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## PESANTREN, NATIONALISM AND INTEGRATION

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**Abstract:** *Indonesian independence cannot be separated from the role and contribution of pesantren (Islamic boarding school). Pesantren also has a strong social base and influence in actualizing its role in building a sense of nationalism. In this section, the writer tries to describe the existence of pesantren and its role in fighting for independence, the actualization of national values in pesantren, the role of pesantren in fortifying NKRI (Unitary State of the Republic of Indonesia/ Negara Kesatuan Republik Indonesia), and the effort of pesantren in teaching the love to the homeland. This article is based on literature analysis of pesantren. It argued that pesantren and its community have influenced shaping and developing Indonesian nationalism and integration, founding the moderate Islamism and preserving peaceful Islam. The challenge with pesantrens is the rise of radicalism and the expectation for students at pesantrens to compete in regional education and contributing in development.*

**Keywords:** Pesantren, Nationalism, Integration, Unity, Indonesia

### Introduction

#### Pesantren in the Colonial Era

*Pesantren* as an educational institution and the center of the spread of Islam was born and developed since the beginning of the arrival of Islam in Indonesia. *Pesantren* as an institution is not only identical with the meaning of Islam, but also containing the meaning of Indonesian authenticity (*indigenous*) (Madjid, 1997, p. 3). The existence of this institution was known in the Archipelago in the 13th- 17th century AD (Mastuhu, 1994, p. 6). While on the island of Java, this institution was established for the first time in the Walisongo era (Kafrawi, 1978, p. 78).

*Pesantren* was first grown in Java, precisely in Gapura village, Gresik which was founded by Sheikh Maulana Malik Ibrahim from Gujarat, India in the XV century AD (Bruinessen, 1992, p. 73). In the process of development, *pesantren* has proved able to survive until today, although in its long journey it experienced a phase that was so apprehensive due to Dutch colonialism.

The resistance of the Dutch colonialists was proven by the increas-

ingly narrowed movement of *pesantren*. Timur Jaelani as quoted by Mahfud Junaedi explained that *pesantren* was left without guidance or assistance in its development. It was also explained that the improvement of *pesantren* was not important, because the institution was only a tool to elevate people's morals as well as a source of people's spirit of struggle (Junaedi, 2010, p. 181). This situation exacerbated the condition of *pesantren*, causing the growth and development of *pesantren* in Indonesia to become retreated and hampered.

As quoted by Zamakhsyari Dhofier, Kraemer argued that there was a very interesting aspect in this process, that was, although the Dutch imposed restrictions, the fact was that Islam became the main attraction as a place of struggle against the Dutch colonists for three and a half centuries (Dhofier, 2011, p. 21). Slowly, eventually the teachings of education from *pesantren* gained a special place in the heart of society while at the same time served as the center of the spread of Islam in the period.

Due to efforts done by *pesantren* (*kiai* (cleric) and *santri* (pupils)), this institution was able to determine the character or face of the Indonesian society. This statement was clearly explained by Soebardi and John who explained that *pesantren* was able to influence the character of Islam and played the most important role for the spread of Islam to the countryside. From these *pesantren* institutions, a number of Islamic teaching manuscripts were collected. To be able to understand the history of Islam in Indonesia, it should involve *pesantren*, because this institution became the arrow of the spread of Islam in several areas (Dhofier, 2011, p. 36).

*Pesantren* is one of the important elements in the dynamics of the struggle of the Indonesian nation. Historically, *pesantren* has documented various important events of Indonesia, both social, cultural, economic and political history of Indonesia (Muhammad, 2015). During the colonial period, *pesantren*, in which there were *kiai* and *santri*, experienced such a heavy position. Pressure by pressure was felt by *kiai* and *santri* in spreading the teachings of religion as well as striving for their right to live in safe and peaceful situation.

Historical fact explains that *pesantren* was the enemy of the colonials. Thus, it was not surprising if the struggle in expelling the colonials departed from the common people and *pesantren* with the basis of providing education to the oppressed (Hasan, 2014, p. 3). Both united to repel the invaders from the homeland with all efforts and strength.

Historically, some *pesantren* and *kiai* played significant roles in the

resistance against the invaders. Many literatures often make resistance by Pesantren Tebuireng under K.H. Hasyim Asy'ari's leadership an interesting study as well as an inspiration in the struggle of *pesantren* to expell the invaders.

As time goes by, *pesantren* remains consistent in maintaining its existence as an educational institution that forms its *santri*'s character. The sense of responsibility and sense of belonging to the Indonesian homeland became a strong foothold in the struggle for independence. Thus, no one was able to limit the movement of *pesantren*, although at that time it was under the shadow of the invaders.

In the early 20th century, the Dutch opened schools with the western educational system to compete with *pesantren*. It aims to expand the influence of Dutch government with the assumption that the future of Dutch colonialism depended on the unification of the region with Dutch culture. These schools were reserved for the nobles and *priyayi* only for the purpose of incorporating western culture among the nobles and the *priyayi* in general. Through this strategy, Dutch-model school could produce secular nationalist groups, mostly from *priyayi* and noble circles (Sumardi, 1977, p. 5).

With enthusiasm and new spirit from the Muslims, *pesantren* tried to get out of its behind. Through the efforts of young *kiai* who had just finished their studies in Mecca, they then set up an education system that was comparable to the school system, that was the *madrasah* system. With this system, *pesantren* was able to develop well and quickly, and able to compete with Dutch schools such as Pesantren Tebuireng which had more than 1,500 *santri* (Wahjoetomo, 1997, pp. 77–78).

In 1937, Kiai Hasyim was offered by the Dutch Queen Wilhelmina to earn a star of honor, made of silver and gold. However, firmly Kiai Hasyim rejected the award while advising his *santri* in Pesantren Tebuireng so as not to be easily tempted by the temptation of the invaders. Behind the award, there must be certain motives (Misrawi, 2010, p. 84). Finally, this rejection made the Dutch more hateful to Kiai Hasyim.

The story he experienced reminds us of the rejection over the offer of the leader of the Quraysh, Mecca, who wished to reward the Prophet Muhammad. In fact, whatever the Prophet's wishes would be given by them. The Prophet was promised treasure, throne and beautiful woman. However, the Prophet rejected firmly and said to his uncle, Abu Talib, "By Allah, if they put the sun on my right hand and the moon in my left

hand to stop the da'wah, I do not want to. I will continue to preach until I die (Misrawi, 2010, p. 85)."

The step taken by Kiai Hasyim with the rejection was very precise. This refusal was evidence of resistance while at the same time it intended to show sovereignty and independence from the shackles of Dutch colonizers. The determination and firm stance of Kiai Hasyim in rejecting the offer of world luxury was a must. Moreover, they were those who had tortured and deprived the rights of the people of Indonesia.

At that time, Kiai Hasyim Asy'ari was known as a symbol of the struggle from the *pesantren* circle as well as a major actor in the fight against the Dutch. *Jihad* was an appropriate effort in the fight for Indonesia's national sovereignty together with *kyai*, *santri* and the society. A decision to do *jihad* was taken because the Dutch had occupied Indonesia and did a lot of injustice and oppression to Indonesian society. The role of *ulama* (Muslim scholars) cannot be ignored as the main factor in arousing the struggle spirit to gain independence.

Kiai Hasyim subsequently issued a *fatwa* (non binding legal opinion) of struggle against the Dutch. The *fatwa* consists of three points, namely *first*, the war against the Dutch was a mandatory and binding which was implemented by all Indonesian Muslims. *Secondly*, the Muslims were prohibited from using Dutch ships during the pilgrimage to Mecca. *Third*, the Muslims were forbidden to wear clothes and attributes that resembled the invaders. With his courage in defending the homeland, President Soekarno finally rewarded him as a National Hero (Misrawi, 2010, p. 86).

Kiai Hasyim was never feared of the threat of the invaders. The resistance fire against the invaders continued to flare. He continued to provide guidance to the army and war volunteers from the *Sabilillah* and *Hiżbullah* line. Even, in its history, Bung Tomo and General Sudirman also often asked for views and *fatwa* of Kiai Hasyim in facing the invaders and supports from *pesantren* (Misrawi, 2010, pp. 88–89).

The efforts of *pesantren* in fighting for independence are presented in the form of a film entitled "Sang Kiai". This film tries to record the traces of the struggle of the Muslim scholars (*ulama*), especially Kiai Hasyim Asy'ari in expelling the colonialism. As a main character of this film, Hasyim Asy'ari together with the *santri* aroused the spirit of resistance against the actions of the Japanese invaders.

The story begins with the rejection of Islamic society with *Seikerei*, a form of honouring to the sun that is done by bending the body to the sun

which rises in the morning. It must be opposed because it is an act that deviates from the *aqidah*(creed) of Islam(Aqsha, 2005, pp. 129–130). It is considered one form of worship to other than Allah.

Over time, finally the resolution of *jihad* was formulated by the *ulama*. The resolution of *jihad* was spawned on 22 October 1945 which obliged all Muslim men and women to take up arms against *colonialism* and *imperialism* that threatened the safety of the Republic of Indonesia(Efendi, 1983, p. 38).

The same thought was delivered by Budiyo about one of the nationalism form, that is religious nationalism. In this context, religious nationalism becomes a movement that tries to gain independence through religious spirit(Budiono, 2007, pp. 209–210). Religion becomes a main booster to struggle for the rights of freedom. For the society, acts of violence and torture must be eliminated by doing resistance.

After his death, the existence of Kiai Hasyim is always remembered in the history of the journey of the Indonesian nation. It is not only for his capacity as an *ulama* who has expertise in the field of religion, but also in terms of tightening the nationality, both with their community, fellow *ulama*, and national figures(Misrawi, 2010, p. 92).

Seeing the track record of Kiai Hasyim's struggle through the film, it can be concluded that, *first*, his spiritual journey, intellectual and national spirit should serve as a reference that the love to religion must be balanced with the love to the country. He is a figure that makes Islam and spirit of nationality complement and perfect each other. He is worthy of being awarded as a figure of fighter of freedom from the *pesantren* circle.

*Second*, *pesantren* is not limited as an institution of the spread of religion(Mastuhu, 1994, p. 60), but it has also contributed to the leadership and motivated the society to fight against the invaders. The tie of *pesantren* with the society is so strong that it is very easy for *kiai* as the main figure of *pesantren* and public servant to mobilize them to fight against the invaders.

*Third*, Kiai Hasyim Asy'ari had high nationalism. Acts of violence toward him did not stop his steps in the struggle to defend the dignity of the nation of Indonesia. The spirit of nationalism is manifested through the struggle through diplomacy. The existence of the *jihad* resolution that was triggered is a proof of KH Hasyim's care to the dignity of the nation of Indonesia. Thus, *pesantren* was present as the doers of the history from a series of the nation life. The presentation of the film "Sang Kiai" further strengthened the involvement of *pesantren* in the struggle of the Indone-

sian nation.

### **Actualization of National Values in Pesantren**

Currently, *pesantren* has a strategic position in the effort to spread the values of virtue in order to create a noble character, *akhlakul karimah*, and integrity in every activity of life. This aim is one of the ideals and great hopes of *pesantren* which later will become the home of preparation in order to give birth a figure who gives lightening in the life of society, nation and state.

On the one hand, *pesantren* not only teaches religious knowledge which is always identical with the recitation of the Koran. More than that, *pesantren* also teaches how to implement religion well, to be a good society or citizen through the teaching of national insight. Thus, *santrās* expected to be able to position himself as a good Indonesian citizen, concerned with the knowledge he has to advance the nation and the country.

Through this opportunity, the writer invites readers to jointly know and learn how the actualization of national values has been done by *pesantren*. The writer believes that all things done by the *kiai* and *santri* can be a tradition that can encourage the birth of a generation who has a strong integrity and is committed in filling independence. National values must always appear and attach to the *santri* as the shoot of the nation for the sake of civilized life.

The emergence of intellectuals from *pesantren* shows that the process of *pesantren* education is done seriously in the formation of the value of one's character. The formation of the character is in order that *santrās* concerned with social problems and social life. *Santri* is not only responsible for solving religious problems, but also has the responsibility to solve the problems of the nation and state.

*Pesantren* which is a religious education institution has a social function in the life of society, that is trying to increase the activity of Islamic life, creating activity that can motivate the spirit to run the worship, trying to realize the prosperity of society, unity and unitary among society even the recognition of the nation.

As far as the author's observation, the actualization of the values of nationality can be done within the scope of *pesantren*, among others are as follows:

### Value of Simplicity

Life in pesantren offers the concept of simplicity to the santri in order to have a *zuhud* attitude (asceticism)<sup>1</sup> as being exemplified by Prophet Muhammad, and not greedy in the enjoyment of worldly life. The value of simplicity is considered important in the culture of pesantren life as a form of self-training effort not to fall asleep with the life of the world excessively. This simplicity is one of the characteristics of pesantren that is implanted to santri.

In general, *kiai* as the main figure in pesantren has an attitude of simplicity. In a sense that he lives naturally, according to need and not too overwhelming. *Kiai* also teaches how the value of simplicity can be embedded and becomes part of the principle of life of his santri. It is believed that simplicity is what makes a person to be well received in the society.

Simplicity in pesantren is reflected through the attitude of the santri. His attitude is shown by practicing simple life in pesantren. Living in pesantren is not the same as living at home, because the santri is taught to consider the important and not very important things. Santri in fulfilling his needs of life is on the basis of need rather than desire. This attitude is always taught by *kiai* in pesantren.

### Value of Religiosity

Religiosity is often identical with good behavior. Religiosity comes from the Latin word "*relegare*" which means binding tightly or bond of togetherness. Religiosity is a person's spiritual expression associated with the system of beliefs, values, applicable laws and ritual (Thontowi, n.d., p. 1).

The religiosity that exists in the life of *pesantren* is the process of seeking the path of truth that is related to something sacred where *santri* performs religious rituals with various kinds of deeds of worship according to the instructions of Allah, the Apostle and *ulama* and follows the rules that have been made in *pesantren*.

The life of *pesantren* is very close to the ritualistic behavior, because every activity done is oriented to Allah to reach his consent and expect the blessing from the *kiai*. *Pesantren* with various efforts have designed educational program as provision to face the real life. This path is taken by the *santri* to get closer to the Creator.

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1 The pattern of living simply is usually identical with the life of Sufis.

The activities in *pesantren* are numerous. This is evidenced by the tight schedule that must be followed by *santri* from early morning until night comes. All are arranged in order to develop the knowledge and skills needed to meet the life in the society, such as *sunnah* (preferred) worship, *tablir* recitation, *manaqib* recitation, *rebana* (Islamic music instrument) training, speech training, and so forth.

Activities that have been scheduled in *pesantren*, solely intended for *santri*'s self-development. The full schedule is expected can make the *santri* do not have much time to do bad behaviors. This shows that the attitude of *santri*'s religiosity can be formed through programs organized by *pesantren*.

### **Value of Kinship**

Kinship is an atmosphere that is always missed by anyone because it becomes the main key in the process of communication and social interaction in the society. Without the value, a sense of comfort and happiness certainly cannot be obtained. In contrast, if kinship is well preserved, true happiness exists in human beings.

*Pesantren* knows the concept, so the sense of kinship at *pesantren* is so entrenched. When a person has entered the world of *pesantren*, then he has been considered part of a large family of *pesantren*. Although the many number of *santri* who come from various parts of the village have a different background, they are family after becoming one under the *pesantren* umbrella.

The sense of kinship in *pesantren* becomes part of the life principle of the *santri*, so the whole activity really uphold the value of kinship. When a friend is sick, his roommate takes him to the doctor. When a friend does not have money, there are friends who give loans, and when there are friends who are sad, there are friends who want to entertain him. Thus, the struggle in *pesantren* is so alive. Solidarity between friends cannot be defeated by education in other institutions.

Awareness of such values is also taught by Prophet Muhammad. As human beings, they are essentially brothers. Keeping the unity and unity of the Muslim people begins with an understanding of the values of kinship and togetherness (Wulan Afriani, 2013, p. 234) Awareness is born from a small community, then penetrates into a wider community. Whatever the dynamics that occur in the

society, *pesantren* has already introduced them to *santri*.

### Value of Justice

Justice is one of the principles upheld by the *pesantren*. Besides the attitude of *adil* (fair) or *ta'adul*, still there is the principle of *tawazun* (balanced), *tasamuh* (tolerant), and *tawasuth* (in the middle). Fair is also a firm stand which is based on the truth and impartiality. Although siding with the truth, its alignment is not based on friendship, equality of tribe, nation or religion

In the *pesantren* world, the first teaching about justice is opening a space for friends to convey their ideas and opinions, and afterwards the *santris* taught to exchange ideas, so that each *santri* has the same opportunity to grow and learn on his or her original abilities.

Through this stage, then the *santri* can interpret the value of justice as a foundation for building togetherness in the society. As explained by John Rawls, justice was the most important value in building the social system (Rawls, 2006, p. 278). Without justice, society would be imbalanced and full of oppression. As discussed earlier, *pesantren* is very strong in kinship and populist, so it allows the *santri* to have the same position.

In essence, *pesantren* already offers a simple and opened lifestyle to each other. With *tabayyun* (clarification) concept; for example, if there is a problem, it can be discussed to find a solution. For example, if there are two people fighting each other, the two warring people must meet an elder, *ustadz* (teacher), senior, or his *kiai* for dialogue so that the problem is over without leaving any traces of conflict. Currently, it is rarely found people who still use the concept of *tabayyun*. Otherwise, they more like to use violent ways to determine who wins and loses, not seek for justice.

In *pesantren*, justice not come up with a forced way, as in the trial in the court. The value of justice in *pesantren* grows naturally in tandem with the modest life behavior of *santri*. The attitude of compassion in building fraternal relations in *pesantren* could become “fertilizer” that fosters the value of justice. Justice is not solely because of the formal law, but rather the internalization of everyday behavior without being forced and which naturally grows.

## **Value of Independence**

In the early days of the establishment of *pesantren*, according to Howard M. Federspiel (Wikipedia, n.d.), *pesantren* already taught independence to the first followers of Islam at the time. According to Agus Sunyoto, *pesantren* taught the society to be independent by teaching them how to farm, raise livestock and sail for the society in the coastal areas (Sunyoto, 2016).

Before *pesantren* was presented by the Walisongo, the society in the Archipelago had been able to farm, raise livestock, and sail for fishing. However, the results of their efforts were less maximal and much taken as tribute by the rulers at that time. The society at that time was less creative in developing their work patterns, and the excessive surrender to the ruler made the society difficult to develop.

Since the era of independence, *pesantren* gradually revolutionized its curriculum to anticipate the development of time, so some *pesantren* had modernized its institutions emerged. These *pesantren* were usually called modern *pesantren*. With the spirit of independence that had become its characteristic, the idea to equip the curriculum of *pesantren* emerged to teach independence in-depth.

From the changes of creativity-oriented curriculum, efforts to develop themselves in the economic field emerged. Even it allowed *pesantren* to run its operational activities without relying on other parties. The evidence of the independence of the *pesantren* could be seen in *Pesantren Sidogiri Pasuruan East Java* which has been able to develop a Cooperative (*Koperasi*).

Cooperative *Baitul Maal wat Tamwil Unit Gabungan Terpadu* (BMT UGT) Sidogiri is an economic institution owned by *Pesantren Sidogiri*. In the 13th fiscal year (2013), the achievement of its financial performance exceeded the figure of more than Rp 1 trillion. The achievement of assets and earnings has placed BMT UGT Sidogiri as the largest Cooperative in East Java. Therefore, it is not surprising that the Department of Cooperatives and UMKM East Java proposed this Cooperative included in 300 major Cooperatives of the world (Razaq & Mahbib, 2014).

*Pesantren* utilizes its alumni as an access or network to open the service unit. They are also the ones who started to become a cooperative partner/ consumer. From there, then the Cooperative is growing and expanding in the society. In addition to savings, this Cooperative

also serves financing and services.

### **Value of Mutual Cooperation**

Mutual cooperation is a natural behavior that has been running in *pesantren*. This value is believed to exist because it departs from the same state and capacity. Every human (*santri*) has his own limitations. Therefore, it needs efforts to complement one another. It is impossible that the *santri* run his life alone, but he will definitely need the help of others.

Mutual cooperation is the lifeblood of the *santri*'s life. Mutual cooperation itself is a native Indonesian term which means working together to achieve a desirable result. With mutual cooperation, a job will be easier and faster to finish. Thus, the attitude of mutual cooperation must be a weapon for *santri* in maintaining the harmony in the *pesantren* environment.

Since the past, Indonesian people used to perform mutual cooperation, especially in rural areas. The villagers who were still very strong with a sense of kinship always preserved this tradition, for example in building a mosque or other public facilities. They preferred to gather the inhabitants of a village and built together without any compensation.

Basically, *pesantren* has succeeded in teaching the value of mutual cooperation on *santri*-self. *Santri* really feels how the value is embedded and has become part of the task of their life. They were increasingly aware that life in the society needs mutual cooperation and a sense of togetherness in doing something. This attitude has become the identity of the *pesantren*.

### **Value of Tolerance**

*Pesantren* has a role in realizing the values of tolerance in Indonesia. These have been formulated in the three pillars, existing in basic values of *pesantren*, multiculturalism perspective, and social ethics of the society (Nisa & Mahbib, 2013). *First*, the basic values of *pesantren* is *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant). *Second*, multiculturalism perspective is the attitude of someone who can understand and accept differences and diversity in the vicinity which includes three things, *recognition* (recognition and reward), *representation* (susceptible to a phenomenon), and *redistribution* (able to

address differences properly, not reactive, and not easily surprised). *Third*, are social ethics embodied in the norms prevailing in society, such as doing good to anyone, creating a conducive atmosphere, and being fair to give the right proportionally on the basis of loving fellow human beings (Mustafid, 2012).

The value of tolerance carried out in *pesantren* has become a valuable learning in the social life. Tolerance becomes a much-needed value in performing social relationships between people. Tolerant attitude can be realized by way of appreciating and respecting. Thus, the value of tolerance is a form of positive relationships conducted by the society in general to maintain harmony in social interaction.

Under the mission of educating generations of tough and steadfast Muslims in maintaining traditions of the Archipelago, *pesantren* is able to perform noble duties as a pillar of buffer of peace and diversity. Differences of each individual in the *pesantren* encourage students to have a tolerant attitude towards other *santri*. They respect and appreciate the differences of views in addressing something.

### **Pesanten as a Fortress of NKRI**

Educational and religious institutions that grow in Indonesia certainly have uniqueness in accordance with the culture of the Indonesian society. *Pesantren* is a miniature of Islam in Indonesia. Through *pesantren*, Islam is taught in order to be accepted by the Indonesian society. In *pesantren* we can find a special pattern of being Islam. Islam comes with a friendly face to the local tradition and contains cultural values (Nasurung, 2015).

Seen from its institutional position, *pesantren* means as an educational institution that remains consistent (*istiqamah*) in performing its role as the center of deepening religious sciences and Islamic propagation (*dakwah*) institution. *Pesantren* also took part in the intellectual life of the community. This is evidenced by the success of *pesantren* in resulting in religious figures, society and fighters of the nation, both in the pre-independence period, after independence and in the present era (Zarkasyi, 2005, p. 1).

The presence of Islam in the midst of Indonesian society requires *pesantren* to have *dakwah* values that are different from others. *Pesantren* is always required to maintain the character of the nation through the system that prevails in *pesantren*. The system and values carried out in *pesantren* are very closely related to culture and the characteristics of the Indonesian society, such as mutual cooperation, tolerance and so forth.

The presence of *pesantren* cannot be separated from the role of the surrounding society which is the scope and one of the decisive objects in the sustainability of *pesantren*. Therefore, *pesantren* will be faced with social phenomena that are full of changes. Social changes certainly have an impact on *pesantren* formulation, because *pesantren* is also a social institution. Therefore, *pesantren* should participate in overcoming the empirical problems of society such as poverty, ignorance, environmental degradation, limited natural resource, moral degradation, and others. This participation needs to be done so that the presence of *pesantren* remains relevant to the development and demands of the society and does not disintegrate with the dynamics of social life (Fauzan, 2015, p. 166).

Along with the development of the mindset of society, social or religious organizations increasingly emerged in Indonesia. The emergence of these institutions also many depart from Islamic principles. However, in the realm of understanding and methods of preaching done, each has differences with the culture of Indonesian society. The more diversity that exists, the more differences of opinions that arise among Muslims.

In recent years, the Indonesian nation is enlivened by a variety of news on social or electronic media related to religious radicalism and terrorism. Acts of violence and spread of terror are used as one of the tools in preaching by some circles. Such attitude will certainly threaten the unity of Muslims and the stability of society in the life of nation and state.

Seeing the phenomenon that runs during this time, some extreme groups and radical groups are increasingly disturbing society. The Muslim community should be able to coexist peacefully. However, it becomes divided due to the factors of understanding, perspective and attitude. Islam which is full of values of humanity and peace has now been tarnished by the attitude of the group in the name of Islam. While it is clear, wars and hostilities are something to be avoided, and Islam has never taught its people to commit violence to other parties. This is in accordance with the words of Allah, which means that "*Islam is a religion that loves peace. Therefore, Islam in fact dislikes wars. Wars are only an emergency exit which is not preferred or as a form of compulsion* (QS Al-Baqarah: 216).

Since its establishment, *pesantren* has always been involved in national issues. Through the leadership of the *kyai* and the struggle of the *santri*, *pesantrens* spreading across Indonesia has played a major role in maintaining the integrity of the Indonesian nation.

During the struggle for independence, for example, in *pesantren* troop

of struggle was established such as Zainul Hasan that became Hizbul-lah-Sabilillah troop and storage of weapons and ammunition (Hayat, 1995, p. 106). In addition, history has noted that as the representation of *pesantren* figure, K.H. Wahid Hasyim became one of the *founding fathers* of NKRI. Together with the committee of nine, his role with the power of his being-*santri* able to dampen the dissatisfaction of the members of the team of nine formulators of the preamble of the 1945 Constitution (Dhofier, 2011, p. 148).

The spirit of struggle and the willingness of the *pesantren* leaders to sacrifice themselves need to be appreciated. One of the ways to appreciate their struggle is to preserve the independence of this nation and to fill independence with positive ways, such as doing activities for the progress and prosperity of the society, creating a secure, quiet, peaceful situation and minimizing violence in the name of religion.

We should not let this country crumble just because of differences of opinions. There is no need to hate each other despite having different views in solving the problem. The integrity and unity of the nation must be prioritized above all interests. The efforts that have been done by religious leaders and heroes should always be appreciated by maintaining togetherness in the frame of the Unitary State of the Republic of Indonesia.

It is not doubted that *pesantren* has a role as a fortress in defending this country. In fact, *pesantren* is a place of kaderization of Indonesian people to become a leader in the future. The candidate of the nation's leader is kadreed in the *pesantren* to be the protector, guardian and keeper of this nation's cultural tradition. Like Diponegoro prince, when he was kadreed at the Pesantren Mlangi Yogyakarta which was led by Taftajani, he was taught not only the basic religious lesson but also the heritage of this nation's ancestral civilization, from Sriwijaya to Majapahit (Peter, 1986, p. 59). *Santri* are kadreed to understand the state of the common people. They are taught to be able to follow the way of life of the *ulama* who are close to the people (Kartodirdjo, 1977, p. 169).

Hidayat Nurwahid also emphasized that *pesantren* was the most strategic educational institution to be invited to cooperate in campaigning the four pillars of the nation. He also added that *pesantren* was the last bastion to preserve the integrity of nationalism and religious national insight (H. N. Wahid, 2016).

As the era progressed, *pesantren* increasingly strengthened its position as a productive place in producing the nation's cadres who are ready to fill

Indonesia's independence. According to the writer, *pesantren* feels successful in the process of education, because it is undeniable that many intellectuals were born from *pesantren* and proved able to color the dynamics of the life of nation and state. We do hope that the ideals of this nation can be realized, one of which through the shoulders of the *santri*.

As a *dakwah* institution, *pesantren* has been actively doing an effort of *amar ma'ruf and nahi munkar* (inviting people to goodness and preventing them from doing bad things). *Pesantren* has also implemented community development programs in solving the problems of life of the surrounding community. From the socio-cultural aspect or the development of society, Abdurrahman Wahid viewed that *pesantren* had an attraction that allowed the surrounding society think that *pesantren* was an ideal alternative to the attitude of life in the society. The reason was that there was a process of mutual influence between the *pesantren* with the surrounding society. This process would culminate in the formation of new values universally accepted by both parties.<sup>2</sup>

The role of *pesantren* in the resistance of the colonists was also confirmed by Sartono Kartodirdjo in the book "Banten Farmer Rebellion of 1888", in which *pesantren* and *tarekat* (sufism) were the couple of Pan-Islamism movement in the field of politics, and later in the 19th century *ulama* and their *santri* were able to provide guidance to the society and lead them against the Dutch oppressor or colonist who was in fact the Dutch Protestant Kingdom (Suryanegara, 2009, pp. 301–302). This reality is again a proof that *pesantren* became a fortress in expelling the invaders.

At this time, *kiai* remains a role model and a key figure in *pesantren* and the society. The role of *kiai* was so real in doing science and social transform. The socio-religious role is carried out as part of his responsibility in teaching the people, because *kiai* will greatly influence the religious behavior of the society in responding to the various development of religious life.

*Santri* as *Kiai's* long hand must also be able to follow the footsteps of his scholarship. Sensitivity of *santri* in responding to social problems also needs to be realized obviously with the provision of knowledge and experience gained in *pesantren*. The continuity in filling and sustaining independence is also a big task of *santri* in delivering civilized society and hoping peace in the Archipelago.

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<sup>2</sup> Because of the strong influence of *pesantren*, this institution was said as a subculture of the society (A. Wahid, 1988, p. 39).

## **Pesantren Teaches Love to Homeland**

The position of *pesantren* in the arena of civilization in this country is very large. The real role of *pesantren* is guiding *santri* and the society in understanding religion. *Pesantren* is considered already successful in registering itself in increasing the intellectuality of the life of society, fighting for Indonesian independence and filling Indonesian independence. Thus, the linkage of *pesantren* and the nation of Indonesia becomes a unity and cannot be separated.

Commitment to the homeland of Indonesia has long been instilled in *pesantren*. *Kiai* and *santri* cooperated to voice their courage in expelling the invaders as a form of love to the homeland. The implementation of love to the homeland to defend the country can occur in various forms, as long as it provides the benefit, peace and prosperity that culminate in the defense to the state.

The Minister of Religious Affairs Lukman Hakim Saifuddin explained that *pesantren* has been recorded as an Islamic educational institution which contributes greatly to the struggle for independence and even fills Indonesian independence. Even, *pesantren* becomes the heart of Islamic education in safeguarding nationalism until now. The *ulama* and *kiai* have contributed remarkably to the nation. Due to its hard work and sincerity, *pesantren* is able to keep Islam that is tolerant and able to live in the midst of diversity (Hakim, 2015b).

He also explained the main characteristics found in *pesantren*, that is *first*, every *pesantren* in developing Islam always teaches moderate Islam, Islam *AhlussunnahWaljamaah*. *Second*, the characteristics of *pesantren* in seeing, understanding and forming a law are based on self-awareness that in fact we do not have a right to say the most true. *Third*, *pesantren* must teach its *santri* to compulsorily love the homeland. This is a form of *hubbul wathan minal iman* (loving to homeland is part of faith) (Hakim, 2015a).

The history of the Indonesian struggle proves that *pesantren* always defends and maintains independence based on the spirit of the *pesantren*-people that is driven by the feeling of having the same destiny and willingness to sacrifice for the homeland. This defense effort is recognized as the responsibility and honor of every citizen. This principle contains state defense efforts that must be done based on the principle of self-belief and strength, so that every citizen is obliged to love the state and has a high nationalism attitude.

The 1945 Constitution, Article 27 also explains that the obligation of

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citizens is to defend the homeland. The explanation in Article 28 mentions the obligation to respect the human rights of others and comply with the restrictions set forth in the rules. Furthermore, Article 29 states that it is required to defend defense and security of the state (Team ICCE UIN Jakarta, 2003, p. 84). Thus, the *pesantren* community, composed of *kiai* and *santri*, together has an obligation to defend the homeland.

The love to the homeland will give birth to the attitude of defending the country. The attitude of defense based on love can lead to unyielding spirit. This reality has been felt by the *ulama* and heroes in risking the soul of his body against the invaders. Love will also generate positive energy in uniting common goals in the context of state defenses.

*Pesantren* occupies a strategic position in growing spirit of love to homeland on the self of *santri*. In the future, there are times when *santri* will be faced with tremendous challenges in carrying out religious and social responsibilities. The direction of this nation will be determined by the role of *santri* who care about the nation's sustainability. The independence that has been achieved must be maintained, so that the unitary and unity of the nation keeps maintained.

## **Conclusion**

The success of independence achieved by the nation of Indonesia is the big gait of *pesantren*. *Kiai* and *santri* become the doers of history in making the foundation of the independence of the Indonesian nation. *Pesantren* becomes an important history of the nation and state journey. Therefore, the involvement of *pesantren* in filling the independence is still missed by all levels of society in the framework of nation and state improvement.

*Pesantren* as an alternative education is the right media in spreading noble cultural value and spirit of national value. *Pesantren* can be the main motor in mobilizing public participation in the state. The closeness of *pesantren* with community of society will ease the *pesantren* in spreading the values of nationality in the life of society.

*Pesantren* is the last bastion in maintaining the unity of NKRI. *Kiai* and *santri* have played an important role in upholding the nation's sovereignty, and guarding the country until the running of the nation and state process. The role of *kiai* in guarding the struggle cannot be forgotten in the history of the Indonesian nation. Their contribution proved solid in strengthening the foundation of NKRI. The task of *pesantren* is now more

severe, namely to enhance the dignity of the Indonesian nation in the eyes of the world and make the nation of Indonesia as a destination of Islamic civilization of the world.

The nation's identity will be stronger if *pesantren* is able to motivate *santri* to always love the homeland. This sense will flare the soul of strong nationalism. Loving homeland is not only a duty and responsibility of the Army (TNI) solely, but it is also the joint responsibility of all component-sof the nation. Therefore, it is very important to increase the love to homeland to the young generations including those in *pesantren*.

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