

## Measuring the Role of Kiai and Santri in Creating the Spirit of Nationalism (Historical Approach in Reconstructing the Meaning of Jihad Resolution)

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### Abstract

*This article discusses the Jihad Resolution and the Nationalist spirit of the Islamic boarding school students (santri) in fighting for Indonesian independence because recently the Nationalist spirit of the Indonesian people has begun to erode, some even consider it an ideology that is contrary to Islam. By using a qualitative-historical approach and data collection techniques through literature study, this article wants to show that the spirit of Nationalism needs to be instilled in the souls of all the nation's children because it is the result of the Jihad Resolution to jointly defend and dedicate identity, integrity with the national spirit that was born by Hadratus Sheikh KH. Hasyim Asy'ari as a great scholar and founder of Nahdlatul Ulama (NU). Therefore, the opinion that Nationalism is a heretical ideology does not have a strong argument, especially when considering that Nationalism is excessive fanaticism which is prohibited makers that it is necessary to continuously instill the spirit of Nationalism by in religion. The results of this research can at least provide input to policy reviving the Jihad Resolution which is currently relevant to the nation's conditions. Jihad resolution does not mean physical war, but jihad can be actualized by a student in several aspects. Like; literacy jihad, jihad in the medical world, technology, economics, politics and other things relevant to.*

**Keywords:** *Kiai, Santri, Nationalism, Indonesia, Jihad Resolution.*

### Introduction

As it is known that the history of the founding of the Unitary State of the Republic of Indonesia (NKRI) cannot be denied the involvement and role of the ulama and the santri, so that with the spirit of nationalism and patriotism, Allah swt then bestowed His grace and gifts on the Indonesian nation by gaining independence as the pinnacle of success as a result of the long and tiring struggle, both physically and non-physically, materially and non-materially, carried out by the ulama and the santri in the fight against Western imperialism and colonialism. The Indonesian nation was finally free from all forms of colonialism that were deliberately created by Western and Japanese imperialism and colonialism, precisely on the 9th of Ramadan 1364 which fell on Friday, August 17th, 1945.

The scholars referred to in this paper are *kiai, wali*. In Islamic studies in Indonesia, the terminology of *kiai* and *wali* are two important things that colour the process of entering, developing and surviving Islam in this country with its unique characteristics. Meanwhile, in a narrow sense, Manfred Ziemek stated that kyai is only the founder and leader of a pesantren who as an educated Muslim has devoted his life to Allah Swt and spreads and deepens the teachings of Islam through Islamic educational activities (See: Rahardjo, 1998; Ziemek, 1986). while the word of “santri” comes from the Sanskrit *sastri*, which means literate. Santri is the literacy class for Javanese people. Meanwhile, Prof Johns that santri comes from Tamil which means teacher of the al-Qur’an. KH. Abdullah Dimiyaty argues that the word santri implements the human function with the 4 letters it contains, namely the letter “*sin*” (س) (*satru al-aurat*) means covering the aurat (disgrace), “*nun*” (ن) means (*naibu al-ulama*) means the successor/ representative of the ulama, “*ta*” (ت) (*tark al-ma'ash*) means abandoning sin and “*ra*” (ر) (*rais al-ummat*) means the leader of the ummah (See: Madjid, 1997; Dewa, 2009).

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However, the role of the ulama and the santri in fighting against imperialism and colonialism of the West and Japan, was deliberately excluded and not included in the historical records so that many Moslems did not know about the involvement of the ulama and the santri in fighting for independence. The historical interpretation that exists today is based on Neerland's view of Centristism, namely Western imperialism and colonialism trying through writing the history of Indonesia to extinguish the light of Islam. This is because all movements and efforts of Western imperialism and colonialism, who are Catholic and Protestant, feel hindered by the presence of Islam which has spread and developed in the Indonesian Archipelago (Suryanegara, 2012: p. 286). The historical distortion by the Catholic and Protestant Western imperialism and colonialism that had been previously stated by Ir. Soekarno (1963: p. 325) in his book *Dibawah Bendera Revolusi*, a letter from *Endeh* dated December 14, 1936M, he warned the ulama that the ulama lacked feelings towards history. The scholars are only able to read the ashes of history, but cannot catch the fire of history. This situation was used by the Dutch colonial government to influence the opinion of the Indonesian people, so that they were not oriented to the ulama. Through this distorted interpretation of history, the Dutch colonial government formed the opinion of the Indonesian people to have the perception that Islam is a foreign religion originating from Arabia and the arrival of Islam in Indonesia could harm the Indonesian nation itself (Soekarno, 1963: p. 325).

Therefore, based on historical facts, that the struggle for Indonesian independence is completely inseparable from the role and struggle of the ulama and their students who inspired the birth of the movement for the rise of national consciousness. Entering the 20th century around 1900-1942 AD, scholars in Indonesia have been actively involved in building awareness about the existence of historical similarities, namely awareness of the reality of suffering as a result of the oppression of imperialism and colonialism as well as Western capitalism. The ulama then raised the spirit of jihad and patriotism against Western imperialism and colonialism, especially the Dutch and Japanese who had colonized the Indonesian people, so that the movement of the ulama by involving the santri created an awareness of love for the homeland, nation, state and religion and this is what later referred to as the movement of nationalism and patriotism to defend the country.

The spirit of nationalism in santri needs to be instilled from the time they are in Islamic boarding schools (pesantren). *Kiai* who actually have a big influence and contribution to students' thinking will be easier to imitate to foster the spirit of nationalism. Apart from that, learning and the doctrine of love of country (*hubb al-wathan*) in Islamic boarding schools will be more organized. Defending the country or patriotism is starting to fade among millennial children. The meaning of defending the country with the "*jihad*" is often interpreted conservatively. Jihad remains indicative of "*war*" and bloodshed. So many people become enemies of the state in the name of "*jihad*". Terrorist plots that have been arrested by law enforcement are those who misunderstand the meaning of the "*jihad*". As a field of da'wah, jihad needs to be reconstructed by reinterpreting it. So jihad is not always confrontational in war activities. This means that the meaning of "*jihad*" is flexible and dynamic, making jihad a field of da'wah that has an important role in various sectors. And this understanding must be realized by students as people who can make a difference.

Maybe there is already a lot of research on the jihad of santri and kiai. Like; 1) title: "KH. Hasyim Asy'ari dan Resolusi Jihad dalam Usaha Mempertahankan Kemerdekaan Indonesia Tahun 1945", this article, written by Muhammad Rijal Fadhli and Bobi Hidayat (2018: p. 61-72), reveals the role of Islamic boarding school students in defending the country with the fatwa on the resolution of jihad, apart from that, it personally discusses the founding figure of NU, namely KH. Hasyim Asy'ari in issuing a fatwa on the resolution of jihad. 2) title: "Analisis Keberhasilan Resolusi Jihad Nahdlatul Ulama (NU) Dalam Perjuangan Kemerdekaan Republik Indonesia" written by Jafar Ahmad (2022: p. 93-110) explaining the struggle of the Nahdlatul Ulama (NU) in expelling the invaders. NU's spirit of independence is contained in the jihad resolution fatwa. Analytically, this article is more about NU's role in defending the country. 3) title: "Fatwa Jihad dan Resolusi Jihad: Historisitas Jihad dan Nasionalisme Di Indonesia" The article was written by Juma' (2022: p. 119-134) which explicitly examines this article using a historical approach to the jihad of heroes to gain independence. Methodologically it is the same, but conceptually this article is more about a study revealing its history. 4) title: "RESOLUSI JIHAD DI INDONESIA PERSPEKTIF KETATA NEGARAAN DALAM AL-QUR'AN" This article was written by Makinudin (2018: p. 131-164) who

found that jihad to defend the country is *fardu ain* based on the QS. Al-Baqarah (2): 190-191. Methodologically, this article is normative research with an analytical study of verses from the al-Qur'an or other Islamic basics, such as hadith. There are many more works that explain the role of santri and kiai as well as the big theme of Indonesian independence that is relevant, but the research that the author is reviewing is quite different by showing the construction of the meaning of jihad and its relevance to defending the country in the current context. This article offers students (santri) living in the millennial era to be more innovative, so that they are able to show their role in defending the country from various aspects.

It is hoped that writing this article will give enthusiasm or encouragement to the students as intellectual Muslims to always care for the country with their own boundaries and scientific expertise. Apart from that, defending the country is not only for those who are state servants such as the TNI, Police, AKABRI, POLRI and so on. But it needs to be understood that Indonesia is actually a jointly owned country whose guardians are none other than the owners themselves. Preserving the motto "*Hubb al-Wathan min al-Iman*" is not only in the sound of songs or the volume of loudspeakers. But this motto was embedded in the soul with a passionate spirit to realize the noble ideals of the freedom fighters.

#### *Historical Review of Indonesian Independence*

The role of the ulama and the santri in participating in the fight for and defending Indonesia's independence is a long history that cannot be simply forgotten. In fighting for independence, the scholars have formed *Laskar Hizbullah*, *Laskar Sabilillah* (a bout *Laskar Hizbullah* and *Laskar Sabilillah* see in : Bizawie, 2014: p. 120) and also joined together with the People's Security Agency (BKR), People's Security Army (TKR), Indonesian People's Army (TRI), Indonesian National Army (TNI), during the war of independence in 1945-1950M, against the British Allied Army and NICA (Suryanegara, 2010: p. 201).

On July 23, 1947 coinciding with the 17th of Ramadan 1367, the ulama in Yogyakarta succeeded in establishing the Sabil War Army (APS) and the Sabil War Askar Ulama Headquarters (MUAPS). These are scholars who are members of the Muhammadiyah organization residing in Kauman who at that time held a deliberation which was attended by K.H. Hadjid, K.H. Juraimi, K.H. Mahfudz Siradj, K.H. Bagus Hadikusumo, K.H. Abdul Aziz, K.H. Djohar, K.H. Amin, K.H. Daim, K.H. Ahmad Badawi, Bakri Shahid, M. Sarbini, Abdullah Mabur and others. The meeting was intended to form APS troops, which was then mutually agreed upon. In fact, all the participants present wanted to establish a forum for their struggle, which was named the War Sabil Ulama Ulama Headquarters (MUAPS) and to arrange a central management structure to run the APS struggle agency in Yogyakarta (Dwiyono, 2012: p. 27). The Army of the Sabil War (APS) has a strong foundation as taught by Islam that it is an obligation for all Muslims to love the homeland which is carried out in the spirit of jihad to defend the country from invaders. The factors that encouraged the ulama to form the Sabil War Army (APS) were the high awareness of the nation and state of some Muslims, especially the Yogyakarta scholars. This awareness arose because they felt they had an obligation to always defend the country when the country was facing an attack from the Netherlands. After discussing the situation that led to the formation of the APS as an Islamic semi-military organization formed by the ulama, the majority of whom came from the Masyumi party and the Muhammadiyah as its parent organization, the following will be discussed regarding the formation of the APS on 23 July 1947 in Yogyakarta (Setiawati, 1988: p. 6).

After the Proclamation of Independence, on September 15 1945, British troops came to Indonesia who were members of AFNEI (Allied Forces Netherland East Indies) to disarm the Japanese army which had lost the war with the allied troops. However, the British army apparently carried a political mission to return Indonesia to Belanda rule as a colony of the Dutch-East Indies (Munasichin, 2001: p. 12).

On October 22, 1945 which coincided with the 15th of *Dzulkaedah* 1364, an important event occurred which was a historical series of the struggle of the Indonesian people against colonialism and Western imperialism, so that the ulama and santri from several areas such as East Java, Central Java and West Java then flooded the city of Surabaya. so that those present among the scholars included Hadratus Syekh KH. Hasyim Asy'ari from the Tebu Ireng Islamic Boarding School in Jombang, East Java; KH. Asyhari and Kyai Toenggoel Woeloeng from Yogyakarta, Kyai Abbas from the Cirebon Buntet Islamic Boarding School, and

Kyai Moestofa Kamil from the Garut Islamic Sharia Party (PSI) in West Java who participated in leading the Surabaya Palace. His presence raised enthusiasm for the ulama and santri to participate in the Barisan Sabilillah with the youth and students who are members of the Indonesian Islamic Youth Movement (GPII) organization and Laskar Hezbollah, aiming to block the landing of allied troops and NICA who re-establish colonialism in Indonesia. Bung Tomo through the Indonesian People's Rebellion Radio aroused the spirit of jihad of the Indonesian people, so a war broke out between the ulama and santri and the entire Indonesian people against the allied army, the Indonesian people were burned with their jihad spirit, resurrected by echoing cries of takbir Allahu Akbar, Allahu Akbar, Allahu Akbar. Until nine days later resulted in the assassination of Brigadier General Mallaby on October 31, 1945 (Suryanegara, 2010: p. 209).

Therefore, based on the mandate in the form of basic principles regarding the obligations of Muslims in participating in the jihad to defend the Unitary State of the Republic of Indonesia, which had been conveyed by Hadratus Sheikh KH. Hasyim Asy'ari together with KH. Wahab Chasbullah, KH. Abbas Abdul Jamil, KH. Wahid Hasyim and other scholars made a joint decision in the form of a resolution which gave birth to the Jihad Resolution as one of the ways to defend the State to defend Indonesia's independence from the threat of colonialism and Western imperialism (Suryanegara, 2010: p. 209).

This Jihad Resolution of course has a close relationship with the birth of Heroes Day, because the Jihad Resolution that was born by the scholars on October 22, 1945 which led to the emergence of the slogan Arek-Arek Surabaya to fight the invaders in the events of the battle of November 10, 1945 and the text of the Jihad Resolution proved capable of awaken the spirit of jihad of the Indonesian people against the invaders. Therefore, it is natural that every October 22 is designated as National Santri Day by President Jokowi in Presidential Decree No. 22 of 2015 which is always commemorated with various events to commemorate the services of the ulama and santri in the struggle against colonialism and Western imperialism who want to dominate the Republic of Indonesia.

#### *Research Methodology and Approaches*

The need for methods in research is a necessity, in fact, according to Sumardi Suryabrata (1998: p. 1-2) methods are something that is very essential. Jamal Ma'mur Asmani (2011: p. 54) stated that scientific research requires systematic, gradual and functional methods. In this regard, in this research the author uses a series of research that is relevant to the type and nature of research in order to obtain the desired results, as follows:

- *Approaches and Types of Research*

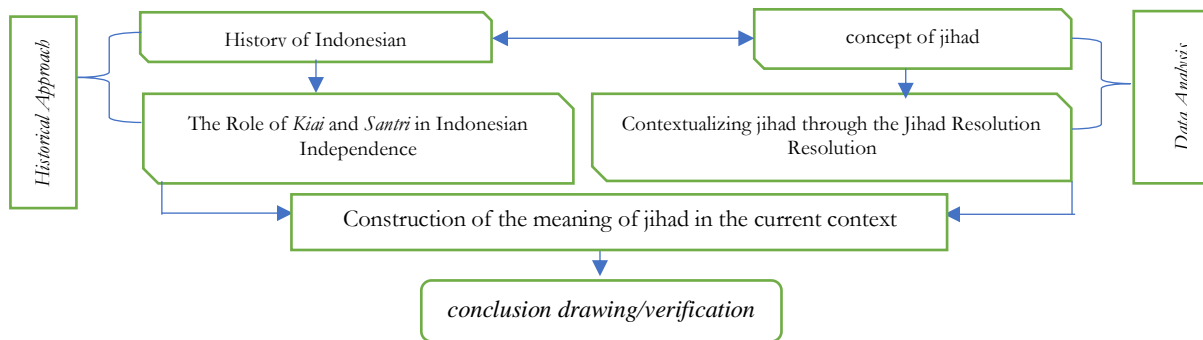
Technically this research is normative research. It is said like that, because this research did not carry out field research. The approach taken in this research is qualitative-historical (Adil, 2023: p. 45). Namely a study of past life related to the struggle for independence carried out by the santri and the *kiai* (guardians). This historical approach tries to reconstruct the spirit of national jihad without having to wage war. Reconstructing the meaning of jihad using a historical approach will create a more inclusive and dynamic meaning of jihad. This is because the word "jihad" can be interpreted as santri preaching which is in accordance with the millennial era context of the fields of da'wah that are needed.

- *Sources and Methods of Data Collection*

As research in the form of library research, the data sources were obtained by reviewing library materials in the form of history books, fatwas on jihad resolutions (primary data) and other things relevant to the struggle for independence and the past and present conditions of Islamic boarding schools (secondary data). All data obtained in this research was collected using documentary methods. This means that data is obtained by examining historical facts that have been documented, whether photos, letters, diaries or several archives. You can also do interviews and direct observation.

- *Data Analysis and Conclusion Drawing*

All data sets that have been obtained are then analyzed in several stages. *First, data reduction*: namely sorting all data related to the history of independence and the role of *kiai* and *santri* in fighting for independence so that the jihad resolution was born. *Second, data display*: namely data that has been reduced and then explained by narrating according to the research flow. After the data has been presented, *then the final (third) stage is conclusion drawing/verification*: namely a stage of obtaining conclusions or drawing out research results (Rohman, 2023: p. 145). Based on historical facts and literature reviews carried out by the author, conclusions are drawn using the interpretive analysis method (Tahir, 2023: p. 73). The author carries out a theological interpretation of the independence event which was spearheaded by the *kiai* and *santri*. This historical study with theological interpretation is also known as contextual interpretation. The author examines the struggle of *kiai* and *santri* during the independence era by contextualizing jihad in the millennial era. So the meaning of jihad is not rigid and conservative. Jihad, which always means war, will depend on the relative field of da'wah and can be carried out in various sectors according to the abilities of today's students (*santri*).



The Image Above Is a Research Scheme, Readers Can Easily Understand the Flow and Methods of This Research.

## Result and Discussion

### *Reinterpreting Jihad (From Conceptual to Contextual Understanding)*

Jihad in Islam was commanded long before the command to conduct jihad in the sense of war. The war command was only revealed in the Medina period, namely in the second year of Hijri, known as the Battle of Badr. This war then became a historical record as the beginning of the muslims' armed contact with the infidels (Shihab, 1998: p. 506). Therefore, the meaning of the jihad command in this verse is basically not jihad in the sense of war (*al-qital*). Thus, the jihad commanded by Islam is not only limited to the meaning of physical warfare, but also includes all other religious activities. Jihad in the Meccan period became the basis and foundation of jihad afterwards, like the roots of a tree that sticks firmly down, and capital jihad is one of the branches or branches of many branches that continue to regenerate from time to time, according to the situation and conditions (al-Buti, 1993: p. 21-22). Another verse about the command of jihad can be seen in QS. Al-Hajj verse 39 as follows:

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا<sup>٣٩</sup>

Meanwhile, the traditions that command jihad include the following hadith reported by Ahmad from 'Ubadah b. Al-Shamit (See: al-Syaibani, hadith No. 21660):

عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يُدْهِبُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ. (رواه الحاكم وأحمد)



Jihad in the above hadith can be narrowly interpreted as al-qital and can also be interpreted as a struggle against sin, sin, evil and Satanic temptation. So that if it is understood from the verse and hadith above that jihad can be classified into two namely major jihad (primary) and minor jihad (secondary). Primary jihad includes the struggle against sin and Satan (this jihad is more spiritual and internal in a Muslim), while secondary jihad is fighting on the battlefield in physical form. From these two types of jihad, a common thread can be drawn, namely that the major jihad is permanent throughout the ages, while the minor jihad is temporal (Salenda, 2012: p. 160). Jihad is a fundamental Islamic teaching and implementing the teachings of jihad in the form known as war or warfare is part of the teachings of Islam is considered holy. So that even dying because of this teaching is a holy death will be called part of the shahadah or martyrdom (al-Misri, 1991; Permata, 2006). So that people who are shahadah or martyred go to heaven without reckoning. It is not surprising that there is a group of Muslims who are willing to die just to carry out this mission because they really want heaven by martyrdom. This is especially so if the martyr is fighting against the disbelievers or polytheists and he dies as a result of war. A person who is martyred against the disbelievers and polytheists, his body is not washed and only shrouded in the clothes that were used when he died in war. There are several traditions of the Prophet that serve as a shar'i basis related to martyrdom and the privileges possessed by martyrdom so as to encourage a person to do what he believes to be jihad fi sabilillah.

The scholars have explained regarding the criteria of a person who is considered a martyr, that martyrdom is divided into two groups, namely: (1) Shahid of the world hereafter, which is a person who dies in battle against the infidels and he dies because of war. This does not include people who die separating from the Republic of Indonesia and want to establish an Islamic state, even though they declare themselves carrying out jihad either with weapons or suicide bombers, as well as terrorists in Indonesia who based on the Anti-terrorism Law must be executed according to the verdict of the panel of judges who tried them and are not considered as martyrs, they are not classified as martyrs and carry out jihad, but are actually included in the category of bughat (rebels) by opposing the legitimate government, wanting to establish an Islamic state called khilafah such as ISIS, al-Qaeda and HTI. Those who die are still held like others because they cannot be considered as martyrs. (2) The shahid of the hereafter is someone who dies from the causes of shahadah, including the following: drowning, abdominal pain, being hit by rubble, and so on.

Morphologically, the term jihad comes from the verb *يُجَاهِدُ-جَاهِد* which means exerting effort or working hard. Ibn Faris in Mu'jam Maqayis al-Lughah explains that the word jihad, which is derived from the letter ج-ه-د (*jim, ha, dal*) meaning *المشقة* which is hardship or something similar to it (Ahmad, 2002; Mahfud, 1984; Askar, 2009). Meanwhile, according to Ragib al-Asfahani the words *جهاد* and *مجاهدة* means to give your all in the face of the enemy, as in the expression *المجاهداستفراغ الوسع في مدلعة العدو*, also gives it three meanings, namely fighting against the real enemy, fighting against the devil and fighting against lust (al-Asfahani, t.t; al-Baqi, t.t.). Meanwhile, in the Lisan al-'Arab Dictionary, jihad means fighting the enemy, devoting all abilities and energies in the form of words, deeds or everything according to ability (Muhammad, t.t: p. 521).

Meanwhile, jihad is terminologically defined by scholars, including according to Muhammad Syatha' al-Dimyathi in Abdul Karim Munthe et al, that jihad is serious about spreading Islam, teaching sharia knowledge, protecting civilians, spreading goodness and peace (Munthe et al., 2017: p. 26). Meanwhile, Rahmat Taufiq said that jihad is to earnestly devote all thoughts, strength and abilities to achieve a purpose or to fight a despicable object, such as a visible enemy, Satan or lust. Besides that, the word jihad means the power of war or fighting against the enemy (Hidayat, 1993: p. 71-73).

Meanwhile, Alauddin Abu Bakr bin Mas'ud al-Kasani al-Hanafî (1976: p. 97) said that jihad is:

وَأَمَّا الْجِهَادُ فِي اللُّغَةِ فَعِبَارَةٌ عَنْ بَدْلِ الْجُهْدِ بِالضَّمِّ وَهُوَ الْوُسْعُ وَالطَّاقَةُ أَوْ عَنِ الْمُبَالَغَةِ فِي الْعَمَلِ مِنَ الْجُهْدِ بِالْفَتْحِ.

*Jihad according to the language is an expression that means to exert all efforts and strength, or to be serious in doing an action.*

M. Quraish Shihab himself has distinguished the term mujahid from the term jihad. Mujahid are people who devote all and all of their abilities and sacrifice with their lives or with their energy, thoughts, emotions and anything related to themselves. While jihad is a way to achieve the goal (Shihab, 1998: p. 501). Meanwhile, Ahmad al-Syarbasyi defines jihad in general as a human being who exerts all his power and ability in realising a goal that he wants to achieve (al-Syarbasyi, 1997: p. 615).

Mula Khusru Muhammad al-Hanafī (t.t.: 281) said that jihad has a general meaning and a specific meaning as expressed by the scholars of fiqh.

هُوَ أَعْمٌ وَعَلَبَ فِي عُرْفِ الْفُقَهَاءِ عَلَى جِهَادِ الْكُفَّارِ .

*“Jihad has a general meaning and its popular meaning among jurists is fighting the disbelievers”.*

Meanwhile, most scholars, especially classical scholars, are more inclined to interpret jihad with the meaning of physical jihad or in Arabic called qital. Abu Hanifah, for example, said that jihad is inviting disbelievers into din al-haq and will fight them if they refuse. Malik bin Anas, for example, argued that the meaning of jihad is intended for disbelievers who are not bound by a covenant (peace) to uphold the teachings of Allah Swt (Azzam, 1991: p. 11-12).

Ahmad bin 'Ali bin Hajar al-'Asqalani (d. 852H) a scholar known as Ibn Hajar defines jihad by saying that jihad according to sharia is to devote all abilities to fight the disbelievers. However, al-'Asqalani revealed that jihad is basically divided into four major parts, namely jihad against lust, jihad against Satan, jihad against the wicked and jihad against disbelievers and polytheists. As for fighting lust, that is by learning Islam (learning correctly), then practising it and then teaching it. As for jihad against the devil by rejecting all forms of shubhat and lust that are always adorned by the devil. Jihad against disbelievers or polytheists with hands, property, tongue and heart. Whereas jihad against the wicked by using the hand, the tongue and the heart (al-'Asqalani, 1379 H).

The same thing is also expressed by 'Abd al-Rauf al-Manawi in Zainab Abdullah that jihad is always associated with exerting all efforts in fighting the infidels (Abadi, 1997: p. 111). Abu al-Tayyib al-'Azim Abadi added to this definition by saying that jihad is not only fighting the infidels but also fighting the rebels (Ibn Taimiyah, 2005: p. 192).

In contrast to the previous scholars, Ibn Taimiyah gave a definition of jihad by saying that jihad is devoting all abilities to achieve what Allah Swt loves and reject all that Allah Swt hates. According to him, someone who abandons the jihad that he is able to do means that it shows the weakness of love in his heart for Allah and His Messenger, whereas something that is loved will not be obtained without enduring hardship and suffering. Ibn Taimiyah illustrates that a person who loves wealth, position and position will not obtain it except by going through the obstacles and challenges he encounters in this worldly life (Ibn Taimiyah, 2005: p. 192).

The definition offered by Ibn Taimiyah covers every kind of jihad performed by a Muslim, which includes his obedience to Allah Swt by carrying out Allah's commands and avoiding His prohibitions. The determination to invite or preach others to obey, whether near or far, Muslims or disbelievers and strive to fight the disbelievers in order to uphold the sentence of Allah SWT.

Meanwhile, the understanding of jihad according to al-Zuhaily (2003: p. 465) in his book *Fiqh al-Islam wa Adillatub* is an effort carried out in totality for the thing in question. Another meaning conveyed by Sayyid Qutub is that it is an effort to enforce Allah's law on earth. Therefore, jihad in Sayyid Qutub's view is manifested in three forms, namely Islamic movement (*al-harakah*), da'wah (*al-da'wah*) and physical war (*al-Qital*) (Hidayat, 2005: p. 63). A different understanding was conveyed by al-Isfahani who stated that jihad is a step towards cleansing the soul (*taḥkiyah al-nafs*) by mobilizing all one's abilities against visible enemies (infidels) and invisible enemies (demon) (al-Isfahani, 1990: p. 347). The understanding conveyed by al-Isfahani is not only focused on the practice of physical warfare among human beings. But also the war of

the heart or *riyadhab* of the soul against metaphysical beings (demons) of different dimensions. This understanding is known as the juridical-theological understanding of jihad.

Based on the understanding of the meaning of jihad above, an understanding can be drawn that there are two elements that need to be inherent in the act of jihad: *First; optimization*, meaning that the jihad carried out is truly perfect (organized) and not just a trial and error intention. So whatever the result, it is an extraordinary achievement. Because in jihad what is decisive is the effort, not the result. *Second; totality*, a *mujahid* in pursuing the thing in question must do it totally, not half-heartedly. Both are the most important elements in carrying out a jihad.

Jihad in the national context is jihad to defend the country, namely the heroism of the people in defending their homeland, nation and country from the hands of invaders. Based on the previous context of jihad, the meaning of *qital* (war) as part of jihad is a natural construction. Because the battlefield of the Prophet Muhammad SAW jihad in Makah before moving to Medina was to survive insults, ostracism, boycotts and other oppression, all of which were packaged in "patience". *Qital* (war) became part of the jihad field after the Prophet migrated to Medina. Gamal al-Banna (youngest brother of Hasan al-Banna, founder of the *Ikhwanul Muslimin*) stated that the Qur'an does not actually make *qital* (war) a battlefield for jihad. However, this construction occurred when the defense of Islam found no other solution, except by means of *qital* (war) (al-Banna, 2006: p. 67-69). So jihad by means of war is actually just a medium to preserve the spread of Islamic da'wah and *Aqidah*.

Gamal al-Banna's opinion may be too rigid in the context of state administration, because jihad is only intended for religious reasons and *Aqidah* is not for defending the state. Therefore, al-Maududi classified jihad as; 1) *defensive jihad* as war (*qital*) which occurs because it protects the Islamic religion and its adherents from enemies who threaten and can destroy the existence of the country. 2) *corrective jihad* is a war (*qital*) carried out against a tyrant ruler over his people in his own country (Ensiklopedi Islam 2, 1994: p. 315). If during the Prophet Muhammad's era, jihad *qital* (war) experienced construction, then protecting his beloved country (Indonesia) by means of war against Dutch colonels was part of the construction of the jihad field.

If the order for *jihad qital* after moving to Medina is *wasilah* for da'wah. So defending and expelling colonels from Indonesia's homeland was also part of maintaining the missionary field of the *wali songo* and ulama who actually preached Islam before independence. Analogically, if power in Indonesia remained in the hands of the colonialists, perhaps Indonesia would not be the country with the largest number of Muslims in the world. The resolution of jihad in the form of *fardu ain* against the invaders is part of *hubb al-wathan min al-iman*. Even though Indonesia is not an Islamic country, Islamic values are neatly arranged and live on in Indonesia with a variety of cultures that color it.

Defending the country or defending the country is not implicitly written in bold in the al-Qur'an. However, the importance of managing the country well (*baldatun thayyibatun*), justice and prosperity is the content of the teachings of the Qur'an (Read QS. Sabā' (34): 15). Jihad is not always about *qital* (war), the battlefield with war is the last resort when peace efforts and mediation are not realized well. If da'wah is *rahmah* (love) and jihad is part of the field of da'wah, then as a construction of the meaning of jihad, there are several principles that need to be taken into account in national jihad, so that jihad is not always considered war (*qital*):

*First:* the goal of national jihad is *al-ittihad* (unity) which is Allah SWT command not to divide: "*hold firmly to Allah's rope (religion), do not divide, and remember Allah's blessings upon you when you were enemies, then Allah united you. Your hearts so that by His grace you become brothers. (Also remember at that time) you were on the edge of hell, then Allah saved you from there. Thus Allah explains His verses to you so that you may be guided*" (QS. Ali Imran (3): 103). *Second:* the existence of consultation/deliberation (*al-Syura*) as a form of not prioritizing personal egotism. *Third:* the aim of jihad is also to fight for justice (*al-'adalah*) and *fourth:* the aim of jihad is *haq al-ibad* (upholding human rights/HAM) (Mustaqim, 2011: p. 109-130). The principles established in this national jihad are part of the content of the da'wah which was actually brought by the Prophet in a different context. Defending the country does not have to be carried out by civil servants, a nationalist spirit must also be



possessed by every person living in Indonesia to always maintain the dignity of the country and remain in love with the homeland.

*Fatwa on Jihad Resolution and the Spirit of National Defense (Hubb al-Wathan)*

The Jihad resolution that was created by the ulama and the santri is a political awareness from the results of their learning experiences, especially Islamic boarding schools. Although the pesantren curriculum rarely talks about political ideas or discusses political crises, the pesantren community is not unaware of the daily difficulties of the indigenous population as a result of the policies of colonialism and western imperialism to destroy political Islam.

KH. Hasyim Asy'ari and several other scholars actually never openly confronted the Dutch colonialists because their social and political activities established and developed Islamic organizations such as Nahdlatul Ulama (NU). The ideas of the ulama were very influential on the Muslim leaders at that time, their activities in NU, MIAI and Masyumi during the Dutch and Japanese governments. One of his fatwas that was very brave and influential on the Indonesian people, especially Muslims, was his fatwa to defend independence, even according to KH Hasyim Asy'ari that the war of independence was considered a holy war (Jihad fi Sabilillah) (Yuliah, 2012: p. 2). He also succeeded in initiating the Jihad Resolution with the ulama and the santri as a form of resistance and rejection of Western imperialism and colonialism, especially the Netherlands and Japan, which at that time colonized Indonesia.

Meanwhile, the contents of the Jihad Resolution which have a very large influence in raising the spirit of jihad as well as the spirit of nationalism and patriotism to defend the State are as follows (Yuliah, 2012: p. 2):

*"...Fight against and against the colonialists, itoe fardloe 'ain (which every Muslim, male, female, child, armed or not) must carry out within a circle of 94 km from the place of masoek and kedoedoekan moesoeh . For people who are in the lower circle of the circle, that obligation becomes fardloe kifayah (jang tjoekoep, when only partially done...".*

To understand the contents of the Jihad Resolution above, it implies two categories in jihad. First, jihad is fardlu 'ain for everyone who is within a 94 KM radius from the epicenter of the colonial occupation. In the Islamic perspective, the fatwa "fardlu 'ain" implies an obligation that must be carried out for every individual person who has mukallaf (aqil baligh). Second, the legal jihad is fardlu kifayah for every citizen who is outside the radius. However, under certain and emergency conditions, the status can be raised to fardlu'ain. This fardlu kifayah law is an obligation that becomes invalid if it has been carried out by one person in an area/community (Mustaqim, 2015).

Regarding this order for war as in the Jihad Resolution, it is to reject the dangers that can threaten the existence of the nation, so that the scholars need to issue a fatwa related to the obligation to fight which is based on the al-Qur'an and hadith. In the al-Qur'an it self, there are indeed several verses that allow Muslims to converse with unbelievers as long as they do not interfere as in the QS. al-Mumtahanah as follows:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

*"Allah does not forbid you to do good and to do justice to those who do not fight you because of religion and do not (also) expel you from your country. Verily, Allah loves those who act justly".*

Al-Quran only commands to fight against unbelievers if they interfere such as wanting to control the country where we were born or interfere because of religious factors as in the next verse of the QS. Al-Mumtahanah verse 9 as follows:

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

*"Verily, Allah only forbids you to make as your friends those who fight against you because of religion and expel you from your country, and help (others) to expel you. And whoever takes them as friends, then they are the wrongdoers".*

There is also an order for jihad in the hadith of the Prophet Muhammad by using the strength of the hand, wealth and tongue as in the hadith of Anas narrated by Imam Abu Daud as follows:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ

*It was narrated from Anas that the Prophet SAW said: Fight the polytheists with your wealth, your soul and your tongue.* (HR. Abu Daud)

Even in the hadith of 'Ubadah bin Al-Shamit narrated by Imam Ahmad, it is stated that jihad is one of the gates of heaven and jihad is also able to eliminate difficulties as in the following hadith (see: al-Syaibani, hadith no. 21660):

عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا بِالْجِهَادِ فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يُدْهَبُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ. (رواه الحاكم وأحمد).

*“From 'Ubadah bin Ash-Shamit said; Rasulallah SAW said; It is obligatory upon you to fight in the way of Allah, because indeed jihad in the way of Allah is one of the doors of the gates of Paradise, Allah will remove with it from sorrow and distress.”* (HR. Ahmad)

Imam Fakhruddin Utsman al-Zaila'i al-Hanafi (1313 H, p. 245), said:

وَلِأَنَّ الْإِنْسَانَ خُلِقَ مَعْصُومًا لِيُحْتَمَلَ أَغْيَاءَ التَّكْلِيفِ وَإِبَاحَةَ الْقَتْلِ عَارِضًا بِجَرَابِهِ لِيُدْفَعَ شَرُّهُ ... الدُّنْيَا دَارُ التَّكْلِيفِ وَلَيْسَتْ بِدَارِ الْجَزَاءِ. وَإِنَّمَا أُوجِبَ فِي مَقَارِفَةِ بَعْضِ الْجَنَائِبِ فِي الدُّنْيَا لِتَنْتِظِمَ مَصَالِحَ الْعِبَادِ. لِأَنَّ السُّفَهَاءَ لَا يَنْتَهُوْنَ بِمُجَرَّدِ الْوَعْدِ.

*Every human being is born with his life protected, so that he can bear his various obligations. While the ability to kill him only happened because of his opposition in order to fight the consequences of the danger. The world is a place for carrying out the burden of obligations and not a place for retaliation and punishment. The punishment is only enforced for the purpose of tackling crime and criminal acts in the world, so that order for the benefit of society is realized. Because stupid people will not be deterred just because of a threat.*

The Jihad resolution initiated by the ulama and the santri is a means to increase the spirit of nationalism and patriotism in defending the country from all forms of colonialism. Nationalism is simply the spirit of love for the homeland (*hubbul wathan minal Iman*).

The spirit of nationalism with the meaning of love for the homeland is natural, it has been regulated by Islam as a perfect religion for human life which regulates human nature to love their homeland, so that they become human beings who can play a maximum role in building the life of the nation and state and have a balance of life in the world and hereafter.

Syeikh Ismail Haqqi Al-Hanafi Al-Khalwathi (w.1127H) when interpreting QS. al-Qashash ayat 85, in which:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

*“Verily (Allah) has made it obligatory upon you (implementing the laws) the Qur'an will truly return you to your place of return”.* (QS. Al Qashash: 85)

Within *Rubul Bayan* he said:

وفي تفسير الآية إشارة إلى أن حب الوطن من الإيمان، وكان رسول الله - صلى الله عليه وسلم - يقول كثيرًا: الوطن الوطن، فحَقَّقَ اللهُ سبحانه سؤله ..... قال عمرُ رضى الله عنه لولا حبُّ الوطن لخرَّب بلدُ السوءِ فحبُّ الأوطانِ عميرتُ البُلدانِ.

*“In the interpretation of the verse (QS. Al-Qashash: 85) there is a hint or sign that “love for the homeland is part of faith”. The Messenger of Allah (saw) (on his emigration journey to Medina) mentioned many words; “homeland, homeland”, then Allah snt realized his request (by returning to Mecca). Umar's friend said; “If it wasn't for love for the homeland, this country would surely be damaged, so because of love for the homeland countries were built”* (al-Hanafi, t.t.: p. 441-442).

Another verse that implies love for the homeland from the perspective of scholars of interpretation, namely the Qur'an Surah Al-Nisa' verse 66 "

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلًا مِنْهُمْ

*"And indeed if We had ordered them (the hypocrites): 'Kill yourselves or get out of your hometown!' they would not have done so except a few of them." (QS. Al-Nisa': 66).*

Syekh Wahbah Al-Zuhaili (1999: p. 144) said:

وفي قوله: (أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ) إِيْمَاءٌ إِلَى حُبِّ الْوَطَنِ وَتَعَلُّقِ النَّاسِ بِهِ، وَجَعَلَهُ قَرِينًا قَتْلِ النَّفْسِ، وَصُعُوبَةَ الْهَجْرَةِ مِنَ الْأَوْطَانِ

*"In His word (أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ) there are signs of love for the homeland and the dependence of people on it, and Allah makes leaving one's hometown comparable to suicide and the difficulty of migrating from one's homeland".*

In another book he explains the verse as follows:

وفي قوله تعالى: (أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ) إِيْشَارَةٌ صَرِيحَةٌ إِلَى تَعَلُّقِ النَّفْسِ الْبَشَرِيَّةِ بِبِلَادِهَا، وَإِلَى أَنَّ حُبَّ الْوَطَنِ مُتَمَكِّنٌ فِي النَّفْسِ وَمُتَعَلِّقٌ بِهِ، لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْخُرُوجَ مِنَ الدِّيَارِ وَالْأَوْطَانِ مُعَادِلًا وَمُقَارِنًا قَتْلَ النَّفْسِ، فَكِلَا الْأَمْرَيْنِ عَزِيزٌ، وَلَا يُفْرَطُ أَغْلَبُ النَّاسِ بِذَرَّةٍ مِنْ تُرَابِ الْوَطَنِ مَهْمَا تَعَرَّضُوا لِلْمَشَاقِقِ وَالْمَتَاعِبِ وَالْمُضْطَبَّاقَاتِ.

*"In God's word "get out of your hometown" there is a clear sign of the dependence of the human heart on his country and that (sign) that love for the homeland is something that is attached to the heart and is related to it. Because Allah swt made leaving one's hometown and homeland equal and comparable to suicide. Both things are equally heavy. Most people will not let any land from their country when they will be faced with suffering, threats and disturbances" (al-Zuhaili, 2004: p. 342).*

Meanwhile, several hadiths of the Prophet SAW which are proof of love for the homeland according to the explanations of the scholars of hadith experts including the hadith from Anas narrated by Bukhari, Ibn Hibban and Al-Tirmidhi as follows:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدْرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا ..... وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَيْنِ إِلَيْهِ .

*"It was narrated from Anas that the Prophet when he returned from traveling and saw the walls of Medina he accelerated the pace of his camel. When he rides his camel, he moves it (to speed up) because of his love for Medina". (HR. Bukhari, Ibnu Hibban, dan Tirmidzi).*

Commenting on the above hadith, Imam Ibn Hajar al-Asqalany (w.852 H) (1379: p. 621) in his book Fathul Bari Syarh Sahih al-Bukhari asserts that in this hadith there are evidences (guidance): first, the argument for the primacy of the city of Medina; Second, the argument is that it is prescribed to love the homeland and miss it. The same thing was expressed by Imam Badr Al-Din Al-Aini (d. 855H) in his book stating:

وَفِيهِ: دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْجَنَّةِ إِلَيْهِ

*In it (hadith) there is evidence (guidance) for the virtue of Medina and (guidance) for the stipulation of love for the homeland and longing for it (al-Aini, t.t.: p. 135).*

Based on the explanation above, it can be understood that nationalism with the meaning of love for the homeland is an inseparable part of perfect Islamic teachings. Someone who loves his homeland, is willing to sacrifice to defend his homeland. And the ulama and the santri have succeeded in realizing the spirit of nationalism with the birth of the Jihad Resolution to defend the State. The struggle of the ulama and the santri in fighting for and maintaining independence must continue to be inflamed even though at this time we are no longer physically dealing with the invaders.

The Jihad resolution should be a means for us to continue the economic, political, social, educational jihad in order to realize physical and spiritual well-being for the Indonesian people. With the end of imperialism and Western colonialism in colonizing the Republic of Indonesia, it does not mean that the spirit of jihad to defend the State will stop, because jihad in the sense of liberating the people from ignorance, moral decline, political, economic and educational jihad will continue. The spirit of nationalism will continue to be echoed because that is what the ulama and santri have instilled in defending the State. Even in the XI congress in 1938 in Banjarmasin, NU decided that the state and the homeland must be protected. The results of the congress have also decided that in fact the Unitary State of the Republic of Indonesia (NKRI) is a *dar al-Islam* (Islamic state), *dar al-sulh* (peaceful state) and *dar al-barb* (war state). This conception of the form of an Islamic state demands that the state be defended from outside attacks because it is a normative and functional embodiment of the ideals of the state.

Besides that, the Indonesian people cannot forget the history of Islamic organizations that also helped strengthen the Unitary State of the Republic of Indonesia, be it NU and Muhammadiyah, Persis, Al-Irsyad and others. Because from these organizations emerged the ulama who had great influence in the national political arena. Names like Muhammad Natsir, he is a figure who talks a lot about the concept of Muslim Nationalism in Indonesia, besides Haji Abdul Karim Amrullah (HAMKA), Hadratus Sheikh KH. Hasyim Asy'ari, KH. Wahab Chasbullah, KH. Wahid Hasyim and others are figures of the ulama, fighters and the National movement.

The struggle pursued by the ulama and the santri was not only limited to fighting Western imperialism and colonialism, they also actively participated in jihad in the formulation of the basic state and the 1945 Constitution which was the realization of the events on September 7, 1944 in the 85th Special Session of the Teikoku Ginkai (parliament). Japan) in Tokyo, Prime Minister Kaiso at that time announced the establishment of the Japanese imperial government, that the East Indies (Indonesia) region would be allowed to be independent "in the future". What actually led to the issuance of this statement was that the Japanese army was increasingly squeezed in July 1944. The Saipan Islands, which were very close to the Japanese islands, fell into American hands, causing a stir in Japanese society. Because it's Gen. Kumakici Harada on March 1, 1945 has announced the establishment of the Investigation Agency for Preparatory Efforts for Independence (Dokuritsu Junbi Cosakai) led by dr. K.R.T. Radjiman Wedio diningrat, and R.P. Suroso as secretary assisted by Toyohito Masuda and Mr. A.G. Pringgodigdo. The formation of BPUPKI was also based on the above factors, even a prominent figure from NU, KH. Wahid Hasyim kept in contact with nationalist figures to urge the Japanese military government to immediately realize the promise of independence that had been said so that his struggle was a resounding success (Murdi, 2011).

In addition, the involvement of the ulama in drafting the state foundation collectively known as the Nine Committees or small committees, names such as KH. Wahid Hasyim, H. Agus Salim and Abdulkadir Muzakir were representatives of the ulama. Together with other national figures such as Ir. Sukarno, Drs. Moh. Hatta, Mr. Moh. Yamin, Mr. Ahmad Subardjo, Mr. A. A. Maramis, and Abikusno Tjokrosujoso, they were the ones who later produced the Jakarta Charter which Muh. Yamin was given the name Jakarta Charter as the initial formulation of Pancasila. However, what distinguishes it from the current Pancasila with the formulation of the Jakarta Charter is in the first paragraph which reads "God, with the obligation to carry out Islamic Shari'a for its adherents". Likewise, the drafters of the Constitution and the formulators of the basic constitution were Agus Salim and Wachid Hasyim. So that by remembering the history of the struggle of the ulama and santri, it will raise the spirit of nationalism and the spirit of jihad to defend the country forever.

#### *Historical Approach in Realizing the Spirit of Nationalism and its Construction for Millennial Santri*

Bung Karno or known by his full name Ir. Soekarno, a founding father and first president of Indonesia, once stated in the jargon "JAS MERAH", never forget history. Understanding history is an important thing, because with history things that have become events will be read as very meaningful. All the dark story memoriams will still be read because they are examined even though they have changed dimensions. Studying history is an important field for learning in order to extract the true story from these events. It has been 78 years and almost a century since our beloved country, Indonesia has recorded important events in

world history. Hundreds of people were killed to maintain the country's sovereignty. Sacrifice of life for the founding of the country has become enough to symbolize "*hubb al-wathan min al-iman*".

The historical approach is collecting data and interpreting symptoms of events that occurred in the past which critically describes all the truths of events or facts to help know what must be done in the future (Adil, 2023: p. 187). Kuntowijoyo stated that the historical approach is a problem solving procedure using past data or past relics to understand events or circumstances that occurred in the past. The results of historical research can be used to predict future events or conditions. Apart from that, Kuntowijoyo also emphasized that the aim of historical research is to reconstruct the past objectively and systematically by collecting, verifying, interpreting, synthesizing and writing it into a historical story (Tahir, 2023: p. 167).

From the historical approach that has been studied above regarding *hubb al-wathan*, or the love of the fighters who have been crowned as heroes of independence for the sake of the country. Moreover, one of these fighters was a kiai who had a big influence on the students. The figure of a kiai/kyai is a person who is influential in character formation for Islamic boarding school residents and Islamic boarding school students (*santri*). Starting from the example of a kiai as a freedom fighter, of course this has become an influence in itself. Their love of boarding or studying at certain Islamic boarding schools is sometimes based on the spirituality of the kiai figure.

From history, you can learn how to care for your beloved country, Indonesia. It needs construction to be carried out by a *santri* by looking at the spirit/*ghirah* of a kiai in fighting. The following are historical constructions that millennial students need to carry out when reading through historical lenses:

#### *Interpret Jihad Contextually*

As *warasatul ambiya'* in terms of *nasyrul ilmi*, *Santri* are required to be dynamic according to the needs of the times. As a rule that has grown in the environment:

المحافظة على القديم الصالح والخذ بالجديد الاصلح

*"existence with tradition and constructive with innovative things"*

This means that students/*Santri* are required to continue to preserve existing traditions, but must not be introduced to new things with innovative aims. This is a constructive form of *santri* in interpreting jihad as a dynamic thing according to the needs of the people and no longer about war. The field of *da'wah* at this time is broad and dynamic. The words "radical" or "war" will automatically be removed from the word jihad, if a student can apply *da'wah* in a polite way. The construction carried out by the students is to interpret jihad as a field of preaching to defend the country based on Pancasila and *Bhinneka Tunggal Ika*.

#### *Literacy Jihad*

Literacy is the greatest medium of *da'wah* and provides the most doctrine in life on earth. A student who is attached to books every day should have opened a window to the world. Literacy is a manifestation of God's first revealed word, QS. al-'Alaq (96): 1-5 in the cave of Hira'. Not only is there a demand for reading, but the tradition of *iriyad al-ulum* will continue if literacy continues to develop. To understand the importance of defending the country (*hubb al-wathan*), a student must color several media with writings or works about defending the country, patriotism, nationalism and others. As well as stemming rumors, hoaxes, slander, treason, Sara and hatred of the state and government (Rohman, 2023: p. 258-270).

#### *Technological Jihad*

Part of building creativity and innovative things is understanding technology. The industrial era of Four point Zero (4.0) is a deconstruction of the era to be able to adapt to the world of technology. Artificial Intelligence or what is called (AI) has become a lot of discussion and requires the role of *santri* as "*the agent of control*". Technology needs to be touched by students by carrying out jihad to defend the country as



someone who can protect the country's data base or important files related to the country, which may be difficult for hackers to break into.

### *Medical Jihad*

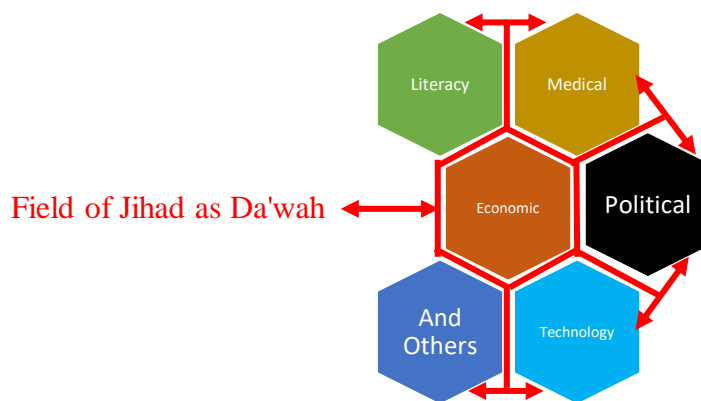
Corona virus disease 2019 or known as Covid-19 is an extraordinary pandemic that is uprooting life not only in the economic system, but the social world and the world of worship are also the impact of this deadly virus. Students are also required to understand medical science to be a solution to a pandemic like Covid-19. Various issues about religion arise and perhaps some of them are true. To know the facts in the medical world, of course students are needed who are honest and consistent in their profession. With medical knowledge, students help defend the country, religion and humanity in general.

### *Economic Jihad*

Maintaining or minimizing finances is the job of santri, because every month (normally) a santri is given pocket money by their parents to meet their needs for a month. Of course, this can be done even if the student is not an accountant. But studying things related to economic progress with the provision of honesty and trustworthiness will make the wheels of the economy run well, and minimize the occurrence of fraud (corruption). Apart from that, learning about entrepreneurship will advance middle and lower class businesses (UMKM) and preserve culture and increase state income. Unfortunately, imports are still widespread in Indonesia, so love for our own products is increasingly eroding.

### *Political Jihad*

As someone who adheres to religious teachings, santri also need to be part of the *umara'* (government). This means that jihad or da'wah must also be carried out through politics or state administration. This is also an "agent of control" so that this country remains intact, the Daulah is just and prosperous. As the wishes of the founders of this country.



**Image: Reconstruction Of the Jihad Field for Millennial Santri Carrying Out Da'wah from Various Sectors as A Form of National Defense.**

From the discussion above, interpreting jihad as something based on war *fi sabilillah* is a rigid thing. It needs to be constructed with the word jihad as something dynamic according to the context of the times. Because of them, the colonialists also became increasingly camouflaged with the rapid development of the times.

## **Conclusion**

Studying history is important, by studying history you will open the curtains of past life from which you will learn lessons. The heroes of the freedom fighters whose title in the afterlife is *syuhada'*, should become the spirit of nationalism and patriotism for the nation, also for the Islamic boarding school students or santri. Because some of the martyrs were kiai or guardians (wali) of Allah SWT who devoted themselves

to the sovereignty of the state. Emulating the martyrs and kiai by studying history and interpreting the meaning of the word jihad using dynamic words in the current context, this is part of continuing the struggle for their ideals to always protect the *marwah* and *daulah* of the country. It is necessary to construct the meaning of jihad, so that it does not always have an indication of the meaning of acts of terrorism and radicalism. Jihad is part of optimization and totality in achieving the meaning of life. Jihad in the context of defending the country is the totality of love for the country by optimizing all forms of abilities for the sake of establishing "*good government and governance*". There are many things that millennial students (santri) can do by constructing the meaning of jihad as a struggle to defend the country in terms of literacy, politics, economics, the world of medicine, in terms of technology and many things that benefit from returning to state sovereignty.

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