

PESANTREN AS A PLACE TO STRENGTHEN NATIONALISM FOR STUDENTS

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Abstract

Looking at the typology of pesantren, curriculum structure and direction of pesantren education, the model for strengthening nationalism is built through three stages, namely: First, input gain. This stage consists of at least three stages, namely: Stage one, scientific transmission which is carried out in three ways: (a) Teaching selected yellow books. (b) Ijab qabul guardian of students. (c) The concept of "barakah". Stage two, transmission of activity. This stage is implemented in certain activity events. Stage three, religious transmission, such as worship (ubudiyah), transactional practices (mu'amalah), politics (siyasa). Second, strengthening the process of nationalism in Islamic boarding schools. The strengthening process is in the form of grounding the values of tolerance (at-tasammuh), the values of balance (at-tawazun), and the values of moderation (tawasuth). This is reflected in the contents of the curriculum being taught, such as the yellow book. Debate over issues with nuances of difference (khilafiyah) with a variety of reasons makes the students understand more that differences are real. Third, strengthening the output of nationalism in Islamic boarding schools is at least a strengthening model by maintaining and overseeing Islamic boarding school graduates through communication and interaction with the kyai and their alma mater. So that pesantren graduates become alumni and individuals who are Islamic, humane, tolerant, civilized, and loving.

Keywords: Pesantren, Nationalism, Strengthening Input, Process, Output

INTRODUCTION

Indonesia is a country located between two oceans, namely the Atlantic Ocean and the Pacific Ocean, and between two continents, namely the Asian continent and the Australian continent, which makes a crossing place between oceans and between continents. With Indonesia's location, Indonesia has become a place for the spread of religion, making it a strategic country for the meeting of various religions in the world. The citizens of the republic of Indonesia are a diverse society spread across islands that are separated from each other. The geographical factor of Indonesia as a maritime country encourages the emergence of very diverse ethnic groups. The ethnic plurality makes this country a diversity of ethnic cultures, customs, languages, kinship systems, family life patterns, social and power structures, belief systems and others.

The Indonesian people are determined to defend the independence and sovereignty of the State based on Pancasila and the 1945 Constitution. The Indonesian nation's view of state defense is reflected in the opening of the 1945 Constitution, namely, that "independence is the right of all nations and therefore colonialism over the world must be abolished because it is not in accordance with humanity and justice, the state government protects the entire Indonesian nation and all Indonesian blood spills, advances public welfare, educates the nation's life and participates in implementing world order based on independence, lasting peace and social justice. Making the rights and obligations of every citizen to participate in the defense of the country. This view explains that Indonesia in the defense of its country adheres to the principle that every citizen has the right and obligation to defend and defend the independence of the country that has been fought for, including all Indonesian people and the entire territory of Indonesia (Subagyo, 2005; 5).

The proclamation of independence of the republic of Indonesia on August 17, 1945 shows that the Indonesian people are inseparable from the struggle of the nation in order to maintain and fill the newly proclaimed independence. The participation of the people in the struggle to defend from the Japanese army, as well as at the time against the allied forces, battles in the regions provide evidence of the participation of the Indonesian people. History

The struggle of the Indonesian people proves that the Indonesian people in defending and maintaining independence are always based on the spirit of the whole people who are driven by feelings of fate and solidarity and a willing attitude to sacrifice for the homeland. State defense efforts are the responsibility and honor of every citizen, in this principle it is contained that state defense efforts must be carried out based on the principle of confidence and strength alone, tirelessly and not relying on assistance from outside countries, so that every citizen is obliged to love the country and have a high attitude of nationalism (Subagyo, 2005: 7).

Today it must be recognized that nationalism consciousness is facing many severe problems, threats and concerns about the guarantee of daily life, meaning that the threat has shifted from armed threats to threats of poverty, ignorance, underdevelopment, hunger, diseases that have not found a cure, scarcity of jobs, unemployment everywhere, acts of arbitrariness of the authorities, criminality, SARA, national disintegration, anti-nationalism terrorism, narcotics trafficking of illegal drugs that disturb the future of the younger generation. The failure of its improvement will have an impact on the unity of the nation and the unity of the Indonesian state (Subagyo, 2008: 39).

In retrospect, we can clearly see that during Indonesia's rule under the New Order regime, a military dictatorship was in place that was anti-democratic, anti-national, anti-human rights, anti-law and justice, which crushed the ideal of Indonesian nationalism. The power that lasted for 32 years and used a violent approach, has killed people's initiative and creativity, dumbing down the people. On the other hand, the actions of the New Order regime fostered basic people's resentment, especially people outside Java who felt their natural wealth was plundered and their culture eliminated. So it is not wrong to say that there was colonization by the Soeharto regime's New Order regime. Although the New Order colonialism only lasted 32 years (a relatively short period of time when compared to the Dutch colonialism), the damage it caused has led to an extraordinary multi-dimensional crisis, destitution and untold misery of the people. From such a situation

The people of the regions outside Java felt a deep sense of injustice, which resulted in the growth of the seeds of the disintegration movement within the Indonesian state. In addition, the conflict between the Dayak tribe and the Madurese tribe (in Kalimantan), between Christians and Muslims (in Maluku and Sulawesi), physical persecution and destruction of ethnic Chinese property (in Jakarta), which is a crack in the building of Indonesian nationalism (Azyumardi, 2002: 30).

The era of reformation, which always prioritizes democracy and the sovereignty of the people as a whole, has in fact brought the impact of almost unlimited freedom of expression and opinion. This has resulted in the phenomenon of violence in the name of religion, such as the case of the Indonesian Ahmadiyah Network (JAI), the Liberal Islamic Network (JIL) and the Indonesian Islamic State (NII), bomb terror everywhere, and violence in the name of religion. One example of violence in the name of religion is the violence in Temanggung which resulted in places of worship as well as educational facilities, such as Christian educational facilities (SAKENAH) being targeted. In a seminar held by St. Petrus Kanisius in Magelang, it was detailed that in 2009 there were 59 cases of violence against religion, and in 2011 it jumped to 81 cases, with the biggest victims being Christians in 34 cases and Ahmadiyah Network (JAI) residents in 26 cases, said Zuharai, an NU scholar (Suara Kedu, July 26, 2011).

Conflicts between religions as mentioned above, there are also conflicts between tribes and political interests. Another alarming phenomenon is the emergence of the phenomenon of pesantren alumni with radical ideology (claiming jihad) and anti-nationalism. This hardline group assumes that this violent method is more effective than the education pattern which is considered too slow.

The phenomenon of radicalism that strives for violence does not rule out the possibility that in the coming years it will continue to be a threat as well as a challenge to religious tolerance in our country, thus presenting an anti-violent religious understanding with all the wisdom values of education in pesantren, perhaps as an effort to build theological normative awareness and also social awareness, where we live in the midst of society. Social awareness where we live in a plural society, in terms of religion, culture, ethnicity and various other social diversities.

The Islamic view of nationalism is a form of feeling to foster a sense of belonging together in a nation. Based on a sense of responsibility to the state for the welfare of the nation and the state for all groups within the country (Madjid, 1987: 395). The success of the entry of Islam in Indonesia is inseparable from the sophistication in the spread of Islamic propagation in the archipelago, in the medium of religious and cultural education so that both can complement each other, for example, Islamic boarding schools were founded by Raden Rahmat in Ampel Surabaya and Sunan Giri in Giri. It should be noted that education in Islamic boarding schools throughout history does not teach violence, harming others, let alone eliminating other people's lives, even though those people are non-Muslims, even though there is a doctrine of jihad, the rules are very strict. K.H. Hasyim Asy'ari, for example, issued the Jihad Resolution on October 15, 1945 in order to defend the unitary state of the Republic of Indonesia (NKRI), he prohibited from injuring and killing religious opponents in the event that the opponent did not fight or surrender and also to women and children (Republika, July 15, 2011).

The existence of boarding schools has long existed and developed in the community, before Indonesia's independence even since Islam entered Indonesia, although it is not certain of the birth of boarding schools, boarding schools have taken part in fostering educating and snapping the nation's generation, since the 70s boarding schools have contributed and carried out the nation's education, especially in formal education by including the national curriculum and boarding schools have become one of the sub-systems of national education (Neneng Habibah in A. Malik, 2007: 145).

The colonial era generally considered that pesantren played an active role in opposing colonial oppression of the people by closing them off from outside influences and this role continued until Indonesia's independence in the past, the closed nature of pesantren made them less nationally recognized. In the history of the development of the Indonesian nation, pesantren have a significant role. Kyai and the students have supported the history of the formation of the Unitary State of the Republic of Indonesia (NKRI). The kyai and various students participated in overcoming the colonizers in Indonesia, from among the pesantren have produced many heroes to

Indonesia's independence such as Hasyim Asy'ari, Ahmad Dahlan, Mas Mansur, Abdurahman Wahid or Gus Dur who became the fourth president of the Indonesian republic. Despite their important role in society and the nation, pesantren are still considered an underdeveloped institution and are even considered very static because they teach the products of past scholars' thoughts that have lost their relevance in modern life (Masdar, 2005:80).

RESULTS AND DISCUSSION

1. Nationalism in the Circle of History

The French Revolution, according to C.J.H. Hayes, was the beginning of the creation of a truly national state, where class and local distinctions were abolished, the church was secularized and all institutions both political and church were put on a national basis and made to serve national goals. He further states "*The French Revolution inculcated the doctrine that all citizens owed their first and paramount loyalty to the national state*".

In the last third of the nineteenth century a second wave of Nationalism mushroomed in eastern and northern Europe, Czechs, Slovaks, Romanians, Bulgarians, Lithuanians, Finns, Norwegians, Jews and also outside Europe such as Japan, India and Egypt followed by ethnic Nationalism in Asia in the first few decades of the twentieth century, such as Turkey, Philippines, Vietnam, Java and the Philippines as well as the first development of Nationalism in South Africa (Anthony 2003: 108). In the 1930s and 1940s, it was difficult to find an area of the world that was not plagued by nationalist movements, with the period in Europe culminating in Nazism and the mass killings of the Second World War, followed by nationalism in Asia and Africa that took the form of anti-colonial independence movements (Anthony 2003:109).

2. Nationalism in the View of Experts

The definition of nationalism is the political and social attitude of groups having similarities, regional languages and similar ideals and goals, thus feeling deep loyalty. According to the Indonesian National Encyclopedia, Nationalism is an understanding of nationalism that grows because of the similarity of fate and history and the interest to live together as an independent, united, sovereign, democratic and advanced nation in a unified nation and state and common ideals in order to achieve, maintain and serve the identity, unity, prosperity and strength or power of the nation state concerned (Ministry of Education of the Republic of Indonesia, 1990: 31).

Etymologically, nationalism all comes from the Latin Nation which means a nation united by birth, from the word *natie* which means born, so if it is connected objectively then the most common ones put forward are race, religion, civilization, territory, state and citizenship. These are the main factors or elements of nationalism that are objective and which strongly shape nationalism and help speed up the process of evolution of nationalism towards national formation.

According to Muljana (2008:9), the goal of nationalism in the colonies is to eliminate colonialism, therefore the national way of thinking is also only centered on the elimination of colonialism. From Muljana's understanding above, it can be said that Nationalism grew out of the equality of fate to eliminate colonialism in the hope of freedom, so that there is no more coercion so that society will be better and more comfortable with this freedom. Seen from a colonial perspective, Nationalism always has a future orientation (Sartono, 2001: 10).

According to Ernest Renan, a professor at the University of Sorbone, said that Nationalism comes from the word *nasion* which is a unity of solidarity, a unity consisting of people who feel loyal to each other, *nasion* is a soul, a spiritual principle. In this sense, Nationalism is a great unity of solidarity, created

by a sense of the sacrifices that have been made in the past and by a group of people who are willing to be in the future. A nation has a past but also continues itself in the present through a clear fact of agreement, a clearly expressed desire to continue living together. Therefore, a nation does not depend on the similarity of racial origin, ethnicity, religion, language, geography or similar things, but the presence of a nation is as if a mutual agreement occurs every day (Buchtiar in Subagyo, 2005: 15).

Nationalism is basically indifferent to the various forms of appearance born in response to the forces that since the French revolution have revolutionarily transformed the "empire" of the Western world into an "emporium" that throughout the following centuries has succeeded in expanding its penetration to almost all corners of the earth's surface. Under the slogan of "*libarte*", "*egalite*" and "*fraternite*" in European society, Nationalism is the meaning of democracy. Therefore, through a "*nationstate*" democracy can be realized. Through colonialism, in other societies outside Europe, nationalism appeared first and foremost as a movement for independence from colonial domination, and thus as a movement for democracy (Naskun, 1996:3).

Nationalism can mean all ideas about national unity in the political realm of the state. Political theory divides humans into various nations and nationalism as a spiritual value, which encourages the will to live as a nation, and maintain the survival of its nationality (Munir 2000: 14). The meaning of Nationalism is used in the sense of a process of formation or growth of the nation, an awareness of belonging to the nation concerned, a language in the symbolism of the nation, a social and political movement in the nation concerned, and a doctrine or ideology of the nation both general and specific (Antony, 2003: 7).

Nationalism also arises when the same group, tribe, nation, language and culture living in a certain area against people from their own region. Traditional life

There are many secular myths, but the worldview is integrated between belief and reality. Addiction in this view only occurs internally so that when faced with outside society they consider it as the enemy. This pattern of thinking is called nationalism according to Aditjondro, of course we must not forget that nationalism was also nourished by the queen and queen movement and myths in various tribes (Aditjondro in Decki, 2001: 54). Loyalty to tribal groups is generally a loyalty that is formed within each person automatically and naturally, loyalty in the family becomes loyalty in the tribe becomes the basis of tribal primordial group sociality. This kind of loyalty does not need to be heralded or encouraged to be developed because it arises on its own.

Prof. Hertz mentions four kinds of Nationalism ideals inspired by all nations: (1) The struggle to realize national unity which includes political, economic, social, religious, cultural unity and unity and solidarity. (2) The struggle to realize national nationality, which includes freedom from foreign domination or interference from the outside world and freedom from internal forces that are not national in nature or that want to convey the nation and state. (3) The struggle to realize independence, distinction, individuality, originality or specialness. (4) The struggle to realize distinctions among nations that gain honor, authority, prestige, and influence (Frederick in Decki, 2001: 58).

3. Pesantren in the Frame of History

Although experts have not been able to predict exactly when the pesantren was established, it is common to think that the emergence of pesantren is tied to the privileges possessed by Islamic figures during the Islamic kingdom. Special rights to the ulama were a form of royal protection and encouragement of religious life. Therefore, the king often gave territory to the ulama to be managed so that the ulama concerned had an economical income so that they could provide the religious life.

religious services well and satisfactorily (Moertono in Huda, 2007: 377).

The existence of boarding schools has long existed, growing and developing in the midst of society before Indonesia's independence, even starting since Islam entered the archipelago. Although the birth of Islamic boarding schools is not certain, these religious educational institutions have contributed to fostering, educating and producing the nation's generation. Since the 70s, Islamic boarding schools have played a major role and colored national education. The world of pesantren has become one of the sub-education (Neneng Habibah in A. Malik, 2007: 145).

The next process in the realm of education, pesantren has formed an Islamic community with kyai as the central figure, the Islamic community "pesantren" is known to be very tolerant of other cultures, both old cultures before Islam and new cultures that came later. However, the existence of pesantren remains firm in its identity as a society that favors the truth.

During the colonial era, boarding schools generally played an active role in opposing colonial oppression of the people by closing them off from outside influences and this role continued until Indonesia's independence. In the past, the closed nature of Islamic boarding schools made them less nationally recognized. In the history of the development of the Indonesian nation, pesantren have a significant role. Kyai, ustad ustazdah and santri have supported the history of the formation of the Unitary State of Replublik Indonesia (NKRI).

The kyai and various santri participated in overcoming the invaders in Indonesia, from among the pesantren have produced many heroes until Indonesia's independence such as Hasyim Asy'ari, Ahmad Dahlan, Mas Mansur, Abdurahman Wahid or Gus Dur who has become the fourth president of Indonesia. Despite having an important role in society and the nation, pesantren is still considered a backward institution and is even considered very static because it teaches the products of the society.

the thoughts of past scholars that have lost their relevance in modern life (Masdar, 2005:80).

During the national awakening period, pesantren and kyai realized their existence as movement centers that called for and taught goodness, truth, honesty, and justice. Calls in the pesantren world always accompanied the movement to achieve independence both in the public world of society and the political realm. Kyai and pesantren are more of a group that can accept modernization more quickly. Especially in the political system, kyai and pesantren are more able to accept democracy as it is than aristocracy, feudal, intellectual, and other groups (Syafii, 2001: 67).

4. Pesantren in its Elements and Categories

The main elements of pesantren are kyai (educator), santri (students), mosque (place of worship), pondok (boarding house), and classical Islamic books or kitab kuning (educational materials). These elements are unique elements that distinguish the pesantren education system from other educational institutions (See in, Dhofier, 1985:52).

At least the world of pesantren can be classified into three categories:

(1) Modern pesantren characterized by; (a) having management and administration with modern standards; (b) not bound by the figure of kyai as the central figure; (c) modern education patterns and systems with a curriculum that contains religious knowledge as well as general knowledge, facilities and infrastructure in the form of pesantren buildings are more established and organized. The purpose of the modernization process of Islamic boarding schools is to try to perfect the existing Islamic education system in the world of Islamic boarding schools. Recently, Islamic boarding schools have new tendencies in order to renovate the system that has been used. Changes that can be seen in modern pesantren include: more familiar with modern scientific methodology, more open to developments outside of itself, diversification of pesantren programs and activities is increasingly open and broad, and can already function as a development center.

Traditional Pesantren. This model pesantren is also often called the salafi system or salaf pesantren. A system that still maintains the teaching of classical Islamic books as the core of education and is characterized by; (1) not having modern management and administration, the pesantren management system is centered on the rules made by the kyai and translated by the boarding school management; (2) strongly tied to the figure of the kyai as the central figure. Every policy in the boarding school environment refers to the authority decided by the kyai; (3) the pattern and system of education are conventional and always based on old traditions, (4) the santri dormitory buildings tend to be not neatly arranged, still using ancient styles or even still made of wood. The boarding school is integrated with the surrounding community, there is no barrier separating the boarding school area from the surrounding community. The basis of this traditional pesantren model is still found in almost all areas of Central Java, West Java, East Java, including the island of Madura and parts outside Java.

Semi-Modern Pesantren. This model pesantren is a combination of Modern Pesantren and Traditional Pesantren, which is characterized by; (1) still adhering to a strong traditional typology, such as placing the figure of the kyai in the position of the central figure, norms and standards of relationship patterns and daily norms still using the code of ethics of classical books, (2) adopting an education system and infrastructure that refers to modern standards (Hasyim, 1998: 39).

5. Pesantren Education in its Curriculum Structure

In terms of curriculum, pesantren in Indonesia are divided into three parts, namely; *syalafiyah*, modern and integrated. While some people say that there are actually two main types of pesantren curriculum, namely; *salaf* and *modern*. While the integrated pesantren curriculum structure is a series of the two curriculum typologies. Describing the *syalaf* pesantren curriculum as a form of teaching classical kitab texts as the core of education. In this kind of pesantren, the recitation system and

madrasah diniyah is an effort taken to fulfill the primary teaching of its curriculum content (Dhofier in Ronald, 2004:84).

Modern pesantren are said to emulate western educational theories and practices. The curriculum in the modern type of pesantren is famous for its competence in the field of language mastery. Therefore, Arabic and English language training becomes the fundamental focus in the content of the educational structure, while religious learning is not too strong because the purpose of the curriculum is based on source books instead of deepening not the yellow book for santri. But according to Zamakhsyari Dhofier, leadership orientation in the modern pesantren curriculum is the center of attention, so that the leadership style in this model pesantren environment is more open, democratic and always prioritizes discussion and deliberation in conducting learning and solving any problems that arise. Leadership is seen from the kyai's level of knowledge, not from the inheritance factor or charisma (Dhofier in Ronald, 2004: 87).

Recitation is the content of the education curriculum in pesantren. Santri can recite by learning how to read and understand the meaning of texts. The initial form of recitation is very simple, namely learning how to read Arabic texts, especially the Qur'an. In traditional pesantren education, santri have their own books and study under the guidance of the kyai. This learning method, often called sorogan, is a reflection of the learning process with deep seriousness and patience. Meanwhile, teaching at a higher level uses a method known as wetonan. This learning model is carried out colossally by the students under the guidance of the kyai by interpreting the books brought by them (Dhofier in Alan, 2004: 66).

As for pesantren that provide school education, the curriculum reference is oriented to their affiliated institutions. All educational structures are certainly different from the curriculum arranged in pesantren. Madrasahs in Indonesia in fact have diverse characteristics, namely state madrasahs, private madrasahs managed by the community, community-based madrasahs, and community-based madrasahs.

Islamic boarding schools, academic schools, religious schools, vocational schools, skills schools and others. The diversity of madrasahs affects the implementation of the curriculum in madrasah. Therefore, madrasahs can innovate in implementing the madrasah curriculum according to the characteristics of their madrasah.

The spirit of Madrasah-Based Management (MBM), has given broad autonomy to madrasahs in managing education. One of them is that madrasahs can develop an education unit level curriculum according to the vision, mission, goals and conditions of the madrasah. The madrasah curriculum should be developed by taking into account national education goals, madrasah goals, developments in science and technology and the demands of the times. Especially in facing the industrial revolution 4.0, madrasahs must be able to prepare the competencies of students in the millennial era to be able to carry out 21st century learning, namely having 4 C abilities (*critical thinking, creativity, communication and collaboration*).

Madrasah is a formal education unit under the guidance of the Minister of Religious Affairs that organizes general and vocational education with the distinctiveness of Islam which includes Raudlatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA) and Madrasah Aliyah Kejuruan (MAK).

In the implementation of the madrasa curriculum, one of the subjects is PPKn (Pancasila and Citizenship Education), which is one of the materials commonly taught to students both at the elementary, secondary and tertiary levels.

6. Strengthening Nationalism in Pesantren

Looking at the typology of pesantren, the curriculum structure and the direction of education in the pesantren world, the model of strengthening nationalism in Islamic boarding schools is built through three stages, namely: strengthening inputs, strengthening processes, and strengthening outputs. The explanation is as follows:

First, input strengthening. This stage is built in at least three stages, namely: Stage one, scientific transmission. Through scientific transmission, it is carried out

in three ways: (a) Teaching selected yellow books. For example, books that discuss nationalism or book chapters that strengthen the cohesion of diversity and nationalism. Teaching can also be described, among others: in sowing a sense of tolerance and humanism in every activity and daily life of the students, lectures, *tausiyah*, *recitations*, both carried out by the kiai, as well as senior students or fellow students in the practice of speech activities (*khitabah*) with the theme, among others, strengthening the four pillars of nationalism which include: Pancasila, Unity in Diversity, the Unitary State of the Republic of Indonesia [NKRI], and the 1945 Constitution [UUD 1945]. (b) Ijab qabul of the santri guardian. This Ijab qabul is a procession of surrendering the santri guardian to the pesantren kiai in the form of an integrity pact agreement. (c) The concept of "barakah". This concept is a form of increasing goodness for knowledge, property, and all santri ownership, including the body and soul of santri. Stage two, activity transmission. This stage is implemented in certain activity events, including: (a) Independence Day celebration. Usually, the celebration in the pesantren environment is carried out with a series of various activities, such as thanksgiving for independence, joint prayers, flag ceremonies with all students, various educational competitions in the style of pesantren and various kinds of independence nuanced activities; (b) commemoration of Islamic Holidays (HBI). Usually this commemoration is seen in commemorative activities, such as Isra' Mi'raj, Maulid Nabi, Nuzul Al-Qur'an, joint istighasah and variations of similar pesantren-style activities. Stage three, religious transmission. This stage is realized in the form of religious practices that are inseparable from the lives of pesantren residents. After the santri are taught the theory and basic rules of worship (*ubudiyah*), transaction practices (*mu'amalah*), politics (*siyasa*), good examples (*uswah hasanah*) and every other good behavior, not to mention sowing nationalism in the soul and body of the santri.

Second, strengthening the process of nationalism in Islamic boarding schools. The strengthening process is in the form of grounding the values of tolerance (*at-tasammuh*), the values of balance (*at-tawazun*) in all matters, including the use of arguments.

aqli (sourced from reason) and naqli (sourced from the texts of the Qur'an and hadith), and moderate values (*tawasuth*) by taking the middle way, namely the attitude of not leaning towards extreme right views (extremity under the guise of religion) or extreme left behavior (extremity in liberal clothing). *Tawasuth* can also be defined as a moderate attitude that is based on the principle of justice and tries to avoid all forms of approaches to the hard extreme (*tatharruf*).

The tradition of tolerance is rooted so firmly in the frame of the building of friendliness and hospitality cultivated through teaching sources in pesantren. Through the yellow books that present debates between madzhab, santri grow and develop into individuals who uphold the meaning of differences.

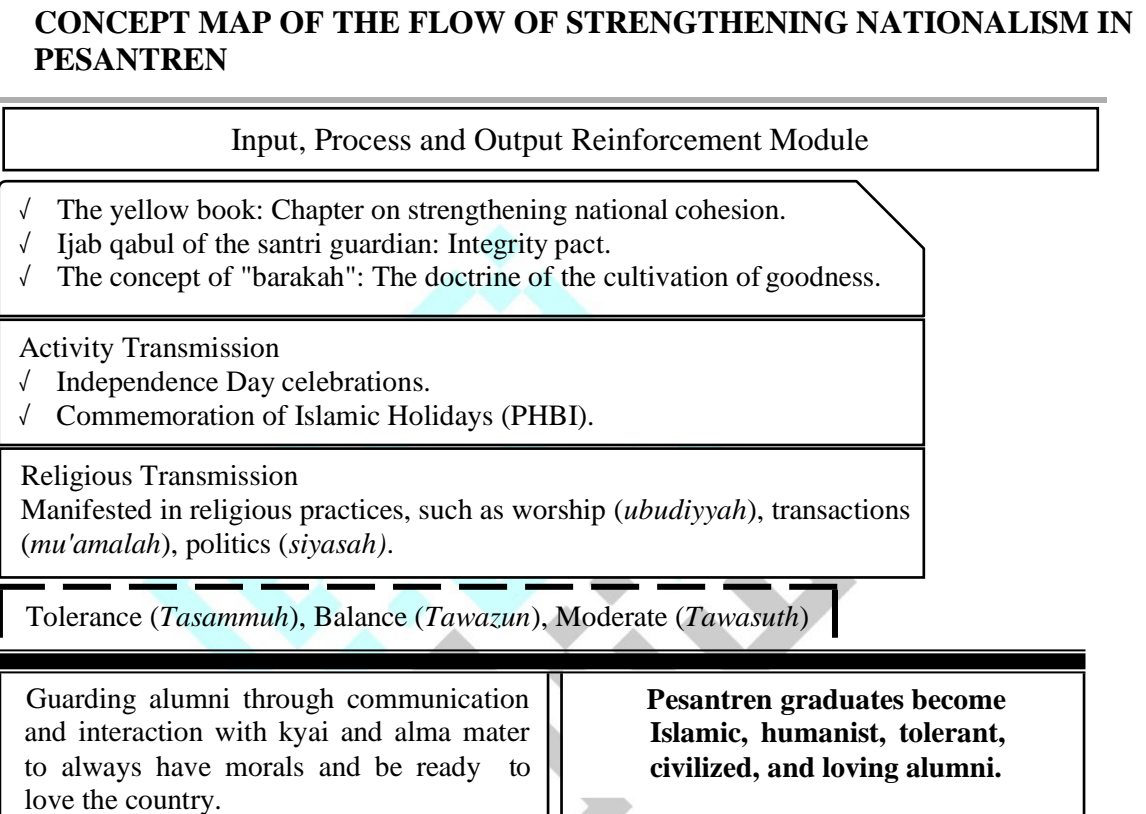
This is reflected in the content of the curriculum taught, such as books such as fiqh books, *Kifayah al-Ahyar*, *Fathu al-Wahab*, *Fathu al-Muin*, *al-Majmu' ala Syarh al-Muhadzab*, *Kitab al-Fiqih ala Madzhaib al-Arba'ah*, *Ianah al-Thalibin* and other similar books. The various yellow books taught in the pesantren environment describe various views of scholars, both past and contemporary scholars, regarding worship practices (*ubudiyah*) or transaction practices (*mu'amalah*).

The debate on issues with differences (*khilafiyah*) that are elaborated through various reasons makes santri better understand the importance of comparative studies between madhhabs. Although in the end, they must determine what madzhab choices are right for them (Mukodi, 2015a). Thus, the process of strengthening nationalism in pesantren is reflected systemically and continuously until they become superior pesantren alumni who are in line with the ideals of religion and the identity of the Indonesian nation.

Third, strengthening the output of nationalism in Islamic boarding schools is at least a model of strengthening by maintaining and guarding pesantren graduates through communication and interaction with kyai and their alma mater to always have morals and be ready to defend the homeland, both in the form of meetings such as haul, meeting alumni, and such as anjang sana the kyai, through

IT communication. So that with this approach, pesantren graduates become alumni and individuals who are Islamic, humanist, tolerant, civilized, and loving.

The three strengthening of nationalism in the world of pesantren can be described in the concept map as follows:



Based on the picture above, it is clear that strengthening nationalism in Islamic boarding schools should ideally be done conceptually, tactically and carefully planned. Of course, the desired outcome is that all levels of society who become alumni of Islamic boarding schools in Indonesia really do not become part of the problem of radicalism and intolerance will backfire on themselves in the midst of their work in society, but are expected to be able to be a solution to the national problems that have been intertwined lately. The willingness and commitment of the kiai (central figure) of the pesantren to carry out the strengthening as described in the scheme, is certainly the key to determining the success of it all.

CONCLUSION

Strengthening nationalism in Islamic boarding schools is built through three stages, namely: *First*, input strengthening with three stages, namely: Scientific transmission, activity transmission, religious transmission. *Second*, strengthening the process by grounding tolerance values (*at-tasammuh*), balance values (*at-tawazun*). *Third*, strengthening the output by continuing to oversee pesantren graduates so that with this approach pesantren graduates become alumni and individuals who are Islamic, humanist, tolerant, civilized, and loving.

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