

Islamic Thought of Kh. M. Hasyim Asy'ari in Fostering Love for the Motherland

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Abstract

This research aims to analyze KH. M. Hasyim Asy'ari's Islamic thought in fostering patriotism, as well as his contribution to Indonesian education and community development. Using a Systematic Literature Review (SLR) approach with PRISMA guidelines, this research includes article searches through Scopus and Google Scholar, which collected 315 relevant articles, which were then analyzed using the VOSviewer application to map thematic linkages. The article selection and analysis process was rigorous to ensure the quality and relevance of the findings. This research identified and summarized relevant literature regarding KH. M. Hasyim Asy'ari's contribution in promoting the values of nationalism and patriotism. The main findings of the research show that KH. M. Hasyim Asy'ari's thoughts, such as *Ruh al-Jihad*, *Ruh al-Ittihad*, and the principle of *hubbub within minal iman*, provide important inspiration to generate a sense of nationalism, especially among the younger generation. His role in the establishment of the Tebuireng Islamic Boarding School, the introduction of an educational curriculum that combines religion and general science, and the establishment of Nahdlatul Ulama as a forum for the struggle for independence contributed greatly to instilling religious and national values. However, this research also notes the challenges in implementing his thoughts in the era of globalization, including the influence of foreign cultures, the development of technology and information, and the increasing radicalization that can threaten the spirit of nationalism. This research contributes to the development of knowledge regarding the strengthening of nationalist values based on moderate and contextual Islamic teachings.

Keywords: *Hubbul Wathan Minal Iman; Ruh al-Jihad; Ruh al-Ittihad.*

Introduction

KH. M. Hasyim Asy'ari, a great scholar and founder of Nahdlatul Ulama (NU), has an important role in instilling the spirit of patriotism in Indonesia.¹ He is not only a religious figure with wide influence but also a freedom fighter who actively motivates people to love and fight for the nation's independence.²

One of the important moments in Indonesian history involves KH. M. Hasyim Asy'ari was the issuance of the fatwa of jihad on September 17, 1945. This fatwa emphasized that Muslims must defend their homeland from foreign threats, including the Dutch, who wanted to re-colonize Indonesia after the proclamation of independence.³ The jihad fatwa was not only a moral foundation but also a fighting spirit that united various groups of people, such as *Hizbullah*, *Sabilillah*, and other struggle groups, to defend Indonesian independence. KH. M. Hasyim Asy'ari emphasized the importance of nationalism and patriotism as part of Islamic teachings. His idea of "*Hubbun Wathan Minal Iman*" (Love of Country is part of Faith) remains relevant today and has become the basis for nationalist movements in Indonesia.⁴

In the current context, a sense of patriotism is very important in facing the various challenges that exist today and the future of this nation.⁵ In the midst of increasingly complex challenges, the spirit of nationalism is taught by KH. M. Hasyim Asy'ari is very important to build national awareness, especially among the younger generation. For this reason, this research aims to examine more deeply the Islamic thought of KH. M. Hasyim Asy'ari in fostering a love for the country.⁶

¹ Fawas Al-Badaw Wulida Ainur Rofiq, Muhammad Alamuddin, "Analisis Keberhasilan Kh. Hasyim Asy'Ari Menyerukan Jihad Dalam Bingkai Gerakan Sosial," *Jurnal Ilmu Sosial* 2, no. 3 (2023): 1591–1606.

² Muhammad Rijal Fadli and Ajat Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'Ari," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (2020): 109, <https://doi.org/10.18592/khazanah.v18i1.3433>.

³ Ahmad Baso, K Ng H Agus Sunyoto, and Rijal Mummaziq, *Pengabdian Seorang Kiyai Untuk Negeri*, vol. 5, 2017, <https://doi.org/10.29313/tahkim.v5i2.10088>; Fadma Yulista, "Perebutan Senjata Jepang Di Surabaya Tahun 1945," *AVATARA: E-Journal Pendidikan Sejarah* 5, no. 3 (2017): 918–28.

⁴ Baso, Sunyoto, and Mummaziq, A Kiyai's Devotion to the Country; Fahrur Rozi, "Conceptual Analysis of the Implementation of the Slogan Hubb Al-Wathan Min Aliman Kh. Hasyim Asy'ari in Character Education for Love of the Motherland," *An Nahdhoh Journal of Aswaja Islamic Studies* 3 (2023): 65-73.

⁵ Nurul Azizah, "Prosiding The Annual Conference on Islamic Religious Education K . H Hasyim Asy ' Ari : Pemikiran Dan Peranannya Dalam Menciptakan Nilai Moderat Bagi Generasi Millennial Di Indonesia," no. 294 (2022): 741–48.

⁶ Baso, Sunyoto, and Mummaziq, *Pengabdian Seorang Kiyai Untuk Negeri*.

An important event that occurred on September 19, 1945, the tearing of the Dutch flag in Surabaya, was one of the triggers for resistance against the colonizers. This event, which was followed by the actions of the people who tried to seize weapons from the Japanese army, illustrated the great spirit of nationalism. In this context, KH. M. Hasyim Asy'ari played a key role by issuing a jihad fatwa that became the foundation of the struggle.⁷ This fatwa, which considered resistance to the invaders an obligation for Muslims, gave moral legitimacy to the resistance movement and strengthened the spirit of nationalism among Muslims.

Then, on October 22, 1945, KH. M. Hasyim Asy'ari issued the concept of Jihad Resolution, which became one of the important milestones in Indonesia's struggle.⁸ Through this resolution, the Indonesian people, especially Muslims, were called upon to defend independence from the threat of the Netherlands and its allies. The spirit sparked by these fatwa and resolutions proved strong in the November 10, 1945 battle in Surabaya, which demonstrated the efficacy of the call to jihad to defend the homeland.⁹

However, although many studies have examined the fatwa of jihad and the concept of "*Hubbun Wathan Minal Iman*," there has been no research that specifically examines KH. M. Hasyim Asy'ari's Islamic thought in fostering a sense of patriotism and how this thought can be applied in the context of character education today. This is an important gap to be researched because the Islamic thought of KH M. Hasyim Asy'ari in fostering a sense of love for the country is very relevant to strengthening nationalism in this era of globalization.¹⁰

Arguments regarding the importance of nationalism in education to foster love for the country need to be explored more. In the context of Islamic education, nationalism can be used as one of the values taught to shape the character of the nation. The concept

⁷ Baso et al., 2017; Fauzul Azmi & Siti Ardianti, 2023; Juma', 2022; Makinudin, 2018.

⁸ Zaidatul Rofiah, "Tela'ah Konseptual Slogan Hubbun Wathon Minal Iman KH.Hasyim Asy'ari," *Lentera: Jurnal Keagamaan, Keilmuan Dan Teknologi* 5, no. 1 (2019): 39–51; Fathurijal Muhlisin and Khoerul Huda, "Peran Kepemimpinan K.H. Hasyim Asy'ari Dalam Resolusi Jihad" 9, no. 2 (2022): 356–63; Baso, Sunyoto, and Mummaziq, *Pengabdian Seorang Kiyai Untuk Negeri*.

⁹ M. Yunus Abu Bakar, "Traces of KH. M. Hasyim Asy'ari Thought: Relevance for the Development of Islamic Education in Indonesia," *Al-Hayat: Journal of Islamic Education* 7, no. 2 (2023): 654, <https://doi.org/10.35723/ajie.v7i2.483>.

¹⁰ Ma'as Shobirin, "Pesantren, Nationalism and Integration," *Risea: Review of Islam in Southeast Asia* 1, no. 1 (2018); Syafiatul Umma, Fitrotun Nisa' Nur Fadlilah, and Slamet Muliono Redjosari, "Political Dedication and the Pesantren Movement Against Colonialism (KH. Hasyim Asy'ari's Resistance and Strategy Against the Burning of Pesantren)," *Humanistika: Journal of Islamic Studies* 7, no. 1 (2021): 118-19, <https://ejournal.unzah.ac.id/index.php/humanistika> 112.

of "*Hubbun Wathan Minal Iman*" was taught by KH. M. Hasyim Asy'ari is very relevant to be applied in character education in schools and Islamic educational institutions. Nationalism, according to KH. M. Hasyim Asy'ari is not only a sense of love for the homeland but also part of the faith that must be practiced in everyday life, both in defending independence and in maintaining the integrity of the nation.¹¹

Several previous studies have examined the role of KH. M. Hasyim Asy'ari in the struggle for Indonesian independence. One of them is Inggar Saputra's research, "Jihad Resolution: The Nationalism of the Santri Towards an Independent Indonesia," which portrays the dynamics of the independence struggle by linking religious aspects and nationalism.¹² In addition, Fathurijal Muhlisin and Khoerul Huda, in their research on "The Leadership Role of KH. M. Hasyim Asy'ari in the Jihad Resolution," concluded that KH. M. Hasyim Asy'ari played an important role in arousing the fighting spirit of the Indonesian people through the jihad fatwa and the jihad resolution issued.¹³

Zaidatur Rofiah's research, "Conceptual Analysis of the Slogan Hubbul Wathan Minal Iman KH. Hasyim Asy'ari in Raising State Defense Awareness," examines the importance of the concept of hubbub within minal iman in building state defense awareness, especially among the younger generation.¹⁴ Although these studies make an important contribution to understanding the struggle of KH, M. Hasyim Asy'ari, no study specifically examines his Islamic thought in fostering a sense of patriotism and its application in character education.

This research is expected to fill the existing research gap and contribute to the development of Islamic education theories, especially in the context of nationalism and love for the country. Thus, the results of this study can provide a clearer view of the relevance of KH. M. Hasyim Asy'ari's thoughts on fostering a sense of patriotism in Indonesia, both among the younger generation and in character education in this modern era.

¹¹ Abu Bakar, "Traces of KH. M. Hasyim Asy'ari Thought: Relevance for the Development of Islamic Education in Indonesia."

¹² Inggar Saputra, "Resolusi Jihad : Nasionalisme Kaum Santri Menuju Indonesia Merdeka," *Jurnal Islam Nusantara* 3, no. 1 (2019): 205, <https://doi.org/10.33852/jurnal.in.v3i1.128>.

¹³ Muhlisin and Huda, "Peran Kepemimpinan K.H. Hasyim Asy'ari Dalam Resolusi Jihad."

¹⁴ Zaidatul Rofiah, "Tela'ah Konseptual Slogan Hubbul Wathon Minal Iman KH.Hasyim Asy'ari."

Research Methods

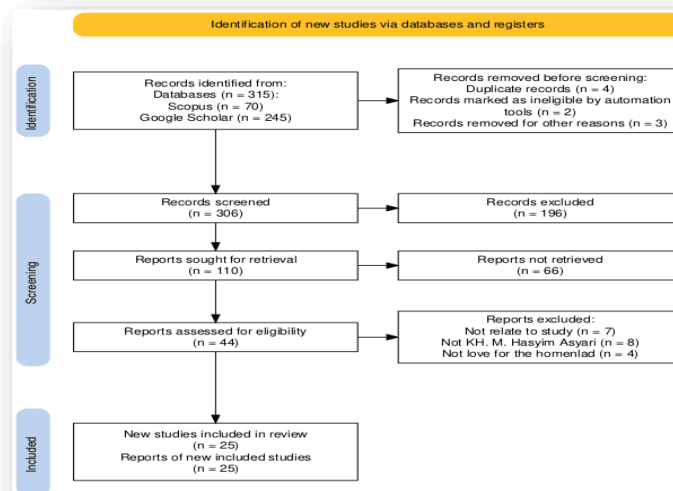
This research uses a Systematic Literature Review (SLR) approach to identify, analyze, and summarize literature related to the Islamic thought of KH. M. Hasyim Asy'ari in fostering a sense of love for the country.¹⁵ This methodology follows the PRISMA guidelines, which ensure that every stage of searching, selecting, and analyzing articles is conducted in a transparent and accountable manner.¹⁶ In this study, the articles used were selected based on inclusion and exclusion criteria. Relevant articles were those published between 2017 and 2024, as this period shows significant developments in Islamic thought and research related to KH. M. Hasyim Asy'ari. Articles published before 2017 or in the form of books and book, chapters were excluded as they were considered less relevant and difficult to verify.

Articles were searched through two major databases, Scopus and Google Scholar, using keywords such as "Love for the homeland" and "KH. Hasyim Asy'ari." The search results collected 315 articles, which were then filtered based on the suitability of the title, abstract, and keywords. Relevant articles were saved in the Mendeley application for reference management.

Furthermore, the VOSviewer application was used to map the thematic linkages between the selected articles. This helped in identifying the growing trend of thoughts and the relevance of KH. M. Hasyim Asy'ari's thoughts on fostering patriotism, especially for the younger generation of Indonesia. The selection of articles was done through a rigorous selection process to ensure the quality and relevance of the data. Each selected article was then thoroughly analyzed, including reading from the title to the conclusion, to gain a comprehensive understanding of the content and context. The data collected was analyzed in accordance with the research questions set out earlier. The findings obtained were presented systematically, providing meaningful insights and contributing to the development of knowledge in the field. This methodological approach ensures rigor and precision in the research, resulting in reliable findings. This article selection and analysis process is explained in more detail through the PRISMA flowchart, as shown in Figure 1.

¹⁵ Jacek Dąbrowski et al., "Analysing App Reviews for Software Engineering: A Systematic Literature Review," *Empirical Software Engineering* 27, no. 2 (2022): 43.

¹⁶ Ayşe Adin Selçuk, "A Guide for Systematic Reviews: PRISMA," *Turkish Archives of Otorhinolaryngology* 57, no. 1 (2019): 57.



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A total of 315 journals were the subject of the data search process. After selection based on inclusion and exclusion criteria, 44 articles were selected for in-depth analysis, focusing on KH. M. Hasyim Asy'ari's Islamic thought in instilling patriotism. Quality assessment (QA) of these articles resulted in 25 relevant journals, which were then grouped based on the development platform and approach used to answer the research questions.

The results of this study indicate that KH. M. Hasyim Asy'ari's thinking in fostering love for the country is reflected in his struggle which involves the concept of *Ruh al-Jihad*.¹⁷ This struggle began with the establishment of the Tebuireng Islamic Boarding School, which faced many obstacles from the Dutch colonial government. KH. M. Hasyim Asy'ari taught that spreading Islam means improving humanity, and a struggle is a form of sacrifice that must be faced with resilience.¹⁸ Mobilizing the spirit of jihad to generate resistance to colonialism, both in the form of physical and ideological resistance. Despite various threats and pressures, including attacks from the Dutch who burned down pesantren facilities, KH. M. Hasyim Asy'ari's spirit of jihad never subsided.¹⁹ In fact, this

¹⁷ Fadli and Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'ari"; Muhammad Rijal Fadli and Miftahuddin, "Dari Pesantren Untuk Negeri : Kiprah Kebangsaan KH. Hasyim Asy'ari," *Islam Islam Nusantara* 03, no. 02 (2019): 307–38.

¹⁸ Bakar, Mardiyah, and Ikhwan, "Religious Moderation Phenomenon In Indonesia: The Role Of Kh. M. Hasyim As'ari Principles Of Thought."

¹⁹ Fadli and Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'ari"; Fadli and Miftahuddin, "Dari Pesantren Untuk Negeri : Kiprah Kebangsaan KH. Hasyim Asy'ari."

struggle continued in the resistance against the Japanese, particularly through the rejection of *unionization* policies such as Seikerei that contradicted Islamic teachings.²⁰

In addition, KH. M. Hasyim Asy'ari also instilled *Ruh al-Ittihad*, or the spirit of unity among Muslims. He called for the importance of unity between the younger and older generations and invited Muslims to put aside differences in order to strengthen national unity.²¹ On various occasions, KH. M. Hasyim Asy'ari emphasized the importance of avoiding sectarian fanaticism and prioritizing unity in defending the country. His fatwa reflected this principle, where he encouraged Muslims to unite against colonial imperialism despite differences in views between traditional and modernist Islamic groups.²² His thoughts and struggles contributed greatly to uniting Muslims, which is evident in his efforts to eliminate the controversy in the Jakarta Charter, thus helping to strengthen the state foundation of Pancasila.²³ Overall, KH. M. Hasyim Asy'ari's thinking not only focuses on religious aspects but also on the formation of a national identity that prioritizes unity, togetherness, and love for the country as the foundation of the struggle.

The principle of *Hubbul Wathan Minal Iman*

The principle of *Hubbul Wathan Minal Iman* (love of one's homeland is part of faith) was coined by KH. M. Hasyim Asy'ari emphasizes that the love of one's homeland is an integral part of Islamic teachings that must be applied in daily life. In 1934, this idea was immortalized in a song entitled *Ya Ahlal Wathon* by KH. Abdul Wahab Hasbulloh, which aimed to arouse the spirit of nationalism among the Indonesian people.²⁴ This concept teaches that a Muslim must not only love his country but also be active in building, maintaining sovereignty, and fighting for the nation's independence. In this

²⁰ Fadli and Miftahuddin, "Dari Pesantren Untuk Negeri : Kiprah Kebangsaan KH. Hasyim Asy'ari."

²¹ Bakar, Mardiyah, and Ikhwan, "RELIGIOUS MODERATION PHENOMENON IN INDONESIA: THE ROLE OF KH. M. HASYIM AS'ARI PRINCIPLES OF THOUGHT."

²² Iqbal Nursyahbani and Hanifudin, "Konsep Pendidikan Ukhuwah Wathaniyah Perspektif Hadratussyaikh Pendahuluan" 24, no. 1 (2024).

²³ Muhammad Fahmi Hidayatullah, "Hiden Movement KH. Hasyim Asy'ari Dalam Kajian Fiqih Siyasah" 11, no. 1 (2017): 92–105.

²⁴ Fathul Amin and Sholikah, "Pendidikan Islam Perseptif KH Hasyim Asy'ari Dalam Menjaga Api Keislaman Dan Kebangsaan" 12, no. September (2022); Zaidatul Rofiah, "Tela'ah Konseptual Slogan Hubbul Wathon Minal Iman KH.Hasyim Asy'ari."

context, *hubbub requires Muslims to maintain national values and participate in national development while appreciating the importance of maintaining the integrity of the state.*²⁵

Love of country is also considered a manifestation of faith, which is in line with the third principle of Pancasila, which emphasizes the unity of the nation despite its diversity in ethnicity, race, and religion. This concept invites the entire community to maintain welfare, social justice, and equal treatment in the eyes of the law.²⁶ In addition, the protection and security of the country are very important, as is vigilance against all forms of thought and movement that can damage national unity. The preservation of culture, customs, and norms of life is also an inseparable part of the obligation to love the homeland.²⁷

During the Dutch colonial period, KH. M. Hasyim Asy'ari and the ulama used this principle as a political tool to oppose the colonial government and encourage Muslims, especially santri, to fight for Indonesian independence.²⁸ In fact, KH. M. Hasyim Asy'ari issued a fatwa that equated resistance to the colonizers with *jihād fi sabilillah*, as carried out by the companions of the Prophet Muhammad SAW in defense of Islam. This fatwa, which was widely spread, especially among the youth and santri, fueled the spirit of resistance to colonialism, especially in the Tebuireng pesantren managed by him.

In addition, a Syrian scholar, Dr. Mahir Hasan Al-Munajjid, suggested that one of the factors in the collapse of Muslim-majority countries was their inability to recognize the importance of *hubbub within*. In the Indonesian context, the *jihād* fatwa issued by KH. M. Hasyim Asy'ari became an important foundation in the struggle for independence. Through this fatwa, he called on Muslims to fight against the invaders, which he said was a religious obligation. This is affirmed in the Quran, Surat Al-Baqarah verse 218, which emphasizes the importance of *jihād* in the way of Allah to achieve His mercy.

KH. M. Hasyim Asy'ari is also known as a central figure in the resistance against Dutch colonialism. In his struggle, he emphasized that independence is an absolute requirement for realizing welfare and social justice. As evidence, he rejected the awards

²⁵ D Y Ferdianto, "Meneladani Kisah Inspiratif Santri Nahdlatul Ulama Serta Menumbuhkan Rasa Cinta Tanah Air Melalui Peristiwa Sejarah Pada Masa ...," *Krinok: Jurnal Pendidikan Sejarah ...* 2, no. 3 (2023): 64–72, <https://doi.org/10.22437/krinok.v2i3.24950>.

²⁶ Zaidatul Rofiah, "Tela'ah Conceptual Slogan Hubbul Wathon Minal Iman KH. Hasyim Asy'ari."

²⁷ Ferdianto, "Meneladani Kisah Inspiratif Santri Nahdlatul Ulama Serta Menumbuhkan Rasa Cinta Tanah Air Melalui Peristiwa Sejarah Pada Masa ..."

²⁸ Umma, Fadlilah, and Redjosari, "Political Dedication and the Pesantren Movement Against Colonialism (KH. Hasyim Asy'ari's Resistance and Strategy Against the Burning of Pesantren)."

from the Dutch colonial government and issued a fatwa prohibiting Muslims from becoming colonial soldiers or cooperating with the colonizers in any form. This fatwa proved effective in mobilizing public awareness to unite against the colonizers. For him, nationalism is not just a concept but a real action that must be proven by sacrifice for the sake of the homeland.²⁹

At its peak, the Jihad Resolution issued on October 22, 1945, mobilized the entire Indonesian people to fight against Dutch colonial rule in KH. M. Hasyim Asy'ari's view, this struggle was not only for the sake of independence but also to maintain the existence of the unitary state of the Republic of Indonesia (NKRI) as a country that could implement Islamic law freely without colonial pressure.³⁰ His speech at the XVI NU Congress in Purwokerto in 1946 also emphasized that the glory of Islam can only be realized in an independent country free from colonialism. KH. M. Hasyim Asy'ari's Jihad Resolution was a turning point that inspired the Indonesian people to fight for independence and expel the colonizers for a more just and prosperous future.

The Role Of KH. Hasyim Asy'ari In Fostering A Sense Of Patriotism In The Community

In 1899, KH. Hasyim Asy'ari established the Tebuireng Islamic Boarding School in the village of Cukir, Jombang, using land purchased privately, funding from the results of agricultural businesses, and staying up late. This Pondok was built with bamboo and had an area of 10 square meters, divided into two parts: one for the Kiai's residence and the other for the santri.³¹ As the founder of the pesantren, KH. Hasyim Asy'ari not only focused on teaching Islam but was also active in political activities, which were managed directly by the pesantren. He introduced an education system that integrated religious knowledge with general knowledge, developing a curriculum that included the Indonesian language, mathematics, geography, and foreign languages.³² This shows that

²⁹ Ahmad Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia," *Jurnal Islam Nusantara* 2, no. 1 (2020): 121–28.

³⁰ Fauzul Azmi and Siti Ardianti, "Kisah Keteladanan KH. Hasyim Asy'ari"; Makinudin, "Resolusi Jihad Di Indonesia Perspektif Ketatanegaraan Dalam Al- Qur'ân"; Miftahuddin, Danar Widiyanta, and Ihsan Perdana, "Jihad Fi Sabilillah Ulama Dalam Mempertahankan Kemerdekaan Indonesia: Dari Surabaya Ke Yogyakarta," *Thaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam* 21, no. 1 (2022): 29, <https://doi.org/10.14421/thaq.2022.21103>; Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia."

³¹ Muhlisin and Huda, "Peran Kepemimpinan K.H. Hasyim Asy'ari Dalam Resolusi Jihad."

³² Umma, Fadlilah, and Redjosari, "Political Dedication and the Pesantren Movement Against Colonialism (KH. Hasyim Asy'ari's Resistance and Strategy Against the Burning of Pesantren)."

KH. Hasyim Asy'ari was an innovative figure in education, combining religious knowledge with modern science.

In 1916, Pondok Pesantren Tebuireng introduced a traditional madrasah education system that also opened deliberation classes for selected students. Over time, the teaching system evolved, with additional science and language lessons that further enriched the knowledge of the santri.³³ Under KH's leadership, the existence of pesantren became very significant in the fight for Indonesian independence, not only as an educational institution but also as a bastion of mental and moral defense for Muslims in Indonesia. Hasyim Asy'ari, pesantren not only produced ulama and scholars but also became a center of resistance to colonialism, including through the active role of the Nahdlatul Ulama (NU) organization, which KH founded. Hasyim Asy'ari was a response to colonial oppression and an effort to unite Muslims against the colonizers.³⁴

In addition to establishing pesantren, KH. Hasyim Asy'ari also developed a madrasah curriculum that harmonized religious education with general knowledge. In 1919, the curriculum began to include Indonesian language lessons and other sciences, such as mathematics and geography, as a form of adaptation to the times. In 1928, the curriculum was expanded to include the Dutch language and history, while in 1934, the study period was extended to six years, along with the addition of general knowledge in the curriculum. This educational reform is proof that KH. Hasyim Asy'ari not only educates santri religiously but also prepares them to face global challenges with a broader understanding.

In addition, KH. Hasyim Asy'ari also founded the Nahdlatul Ulama (NU) organization in 1926, which became a forum for the struggle of Muslims to defend the teachings of Ahlussunnah wal Jama'ah and fight colonialism. NU acts as an organization that not only focuses on religious development but also as a resistance organization against the Dutch and Japanese, as well as a guardian of Muslim unity in Indonesia. Through NU, KH. Hasyim Asy'ari encouraged the struggle for independence and invited

³³ Abu Bakar, "Traces of KH. M. Hasyim Asy'ari Thought: Relevance for the Development of Islamic Education in Indonesia."

³⁴ Jafar Ahmad, "Analisis Keberhasilan Resolusi Jihad Nahdlatul Ulama (NU) Dalam Perjuangan Kemerdekaan Republik Indonesia," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 1 (2022): 93–110, <https://doi.org/10.32939/ishlah.v4i1.176>.

Muslims to be active in defending the Unitary State of the Republic of Indonesia by uniting the vision of nationalism and religion in one movement.³⁵

Implementing the Islamic Thought of KH. M. Hasyim Asy'ari in Fostering Love for the Country in the Era of Globalization

In this era of rapid globalization, especially in the context of Society 5.0, Indonesia faces great challenges, especially related to the awareness of nation and state. The flow of foreign culture through media and internet technology is increasingly widespread and transparent, bringing significant influence on society.³⁶ The potential dominance of this foreign culture can affect various aspects of the life of the nation and state, which has an impact on the loss of nationalism and national identity. In response to colonialism, KH. M. Hasyim Asy'ari, before being imprisoned, issued a fatwa prohibiting the imitation of Dutch colonial culture as an effort to maintain national identity. During the Japanese colonization, such fatwa became even more relevant to maintain the spirit of the independence struggle.³⁷

In addition, the problem of juvenile delinquency is also increasing, with many cases of brawls between students, theft, pornography, drug abuse, and destruction of other people's property. These conditions reflect the loss of a sense of togetherness and pride as part of the Indonesian state, as well as a weakening sense of unity and cooperation in society. This deterioration also leads to the emergence of social conflicts based on SARA (ethnicity, religion, race, and intergroup), which further blurs the understanding of nationalism and state insight, especially among the younger generation.

The rapid development of science and technology, which is part of the wave of globalization, has triggered significant changes in people's behavior, character, and lifestyle. These changes often result in a shift in noble cultural values, leading to moral degradation and a decline in nationalism among the younger generation. Therefore, the Indonesian government needs to seek improvements through education by instilling the

³⁵ Rozi, "Conceptual Analysis of the Implementation of the Slogan Hubb Al-Wathan Min Aliman Kh. Hasyim Asy'ari's Slogan in Character Education of Love for the Country"; Saputra, "Jihad Resolution: The Nationalism of the Santri Towards an Independent Indonesia"; Sholikah and Mumtahanah, "The National Contribution of Kiai Hasyim Asy'ari: Building a Harmonious Relationship between Islam and Indonesia."

³⁶ Riyan Firmansyah, "Nationalism Character Education from the Perspective of Hadratussyaikh Kh. M. Hasyim Asy'Ari," *Journal of Islamic Religious Education* 06, no. 1 (2021): 21-34,

³⁷ Muhlisin and Huda, "Peran Kepemimpinan K.H. Hasyim Asy'ari Dalam Resolusi Jihad"; Fadli and Miftahuddin, "Dari Pesantren Untuk Negeri: Kiprah Kebangsaan KH. Hasyim Asy'ari"; Fadli and Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'Ari."

nation's noble values and norms from an early age, especially through educational institutions. Education is expected to be able to form students and the younger generation with spiritual strength, self-control, noble character, and skills needed for life in society, nation, and state.³⁸

On the other hand, globalization also opens opportunities for the development of radical groups that can threaten the existence of religion and the state. To deal with this, it is necessary to implement Ahlussunnah wal Jama'ah (Aswaja)- based education, which can be a bulwark against radicalization.³⁹ Aswaja education not only introduces moderation in Islamic thought but also contains a critical understanding of religious dynamics, emphasizing the importance of love for the country. With this approach, the younger generation can develop more moderate thinking and love their nation and country.⁴⁰

In the context of ideology, Muslims are currently faced with significant differences in understanding. Groups that base their understanding of Islam textually tend to prioritize a literal understanding of the holy book. In contrast, other groups emphasize the contextualization of Islamic teachings in accordance with the times. This difference has the potential to cause tension because some parties prioritize individual and liberal understanding, which is often contrary to the true values of Islamic teachings. Therefore, Muslims need to build a more inclusive and moderate understanding, along with efforts to strengthen national values in everyday life.

Conclusion

The conclusion from the discussion of KH. M. Hasyim Asy'ari's Islamic thought in fostering patriotism shows that his struggle for Indonesian independence was based on deep religious principles, such as *Ruh al-Jihad*, *Ruh al-Ittihad*, the principle of *hubbub within minal iman*, fatwa jihad, and jihad resolution. His thoughts and struggles can be a source of inspiration to awaken a sense of patriotism and strengthen religious values, especially among the younger generation and future golden generation. KH. M. Hasyim

³⁸ Rozi, "Conceptual Analysis of the Implementation of the Slogan Hubb Al-Wathan Min Aliman Kh. Hasyim Asy'ari in the Character Education of Love for the Country."

³⁹ Nursyahbani and Hanifudin, "Konsep Pendidikan Ukhuwah Wathaniyah Perspektif Hadratussyaikh Pendahuluan."

⁴⁰ Maulidiyah, Hasanah, and Junaidi, "The Inclusion of Aswaja Education in Strengthening the Character of Love for the Country at Madrasah Aliyah Darun Najah Malang."

Asy'ari's role in education and community development contributed significantly to fostering the spirit of nationalism, among others, through (a) the establishment of Tebuireng Islamic Boarding School as a center of Islamic education that also instills the values of nationalism, (b) the introduction of a curriculum that combines religious education with general science to produce a religious and educated generation, and (c) the establishment of Nahdlatul Ulama as a forum for Muslims to unite in the struggle for independence and community development.

However, the challenges in implementing KH. M. Hasyim Asy'ari's thoughts in the current era of globalization are quite large. First, the influence of foreign cultures that bring values that are often contrary to the principles of Islam and love for the homeland. Second, the rapid development of technology and information introduces various ideologies and views that can obscure the understanding of Islamic and national values. Third, the emergence of radicalism and extremism in the name of religion can threaten the unity and spirit of nationalism upheld by KH. M. Hasyim Asy'ari. Therefore, it is important to continue to strengthen education that instills moderate Islamic values, love for the country, and nationalism that is inclusive and contextual in accordance with the challenges of the times.

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