



Educational Values of Religious Tolerance and Nationalism in Lamongan Islamic Boarding School

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Abstract

Keywords:
Educational
Values;
Nationalism;
Religious
Tolerance

Tolerance and nationalism still become issues which often lead to social issues among the society. For example, in Islamic educational institution in Lamongan has surely has tolerance and nationalism values which are, then, interpreted into action, where Muslim religious teachers' doctrine to the Islamic students is very influential to their mindset in behaving religious tolerance and nationalism values. This study regards the implementation of the educational values of religious tolerance and nationalism in IBS of Islam Al-Islam, IBS of Karangasem Muhammadiyah, IBS of Sunan Drajat, and IBS of Modern Muhammadiyah Lamongan. This study applied a qualitative approach, interpreted with phenomenology approach, and *natural setting* method. The techniques of data collection were through observation, interview and documentation. The results of the technique of data collection were through data analysis, data condensation, data grouping and verification. Furthermore, the validity of the findings used a *focus group discussion* (FGD) to test the validity of the research data. The results of the study included the implementation of educational values of religious tolerance through the role of Kyai, habituation and Islamic boarding school's learning. While the implementation of nationalism values occurred through formal learning, extra-curricular, organization, *muhadhoroh*, mutual cooperation, ceremonies and PHBN (Memorial of The National Day).

Abstrak:

Kata Kunci:
Nasionalisme,
Pendidikan Nilai,
Toleransi Beragama.

Toleransi dan nasionalisme masih menjadi isu yang kerap diangkat sebagai permasalahan sosial dalam masyarakat. *Misalnya di lembaga pendidikan yang bernafaskan Islam di Lamongan tentu mempunyai nilai-nilai toleransi dan nasionalisme yang kemudian diinterpretasikan terhadap sebuah tindakan, dimana doktrinisasi Kyai / Ustadz kepada santri sangat berpengaruh terhadap mindset santri dalam mensikapi nilai-nilai toleransi agama dan cinta tanah air. Pembahasan ini terkait pelaksanaan pendidikan nilai-nilai toleransi beragama dan nasionalisme di Ponpes Islam Al-Islam, Ponpes Karangasem*

Muhammadiyah, Ponpes Sunan Drajat, dan Ponpes Modern Muhammadiyah Lamongan. Penelitian ini menggunakan pendekatan kualitatif yang diinterpretasikan dengan pendekatan fenomenologi, dan metode natural setting. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Hasil dari teknik pengumpulan data tersebut dengan cara menganalisis data yang diperoleh, kondensasi data, pengelompokan data dan verifikasi. Selanjutnya keabsahan penemuan menggunakan focus group discussion (FGD) untuk menguji keabsahan data penelitian. Hasil penelitian meliputi pelaksanaan pendidikan nilai-nilai toleransi beragama melalui peran Kyai, pembiasaan dan pembelajaran pesantren. Sedangkan pelaksanaan nilai-nilai nasionalisme melalui pembelajaran formal, ekstrakurikuler, organisasi, muhadhoroh, gotong royong, upacara dan PHBN (Peringatan Hari Besar Nasional)

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1. Introduction

Literally, Islam means peace and wellbeing. Islam as a perfect religion, *Rahmatan lil 'alamin*, relates to surah al Anbiya' verse 107 "We have sent you 'O Prophet' only as a mercy for the whole world", regulates all human's life, one of which is a peace. There are 59 verses in Qur'an explaining about a peace, or even a journal article mentioned 0.95% out of 6236 verses in Qur'an containing about a peace.¹ Islam as a peaceful religion has no room of tolerance for violence acts.² Tolerance and nationalism still become issues which often lead to social issues among the society, one of which is hatred speech. A radicalism refers to a process of doctrine and understanding values of any religious historical or social aspects.³ For example, in Islamic educational institution in Lamongan has surely had tolerance and nationalism values which are, then, interpreted into action, that Muslim religious teachers' [henceforth (Kyai/Ustadz's)] doctrine to the Islamic students [henceforth (santri)] is very influential to their mindset in behaving religious tolerance and nationalism values. Therefore, the researcher considered four Pondok pesantren/Ponpes [henceforth (Islamic boarding schools/IBS)] that have different characteristic and affiliation, which are IBS of Islam Al-Islam Paciran, IBS of Karangasem Muhammadiyah,

¹ Firdaus Wajdi, Ayat-ayat Damai dalam Al-Qur'an, (Jurnal Studi Al-Qur'an, Vol. 5, No. 1, Year. 2009, P-ISSN: 0126-1648, E-ISSN: 2239-2614), accessed from <http://journal.unj.ac.id/unj/index.php/jsq/article/view/4736>, accessed on 17th June 2020, 31.

² Abizal Muhammad Yati, Islam dan Kedamaian Dunia, (Jurnal Islam Futura, Vol. VI, No. 2, Tahun 2007), P-ISSN: 1412-1190, E-ISSN: 2407-7542, accessed from <https://jurnal.arraniry.ac.id/index.php/islamfutura/article/download/3042/2170>, accessed on 17th June 2020, 12.

³ Aceng Kosasih, Wawan Hermawan, dan Supriyono, Model Pendidikan Anti Teroris Melalui Internalisasi Nilai Dzikir Di Pesantren, (JPIS, Jurnal Pendidikan Ilmu Sosial, Vol. 25, No. 1, Edition June 2016, P-ISSN 0854 – 5251, E-ISSN 2540 - 7694), accessed from <https://ejournal.upi.edu/index.php/jpis/article/view/3673>, accessed on 20th February 2020, 101.

IBS of Sunan Drajat Paciran and IBS of Modern Muhammadiyah Paciran Lamongan.

The four Islamic boarding schools are located in Paciran District, Lamongan Regency. Firstly, IBS of Islam Al-Islam, holds *Salafi jihadi* affiliation and has ever been as the object of research analysis of radicalism and terrorism.⁴ This Islamic boarding school is also pointed out that the Islam Al-Islam alumni has ever been associated with the Jemaah Islamiyah organization. Moreover, in the research analysis mentioned that Jemaah Islamiyah unscrupulous had ever done bombings in several regions in Indonesia, mainly the Bali bombing in 2002, which was the biggest, killing the locals and the foreigners⁵, which was done by 3 brothers namely Ali Imran, Imam Samudra and Amrozi. These three actors ever became Ustadz in this Islamic boarding school and are still relatives with the founder, Drs. KH. Muhammad Chozin, who is also their first brother. Although the terrorism issue associated with IBS of Islam Al-Islam is not totally true, by perceiving the recent 5 years conditions, the IBS of Islam Al-Islam with their religious understanding have been accepted by the society very well and overt.⁶

Second, IBS of Karangasem Muhammadiyah, which is the oldest Islamic boarding school in Paciran, is famous with decisiveness and consistency in preaching of deploying and running the right Islamic Sharia. In the biography book that tells the founder figure of the IBS, KH. Abdurrahman, or better known with "Yi Man", this Islamic boarding school is historically known across Indonesia and overseas, also mentioned to produce great preachers and Islamic figures recognized by society.⁷ The IBS do not merely produce Islamic generation knowing knowledge and religion understanding alone, but educate to be strong nation warrior, positive-thinking, and sincere in doing things. The role of the IBS in fighting the PKI (Indonesian Communist Party) when Indonesia was in the situation of the 30 September 1965 movement, the IBS prepared the youths to be sent to various regions to help fighting against the PKI.⁸

This struggle movement grows *fisabilillaah* soul for the santri with "Jihad Commando Movement". This movement is part of conflict management of violence and arbitrariness incidents built in the context of the destruction of the Islam. And "Jihad Commando Movement" is as evidence of heavily human rights violation events in Indonesia, in which victims are the Muslim.⁹ Not surprisingly, the Karangasem is familiar with solid religious doctrine based on Islamic Sharia and *ghirah jihad fisabilillaah* in the struggle of nation and religion, even the IBS had ever been interrogated and suspected by police intelligent where it teaches the radical ideology as the former Bali bombing terrorist 2002 was the alumni of Karangasem, but the case was denied by the current leadership of the

⁴ Ahmad Sholikin, *Potret Sikap Radikalisme Menuju Pada Perilaku Terorisme Di Kabupaten Lamongan*, Journal of Governance, Volume 3, Issue 2, December 2018 (184-202), P-ISSN 2528-276X, E-ISSN 2598-6465) accessed from <https://jurnal.untirta.ac.id/index.php/jog/article/view/3255/0>, accessed on 19th February 2020, 195.

⁵ *Ibid*, 189.

⁶ Observation results with KH. Dr. Din Muhammad Zakariyah, M.Pd.I as a caregiver in IBS of Al-Islam Paciran-Lamongan accessed on 12th July 2020 at 10 a.m

⁷ Faris Ma'ani, Bambang Siswoyo and Haris Abdul Hakim, *Sekolah Karang Seteduh Pohon Asem Biografi KH. Abdurrahman Syamsuri*, (Lamongan: Karangasem Media, 2012),3.

⁸ *Ibid*, 37.

⁹ *Ibid*, 38.

Karangasem, continued by the son of KH. Abdurrahman Syamsuri, namely KH. Drs. Abd. Hakam Mubarak, Lc, M.Pd.¹⁰

Third, Sunan Drajat is the only IBS left by the nine saints of Islam in Indonesia [henceforth (Wali Songo)] that still exists and occupies its original place. It has an affiliation with Nahdhiyin and applies the *ukhuwwah* value in Aswaja learning, where the concepts developed by KH. Hashim Asy'ari are: *Ukhuwwah Islamiyyah*, *Ukhuwwah wathaniyyah*, and *Ukhuwwah Insaniyyah (basyariyyah)*¹¹, agreeing the view of the jihad resolution.¹² Therefore, the tolerance values among religions in IBS of Sunan Drajat is no more doubted, viewing from the taught principles are the same as the struggle's values of the Wali Songo and KH. Hashim Asy'ari.

Fourth, Modern Muhammadiyah is the first IBS in Indonesia using the name under the auspices of the 'Muhammadiyah' Islamic organization.¹³ The pillars of the Muhammadiyah movement upholds highly to tolerance and nationalism values. Thus, this IBS becomes one of the main object of this study. Although the four Islamic boarding schools are located within the Paciran region, but they still maintain *ukhuwwah Islamiyyah* in harmony. Moreover, Islam should see the point of view of differences as an effort to modify all elements of life in order to strengthen the survival of society.¹⁴

In establishing santri's spirit and character in the four Islamic boarding schools in embedding education for religious tolerance and nationalism values, although having similarities and differences in implementation, all are based on values developed in Darmayati Zuchdi's book, namely; keeping respecting and appreciating people (*respect*), openness and justice (*fairness*), and helpful (*caring*).¹⁵ The people having those 3 values can be identified by how they actualize in life by how they respect others without noticing others' or groups' *background*, how they highly uphold others' dignity and sovereignty, also having attitude of tolerance, encouraging and fighting for justice and caring others, and always helping each other sincerely.

¹⁰ Interview results with KH. Drs. Abd. Hakam Mubarak, Lc, M Ed, as a leader and caregiver of Pondok Pesantren Karangasem accessed on 27 July 2020 at 1 p.m

¹¹ Tim Pusat Kajian Pemikiran Hasyim Asyari Tebuireng, *Sikap Keislaman Dan Kebangsaan Hadratussyaikh KH. M. Hasyim Asy'ari*, (Jombang: Pustaka Tebuireng, 2018), 179-180.

¹² The interview results with KH Zainul at the IBS of Sunan Drajat Office Center on 12 June 2020 at 1 p.m, and the notion of Jihad in Islam is declared as all forms of efforts to apply the Islamic teachings of combating crime, self-injustice also others and is relating to surah Al-Baqarah verses 190-193, surah An- Nisa' verse 75, surah at Taubah verses 13-15. And the backgrounds of jihad are; 1) defending oneself, honor, and nation from enemy's arbitrary action, 2). Eradicating injustice aimed at the Islam, 3) Eliminating slander aimed at the Islam, 4) helping the weak, 5) realizing truth and justice. Apart from that, Imam Syafi'i argued that jihad is fighting the infidels to uphold Islam. Jihad is not only performing wars or military battles but also performing *amar makruf nahi munkar* sustainably. As in Surah al-Anfal verse 72 and suraht at-Taubah verse 73. (See in Abdul Latif Bustami and Tebuireng historian Team books, *Resolusi Jihad 'Perjuangan Ulama: dari Menegakkan Agama Hingga Negara'*, (Jombang: Tebuireng Library, 2015), p. 166

¹³ Interview results with KH. Hasan at Pondok Pesantren Modern Muhammadiyah Paciran Lamongan, on 12th June 2020 at 1 p.m

¹⁴ G. Kartasapoetra dan L.J.B. Keimers, *Sosiologi Umum*, (Jakarta: Bina Aksara, 1987), 43.

¹⁵ Darmiyati Zuchdi, *Pendidikan Karakter. Dalam Perspektif Teori Dan Praktek*. (Yogyakarta: UNY Press, 2011), 166-167.

2. Research Method

This study was conducted to obtain complete and detailed data through qualitative approach.¹⁶ This approach was selected due to being capable of describing and understanding the fundamental meaning of informant's behavior and describing backgrounds and various interactions. An exploration was carried out in order to identify the various types of information and phenomenon.¹⁷

In this study, the qualitative method was through *natural setting*, in which the researcher conducted research in the field naturally by interacting directly with the informants and seeing activity/behavior naturally as it is based on real condition and situation,¹⁸ then interpreted based on phenomenology approach. A phenomenology is the truth that is obtained by capturing the phenomenon of substances or signs from the object investigated.¹⁹ Meanwhile, the techniques of data collection were through observation, interview and documentation. The results of the technique of data collection were through data obtained analysis, data condensation, data grouping and verification. Furthermore, the validity of the findings used a *focus group discussion* (FGD) to test the validity of the research data.

3. Results and Discussion

Educational value is a part of moral learning that is important to be taught in schools. Triyo Supriyatno in his book *Islamic Ethics Leadership*, stated that value is needed to fight for²⁰ and has strong belief as a guide for human's life. Value has three hierarchies, which are abstract feelings, moral norms, and ego. First, feelings are used as a basis for ones to make decisions and become behavior standard. Second, moral norms become a standard that serves as a benchmark framework for interactions. Third, ego plays a role in shaping personality through social experience processes.²¹ When values are applied in daily life, then every individual has a principle as the foundation of behaving. In this case, this study focuses on the implementation of the educational values of religious tolerance and nationalism applied in each Islamic boarding school in Lamongan.

The Implementation of Religious Tolerance at Islamic boarding school in Lamongan

In understanding the values of religious tolerance, there are at least three prerequisites for building religious tolerance, they are: *First*, there is an active involvement to keep differences into something positive, beneficial and produces prosperity and virtue. *Second*, not claiming to have a single possession of truth, meaning that other religions also teach the truth, such as kindness, honesty, or substantial and universal truth. *Third*, there is an attitude of tolerance and mutual respect.²² Every individual has right to hold a religion according to their belief,

¹⁶Sugiyono, Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D, (Bandung: Alfabeta, 2016),15.

¹⁷Sanapiah Faisal, Penelitian Kualitatif: Dasar-Dasar dan Aplikasi, (Malang: YA3, 1990), 22.

¹⁸ Risdea Putri, Skripsi: *Efektivitas Implementasi Sistem Manajemen Mutu Iso 9001:2008 Di Man 2 Model Pekanbaru*, (Bandung: Universitas Pendidikan Indonesia, 2006),34.

¹⁹ Suharsimi Arikunto, *Prosedur Penelitian*. (Jakarta: Renika Cipta, 2005). Page. 12

²⁰Triyo Supriyatno, *Islamic Ethics Leadership, Kepemimpinan Pendidikan dalam Perspektif Islam*, (Malang: UIN Maliki Press, 2019), 21.

²¹ Zakiyuddin Baidhaw, *Reinvensi Islam Multikultural* (Surakarta: PSB.PS UMS, 2005), 239.

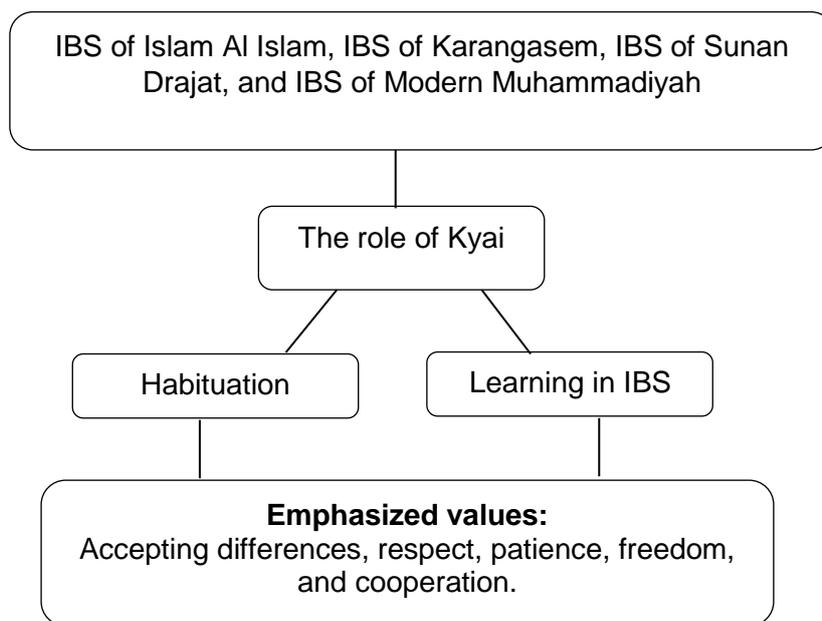
²² Nur Khaliq Ridwan, *Pluralisme Borjuis: Kritik atas Pluralisme Cak Nur* (Yogyakarta:

right to dress in accordance with the ordinances of their belief, and right to live socially among other individuals. Then differences should not be a barrier to keep a good relationship with others through an attitude of tolerance.

The values of religious tolerance are not only aimed at interfaith, but also towards differences among groups to respect each other. The findings showed three things in the educational implementation of religious tolerance values in each IBS in Lamongan, namely through the role of Kyai, habituation and learning.

Graphic 1: The educational implementation of religious tolerance values in IBS of Lamongan

a. The role of the Kyai



The role of Kyai in the educational implementation of religious tolerance values is an ideal example for the santri to understand, learn and imitate his attitude. Abdurrahman Wahid (Gus Dur) once said that being santri must obtain willingness from 'Kyai' by following all his will and serve all his interests. The santri's service to 'Sang Guru Kyai' (Master Kyai) should be considered as a task of honor which is the extent of their resignation to the Kyai. This willingness from Kyai is known as 'Baraka' (blessed), as their stepping stone to acquire knowledge. And this willingness from Kyai then creates a mechanism consensus about the creation of values in IBS.²³ In IBS's tradition, there is a term 'nderek kyai'²⁴ as a way to shape the santri's personality of being obedient, qona'ah, tawadhu', and having good manners as also the process of learning being in society.

In PPIA (IBS of Islam Al-Islam), the role of Kyai in giving right understanding about religious tolerance values, is that keeping mutual respect among religions or other Islamic groups. However, there must be limits in being tolerant in social religious life. For example, when non-Muslims do worship, the PPIA do not need to help the process of worship, rather by letting them do worship according their beliefs. This view is also applied in PPKM (IBS of Karangasem Muhammadiyah),

Galang Press, 2002), 77.

²³ Abdurrahman Wahid, *Pesantren sebagai Subkultur*, dalam M. Dawam Rahardjo (editor), *Pesantren dan Pembaharuan*, (Jakarta: LP3ES, 1995), 24.

²⁴ Ahmad Baso, *Pesantren Studies 2a*, (Jakarta: Pustaka Afid, 2013), 59.

with the findings that the Kyai in PPKM said 'No tolerance on religion but live with tolerance', in which in life, there should be limit in tolerating religion to maintain the pureness of religion. In line with Quraish Shihab stated that a religion essentially teaches to preserve the religion itself and fortify from influence of any other impure teachings.²⁵ In this case, PPIA (IBS of Islam Al-Islam), PPKM (IBS of Karangasem Muhammadiyah) and PPMM (IBS of Modern Muhammadiyah) implement the role of the Kyai in teaching religious tolerance values with limits.

The research results in PPSD (IBS of Sunan Drajat) found differently, where the role of the Kyai in teaching religious tolerance values is not merely based on understanding alone, instead the Kyai accepts religious differences to be example for his santri in daily life. According to IBS of Sunan Drajat, helping the process of non-Muslims' worship is allowed, such as helping securing the non-Muslims when doing worship, congratulating the Feast, but not participating and doing non-Muslims' worship, as the conditions. This attitude of tolerance among religions is certainly unlike with IBS of Islam Al-Islam, IBS of Karangasem Muhammadiyah, and IBS of Modern Muhammadiyah.

Every religion teaches tolerance, but not in the principles of faith. Rather, tolerance in social life among human beings, establishing and maintaining harmonious relationships. Islam also does not force ones to follow Islamic teachings. Allah SWT has said;

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: 256. "There is no compulsion in the Religion; truly (the Way of) *Irshad* (the Way of Guidance, the way that delivers to Allah) has become clearly distinct from (the Way of) "gayy" (the Way to Misguidance, the Way that leads to Satan, and Hell); therefore, whoever denies "Tâgût" (Satan and the Way leading to Satan) and believes in Allah, then he has grasped the firmest handhold (hand of religious guide), which shall not break off, and Allah is All-Hearing, All-Knowing."²⁶ (QS: Al- Baqoroh verse 256)

The verse above is clear that Islam has never taught us to force to embrace Islam. It is a perfect religion in teaching tolerance. Thomas Arnold²⁷ in his book 'The Preaching of Islam', admits that the Prophet Muhammad is Allah's messenger who always demonstrated an attitude of high tolerance. The role of Kyai is also to provide an understanding for the santri that a tolerance attitude is not only with other religions, but also with other Muslims with different madzab. Triyo Supriyatno in his book 'Paradigma Pendidikan Berbasis Islam Humanis Spritual Teologis, Teori dan Aplikasinya', attaches that a leader must be able to be a server of society's interests, and ones' role themselves (the concept of *an-nas*) have a purpose socially to behave well among others, so that harmonious and tolerant lives emerge.²⁸ The link between the role of Kyai and one's nature awareness of living socially is a unity to, then, implement education of religious tolerance values for the sake of peace and *ukhuwah Islamiyyah*.

²⁵ M. Quraish Shihab, *Membumikan Al-Qur'an (Fungsi Peranan Wahyu Dalam Kehidupan Masyarakat)*, Cet.II, (Bandung: Mizan, 1992), 368.

²⁶ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Surabaya: Mahkota, 1989), 63.

²⁷ Yunus Ali Al-Muhdhar, *Toleransi Kaum Muslimin Dan Sikap Musuh-musuhnya*, (Surabaya: PT. Bungkul Indah, 1994), 10.

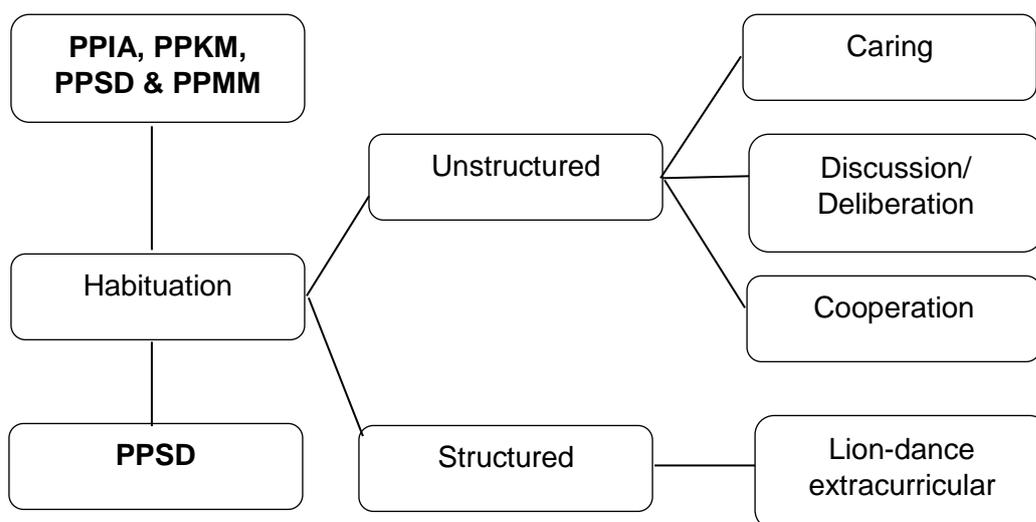
²⁸ Triyo Supriyatno dalam bukunya, *Paradigma Pendidikan Berbasis Islam Humanis Spritual Teologis, Teori dan Aplikasinya*, (Malang: Literasi Nusantara, 2020), 39.

b. Habituation

Habituation by the santri is a part of the exemplary role of Kyai, then they actualize in daily life in IBS. Habituation is also a way done by the santri to become a habit. Habits that is continuously done is one of processes of shaping child's personality and character.²⁹ Based on the findings in the field, the researcher divided two conclusions which consists of structured habituation and unstructured habituation.

Graphic 2: Daily habituation in implementing education of religious tolerance values in PPIA, PPKM, PPSD, and PPMM.

In the graphic above, based on the field observation, the researcher



concluded two, which are structured and unstructured habituations out of the four IBSs. The unstructured habituation is a santri's habit imitating from the figure of Kyai in the four IBSs respectively, without any written curriculum. Here are the explanation of unstructured habituations;

- a) Caring, including mutual help among the santri, to train the three S's (smile, great, say hello), to visit and take care any unwell friends due to some of them are from non-java; e.g. Kalimantan, Sumatra, etc., that taking care of the friends becomes a good habit among the santri. This caring is a form of santri's habituation about the importance of tolerance among others without seeing other's background or tribe that had certainly been done with a sense of loving others taught by Kyai as an exemplary. Loving others³⁰ is a part of values which is as a guide for human's life. This process of habituation is not only among friends around IBS's environment, but also outside which is by participating social services, da'wah activity, and so on.
- b) Discussion/Deliberation, is a habituation performed when studying science and religion lessons that will always be accustomed to be discussed so that the santri can argue only when given the right to, and deliberating every case before making decision. Discussion or deliberation does not merely raise the value of nationalism, but also tolerance values. When one faces a problem with others, then deliberation is the mediator and the solution of various

²⁹ Heri Gunawan, *Pendidikan Karakter Konsep dan Implementasi*, (Bandung: Alfabeta, 2014), 93.

³⁰ Rahmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), 32.

conflicts³¹ so that disunity, division, hostility and commotion do not occur. The tolerance values obtained are mutually accepting, understanding and being patient when facing differences. Therefore, this deliberation culture has been inherent among santri's environment.

- c) Cooperation, covering the santri's habit to mutually help in some activities, for example group studying, cleaning boarding schools environment, extracurricular activities, and any other cooperation both among individuals or groups, without seeing tribe, religion, race, group, and family background. Also, this cooperation is not limited to among santri, but also cooperation with schools. For example, when the santri carries out IBS's obligations and rules, then conversely the IBS provides active contributions, such as educational service. Then a sense of safe, conducive, harmonious, and peaceful occurs. As Wahano believes every religion must have views and activities that the nature is to mutually cooperate.³²

Aside from the three unstructured habituations concluded from the findings, a structured habituation is the implementation of religious tolerance values performed by IBS of Sunan Drajat in form of extracurricular activities of Barongsai (a lion dance). A lion dance is a Chinese ethnic's art³³ that historically is a part of *Shamanistic* ritual³⁴ in which is a combination of singing, dancing, and meaningful movements. At IBS of Sunan Drajat, the santri are facilitated to have a lion-dance extracurricular to introduce other ethnic cultures in order to teach religious tolerance values.

c) Learning in IBS

Learning in IBS is in form of studying (classical and modern) books taught directly by Kyai and Ustadz to the santri in the four IBSs respectively. One of the materials is about morals which is a part of the humanities knowledge of IBS³⁵ that it has objective of moral and intellectual visions³⁶ for the santri to gain knowledge in IBS. The findings, *first*, IBS of Islam Al-Islam teaches the book Ihya 'Ulumuddin and Al-Ghazali's thought study, as well as speech [henceforth (muhadhoroh)] activity where the santri are open to discuss what has been taught earlier and references related to understanding tolerance values in Islam, *second*, IBS of Karangasem Muhammadiyah is through Kyai's recitation and books taught in Diniyah (religious study), for example Tafsir Ibnu Katsir, Minhajul Muslim book, muhadhoroh activity and *marhalah* discussion.

³¹ Ahmad Fadhil Riski, Sudirman M. Johan, and Afrizal Nur, *Menguak Nilai-nilai Kedamaian dalam Musyawarah (Tela'ah Terhadap Kisah Politik Ratu Balqis di dalam Tafsir al Munir Wahbah al Zuhaili)*, (Al-Fikra : Journal Ilmiah Keislaman, Vol.19, No 1, January-June 2020, DOI : 10.24014/af.v19.i1.9277), accessed on <http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/9277/5337>, on 16th November 2020, 2.

³² Wahono, S.Wismoady, *Pro-Eksistensi: Kumpulan Tulisan untuk Mengacu Kehidupan Bersama*. (Jakarta: PT BPK Gunung Mulia, 2001), 26.

³³ Agus Cahyono, Bintang Hanggoro P, M. and Hasan Bisri, Tanda dan Makna Pertunjukan Barongsai, (Jurnal Mudra, Vol. 31 No1 Februari 2016, ISSN 0854-2461, DOI: <https://doi.org/10.31091/mudra.v31i1.246>, accessed from <https://jurnal.isi-dps.ac.id/index.php/mudra/article/view/246/153>, accessed on 16th November 2020, 23.

³⁴ Hirwan Kuardhani, C. Bakdi Soemanto, Lono L. Simatupang, and Timbul Haryono, Legenda Penciptaan Teater Boneka Tiongkok dan Persebarannya di Nusantara, (Jurnal Resital, Vol. 12 No1 Juni 2011, DOI: <https://doi.org/10.24821/resital.v12i1.451>, <http://journal.isi.ac.id/index.php/resital/article/view/451/45>, accessed on 16th November, 1.

³⁵ Kuntowijoyo, *Budaya dan Masyarakat*, (Yogyakarta: PT Tiara Wacana, 1987), 44.

³⁶ Zamakhsari Dhofier, *Tradisi Pesantren : Studi tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1994), 20.

Third, IBS of Sunan Drajat is through Kyai's recitation every Friday morning, and learning books of Ta'lim Muta'allim, Akhlaqul Banat, Ihya 'Ulumuddin, Jawahitul Ulum and Hidayatul hidayah. And *fourth* IBS of Modern Muhammadiyah also through lectures and learning fiqh muqorin, classical and modern books relating to tolerance attitude theme among others based on Islam's point of view. The process of learning the books is through *Weton* or *bendongan*, *mudzakaroh* and majlis ta'lim.

Educational Implementation of Nationalism values

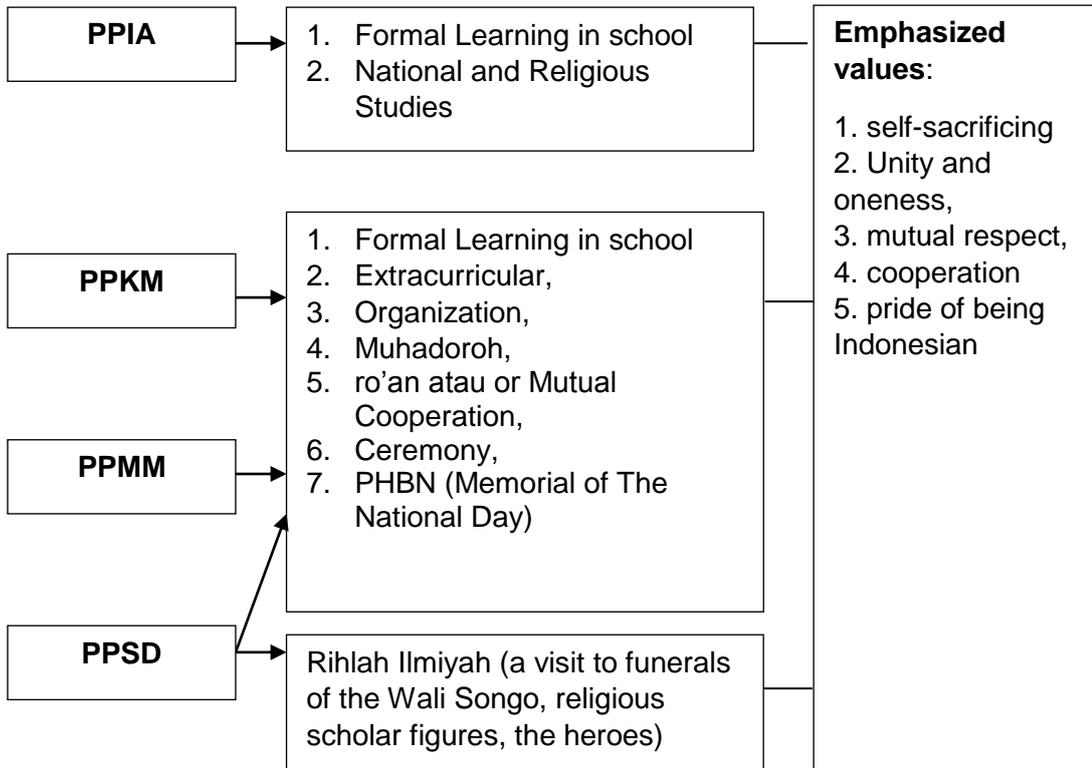
Historically, the IBS have contributed to Indonesia in the fight against colonization by the Netherlands, supported by KH. Hasyim Asy'ari in October 1945 by issuing a 'jihad fatwa'³⁷ as a real proof that the IBS has a high spirit of nationalism. That Fatwa gives santri spirit to uphold justice, truth, and amar ma'ruf nahy munkar. The Jihad is not done solely because the Netherlands is non-Muslims, rather it is started from Islamic teachings to fight for injustice by the Netherlands. In line with Yusuf al-Qaradawi stating that jihad is only intended for seeking Allah's blessing, for the sake of defending religion, and upholding highly God's sentence.³⁸

Recently, Indonesia is no longer against the colonization of other countries, but still many conflicts across the nation in forms of racial intolerance, violence, terrorism acts and so on. To prevent those conflicts, educational institutions particularly the IBS embed nationalism values to the santri in daily life. This is done by PPIA (IBS of Islam Al-Islam), PPKM (IBS of Karangasem Muhammadiyah), PPSD (IBS of Sunan Drajat), and PPMM (IBS of Modern Muhammadiyah) in the educational implementation of nationalism values. The implementation efforts have similarities and differences among the four IBSs, due to the conditions and traditions of each IBS. However, the conclusion of the findings is described in the following graphic:

³⁷ Ali Maschan Moesa, *Nasionalisme Kiai Konstruksi Sosial Berbasis Agama*, (Yogyakarta: LKIS, 2011), 175.

³⁸ Dr. Yusuf Al-Qaradhawi, *Ringkasan Fikih Jihad*, (Jakarta: Pustaka Al-Kautsar, 2011), 445.

Graphic 3: Educational Implementation of Nationalism values in PPIA, PPKM, PPMM, and PPSD.



a. Formal Learning

The formal learning is performed by the four IBSs (IBS of Islam Al-Islam, IBS of Karangasem Muhammadiyah, IBS of Sunan Drajat, and IBS of Modern Muhammadiyah). The learning includes Civics, History, and sociology subjects that have been summarized in the learning tools. Also, the embedment of nationalism values is not merely in certain subject, but nationality motivation is inserted in every subject as well.

The formal learning in school has important role to embed nationalism to the santri, one of the examples is on the Civics subject, which is the study of nationalism³⁹ which is expected that the santri can increase the sense of nationalism, so that they have more love, are proud of being Indonesian, and are willing to sacrifice for the nation.

b. National and Religious Studies

This study is conducted in IBS of Islam Al-Islam, where a big change that is originally closed from the Indonesian government, then changes into DE radicalization. This nationalism values is taught for about 5 recent years past by combining religious values in order to be accepted by the santri and the teachers.

The importance of the nationality insight in an environment where some still think radically, certainly, requires religious studies with Islamic value concept combined with nationalism values. For example, the ideology of Pancasila is not necessarily seen as a hand-made, but the contents in Pancasila principles also

³⁹ Buyamin Maftuh, *Internalisasi Nilai-Nilai Pancasila dan Nasionalisme Melalui Pendidikan Kewarganegaraan*. (Journal *Educationist*, Vol. II No. 2 July 2008, ISSN: 1907 – 8838) accessed from <http://jurnal.upi.edu/educationist/view/49/internalisasi-nilai-nilai-pancasila-dan-nasionalisme-melalui-pendidikan-kewarganegaraan.html>, accessed on 16th November 2020, 137.

cover Islamic teachings. In this case, Islamic insights without nationality insight will not raise nationalism attitude, and without any nationality knowledge will impact fanatic attitude to certain group, so that tolerance attitude does not occur.

c. Extracurricular

Extracurricular is an activity outside school hours that fosters the santri's potentials, interests and talents, such as scouts, martial arts, hizbul wathan (organization), traditional arts, and other extracurricular activities at IBS of Karangasem Muhammadiyah, IBS of Sunan Drajat, and IBS of Modern Muhammadiyah. This extracurricular fosters a sense of loving for country, a pride of being Indonesian, and preserves Indonesian culture.

The obligatory extracurricular is scouts. Scouts is one of the santri's forum to work, as a way to honor the nation, state and homeland of Indonesia.⁴⁰ Scouting activities will also train independence, leadership, and tolerance.

d. Organization

Organization as a medium to train leadership, deliberation, working groups within team, and social interact. Organization fosters patriotic souls with nationality insight carried out by each IBS. Also, it teaches Islamic and nationality insights. Two Islamic organizations in Indonesia have substantial contribution since colonialism era up to now, they are NU and Muhammadiyah.

IBS of Sunan Drajat has the santri cadre, IPNU (Student Association of Nahdhotul Ulama'), whereas in IBS of Karangasem Muhammadiyah and IBS of Modern Muhammadiyah, the student organization level is IPM (Student Association of Muhammadiyah). Both student organizations are followed by the santri in IBS respectively, as Islamic preaching cadre then teaching Islamic values that will support the establishment of fair, egalitarian and democratic Indonesian people.⁴¹ The continuity of Islamic and nationality insights will emerge tolerance attitude, live harmoniously among religious communities, and be able to compete in fields of science and technology.

e. *Muhadhoroh*

Muhadhoroh is an activity performed by the santri to give a chance to perform speech telling about religious and nationality sciences, and provide an opportunity to discuss and debriefing. So that, by interacting among the santri can open up comprehensive insight.

f. *Ro'an* or Mutual Cooperation

Mutual cooperation is an activity that has already been an Indonesian tradition to help each other and to cooperate to achieve consensus objectives. The term *ro'an* comes from the santri that has the same meaning as mutual cooperation. The activity is like cleaning-up together around IBS's environment. The mutual cooperation will create unity among society without distinguishing ethnic, religion, race, group and culture. Also, it will grow the values of working together, mutual help, and respect.

g. Ceremony

A ceremony is the santri's series of routine activity performed once a week. By performing this ceremony, they can recall the heroes' struggle who contributed to defend the independence of Indonesia. In the implementation of ceremony, the findings showed that IBS of Karangasem Muhammadiyah was found no salute during the flag-raising procession at the ceremony. The reason is that the IBS wants to purify the religion, by avoiding any *syirik* act due to

⁴⁰Mukson, *Buku Panduan Materi Pramuka Pengalang*, (Semarang: Kwartir Daerah publisher, 2008), 4.

⁴¹Samud, *Relasi Islam dan Negara dalam Perspektif Gus Dur*, West Java: Tulus Pustaka, 2006), 34-36.

performing salute to inanimate object. This is also similar to the occurrence in IBS of Modern Muhammadiyah. The IBS do not obligate to perform salute to the flag. So that, in ceremony, they rarely perform salute when flag-raising procession. For IBS of Modern Muhammadiyah, the form of respect for heroes does not have to raise their hands (salute to the flag).

Nevertheless, this is not a barrier for them to perform and sing national anthem in the procession of ceremony as a form of remembering the independence heroes, though without performing salute to the flag. Because, some scholars who reject this salute basically refers to the name of religion with a pretext that Prophet Muhammad did not do any honor to the flag. Performing salute to the flag is contrary to the belief to the Oneness of Allah, and following the non-Muslims' habits. Also, this is in accordance with the Saudi Arabian fatwa institution's statement signed by Mufti Ibn Baz and the members.⁴² So that some scholars prohibited to perform salute to the flag.

Meanwhile IBS of Islam Al-Islam never performs ceremony. Conversely, IBS of Sunan Drajat, consistently performs ceremony corresponding to provisions and salute to the flag processes as a form of honor to the heroes. As in the Reza's journal stating that the ceremony has two purposes.⁴³ First, a ceremony is to subjectively commemorate the independence heroes that is believed to grow nationalism values, second, the ceremony can objectively increase the society's solidarity.

h. PHBN (Memorial of The National Day)

PHBN includes activities of celebration of 17 August 1945 Independence Day, which is performed in IBS of Karangasem Muhammadiyah, IBS of Sunan Drajat and IBS of Modern Muhammadiyah. Then, IBS of Sunan Drajat also holds a celebration of National Santri Day. The celebration of Independence Day is commonly done with competitions to celebrate it. It is believed to be able to grow the values of working together, togetherness, mutual cooperation, improving harmony among friends, honing capability and creativity, embedding values of pride of being Indonesian by demonstrating the ability to hold competition in the level of both inside and outside IBS.

i. *Rihlah Ilmiah*

Rihlah Ilmiah is an activity that is organized in form of a visit to a particular place in purpose of seeking knowledge.⁴⁴ The place visited by the santri is certainly religious place such as a visit to funerals of the Wali Songo, religious scholar figures, also the heroes who had struggled in spreading Islam and against the invaders. *Rihlah Ilmiah* is only done by IBS of Sunan Drajat. Aside for doing pilgrimage, the santri also note the historical heritage of Wali Songo and the heroes.

⁴² M. Quraish Shihab, *Islam & Kebangsaan Tauhid, Kemanusiaan, dan Kewarganegaraan*, (Bandung: Lentera Hati, 2020), 111.

⁴³ Reza Syehma Bahtiar, *Upacara Bendera Berbasis Karakter Dalam Pengembangan Sikap Nasionalisme Siswa Sekolah Dasar*, (Journal INOVASI, Volume XVIII, Number 2, July 2016, ISSN 0854-4328), accessed from https://erepository.uwks.ac.id/243/1/JURNAL_REZA2_FBS.pdf, accessed on 16th November 2020, 72.

⁴⁴ Agus Prasetyo and Bambang Sumardjoko, *Penanaman Nilai-nilai Kebangsaan di Pondok Pesantren Khalafiyah, (Studi Kasus di Pondok Pesantren Al-Huda Doglo Candigatak Cepogo Boyolali Tahun 2016)*, (Journal Vidya Karya, Vol 31, No 1. 2016, p-ISSN: 0215-9619, e-ISSN: 2614-7149), accessed from <https://ppjp.ulm.ac.id/journal/index.php/JVK/article/view/3969>, accessed on 17th November 2020, 17.

4. Conclusion

The educational implementations of religious tolerance values are through the role of Kyai, habituation and learning in IBS. In IBS of Sunan Drajat, except those three mentioned earlier, there is a lion-dance extracurricular activity that incorporate and introduce others' culture. Meanwhile, the implementation of the nationalism values in IBS of Islam Al-Islam is through formal learning. And in IBS of Karangasem Muhammadiyah and IBS of Modern Muhammadiyah are through extracurricular activities, organization, *muhadhoroh*, mutual cooperation, ceremony and PHBN (Memorial of The National Day). Whereas, in IBS of Sunan Drajat is through extracurricular activities, organization, *muhadhoroh*, mutual cooperation, ceremony, PHBN (Memorial of The National Day), and *Rihlah Ilimiyah*.

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