

# The Strategic Role of Islamic Boarding School on Instilling Nationalism Values in Al-Hikmah and Miftahul Huda Malang East Java Indonesia

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**Abstract-** Pondok pesantren or the Islamic boarding school (IBS), as Islamic educational institutions have vital roles in the process of development of nationalism values. This study aims to reveal how the understanding of IBS against nationalism, what is the strategic role undertaken by the IBS in the imposition of nationalism values at Al-Hikmah and Miftahul Huda IBSs. Data collection was done through deep-interviewed with clerics, teachers, and students. After conducting data collection, data processing, data reduction, presentation, and conclusion, this study found that first, there was a strong understanding within the IBS environment toward the meaning of nationalism, which corresponds to the concepts and theories about nationalism. In addition, the forms of understanding and interpretation of nationalism can be seen from several activities such as the implementation of the flag ceremony, the content of nationality, in the form of Pancasila, Nationalis and Civic Education material, and history in the school, as well as activities of local content of pesantren inserted insight and understanding of nationalism to the students taken from classical books and other boarding school materials that can not be found in formal schools. Secondly, this study also found that the IBS has a strategic role in fortifying itself from the idea of radicalism, intolerance and indifference to pluralism. Furthermore, the IBS can also be a place of cultural preservation and place of learning in the process of democracy base on pesantren view. Thirdly, some of the determinants in the nationalism values are in regard to facilities; the teacher's competency, curriculum, method of learning, networking, and others. Otherwise, the inhibiting factors consist of motivation of student, facilities and infrastructure, curriculum, and competence.

**Key words-** Strategic role, Islamic boarding school, and Nationalism values.

## I. INTRODUCTION

*Pondok pesantren* or the Islamic Boarding School (IBS) is part of the long history of the establishment of the Indonesian nation. The IBS has long history before Indonesia was declared a nation. The educational institution functions as an organization for the study of religious knowledge, preserves Islamic traditions, and produces both Muslim scholars and leaders [1]. The IBSs have an important contribution to the era of the struggle for independence. History records many freedom fighters (warriors) emerging from the IBS and many national heroes born from the IBS. The struggle of large families IBS can be said not be separated from the journey of

this nation, both during the colonial era against the Dutch, Japanese and allied forces, including Kyai Haji Hasyim As'ari from Pesantren Tebuireng and Kyai Haji Ahmad Dahlan from Muhammadiyah with the idea of his Jihad Revolution. This attitude is responded and followed by other pesantren spread across the archipelago such as Teuku Umar, Teuku Cut Ditiro, Tjut Nya dien, Dipenegoro, Sultan Hasnanudin and others.

Based on the historical facts, it is very difficult to deny the involvement of IBS in shaping and educating the Indonesian nation. However, the development of political constellation and modern educational institutions in Indonesia has distorted the role, hence as if IBS did not have sufficient contribution to the birth of Indonesia as a sovereign and sovereign nation.

Nationalism is a fundamental thing in the life of the nation and the state, because nationalism has been able to guide and lead the nation of Indonesia in the face of various dynamics of life. Therefore, the insight of nationality and nationalism becomes an obligatory that must be known and understood by every element of the Indonesian nation, so that the nation of Indonesia becomes a developed and modern nation.

It should be underlined that nationalism and even nation-state are fragile and porous in many aspects and accentuations. Each ethnic certainly has a different appreciation of nationalism and its implementation. Therefore, the sense of belonging and fellow citizenship also becomes vulnerable. In fact, at the level of imagination about nationalism alone fellow Indonesian society itself is still often different and culminate in things far from expected. The meaning of Nationalism is universal to be interpreted as something narrowly called conflict of interests of a handful of persons. Thus, the simple and humble way of life implanted by *Ulama* and *Kiai* (Islamic clerics) in boarding schools is very significant, especially in the formation of character (character building).

The insight of nationality embraced by the Indonesian nation is the insight of nationalism that based on Pancasila is the insight of nationality based on Belief in God Almighty. Therefore, it has a moral, ethical and spiritual foundation, and wishes to build the present and future of a prosperous, spiritual, material, and spiritual nation in the world and the hereafter [2](Yudohusodo 1996: 13).

The phenomenon of the entry of foreign cultural elements into Indonesia is basically enough to influence the mindset of the Indonesian people themselves. Basically, this phenomenon is not a big problem for the Indonesian nation. Since the beginning of the Indonesian state has never rejected the entry of foreign cultural elements that enter into this country. It is only in this case affirmed that Indonesia does not prohibit the

entry of foreign cultural elements as long as the elements of foreign culture are not destructive or destructive nationalism spirit of the nation, but the cultural element should be enriching the culture of Indonesia.

Lack of public understanding about the values of nationalism in general also affect the pattern of community behavior. The values of nationalism basically derived from the values of Pancasila, or in other words can be said that the values of nationalism is a perspective of the values of Pancasila. In practice, the behavior patterns of Indonesian society still do not reflect the values of nationalism as expected. This fact is contrary to the noble ideals of the Indonesian people listed in the 1945 Constitution and reflected in the points of practice of Pancasila.

Based on the noble ideals of the Indonesian nation, so to fill and continue the independence today, it is indispensable souls of high nationalism of every citizen. In order to realize these goals, it takes a hard and serious effort, and to make it happen does not have to always appear in the eyes of others, but can start from the simplest things to complex things. Simple examples of the application of nationalism in education, practicing in IBS were: (1) the participation of learners and or students in following the flag ceremony, (2) the awareness of the learners at the time of honoring the flag as a symbol of the State, and (3) awareness the learners in complying with the rules and norms that apply as an appreciation of the values of Pancasila and the 1945 Constitution.

The values of nationalism are always associated with the world of education, both formal and non-formal, because to interpret the values are needed an effort from the people of Indonesia itself to behave that lead to the values of Pancasila. The values of nationalism basically have to be preserved and preserved by all circles, all parties, and thorough in all branches of science. One of the studies that will be the study in this research is the institution of Pondok Pesantren. The existence of IBS in education is recognized by the government. IBS is a traditional educational institution led by Islamic clerick. In this IBS the students are teach with various branches of religious knowledge derived from the Koran and Hadith (collection of sayings and deeds of the Prophet Muhammad). Understanding and memorization of the Koran and Al-Hadith is a necessary condition for the student [3].

Nowadays, IBS is tainted by the emergence of "new" boarding school based on Islamic values that tend to be textual and fanatic, so this IBS spread anti-nationalism. As a result, the student who are born become student who behave radicalism and threaten the integrity of Republic of Indonesia. This kind of problem can not be allowed to continue, because it will have an adverse impact on the survival of the nation and the state. To maintain and fill the independence that has been felt to date, required provision of religious knowledge or religiosity high and must be accompanied by provisions of other general science, such as nationalism.

The IBS is one of education institution in Indonesia, which is nonformal. The non-formal education here is a structured, programmed, and out-of-school educational pattern, which generally aims to shape people with strong, virtuous characters and always behave positively. The IBS as a community and as a large educational institution the number and extent of its spread in various corners of the country and has provided shares in the formation of a moral and religious Indonesian man [1]. Such education has also been taught at Al-Hikmah Kuwolu and Miftahul Huda boarding schools where the patterns of learning are very relevant for the cultivation of nationalist values.

In accordance with the results of direct observations in the field and the results of interviews conducted by researchers, obtained information that the pattern of education those IBSs in addition to emphasize the success of teaching the science of religion but requires the students apply and love the values of nationalism in everyday life. From this activity, it is expected that the student later when plunged into the community can love the Republic of Indonesia sincerely. From the results of this temporary observation, researchers assume that IBS basically teaches to the student how to love his country, in this case is IBS with background *Ahlussunnah Wal Jama'ah* or IBS that preserve the Islamic values brought by Islamic clerics.

Based on the above explanation, the researcher assumed that the cultivation of the values of nationalism in daily life was felt obliged to be strengthened again its existence, especially in Al-Hikmah and Miftahul Huda in Malang for the behavior of the student both boarding schools can apply the values of nationalism, but also for the identity of the Indonesian nation that existed from the first, can be embedded well in each studentnya.

The urgency of this research is because nationalism is a value and also a very broad and universal study. On the one hand, nationalism is too great to be littered with the futuristic lusts and opportunists of practical political style, in which the tendency of power is very apprehensive. On the other hand, the modest and humble way of life implanted by islamic clerics in IBS, especially character building is necessary to instill the values of nationalism and state defense.

In previous research suggested that the Islamic peace education influence on the de-radicalization of terrorism [4]. Similarly, it is concluded that the value of nationalism is very influential on the security and stability of the nation. In this case, the researcher found some very significant research gap to be expressed and studied seriously and deeply, at least on two principal aspects, namely: first, the strategic role of boarding school in the inculcation of nationalism values, it is clearly more focused and in-depth than in previous studies that only concentrated on educational institutions in general. As it is known that formal education ranges from 5-6 hours, while education 24 hours IBS. Secondly, IBS emphasizes self-reliance and character education so that nationalism values are more integrated and integral.

## II. MATERIAL AND METHOD

This research is a type of qualitative research. The data of this research are descriptive data. This research was conducted in Al-Hikmah, Kuwolu, Bululawang, and IBS Miftahul Huda, Gading, Malang Regency, East Java, Indonesia. The main data sources in this qualitative research are interview and additional data such as documents and others [5], which consists of primary data and secondary data. Primary data is data collected or obtained directly in the field by people doing research or concerned. Secondary data is data obtained or collected by people conducting research from existing sources. This data is usually from the library or from reports from previous researchers [5]. Informants in this study consisted of teachers, student, ustadz and ustadzah in those boarding schools. Methods of data collection in this study using interviews, observation, and documentation. While the validity of data using triangulation. Meanwhile, for data analysis was done inductively, that was data collection, data reduction, data presentation, and data conclusion.

## III. RESULT AND DISCUSSION

### 3.1. Meaning and implementation of Nationalism in Al-Hikmah IBS

Meaning and understanding of nationalism in boarding school environment was very important. This was because IBS can serve as an effective place to educate students to become guards and fortress for this country, as has been noted by the history where the students became freedom fighters (warrior) of this nation in the days of the struggle for independence. Love the homeland part of the faith is one of the noble teachings of religion that is always integrated into the method of learning within the boarding school, even manifested in everyday life in pesantren until now.

Understanding and interpretation of nationalism is one important factor in determining the success of the values of nationalism can be implemented properly. The understanding teacher, clerics, and stakeholders of IBS ponders becomes very important in this context to interpret and implement this nationalistic value into the daily life of the student, and or to integrate those values into the curriculum of IBS which usually has its own curriculum for teaching kesantantrenan materials.

According to an informant in this case as the caretaker of Al-Hikmah IBS prinsipal (A), described that nationalism is a understanding of love of the homeland in accordance with the proposition *Khubul Waton Minal Faith* (Love the homeland is part of the faith). In this case, he was further said that:

"Nationalism is the understanding of the love of the homeland, it is manifested in the personal attitudes and attitudes of people who manifest in attitudes and behaviors such as high tolerance, mutual cooperation, mutual aid, conscience, etc."

The above statement was a justification for the role of IBS which is known as a place where students were educated to uphold morals and love of their homeland.

With regard to the understanding of the content of nationalism values, the informant (A) was described in detail:

"The values of nationalism are already very clearly embodied in the principles of Pancasila. Therefore, to understand clearly and to be manifested in everyday life, the understanding of nationalism should not be just an idiom and a term. However, he must be the way of life of Indonesian citizens as a whole"

Based on the above exposure can be assumed that the understanding of the leadership of Al-Hikmah IBS so very well understood and very concerned in interpreting nationalism in the life of society. With the correct meaning and in accordance with the ideology of the nation that is pancasila. Then it was certainly not difficult to find a form of nationalistic values in Al-Hikmah IBS. However, understanding alone was not enough to conclude that nationalism has been well implemented. Therefore, it was necessary to do more related research to other sources.

With regard to the importance of planting the values of nationalism in boarding schools, in general, informants say more or less the same thing, that they consider it very important that the values of nationalism are taught, integrated, and practiced in the daily life of the student in Islamic boarding school. This is in order to fortify them from the attitude of radicalism, and extremism and closed understanding that is very dangerous for the Unitary State of the Republic of Indonesia.

Of the many opinions that exist, the opinion the informant (A) stated that;

"The understanding and meaning of nationalism and its implementation in everyday life is a very urgent thing for us. This can be easily applied in Al-Hikmah IBS because

the students come from different regions, ethnics, and cultures. Thus, the culture of tolerance among student is formed by itself."

Based on the above opinion, the informant justifies that in the life of pesantren, the culture of mutual respect respects between young student equal to the senior, respect for teachers or ustadz, and the most important is mutual respect for each other within the existing differences.

Meanwhile, in the opinion of informant B, a male student of Al-Hikmah IBS said:

"The material of nationalism taught in the school is very helpful in understanding the love of our country. So far, we only understand that we must love the homeland, because that is part of faith. However, we can only understand clearly and deeply when we get KDP lessons."

Meanwhile, according to informant C, a female student, when asked the importance of whether or not nationalism was taught in boarding school. She explained that

"Civic education is a mandatory lesson taught in schools. The course is very important for the student, because so far the understanding of love the homeland is understood still in the form of conception or still abstract. So it is very good if the application of nationalism values taught can be implemented well in our daily lives."

Another opinion, expressed by one of the Islamic teacher (D), about the importance of instilling values of nationalism in boarding school, he said that;

"The cultivation of the values of nationalism in Al-Hikmah is inevitable for us in the IBS. Thus, the contents of nationalism must be integrated and manifested in the daily life of the student."

The opinion of ustadz Ainun is an opinion that describes the importance of the values of nationalism must be implemented in the lives of the student.

Other informant (E) argued about the importance of planting the values of nationalism in IBS, she stated that;

"I would argue that one of the reasons for the acts of terrorism and radicalism is that there is no true understanding of nationalism and the non-implementation of national values into the ideology and viewpoint of nation and state in our common life."

The description of Goddess is a very logical explanation of the rampant actions and attitudes of people who fall into a shallow religious understanding, causing the destruction of national values, and dividing the nation, which is diverse, racially, ethnically and religiously.

The role of IBS in the cultivation of the values of nationalism within the life span of IBS is closely related to the activities or programs implemented by pesantren to the students. Based on the results of research through interviews, observations, documentation conducted by researchers at Al-Hikmah IBS, then obtained the following data.

The activities at IBS Al-Hikmah, in general, are divided into two forms of learning activities, namely; first, formal education (formal school), and non-formal education (teaching boarding school). In formal education the students are required to attend formal education in general, which consists of junior and senior high schools.

The forms of activities that describe the meaning of the cultivation of nationalism values in daily life in IBS consist of a) flag ceremony, b) scouting activities, c) Pancasila, Nationalism dan Civic Education, d) Koran study, e) study of interpretation of Koranr, f) Study of Hadith, *Bulugh Al-Maram*, g) Recitation of the Book of Fiqh, h) Congregational prayer

activities, i) *muhadharoh* activities, j) joint discussion activities, k) voluntary work, and l) training activities.

### 3.2 Strategic Role, Inhibiting Factors and Supporting Nationalism at Al-Hikmah IBS

#### Islamic Education Center Archipelago

In the midst of the dynamics of the system of life of the world that began to leave the moral values and social institutions, it seems clear stretching Islamic educational institutions, especially IBS prepare students to become human beings who not only have the competence of science and life skills that comply, but also uphold the moral aspect as a grounding life philosophy. Pesantren is a place where prospective carriers of the country's mandate grow and learn to equip themselves by balancing material and spiritual needs to meet the frenzy of the future. The strength of the pesantren elite is undoubtedly an integral part of the agent of change group is expected to contribute to the enlightenment of society.

The IBS other than as a place to study the science of religion, as well as a strategic place in the center of non-religious education. The religious understanding that forms the basis for other disciplinary understandings is a milestone for the realization of universal values that are in line with the values of nationalism such as fairness, honesty, integrity, and so on.

The internalized learning that is internalized in the study of IBS, especially in Al-Hikmah IBS, as the foundation of the student in instilling the values of nationalism inherently. Based on interviews with informan A, regarding the role of IBS strategist in the cultivation of the value of nationalism, he said:

"Al-Hikmah other than as a religious education center in this area, as well as a place where the student learn about the life of nation and state. The students are taught to organize early, to know the history of the nation, and to be actively involved in the training activities in order to maintain and support the government's activities in instilling the value of nationalism from an early age. As it did the Ministry of Sport, some time ago, which held a state defending training event. We included 50 students to participate in the event. "

Furthermore he also said that:

"With regard to its strategic role, like other IBS educational institutions, Al-Hikmah with its religious platform keeps this nation from values that are against the cultural values of the Indonesian nation. Al-hikmah is the root or foundation that can be portrayed from the cultural roots and noble values of the nation manifested in the daily life of the student."

Based on the above explanation, the informant A asserted that in order to keep this nation on the path of the founder of the nation, the younger generation should be directed to understand their own values. Thus, when exposed to foreign or foreign cultures, or even collided with a new culture that is inconsistent with the cultural values of the nation's roots, they can naturally sort and reject them firmly.

#### Deradicalization of Islam

The IBS has a strategic role in the context of deradicalization, which can be understood as an attempt to stop, neutralize or at least neutralize radicalism. Deradicalisation is defined as disengagement which means leaving or releasing acts of terrorism or radiaklisme by reorientation. The termination referred to is abandoning the various social norms, values, behaviors associated with terrorism networks and radicalism.

Deradicalization or deidelogization means the effort that counter ideology to stop the understanding and spread of ideology of terrorism and radicalism.

In the context of this deradicalisation, restoring the mission of IBS as a traditional educational institution which aims to understand, appreciate and practice the teachings of Islam (*tafaqquh fi al-din*), is a matter of concern to the stakeholders of the IBS. By emphasizing the importance of the morals of a gentle Islam religion, respecting differences, tolerance as the guidelines of daily life, boarding school can be a very strategic container in supporting the values of nationalism can be internalized within the student.

Other Islamic teacher (informant D) said that the radicalism that emerged in the IBS environment was due to the narrow paradigm developed in understanding the relationship between religion and state. He added that:

"Radicalism in the boarding school is a product of closed and narrow paradigm that develops in the understanding of stakeholder IBS in interpreting the relationship of religion and state. They understood textually about the Islamic state by referring to the Koran text partially that the law of God should be enforced within a state. In fact, they should understand the context in relation to the substance of universal Islamic values that must exist within a country. With such understanding, boarding school will be free from radicalism that is very dangerous for the integrity of this nation and state."

Based on above statement, it can be concluded that deradicalization can be a strategic role of boarding school in preventing the ideologies that can reject the Unitary State of the Republic of Indonesia, which has become the common agreement of the founders of this nation.

#### Democracy

In the era of democracy, unity is an important pillar in the relationship of the state. The IBS as one of the faces of Islam in Indonesia has an important role in realizing the value of unity and unity, which is complemented in the form of multicultural education developed in IBS. Life in the IBS is a place for the student in understanding and interpreting the brotherhood as a form of unity. Unity and fraternity in IBS is a very important value in living life during being or processing themselves in the IBS. Students, who are or are from different regions, and different ethnic, ethnic and racial, require them to understand each other.

With regard to democratization in the IBS environment, another Islamic teacher (informant F) explained as follows.

"In the IBS environment, we also always apply the values of democracy in everyday life. For example, when in deciding something, the cleric always invites senior student to discuss together, deliberation, then decided the best together."

According to informant E, she also emphasized that the implementation of democracy in IBS is more emphasized on the issue of democratic decision making that is by involving people who are interested in decision making process or policy. In addition, at certain times, in the process of succession of the boarding school chairman or class president, it is also carried out with democratic values. The most votes become the reference of a person elected to a chairman.

#### Tolerance

The IBS has a very important role in fostering a sense of tolerance seen from the educational learning developed in it. The education of IBS characters emphasizes the tolerance that students always learn. In fact, within the curriculum of the IBS

itself, it is usually integrated in such a way that there is a section or a special chapter that discusses human relationships with human beings or that in the term IBS commonly called *hablum minannas*, namely religious teachings on how to interact with others.

In this context, the informant A explains that student are specifically taught about how to behave with each other, neighbors, friends, older people, even how to treat people different from us. He explained as follows.

"The education of tolerance in the IBS, especially in Al-Hikmah IBS, not only teaches about human relationship with God (*Hablum minallah*), but also how to relate to fellow human beings (discussing the problem of *hablum minannaas*). This is indeed a separate chapter, the chapter of *muamalah* (social relationship). This chapter is closely related to the relationship between the student with other student, with the community of boarding schools, with the clerics or teachers, with older people, with neighbors, etc. Even also describes how the student behave towards people who different from them, different in meaning, not as familiar to them, different racial, ethnic, and cultural, and so on."

Furthermore, he added that:

"*Muamalah* itself is one part of the jurisprudence that explains the rules of Allah Al Mighty which regulates the complete relationship of human beings with other human beings. So, Muslims are already very familiar with the existence of tolerance, because it is part of the science of religion."

Thus, in general it can be concluded, that the IBS very familiar with the values of tolerance. Not only is tolerance also a part of religious teachings that has been very clearly explained from various sources of religion, it also becomes a necessity for student in the IBS consisting of various regions, and from different backgrounds. Therefore, the IBS is a very strategic institution in developing tolerant attitudes, which strengthen the values of nationalism.

#### Plurality

Plurality, for people who exist in the IBS environment is necessary. Therefore, it is important that the boarding school become an institution that treats pluralism and or heterogeneity becomes a force. This needs to be done given the difference at a given moment can be a source of conflict and disunity. By looking at Indonesia that can not be separated from the diversity: good inter-group, religion, culture, ethnic, language, become very reasonable and become a productive movement for the IBS to be involved in taking care of the plurality becomes something that can be contributed to nation and state this.

According to the infromant D, plurality in the IBS environment has become an understanding that is implemented in the daily attitude of the student. He mentioned that based on the existing data in the profile book of IBS, the students of Al-Hikmah in the background of the origin areas have been very varied. Some are locals and not a few come from other regions. There are ethnic Javanese, Madurese, Betawi, and there is a small part that comes from ethnic Sundanese.

The informant A explained more or less the same that:

"Student Al-Hikmah is already plural, mixed up from different regions. Indeed most come from Java, but they also hang out and live together with the Madurese who in fact have a culture that is very different from the culture of Java. Thus, Al-Hikmah IBS is a boarding school that can be considered a multicultural life style."

Based on the above explanation, the red thread that emerges is the strategic role of the IBS in maintaining and developing pluralism as a value that strengthens this nation is vital, considering the student are the next generation of the nation.

Based on the results of interviews and observations, regarding the constraints faced in the Implementation of the nationalism values in daily life in Al-Hikmah IBS consists of a) Inadequate role of government in providing assistance in the support any activities or programs in the IBS, b) lazy attitude of the students, c) less competent teachers. Meanwhile, the factors that contribute in determining the strategic role in planting the values of nationalism in IBS are a) facilities and infrastructure, b) the existence of the IBS-based curriculum that is integrated with the general education curriculum, and c) Networking.

### 3.3. Meaning and Implementation of Nationalism in Miftahul Huda IBS

The success of the implementation of the values of nationalism is determined by various factors, one of which is the understanding of teachers, clericks about the value of nationalism. The teacher's understanding of the value of nationalism will be used when the teachers, clericks interact with students in the learning activities inside the boarding school. Based on the results of interviews that have been conducted researchers known there are various understandings and definitions of nationalism that is understood by teachers, ustads, and kyai, especially in IBS Miftahul Huda Malang.

According to informant G (12-04-2017), in this case as the leader of IBS, explained that nationalism in general is a comprehension of attitude, taste, or acts that express the love of the homeland (*Khubul Waton Minal Faith*). In this case, further the informant G explained that;

"The state of Indonesia is a state of peace (the state of Darul Salam). The Unitary State of the Republic of Indonesia is the final state can not be changed. Because it has become a common coincidence as has been formulated by the founding fathers of this country."

The statement was issued by the informant G on the grounds that the state form is optional thus if one has set goals and choices, then as a consequence of that, he must be preserved and manifested. This is the same as if one has chosen the State of Indonesia as the Unitary State of the republic of Indonesia and has formulated what is the goal, then that person must always run what is a predetermined goal, and help to realize what this nation aspires to.

This notion of nationalism is expressed differently by one of the boarders of the IBS, though in conclusion, more or less the same, as revealed by the informant H;

"In my opinion, that nationalism is an attitude, the attitude of love to the homeland is poured in the form of discipline, honest attitude, respect to friends and parents, and obedient to the law in Indonesia."

The notion of nationalism conveyed by the informant H Fadli Hakim was reinforced by the informant I, as one of the ustadz or lecturer at the IBS, who stated that Nationalism according to him is the understanding that express his love of the homeland. The love of the land according to him is not necessarily shown or practiced directly. It all depends on how we respond to a belief that we think is right. He also added that the Nationalism of Islamic boarding school has been prepared in the matter of boarding school.

For the issue of delivery or application, it all depends on the teacher. There is no special curriculum that discusses nationalism in Mifatahul Huda IBS. Everything is summarized

in the prepared boarding school material. This has been done long ago, so it is impossible for the boarding school to hold significant changes because it will affect other things.

Meanwhile, the results of interviews with student daughter boarding school Miftahul Huda, according to the informant J (female student), nationalism is described as an attitude of love to the homeland. This is also confirmed by another informant K (female student) Zaina, who more or less thinks the same as before that love to the homeland is part of faith. That is, nationalism is an Islamic religious teaching that must also be implemented by adherents.

Meanwhile, the other informants (female students), by conducting separate interviews, one by one with them, their core understanding of nationalism is the notion that explains how one loves his nation. These forms of love are interpreted differently by others. Later, they also explained that the attitude or action of this nationalism is not only respect for the flag, or the flag ceremony conducted by the formal school every Monday, but also can be interpreted as an attitude of tolerance, mutual respect among citizens, respect for others, and prioritizing the interests of the state rather than personal interests if it is struck with the issue.

With regard to the importance of growing the values of nationalism in boarding schools, in general, the informants said something more or less the same that they consider it very important that the values of nationalism be transformed to all student in the IBS. They reasoned that it was what protected them from radicalism, and prevented them from being contaminated with extremist ideals that injure the values of nationalism itself.

In general, Miftahul Huda IBS carries out various kinds of education, including non formal education. In non formal education or education formed by the boarding school itself is a form of Salafiyah study using the kitab kuning (literally mean Yellow Book).

The non-formal education of the teaching system was to use the classical system or madras as well as a sorry system that was fully regulated in the IBS program itself. In the process of learning, the students are obliged to follow the study program at IBS which is directly guided by the caregiver, teacher or independent study which is conducted outside the hours of study (study). Meanwhile, the forms of activities that describe the meaning of the cultivation of the values of nationalism in the sphere of daily life are a) Study of Koran, b) Recitation of the Book of *Tafsir*, c) Study of the Book of Hadith, d) Study Book of *Fiqh*, e) f) Consecrated work, and g) *Bahtsul Masa'il* Activities.

### 3.4. Strategic Roles and Supporting Factors as well as inhibiting Nationalism Investment in Miftahul Huda IBS

#### Become a stronghold of Islamic Radicalism

IBS is a religious institution that is born from local religious traditions in the countryside that still holds closely the values of humanity as a universal value that also became the values that exist in the main source of Islam that is Koran and Hadith. IBS which initially as a center of religious education only, is now transformed in such a way as a modern institution that involved in the intellectual life of the nation.

IBS has a strategic role in the context of deradicalisation, which can be understood as an attempt to stop, neutralize or at least neutralize radicalism. In the context of this deradicalisation, restoring the mission of IBS as a traditional educational institution which aims to understand, appreciate

and practice the teachings of Islam (*tafaqquh fi al-din*), is a matter of concern to the stakeholders of IBS.

By emphasizing the importance of the morals of a gentle Islam religion, respecting differences, tolerance as the guidelines of daily life, boarding school can be a very strategic container in supporting the values of nationalism can be internalized within the student.

About this informant G said that the radicalism that arose in the IBS environment was the result of a closed paradigm that developed in understanding the correlation between religion and state. He also explained that:

"Radicalism, in a positive sense is actually good, that is trying to practice values or religious teachings with a radical. However, if this understanding is only understood textually, it will lead to the truth claims (truth claims) that their most correct understanding and others who are different from them are considered wrong. With such a closed understanding, radicalism becomes a scourge that must be eliminated in this archipelago, because it is not in accordance with the concept of a single state of diversity."

Based on the above explanation, it can be pointed out that deradicalization can be a strategic role of boarding school in preventing the ideologies that can reject the existence of the Unitary State of the Republic of Indonesia, which has become an agreement with the founders of this nation.

#### Container grows Tolerance and Plurality

The IBS other than as a strategic place in the process of deradicalization, it is also very important as a place to foster a sense of tolerance and understanding plurality. Character education developed by IBS is an implementation of tolerance. In fact, within the curriculum of the IBS itself, it is usually integrated in such a way that there is a section or a special chapter that discusses human relationships with human beings or that in the term IBS commonly called *hablun minannas*, namely religious teachings on how to interact with others.

In this context, the informant G explains that students are implicitly learning about how to behave with others, even how to treat people who are different from them. He explained as follows.

"The attitude of tolerance in Al-Huda IBS is an attitude that is integratively manifested in the behavior of the student everyday, they interact with people who are not the same with each other, in the sense that they always interact with students who have culture, backgrounds, races, ethnicities, etc. As for understanding tolerance among religious people, students are also taught as mentioned in the Koran which teaches tolerance "For you your religion and for me my religion, so that they are actually well prepared in the face of difference."

Thus, in general can be concluded, IBS very familiar with the values of tolerance. Not only is tolerance also a part of religious teachings that has been clearly explained from various sources of religion, it also becomes a necessity for student in IBS consisting of various regions, and from different backgrounds. Therefore, IBS is a very strategic institution in developing tolerant attitudes, which strengthen the values of nationalism.

#### As a place of Cultural Preservation

Another factor that makes IBS as a strategic institution in the cultivation of the values of nationalism is that IBS can be a pelesatrian culture of a very effective nation. In the habits of IBS, every event must always feature cultural performances that are usually in the format according to the origin of the

students. The appearance of this local culture can at least be a strategic lesson for the student to always love their own culture compared with other people's culture. Expression of love to this nation can also be expressed through the appearance of culture that can be used as *pemcu* spirit of the student to care for and preserve the heritage of this country's ancestors.

In the implementation of the cultivation of the value of nationalism, of course not everything will run smoothly. In the implementation there must be obstacles that hinder the process of planting the value of nationalism. In this part of the problem the researcher will describe the obstacles in the implementation of the nationalism value based on the research results described above. The description of the obstacles to the implementation of the nationalism value is a) Competence, b) Barriers to the use of instructional media, c) Curriculum, d) Obstacles of infrastructure. Meanwhile, for the supporting factor, in this research about the meaning of the strategic role of boarding school in the cultivation of the values of nationalism there are also determinants and also the obstacles faced are a) The Roles of the Teachers, b) Motivation of Student, c) Interaction with the Community Neighborhood Islamic boarding school,

#### 4. DISCUSSION

Understanding and Meaning the values of Nationalism in Islamic Boarding School

The most important discussion is about the meaning of planting the values of nationalism in the sphere of daily life in Al-Hikmah IBS and Miftahul Huda IBS. Previously it has been described that according to the results of research and interviews that have been done to the teachers and the students at Al-Hikmah IBS and Miftahul Huda IBS, that each informant interpreted nationalism as a notion that expressed his love for the homeland and the cultivation of nationalism values stated to have been implemented in the sphere of daily life in the IBS. Another thing that is not less important is related to the existence of pesantren boarding material that plays a role in interpreting the strategic role of pesantren in cultivating the values of nationalism in the sphere of daily life in the IBS. As previously stated, the matter of the pesantren boarding school from each of the two boarding schools is different in the curriculum and the method of learning.

Al-Hikmah IBS emphasizes modern learning method, which is trying to integrate its education system by collaborating modern curriculum education system with traditional curriculum. In the modern learning system in question can be interpreted as an educational system tailored to the curriculum adopted by the government, namely by providing opportunities to students to learn general lessons such as other public schools in Indonesia, including in it is also teach the material lessons of KDP in School.

Traditional learning system, in Al-Hikmah IBS is also maintained, as the main goal of student learn religious education. With the traditional method of education, Al-Hikmah IBS, also tried to provide religious studies on nationalism contained in their reference books, such as the study of history books, criteria of leaders, and others.

In contrast to Al-Hikmah IBS, Miftahul Huda IBS used the traditional education system only. In this pesantren, there was not found a formal school like the one in Al-Hikmah IBS. All lessons or lessons given to his santr are related to religious books such as *tafsir*, *hadith*, *siroh* (history), and others.

With regard to forms of cultivation of the values of nationalism in each pesantren hut, it is seen between the two IBS, Al-Hikmah and Mifathul Huda have had a difference of one play,

although in general also found similarities in it. One of them is about the form of learning method in pesantren, Al-Hikmah emphasizes on learning with curriculum based on integration of traditional and modern learning, while Miftahul Huda only using local or traditional curriculum.

Learning with the integration of traditional and modern methods is more due to the Al-Hikmah IBS there are lessons such as public schools, ranging from the level of early childhood, Islamic Kindergarten, junior high school, and high school Islam, in which already contains materials such as Pancasila, Nationalism dan Civic Education, and history. Other forms that can also be seen from the cultivation of nationalism in this boarding school is the presence of flag ceremonies and by teaching national songs at lower levels of education, such as early childhood and Islamic Kindergarten. Meanwhile, for learning with traditional methods more emphasis on the local content of the books in which inserted related to the content of the values of nationalism. With regard to this second model consists of study books of *tafsir*, *hadith*, *fiqh*, history, discussion together, work devotion, and others.

IBS Miftahul Huda while maintaining his traditional learning method, instilling his values of nationalism by integrating the understanding of religious relationship with the state through the study of classical books such as *siroh*, *fiqh* nationality, joint discussion, service and others. All local content developed in the learning in Miftahul Huda is directed to form students who understand religious values deeply and also have an insight into the nationality that can be used as life guidance for them when they are living in society, by holding firm to fair, honest, tolerant, both with neighbors, mutual cooperation, and respectful mutual respect with people who are different from them.

The Strategic Role of IBS in Nationalism Instilling

Indonesia, in principle, can not be separated from the boarding school, because historically pesantren has become an important part since the days of struggle against colonialism, until now also actively involved in it in maintaining and caring for Indonesia in its own way and always calling for nationalism (*khubbul wathan minal faith*).

In the reality of social relationships, boarding school has always been a very important force as a social pillar based on religious values. The religious values, applied in pesantren life, became one of the bases for the closeness of the pesantren with the community, the closeness of the pesantren with the community built through psychological and ideological proximity.

Psychological closeness is a relationship born from the psychological niches of rural religious society. Meanwhile, ideological closeness is the relationship of pesantren with community based on religious values. These relationships are based on the hopes and ideals of the Islamic community who yearn for the social order of society based on religious values. Thus, pesantren is born from public awareness that is realized in religious-based education institutions. It is this power that encourages the community to build an institution that becomes a pesantren educational institution.

Based on the findings in the field, with regard to pesantren as a place to plant the values of nationalism, proved to have a very strategic role. Of the two boarding schools used as the object of research, obtained almost the same perspective although there is little difference. In connection with this strategic role, Al-Hikmah boarding school as a boarding school that in fact uses modern methods in learning, at least there are five strategic roles that can be realized in the cultivation of the values of

nationalism in the pesantren environment, namely; pesantren as the center of Islamic Nusantara education, pesantren as a place that acts as a process of deradicalization, as a plural and tolerant educational institution, and pesantren also can serve as an institution in learning democracy.

Meanwhile, for findings related to the strategic role of pesantren in the cultivation of these values of nationalism, from Al-Hikmah IBS, there are at least some points that can be underlined namely; first, boarding school as a place of Islamic education archipelago that is where studying religious values which of course contain universal elements that support the development of values of nationalism; secondly, as a place of deradicalization, or a bulwark of radicalism; third, as a place to learn the process of democracy; and fourth, as a tolerant and plural place. The strategic role that can be played by Al-Hikmah IBS has been assumed quite successfully in the cultivation of nationalistic values, although there are deficiencies that need to be improved for example by adding facilities and infrastructure that support the creation of conducive conditions in the process of planting values - nationalism.

Meanwhile, the strategic role of Miftahul Huda IBS in the cultivation of the values of nationalism, in general is actually not much different, there are some points that are actually in principle the same, that is like the IBS as a bulwark of radicalism, a place of tolerance, and plural, and the latter can also serve as a place pelesatarian culture. Thus, it can be said that boarding school as an educational institution that has its own method in educating the studentnya, not separated from the values of nationalism.

**Factors inhibiting and Supporting Nationalism Instilling in IBS**  
The determinant factor in the meaning of planting nationalism values in the daily life sphere in IBS is like the role of teachers, the desire of student, curriculum, facilities and infrastructure, and others. While with regard to inhibiting factors such as those described previously such as facilities and infrastructure, the competence of teachers, curriculum, instructional media, government support and others.

With regard to several supporting and inhibiting factors, each boarding school has a significant difference. Al-Hikmah IBS, for example, feels lack of support from the government related to the process of cultivating the values of nationalism. This happens because so far the government is not providing assistance in terms of infrastructure such as books related to nationalism and others.

In addition, Al-Hikmah IBS also felt that the competence of teachers, especially teachers of Civics is less qualified. In the future, it is important to consider how to provide a serious understanding with regard to national insights and others that can support them in delivering the material to match what is expected.

Meanwhile, for Miftahul Huda IBS, the curriculum becomes a difficult factor to support the systemic nationalism of systemic values. This happens because they have no formal education such as schools that teach material of nationality such as history, Pancasila, Nationalism dan Civic Education and others. Therefore, in the future, it is necessary to think about other mechanisms or methods that can support the effective and efficient nationalism values, especially in the pesantren environment using traditional methods or salaf in the method of learning.

Seeing the obstacles encountered in the meaning of the nationalism values in the sphere of daily life in the IBS, should be the material for introspection for the board and the students

at the boarding school. All sorts of obstacles in the process of meaningfulness of nationalistic values will be overcome if we can relate it to a strong determinant.

In general, the constraint is always opposite or contrary to the deciding factor. If the determining factor is clearly known, then indirectly the things related to the constraints will be easily solved. Obstacles in the meaning of the nationalism values in the sphere of daily life in IBS as described above, is not to be meaningful if all residents in the boarding school has the desire to improve everything related to obstacles for the progress and development of his boarding school, as well as for the success of the meaning of planting the values of nationalism in the sphere of daily life in IBS.

## 5. CONCLUSION

Understanding and interpretation of the values of nationalism in everyday life in the IBS includes the meaning of the value of nationalism seen from the point of view of the kyai, ustadz and ustadzah and representatives of the student. Understanding and interpreting the cultivation of the values of nationalism. This is manifested in several forms of activities such as flag ceremonies, Pancasila, Nationalism dan Civic Education materials, historical material, recitation of classics, consecration, joint discussions, and other activities. The strategic role of Islamic boarding schools in the cultivation of nationalistic values can form as a bulwark of radicalism, a place of tolerance and plural, an effective place for learning democratic processes, and also as a place for cultural preservation.

The determinant factors in the meaning of the nationalism values in daily life at IBS include: the role of the teacher as a motivator and facilitator, the motivation from within the students, the interaction with the community around the boarding school, the curriculum, the competence of the teachers, infrastructures that support the meaning process of planting the values of nationalism within the sphere of daily life in both IBSs, Al-Hikmah and Miftahul Huda.

Obstacles encountered in the meaning of planting nationalism values in daily life in IBS include: the role of teachers as motivators and facilitators who have not been done with the maximal, lack of motivation to learn in self-student, lack of cooperation between the party of the boarding school with other parties (interaction with the community), and the limitations of facilities and infrastructure that should support the process of meaningful implantation of nationalism values in everyday life in the IBS.

Researchers try as much as possible to collect the data. However, the researcher realizes that there are limitations in this research such as; the process in the observation of strategic role that is claimed by each boarding school less than the maximum because it takes a long time to do kroscek in the field related to the existence of some strategic role. So in this study, researchers only describe the results that have been obtained in the field according to data obtained through field informants.

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