

Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools: A Systematic Literature Review

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ABSTRACT: This study aims to assess the development of research and scientific publications on Pedagogical Relations, Moral, National Identity, at the Integrated Islamic School. This research uses the Systematic Literature Review approach to analyze 107 scientific articles selected based on the PRISMA procedure. The article is sourced from the Scopus database published in the period 2016-2025 and analyzed with Vosviewer. This research reveals that there are eight topic clusters in the study of Pedagogical Relations, Moral, National Identity, in Integrated Islamic Schools, namely National Identity and Education which includes national identity, education, culture, school, learning, pedagogical relations; Islam and Integrated Schools which include Islam, religion, integrated Islamic schools, private schools, character, discipline; Inclusive Values and Principles of Education which include inclusive value, foundation, principle, restorative rationalism; Media and Pedagogical Relations which include pedagogical video, pedagogical relations; and Crisis and Reproduction Ideology which includes European refugee crisis, reproduction, nationalism. "national identity", which became the central point of the network. National identity, education, culture, school, learning, pedagogical relations are the most dominant clusters compared to other clusters, which shows that national identity, education, culture, school, learning, pedagogical relations are common concepts used in the study of Pedagogical Relations, Moral, National Identity, in Integrated Islamic Schools, which are related to various issues in other clusters. This research contributes to the development of the study of Pedagogical Relations, Moral, National Identity, at the Integrated Islamic School. The limitation of this study is that the data used is only sourced from the Scopus database so that the results of the study have not been able to explain the Pedagogical Relations study in its entirety. Therefore, the next research needs to use data or references from various reputable databases, namely the Web of Science, and EBSCO.

KEYWORDS: Pedagogical Relations, Moral, National Identity, and Integrated Islamic Schools

I. INTRODUCTION

Integrated Islamic Education (SIT) is present as an innovation of the education system that combines spiritual, intellectual, and national dimensions in an integrated manner. This is important considering that modern education often experiences value disruption due to the penetration of digital culture and academic pragmatism, thus demanding an educational model that is able to instill a national identity without ignoring spirituality. That in the classrooms of the Integrated Islamic School, the pedagogical relationship between educators, students, and the school community is not just a mechanism for knowledge transfer, but a daily medium in which national values and character are formed, tested, and internalized. Actually, pedagogical relations allow studies that look at the educational process that directly determine how national values are brought to life in SIT learning practices. That Integrated Islamic School with a tarbiyah approach and character development based on the values of the Qur'an and Pancasila, becomes a strategic forum in strengthening the Muslim generation with morals, knowledge, and a nationalist spirit (Friesen et al., 2025; Giakoumakis et al., 2025). Dalam konteks ini, relasi pedagogis antara guru dan peserta didik menjadi fondasi utama dalam membentuk karakter dan memperkuat identitas nasional di tengah arus globalisasi pendidikan.

Previous studies have shown a close relationship between pedagogical relations, character formation, and the strengthening of national identity. Friesen et al. (2025) in his study on *Pedagogical Relations in the Postdigital Classroom*, he emphasizes that the relationship between teacher and student cannot be reduced to just instructional communication, but must be understood as an ethical and existential relationship that forms the meaning of learning (Friesen et al., 2025). Safitri et al. (2025) Through research *Character Education in Indonesia: Do Integrated Programs Work?* found that the success of character education in Indonesia is highly dependent on the synergy between pedagogical approaches and Islamic values (D. Safitri et al., 2025). Meanwhile, Tronko

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(2025) dalam *Features of Moral and Patriotic Education of Pupils* emphasized that moral and patriotic education is an important element in building national awareness from an early age (Tronko, 2025). Similar findings were also revealed By Baibolov et al. (2025) which shows that strengthening national identity can be strengthened through cultural literacy and national value-based educational practices (Baibolov et al., 2025). These studies strengthen the argument that pedagogical relations are the most effective space for the internalization of character values and nationalism in the Islamic school environment.

That there is empirical experience and up-to-date reviews show a strong relationship between the quality of teacher-student relationships and the social-emotional aspects of students (Baibolov et al., 2025; Witham et al., 2025). In fact, systematic studies and literature reviews confirm that pedagogical interactions oriented to common concern and '*pedagogical tact*' increase the internalization of moral and national values (David Lewin & Waterman-Evans, 2024; Friesen et al., 2025). That in the context of Indonesia and SIT in particular, the study of curriculum integration and character education shows the effectiveness of integrative practices but also highlights implementation obstacles and managerial needs, for example the findings on the integration of the Independent Curriculum and the evaluation of integrated character education (I. Safitri et al., 2025a) which places pedagogical relations as a key variable in the success of education.

The novelty of this research lies in the transfer of the analytical focus from the curriculum and policy level to the level of the microdynamics of pedagogical relations as the main location for the formation of national character in Integrated Islamic Schools. Different from studies that examine curriculum, leadership, or bibliometric trends separately, this study constructs a relational model that combines the concepts of shared attention and *pedagogical tact* (David Lewin & Waterman-Evans, 2024; Friesen et al., 2025) with the practice of integrating values in Integrated Islamic Schools (I. Safitri et al., 2025b; Y. Safitri et al., 2025). This approach fills an empirical gap by exploring how the themes of concrete interactions in the classroom, teachers' reflective practices, and collaboration with parents contribute simultaneously to the strengthening of national character and identity.

This research formulates the main question, namely how pedagogical relations practically contribute to strengthening national character and identity in Integrated Islamic Schools? To answer the research question, the research method used is a qualitative approach of content analysis with a Semantic Literature Reviewer approach and a critical literature analysis of contemporary works in the field of "Pedagogical Relations, Moral, National Identity, dan Integrated Islamic Schools" Using Vosviewer. Data obtained from indexed international journal articles Scopus (2016–2025). The main contribution of this research lies in the development of a conceptual framework that connects *Pedagogical Relations, Moral, National Identity, dan Integrated Islamic Schools*, as a new pedagogical basis for future education. Practically, the results of this research can be a reference for education in designing a transdisciplinary curriculum that is oriented towards morals and national identity.

II. LITERATURE REVIEW

Pedagogical relations in Islamic education are not only a matter of technical interaction between teachers and students, but ethical, spiritual, and social relationships that involve the dimensions of values and the meaning of life. That in the Integrated Islamic School, the pedagogical relationship functions as a bridge between the vision of Islam and the goals of national education, fostering people who have faith, knowledge, and national character. The relationship between teachers in Islamic education should be a moral figure as well as a partner in the search for the meaning of student learning (Rahmelia et al., 2025). That pedagogical relations in the digital era must be revived with a reflective and empathetic approach so as not to lose humanistic depth (Friesen et al., 2025; Grishaeva, 2018). In the context of the Integrated Islamic School, this relationship is integrative, namely combining the value of *tarbiyah* (self-development) with national orientation (Howard, 2018). That a values-oriented Islamic approach is able to strengthen students' awareness of national identity (Hordern, 2019). Thus, pedagogical relations in the Integrated Islamic School not only form a meaningful learning process, but also build ethical and national awareness rooted in Islamic spirituality (Kenklies, 2019; Kim, 2019; Setyawan & Dopo, 2020; Tabani, 2020).

The concept of strengthening national character and identity in integrated Islamic education rests on the principle that character is an expression of faith values embodied in national actions. That Islamic education in Indonesia not only teaches religious morality, but also instills loyalty to the values of Pancasila and the spirit of diversity (Husnul Abid, 2021). The effectiveness of character education in Integrated Islamic Schools lies in the synergy between religious habituation, contextual learning, and teacher example (I. Safitri et al., 2025b; Y. Safitri et al., 2025). That the formation of national character can only grow through interactions that reflect the Islamic values of *rahmatan lil 'alamin* and the spirit of nationality (Fahimah et al., 2024; Suherman et al., 2025; Warsah, 2021). That national cultural literacy can strengthen identity awareness, especially when integrated into value-based education practices (Baibolov et al., 2025). That a curriculum that combines religious, moral, and national values is the main foundation for the formation of religious and nationalist citizens (Chelliq et al., 2023; Husnul Abid, 2021; Makruf & Asrori, 2022; Nafis, 2024; I. Safitri et al., 2025b; Siregar et al., 2025; Zein et al., 2022). Therefore, the concept of pedagogical relations in the Integrated Islamic School should be a forum for harmonization between Islamic spirituality and Indonesian nationalism in educational praxis.

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The study of pedagogical relations plays a significant role in shaping the character and identity awareness of students in value-based educational institutions, including Integrated Islamic Schools (SIT). That the quality of teacher-student relationships based on empathy, belief, and Islamic spirituality is the main foundation in internalizing character values (Alvi et al., 2024; Di Lisio et al., 2025; Hidayah et al., 2024; Syifa Salsabila Mahmuddah & Junaidi, 2025). That the collaborative learning model based on tarbiyah values is able to increase the sense of social responsibility and national spirit of students (Edy et al., 2025). Furthermore, educational practices that emphasize spiritual dialogue between teachers and students strengthen awareness of religious identity as well as attachment to national values (Asri et al., 2025; Fauzi, 2023). Thus, these studies indicate that the pedagogical relationship in the Integrated Islamic School is not a process of transmitting knowledge, but a space for the formation of moral and national awareness that is contextual with Indonesian culture.

Other findings highlight the importance of the role of teachers as agents of identity formation and mediators of national values in Islamic education. That teachers who integrate national values in the tarbiyah process encourage the birth of a Muslim generation that is inclusive and adaptive to socio-cultural differences (Hamzah & Jusoh, 2025). Kholid & Huda (2025) Strengthening these findings by showing that pedagogical relations based on the principles of ukhuwah (brotherhood) and ta'dib (formation of adab) create a harmonious and productive learning environment (Hikam et al., 2025). Character strengthening and nationalism should not be achieved through formal curriculum alone, but must be strengthened through social interaction and teacher role models in school life (Zainuddin et al., 2025). These findings show that the affective and social dimensions of pedagogical relations are at the core of the process of forming national character in integrated Islamic education.

In addition, several studies highlight how digital transformation and modernization of education challenge traditional forms of pedagogical relations in faith-based schools. That the emergence of digital learning shifts the pattern of teacher-student interaction, but also opens up space for the formation of more egalitarian reflective pedagogical relationships (Friesen et al., 2025). That Islamic schools that are able to adapt their pedagogical approach to the needs of the digital era have succeeded in maintaining the values of spirituality and nationalism of students (D. Safitri et al., 2025; I. Safitri et al., 2025a, 2025b; L. Safitri et al., 2022). The use of value-oriented educational technology should be able to strengthen the emotional and cultural connection between students and their national identity (Baibolov et al., 2025). In general, these cutting-edge findings confirm that pedagogical relations in Integrated Islamic Schools must be developed as an adaptive, dialogical, and rooted learning system rooted in Islamic values and national commitment.

This research was specifically conducted to produce scientific publications focused on research review on Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools using the Systematic Literature Review (SLR) approach and meta-analysis. The mapping of the publication is directed to describe in detail scientific publications related to Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools including the development of research/publications, mapping of researchers/authors, distribution of documents based on year, region, mapping of themes and topics, topic trends or themes, to the formulation of themes or topics as a research agenda for Pedagogical Relations in Strengthening National Character and Identity in The next Integrated Islamic School. The essence of this research is to contribute to the mapping of the study concept of Pedagogical Relations, Character Strengthening, and National Identity which can be used as part of the conceptual framework to explain Pedagogical Relations. Another essence is that this study contributes to the effort to present a new paradigm that combines the relationship of Pedagogy, Morals, and humanism as the basis of education in the Integrated Islamic School.

III. METHOD

This study uses a qualitative method of content analysis with a systematic literature review (SLR) approach and Meta Analysis which aims to answer a specific question, namely how pedagogical relations practically contribute to the strengthening of national character and identity in Integrated Islamic Schools? published in reputable international journals indexed by Scopus in the last ten years, namely 2016-2025. The specific question is explained through a more specific sub-sub-question, namely: What is the trend of scientific publications in the topic of Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools by year, author, and region? What is the distribution of authors and study themes based on the distribution of clusters of scientific publication topics in the topic of Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools in the last ten years, namely 2016-2025? What is the trend of scientific publication topics in the topic of Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools in the last ten years, namely 2016-2025?

The above research stages were carried out according to the PRISMA (Preferred Reporting Items of Systematic reviews and Meta-Analyses) protocol, namely identification, screening, and inclusion of articles from the scopus database (Forero et al., 2025; Page et al., 2021; Paul et al., 2024). The identification stage is related to the initial stage of data / article retrieval, which is done by, namely registering an account in the premium / paid scopus database; logging in with an official account, entering the keyword "Pedagogical Relations, Moral, National Identity, and Integrated Islamic Schools" in the article search field on scopus. At this stage, 878 articles appeared which were then strictly verified, until a duplicate of 217 articles was found. The screening stage, which is the

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stage to determine the number of articles recorded from the Scopus database and in accordance with the selected study topic, while there are articles that are not well recorded related to scientific criteria and easy access to full papers; determining articles that have a strong level of relevance to the topics of Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools and can be accessed in the form of RIS files, making valid and appropriate reports regarding the number of articles to be selected to be designated as article review references. The determination stage is to determine 107 articles that are rigorously validated and validated.

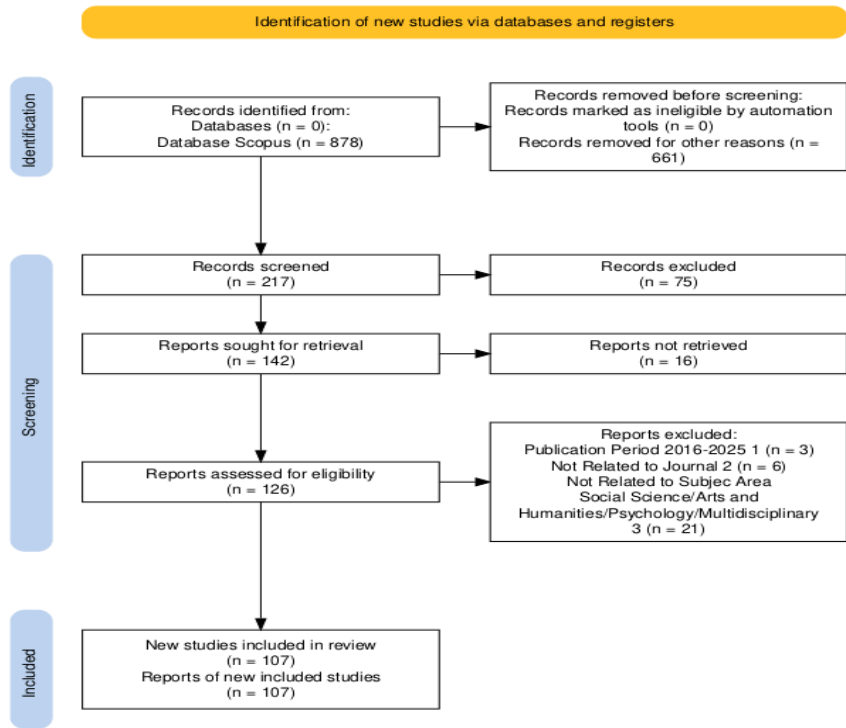


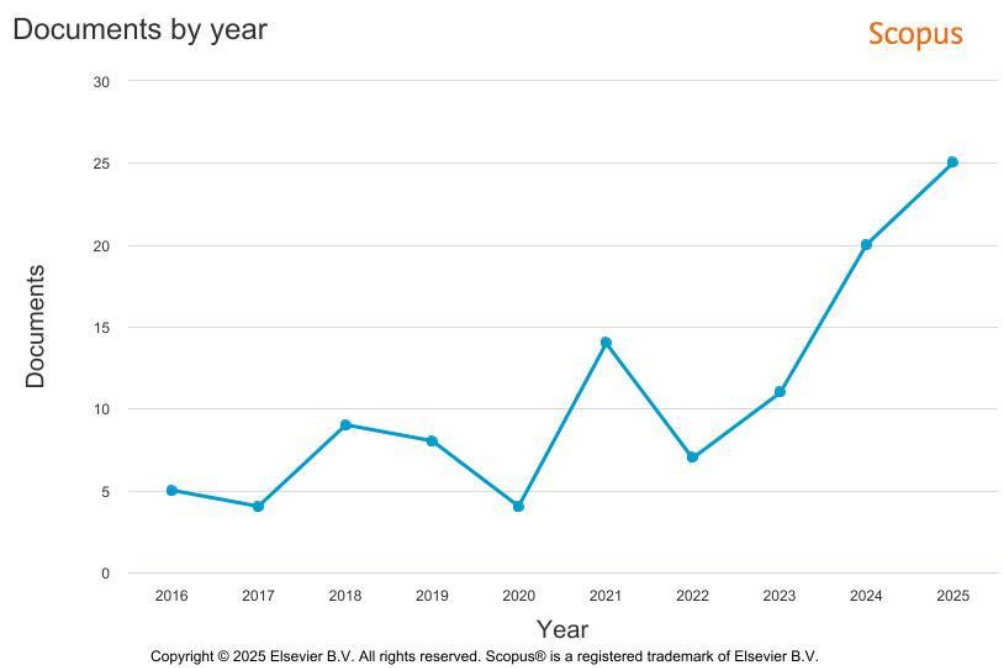
Diagram 1. Stages of Article Retrieval

IV. RESULT

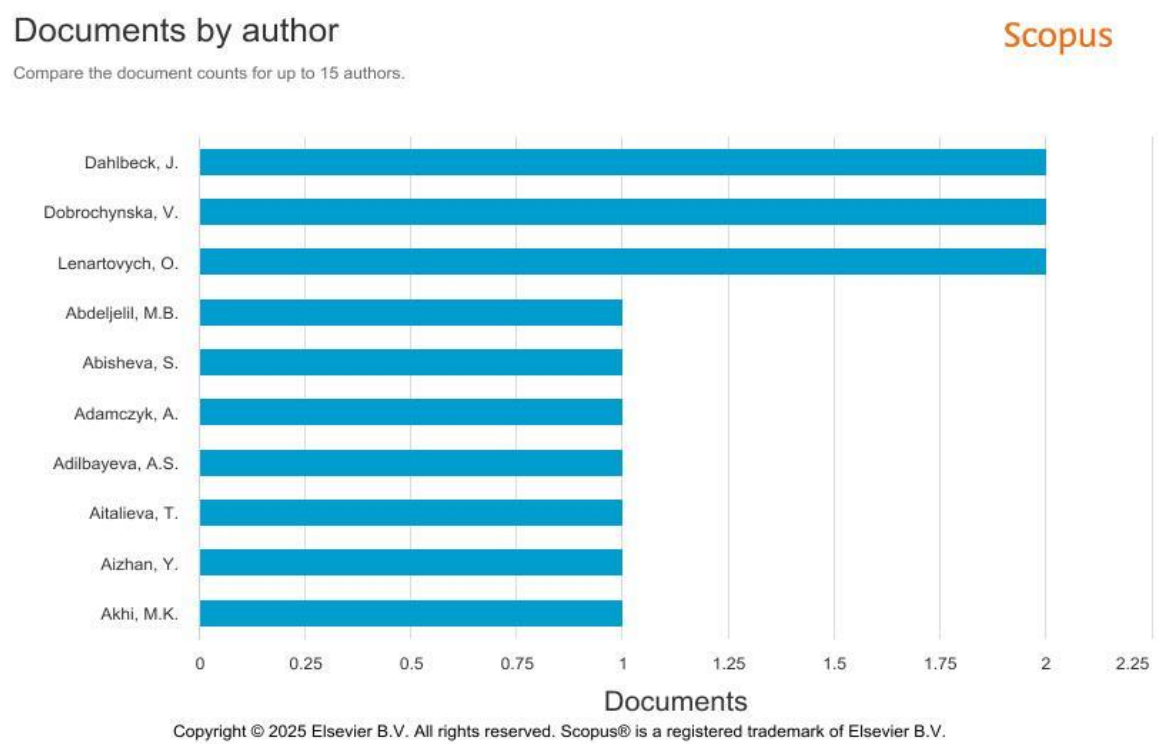
Graph 1 shows the increasing trend of publications on *Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools* in the last ten years (2016-2025), namely 2016 there were 5 articles, 2017 4 articles, 2018 9 articles, 2019 8 articles, 2020 4 articles, 2021 14 articles, 2022 7 articles, 2023 11 articles, 2024 20 articles, and 2025 26 articles; the number of articles in 2025 was calculated between January to September. The publication is an increase in the number of publication documents occurring proportionally from 2023 to 2025; This means that the study of *Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools* receives attention from scholars on an ongoing basis. The improvement of the publication document also shows that the study of *Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools* will continue to develop which can be explained from a variety of perspectives. Graph 2 illustrates the distribution of disciplines that explain *Pedagogical Relations, Morals, National Identity, and Integrated Islamic Schools*, namely Art and Humanities 33%, Social Sciences 47.0%, Health Professions 3.3%, Computer Science 2.7%, Medicine 2.2%, Multidisciplinary 1.6%, Mutidisciplinary 2.2%, Nursing 2.2%, Psychology 5.5%, Economics, Econometrics and Finance 1.1%, Materials Science 1.1%, Physics and Astronomy 1.1% and others 1.1%.

This research offers novelty by integrating *the approach of Pedagogical Relations, Moral, National Identity* as a synthesis of spiritual values in the context of integrated Islamic education. Departing from a bibliometric map that shows the close relationship between concepts such as *Pedagogical Relations, Morality, National Identity, and religion*, this study proposes an educational paradigm that places *Pedagogical Relations* as an epistemological foundation in shaping morals and national identity. Through a humanistic approach that emphasizes dialogue, reflection, and empathy, students are directed to develop a deep social awareness. Utilizing the visualization of VOSviewer as a theoretical foundation, this study also demonstrates an innovative and data-driven methodological approach in formulating a conceptual framework that is responsive to the development of the international literature. Overall, this research presents a new paradigm that combines *Pedagogical Relations* and humanism as the basis of education that shapes national morals and identity.

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Grafik 1. Trend Publication Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools pada periode 2016-2025

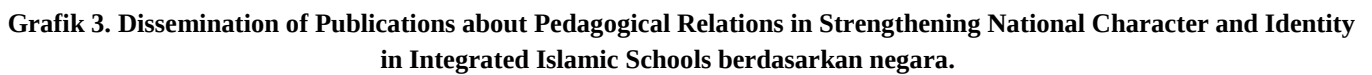


Grafik 2. Authors in the study Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools

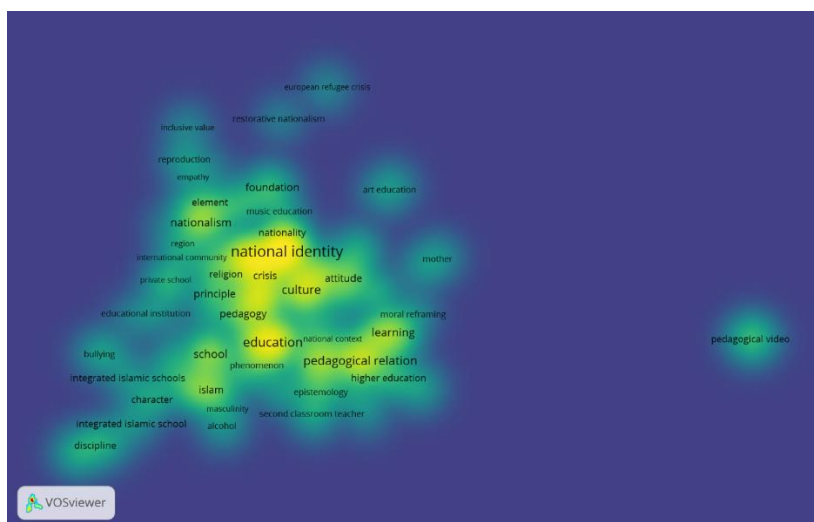
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Gambar 4. Mapping topics in studies Pedagogical Relations in Strengthening National Character and Identity in Integrated Islamic Schools

V. DISCUSSION

The bibliometric map shows that research on pedagogical relations has evolved from just instructional relations to ethical relations oriented towards character formation and national identity awareness. The "pedagogical relation" cluster connected to "education", "learning", and "culture" shows that the relational dimension in the learning process is the basis for the formation of national values and identities in the school environment. These findings are almost identical to the research (Edy et al., 2025; Friesen et al., 2025) which emphasizes the importance of empathy and reflection-based relationships in strengthening value awareness in the classroom. Next (Edy et al., 2025) found that the practice of pedagogical relations in Islamic schools has a transcendental meaning because it involves a spiritual relationship between teacher and student. This phenomenon shows that the pedagogical dimension in Islamic education is not only cognitive, but also moral and affective, the formation of students' self-integrity as citizens and believers.

That the relationship between pedagogical relations and character strengthening appears in the clusters of "character", "discipline", and "school" related to "Islam" and "integrated Islamic school". Research (I. Safitri et al., 2025b) emphasizing that the interpersonal relationship between teachers and students based on Islamic values such as ta'dib (the formation of adab) and ukhuwah (brotherhood) plays a role in fostering the values of discipline, responsibility, and honesty. That the practice of modeling and spiritual communication effectively forms a nationalist-religious character (Hamzah & Jusoh, 2025). Meanwhile, (Hikam et al., 2025) shows that a balanced pedagogical relationship between teachers and student participation is able to strengthen character learning based on value awareness. Thus, recent studies confirm that the success of character education in the context of Integrated Islamic School is not only determined by the formal curriculum, but also by pedagogical relations that reflect Islamic and national values.

In the "national identity" and "culture" clusters, the relationship between education and national identity has become increasingly prominent in the literature in the last two years. Research (Asri et al., 2025; Zainuddin et al., 2025) revealed that the integration of Islamic values and nationality in the curriculum is able to foster a sense of belonging to the nation without eliminating religious identity. That value-based education and local culture are effective in strengthening national belonging among the young generation of Muslims (Baibolov et al., 2025). When compared to previous findings, some recent studies show a shift in orientation from homogeneous national education to Islamic education that respects the plurality of national values and identity. Therefore, pedagogical relations act as a space for identity negotiation where religious, moral, and national values are synthesized into one integrative consciousness.

The analysis of the VOSviewer map shows a new trend with the emergence of video pedagogical topics that are connected to "learning" and "higher education". This indicates an evolution in the form of pedagogical relations from face-to-face interaction to digital-reflective relations. That digital pedagogical media allows the formation of relationships that remain empathetic through reflective and narrative approaches (Friesen et al., 2025). In fact, the integration of technology in Islamic education does not remove spiritual values, but rather expands the space for character formation and nationalism in the digital space (I. Safitri et al., 2025b; Y. Safitri et al., 2025). This phenomenon is relevant to the context of Integrated Islamic Schools in Indonesia which have begun to implement digital tarbiyah, namely value development through Islamic video content and online interaction based on value reflection. Therefore, the innovation of pedagogical relations in the digital era is the key to the sustainability of character education and the strengthening of national identity in the context of modern society.

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The results of the study show that pedagogical relations in Integrated Islamic Schools (SIT) are at the core of the process of character formation and strengthening national identity. The relationship is not only instructional, but also affective, moral, and spiritual, where the teacher plays the role of a guide and role model who mediates Islamic and national values. This emphasizes that the success of education at SIT is highly determined by the quality of the relationship between teachers and students based on the principles of compassion (*rahmah*), exemplary (*uswah*), and emotional involvement (*ta'alluq*). (Di Lisio et al., 2025; Edy et al., 2025; Hamzah & Jusoh, 2025).

In fact, these findings confirm recent research that places the relationship between teacher and student as a system of value transformation and the formation of moral habitus. Actually, pedagogical interaction in the context of Islamic schools acts as a mechanism for socializing values that internalize social responsibility and a sense of national concern (Dahlbeck, 2024; Samuelsson et al., 2022). That the formation of national character in SIT cannot be separated from the moral climate of the school which is constructed through personal and spiritual relationships between educators and students (Ikhwan et al., 2025; Nafis, 2024; I. Safitri et al., 2025b; Siregar et al., 2025; Warsah, 2021). In practice, activities such as *halaqah*, mentoring, and social projects become a system where pedagogical relations give birth to a collective awareness of the value of national unity and responsibility.

The results of other studies show that there is a strong synergy between the approach of *tarbiyah Islamiyah* and Pancasila nationalism. That the Integrated Islamic School curriculum that integrates Islamic values and nationality can foster a sense of belonging to a nation without eroding religious commitments. Furthermore, teachers play an important role as ideological mediators who balance the universal values of Islam with the spirit of love for the homeland. Actually, in this context, pedagogical relations function as a space for identity negotiation, where spiritual values and national identity are harmoniously integrated. This phenomenon shows that Islamic education in Indonesia has undergone a transformation towards the Islamic civic education paradigm, where religiosity and nationalism are two sides of one moral consciousness (Lukmanul Hakim, 2023; Suherman et al., 2025).

However, a number of studies also highlight structural and cultural challenges in managing pedagogical relationships in the digital era. That the digitization of learning changes the communication dynamics of teachers and students from direct interaction to virtual interaction that tends to be instructional (Siregar et al., 2025). This has the potential to reduce emotional depth and exemplary value in the character education process. For this reason, it is necessary to reconstruct digital pedagogical relationships based on the values of manners and morals so that online education remains a space for character formation, not just knowledge transfer (Chermukhambetov et al., 2024; Grishaeva, 2018; Kaplan et al., 2023; Tronko, 2025).

In addition, that the pedagogical relationship model in the Integrated Islamic School has a collaborative and reflective character. Interaction does not only take place vertically (teachers-students), but also horizontally (between students and the school community). That social relations built through collaborative activities such as environmental projects and community services can strengthen national identity because it instills the value of mutual cooperation and social solidarity (Saleh et al., 2025). This expands the meaning of pedagogical relations from just instructional relationships to community relationships that foster social sensitivity and a sense of shared responsibility.

In terms of Islamic education theory, this result also strengthens the view that pedagogical relations are a manifestation of the concept of *ta'dib*, which is an educational process that combines knowledge, morality, and action. That *ta'dib* functions to form human beings who are aware of their position as servants of Allah and citizens who play an active role in the life of society. Teacher-student relationships based on reciprocity and respect are a means of developing people with a national identity but still rooted in Islamic spirituality (Susanti et al., 2023). Thus, pedagogical relations are not only domains of pedagogy, but also theological and social praxis.

The results of the study confirm that pedagogical relations in Integrated Islamic Schools not only form personal character, but also strengthen national identity in the midst of global cultural and ideological plurality. Previous studies have tended to limit the discussion of pedagogical relations in a moral-religious context, while this study extends them to the realm of integrating Islamic values and nationalism. That the relationship model found shows that Islamic education is able to be a means of cultural de-radicalization through the internalization of Indonesian values in humanistic and reflective educational practices (Fauzi, 2023; Yani et al., 2022).

This research also shows that pedagogical relations have an emancipatory dimension, pedagogical relations are not only instruments of reproduction of old values to new ones, but also mechanisms for the formation of new values that are relevant to the challenges of the times. Teachers in Integrated Islamic Schools do not just transfer norms, but facilitate value dialogue between Islam, nationality, and humanity. Thus, pedagogical relations become an instrument for the formation of moral reasoning and value negotiation that forms an adaptive character but remains principled (Mayasari, 2025; Saleh et al., 2025). This approach presents an educational paradigm from a normative one to a reflective-contextual paradigm.

Conceptually, the results of the research show that the pedagogical relationship in the Integrated Islamic School is a living value system, not just a teaching method. pedagogical relations play a role as a social instrument that integrates Islamic spirituality with Indonesian nationalism, thus forming a hybrid identity of individuals who are religious but have a strong national

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consciousness. This discourse enriches the understanding of modern Islamic education that is not exclusive, but dialogical, contextual, and responsive to the challenges of the times. This research emphasizes the importance of developing a transformative pedagogical relational model that combines spiritual depth, moral strength, and social engagement to form a national identity rooted in Islamic values and universal humanity.

Overall, these findings strengthen the position of the Integrated Islamic School as a character education laboratory oriented towards the formation of moral citizens. The pedagogical relationship developed is able to bridge spiritual values with the social reality of the nation, making Islamic education not an exclusive entity, but an instrument of dialogue for strengthening national identity. Thus, the results of this study make a significant contribution to the theory of Islamic pedagogy and the praxis of national education in the digital and multicultural era.

CONCLUSIONS

The results of this study show that pedagogical relations have a central and multidimensional role in strengthening national character and identity in Integrated Islamic Schools. The pedagogical relationship between teachers and students is not just a process of knowledge transfer, but a moral and spiritual system that fosters awareness of values, social responsibility, and love for the homeland. That through exemplary practice (*uswah*), spiritual guidance (*tarbiyah ruhaniyah*), and reflective value dialogue, teachers become the connecting agent between Islamic values and the spirit of nationalism. Humanistic and participatory pedagogical relations allow the integration between Islamic spirituality and nationalism, creating students who are moral, civilized, and committed to national unity. That strengthening national character and identity in Integrated Islamic Schools cannot be separated from pedagogical relations rooted in Islamic values and national culture.

Theoretically, this research expands the discourse of contemporary Islamic pedagogy by affirming that pedagogical relations function as an epistemological bridge between spirituality and nationality. The novelty of this research lies in mapping the relationship between pedagogical relations, morals, character education, and national identity which has not been widely studied integratively. In terms of methodology, bibliometric approaches and conceptual analysis allow tracing the evolution of topics and uncovering new directions of Islamic pedagogical research towards a reflective-digital paradigm. However, this study has limitations because it has not empirically tested the implementation of the pedagogical relationship model in schools. Therefore, further studies are recommended using the classroom ethnography method or class action research to confirm the extent to which these forms of relationships are effective in shaping national character and identity at the praxis level. Practically, the results of this study contribute to the development of Islamic education policies and national curriculum that are oriented towards the integration of religious, moral, and national values in the context of a digital and multicultural society.

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