic religious education plays a vital role in shaping religious understanding and internalizing ethical values within individuals. Radical interpretations of religion pose a serious threat to social harmony and diversity, potentially leading to social fragmentation. Conversely, moderate and tolerant religious understandings are essential for promoting peaceful coexistence, both among religious communities and among different pencak silat organizations.⁹

The concept of Islam as articulated within the Ahlussunnah wal Jama'ah An-Nahdliyah tradition, particularly as outlined in *Risalah Ahlussunnah wal Jama'ah An-Nahdliyah* authored by K.H. Hasyim Asy'ari, emphasizes moderation as a defining characteristic of NU's Islamic worldview. This moderation is grounded in theological teachings derived from Imam Abu al-Hasan al-Ash'ari and Imam al-Maturidi.¹⁰

The values of Ahlussunnah wal Jama'ah An-Nahdliyah are particularly compatible with the Indonesian socio-cultural context, as they promote public benefit (*maslahah*) in shaping national character and moral integrity, especially among younger generations.¹¹ Furthermore, the relationship between Aswaja education and the Indonesian national context reflects the foundational ideals of the nation's founders, who emphasized tolerance and moderation as core social principles.¹²

⁷ Mustakim, et al., "Pencak Silat sebagai Media Pendidikan Karakter Generasi Muda," *Jurnal Pendidikan Olahraga*, 2021.

⁸ Thohir, Agus Setiawan, et al., "Character Education and Religious Values in Indonesian Context," *Journal of Islamic Education*, 2024.

⁹ Rahman, F., et al., "Moderasi Islam Berbasis Aswaja dalam Konteks Indonesia," *Journal of Islamic Studies*, 2023.

¹⁰ K.H. Hasyim Asy'ari, *Risalah Ahlussunnah wal Jama'ah An-Nahdliyah* (Jombang: Maktabah Turats Islami, 2011).

¹¹ Aslamiyah and Rizqi Arifianti, "Nilai Aswaja dalam Pembentukan Karakter Bangsa," *Jurnal Studi Keislaman*, 2022.

¹² Mujiati, et al., "Relasi Pendidikan Aswaja dan Kebangsaan di Indonesia," *Journal of Social and Religious Studies*, 2022.

Nevertheless, the formation of national character and moral integrity cannot rely solely on Aswaja values. It must be balanced with the internalization of Pancasila values. Pancasila embodies moral principles and ancestral wisdom that constitute the identity of the Indonesian people. These values are intrinsically linked to character formation and national identity.¹³ Pancasila encompasses three interrelated dimensions—fundamental values, instrumental values, and practical values—which must function harmoniously without contradiction or deviation.¹⁴

In everyday social life, a balanced understanding and integration of Ahlussunnah wal Jama'ah An-Nahdliyah values and Pancasila principles are essential. Such integration enables the cultivation of tolerant attitudes and harmonious social interactions, thereby strengthening social cohesion and peaceful coexistence within Indonesian society.

In the context of Indonesian nationality, Pancasila is positioned as the foundation of public ethics that serves to maintain national unity and as a moral guideline in social life.¹⁵ Pancasila is not only understood as a normative ideology, but also as a system of practical values that should be alive and internalized in the behavior of citizens, especially the younger generation. Therefore, strengthening the values of Pancasila is very important so that society has a strong ethical guide in facing the complexities of modern social life.

In line with this, in the realm of Islam, Nahdlatul Ulama (NU) has a strategic role in maintaining the moderate face of Indonesian Islam through the teachings of Ahlussunnah wal Jamaah (Aswaja) An-Nahdliyah. Aswaja emphasizes the principles of tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal/al-'adl (justice), which have long been rooted in Islamic tradition and Indonesian culture.¹⁶ These values are not only theologically relevant, but also have an important social function in building a peaceful, civilized, and inclusive society.

A number of studies have confirmed that the values of Pancasila and Aswaja have strategic relevance in shaping the character of tolerant and civilized citizens.¹⁷ However, these studies generally treat Pancasila and Aswaja separately and focus more on formal education, such as civic education, religious education, or classroom learning. As a result, there is still a limited understanding of how these two value systems are simultaneously and practically internalized in non-formal social spaces, especially in campus-based martial arts communities.¹⁸

¹³ Haqiem and Nawawi, "Pancasila Values and National Character Formation," *Journal of Civic Education*, 2023.

¹⁴ Ardhani, et al., "Nilai Dasar, Instrumental, dan Praksis Pancasila dalam Kehidupan Sosial," *Jurnal Filsafat Pancasila*, 2022.

¹⁵ Kaelan, *Pendidikan Pancasila* (Yogyakarta: Paradigma, 2016).

¹⁶ Said Aqil Siradj, *Ahlussunnah wal Jamaah dalam Lintasan Sejarah* (Jakarta: LP3ES, 2011).

¹⁷ Thomas Lickona, *Educating for Character* (New York: Bantam Books, 1991).

¹⁸ Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural* (Yogyakarta: Gavin Kalam Utama, 2013)

In addition, pencak silat is often reduced in many studies to merely a physical activity, competitive sport, or traditional art form, without any in-depth exploration of the ethical, ideological, and pedagogical dimensions at work within it.¹⁹ In fact, as a social practice involving physical discipline, collective rituals, hierarchical relationships, and intense interactions between members, pencak silat has great potential as a medium for internalizing values and character building.²⁰ It is this analytical void that makes pencak silat interesting to study not only as a cultural heritage, but also as a space for moral and national education.

In this context, UKK Pagar Nusa UIN Syekh Wasil Kediri is a significant locus for research. As a pencak silat organization that was born from the Lirboyo Kediri Islamic boarding school tradition in 1986 and is affiliated with NU, Pagar Nusa has a strong commitment to maintaining Islamic and national values.²¹ Through UKK Pagar Nusa on campus, pencak silat not only functions as a place for physical training, but also as a space for character education, spiritual strengthening, and the fostering of nationalism among students.

Interestingly, amid rampant conflicts between martial arts schools in Kediri, UKK Pagar Nusa UIN Syekh Wasil Kediri has demonstrated a strong commitment to nationalism.²² This can be seen from various organizational policies and practices, such as repeated appeals to members not to misuse organizational attributes, not to engage in gang fights, and to be able to refrain from social provocation, especially outside the campus environment. In fact, Pagar Nusa's voluntary action in dismantling the silat monument in accordance with government directives has become a tangible symbol of constitutional obedience and efforts to maintain social order.

However, to date, there has been little empirical research examining how the internalization of Pancasila and Aswaja values is carried out in the daily practices of organizations, how these values are translated into training activities, organizational management, and social relations among members, and to what extent this internalization functions as a mechanism for preventing social conflict. Thus, there is a clear research gap, namely the absence of studies that integrate Pancasila, Aswaja An-Nahdliyah, and the martial arts tradition of pencak silat into a single framework of Indonesian Islamic analysis, especially in campus-based martial arts communities in areas prone to conflict.

Theoretically, this study is based on several main frameworks. First, the concept of Indonesian Islam is understood as a contextual, dialogical practice of Islam that is in harmony with local culture and national ideology, as expressed by Abdurrahman Wahid through the idea of the

¹⁹ Heddy Shri Ahimsa-Putra, "Etnografi Pencak Silat," *Humaniora* 25, no. 2 (2013).

²⁰ Talcott Parsons, *The Social System* (London: Routledge, 1991).

²¹ PB Pagar Nusa, *Sejarah dan Khittah Pagar Nusa* (Jakarta: PB Pagar Nusa, 2018).

²² Kepolisian Resort Kediri, "Apresiasi terhadap Komitmen Damai Perguruan Silat," 2024.

indigenization of Islam.²³ This perspective is reinforced by Amin Abdullah's integrative-interconnective paradigm, which emphasizes the interconnectedness between the religious, social, and national dimensions of the lives of Indonesian Muslims.²⁴

Second, the values of Aswaja An-Nahdliyah—*tawassuth*, *tasamuh*, *tawazun*, and *i'tidal*—are positioned as a social ethical framework that serves to reject extremism, violence, and identity exclusivism. These values are analyzed not only as normative doctrines, but as lived values that are manifested in the daily practices of UKK Pagar Nusa members.

Third, Pancasila is understood as a system of practical values that works in character building through discipline, deliberation, solidarity, and social justice. This approach is in line with Alasdair MacIntyre's virtue ethics, which emphasizes character building through repeated and meaningful social practices.²⁵ Fourth, pencak silat is analyzed as a habitus space with reference to Pierre Bourdieu's theory, in which dispositions, ways of thinking, and patterns of action are formed through repetitive practices, rituals, and power relations within the community.²⁶

Based on this framework, this study focuses on answering three main questions: (1) how does the process of internalizing the values of Pancasila and Ahlussunnah wal Jamaah An-Nahdliyah take place in the activities of the UKK Pagar Nusa UIN Syekh Wasil Kediri; (2) what practices represent the integration of Islamic values, nationalism, and martial arts traditions in organizational life; and (3) how the internalization of these values functions in shaping the character of members while preventing potential social conflict.

The novelty of this research lies in its integrative analysis of Pancasila values, Aswaja An-Nahdliyah, and the habitus of pencak silat within a single framework of Indonesian Islam, with an empirical locus in a campus-based martial arts community in an area with a history of conflict vulnerability. Thus, this research is expected to contribute conceptually to the study of moderate Islam and character education, as well as empirically to the development of a martial arts community development model oriented towards social peace and strengthening nationalism.

Methods

This study uses a qualitative approach with an intrinsic case study type, because the focus of the study is directed at understanding in depth the process of internalizing the values of Pancasila and Aswaja An-Nahdliyah among UKK Pagar Nusa UIN Syekh Wasil Kediri activists as a social phenomenon that occurs in a specific cultural context. This type of case study is considered

²³ Abdurrahman Wahid, *Pribumisasi Islam* (Yogyakarta: LKiS, 2010).

²⁴ Amin Abdullah, *Islam dan Ilmu Sosial* (Yogyakarta: Pustaka Pelajar, 2012).

²⁵ Alasdair MacIntyre, *After Virtue* (Notre Dame: University of Notre Dame Press, 2007).

²⁶ Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 1977).

the most appropriate given that UKK Pagar Nusa is not merely a martial arts activity unit, but also a space for the formation of religious and national identity that has clear social system boundaries, as explained by Creswell that case studies examine phenomena in a “bounded system” or a system that is bound by a specific context.²⁷

In the research process, the researcher is directly present as the main instrument, as emphasized by Bogdan and Biklen, who state that researchers in qualitative research are data collection tools who must be intensively involved in the social context being studied. Therefore, all stages of data collection are carried out directly through observation, interviews, and documentation. This approach allows researchers to capture the dynamics of natural value internalization during training, internal meetings, and interactions between members.²⁸

Data analysis follows the interactive model of Miles, Huberman & Saldana, which includes Data reduction: grouping data into themes such as Pancasila values, Aswaja moderation, pesilat ethics, nationalism, and self-defense habitus. Second, data presentation: visualizing findings in the form of matrices, thematic tables, and concept relationship charts. Third, drawing conclusions: identifying patterns of action, internalization of values, and relationships between socio-cultural variables.²⁹

This model is reinforced by Pierre Bourdieu's theory of habitus, which states that values and morals are not only taught but also formed through repeated habits, bodily internalization, and consistent social practices. In this context, pencak silat becomes an arena (“field”) that shapes religious and national habitus.³⁰

The research was conducted on the campus of UIN Syekh Wasil Kediri, specifically in the outdoor training area behind the Ushuluddin and Dakwah faculty building, the UKK Pagar Nusa base camp located in the UKM/UKK Building on Campus 1 of the Sharia Faculty, which is the center of the organization's activities. This location was chosen because it is the main space for members to build relationships, carry out physical training, and receive spiritual and national guidance.

The research subjects were selected using purposive sampling based on their roles and involvement in the organization.³¹ The informants consisted of the chairperson of UKK Pagar Nusa, senior trainers, organizational advisors, the council of masters, five active members from

²⁷ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014).

²⁸ Robert C. Bogdan dan Sari K. Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, 5th ed. (Boston: Pearson Education, 2007).

²⁹ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014).

³⁰ Pierre Bourdieu, *The Logic of Practice* (Stanford: Stanford University Press, 1990).

³¹ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2019).

different levels, as well as three honorary council members and two former members who are now external instructors, and one administrator who is a member of the East Java Pagar Nusa forum. They were considered to be most knowledgeable about the process of internalizing values that took place in organizational activities.

Data collection was carried out through participatory observation, in-depth interviews, and documentation studies. The researchers participated in several training sessions, both athletic and traditional, such as warm-ups, basic techniques, sparring, and mental and spiritual coaching sessions that took place before and after training. Activities such as tawassul, communal prayer, and dzikir were an important part of the observation. In addition, interviews were conducted to explore members' experiences of how the values of Pancasila and Aswaja are applied in their organizational and daily lives. Documentation in the form of cadre guidance books, photos of activities, and organizational archives further strengthened the data.

Data was collected intensively, allowing researchers to observe recurring patterns of activity and see the consistency of value internalization practices. The data was then analyzed using the Miles and Huberman model, which includes data condensation, thematic data presentation, and inductive conclusion drawing.

To ensure data validity, the researchers used source triangulation (coaches, members, alumni), method triangulation (observation, interviews, documentation), and member checking by confirming interpretations with informants. The triangulation results showed that the information obtained had a strong level of consistency, so it could be declared valid and reliable. The research model used focused on the integration of values, namely Aswaja (X1) and Pancasila (X2) as variables that shape the character of pencak silat practitioners (Y) through the tradition of pencak silat as a space for internalization.

Result

1. The Process of Internalizing Pancasila and Aswaja An-Nahdliyah Values in UKK Pagar Nusa Activities

Interviews with advisors indicate that UKK Pagar Nusa UIN Syekh Wasil Kediri underwent a gradual and organic institutionalization process. The organization began as a small community in 2016 with a limited number of members and was led by a key figure, namely Kang Hendra. In 2017, this community gained recognition as an official community, then developed into a district in 2018, and was finally established as a Special Activity Unit (UKK) in 2019. This gradual process reflects the organization's development, which was not instantaneous, but built through consistent activities, cadre development, and institutional acceptance within the campus environment.

Ideologically, the interview results confirm that from its inception to the present, UKK Pagar Nusa has remained based on the values of Ahlussunnah wal Jama'ah (Aswaja) and the ideology of Pancasila. No changes or ideological shifts were found within the organization, either in terms of religious or national values. This ideological consistency serves as the primary foundation for all organizational development and policy-making processes.³²

The results of the study indicate that the process of internalizing Pancasila and Ahlussunnah wal Jamaah (Aswaja) An-Nahdliyah values at UKK Pagar Nusa UIN Syekh Wasil Kediri takes place gradually, organically, and based on social practices. The internalization of values is not carried out through doctrinal teaching or formal curriculum, but rather through the habit of integrating values into all organizational activities, particularly routine training, cadre development, and internal organizational management.³³

Historically, UKK Pagar Nusa has undergone a layered institutionalization process since its establishment as a community in 2016 until it officially became a Special Activity Unit (UKK) in 2019. This gradual process shows that the internalization of values takes place in line with the growth of the organization and does not exist as a forced symbolic agenda. Since its inception, UKK Pagar Nusa has established Aswaja An-Nahdliyah and Pancasila as fixed ideological foundations that have not shifted despite structural dynamics and an increase in membership.

In addition, interviews with advisors and administrators show that the Pagar Nusa UIN Syekh Wasil Kediri UKK underwent a gradual and organic institutionalization process. This organization began as a small community in 2016, developed into an official community in 2017, increased to branch level in 2018, and was finally established as a Special Activity Unit (UKK) in 2019. This gradual process shows that the development of the organization was built through consistent activities, continuous regeneration, and institutional acceptance within the campus environment.

Ideologically, the interview results confirm that since its establishment until now, UKK Pagar Nusa has remained based on the values of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah and the Pancasila ideology. There has been no shift in ideological orientation, either in religious or nationalistic aspects. This ideological consistency is the main foundation for all policy-making, organizational management, and member development processes.³⁴

³² Interview with the Chairperson of UKK Pagar Nusa, UIN Syekh Wasil Kediri, November 2025.

³³ Interview with the Executive Board Member of UKK Pagar Nusa, Kediri, November 2025.

³⁴ Participant observation conducted during routine training activities of UKK Pagar Nusa, UIN Syekh Wasil Kediri, Desember 2025.

The process of internalizing the values of Pancasila and Aswaja does not take place through doctrinal teaching or formal curricula, but rather through the habitualization of values in all organizational activities, particularly routine training, cadre development, and internal governance. This pattern shows that the internalization of values goes hand in hand with the growth of the organization, rather than being a symbolic agenda that is forced upon its members.³⁵

2. The Practice of Integrating Islamic Values, Nationalism, and Martial Arts Traditions

Field findings show that the integration of Islamic values, nationalism, and martial arts traditions is concretely manifested in the daily practices of the organization. The value of belief in One God is internalized through the habit of prayer, tawassul, and zikr, which always accompany the beginning and end of training. This practice shapes a collective awareness that pencak silat is understood as part of worship and a means of self-control, not as a tool of physical domination.³⁶

The values of Just and Civilized Humanity are reflected in a persuasive and educational approach to coaching. Members who commit violations are not subject to physical sanctions, but are personally guided through dialogue and mentoring. The trainer-member relationship is built on the basis of manners, respect, and moral responsibility.

The value of Indonesian Unity is realized through the control of group identity, including through the prohibition of the provocative use of organizational attributes outside of official activities. UKK Pagar Nusa is also active in establishing cross-UKK/UKM collaborations and is involved in campus activities as an effort to prevent exclusivism and potential horizontal conflicts.³⁷

The value of Democracy is embodied through a deliberation mechanism as the main principle of organizational decision-making. Although in certain circumstances the chairperson makes quick decisions due to time constraints or emergency situations, deliberation remains the normative reference in organizational governance.

The value of social justice is applied through equal treatment of all members regardless of background, seniority, or structural position. Access to training, championships, and management is provided fairly and proportionally.

3. Internalization of Aswaja An-Nahdliyah Values in Training Practices and Social Relations

³⁵ Organizational documents of UKK Pagar Nusa, UIN Syekh Wasil Kediri, *Statutes and Bylaws (AD/ART) and Cadre Development Archives*, 2016–2025.

³⁶ Interview with a Senior Trainer of UKK Pagar Nusa, UIN Syekh Wasil Kediri, Kediri, 2025

³⁷ Interview with an Active Member of UKK Pagar Nusa (intermediate level), 2025.

The results of the study show that Aswaja An-Nahdliyah values are internalized as lived values, not merely as theological doctrines. The principle of *tawassuth* (moderation) is manifested through the rejection of aggression and narrow-minded fanaticism between paguron. Trainers emphasize that physical strength must be accompanied by emotional control, and members who are easily provoked are mentored personally.³⁸

The principle of *tasamuh* (tolerance) is reflected in the acceptance of members from various backgrounds, including non-NU, without imposing rigid religious views. Differences of opinion are resolved through dialogue, not confrontation.

The principle of *tawazun* (balance) is evident in the integration of physical, spiritual, and social training. Physical training is carried out on a scheduled basis, while spiritual activities such as prayer, *zikr*, *shalawat*, *khataman Al-Qur'an*, and pilgrimage are an integral part. Social balance is realized through activities such as sharing *takjil*, breaking the fast together across UKK, *halal bihalal*, and the East Java Pagar Nusa UKK forum.

The principle of *i'tidal/al-'adl* (justice) is applied through consistent and non-discriminatory enforcement of organizational rules. Sanctions are educational in nature and apply to all members, including administrators and seniors.³⁹

4. Internalization of Values as Character Building and Social Conflict Prevention

The findings show that the internalization of Pancasila and Aswaja values plays a direct role in shaping the character of members and serves as a strategy for preventing social conflict. Administrators and trainers consistently urge members not to engage in gang fights, not to misuse organizational attributes, and to be able to control their emotions in public spaces, especially outside the campus.⁴⁰

In the context of Kediri, which has a history of vulnerability to conflicts between *pencak silat* groups, *pencak silat* is positioned not as an arena for competing strength, but as a space for fostering moderate, ethical, and socially responsible character.

Discussion

1. Internalization of Values as an Integrative Mechanism for Organizations

Findings regarding the ideological consistency of UKK Pagar Nusa show that the values of Pancasila and Aswaja function as core values that support the sustainability of the organization. This is in line with Talcott Parsons' social system theory, which asserts that shared values act as an integrative mechanism that maintains the stability and cohesion of social

³⁸ Interview with the Head Trainer of UKK Pagar Nusa, UIN Syekh Wasil Kediri, Kediri, 2025.

³⁹ Interview with a Member of the Council of *Pendekar* (Senior Martial Artists) of UKK Pagar Nusa, Kediri, 2025.

⁴⁰ Interview with the Chairperson and Trainers of UKK Pagar Nusa, UIN Syekh Wasil Kediri, Kediri, 2025.

systems amid structural change.⁴¹ In this context, Pancasila and Aswaja function not only as ideological symbols but also as a normative framework that guides the orientation of actions, social relations, and organizational policies.

2. Social Practice as a Medium for Value Formation

The results of the study show that Pancasila values are internalized through repeated social practices. This pattern is in line with Alasdair MacIntyre's virtue ethics, which emphasizes that character and moral values are formed through participation in meaningful social practices, not through normative transmission alone.⁴² Thus, prayer rituals, deliberative mechanisms, and persuasive guidance become concrete arenas for the formation of social virtues within the organization.

This finding also reinforces the research by Husen et al. (2024), which shows that the internalization of Pancasila values in Pagar Nusa is effective when manifested in consistent and sustainable organizational practices.⁴³

3. Aswaja as a Social Ethic that is Lived

The internalization of Aswaja values in the form of *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* shows that Aswaja functions as a living social ethic. This finding is in line with Ardiyanto's (2022) research, which confirms that Aswaja values are effective in shaping character when they are brought to life through habit, exemplary behavior, and organizational regulation.⁴⁴ This also affirms the thinking of KH. Hasyim Asy'ari, who places moderation, tolerance, balance, and justice as the foundations of *Ahlussunnah wal Jamaah Islam*.⁴⁵

4. Pencak Silat as an Arena for the Formation of Moderate Habitus

From a sociological perspective, the findings of this study are in line with Pierre Bourdieu's habitus theory, which states that individual values and dispositions are formed through repeated social practices in a particular arena (field).⁴⁶ UKK Pagar Nusa functions as an arena for the formation of a moderate, inclusive, and peace-oriented religious and national habitus. Thus, pencak silat is not reduced to a mere physical activity, but is understood as a strategic medium for character building and social conflict prevention. These findings reinforce the results of Santika et al.'s (2024) research, which affirms the function of traditional martial arts as a means of mental training and emotional control when managed ethically and pedagogically.

⁴¹ Talcott Parsons, *The Social System* (Glencoe: The Free Press, 1951).

⁴² Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame: University of Notre Dame Press, 1981).

⁴³ M. Husen, A. Rofiq, and D. Prasetyo, "Strengthening Pancasila and Aswaja Values through Pencak Silat Pagar Nusa," *Journal of Indonesian Islamic Studies* 9, no. 2 (2024): 145–162.

⁴⁴ Ardiyanto, "Internalisasi Nilai-Nilai Ahlussunnah Wal Jamaah dalam Pendidikan Islam," *Jurnal Pendidikan Islam* 11, no. 1 (2022): 33–49.

⁴⁵ KH. Hasyim Asy'ari, *Risalah Ahlussunnah wal Jama'ah* (Jombang: Maktabah Turats Islami, 2011).

⁴⁶ Pierre Bourdieu, *The Logic of Practice* (Stanford: Stanford University Press, 1990).

Overall, this study shows that the internalization of Pancasila and Aswaja values in UKK Pagar Nusa is a practice of lived Indonesian Islam. Unlike previous studies that tended to separate the study of Pancasila, Aswaja, and pencak silat, this study integrates the three into a single analytical framework. The main contribution of this study lies in the interpretation of UKK Pagar Nusa as a space for the practice of values that functions simultaneously as a medium for character education, strengthening moderate Islam, and a mechanism for preventing social conflict on campus and in the community.⁴⁷

Conclusion

This study concludes that the internalization of Pancasila and Ahlussunnah wal Jamaah (Aswaja) An-Nahdliyah values in the activities of the Pagar Nusa UKK at UIN Syekh Wasil Kediri takes place organically, continuously, and is based on social practices. The internalization of values is not carried out through a doctrinal approach or formal learning, but rather through the habit of values that are integrated into martial arts training, social relations between members, and organizational management. This pattern shows that pencak silat functions as an effective medium in shaping student character when managed with a clear value orientation.

The results of the study show that the integration of Islamic values, nationalism, and martial arts traditions is realized through the application of Pancasila values and Aswaja principles in the organization's daily practices. The values of divinity, humanity, unity, democracy, and social justice are brought to life through mechanisms such as communal prayer, persuasive guidance, control of group identity, organizational deliberation, and equal treatment of all members. At the same time, Aswaja values-tawassuth, tasamuh, tawazun, and i'tidal-are practiced as a living social ethic, reflected in moderate, tolerant, balanced, and fair attitudes in training and social relations.

This study also confirms that the internalization of Pancasila and Aswaja values plays a significant role in shaping the character of UKK Pagar Nusa members. Members are not only physically trained, but also guided to develop emotional control, social awareness, and national responsibility. In the context of the Kediri region, which is prone to conflicts between pencak silat groups, the cultivation of these values acts as a mechanism for preventing social conflict, particularly through an emphasis on not misusing organizational attributes, not engaging in gang fights, and being able to conduct oneself wisely in public spaces.

Theoretically, the findings of this study reinforce the view that values and character are formed through repeated social practices in a particular social arena. UKK Pagar Nusa can be

⁴⁷ I. G. N. Santika, E. Supriyadi, and A. Wibowo, "Traditional Martial Arts and Character Formation in Higher Education," *International Journal of Cultural Studies* 15, no. 3 (2024): 201–217.

understood as an arena (field) for the formation of a moderate religious and national habitus, as described in Pierre Bourdieu's habitus theory, as well as an integrated social system through shared values as proposed by Talcott Parsons. Thus, pencak silat cannot be reduced to a mere physical activity, but rather as a strategic space for values education.

The novelty of this research lies in its integrative analysis of Pancasila, Aswaja An-Nahdliyah, and the tradition of pencak silat within a single framework of lived Indonesian Islam, with the empirical locus being campus-based martial arts communities. Unlike previous studies that tended to separate the study of nationalism, Islam, and martial arts, this study shows that the three can synergize in practice to shape moderate character and prevent social conflict.

In practical terms, the results of this study imply that martial arts organizations in the campus environment have great potential as a space for character building, strengthening moderate Islam, and strengthening national values. Therefore, the UKK Pagar Nusa development model can be used as a reference for the development of other student organizations oriented towards character education and social peace. Further research is recommended to develop cross-campus comparative studies or use quantitative approaches to measure the impact of value internalization on the social behavior of members more broadly.

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