

## INTERPRETATION OF SANTRI SALAF FROM ISLAMIC BOARDING SCHOOL (*PESANTREN*) NATIONAL NARRATIVES

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### ABSTRACT

*Muslims are under pressure to elaborate rationales for their growing sense of nationalism within the context of the pesantren community. The three-volume National Jurisprudence Book was created by Pesantren Lirboyo in response to this occurrence. The researcher adopted a qualitative hermeneutic viewpoint to better understand the pesantren community's patriotic ideals. In-depth interviews with long-term validity checks, document analyses, and meeting observations are the data sources. While the developed analysis criticizes Antonio Gramsci's ideological hegemony's underpinnings. The results of the investigation indicated that problem-solving efforts employ the yellow book study method and contemporary legal studies (contactability). Thus, fiqh can acquire a broader (contextual) meaning without excluding fundamental values such as patriotism from the realm of faith. In conclusion, Pesantren Ma'had Aly Lirboyo contributes to the formulation of Fiqh Kabangsaan values recognizing the existence of the Indonesian nation. In this manner, the community of Pondok Lirboyo opposes all movements that reject Pancasila as the foundation of the Unitary State of the Republic of Indonesia.*

## INTRODUCTION

The development of the discourse of nationalism in Indonesia was aided by a consciousness of moderation. The primary objective is to combat religious movements that reject state ideology. Simultaneously, moderation is utilized to reinforce *wasathiyah* Islamic attitudes within *pesantren* circles (Gufron, 2019). This phenomenon demonstrates the dynamic nature of Islamic residential institutions' nationalist consciousness. Evidently, in Islamic boarding institutions with the *ahlussunah waljamaah* ideology, the *santri* community is fragmented into numerous subgroups. Some embrace Pancasila-based nationalism as an ideology, while others deny it. The distinction depends on one's perspective when perusing turat literature (Smith, Anthony, 2003).

*Pondok pesantren* communities also witnessed the spread of these variants (Muslih, 2019). According to the results of interviews with multiple caregivers, there was nothing incorrect with the divergent opinions of alumni. Because they all have a foundation in classic literature. In adopting the ideology of Pancasila, *Pondok Lirboyo* nonetheless assumed the function of providing reinforcement or making arguments regarding the nationalist attitude. Three volumes of National Jurisprudence were compiled to fulfill this strategic role (Hidayat & Arifin, 2021).

The aforementioned details demonstrate *Pondok Pesantren Lirboyo's* dedication to the Unitary State of the Republic of Indonesia. In addition, National Jurisprudence became *Ma'had Aly*

*Lirboyo's* vernacular or official identity. Thus, all scientific concentrations of *Ma'had Aly Lirboyo* students exploring the fundamentals or arguments for addressing national issues are tasked with recognizing Pancasila. This article endeavors to delve deeper into the understanding/interpretation of nationalism held by the *Lirboyo Islamic Boarding School* community.

The scientific concentration of *Ma'had Aly* is a distinction or difference from the other *Ma'had Aly-Ma'had Aly* (Hasnida, 2017). For example, *Ma'had Ali* at *Sayyid Ali Rahmatullah State Islamic University* (UIN SATU) Tulungagung who developed the *madrasah diniyah* learning model is divided into several class classifications, starting from BTQ class, *Tilawah*, *Tahfidz* (*Ta'aruf Fii Al-Diin*); *ula* class, *wustha*, *'ulya* (*Ta'allum* and *Tafaqquh Fii Al-Diin*). Likewise with *Ma'had Aly* under the auspices of the State Islamic Religious Higher Education (PTKIN) in Indonesia. Although, the orientation of *Ma'had Aly's* establishment seeks to develop a *wasatiyah* Islamic scientific model or an inclusive Islamic perspective (Zarkasyi, 2017).

Several previous researchers have, in fact, attempted to determine the *pesantren* community's understanding of nationalism. At least according to the dissertation on *kiai* nationalism written by Professor Ali Maschan Moesa. This study provides a comprehensive comprehension of how *kiai* who care for Islamic boarding institutions perceive nationalism (Moesa, 2007). According to the authors, the construction of academic logic in this study, despite being very sound, still contains a fundamental flaw: the inability to locate conclusively the concept of nationalism (Arif, 2018). Conditional is the *kiai's* commitment to the nationalism values of the Unitary State of the Republic of Indonesia. The most essential condition is that the portion of the state that serves, protects, respects, and acknowledges the existence of Muslims be prioritized.

This viewpoint is similar to the notion of nationalism developed by western and eastern scientists (Muslim philosophers) (Hobsbawm, 1992). According to western intellectuals, during the French Revolution, nationalism grew stronger. Nationalism is an instrument of the unified value of the French people, who recognize the force of the Western empire and its colonization endeavor (Kohn, 1984). Meanwhile, eastern intellectuals such as *Hasan Hanafi* view nationalism as a virtue that unites people of different social backgrounds in order to emphasize national autonomy (Azra, 2012). This nationalism, according to *Hasan Hanafi*, is intended to compete with or respond to socialism, imperialism, capitalism, and secularism (Mashduqi dkk., t.t.).

The two interpretations of nationalism agree that it is not contingent on any one group. Nationalism is a perspective or interpretation of national beliefs that aims to accomplish diverse societal objectives. If everyone recognizes that the values contained in nationalism are universal values that represent the truth of religious, social, and cultural values, this will become a national movement (N. A. Ridwan, 2019).

In addition to Prof. Ali Maschan Moesa, Mustadjap conducted research on *pesantren* nationalism under the title *Geneology of Nationalism in the Islamic Boarding School Education Tradition*. The most significant outcome of this study is the history of Islamic residential schools as the foundation of the resistance movement against the colonialists. In this context, Islamic residential schools are interpreted as social institutions in addition to educational institutions. Research simultaneously universalizes *kiai's* understanding of nationalism (Moesa, 2007). Nationalism is a fight for the nation to ensure the survival of the Muslim community.

In this context, Mustadjap's research obscures the fact that there are different ways in which *pesantren* interpret nationalism. This is due to an error in the data collection methodology, which stems from informants affiliated with the same religious group, namely *Nahdlotul Ulama*. This study focuses solely on the construction of nationalism in relation to the implementation of values in social, cultural, and religious spaces (Harnadi dkk., 2021). This also demonstrates the inconsistency of the study's title in relation to its genealogical validity.

In addition to providing a space of existence, Islamic residential schools have an educational tradition centered on the instillation of nationalist values. The study's findings indicate that there is an understanding that Islamic residential schools inculcate nationalistic values. The results of the investigation indicate that the strategy of *Pondok Pesantren Sunan Gunung Jati Ba'alawy* is to inculcate nationalism (Gufron, 2019) carried out with the daily activities of the students, such as

living in the boarding school, while doing something in the boarding school. Through routine activities every week and every month, such as roan activities, grave pilgrimages, recitations, sermons, and so on. And also annual activities, both religiously and nationally, such as activities on Islamic holidays, the commemoration of the Prophet's birthday, to state agenda activities, such as the August 17 flag ceremony.

The aforementioned study examines the impact of imparting nationalist values in *pesantren* institutions. According to Marx Weber's classification, the observable indicators are categories of actions and patterns of action. Although this research is founded on traditional culture, it is not solely concerned with the culture of *pesantren*. Thus, this research appears to isolate the effect of organizational culture on the behavior patterns and categories of each *pesantren* member. Another flaw is that culture does not sublimate nationalism, preventing a comprehensive comprehension of the Islamic boarding school community's perspective on nationalism.

The researchers examine the interpretation of nationalism at *Pondok Pesantren Lirboyo* based on research and analysis of the previous primary review analysis. This investigation was conducted at *Pondok Pesantren Lirboyo*, which is the largest and oldest Islamic boarding school in Indonesia, and which still maintains its traditions with great vigor. Throughout its history, numerous national issues, including nationality, religion, and society, have always been addressed with arguments.

Some circles have always questioned *Pondok Pesantren Lirboyo's* contribution to the production of graduates with a nationalist perspective. In 2014, when the Non-Governmental Organization (NGO) CMARs collaborated with the East Java NU Regional Board to implement the human rights monitoring program at the Islamic boarding school, the committee requested more students from *Pondok Pesantren Lirboyo* (LPJ Program Document, 2015). Several *Pondok Pesantren Lirboyo* alumni were FPI or HTI sympathizers at the time, which was one of the reasons why the committee was formed. If left unfettered, this phenomenon will alter or diminish public confidence in *Pondok Pesantren Lirboyo's* national commitment. After the training, *Pondok Pesantren Lirboyo* in 2017 emphasized its nationalism through the *Ma'had Aly* unit. Even though the jargon is so extensive, it is essential to inquire whether the entire *Pondok Pesantren Lirboyo* community has a comprehension of nationalism and Pancasila. How does the community of the *Pondok Pesantren Lirboyo* perceive the concepts of nationalism and Pancasila?

## METHODS

In accordance with the title of this essay, qualitative methods from a hermeneutical perspective (interpretation) are used to obtain research results (TOURNEY, 1983). This method aids researchers in discovering the transcendent meaning of the *santri* community's understanding of nationalism (Abas Musofa, 2020). The researchers also receive a rudimentary explanation of the meaning of nationalism. This investigation will at least be able to explain the evolution of the meaning of nationalism at *Pondok Pesantren Lirboyo* in Kediri City, East Java. Data collection methods include: the *first* was interviews with caregivers of *Ma'had Aly Lirboyo* who are also *mentasheh* of national *fiqh* texts. In addition, interviews were conducted with a number of *Ma'had Aly* lecturers who contributed to the formulation and compilation of national jurisprudence, as well as interviews with students who met the criteria of having completed writing treatises (Sugiyono, 2005). The *second* was document investigation by examining documents according to their concentration, namely national *fiqh* books, results of Batsu Masail Institute of formulation of national *fiqh* books, minutes of results of evaluation and preparation meetings for the new school year, and interviewees' treatises. The *third* was observation. In the course of this study, the researchers directly witnessed, observed, and evaluated the classroom learning process, Batsu Masail Institute activities, evaluation meeting activities, new school year preparations, treatise guidance processes, and nationalism indicator activities. All data collected, analyzed, interpreted, categorized, and condensed in preparation for publication as scientific articles. The researchers validated the data by extending the research period and reconfirming the key informants, despite the abundance of data collected. The

researcher was ultimately able to publish a scholarly article focusing on the interpretation of nationalism narratives at *Pondok Pesantren Lirboyo*.

## RESULTS AND DISCUSSION

The three-volume National Jurisprudence book can be used to comprehend the study's findings. In reality, the national *fiqh* book is the *pesantren* community's awareness of the compatibility between Islamic and Indonesian values. This consistency is the response and concern of Islamic residential schools in bolstering state ideology, specifically Pancasila and the spirit of nationalism. In three editions, the *Ma'had Aly Lirboyo Batsu Masa'il* Institute Team from Kediri explained the values that they have effectively formulated. Each book bears the large title National Jurisprudence, as well as numerous smaller titles. Contextualization of *jihad* law in Indonesia and non-Muslim countries is the third volume. Each of the three volumes interprets a distinct meaning, despite having the same objective, which is national jurisprudence.

According to the viewpoints of *Pondok Pesantren Lirboyo Kediri's* framers and caretakers, the numerous volumes of the National Jurisprudence book serve the purpose of reinforcing the nationalism and Pancasila ideology (Interview with the Formulation Team, 2021). The addition of volumes with the same spirit is intended to refine *Turols'* studies in addressing societal problems in accordance with nationalist perspectives. For instance, the understanding of *jihad* from the Islamic and State perspectives. In this study, the roles and functions of the societal components with rights, obligations, and levels of implementation are described in depth.

The national *fiqh* book (*Mu'adalah Wathaniyyah*) is an endeavor to convey a fundamental comprehension of the consensus values of the Indonesian nation. Caregivers' fundamental notion of unity is that there is no purpose in fostering division. Because division will result in significant losses, such as simple colonization by other nations. This perspective is the foundation for the development of transcendent values among Muslims, specifically the combination of faith with patriotism and unity (Hidayat & Arifin, 2021).

This value is derived from the Prophet Muhammad SAW's example as a citizen. When the Prophet Muhammad SAW was returning to Madina and the city fortifications of Medina, he accelerated his camel as if mounting a horse. In other words, the Prophet was in a haste to reach his home city. As for the concluding section of the first volume of the national *fiqh* text, it emphasizes that the recognition of the Pancasila ideology and endorsement of the Indonesian government are valid concepts. Consequently, every Indonesian Muslim must be tolerant in national and state affairs (Lirboyo, 2015).

The theme of volume two of the National Jurisprudence book is Spreading Islamic Mercy. The developed values refer to the comprehension of the relationship between religion and the state. Islam *rahmatul lila'lamin* is strengthened as a religious value. Islam cannot be an absolute regulator of state policy; it must accommodate the state's paramount interests. This was constructed with the phenomenon of religiously-based discrimination. Grace is associated with the concept of enjoyment, as the foundation of its construction demonstrates. Islam came as part of mankind's pleasure. Extremely distant from the values of violence, cruelty, and tyranny is Islam. Therefore, Islam prohibits incorporating tyranny, cruelty, and violence into *da'wah*.

The national jurisprudence of the interpretation of mercy refers to the opinion of Syekh Mutawalli Asy Ayafa'rawi, who explains that my affection pertains to the entire universe, in order to complete this interpretation. This grace thus refers to the identity of a homogeneous and diverse group. In the meantime, other merciful values are used to interpret verses that are believed to influence harsh attitudes toward non-Muslims. Misinterpretation causes Islam to be perceived as a religion of the weapon, one that lusts for the blood of its adversaries (Tim Bahtsul Masail HIMASAL (Himpunan Alumni Santrij Lirboyo), 2019).

In translating the values of the relationship between religion and the state in the book National Jurisprudence Volume 2, this is Ibrahim bin Musa Asy-Syatibiy. According to him, the state in

running the wheels of government must be benefit-oriented with the aim of sharia, namely protecting religion, protecting the soul, protecting the mind, protecting lineage or genetics, and protecting property. Therefore, if the Indonesian state embodies, ground and guarantees the values of *maqoshid asy syari'ah*, then that country is expected by the Islamic religion. These values form the basis of state management (Lirboyo, 2015).

On the other hand, these five values also become an umbrella in the application of *amar ma'ruf nahi munkar*. In order to explain the values of *amar ma'ruf nahi munkar*, namely *kar* in the perspective of *rahmatal lil alamin*, this book, Volume 2 of National Jurisprudence, explains the interpretation which is divided into two, namely *nahi* and *munkar*. These two meanings are often interpreted narrowly, so that the application of *amar ma'ruf nahi munkar* does not have an impact on benefits, but has an impact on new evils (Tim Bahtsul Masail HIMASAL (Himpunan Alumni Santrij Lirboyo), 2019).

In the relationship between religion and the state, the values that are conceptualized as *amar ma'ruf nahi munkar* are clarified in two aspects, namely the concept of evil and its implementation in the life of the state. The legal certainty of the prohibition of *munkar* cases is based on the consensus of the clergy or according to the beliefs of the perpetrators. This provision has the effect that it is not permissible for a person to commit evil against another person just because he has committed an act of evil. Because the law of wrongdoing is not permissible based on the conviction of the perpetrator of *nahi* alone, but based on the *madzhab* used.

There are three contexts, namely, for the state it is permissible to carry out *amar ma'ruf nahi munkar* activities using its strength or power. Second, for preachers with the ability and depth of religious understanding carry out *amar ma'ruf nahi munkar* by speaking or verbally with gentle words. Third, for other civil society, in carrying out *amar ma'ruf nahi munkar* by using their heart. With this category, it is not permissible to take over the implementation of *amar ma'ruf nahi munkar* on the basis of knowledge that an act of evil has occurred (Hidayat & Arifin, 2021).

National *Fiqh* Volume III has the theme of strengthening the meaning and law of Jihad for Muslims in Indonesia. The values developed in this National *Fiqh* are the understanding of Jihad, Territorial Mapping of Dar Al Islam and Dar AL Kufr, and the Status of Non-Muslims in the Nation. In general, the contents of the third volume of national *fiqh* values place the law of *jihad* in the midst of a plural society. The goal is for readers to understand more thoroughly the laws of *jihad* in Islam. Thus, *jihad* is not a basis for discriminatory actions against non-Muslim groups (Lirboyo), 2020).

In the end, Jihad in this national *fiqh* book is intended to help implement jihad as a way of *da'wah*. Furthermore, jihad in the life of the state and relations between countries is not permitted to expand or expand territory. According to Imam Umar bin Abd al Barr, Imam "Amr bin Dinar, and the priests of the Maliki school of thought explained that fighting (*jihad*) polytheists is not an obligation, unless they start it. So in these circumstances, it is obligatory to fight them in self-defense.

In the end, as a complement to this third volume of *Fiqh*, it portrays the status of non-Muslims in Islamic countries. The inherent status is accompanied by an in-depth study of rights and obligations in the public sphere, such as the status of non-Muslims as leaders. In the book *Fiqh al Islami Wa Adillatuhu*. One of the absolute conditions for non-Muslims to become leaders in an Islamic country is to have *shaukah* or constitutional recognition as a shared consensus. The book also explains that shaukah is an absolute requirement to maintain unity in a heterogeneous community. Zuhaili's view is very appropriate for a country that adheres to a democratic system with a very heterogeneous character of society like in Indonesia (Hidayat & Arifin, 2021).

## **DISCUSSION**

The community of *Pondok Pesantren Lirboyo* constructs its concepts in accordance with the fiqh rules of law enforcement by contextualizing law according to the times and incorporating ancient treasures. As an endeavor to continue the legacy of the *salaf* scholars' knowledge, this proposition raises awareness of the importance of education in Islamic boarding schools or the establishment of such institutions. Contemporary *salaf* Islamic residential school scholars regard a new opinion (the result of *ijtihad*) as law, as opposed to the opinion of *salaf* scholars if the new legal opinion is applied

to new cases where it is conceivable that the *salaf* scholars who formulated the law did not delve deeply enough into the issue (Karel. A. Steenbrink, 1986).

The *pesantren* community is cognizant of the implementation of extracting references in the form of *salaf* literature in response to these issues (Shokheh, 2011). The study was conducted collaboratively to determine the veracity of the law's values. At the same time, endeavors are made to identify the existing laws in society. This method of stability demonstrates that Islam must be adopted in accordance with the progression of human civilization and the times (Abas Musofa, 2020). Thus, the *pesantren* community will not become accustomed to arbitrarily assessing a problem.

Building *fiqh* reasoning at the Batsu Masail Institute at the *Pondok Pesantren Lirboyo* in Kediri City is the premise for the above interpretation. Batsu Masail Institute also constructs *fiqh* reasoning that is applicable to the context of Indonesia, a country with numerous indigenous cultures. One of the fundamental arguments is that cultural values are a consensus that supports the growth of an integrated society. In the history of the development of Islam, it is undeniable that local culture has become a means of bolstering Islamic values and gaining social acceptance. To ensure the welfare of all, the Islamic residential school community conducts more extensive research in light of this awareness (Azra, 2012).

The interpretation of *fiqh* social is the comprehension of *fiqh mu'malah*, which is also interpreted as *fiqh* social, from an epistemological standpoint. KH Sahal argues that the social *fiqh* practiced in Makhad Aly seeks to formulate laws that are geared toward the harmony of people's lives and not a cycle of committing crimes against one another (Asmani, t.t.). According to Al Mawardi, the breakthrough of social law is a conscious effort by the *pesantren* community in the era of renewal. This is done to solve legal impasses that are oriented towards the application of Islamic law. With this awareness, *fiqh* is not narrow because it is understood textually, but *fiqh* is interpreted more broadly with a contextual meaning (Saputri & Rizal, 2022).

This awareness must comply with the provisions of *maqosid al Shari'ah*, because it regulates the law oriented to the benefit of humans. Imam Al Ghozali's formula in *maqosid al Syari'ah* is that the basic value of Islam is that it can be accepted by human common sense (J. Ridwan, t.t.). In this way, the construction of *maqosid al Syari'ah* values is a universal goal. That is, good and bad truths can be accepted by all people with different cultures. In this way, the *pesantren* community has an awareness of developing *fiqh* pluralism.

Thus, the construction of national *fiqh* in Ma'had Aly is the development of the principle of *fiqh* reasoning, namely "*al-muhâfadzah 'alâ al-qadîm al-shâlih wa al-akhdu bi al-jadîd alashlah*" (Maintaining the good old heritage and adopting new innovations that better) (Lirboyo), 2020). This is also associated with the challenges that must be faced by Muslims who are aware of the need to have a spirit of nationalism to maintain the unity and integrity of the Indonesian nation. In fact, efforts to maintain unity and oneness are part of the religious struggle for Muslims to be able to carry out their worship or belief to the fullest without feeling that someone is terrorizing them.

### Values in the National Jurisprudence Book

In the first *Fiqh* book, the theme is Nationality Knitting Togetherness in the Middle of Diversity. This theme covers the legality of the state in the perspective of Islamic teachings *ahlulsunnah wal jamaah an nahdliyah* (Farih, 2019). In general, the whole *pesantren* community has *ahlulsunnah wal jamaah an nahdliyah* understanding of nationalism as a form of understanding nationalism. In this context, nationalism or nationality can be used in a historical perspective and *siyasa* interests (N. A. Ridwan, 2019). Historically, the meaning of nationalism or nationalism is a collective consciousness based on the same life experience in order to realize the ideals of living together. This awareness has no difference in the perspective of western scientists and Muslim scientists. That way, it is impossible for the *pesantren* community to reject human differences based on gender, ethnicity, nation, religion and so on (Hobsbawm, 1992).

According to the *siyasa* perspective, the state is comprised of the people (*ummah*), its leaders, and the law. The three concepts are inextricably linked. Additionally, they influence one another to become a complete religion. This is consistent with Hans Kelsen's theory on state recognition, which

states that state recognition cannot be isolated from the existence of people, leaders, and laws that constitute a state system. Religion becomes a component of the social pillars that serve to bolster legitimate government (Nasution, 2014). The relationship between religion and state is framed by a symbiosis of mutualism.

This consciousness depicts the historical perspective on the formation of the democratic nation of Indonesia. It is probable that the state provides a portion of religion when addressing a problem. At the same time, religion can also be utilized as a tool for government opposition (Fuad & 'Arifuddin, 2021). Alternatively, religion and government may merge. This awareness type gives Islam in Indonesia distinctive characteristics compared to Islam in other countries.

These three typologies of awareness have room for implementation in the context of jihad. The value of jihad will become an awareness that reflects the mutual relationship between state and religion if it is framed with benefit. According to Ahmad Zainul Hamdi, benefit can be achieved by understanding the authority to carry out jihad on the basis of giving rights and obligations to do *amar ma'ruf nahi munkar* according to the portion. For the government, it is permissible to prevent evil and disband disobedience by using force and power. For preachers, religious leaders, scholars, they have the right and obligation to do *amar ma'ruf nahi munkar* by giving lectures. As for ordinary people, they are given the right and obligation to carry out jihad with heart (Hamdi, 2020).

These three levels of jihad will provide recognition of the function and role of each component of the nation. Each component supports each other for the sake of creating the life of the nation and state according to the ideals of religion and the state, namely a country that is prosperous, prosperous and gets the blessings of the Creator. In the end, all the national *fiqh* books in each of their studies provide value bases that can be used as guidelines for the life of the nation and state. With the *Fiqh* of Nationality, the *pesantren* community affirms the conscious recognition that the Indonesian State with a system of government is legitimate from an Islamic perspective.

## CONCLUSION

From the aforementioned research findings, it can be concluded that *fiqh* social can be used to evaluate all national and state problems. Efforts to resolve the issue utilizing the yellow book study method and modern legal studies (contactability). Thus, *fiqh* can acquire a broader (contextual) meaning without excluding fundamental values such as patriotism from the realm of faith. In conclusion, Pondok Lirboyo Ma'had Aly Lirboyo contributes to the formulation of *Fiqh* Kabangsaan values recognizing the existence of the Indonesian nation.

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