



Nahdlatul Ulama, Pesantren, and Their Contribution to Strengthening National and State Buildings in Indonesia

 **Ach. Fatayillah Mursyidi**
Edinburgh University, United Kingdom
 A.F.Mursyidi@sms.ed.ac.uk

 **Abd Hannan**
Institut Agama Islam Negeri Madura, Indonesia
 abd.hannan@iainmadura.ac.id

*Korespondensi: A.F.Mursyidi@sms.ed.ac.uk

Info Artikel

Dikirim: 22 Agustus 2023
Revisi: 26 Agustus 2023
Diterima: 30 Agustus 2023
Terbit: 15 September 2023

Kata Kunci:

*Nahdlatul Ulama,
pesantren, kebangsaan,
kenegaraan, Indonesia*

Abstrak

This study examines the existence and major contribution of the Islamic organization Nahdlatul Ulama and Islamic Boarding Schools in strengthening Indonesia's national and state buildings, both contributions made directly and indirectly. Methodologically, this study uses a type of qualitative research. The type and source of research data used is secondary data. After analyzing field data, this study found important findings that pesantren and NU organizations are two traditional Islamic religious institutions, which in many respects share the same religious tradition, both at the level of thought and daily religious activities. Likewise with the views or thoughts of both regarding the concept of nationality and statehood, pesantren and NU have the same point of view. In general, both NU and the Islamic boarding school community adopted the ideas of nationalism and statehood from the great thoughts of the previous clerics, especially from KH. H. Hasyim Asy'ari about the importance of unity.

Studi ini mengkaji eksistensi dan kontribusi besar organisasi Islam Nahdlatul Ulama dan Pesantren dalam memperkuat bangunan kebangsaan dan kenegaraan Indonesia, baik kontribusi yang dilakukan secara langsung maupun tidak langsung. Secara metodologi, kajian ini menggunakan jenis penelitian kualitatif. Setelah melakukan analisa data lapangan, studi ini mendapati temuan penting bahwa pesantren dan organisasi NU adalah dua lembaga keagamaan Islam tradisional, yang dalam banyak hal memiliki tradisi beragama sama, baik di level pemikiran maupun aktivitas agama sehari-hari. Pun demikian halnya dengan pandangan atau pemikiran keduanya terkait konsep kebangsaan dan kenegaraan, pesantren dan NU memiliki sudut pandang yang sama. Karena secara umum, baik NU ataupun komunitas pesantren sama-sama mengadopsi ide kebangsaan dan kenegaraan dari pemikiran besar para kyai terdahulu, terutama dari pemikiran KH. H. Hasyim Asy'ari tentang pentingnya persatuan. Bahwa komitmen berbangsa dan bernegara adalah ikhtiar memelihara persatuan, di mana suatu bangsa atau negara dapat menjadi maju dan hidup makmur manakala ada sikap dan semangat dan persatuan di setiap warganya.

INTRODUCTION

Islamic boarding schools (*pesantren*) as religious educational institutions are a reflection of the culture of the Indonesian nation which is known as a religious, polite, courteous, and high solidarity community. Aside from being an Islamic educational institution, Islamic boarding schools are also an institution of social control, disseminating moral values within the scope of society through the contextualization of religious principles.¹ In this way, the position of Islamic boarding schools is not only as a center for Islamic studies but can also be said to be a social structure that functions to prevent changes in society. Historically, Nurcholish Madjid stated that Islamic boarding schools are not only synonymous with Islamic connotations but also have the meaning of authentic (indigenous) Indonesia because before Islamic boarding schools were known as traditional Islamic institutions, Islamic boarding schools already existed in Indonesia, where their development was continued by Islam. So it can be said that Islamic boarding schools are an adoption of culture that has existed since Indonesia was dominated by Hindu or Buddhist culture, which then in the subsequent Islamic era became known as Islamic boarding schools.²

As a classical educational institution, Islamic boarding schools play a central role in controlling social change and driving civilization. Forming quality resources that are able to answer the challenges of the times, gives birth to competitive students who are ready to compete in global competition.³ Therefore, the burden of Islamic boarding schools is not only focused on the religious dimension, but more than that they must be able to touch on social aspects as a whole, be it in terms of politics, economics, technology, and the needs of other social spheres. Islamic boarding schools as one of the educational institutions that are inhabited by many students and are believed by many in the wider community, like it or not, must also take part, position themselves and prove that they are institutions that are also able to accommodate the demands of the globalization era, namely to create human beings who are not only pious but also knowledgeable, have Human Resources (HR) are high and have good morals.⁴

¹ Zainal Alim, 'Pergeseran Orientasi Kelembagaan Pesantren di Madura dalam Perspektif Kyai Bangkalan', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 2 (2 November 2016): 249, <https://doi.org/10.15642/jpai.2016.4.2.249-270>.

² Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan*, Cet. I (Jakarta: PT. Dian Rakyat, 2002), 7.

³ Syamsul A'dhom, 'Sistem pendidikan Pesantren Tradisional dalam Era Modern', *Jurnal Pusaka*, 2015, 11.

⁴ A Idhoh Anas, 'Kurikulum dan Metodologi Pembelajaran Pesantren', *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (1 June 2012): 29, <https://doi.org/10.21154/cendekia.v10i1.400>.

The paragraph above is in line with the two potentials that exist in Islamic boarding schools themselves, namely: *First*, the potential for community development. This means that Islamic boarding schools must be able to channel the spirit of change towards the social dynamics of society which is currently faced with various problems and social problems that are increasingly acute and complex, both covering spiritual and physical needs. By holding this role, Islamic boarding schools have been able to position themselves as agents of social change who always create solutions to liberate society. *Second*, educational potential. This means that Islamic boarding schools as centers of Islamic education have a role in disseminating the universality of Islamic values, both in the dimensions of belief, culture, and social conditions of society. Such potential implies that Islamic boarding schools show progressive acceleration, creating quality individuals as pioneers to answer the challenges of the times.⁵

In the Indonesian context, the name and existence of a pesantren is often identified by many as an integral part of the largest Islamic organization in Indonesia, namely *Nahdlatul Ulama* (NU). Like a betel nut cut in half, Islamic boarding schools and NU have quite close similarities, both religiously and institutionally. In general, the element of similarity between the two can be seen from their religious paradigm which both emphasizes religious behavior that tends to be traditionalist, starting from the religious values and teachings contained therein, especially in the aspects of practice including the religious rituals that they perform daily.⁶ The relationship between pesantren and NU is so close that there is a saying that has developed in society that pesantren are small NU while NU are large pesantren. Both are a unified social and religious reality that is difficult to separate.⁷

Apart from being at the religious level, the similarities between pesantren and NU can also be found in their concepts and thoughts regarding issues of nationality and statehood. So far, NU has always appeared at the forefront as an organization that totally fights for and defends every interest of the state and nation. This can be clearly and clearly traced from their roles and contributions when they were actively involved in the process and struggle for Indonesian independence, especially in fighting and expelling the colonial countries at that time. This is also the case with Islamic boarding schools, Islamic boarding schools

⁵ Sa'id Aqiel Siradj, *Pesantren Masa Depan, Cet. I* (Bandung: Pustaka Hidayah, 1999).

⁶ Zainuddin Syarif, Syafiq A. Mughni, and Abd Hannan, 'Responses of Pesantrens in Madura Towards the Covid-19 Pandemic', *Journal of Indonesian Islam* 15, no. 1 (1 June 2021): 47, <https://doi.org/10.15642/JIIS.2021.15.1.47-74>.

⁷ Zainal Arifin, 'Budaya Pesantren Dalam Membangun Karakter Santri', *Al Qodiri : Jurnal Pendidikan, Sosial dan Keagamaan* 6, no. 1 (13 January 2016): 1-22, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/1158>.

with their role in education and religious institutions, both directly and indirectly, so far have shown their great contribution to building and strengthening national and state buildings in Indonesia. The commemoration and celebration of *Hari Santri Nasional* (National Santri Day), which is usually held every October 22, actually implies the state's acknowledgment of the real contribution of Islamic boarding schools, both in strengthening nationality and statehood.⁸

Meanwhile, at the academic level, studies on the role and major contribution of Islamic boarding schools and NU to the dimensions of nationality and statehood in Indonesia have so far been carried out, some of which are studies conducted by Muhammad Wahid Husain, *Konsepsi Persatuan Kebangsaan Menurut Pemikiran KH. Hasyim Asy'ari* (2021). According to him, the real contribution of the pesantren world and the NU organization in building and strengthening the ideas of nationality and statehood in Indonesia, in general, can be traced to the big thoughts of KH. Hasyim Asy'ari about the importance of unity. KH. Hasyim Asy'ari the founder of NU and the leader of a leading Islamic boarding school in Indonesia, classifies two types of unions, *first*, national unity which means unity based on the same nationality, and, *second*, religious unity is unity based on the same religion.⁹ In fact, the thoughts about unity in the book are more likely to be directed at a religious scope. Wahid Husein's research was also strengthened and confirmed by a number of other studies, one of which was a study produced by Muhammad Rijal Fadli (2020), *Keislaman dan Kebangsaan: Telaah Pemikiran KH. Hasyim Asy'ari*;¹⁰ Ridha Amrillah (2022), *Formulasi Konsep Kebangsaan dan Kenegaraan, Studi Atas Pemikiran KH. Hasyim Asy'ari*. Hasyim Asy'ari; and finally is a study from Muchamad Coirun Nizar (2018), *Pemikiran KH. Hasyim Asy'ari tentang Persatuan*.¹¹

However, even though studies on the correlation of messages and NU to the strengthening of nationality and statehood in Indonesia have been carried out, in general, research on them is still important and interesting to do today. This is important because as we all understand, the issue of nationality and

⁸ Greg Fealy and Robin Bush, 'The Political Decline of Traditional *Ulama* in Indonesia: The State, Umma and Nahdlatul *Ulama*', *Asian Journal of Social Science* 42, no. 5 (2014): 536–60, <http://www.jstor.org/stable/43495819>.

⁹ Muhammad Wahid Husain, 'Konsep Persatuan Kebangsaan Menurut Pemikiran KH. Hasyim Asy'ari' (Jakarta, Universitas Islam Negeri Syarif Hidayatullah, 2021).

¹⁰ Muhammad Rijal Fadli and Ajat Sudrajat, 'Keislaman dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'ari', *Khazanah: Jurnal Studi Islam dan Humaniora* 18, no. 1 (16 June 2020): 109, <https://doi.org/10.18592/khazanah.v18i1.3433>.

¹¹ Muchamad Coirun Nizar, 'Pemikiran KH. Hasyim Asy'ari tentang Persatuan', *Endogami: Jurnal Ilmiah Kajian Antropologi* 1, no. 1 (1 December 2017): 63, <https://doi.org/10.14710/endogami.1.1.63-74>.

statehood is currently being faced with quite big problems and challenges along with the massive extreme transitional movements and organizations, both the extreme right in the form of fundamentalism and global capitalism as well as the extreme left in the form of secular and communist movements. The presence and emergence of this organization not only threatens the existence and unity of the nation but also the sovereignty of the state in general.¹² This is somewhat interesting because as we all know Islamic boarding schools and the NU Islamic organization are an institution or social structure that was purely born from the womb of local Indonesian culture.¹³ NU and Islamic boarding schools are the reality of the authenticity of the archipelago, both of which were born and grew up from the struggles and thoughts of national figures, especially from the *kyai* circle. Although both of them are synonymous with traditionalism, both in terms of thought and institutional form, in reality, both of them can still exist and are able to survive in guarding, maintaining, caring for, and strengthening the building of the Indonesian nation and state.¹⁴

It is based on this framework that this research has a specific objective, which is to conduct a deeper and focused study of the major contributions played by NU and Islamic boarding schools in the dynamics of nationhood and statehood in contemporary Indonesia. In general, the discussion of this research is directed at answering three important questions, namely: How are NU and Islamic boarding schools' thoughts constructed in understanding the concept of nationality and concepts? What is the construction of NU and Islamic Boarding School thinking in understanding the concept of statehood? In what framework do NU and Islamic Boarding Schools build their thinking about nationality and statehood?

Method

This study is library research that uses a qualitative research type with an empirical or sociological juridical approach. The choice of qualitative type is based on the research objective which is to carry out a detailed and focused description of the research problem. The research problem in question is the discourse surrounding the significant role of *kyai* and Islamic boarding schools in strengthening national and state building in contemporary Indonesia. The nature

¹² Muhamad Hizbullah, 'Dakwah Harakah, Radikalisme, dan Tantangannya di Indonesia', *Misykat Al-Anwar; Jurnal Kajian Islam dan Masyarakat* 29, no. 2 (2018): 14.

¹³ Syarif Zainuddin and Abd Hanan, 'Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura', *ISLAMICA: Jurnal Studi Keislaman* 14, no. 2 (2020).

¹⁴ Yeni Anisaturrohmah, 'Modernisasi Pondok Pesantren Dalam Meningkatkan Wawasan Keilmuan Santri Putri I Al-Amien Prenduan Sumenep Madura' (Malang, Universitas Islam Negeri Maulana Malik Ibrahim., 2008).

and workings of qualitative research which places greater emphasis on in-depth exploration and excavation of realism, have quite strong relevance to the research question (research question) proposed in this study. The research questions revolve around three (3) problem formulations; How are NU and Islamic boarding schools' thoughts constructed in understanding the concept of nationality and concepts? What is the construction of NU and Islamic Boarding School thinking in understanding the concept of statehood? In what framework do NU and Islamic Boarding Schools build their thinking about nationality and statehood?

As for data types and sources, this research uses secondary data in the form of library data from previous literature sources whose objects of discussion are strongly related to the main problem of this research. The researchers limited the literature sources in this study to research results published from 2000-2023, both research results in the form of field study activities and literature studies. The criteria for literature sources used as sources for this article are research reports published by universities or a number of research institutions, either in the form of theses, theses, dissertations, scientific journals, books, or proceedings. Apart from that, secondary data in the research also comes from information or news obtained from the media, both print and online, published in the 2000-2023 period. Finally, namely data in the form of statistical figures obtained from various institutions or institutions.

RESULT AND DISCUSSION

NU and Traditionalism in Religion

If we look at the history of its birth, NU is one of the religious organizations with the strongest traditional values. Not only because it was founded by traditional clerics but also because the majority of its adherents come from rural areas and incidentally mingle with indigenous traditions and customs.¹⁵ From these characteristics, it is common for many people to say that NU is the largest traditionalist Islamic movement in Indonesia, which bases religious paradigms, attitudes, and behavior on previous values. At this limit, various values, teachings, rituals of worship, and previous Islamic thoughts have always been an integral part of their daily lives. The traditional designation of NU is at the same time the opposite form or the antithesis of the

¹⁵ Ahmad Baso and Makruf Amin, *Historiografi Khittah Dan Politik Nahdlatul Ulama* (Jakarta: Yayasan Garuda Bumandhala, 2021).

Muhammadiyah organization, which is considered by many to be a modernist Islamic movement.¹⁶

In its presence, NU carries a special character that is very different from other organizations such as Muhammadiyah and Islamic Union. If Muhammadiyah is more identical based on ideas, then NU is a place where the *ulama* are the leaders of the community and bearers of tradition (Situmpul, 1989: 64). With the jargon of carrying out this tradition, traditional clerics have always stood firm in fighting for the Islamic tradition that has been passed down by their predecessors, the imams, mujtahids, and Salafus Shaleh clerics who for them have the skills and level of absolute truth of *ijtihad*. Therefore, they think that scholars and traditions should not be ignored even if it is carried out by the ruler of the holy land.¹⁷ However, even though religiously NU is synonymous with traditionalist values, it cannot be concluded that NU is anti or allergic to social development. On the other hand, NU in its establishment remains open and open to developments and social changes in society, provided that it contains goodness and benefits (read: *maslahah*).¹⁸

The style of NU's social value system is based on *Aswaja (Ahlussunnah Wal Jama'ah)*, which is always holding fast to the values of the Koran and hadith as the main guideline in acting, behaving, and thinking. This is the basis used by NU in carrying out its Islamic mission. By declaring itself an Islamic group based on *Ahlussunnah Wal Jama'ah*, it means that NU is 'trying' to place itself in a group that the Prophet called the most correct group among the 73 existing Islamic groups.¹⁹ As a traditional movement, NU is very sensitive to historical heritage, especially when it comes to Islamic teachings that have previously been carried out by *Wali Songo*. The characteristics of the *Wali Songo* teachings within NU can be seen from their adamant attitude in fighting for tradition. Not only that, other characteristics can also be seen from the model of da'wah they use, namely spreading Islamic teachings through classical academies that are popularly known as Islamic Boarding Schools. NU's relationship with *Wali Songo* can be seen from

¹⁶ Nurdinah Muhammad, 'Memahami Konsep Sakral dan Profan dalam Agama-Agama', *Jurnal Substantia* 15, no. 2 (2013): 13.

¹⁷ Einar M Sitompul, *Nahdlatul Ulama Dan Pancasila, Cet. I* (Jakarta: Pustaka Sinar Harapan., 1989), 65.

¹⁸ Baso and Amin, *Historiografi Khittah Dan Politik Nahdlatul Ulama*, 34.

¹⁹ Abdul fatah and Rohandi Rohandi, *Rekonstruksi Pesantren Masa Depan Dari Tradisional, Modern Hingga Post Modern, Cet. I* (Jakarta: Listafarika Putra, 2001), 7–9.

the nine-star symbol on their coat of arms, where the nine stars mean Wali Nine (*Wali Sogo*).²⁰

NU's adherence to tradition is not only evident from the history of its formation, but can also be seen from the dress code of its adherents. The style of NU adherents which tend to have a rural character makes its adherents seen as conservative and old-fashioned, because their normative construction of thinking and attitude always adheres to the religious traditions inherited from the past, both in terms of thought and practice.²¹ NU's consistency in carrying traditional Islamic jargon is clearly visible in the formulation of the basic articles of association for its founding. In the statutes, it is written that NU's goals are to develop the Islamic teachings of Ahlussunnah Wal Jamaah and protect it from deviations from modernists. This is stated in Article 2, which reads as follows:

*Fatsal 2. Adapunn maksud perkumpulan ini yaitu:
"Memegang dengan teguh pada salah satu dari madzhab Imam empat, yaitu Imam Moehammad Bin Idris asj-Sjafi'i, imam Malik Bin Anas, Imam Aboe-Hanifah an-No'man, atau Imam Ahmad Bin Hambal dan mengerjakan apa saja yang menjadikan kemaslahatan agama Islam."*²²

NU's persistence in carrying out *Taqlid* on *Imam al-Arba'ah* (referring to the four Imams, Hanafi, Maliki, Shafi'i, Hanbali) is not without foundation. Everything has its own basis. For example, in terms of NU's *taqlid*, it is based on the proposition, "*Jika tuanku mulia, Ali al-Khawwas ditanya seorang tentang mengikuti madzhab tertentu sekarang ini apakah wajib atau tidak? dia menjawab, anda harus mengikuti suatu madzhab selama anda belum mengetahui inti agama karena khawatir terjatuh pada kesesatan, anda juga harus melaksanakan apa-apa yang dilaksanakan orang lain sekarang ini.*"²³ The firm attitude shown by NU in their stance of following one of the four Imams is a characteristic and proof of how highly NU upholds the traditions and heritage of classical *ulama* thought. This is

²⁰ Sitompul, *Nahdlatul Ulama Dan Pancasila, Cet. I*, 67.

²¹ Muhamad Bindaniji and Moh Ashif Fuadi, 'Post-Tradisionalisme: Membincang Basis Epistemologi dan Transformasi Gerakan Moderasi Beragama Nahdlatul Ulama', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2022).

²² Martin van Bruinessen, *NU, Tradisi, Relasi-Relasi Kuasa* (Yogyakarta: LKiS, 1994), 36.

²³ Abdul Fatah Munawir, *Tradisi Orang-Orang NU, Cet. II* (Yogyakarta: Pustaka Pesantren, 2006), 21–23.

how it has been maintained until now through the genealogy of the power of the *kyai* which is widespread in many networks and nodes of his own power.²⁴

Islamic Boarding Schools in Indonesia; a Descriptive Reading

Discussing NU's socio-religious organization must also consider the existence of Islamic boarding schools, because as we know NU is a "place" for gatherings of traditional-based scholars whose emergence came from Islamic boarding schools, especially Islamic boarding schools with (traditional) Salaf backgrounds.²⁵ Pesantren literally means referring to the 'santri place', a place where students recite the Koran, study religion, and devote themselves to a *kyai* or *ulama*. In general, Islamic boarding school is a term commonly used to refer to traditional Islamic schools. However, this term has variations in several regions. In Java and Madura, Islamic boarding schools are known as *Pondok*, in Aceh, they are known as Meunasah, and in West Sumatra, they are known as Surau.²⁶

Based on the history of its presence, Islamic boarding schools have actually existed since Islam had not yet appeared on the archipelago, even Nor Cholis Madjid in his book, *Bilik-Bilik Islamic Boarding Schools* refers to Islamic boarding schools as Indigeneos.²⁷ This is because the institution known as the Center for Classical Islamic Studies has existed since the days of Hindu-Buddhist rule. It's just that when *Wali Songo* was present in the midst of the natives, they made a change by making the Islamic Boarding School a place of religious study for adherents of Islam (Muslims). At this time, pesantren underwent an acculturation process, in which the values of the creed and teachings contained in Islam were internalized into the world of pesantren as a whole without exception, including aspects of teaching and learning activities (education) and their religious da'wah activities. That is why, until now, pesantren have an institutional culture that is thick with Islamic values.²⁸

On another occasion, Martin Van Bruinessen, in his book, *NU, Tradisi Relasi Kuasa* (1994), rejected the general view that Islamic boarding schools were a continuation of similar educational institutions in pre-Islamic times. According to Van Bruinessen, this assumption is not supported by evidence and there are strong reasons to believe that the Islamic boarding school style that existed in the

²⁴ Ibnu Hajar, *Kyai Di Tengah Pusaran Politik, Cet. II* (Jogjakarta: IRCiSoD, 2009).

²⁵ Syamsuar Syam, 'Tradisionalisme Islam Suatu Karakter dan Pola Pengembangan Islam di Indonesia', *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*, 1 June 2018, 20–30, <https://doi.org/10.15548/al-hikmah.v0i0.90>.

²⁶ Greg Fealy, *Ulama and Politics in Indonesia: A History of Nahdlatul Ulama, 1952-1967* (Australia: Monash University, 1998).

²⁷ Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan, Cet. I* (Jakarta: PT. Dian Rakyat, 2002), 3.

²⁸ Aqiel Siradj, *Pesantren Masa Depan, Cet. I*, 34–67.

19th century was discovered in the previous century.²⁹ Thus, in Van Bruinessen's study and perspective, *pesantren* is a model of special Islamic education, its existence only exists and is found in the traditions of Muslim societies, not as an inheritance or the fruit of the involution of Buddhist culture, as explained by Nor Cholish Madjid above. However, even though there is a historical tug-of-war between Van Bruinessen and Noer Cholish Madjid regarding the first emergence of Islamic boarding schools in Indonesia, what is clear is that Islamic boarding schools are one of the cultural-historical heritages that are too classic, and indeed have strong values that are synonymous with Islam.

An Islamic Boarding School has at least a *kiai's* residence, a prayer room, and small rooms (dormitories) provided for the students who stay. In the book he wrote, Martin Van Bruinessen categorizes Salaf Islamic Boarding Schools into three criteria. *First*, the lower-level Islamic boarding schools, this Islamic boarding school is characterized by teaching and learning activities that are sufficient for learning to read as well as memorizing the Koran. *Second*, low-level Islamic boarding schools, namely Islamic boarding schools, introduce their students to various basic Islamic disciplines. Such as the science of fiqh, the science of faith, the practice of Sufi, to the introduction of the grammatical basis of Arabic such as Nahwu and Sharraf. *The third*, a high-level Islamic boarding school that is fairly advanced. In the teaching process carried out by Islamic boarding schools, this third category actually has similarities with the second, it's just that for this third level, learning is done more on development and deepening, like *Usul Fiqh*.³⁰ However, even though in reality traditional Islamic boarding schools have levels, the identity of the Islamic boarding school intellectual tradition is still returned to three series of religious disciplines, which consist of jurisprudence based on the *Shafi'i* school of thought, creed based on the *Asy'ari* school of thought, and *Sufi* practices based on Islamic teachings. the works of Imam al-Ghazali.

It's just that, along with the cycle of social change that is so fast and dynamic, it cannot be seen, that a new social phenomenon emerged in the world of Islamic boarding schools, where many Islamic boarding schools emerged with different characters. MH Said Abdullah in his book, entitled, *Pesantren Jati Diri dan Pencerahan Masyarakat* (2007), states that the pattern of Islamic boarding schools today can be mapped into three (3) patterns, namely traditional Islamic boarding schools, modern Islamic boarding schools, and Islamic boarding schools that combine the two. In general, modern Islamic boarding schools can be

²⁹ Bruinessen, *NU, Tradisi, Relasi-Relasi Kuasa*, 15.

³⁰ Martin van Bruinessen, 'Indonesian Muslims and Their Place in the Larger World of Islam', 1 January 2011.

seen from a collective leadership pattern, and a modern-based curriculum. such as lessons based on Arabic and English, the class system is no longer *bandongan*, and the yellow book is not taught or is not the main teaching. Modern Islamic boarding schools can be further divided into modern, modern plus modification, and modern traditionalist. What is interesting about this type of pesantren is the growth of people's businesses and production. Ranging from livestock, and trade to educational businesses.³¹

Meanwhile, traditional pesantren have main pillars such as *kyai*, *santri*, *pondok*, and *mosque*. In the context of Islamic boarding schools like this, a *kyai* becomes a central figure in the pesantren. His influence is strong, not in terms of mastery of knowledge (religious knowledge), but also the influence of his charisma. The focus of scientific activities in pesantren like this is the strengthening of religious teachings. For this reason, the students are required to master the yellow books (*kitab kuning*). To this extent, Islamic boarding school's identification with the study of the classical (yellow) book is a form of their traditionalist character, they do this as an effort to preserve the treasures of Islamic knowledge inherited by the pious *Salafist Ulama*. Similar to *Nahdlatul Ulama'* (NU), traditional Islamic boarding schools have a tendency to uphold previous Islamic values, whether in the form of thoughts or customs that have been practiced by classical *ulama* before.

Islamic Boarding School as a Miniature (Islamic) NU in Indonesia

All of the Islamic boarding school traditions mentioned above, all have similarities with the traditions within the *Nahdlatul Ulama'* (NU). This indicates how *Nahdlatul Ulama'* (NU) has quite a large influence on the existence of pesantren, both in terms of values, culture, customs, and the social norms built within them. Because of the social basis of adherents of traditional Islam, *Nahdlatul Ulama'* (NU) was born from Islamic boarding schools which incidentally grew from the countryside.³² So some circles—modernists—say that *Nahdlatul Ulama'* social base is rural communities and Islamic boarding schools are the center.

The attachment of the pesantren community's socio-culture to NU's values places them as one of the social institutions that are often cautious and indifferent to social change. In fact, it is not uncommon for fanatical attitudes to emerge. In reality, fanaticism ultimately makes Islamic boarding schools trapped

³¹ Said Abdullah. *Pesantren, Jati Diri dan Pencerahan*, 13.

³² Yanwar Pribadi, 'Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kyai as the Core of Santri Culture', *Al-Jami'ah: Journal of Islamic Studies*; Vol 51, No 1 (2013) DO - 10.14421/Ajis.2013.511.1-32 51, no. 1 (15 June 2013), <https://aljamiah.or.id/index.php/AJIS/article/view/151>.

in a normative culture. It is difficult to find traditional Islamic boarding schools that are dynamic and responsive to changes and social developments that exist outside them. In fact, every time religious discourses that develop at the contemporary level appear, they are suspected of being discourses that can threaten religious originality. In fact, it is often considered a form of 'deviation' that absolutely must be rejected and avoided. This kind of view is often found, especially when it relates to religious organizations that have the opposite spirit, such as the modernist Islamic movement, Muhammadiyah.³³

Islamic boarding schools are identical with the study of classic (yellow) books, which is a form of their traditionalist character. Similar to NU, Islamic boarding schools have a tendency to uphold previous Islamic values, whether in the form of thoughts or customs that have been practiced by classical scholars in the past.³⁴ This tendency can be seen through the construction of Islamic boarding school values which contain patriarchal values. Apart from that, other characteristics can be seen from the Islamic boarding school's cultural construction which firmly adheres to customs and traditions. For example, requiring students to read prayers every Friday night, read *aqaid 50* (readings about the attributes that are obligatory and impossible for Allah), and *yasinan* every Friday night. Likewise with the slametan tradition, what is meant by the slametan tradition here is an event of eating to pray for people, both at the time of death and afterward, such as slametans three days, seven days, forty days, annually, or thousands of days after death.³⁵

Apart from the analysis and description above, the strong emotional bond between the pesantren and the NU Islamic organization cannot be denied anymore. Thus, because historically these two traditional institutions were established and great through the contribution and big role of KH. H. Hasyim Ash'ari. In its history, the figure of KH. H. Hasyim Asy'ari was known to the general public as one of the influential *ulama* or *kyai* of his time.³⁶ Apart from being the caretaker or leader of the leading historic Islamic boarding school in

³³ Angga Computer, 'Runtuhnya Dikotomi Tradisionalis dan Modernis: Menilik Dinamika Sejarah Nahdatul Ulama dan Muhammadiyah', *Jurnal Istoria* 9, no. 1 (2010).

³⁴ Suddin Bani, 'Kontribusi Pesantren dalam Sistem Pendidikan Nasional', *AULADUNA* 2, no. 2 (n.d.): 10.

³⁵ Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan, Cet. I*, 23–78.

³⁶ Agung Syahrman and Agus Mulyana, 'Peranan KH. Abdul Wahid Hasyim dalam Pemerintahan Indonesia Tahun (1945-1953)', *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 8, no. 1 (23 September 2019): 15–32, <https://doi.org/10.17509/factum.v8i1.20113>; Sholikah Sholikah and Nurotun Mumtahanah, 'Kontribusi Kebangsaan Kyai Hasyim Asy'ari: Membangun Relasi Harmonis Islam dan Indonesia', *Akademika* 15, no. 1 (1 July 2021), <https://doi.org/10.30736/adk.v15i1.515>.

Indonesia, namely the Tambak Beras Jombang Islamic Boarding School, KH. H. Hasyim Asy'ari is also known as the main figure behind the founding and birth of the NU organization, which in its development evolved into the largest religious organization in Indonesia. Through their own religious thoughts and roles, pesantren and NU have grown to become big and influential as institutions that continue to contribute from time to time. And interestingly, even though NU and Islamic boarding schools are synonymous with traditionalism and classical religious institutions, until now both are clearly and clearly able to survive and firmly guard social issues in Indonesia, not only at the level of religion and education, but also at the national level. and even statehood.

NU, Islamic Boarding Schools and Their Contribution in Strengthening Indonesia's National and State Building

If we are honest, the history of our civilization as a nation which is naturally known to be diverse and pluralistic is impossible to exclude from the existence of charismatic and simple figures called *kyai*. *Kyai*, who in the popular sense we understand as Islamic religious figures, have made major contributions and contributions in various fundamental aspects of society. Not only in the socio-religious field, but also in other fundamental aspects related to education, economics and cultural systems. In the ranks of national heroes, we now know two great religious leaders, Hadratus Syekh KH. Hasyim Asy'ari and KH. H. Ahmad Dahlan.³⁷ Regarding these two figures, we all agree that both of them are barometers of Indonesian civilization. The terminology of a developed nation and archipelago, which is currently a shared noble goal, was born and developed from these two figures. From these two figures, two of the largest social organizations were born, Nahdhatul *Ulama'* (NU) and Muhammadiyah. Since their inception, these two organizations have proven to have a clear track record in their efforts to build civilization and maintain Indonesian national weaving. And don't forget either, before KH. H. Asy'ari and KH. H. Ahmad Dahlan is known to the public as a great and influential figure, both of whom were previously known as famous *kyai* students in Madura, namely Sheikhona Kholil Bangkalan.³⁸

³⁷ Fifi Nofiaturrehman, 'Melacak Peran *Kyai*-Santri Dalam Politik Kebangsaan Di Indonesia', *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 3, no. 1 (24 January 2018), <https://doi.org/10.35878/islamicreview.v3i1.63>.

³⁸ Rusman H Siregar, 'Kisah KH Hasyim Asy'ari dan KH Ahmad Dahlan, Dua Tokoh Satu Guru', *SINDOnews.com*, Agustus 2021, <https://kalam.sindonews.com/read/515546/70/kisah-kh-hasyim-asyari-dan-kh-ahmad-dahlan-dua-tokoh-satu-guru-1629356923>; Muhyiddin, 'Guru Para *Kyai*, Syaikhona Kholil

Beyond that, apart from Hadratus Sheikh KH. Hasyim Asy'ari and KH. Ahmad Dahlan, there are also many other names, who historically have made a major contribution to the history of Indonesian nationality and civilization. At least, if we refer to data within the Directorate of Heroism, Pioneering, Solidarity and Social Restoration (K2KRS) of the Ministry of Social Affairs, there are at least eight (8) national heroes who have a personal background as a *kyai*, namely: KH Ahmad Dahlan (1868-1923); KH Samanhudi (1887-1956); KH. Agus Salim (1884–1954); KH. Zainul Arifin (1909-1963); KH. Mas Mansyur (1896-1915); KH. Wahid Hasyim (1914-1953); KH. Zainal Mustofa (1899-1944). As a big respect and acknowledgment for their services, we know the names above today as national heroes.³⁹

Likewise, when talking about democratic political issues in Indonesia, the existence and role of *kyai* cannot be underestimated. There are quite a number of historical records that prove how pesantren and NU have played a big role there. Islamic boarding schools and NU, in their capacity as Islamic religious institutions and manifestations of the rich culture of the archipelago, have colored the space of democratic discourse in Indonesia, both at the theoretical and practical levels. At the theoretical level, Islamic boarding schools and NU have contributed greatly in giving birth to a variety of thoughts about nationality and statehood.⁴⁰ Many of their great and fresh ideas about civil society which are oriented towards defending and supporting populist society have been born from them.

From Hadratus Sheikh KH. Hasyim Asy'ari, founder of NU and leader of a leading Islamic boarding school in Indonesia, we now know and know how loving the nation and state is part of faith. Not only that, ideas about unity as a fundamental part of the nation and state also emerged from his big thoughts. According to him, the attitude of unity in society appears in two directions, namely national unity and religious unity. National unity is the formation of unity on the basis of shared descent, customs, language and history, as well as self-government. Religious unity is a unity that is formed and based on a common belief system or religion. In his view, if unity is

Bangkalan', Republika Online, 2 February 2021, <https://republika.co.id/share/qnwm5p366>.

³⁹ Ciputra William, '8 *Kyai* Bergelar Pahlawan Nasional, Ada KH Hasyim Asyari hingga KH Ahmad Dahlan', KOMPAS.com, 19 January 2022, <https://regional.kompas.com/read/2022/01/19/101200578/8-kyai-bergelar-pahlawan-nasional-ada-kh-hasyim-asyari-hingga-kh-ahmad>.

⁴⁰ Muhamad Mustaqim, 'Politik Kebangsaan Kaum Santri', *Jurnal Addin* 9, no. 2 (2015).

maintained and maintained well, there is an awareness of helping each other, it can be a source of happiness and progress for a nation. The progress of a country and the prosperity or not of a nation or state is very much influenced by the strength or weakness of the unity within it.

Even so, from the figure of K.H. Abdurrahman Wahid (Gusdur), general chairman of PBNU for two periods (1984-1998), we were taught to have a moral democracy, that there is no power and position that needs to be defended desperately, with which it can give birth to conflict, disagreement and bloodshed. Regarding the universality of humanity, perhaps all people agree that Gus Dur is a person or figure who has contributed greatly to it. A humble and simple figure, but has a very great national spirit and statesmanship. His thoughts about the state and nationality surpassed those of his time. His ideas and fresh ideas about human dignity surpassed his own existence, even beyond what he gave to his group. K.H. Abdurrahman Wahid is a charismatic cleric with a multitude of achievements, his defense of the people does not need to be questioned. The meaning of democracy as a political system and governance system based on the principles of freedom, justice, and equality, he truly upheld. According to him, without justice, equality, and openness, a process and course of political leadership become flawed, flawed in the eyes of humans and flawed in the eyes of religion (God), and because of that, this kind of model and tradition of political leadership must be resisted and annihilated. At the practical level, his efforts in fighting for and upholding democratic political values can be seen clearly from his attitude and critical thinking towards a number of political policies of the Suharto regime, which at that time used military-style power tools to silence opposition groups, which he considered threatening and disrupting the way of the Order's power. just then.⁴¹

As for the practical level, the role and contribution of Islamic boarding schools and NU in the sector of strengthening democratic politics in Indonesia is evident from their involvement when they 'handed in' in overseeing national issues. In fact, if we want to go back a few decades, long before Indonesia got its independence status as it is now, the role and contribution of the *kyai* have been felt since then. Even so, when Indonesia was experiencing great political turmoil in 1998, which at that time was marked by the resignation of Suharto after 32 years in power. Several years

⁴¹ Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita, Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Instiute, 2006).

later, K.H. Abdurrahman Wahid, who was the best cadre of *kyai* in his time, appeared on the national stage and was surprisingly elected as the fourth president.⁴² Of course K.H. Abdurrahman Wahid is not the only figure from the *kyai* circle at this time, there are many other names who have made major contributions politically. In the current democratic political discourse, the real contribution of *kyai* to strengthening democratic politics in Indonesia, at the practical level, is reflected in KH.H. Maruf Amin, who incidentally was born and grew up in the Islamic boarding school environment and traditions, and is a core and central figure in the NU organization.

Apart from K.H. Abdurrahman Wahid, of course there are many other figures or figures from Islamic boarding school circles and other NU organization activists who have a similar vein of social and political activism. Has a high commitment to upholding public values and consolidating the democratic political system in Indonesia. We know names such as KH Zainul Arifin; KH Abdul Wahid Hasyim; KH Zainal Musthafa; KH Idham Chalid; KH Abdul Wahab Chasbullah; KH As'ad Syamsul Arifin; KH Syam'un; KH Masykur; : KH Ahmad Dahlan (1868-1923); KH Samanhudi (1987-1956); KH. Agus Salim (1884–1954); KH. Zainul Arifin (1909-1963); KH. Mas Mansyur (1896-1915); KH. Wahid Hasyim (1914-1953); KH. Zainal Mustofa (1899-1944), and many more thinkers and fighters from Islamic boarding schools and NU activists who have dedicated their lives to the interests of the nation and state.

CONCLUSION

Based on the description above, there are three main points which are the conclusions in this study. *first*, Islamic boarding schools and the *Nahdlatul Ulama* (NU) organization are two traditional Islamic religious structures or institutions in Indonesia, which in many ways have similarities. In general, the similarities between the two can be found in their religious traditions which both emphasize traditional Islamic values, both at the level of thought such as teaching and at the level of practice such as worship activities or daily rituals. Apart from having closeness in the religious context, NU and Islamic boarding schools also have similarities in the context of nationality and statehood. This can be seen from the attitude and commitment of the two of them who have been known to be quite active in guarding and caring for the building of the Indonesian nation and statehood. *Second*, the real contribution of pesantren and organizations in caring

⁴² Ahmad Royani, 'Pesantren dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia', *Jurnal Islam Nusantara* 2, no. 1 (30 June 2018): 121, <https://doi.org/10.33852/jurnalin.v2i1.75>.

for and maintaining the building of the Indonesian nation and state, they have done so far in two aspects, namely through direct thought and activism in practical politics. At the level of thought, we know the name KH. H. Hasyim Asy'ari, leader of one of the leading Islamic boarding schools in Indonesia and at the same time the founder of the NU organization. Through his own thoughts, we know and know how to love the nation and the country is part of the faith, maintaining and maintaining unity, both religious and national unity, is an absolute requirement for obtaining happiness, developing the country, and gaining prosperity. As for the practical level, the real role and contribution of the pesantren and the organization is clearly illustrated by their direct involvement in the history of the struggle for Indonesian independence at that time. that the history of the birth, development, and formation of the nation and state of Indonesia to maturity as it is today cannot be separated from the existence of Islamic boarding schools and NU political activism. The role and major political contribution of NU and Islamic boarding schools have existed for a long time and have taken a place in national history in Indonesia, even since Indonesia has not yet achieved its independence as it is today. When Indonesia was under political pressure from colonial countries' imperialism, the *kyai* came to the surface to consolidate at the grassroots, initiate movements and command resistance. Even now, the role and value contribution of the *kyai*'s political activism continues and continues to actively oversee the political dynamics and development of Indonesia, both directly and indirectly.

REFERENCE

- A'dhom, Syamsul. 'Sistem pendidikan Pesantren Tradisional dalam Era Modern'. *Jurnal Pusaka*, 2015, 11.
- Alim, Zainal. 'Pergeseran Orientasi Kelembagaan Pesantren di Madura dalam Perspektif *Kyai* Bangkalan'. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 2 (2 November 2016): 249. <https://doi.org/10.15642/jpai.2016.4.2.249-270>.
- Anas, A Idhoh. 'Kurikulum dan Metodologi Pembelajaran Pesantren'. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (1 June 2012): 29. <https://doi.org/10.21154/cendekia.v10i1.400>.
- Anisaturrohmah, Yeni. 'Modernisasi Pondok Pesantren Dalam Meningkatkan Wawasan Keilmuan Santri Putri I Al-Amien Prenduan Sumenep Madura'. Universitas Islam Negeri Maulana Malik Ibrahim., 2008.
- Aqiel Siradj, Sa'id. *Pesantren Masa Depan, Cet. I*. Bandung: Pustaka Hidayah, 1999.
- Arifin, Zainal. 'Budaya Pesantren Dalam Membangun Karakter Santri'. *Al Qodiri : Jurnal Pendidikan, Sosial Dan Keagamaan* 6, no. 1 (13 January 2016): 1–22.

- <http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/1158>.
- Bani, Suddin. 'Kontribusi Pesantren dalam Sistem Pendidikan Nasional'. *AULADUNA* 2, no. 2 (n.d.): 10.
- Baso, Ahmad, and Makruf Amin. *Historiografi Khittah Dan Politik Nahdlatul Ulama*. Jakarta: Yayasan Garuda Bumandhala, 2021.
- Bindaniji, Muhamad, and Moh Ashif Fuadi. 'Post-Tradisionalisme: Membincang Basis Epistemologi dan Transformasi Gerakan Moderasi Beragama Nahdlatul Ulama'. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2022).
- Bruinessen, Martin van. 'Indonesian Muslims and Their Place in the Larger World of Islam', 1 January 2011.
- Bruinessen, Martin van. *NU, Tradisi, Relasi-Relasi Kuasa*. Yogyakarta: LKiS, 1994.
- Computer, Angga. 'Runtuhnya Dikotomi Tradisionalis dan Modernis: Menilik Dinamika Sejarah Nahdlatul Ulama dan Muhammadiyah'. *Jurnal Istoria* 9, no. 1 (2010).
- Fadli, Muhammad Rijal, and Ajat Sudrajat. 'Keislaman dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'ari'. *Khazanah: Jurnal Studi Islam dan Humaniora* 18, no. 1 (16 June 2020): 109. <https://doi.org/10.18592/khazanah.v18i1.3433>.
- fatah, Abdul, and Rohandi Rohandi. *Rekonstruksi Pesantren Masa Depan Dari Tradisional, Modern Hingga Post Modern, Cet. I*. Jakarta: Listafarika Putra, 2001.
- Fatah Munawir, Abdul. *Tradisi Orang-Orang NU, Cet. II*. Yogyakarta: Pustaka Pesantren, 2006.
- Fealy, Greg. *Ulama and Politics in Indonesia: A History of Nahdlatul Ulama, 1952-1967*. Australia: Monash University, 1998.
- Fealy, Greg, and Robin Bush. 'The Political Decline of Traditional Ulama in Indonesia: The State, Umma and Nahdlatul Ulama'. *Asian Journal of Social Science* 42, no. 5 (2014): 536–60. <http://www.jstor.org/stable/43495819>.
- Fifi Nofiaturrehman. 'Melacak Peran Kyai-Santri Dalam Politik Kebangsaan Di Indonesia'. *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 3, no. 1 (24 January 2018). <https://doi.org/10.35878/islamicreview.v3i1.63>.
- H Siregar, Rusman. 'Kisah KH Hasyim Asy'ari dan KH Ahmad Dahlan, Dua Tokoh Satu Guru'. *SINDOnews.com*, Agustus 2021. <https://kalam.sindonews.com/read/515546/70/kisah-kh-hasyim-asyari-dan-kh-ahmad-dahlan-dua-tokoh-satu-guru-1629356923>.
- Hajar, Ibnu. *Kyai Di Tengah Pusaran Politik, Cet. II*. Jogjakarta: IRCiSoD, 2009.

- Hizbullah, Muhamad. 'Dakwah Harakah, Radikalisme, dan Tantangannya di Indonesia'. *Misykat Al-Anwar; Jurnal Kajian Islam dan Masyarakat* 29, no. 2 (2018): 14.
- Madjid, Nurcholish. *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan, Cet. I.* (Jakarta: PT. Dian Rakyat, 2002.
- Muhammad, Nurdinah. 'Memahami Konsep Sakral dan Profan dalam Agama-Agama'. *Jurnal Substantia* 15, no. 2 (2013): 13.
- Muhyiddin. 'Guru Para Kyai, Syaikhona Kholil Bangkalan'. *Republika Online*, 2 February 2021. <https://republika.co.id/share/qnwm5p366>.
- Mustaqim, Muhamad. 'Politik Kebangsaan Kaum Santri'. *Jurnal Addin* 9, no. 2 (2015).
- Nizar, Muchamad Coirun. 'Pemikiran KH. Hasyim Asy'ari tentang Persatuan'. *Endogami: Jurnal Ilmiah Kajian Antropologi* 1, no. 1 (1 December 2017): 63. <https://doi.org/10.14710/endogami.1.1.63-74>.
- Pribadi, Yanwar. 'Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kyai as the Core of Santri Culture'. *Al-Jami'ah: Journal of Islamic Studies; Vol 51, No 1 (2013)DO - 10.14421/Ajis.2013.511.1-32* 51, no. 1 (15 June 2013). <https://aljamiah.or.id/index.php/AJIS/article/view/151>.
- Royani, Ahmad. 'Pesantren dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia'. *Jurnal Islam Nusantara* 2, no. 1 (30 June 2018): 121. <https://doi.org/10.33852/jurnalin.v2i1.75>.
- Sholikhah, Sholikhah, and Nurotun Mumtahanah. 'Kontribusi Kebangsaan Kyai Hasyim Asy'ari: Membangun Relasi Harmonis Islam dan Indonesia'. *Akademika* 15, no. 1 (1 July 2021). <https://doi.org/10.30736/adk.v15i1.515>.
- Sitompul, Einar M. *Nahdlatul Ulama Dan Pancasila, Cet. I.* Jakarta: Pustaka Sinar Harapan., 1989.
- Syahrman, Agung, and Agus Mulyana. 'Peranan KH. Abdul Wahid Hasyim dalam Pemerintahan Indonesia Tahun (1945-1953)'. *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 8, no. 1 (23 September 2019): 15–32. <https://doi.org/10.17509/factum.v8i1.20113>.
- Syam, Syamsuar. 'Tradisionalisme Islam Suatu Karakter dan Pola Pengembangan Islam di Indonesia'. *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*, 1 June 2018, 20–30. <https://doi.org/10.15548/al-hikmah.v0i0.90>.
- Syarif, Zainuddin, Syafiq A. Mughni, and Abd Hannan. 'Responses of Pesantrens in Madura Towards the Covid-19 Pandemic'. *Journal of Indonesian Islam* 15, no. 1 (1 June 2021): 47. <https://doi.org/10.15642/JIIS.2021.15.1.47-74>.
- Wahid, Abdurrahman. *Islamku, Islam Anda, Islam Kita, Agama Masyarakat Negara Demokrasi.* Jakarta: The Wahid Instiute, 2006.

Wahid Husain, Muhammad. 'Konsepsi Persatuan Kebangsaan Menurut Pemikiran KH. Hasyim Asy'ari'. Universitas Islam Negeri Syarif Hidayatullah, 2021.

William, Ciputra. '8 Kyai Bergelar Pahlawan Nasional, Ada KH Hasyim Asyari hingga KH Ahmad Dahlan'. KOMPAS.com, 19 January 2022. <https://regional.kompas.com/read/2022/01/19/101200578/8-kyai-bergelar-pahlawan-nasional-ada-kh-hasyim-asyari-hingga-kh-ahmad>.

Zainuddin, Syarif, and Abd Hanan. 'Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura'. *ISLAMICA: Jurnal Studi Keislaman* 14, no. 2 (2020).