**The Types of Nationalism Formation Pattern in Pesantren Al-Hikamussalafiyah Islamic Boarding School Cipulus Purwakarta**

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Abstract:

Islamic Traditional Boarding School as a cultural basis of Nahdatul Ulama is the oldest education institution in Indonesia which its roles are often being abandoned in the academic context and tends to have ‘scientific prejudice’. It is actually inversely proportional with Islamic education institutions analysis that affiliates with Modernist Islam. Islamic Boarding Schools that affiliate with Nahdatul Ulama have significant roles in the history context, especially in instilling nationalism attitudes and national unity. Recorded in the history, there were some incidents that were initiated by Traditionalist Islamic Boarding Schools, even before and after Indonesian Independence, such as national charter, jihad resolution, conference decision on the basis of the state, and so on. In fostering nationalism attitude and national unity, it is strengthened based on Islamic teaching tradition that often times are being debated. The focus of this research is to deeper analyze on how the types of nationalism formation pattern are being habituated in the environtment of Islamic boarding schools. The approach used in this research is qualitative approach with a case study in Al-Hikamussalafiyah Cipulus Purwakarta Islamic Boarding School. That school was chosen because it is one of the biggest and the oldest Islamic boarding schools in West Java that has been established since 1840. Moreover, in the middle of the decline of nationalism attitude and national unity, instilling nationalism and strengthening national unity should be strengthened to every individu.

**Keywords**: Pattern Types. Islamic Value, Islamic Boarding School

**INTRODUCTION**

It cannot be denied that awareness on the life of the nation and state are always interesting to be analyzed and investigated further, especially in the middle of the chaotic problems of our nation recently. Without us realizing, our awareness on our nation and unity values nowadays have been faded away from two directions “from globalization in one side, and from ideological and religious fundamentalism on the other side” (Suseno, 2006, 186).

When we look at it carefully, that ideological fudamentalism becomes stronger and bursts to the suface since the last few years. It becomes inevitable because of the constellation of political reality that does not educate the society, and even tends to give utterance of hatred towards those who have different ideas. However, they supposed “to not play with religious and ethnic issue, since both of them are like flammable dry grass” (Suryadi, 2018).

The reality that happened nowadays are such thing that will be a time bomb if it is not handled properly and without awareness from many parties, where we only need to wait for the time to come, which may damage the life order of a nation.

On the other hand, we cannot denied the globalization with the advancement of technology has brought an inapropriate understanding that can slowly erode the national identity in the social sphare of society. Therefore, “in the middle of the atmosphere that full of polutants, a clarity of thought is needed, especially the foresight in anticipating a soft power threat” (Suryadi, 2018).

Because of the spectrum of the changed threat, formalization and deformalization of education of nationalism should aways be done. Beside that, righteously, many nation’s elements are aware wholehartedly and involve in growing a unity, as well as their awareness on the importance of nationhood to society.

In essence, nationalism is the key element to ensure the true opennes of society towards their values’ wealth, the wealth that becomes the basic capital to live together well and synergically” (Suseno, 2006, pg. 187). In line with that, “one of the criterias of nation’s strength is the nationalism in the mean of an awareness and loyalty to the nation” (Kansil in Lutfi, 2004, pg. 40).

Attitude building of nationalism and the importance of unity is not only the responsisbility of some particular stakeholders, but also becomes a shared responsibility for all citizens of a nation. According to Sumarsono, et. al. (2008. Pg. 64), “the knowledge of Indonesian Nationality requires the creation of unity without loosing the characters and characteristics of Bhineka Tunggal Ika nation’s building elements.”

In this case, the stakeholders also need to embrace various elements in society, especially in strengthening the awareness of nationalism that has faded slowly from day to day to the society. Instilling the understanding and awareness of nationalism and preserving the unity in the middle of pluralistic Indonesian society is supposed to not only become the governement responsibility.

In this case, the involvement of various socity elements is the most waited. Moreover, the societies’ organization also need to take a part. One of the social-religious organizations that always give contributions in instilling the nationalism and the importance of preserving the nation’s unity is the traditionalists Islamic Boarding Schools that affiliate with a religious organization, Nahdatul Ulama (NU).

However, unfortunately, Islamic Traditional Boarding School as a cultural basis of Nahdatul Ulama is the oldest education institution in Indonesia which its roles are often being abandoned in the academic context and tends to have ‘scientific prejudice’ (Barton, et.al., 1997). It is actually inversely proportional with Islamic education institutions analysis that affiliates with Modernist Islam, where the academic analysis can be easily found.

As the oldest education institution in Indonesia, the Traditional Islamic Boarding Schools are often being identified with its orthodoxy adn strength. However, it instead becomes inversely proportional with the prejudice that is targetted to the traditionalists. In the essence, the Islamic boarding school traditionalists are the one that always move forward crossing the obstacle spectrums and tend to be dynamic. Actually, it can be based on the tradition principle of the Islamic Boarding House traditionalists: *al-mukhafadzhotu ala al-qodim al-sholih wa al-ahdzu bi al-jadid alashlah* (maintaining the good of traditions and old values and taking the better new values) Husna & Febriyanti, 2017).

Furthermore, Islamic boarding schools with the entity of *sarungan Kyai* people and *Santri* (students) in it, if analyzing the nationalism context, nation’s movement history before and after the independence, the traditionalists has significant roles to the nation’s struggle. However, it was slipped away in the academic analysis comprehensively. Especially, their roles in maintaining the nation unity on the basis of thir culture whic was strengthened and legitimized by the religious tradition hold.

**METHOD**

The approach used in this study is a qualitative approach which emphasizes more on the depth of data instead of the quantity of the data. Besides that, this research is “natural, that concerns more on the phenomenon studied as it is instead of as it should be” (Muchtar, 2015).

Moreover, this study also used a case study as the method. The use of this method is expected to be able to investigate a contemporer phenomenon that exist in the real life context that is conducted when the limitations between the phenomena and the unclear context, by using various data sources (Yin, 2011).

The phenomenon alayzed are on how the type of nationalism formation pattern used in the environment of Islamic Bording School of Al-Hikamussalafiyah Cipulus Purwakarta. In this research, the data collection technic used are as follows:

1. A deeply interview about the nationalism formation pattern in an Islamic boarding school with the school sitter, *Kyai* council, and Am board.
2. An observation related to the activities around the Islamic boarding school. The activities are in the form of education system, Quran recitation routine, organization, teaching, seminar, and big events of the school.
3. A literature analysis that focused on the culture of the Islamic boarding school and the work of *nadhoman* from the school sitter of Al-Hikamussalafiyah Cipulus Purwakarta, Kh. Adang Badrudin.

Then, the data analysis used in this research were done continuously starting from the begining until the end of the research when in and the outside of the field. For the data analysis technic, this research used three steps at the same time, which are data reduction, data presentation, and conclusion.

**DISCUSSION  
Nationalism Awareness**

As a nation that teach the nationalism, maintaining a unity towards the citizens is very important to be done, especially in the middle of the pluralistical Indonesian society. By instilling the nationalism attitude and the feel of love toward the nation, it is hoped that it will create citizens that love their country wholeheartedly. It is line with Kohn (1984, pg. 11) who says that “nationalism as an ideology which argues that the highest loyalty of an individu should be given to the nation.”

The formation of nationalism becomes very important for both individu and society. On eof the way to build nationalism is through formalization and deformalization of education. Instilling the nationalism attitude and maintaining the unity with the involvement of all stakeholders are expected to be able to shape citizens character who love their nation and have the awareness to subjugate their lives from individual identity to strong itegrity from many threats. Therefore, Kohn (in Ni’mah, 2016, pg. 27) define “nationalism as a thought condition where the inside feel the highest loyalty of an individu to a nation.”

Individual awareness as citizens should be observed in this matter, the highest loyalty should be given to the state, where "awareness to unite as a nation is born naturally because of the history, the past struggles, the mutual interests, the same fate in dealing with the past and present, and the similarity of views, hopes and goals in formulating the dreams of the nation for the future" (Yudhohusodo in Lutfi, 2014, p. 42).

In this case, the importance of national insight and understanding needs to be the basic pattern of ways of thinking and acting, especially for Indonesian citizens where "in the context of facing, addressing and dealing with the problems of community, nation and state that oriented to the interests of the society and the territorial integrity of the country" (Sumarsono et al., 2008, p. 100).

Nowadays, building and understanding of nationalism and the importance of maintaining the unity also should also be implemented by all citizens in all aspects of life, be they political, economic, socio-cultural, and defense security as an effort to face all of the nation's challenges in the future, such as the soft and hard power.

As every Indonesian citizen needs to have "an awareness to: know, understand, and live upto the obligations as a citizen and citizens' relations with the state, so that they are aware of being Indonesian people who love their nation based on Pancasila, the 1945 Constitution and Archipelagic Insights" ( Sumarsono et al., 2008, p. 101).

**The type of nationalism formation pattern that is based on Islamic values carried out in the Al-Hikamussalafiyah Cipulus Purwakarta boarding school.**

To foster and instill the understanding of nationalism, especially to make every individual citizen aware of what eventually arises as a realization of community, nation and state, an approach with an organized and directed program with a policy is needed. This is actually aimed to make the desired input and output in line with the dreams and goals. Furthermore, in the formation of nationalism which is carried out in a scope of educational institutions, one of them is Islamic boarding school, which certainly has a pattern and form of approach that distinguishes Islamic boarding schools from other institutions.

In relation to the type of pattern of formation nationalism understanding carried out in the Al-Hikamussalafiyah Cipulus Purwakarta boarding school towards its *santri*, it can be concluded that: First, based on the interpretation from the school sitter and board of *kyai* in the Al-Hikamussalafiyah boarding school, where in fostering and instilling nationalism towards the *santri* (students), the school sitters and *kyai* boards state that they must be based on scientific reference sources or religious ideologies that they have.

It is that religious ideology that must be held firmly in relation to the desired formation of individual character attitudes. The reference is clear where Al-Hikamussalafiyah Cipulus Purwakarta boarding school adheres to the views and cultural tools of *nahdliyin* community, where the foundation is the teachings of Islam *ahlussunnah wal jamaah.*

Furthermore, the teachings of Islam *ahlussunnah wal jamaah* are adopted according to the traditionalist circles of the Islamic boarding schools (*pesantren*), and the approach used is Al-Mazhab. In the field of aqeedah, it follows the understanding of *Ahlussunnah wal jamaah* which was pioneered by Imam Asyari and Imam Maturidi. In the field of jurisprudence (*fiqih*), it follows one of the four *mazhab*, and in the field of tassawuf, it follows Imam Junaid Al-Baghdadi and Imam Al-Ghazali. "The religious ideology adopted is a mindset that takes a middle way between extream *aqli* (rationalist) and extream *naqli* (scripturalist)" (Lutfi, 2014, p. 31).

Moreover, in the teachings of Islam *Ahlus sunnah waljamaah (sunni)*, where there are several basic principles of the teachings called *tasamuh* (tolerant), *tawazun* (balance), *ta'adul* (i’tidal), *tawasuth* (moderate). Then, what we have to look at, according to the school sitter and the *kyai* boards that they need a special formulation in the formating the character of *santri* or *nahdliyin* in general.

The values are also the part of formulating *mahhajul fikr* (thinking method) in fostering and instilling a sense of nationalism towards the *santri*. The pattern of the teachings of the religious tradition cannot be released at any time in the formation of the character of the *santri* and also their national attitude.

As based on the statements of the school sitter and the boards of *kyai*, it says that if they instill the nationalism that is only limited to the value of Islam or a sense of nationality only, it will dry up. Thus, it is necessary to have a synergy between the two that cannot be separated, that is perhaps the type and pattern that we have developed in this school environment, and this is also the type of nationalism formation pattern that is carried out in traditionalislamic boarding school environments generally.

If further elaborated, *nahdliyin* citizens and especially the *santri* who hold fast to this attitude, if we examine it in an academic context, its essence is an operational approach values that "embody the great mission of Islam as *rahmatan lil amin alamin.”*

Furthermore, based on that principle, the Islamic movement was not limited to its own group. On the contrary, the perfection of Islam can be seen because it can embrace all problems that are beyond the limits of itself. The struggle paradigm of Islam for the nation, for society, and for the benefit of all human are the greatest modality that can be used to solve problems" (As’ad Said Ali in Purwono, 2013, p. 6)

Based on that statement, the fact that the traditionalist NU and Indonesian Islamic boarding school are two entities that always intersect. That "based on *Aswaja's* teachings, NU succeeded in developing a religious thought which was packaged within the framework of a nation state" (Rochmat, 2006).

Therefore, the life of nation and state is the realization of the universality of Islam which will be a means for efforts to prosper the earth of God and carry out his mandates that in line with the nature or culture of the nation and region. For the traditionalists "there is no reason for a Muslim not to become a nationalist. The true Muslims are the true nationalists because Islam and national awareness are not contradictory. Even by fostering nationalism, it means that we have embodied a space of good religious expression" (Amin, 2012).

Relating to a special pattern in building nationalism and a sense of love for the nation is carried out in Islamic boarding schools, still according to the school sitter statements, the boards of *Kyai* and Am administrators, that there is no guidance or special doctrine based on special reference qualifications such as politics and society towards *santri*, for example, perhaps the study of the Al Ahkamuh Sulthoniyah book by Imam Mawardi.

For the Al-Hikamussalafiyah Islamic boarding school itself, there is no special study of the political and social books. Maybe we can find the study in other Islamic boarding school, but not here.

Generally, the recitation and study conducted in this school emphasizes more on *tauhid, fiqh, tassawuf, nahwu sorof, tajwid* and *hadith* in general. However, there is one thing that we must also observe that character building and nationalism in Islamic boarding schools in the scope of the content of the material are there, regardless of the content of the material concerning nationalities explicitely or not. The charismatic and knowldge of the *kyai* in the end are able to give role models so that they are able to provide a sample of examples in the daily life and also in the context of national life.

Regarding the reference of the material and the yellow books that were taught were inseparable from the teachings of Islam *ahlussunnah wal jamaah*, while the material given at the Al-Hikamussalafiyah boarding school was divided based on the level of education and the length of time studying in the school, such as:

1. Ibtida (Level I)

Materials: Al-Qur'an / Iqra / Kibar material, Ahlaq Lil Banin / Banat, Durusul Fiqhiyah, Tajan, Safinah, Jurumiyah, Amtsilaty and others. Memorizations: Poetry of Aqoidul Iman, Nadhom Aqoidul Ima, Raketek, Juzz Amma.

1. Mutawasith (Levels II and III)

Tijan, Kifayui Awam, Safinah, Taqrib, Riyadul Badi'ah, Sulam Taufiq, Jurumiyah, Mutammimah Imrithi, Juzz Amma II and others.

1. Ali (Level IV and above)

Fathul Qarib, Fathul Mu'in, Fathul Wahab, Samarqondi, Muktashor Syafi, Sulam Munaroq, Iqna, Riyadush Sholihin, Ihya Ulumiddin, Alfiyah and others.

In addition, based on the interpretation of the results of further studies and the participants in observations in the field. A *santri* automatically notice the example given by a *kyai* regarding the importance of nationalism and the importance of maintaining unity, then, his nationalism will grow by itself because of his devotion to what his *kyai* has done and exemplified. That may be at least a unique tradition in boarding schools, where attitude is higher than science, and becomes a fundamental lesson when studying the book of Ta'lim Muta’allim by Sheikh Az-Zarnuji in an Islamic boarding school.

Other things based on the explanation of the school sitter, the boards of *kyai*, and Am administrators. In the building and formulating nationalism and love for the country there is also a reference to the book Ihya Ulumiddin, where there are chapters on social, social and national life. Incidentally, this book is thoroughly studied in the Islamic boarding schools environment. However, the success of fostering nationalism and character in the Islamic boarding school environment is inseparable from habituation and also examples given by its *kyai*.

Second, it is related to the pattern of the nationalism formation that is based on Islamic values carried out in the Al-Hikamussalafiyah Cipulus Purwakarta boarding school. Refer to the school sitter's explanation, the board of *kyai* and the administrators, there was also educational activities such as extra-curricular and national seminars by inviting community leaders and law enforcement officials in the school.

Besides that, the *santri* were also activated in the organization, especially the autonomous body of Nahdlatul Ulama (NU). The activation of a santri in the climate of an organization is nothing but a pattern of nationalism formation. The organization that is followed is certainly an organization that is clear in its organizational direction in *fiqrah* (thought) and *harakah* (movement). Their involvement in the organization is also not far from the NU autonomous body at all levels, because in essence the creation of NU is a forum for the struggle of the traditionalist Islamic boarding school itself.

So that it is expected that with the activity of *santri* in managing and following the regeneration process of NU autonomous bodies such as IPNU, IPPNU, GP Ansor, Fatayat, and Banser, so that it can create loyal generations to the organization. Even based on the results of observations and participation cariied out, by participating in various activities carried out, such as the cadre formation of IPNU Makesta, PKD GP Ansor, and Diklatsar. Every cadre of the NU autonomous body, there must be a material about ideology and nationality that is given to santri, even there is also a genealogy, anthropology and discourse analysis concerning the reality of the condition of Indonesian society.

Thus in essence the NU traditionalists on the basis of their culture of Islamic boarding schools have built a social principle modality "no longer limiting themselves to efforts to solve problems involving only the interests of citizens, but are extended to include the interests of the nation. Then NU's own work, for now, recognizes that the essence of an independent civil society is now one of the main commitments of the struggle" (Dharwis et al., 1994, p. 158).

Not to mention, the obstacles may also arise in fostering and shaping the character of the *santri*, especially the nationalism which is based on religious ideology and the traditions of the teachings of *ahlussunnah wal jamaah* congregation that are taught. This obstacle is related to the length of time that a *santri* stays studying at an Islamic boarding school. According to Kh. Adang Badruddin, even 20 years long studying in an Islamic boarding school is still cannot yet be considered as a *santri*. So that, what is feared is the *santri* who only stays for a moment or not for a long time, because it only examines in passing, and that is what is feared and becomes vulnerable to infiltration of inappropriate teachings.

**CONCLUSION**

In fostering and shaping nationalism carried out in the traditional NU boarding school, especially in the Al-Hikamussalafiyah Cipulus Purwakarta boarding school, it cannot be separated from the teachings and religious traditions developed. As for the teachings carried out based on the teachings of Islam *ahlussunnah waljamaah (sunni)*, even the religious ideology adopted is a mindset that takes the middle ground.

Moreover, in the teachings there are some basic principles or essence of the teachings such as *tasamuh* (tolerant), *tawazun* (balance), *ta'adul* (i’tidal), *tawasuth* (moderate). These values are a special formulation in the formation of the attitude and character of *santri* or *nahdliyin* in general. Those values are also the formulation of *mahhajul fikr* (thinking method) and *harakah* (movement) in fostering and instilling a sense of nationalism towards the *santri.*

The type of formation pattern that is based on the teachings of the religious tradition, which until whenever it must be held firm and cannot be released in the formation of the attitude and character of the *santri (nahdliyin)* and also their nationalism.

If further elaborated, the principles and values are a distinctive character and distinguish between traditionalist NU Islamic boarding school and others. The principle of value is actually a cultural capital in maintaining the unity of the nation, especially in the midst of the current decline in nationalism.

It is hoped that with such a pattern of education, at least *santri* can play a role in social life and even reaffirm the importance of nationalism and unity. The cultural modality is ultimately very instrumental in building *ukhuwwah islamiyah* (brotherhood of fellow Muslims) and *ukhuwwah wathoniyah* (brotherhood of fellow nationals) so that they can move hand in hand regardless of differences, and simultaneously develop the nation to be more advanced, besides maintaining harmony between religious communities *ukhuwah insaniyah / basyariah* (brotherly brotherhood).

Thus in its essence in the nationalism formation pattern carried out in the Al-Hikamussalafiyah Cipulus Purwakarta boarding school can be concluded that the transformation carried out in a socio-cultural way builds a civilization beginning with the individual (*santri*), where each individual or *santri* is expected to have a strong attitude and character with an *afdholun nas* process (personal transformation). Then after being perfect in attitude and deed, finally it acts and gathers as *khoiro ummah* (social transformation). Then take part as *ummatan wasatha* (cultural gait) and in the end affirm and build this beloved Indonesian State into a *darus salaam* country (*baldatun thayyibatun wa rabbun ghafuur*).

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