

Nationalism Education at the Lirboyo Islamic Boarding School, Kediri

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Abstract: There was a phenomenon where students were exposed to radicalism. They no longer regard Pancasila and the 1945 Constitution as the basis of the state. They no longer respect differences and desire to change the Unitary State of the Republic of Indonesia. Lirboyo Islamic Boarding School in response to this challenge developed a national Fiqh book and taught nationalism. This paper used an ethnomethodological method. The results of the research were: first, Nationalism Education did not only focus on education in the classroom, even outside the classroom. This can be seen from several aspects. Both from the social environment, culture, state symbols and also in every process of Islamic boarding school activities. Second, the task of teachers must be able to provide examples of nationalism and tenacity in educating their students. Therefore, a teacher must have standardization, terms and criteria in teaching nationalism education. Third, the Lirboyo Islamic Boarding School made a national curriculum that was taught to students at the level of Ma'had Aly which was contained in the book of National Fiqh.

Keywords: nationalism education; lirboyo Islamic boarding school

Introduction

The state of Indonesia is based on Pancasila, which was composed of the thoughts of nationalist figures and religious figures. Pancasila, which has been established as the basis of the State, has been able to provide solutions, give meaning to unity and peace in the pluralistic Unitary State of the Republic of Indonesia (NKRI) (Rifai et al., 2021). Lately, many groups have tried to bring other understandings that aim

to replace Pancasila as the ideology of the Indonesian nation and state. They create an attraction to recruit supporters in the name of religion in their political interests (Situru, 2019).

Religion is not a tool to be used as an attraction in politics (Ronaldo & Darmaiza, 2021), as stated by Minister of Religion Agus Yaqut Cholil Qoumas. In his speech: "Make Religion an inspiration, not an aspiration". A very deep meaning, namely that as far as possible religion is no longer used as a

political tool, either to oppose the government or to seize power or perhaps for other purposes. Let religion be a source of inspiration, bringing good values and values of peace into the life of the nation and state (Rozali, 2020).

Islam as the majority religion in Indonesia always puts forward the principle of religious nationalism, nationalism is an understanding to love one's own nation and country (KBBI Offline, 2020). Every citizen must have a spirit of nationalism in his nation as a form of awareness and love for the homeland aimed at social attitudes and behaviour (KBBI Offline, 2020). Religion is religious which has to do with religion (Kiftiyah & Fuad, 2020). Islam is expected as a solution and able to fortify society with its teachings as well as cool and peaceful education, so that Islamic principles can be implemented for the welfare and benefit and perfection of Muslims and all of Allah's creation.

The relationship between religion and the state is very close because both religion and state must go hand in hand, and complement each other. In the book *Ihya 'Ulumuddin*, Imam Al-Ghazali said: "State and religion are twin brothers. Religion is the basis, while the state is the protector. Something without a foundation will collapse, and a foundation without a guardian will be lost".

The discourse raised by Imam Al-Ghazali leads to the understanding that religion and the state are two components that cannot be separated. In a sense, both need each other to strengthen each other. The goal is to create global benefits in their respective portions and corridors, both related to religious life and state life. Thus, understanding religious norms is closely related to understanding national and state life. However, the state is a very important requirement as a medium that protects the application of religious teachings in real life.

Ibn Khaldun said that humans are social creatures and must be interconnected with one another to maintain life. Dealing with one another will have the potential to cause a conflict. For the conflict to be resolved, it takes a leader who applies the rules.

Ibn Khaldun concludes that the existence of a leader who has rules that maintain human relations with one another is called a state or power. If the rules made are based on religious norms, then the country is called a state based on religion. Meanwhile, if the rules are based on reason, it is called a state based on a ratio.

On the one hand, Ibn Khaldun also spawned a theory that the conquered country or nation will follow the symbols of the conquering nation, from clothing to its government system. The existence of a republican and democratic system which is the state system in most Muslim countries in the world today shows the subjugation of the Islamic world to Western civilization. However, in practice, religious norms remain dominant and greatly influence the determination of policies.

Based on what has been mentioned above, the researcher feels very compelled to seek and find things that are considered good, which are useful in efforts to form the spirit of nationalism and the principle of "Hubbul Wathan Minal Iman" as a bulwark from all ideological threats that are trying to replace Pancasila. Mainly in terms of learning and Islamic religious education.

KH. Hasyim Asy'ari said that love for the homeland is obligatory, which is known as the jargon "Hubbul Wathan Minal Iman", which means that nationalism is part of faith. Whoever is a believer, has a religion, must be a nationalist, and whoever is a nationalist, must be religious. Religious nationalists, not secular nationalists. History has taught that the jihad resolution of the scholars of the archipelago can foster a spirit

of sacrifice for the homeland against the invaders from the archipelago (Fadhli & Hidayat, 2018). But now the threat to the Indonesian state is coming from the people and the nation itself, one language, skin colour, race, ethnicity, culture, and even the same in-state rights, so it is very difficult to distinguish between friends and foes (Saputra, 2019).

Pesantren is the choice of efforts to form the spirit of nationalism and the principle of "Hubbul Wathan Minal Aqidah". By looking at the education side it can be simplified from the main components of education, namely: teachers, learning methods, and the material being taught (curriculum).

Research methods

This research is ethnomethodological. Ethnomethodology is defined as the study of methods used to examine how individuals create and understand their daily lives, such as the way they complete work in everyday life. So ethnomethodology is more about the world of individual construction in understanding something according to common sense that applies and a shared meaning (Rahardjo, 2018). Sources of data used include primary sources, namely the results of interviews with researchers with leaders, administrators, teachers and students of the Lirboyo Mojoroto Islamic Boarding School, Kediri City, East Java. This data collection is done by observation and documentation.

Education and Islamic Boarding School

Education is the process of transferring knowledge, skills, and habits of a group of people or individuals that are passed down from generation to generation

through learning, training, or research. Education is part of efforts to develop human personality physically and mentally. Therefore, many education experts argue that education is a lifelong process, not only demanding education in the classroom but also the family and society (Kiftiyah & Fuad, 2020).

Melmambessy Moses explained that education is a process of systematically transferring knowledge from one person to another according to standards set by experts. With the transfer of knowledge is expected to change attitudes, behaviour, thinking maturity and personality maturity in formal education and informal education (Moses, 2012). Teguh Triwiyanto views education as an effort to attract something in humans as an effort to provide programmed learning experiences in the form of formal, non-formal and informal education at school and outside of school, which lasts a lifetime aimed at optimizing individual abilities so that in the future they can play the right role in life.

Thus, it can be concluded that education is a conscious and planned knowledge transfer process to change human behaviour and mature humans through a learning process in the form of formal, non-formal, and informal education. Education is a very important thing and cannot be separated from the life of the nation and state. The progress of a nation will be determined by the progress of a nation's education.

Pondok Pesantren is called an Islamic educational institution because it is an institution that seeks to instil Islamic values into its students. As an Islamic educational institution, Pondok Pesantren has different characteristics compared to other educational institutions, namely when viewed from the history of its growth, the components contained in it, the pattern of life of its citizens, as well as diverse adoption

patterns. kinds of innovations that he did in the context of developing the education system both in the realm of concept and practice (Soebahar, 2013). The objectives of the establishment of Islamic boarding schools are (1) General goals, namely guiding students to become human beings with Islamic personalities, who with their religious knowledge can become Islamic missionaries in the surrounding community through their knowledge and deeds. (2) The specific objective is to prepare students to become pious people in the religious knowledge taught by the kyai concerned and in practising and preaching it in society (Mujid, 2017).

Nationalism education and the principle of *Hubbul Wathan Minal Iman* are considered very important in fortifying and cultivating a sense of love for the homeland for all the stewards of the nation. Therefore, the presence of Islamic Boarding Schools is expected to be able to realize the ideals by providing national education to the students in a Nationalism Education forum.

Research Findings

Symbols and Forms of Nationalism Activities

Nationalism (*Hubbul Wathan*) comes from the word nation which is equated with a nation which has two meanings, namely anthropological or sociological understanding, and political understanding. In an anthropological or sociological sense, the nation is a society which is an independent living society and every member of that living community feels the unity of race, language, religion, history and customs. Whereas what is meant by a nation in a political sense is people who are in the same area, and are subject to the sovereignty of their country as the highest authority (Mursidin, 2019).

The nationalism of the Lirboyo Islamic boarding school students is contained in the book *Three Lirboyo Figures*. The history of the Lirboyo Islamic Boarding School noted that the students, who were directly led by *Masyayikh*, were also actively involved in the struggle to defend the independence of the Republic of Indonesia. Lirboyo Islamic Boarding School always upholds the principle of nationalism and the principle of "*Hubbul Wathan Minal Iman*". With evidence that the Lirboyo Islamic Boarding School is always at the forefront of efforts to maintain the integrity of the Indonesian nation and State.

This can be seen from several aspects. From the environment, social, cultural, state symbols and also in every process of Pondok Pesantren activities:

1. Environment and symbols

- a. In every office, room/dormitory, and school/madrasa building there is a photo of Pancasila, the President and Vice President of the Republic of Indonesia.
- b. The red and white flags were flying in the various rooms/dormitory of the students.
- c. There are many writings with national nuances such as *NKRI Harga Mati*, *Proclaimers* and so on on the walls in the students' rooms and the canteen.
- d. There are rooms and other places that are painted red and white.
- e. There are photos of KH. Mahrus Aly with Ir. Sukarno and state officials at that time.
- f. The students wear black letterheads with pins of the symbol of the State of Indonesia, namely the Garuda Bird and the Red and White Flag.

2. Social and Cultural

- a. The students who come from various regions, tribes, cultures and languages continue to live side by side in harmony and respect each other which

naturally arises in the students. In this case, the students are taught to tolerate each other with various kinds of differences.

- b. The students in interacting use Indonesian. Even though sometimes they use their respective regional languages.
 - c. The students were introduced/told to the history of Indonesian independence and the Lirboyo Islamic Boarding School also played an important role in seizing independence and defending Indonesia.
 - d. The students always adhere to the cradle of Poro Masyayikh Lirboyo, who always upholds, gives advice and teaches the principle of nationalism with evidence that he always takes part in the interests of the State and recognizes and obeys the legitimate government.
3. Activities
- a. Commemorating Indonesia's independence on August 17th.

Commemoration of the proclamation of independence of the Unitary State of the Republic of Indonesia (NKRI) is a historic moment that will never be forgotten. This activity is carried out every August 17, which is in the field west of the Al-Muktamar Hall, with the participants of the ceremony for Ma'had Aly Lirboyo students/students. However, due to Covid-19, last year (2020-2021) no ceremony was held to commemorate Indonesian Independence.

Commemorating Indonesia's independence on August 17 at the Lirboyo Islamic Boarding School in particular as an effort to reminisce about the history of the struggle of the nation's predecessors, and as gratitude for the blessings of independence.

Even more deeply, celebrating the independence of the Republic of Indonesia is an opportunity to remind the spirit of the struggle of the Founding Fathers in fighting for the Indonesian nation from the shackles of colonialism for centuries. That precious moment wasn't just a symbolic year that passed like the wind. The celebration of the independence of the Republic of Indonesia is used as a place for self-introspection (*muhasabah an-nafs*) and a booster of enthusiasm in the life of the nation and state.

- b. Celebrating National Santri Day (HSN).

After the ratification of the National Santri Day (HSN) by the President of the Republic of Indonesia, Ir. Joko Widodo. As a form of gratitude and to emulate and remember the services of the *kiyai*, the heroes, Lirboyo Islamic Boarding School always commemorates National Santri Day (HSN) by holding a ceremony in the West Square of the Al-Muktamar Hall.

Besides performing the ceremony, in commemoration of National Santri Day (HSN), Lirboyo Islamic Boarding School held a reading of 1 Million to 1 Billion Sholawat Nariyah which was held on the night before October 22. It is hoped that the reading of the Nariyah Sholawat is hoped that Islamic educational institutions in general and the Unitary State of the Republic of Indonesia (NKRI) in particular will always be given convenience in all their affairs and given safety from all dangers that threaten the continuity and order of education and especially peace, tranquillity and the integrity of the

Unitary State. Republic of Indonesia (NKRI).

c. At every activity

At certain activities, the Red and White Flag, Nahdlatul Ulama (NU) and Islamic Boarding Schools are always flown as well as photos of Pancasila, the President and Vice President of the Republic of Indonesia, singing the anthem Indonesia Raya and the Yalal Wathan song. These major activities include seminars, curricula, graduations, visits by Habib, clerics, rectors, muftis and government officials from all over the archipelago as well as from abroad.

d. Istighotsah and prayer together

This activity is carried out to ask Allah for the welfare, prosperity, and peace of the State of Indonesia. The students used to do it at the end of the academic year activities in the month of Sa'ban by Bersohalawat. They carry out Istigasah at every turn of the new year before the Covid-19 pandemic is usually held at the Great Mosque of Kediri City.

e. Wali Songo Pilgrimage

Wali Songo, according to Agus Sunyoto, is a kind of da'wah institution consisting of nine figures who spread the religion of Islam. They preach systematically and in an organized manner to Islamize the people of Java and other islands. There are nine members of this da'wah council, so if one member dies, another member will take his place.

Sunan is the honorary title of the ruler of the world as well as the title of a spiritual teacher who has several privileges. Each has a task in Islamic da'wah through various value systems and socio-cultural systems of society. The nine Wali Songo figures are Sunan Gresik; Sunan Ampel; Sunan Bonang;

Sunan Drajat; Sunan Kudus; Sunan Giri; Sunan Kalijaga; Sunan Muria and Sunan Gunung Jati (Sunyoto, 2017).

It is undeniable that historical facts show that the key to the Wali Songo da'wah movement is peace, tolerance and is based on two principles, namely: Bil Mau'idhatil Hasanah wa Jaddilhum Billati Hiya Ahsan and the principle of Al-Muhafadhatu 'Alal Qadimish Shalih Wal Akhdzu Bil Jaddil Al-Ashlah. This means that da'wah is packaged in wise advice with strong arguments, and delivered gradually and not frontally while preserving good and existing local culture, absorbing it into Islam and colouring it with the teachings of monotheism.

Guided by the exemplary da'wah of the Wali Songo, the Lirboyo Islamic Boarding School annually dispatches the Wali Songo Pilgrimage group whose pilgrimage participants themselves are students who graduated from the highest level of education at the Lirboyo Islamic Boarding School (Mahasantri Ma'had Aly Lirboyo). The activity of Ziaroh Wali Songo is to emulate all the struggles of Wali Songo and Ulama' and Kyai who are guided in Islamic da'wah that is polite, moderate and peaceful and asks for prayers and blessings from the Wali Songo and Ulama' and Kyai in continuing the relay of Islamic struggle that peace. The students/graduates of the Lirboyo Islamic Boarding School can take the essence of their struggle and can motivate the spirit of struggle in Nasyrul 'Ilmi when the students have returned to their respective hometowns.

f. Ro'an Akbar.

Ro'an activities are carried out every day at various points in the Lirboyo Islamic Boarding School. The number of students at the Lirboyo Islamic Boarding School is increasing every year, which results in a shortage of dormitories and classrooms. With so many development points, the management implements a community service system or "Ro'an".

This Ro'an involves construction workers from outside as well as involving students. The students who are involved in ro'an activities are senior students, namely students who are already at the Ma'had Aly level.

Santri was divided into various points that are under construction, then after one point is ready for the casting agenda, it will require a lot of ro'an power. Thus, the development administrator will provide instructions for all students through a letter of application which is distributed in each class instructing the students to take part in ro'an activities. As a manifestation of the student's love for the Indonesian homeland and gratitude for the blessings of peace, comfort, and tranquillity in the Unitary State of the Republic of Indonesia (NKRI), during the ro'an akbar activity, the Red and White flag is always hoisted and the flag-raising ceremony is performed by singing the national flag again. Indonesia Raya.

Based on the love of the students for the State of Indonesia and the sense of Indonesian nationality. Several names from the Ro'an Team were named with national nuances as was the case for the 2019 graduate Ro'an team named "Garuda" and the graduate's name "Nusantara" and the 2021 graduate Ro'an team named "Proklamator".

Discussion

Nationalism Teacher at Lirboyo Islamic Boarding School, Kediri City

Teachers at the Lirboyo Islamic Boarding School try as much as possible to apply the noble values of the nation's culture contained in Pancasila as a basis by not ignoring the character values contained in it. The didactic value can be learned from the Nationalism material that has been taught by the predecessors. All of that can be seen in the points of Pancasila which in essence also teaches faith and piety to God Almighty.

Teachers as drivers of change must enrich the values and moral norms of Madrasah students; either through religious activities, advising classes or activities in class. They instil the values contained in the national fiqh material in the Madrasah curriculum, teaching what values are contained in each of these materials. Santri becomes motivated and always holds fast to the love of the homeland. By further enriching the nation's moral values, as a solid life guide for students in facing social change. Moral maturity will make students able to clarify and determine attitudes towards new values and norms that arise in the process of change. Thus, to become a teacher at the Lirboyo Islamic Boarding School some prerequisites must be met by someone.

The criteria and requirements for teachers at the Lirboyo Islamic Boarding School in Kediri City are as follows:

- a. Graduates from Madrasah Hidayatul Mubtadiin and Ma'had Aly Lirboyo Marhalah Ula in the sense that they have studied the entire national curriculum (Nationalism).
- b. Mastering all fans in the curriculum of Madrasah Hidayatul Mubtadiin and Ma'had Aly Lirboyo Marhalah Ula.

- c. Has served community service (Safari Ramadhan) at the end of semester V and VI Ma'had Aly Lirboyo Marhalah Ula.
- d. Has graduated from the Nahdlatul Ulama Mobilization Cadre Education (PKPNU).

Nationalism Curriculum at the Lirboyo Islamic Boarding School, Kediri City

The curriculum in Islamic boarding schools is different from the curriculum in formal schools, but the Islamic boarding school curriculum still leads to the government curriculum (Ministry of Education). For formal schools, the delivery of nationalism material is often included in Citizenship Education subjects, while for Islamic boarding schools there are subjects that are taught and some are not. The subjects delivered at Islamic boarding schools are generally religion-based, while for the subjects inserted in the boarding school material the delivery also depends on the teacher.

As in the curriculum at the Lirboyo Islamic Boarding School, Kediri, East Java, especially at the Hidayatul Mubtadiin Madrasa which includes everything. Starting from the formal and non-formal curriculum, everything is listed. This is an attempt to make the students able to master everything and can be integrated as a whole. Starting from the NU Guidelines curriculum I to III, the Ahlussunnah Wal Jama'ah (Aswaja) treatise, Indonesian, Regional Languages, Citizenship Education (PKN), to the national fiqh curriculum 1 to 3, all of which are included in the Madrasah curriculum. Hidayatul Mubtadi-ien. With the Madrasah Hidayatul Mubtadi-ien curriculum that carries the Fiqh and Ushul Fiqh Education programs with the National Takhassus Fiqh, there is no doubt that graduates of Ma'had Aly Lirboyo, especially the Lirboyo Islamic Boarding School, will always have a spirit of nationalism. Nationalism is embedded in him and his heart.

The combination of religion and constitution in building a nation-state also occurs in western countries. The results show Israel and Turkey show how religious nationalism can be analyzed with a combination of historical institutionalism and the conceptual history of religious ideas and doctrines. Both cases show how nation-state development is linked to the export of western religious concepts. The resulting associations between national territories, states and religions can explain the politicization of existing religions (Cesari, 2018).

Nationalism Education at Lirboyo Islamic Boarding School

The results of the study strengthen other research related to nationalism education in Islamic Boarding Schools, as previous research found that many educational institutions and Islamic boarding schools implemented a national curriculum, such as the Pacitan Tremas Islamic Boarding School. students, which include: recitation of books, the practice of worship, musabaqah, application of rewards and punishments, deliberation forums, khitābiyah forums, and studies on baths al-masāil (Mukodi, 2020). Like the Tremas Pacitan Islamic Boarding School, the inculcation of the values of nationalism in the scope of daily life at the Miftahul Ulum Islamic Boarding School Susukan Kab. Semarang. Turkey empowers students to support democracy (Sen, 2022b).

In addition, the nationalism education curriculum is not only contained in Islamic boarding school-based education or salaf-based educational institutions, but many formal educational institutions also implement nationalism education. Many non-Islamic educational institutions apply it, such as the Christian University of

Manaratha Bandung, which holds the view that building the character of nationalism through a process that never ends. In the context of national and state life, “character” can strengthen the unity of a pluralistic nation. This research on Maranatha students is to explore attitudes and views as part of a pluralistic society in carrying out the life of the nation and state. It takes the attitude and spirit of nationalism so that the Unitary State of the Republic of Indonesia (NKRI) still exists and is victorious. Citizenship Education as a character development course is a subject that is less attractive to students. Considered boring and irrelevant (Rois, 2018). In the context of globalization, the idea of citizenship is also marked by the discourse of global citizenship, identity-based movements, and the reaffirmation of nationalism that occurred in the South Asian region (Kadiwal & Jain, 2020). Integrating ESI into Pancasila Education in the form of a teaching model can increase students' nationalism and improve their perceptions (Mudlofir et al., 2021).

Several events that are rife in the country, such as the decline in nationalism among students, the rise of hate speech on social media, manipulation of certain groups to create hatred and hostility, need to be studied to find solutions and develop them. spirit of nationalism. Three problems that often trigger conflict are (1) regional differences, (2) language differences, and (3) religious differences (Baysu & Agirdag, 2019; Sen, 2022a). The results of the study show that most students are aware that pluralism is a necessity. The success of defending the Unitary State of the Republic of Indonesia is the success of all the children of the nation. We need leaders who have integrity. In the context of national and state life, “character” can strengthen the unity of a pluralistic nation. Character is the capital so that this nation can become a great, strong and independent nation (Ginting et al., 2020). He

argues that in facing the challenges posed mainly by the forces of modernity, Indonesian Islam takes two forms of strategy; 1) trying to grow religious and moral values through education, and 2) trying to develop their religious discourse under the local culture (Al-Aharish, 2017).

Lo and Chan (2020) explain the significance of the concepts of globalism, regionalism and nationalism in understanding cross-Strait student mobility, and thus shows its threefold nature. Specifically, it considers the intensification of cross-Strait student mobility in HE and the counter-reaction as a manifestation of globalism, a form of regionalism, and an expression of nationalism (Lo & Chan, 2020).

Based on the findings from the results of the study above, shows that most educational institutions in Indonesia are educational institutions that uphold the diversity of culture, ethnicity, race and language. A learning approach that provides opportunities for students to change their mindset towards the meaning of *Bhinneka Tunggal Ika* as the main foundation of patriotism in Indonesia. Multicultural education as a means of learning provides opportunities for students to be able to play a role in instilling an attitude of tolerance and harmony in society to achieve a humane civil society (Prakasih et al., 2021). The results show that the cross-cultural competencies of Indonesian and New Zealand students are quite similar even though the practice of multicultural education is different in these countries. These differences occur due to the increasing social and cultural diversity experienced by the Indonesian people (Zamroni et al., 2021).

Like the Lirboyo Islamic Boarding School, other educational institutions and Islamic boarding schools such as the Miftahul Ulum Susukan Islamic Boarding School in Semarang Regency, the Sunan Gunung Jati Islamic Boarding School

Ba'alawy, the At-Thohiriyah Pelamunan Moderate Islamic Boarding School and the Roudhotul Ulum Cidahu Islamic Boarding School as well as many other Islamic educations. which carries nationalism education. Likewise, the results of research by researchers summarizing various research results, there is public education such as SMA Negeri 1 Ngluwar, Magelang Regency and so on, even Christian universities such as Manaratha Christian University Bandung also carry nationalism education.

Conclusion

Based on the results of the research that has been done, it can be concluded that:

1. Nationalism education has several interrelated and mutually supportive aspects. All parties involved, from caregivers, administrators, teachers, students, always learn and teach nationalism. Nationalism education is taught in various ways. Starting from khaliyah, maqoliyah and learning outside the classroom and in the classroom. Learning outside the classroom such as in social interaction, upholding a sense of brotherhood, mutual respect in differences in race, ethnicity, language and culture, in the class taught national fiqh.
2. Teachers have received material on national insight and various seminar activities that can promote love for the homeland. Teachers must have national insight with various prerequisites that must be met by a teacher. The teacher gives a role in setting an example to the students in daily problems and national insight.
3. The Education Curriculum is set out in several references as teaching materials in the form of Fiqh Kebangsaan books I,

II, and III which are presented as a form of evidence that the Lirboyo Islamic Boarding School in Kediri City is very serious and totally in the effort of Nationalism Education. The three books are taught in stages based on the level of student education.

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