

NATIONALISM AMONG SANTRI AND CULTURAL VALUE BASED EDUCATION AT ISLAM BOARDING SCHOOL

Analysis with Social Psychology Perspective

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Abstract: *This research attempts to obtain a reliable explanation about a question of nationalism among santri who undergoes cultural value based learning practice at Islam Boarding School.*

Method used in this research is the review of literatures which examines texts of several books and results of recent review. In addition to this literature review, the analysis over literatures is conducted. To support the result of analysis, observation and discussion are conducted with several kyai and santri at Islam Boarding School of Lirboyo in Kediri City of East Java, Indonesia. These activities are conducted to develop a confirmation and to obtain inputs and critics to ensure that analysis quality can be made more accountable.

Result of research is shortly elaborated as follows: (1) Cultural value based education at Islam Boarding School may be helpful to develop nationalism among santri; (2) The participation of kyai into internalizing the feeling of nationalism among santri is motivated by the spirituality of religion to fulfill the mandate of nationalism; (3) National integration is optimized through two methods, respectively emotional and structural; and (4) Nationalism insight is internalized at Islam Boarding School by integrating religious values and nationalism values.

Keywords: *Education, nationalism, santri*

1. INTRODUCTION

As shown by history, since the era of national awakening, Islam Boarding School has played important role in empowering national struggle. The struggle that involves taking independence from the colonial and defending it cannot escape from the existence of Islam Boarding School. The founding of *Sabillillah-Hisbullah* Army, the participation of several Islam Boarding

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Schools led by KH Wahid Hasyim into BPUPKI, and *jihad resolution* proposed by KH Hasyim Asy'ari through his instruction (*fatwa*) of *fardlu 'ain* for defending independence, all are the examples of roles played by Islam Boarding School in bringing nationalism to live (Moesa, 1995, in Mulyadi, 2001).

In relation with the education given at Islam Boarding School, Ki Hajar Dewantara has defined education as the capacity to improve several characteristics of the educated participants, including their morality, mentality and physical condition which will help them in advancing their life perfection and also facilitate them to live in harmony with nature and community. Education is not only functional for advancing physical condition but also for empowering mentality. The most important is perhaps that education can develop a sense of morality among the educated participants that will help them to reach the life perfection.

Law No.20/2003 about National Education System, through its Article 3, has stated that "National Education is functioned to develop the capacity, morality and civilization of the nation, to give the nation more prestige, and to enlighten national life, which all of these are combined to develop the educated participants into human being with good characteristics such as faith and submission to God, noble personality, health, scientific sense, skill, creativity, self-support, and being democratic and accountable citizen."

Moreover, Article 34 has stated that "both central and local governments have ensured the execution of minimum learning mandatory program at elementary education without any charges at all. The execution of this minimum learning mandatory program represents the part of education policy in Indonesia to achieve education for all."

In relation with the function of education, there are principles behind how to execute education program, either for formal or non-formal education. These principles also become the guidance to further implementation.

One such principle is perceiving education as a process of culturing and empowering the educated participants to lifetime. In this process, the educators (teachers) must give role-model, create willingness, and develop potential and creativity of the educated participants. The implication of this principle is the shifting of education paradigm, precisely from *teaching paradigm* to *learning paradigm*. Learning is a process of interaction between the educated participants and the educators. Learning is also the source of learn in a certain learn environment, including formal or non-formal

education environments (The Decree of Minister of National Education of Indonesia No.3/2008 about The Standard of Equivalence Education Process for Package A, B and C).

Related to nationalism insight, the education given at Islam Boarding School has combined nationalism and religiosity. Empirically, it can be described as follows. *First*, education content at Islam Boarding School not only teaches about aqidah, syariah and akhlaq, but also concerns with how shall be the member of organization, community and nation.

Second, syariah and muamalah (legal and communalism) are teaching contents often used as the reference for problem-solving in the realms of nationalism and communalism. The application of these contents must be still adjusted to the political culture of Indonesia, for instance that accommodative position is more preferred in responding and resolving socio-political and communal issues.

Third, kyai has internalized political thought to santri by enlightening santri with nationalism insight. This internalization is considered as important when santri decides to enter into political world. Their participation must be motivated by religiosity and shall not be motivated by the desire for certain position in formal organization structure. The participation must be directed to secure the establishment of national integration.

Fourth, three principles of nationalism, such as respecting to leadership ethic, loving for knowledge seeking, and caring with community interest, are also internalized. Leadership ethic that is given with great attention so far is leader with deep knowledge and strong capacity to perform the mandates of people and religion.

According to Abdurrahman Wahid (1989:100), the relationship between religion and nation is proportionally interwoven. It is arranged in such way that reasoning process of Moslem will not disturb the effort of the nation in engineering and building the more established state order that is functional for long-term period. Reasoning process of Moslem must always be directed toward the development of the nation which emphasizes on justice, redistribution and utilitarian to the people.

In relation with Indonesian-ism, it is very important to internalize nationalism of santri because Indonesia is a nation with great diversity in all aspects. Optimizing national integration, either in political or social fields, is now becoming a great challenge. A problematic threat of national

disintegration has been found in various provinces such as Aceh, Riau, South Maluku and Papua. This threat is quite disturbing to national integration. Therefore, the more established nationalism insight among santri shall produce strong sense of national coalescence and unity.

As said by Sutrisno (1994:2), nationalism insight is composed of several elements such as the depth and optimization of nationalism, the consciousness of nationalism, the love to nationalism, the pride for nationalism and the enthusiasm to nationalism. Similar position is also notified by Yudohusada (1966:12) by stating that the essence of nationalism insight is a view method entailing with the feeling of nationalism, the understanding of nationalism and the enthusiasm to nationalism. This view method may help the nation to achieve national aspiration and to develop the existence of the nation based on national noble values.

2. METHOD OF RESEARCH

Method of research is the review of literatures which is conducted by examining the texts (*research papers*) in several recent books relevant to this research.

This review uses a technique of abstracting the reading materials that need to be reviewed, and the abstracted materials are discussed theoretically to produce theoretical abstraction and conclusion. *Peer debriefing* is performed with kyai and santri at Islam Boarding School of Lirboyo in Kediri to obtain inputs and critics in such way that the quality of analysis can be made accountable.

In peer debriefing, several kyai and santri are invited to carry out collective discussion. It is followed by personal visit to compare their critics.

3. EDUCATION: OBJECTIVE, PROCESS AND IMPACT ON BEHAVIOR

Ki Hajar Dewantara has described education as the capacity to improve several characteristics of the educated participants such as their morality, mentality and physical condition which will help them in advancing their life perfection and facilitate them to live in harmony with nature and community. Education can be understood through two approaches, respectively mono-discipline approach and multi-discipline approach.

Mono-discipline approach is understanding education from certain perspective, aspect or field of science. It concerns with theoretical frame that supports the science. For instance, sociologists presume that education is a

process of legacy throughout generations, or psychologists assume that education is a process to change behavior through the effort of organizing a certain experience called as learn process.

Mono-discipline approach considers education as isolated, meaning that education in certain science field may differ from education in other fields of science. However, multi-discipline approach gives the more integrated and complete view. Under the lens of multi-discipline approach, education is a comprehensive system comprising of elements interacted to each other. Therefore, education is easily meant as a totality of human work made from parts that have functional connection in one to another in effort to achieve final goal (Pannen, 2005).

Education represents the part of a system or even a subsystem with the final goal of developing the nation by optimizing physical and mental conditions of the citizen. National education system of Indonesia is a subsystem of national development. Therefore, education plays important role in national development, and therefore, the objective of national education system must be consistent with the aspiration stated in national principles of Indonesia, respectively Pancasila and UUD 1945. Indeed, the objective of national education system as expected by Pancasila and UUD 1945 is to enlighten national life and to develop the totality of Indonesian people, respectively the human being with good characteristics such as faith and submission to God, knowledgeable and skilled, physically and mentally health, mature personality and self-support, and sense of accountability to community and nation (Pannen, 2005).

The final path of national education system of Indonesia is concerned with national development, or the development of the people inside the nation. Therefore, this system is related more with the development of national mentality. It is also not surprising if the objective of national education system of Indonesia is to create human with faith and submission, noble morality, good personality, self-support, progressive sense, persistence, smart, creative and skilled, discipline, work ethos, professional, accountability, productive and physically and mentally health. The educated human, as meant by national education system of Indonesia, is the individual with patriotism and nationalism, social solidarity, consciousness toward national history, good standing to respect the service of patriots, and orientation toward the future. As stated in GBHN, the objective of national education system of Indonesia is then used as reference or guidance to implement education in Indonesia.

Based on Bloom taxonomy, the competence of the educated participants can be optimized through three aspects, respectively cognitive, affective, and psychomotor. Therefore, an education process not only touches the cognitive aspect but also penetrates affective aspect because the estuary of education is reflected in psychomotor aspect, which is often called as behavior.

The competence of the educated participants in cognitive, affective and psychomotor aspects as the output of Indonesian education must correspond with Indonesia national principles, respectively Pancasila and UUD 1945, and shall satisfy the objective of national education system as stated in GBHN. The outputs expected from national education system of Indonesia are micro and macro.

Macro output of education process is to establish Indonesian people who are submissive to God, smart and skilled, with noble morality, strong personality, and also strong nationalism, such that they can grow into the human with the capacity to develop "Pancasila community". Micro output of national education system of Indonesia is often elaborated within instructional goals which are then formulated specifically into the curriculum by any educational institutions in every level of education, from elementary to college.

The curriculum designed by educational institution in every educational level must produce the learning result consistent to the objective of national education system of Indonesia, especially concerning with improving the competence of Indonesian people in three domains (aspects), respectively cognitive, affective and psychomotor.

Education process in national education system of Indonesia must able to increase intellectual quality. Besides, it shall be also followed by the improvement of the quality of emotion reflected in behavior. Better emotion is important for psychomotor domain when the educated participants must use their intellectual and emotional competences into their daily life.

Referring to Bloom Taxonomy, education process involves two activities. First is the activity of sharing the knowledge that is usually called learning-teaching activity (transfer of knowledge). Second is the activity of sharing the value (transfer of value). It is expected that both activities will help to create the human who can apply their knowledge and value for collective interest and also use it to develop themselves into the educated human pursuant to what is expected by GBHN, respectively being the individual with patriotism and nationalism, social solidarity, consciousness toward national history,

good standing to respect the service of patriots, and orientation toward the future.

The description of the educated human stated in GBHN has explained that education process in Indonesia can incarnate human not only with intellectual capacity but also that with high patriotism and nationalism.

3.1 Nationalism

Nationalism in this research is related with sense of pride, sense of belonging, sense of appreciation, sense of respect and sense of loyalty shown by any individuals in a certain nation where they live, and these senses are manifested into several types of behavior such as defending the nation, protecting the nation, struggling for national interest, loving national custom or culture, and conserving nature and environment.

Individuals with nationalism are always working hard to protect and preserve national sovereignty, national respect and anything possessed by the nation. Such nationalism encourages individuals to behave toward national development through dedication. Therefore, nationalism must grow within every soul of individual who wants to be the citizen of a certain nation because only through nationalism is that the mutual goal in certain nation can be achieved.

One way to grow nationalism is by increasing sense of pride toward the nation through education process. Indeed, the sense of pride toward nation across individuals can develop by giving them the knowledge and by sharing with others the cultural values. Therefore, cultural value based education can be one alternative to develop the sense of pride that underlies the emergence of nationalism.

3.2 National Integration Dynamic in Community

National integration dynamic in compound community is determined by the degree of discrepancy in community. This degree of discrepancy is influenced by social structure parameters such as productive asset distribution, education and power. Such differential may create walls that impede social relation between classes or social layers, and finally, it will hamper the emergence of national integration.

Minimizing disturbances preventing national integration is requiring two methods, respectively emotional and structural. Emotional method to optimize national integration involves several activities such as organizing

sport events, awarding hero status for local heroes, arranging national flag ceremony, singing national anthem, and developing national art. Structural method to incarnate national integration involves several activities such as giving attention to productive asset distribution, income, education and power.

Since the independence proclamation of The Unitary State of Indonesia Republic, national integration has been optimized by government and community of Indonesia through many methods, among other is education, including education process at Islam Boarding School.

Education at Islam Boarding School is a strategy and also a meaningful structure to help the nation in developing and optimizing national integration. Through education system at Islam Boarding School, it is expected that Indonesian human in general and santri in particular will have sense of pride or strong nationalism because this character is the main base for the optimization of national integration.

3.3 Education at Islam Boarding School and Nationalism Optimization Process

Soekarno (1965:3) has said that “nationalism is a conviction or a consciousness among the people that there is only one class and it is a nation”. Indeed, nationalism can build self-confidence among individuals. Self-confidence provides the base for resoluteness.

The sense of belonging into a similar class can be developed through school or off-school educations. Islam Boarding School also educates how to understand nationalism in daily life. For example, there are two santri. One is from Aceh while the other is from Papua. The Aceh never goes to Papua but he feels that he is the member of Indonesian nation and thus treats the Papua as his relative from different blood. Similar feeling is also found when the Papua treats the Aceh.

Both santri above are open for their understanding of nationalism. They do not consider their ethnicity and locality as superior to others. They believe that they are one nation. As stated by Anderson (1997:7), the nation is something imaginary because certain santri may not heard at all about the nation.

Nation is *imagined political community*. It is called “imaginary” because member of a certain nation, including santri, never acquaint, meet or heard with other member in the nation. However, their reasoning perceives that

they feel as singular community. The feeling as singular community is then understood as nationalism.

A nation may be considered as intact when nationalism can be developed and optimized in sustainable manner. It is consistent with Mas'oeed (1998:195-196) who asserts that the imagination as a nation is a central factor for the optimization of national integration. Imagination as a nation may be questionable if structural configuration of the community is fragile. If structural configuration of the community is collapsed, the community will only imagine the manifestation of other nation. Moreover, Mas'oeed (1998:196) explains that national solidarity issue can be described as the development process of imagination among community members about their own community.

Some bitter experiences can deteriorate nationalism. The example of such experiences include the excessive exploitation against certain region without income balance, the establishment of Military Operational Region, the exercise of excessive bureaucratic authoritarianism, and others. Such cases must be avoided in whatsoever way.

Excessive natural resource against Aceh natural resource by central government and also massive suffering experienced by Aceh community due to military arbitrariness have led Aceh communities to prefer for independence out of Indonesia. Nation within the imagination of Aceh people is not the nation of Indonesia anymore, but the nation of Aceh with Islam syariah as national principle. The breakable structural configuration of Aceh community during New Order is hard to be treated with nationalism development despite its emotional touch.

Although main effort toward nationalism development is through social structure configuration, emotional effort is still needed. This emotional effort includes delivering education process, awarding the respected status for local heroes, organizing interschool sport events, and developing national art. All of them are playing less trivial role for the optimization of national integration.

Such efforts above are not limited to school education but not closing the possibilities of various activities outside the school such as (1) MTQ Contest at national level, (2) Youth Scout, (3) Naturalist Movement, and (4) Mutual Self-Help. The internalization of nationalism values cannot be achievable only with slogans and ceremonial warnings. However, it needs concrete efforts to incarnate this goal.

3.4 Local and National Cultural Values Based Education

Local and national cultural values based education is the education process that can reflect (teach) local and national values to the educated participants by the goal of increasing among them the pride toward nation and the nationalism.

The pride toward nation that underlies nationalism can be grown further through education process that involves two important activities. First is the activity of sharing the knowledge that is usually called learning-teaching activity (transfer of knowledge). Second is the activity of sharing the value (transfer of value). Knowledge expressed in the local and national cultural values based education process is about local custom in the region, and also about the custom admitted and perceived as national identity. Recalling the fact that Indonesia is a multi-cultural nation, it is not surprising if the content of local culture education implemented into local culture curriculum may differ across regions. However, the curriculum with national culture content can be similar despite the diversity of regions. Besides sharing the knowledge about local and national customs, collective cultural values must also be delivered in local and national cultural values based education process.

The knowledge about local or national customs and the understanding of collective values as the outcome of local and national cultural values based education process may be helpful for Indonesian to feel pride to the nation. The pride toward nation may create nationalism which is manifested into several types of behavior such as protecting the nation, defending national sovereignty, and guarding national assets.

3.5 National Integration as the Goal of Education at Islam Boarding School

Habeyb (1986:183) asserts that popular dictionary has defined integration or *integretia* (Netherlands) as the unity, or the unification of fragmented efforts. Echols and Shadly (1984:326) have cited that integration means an effort to develop a closer interdependence across the parts of the living organism and also between the members of community in such way that it will create a harmonic condition meaningful for the achievement of collective goal.

Based on the formulation above, integration can be conceptualized as a sharing process to preserve the interdependence of social groups in the community in order to produce closer relationship in social, economical and political domains. Social groups are usually founded based on religiosity, trust, tribe and class.

Islam Boarding School has taught education through human experience stated in verses of Al-Quran and Hadist. In Al-Quran Epistle Al-Hujuraat (49) Verse 10, it is stated that: "All believers are relatives, thus bring the peace among your two relatives and submit to God for blessing". Hadist from Tirmidzi Narrative has explained that "Moslem is a relative for other Moslem, and therefore, every Moslem may not betray, befool and insult other Moslem. One believer to other believer is seen as one building. They support to each other." (Hasyim, 1993:388)

Referring to Al-Quran and Hadist above, it can be understood that Moslem is the relative to each other. It is proved by statement that every Moslem may not betray, and cannot allow other Moslem to be insulted when their right are repressed or seized away. Therefore, when Afghanistan Moslem is living in suffer, all Moslems in other part of the world show similar feeling.

Hadist also describes that all Moslems are equaled to a building which each element supports to each other. At Islam Boarding School, this feeling is given great emphasis because it helps to develop social solidarity. For the secular issue, the humanity may not stand tall or sturdy if every human avoids from giving help and support. In other words, solidarity is a very important thing in national life. If one element of a nation is sick, all other elements may feel similar. If one element is threatened, other element will defend this element. This idea is given great emphasis in education process at Islam Boarding School because it is the important step for the internalization of nationalism values.

4. CONCLUSION

Based on previous review, several conclusions are made.

Local and national cultural values based education can grow the sense of pride that will underlie the development of nationalism among santri.

Islam Boarding School has played important role to empower nationalism insight since the era of national awakening.

Islam Boarding School internalizes nationalism insight by combining religion values and nationalism values.

The participation of kyai to internalize the feeling of nationalism among santri is strongly motivated by religiosity, precisely the spirituality of religion to fulfill the mandate of nationalism.

Vertically, national integration is determined by the degree of discrepancy in community. Horizontally, national integration dynamic is determined by the base configuration of community structure and the character of relation between various social structure parameters.

National integration can be made optimum through two methods, respectively emotional and structural. Emotional method involves organizing sport events, developing national art, or organizing MTQ Contest. Structural method to incarnate national integration involves giving attention to productive asset distribution, income, education and power.

Education process at Islam Boarding School can be used to internalize among santri the competence of imagination. Education at certain Islam Boarding School is also useful as the guidance for other Islam Boarding School to create a harmonic condition.

Planning a curriculum with local and national cultural values may need to acquire knowledge about custom in each region and then to admit this custom as national identity because it provides knowledge about collective values respected by Indonesian.

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