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Article

BUILDING HARMONY INTEGRATION OF RELIGION AND NATIONALISM IN THE AL-MUTTAQIEN PANCASILA SAKTI ISLAMIC BOARDING SCHOOL

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ABSTRACT

As a predominantly Muslim country, the relationship between religion and nationalism has been going on since the founding of this republic. Educational institutions are one of the transfer media for an inclusive and contextual understanding of the Islamic religion. The aim of this research is to analyze how Islamic boarding schools build harmonious integration of religion and nationalism. This research is qualitative field research. Located at the Al-Muttaqien Pancasila Sakti Islamic Boarding School, Klaten, Central Java Based on the analysis that has been carried out, form harmonious integration of religion and nationalism using 2 foundations: 1) theology: The desire to carry out Al-Quran Surah Al-Hujurat verse 13, this verse is interpreted as a form of human action to love the homeland, the natural form of a human being. as a Muslim, if you practice your religion correctly you will love your country 2) cultural; The founder of the Islamic Boarding School is one of the ulama who loves national values, tolerance and pluralism. The founder of Pondok was a charismatic kiai who participated in crushing the communist movement in 1965

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INTRODUCTION

Islam carries a mission of prosperity for the natural world (rahmatan lil 'alamin), where humans as caliphs are tasked with making it happen (Putra et al., 2022). Benefits in this case include awareness (Maqashid) of Islamic law itself (Lestari, 2018). It covers all aspects of human life as individuals and in relation to humans and the creator, whenever and wherever. This universal nature is what allows Islam to have a dialectical relationship with history, which changes according to developments for the benefit of mankind. In this framework, in the sources of Islamic teachings, there are certain instructions that are practical in nature and only require a ta'abbudi attitude (Dahlan, 2018). But there are also dynamics of human benefit, including in the matter of how they should build social, political, and state systems. Some Muslims believe that nationalism is not in conflict with Islam and is even part of Islam itself. As Hasan Al-Banna argues, being a good Muslim does not mean being anti-nationalist. Islam is not in conflict with nationalism, and in fact, the two are compatible. That fact was

shown by the pioneers of the Indonesian independence struggle in the past. so that the Unitary State of the Republic of Indonesia with its national-state building is the final form that must be maintained, because it is the result of jihad and ijtihad of Muslims in a long historical process.

Interesting For consider connection between Islam and ideals national in context history . Foundation the basis of the Indonesian state is not Can separated from grandma ancestors we have it deep understanding of Islam . With thus , concept monotheistic Pancasila has impregnated with developing Islamic moral norms become spirit (Atmaja , 2018). Draft order The Oneness of God Almighty No appear so just(Farah, 2020) . This thing started from Islamic ideas about holy people monotheistic who considers God to be base creativity they in create his country . Teachings philosophy the following national Pancasila This especially sourced from the value of monotheism. “ Accompanied divinity obligation operate Islamic law for the adherent ” was replaced with “ Belief in the One and Only God ” marking peak nationalism shown by Islamic boarding schools and their perceived ulama as the "founding father" of this country (Andris K. Malae, 2020). Of course Of course , Muslims themselves are very angry with choice this , because they is community the majority and of course just have share biggest in realize independence of this country (Mursidin, 2019)

Boarding schools and religious figures have role in chasing away colonialism and fighting for Indonesian independence(Ginanjari et al., 2020). For example, KH Hasyim Asy'ari in Jombang His work in struggle, especially in struggle, nation in seizing independence. At the end of the colonial period, Japan formed a fighting force: Hezbollah, Sabilillah, and Mujahideen. A number of moments after the arrival of allied troops below Brigaders Mallaby General in Surabaya The earliest Islamic educational institution is an Islamic boarding school, which is rooted in Indonesian culture and has been there since a long time ago (Mursidin, 2019). The more big the influence of globalization on Indonesia, the more values of Indonesian nationality and Islamic values will be marginalized, even getting challenged. The consensus, apparently, is that boarding schools must close. Because boarding schools simply give religious teaching and are closely related to opposing nationalism, terrorism(Amala, 2022)

Outside of social and theological obstacles, Islamic boarding schools have made significant contributions to Indonesia. Apart from supervising religious ritual spaces, Islamic boarding schools are also capable of protecting the nation from attacks by natives who want to abolish diversity and exploitation carried out sustainably by foreigners(Mugiyono, 1983). The facts show that boarding schools can compete and contribute a more broad, supportive view. Azyumardi Azra on the role of boarding schools No only limited transmission knowledge of Islam, enforcement tradition Islam, and education, just clerical reproduction. Generation successors have the potential to become sources of power and valuable human beings. Generation Young is a potency-ready nation that will face challenges, achieve ideals, and truly contribute to the progress of the nation and state. The more understood wisdom national, the more unity and oneness are intact(Susmihara, 2016).

The reason the Republic of Indonesia survives is because there exists a conscious and deep desire to respect the country, protect it, and uphold its integrity. Cottage Al-Muttaqien Islamic Boarding School is a cottage Islamic boarding school founded by Kiai Nahdlatul Ulama (NU), namely Simbah KH Rifa'i Imam Puro. Observation began showing that Cottage was carrying out planting nationalism for his students. This thing visible when logged in gate cottage welcomed with the words NKRI price dead, Indonesia AMD (safe, prosperous, peaceful). Every student uses a cap containing the flag symbol red and white. whereas the student's daughter is attached to her headscarf. The students also sang and typed the Indonesian Raya song at an event at the cottage. Suddenly, collaboration with the TNI in planting marked his nationalism. Education is a key principal in the formation of soul nationalism among Indonesian people. Through education, we will be able to give birth to a generation that has a strong personality and a soulful high nationalism. Based on the explanation that has been

written, this article will analyze the harmonious integration of religion and nationalism at Pondok Al-Muttaqien Pancasila Sakti Islamic Boarding School.

METHODS

In research This study field was combined with qualitative and descriptive methodology. state that study qualitative based on setting behind experience like integrity, using man as instrument research, conducting effective inductive data analysis, directing target research, and nature descriptive that prioritizes process over results and focuses on development(Sugiyono, 2016). set criteria To verify data validity, Research location This was carried out at the cottage Al-Muttaqien Pancasila Sakti Islamic Boarding School, Klaten, Central Java. Data collection techniques include observation, interviews, and documentation. Data analysis includes data collection, data reduction, data presentation, and withdrawal conclusion and verification.

RESULTS AND DISCUSSION

Nationalism is understanding or teaching unique love nation and state sebdiir, nature nationalism awareness membership in something nagsa which is potential and actual in achieving and achieving together identity, integrity, prosperity, and strength nation that yourself (Insyirah, n.d.). Nationalism is a symptom of developing socio-politics in a dialectic way. Rooted in the past in life, nationality in the process of eventual growth and development materialized as spirit unity with a base of ambition lived in a country(Aziz, 2018). Nationalism for the Indonesian nation is something unifying understanding of various ethnic group nations and various to follow participation other nations in unitary state Republic of Indonesia (NKRI) in draft This means the review is formal, i.e., in unity with the people who become Indonesian citizens.

In the reform era, such as today, this is nationalism precisely felt blurry. For no, say the same, very little understand. According to Sultan Hamengku Buwono, this nation's common enemy obscures the sense of nationalism, namely corruption, collusion, nepotism (KKN), stupidity, and poverty. In Islamic education, there are supporting Islamic values in the implementation of education. that value made a developer soul child so that can give output for appropriate education with hope public wide. Nationalist values in implementation integration at Pondok Islamic boarding schools, the value of Islamic education available inside it, aah worship values and values morality. Based on the explanation above, shape the harmonious integration of religion and nationalism using two foundations:

1. Theology:

Basically, Islam does not know that there exists draft nationalism; the known concept is that there exists draft territorial-religious areas, namely areas of peace (Darul Islam) and areas of war (Darul Harb)(Islam & Choliq, n.d.). because a nation-state emerged, which has given birth to calm historical and conceptual thinking among Muslims. Although, in Islam, there are two terms that are close to the concept of a nation-state, namely the words millah and ummah, which mean public or people. However, the term more refers to the group socio-religious society, not to political society(Rofiq, 2017).

Love said homeland is not mentioned in a way directly in the Koran. However, the values contained a lot of information found in the Koran. Various marks in the Islamic perspective are attitude nationalism, willing sacrifice, attitude tolerance, and nationalism being one part of values and being one part of the noble Koran. That thing Asman has exemplified by Rosulullah Saw, who has given signal various phenomena and events that occur as valuable lessons in face every changing times,

Based on an interview with Nanny Pondok Al-Muttaqien Pancasila Sakti, which became the basis for religious theology and nationalism based on Surah Al-Hujurat verse 13, In the letter here, it explains in detail about nationalism. From the caregiver cottage

Islamic boarding school explains more about interpreter Surah al-Hujurat. That paragraph is interpreted as one form of deed for a man who loves his birthplace or homeland. This states that every citizen must have loved their homeland since birth. matter This is wrong. One forms nature in a human. As a Muslim, if he already carries out his religion correctly, will love his country.

Based on the results of the interview with Nanny Cottage, the planting values Nationalism is very important in the Islamic boarding school environment. Difference fundamental Cottage Al-Muttaqien Pancasila Sakti Islamic boarding school with another hut is This has a strong sense of nationalism that is manifested in the real things listed—in vision and mission—the cottage always balances religious teachings with nationalism. like quote Vision and Mission Cottage Boarding School following:

Cottage The Al- Muttaqien Pancasila Sakti Islamic Boarding School was formed cadre Muslim who is faithful , knowledgeable and devout personality Qurani and kiwa nationalist (vision)

Cottage Al- Muttaqien Pancasila Sakti Islamic Boarding School as receptacle coaching people based on the Koran and Sunnah , have morals karimah , as well insightful nationalism (mission)

Based on the explanation above, vision and mission are something of an explanation carried out by the lodge. This was also taught by Mbah Liem, and the message was written in Joglo Peace People Man Worldwide. "Despite *all different religions after all, fellow servants of Allah, fellow humans, grandchild, grandparent, Nabiullah Adam, and fellow residents of the Republic of Indonesia, Pancasila,*"

In line with this matter, in the book *Ar Treatise*, the work of KH. Hasyim Asyari explained that to defend a moderate country, experience colonialism is mandatory. From my opinion, it is then known by the term *Hubbul Wathan Minal Iman*, which was popularized by Kh.Wahab Hasbullah. more carry on in the interpretation study of the Koran in Surah Al-Hujurat that must make nationalism enter in spirits to mark humanity. Keywords that can be withdrawn from the paragraph mentioned are about various nations and tribes; however, each other gets to know each other. This thing is one unity that can be made as the base of a love homeland. Moreover, the Indonesian nation is composed of lots of ethnicity, religion, race, and culture. This is what happened in order to achieve a harmonious and peaceful life.

2. Cultural

Islamic education in Indonesia faces a problem gap culture, that is, a gap between local Indonesian culture and local culture, religion and science knowledge, and deep matters. This is not to say that education can ignore culture (local potential). Related to the study, this is a history cottage. Al-Muttaqien Islamic Boarding School Pncasila Sakti does not, regardless of Mbah Liem's role as its founder. Mbah Liem comes to Hamlet Sumberejo with people who are still young. Dakam means that this matters less in understanding the religious knowledge possessed by society. During that time, the village of Sumberejo fragrant Its culture is still thick with activity feasts, wayang, and other activities culture. Mbah Liem uses culture as a teaching medium for Islamic religious teachings. The da'wah strategy carried out by Mbah Liem with the "ngemong" *system* Da'wah, not limited to society, baises, but also people who are considered "magical" remember 1965 conditions, area colored) Lots of behavior deviated.

Until day This is what Mbah Liem is known for as a scholar who values nationality, tolerance, and pluralism. Embodiment harmony as well as tolerance in pluralism. He established Joglo Peace People Man Worldwide. Joglo was in the cottage at Al-Muttaqien Pancasila Sakti Islamic Boarding School. Establishment of Joglo PeaceThis It was Mbah Liem's idea reminder for everyone who comes to cottage and joglo peace. The goal is so

that everyone understands the importance of guarding harmony, Ummah. Joglo peace is used as a place for gathering figures across religions, ethnicities, tastes, and cultures as an effort to maintain harmonious connections in various diversity. Joglo was made as an idea that was conceived as a symbol of a shared home for all hugger people religious and also as a strategy for cottage boarding school to teach calm down peace in the nation and state.

Peace was implemented by Mbah Liem for all his students. Always guard peace, harmony, tolerance, and respect for other people's opinions. method, teach it with an applied attitude, moderate, and interpret the scriptures. No Hanay in a way textual or only seen in letters, words, and sentences. But also interpreting the holy scriptures in a way kaffah (deep and comprehensive). Boarding schools use the Yellow Book as curriculum, while conventional schools use a different approach. _ Cottage Islamic boarding schools and institutions based on public Work The same, in a way, could possibly become the center of social and religious events in the local community local. Cottage boarding school has its own curriculum separately for teaching Diniyah. Extracurricular activities at an Islamic boarding school are organized.

Learn The Yellow Book is a method of teaching addition. Through boarding school This is where religious education is given in Islamic boarding schools in general. At boarding school, this is also rooted in the salaf method. Apart from that, the cottage Islamic boarding schools also teach their students to always cultivate a sense of love for their homeland. Before Mbah Liem died, he ordered his son and daughter to install the white flag in the swirls. Mbah Liem's grave is located in Joglo Peace, close by with his wife, Hj. Umm As'adah.

CONCLUSION

Based on the analysis that has been carried out , form harmonious integration of religion and nationalism using 2 foundations: 1) theology: The desire to carry out Al-Quran Surah Al-Hujurat verse 13 , this verse is interpreted as a form of human action to love the homeland, the natural form of a human being. as a Muslim, if you practice your religion correctly you will love your country 2) cultural; The founder of the Islamic Boarding School is one of the ulama who loves national values, tolerance and pluralism. The founder of Pondok was a charismatic kiai who participated in crushing the communist movement in 1965

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