

## **Epistemology of Nationalism in the Context of National Jurisprudence at the Lirboyo Islamic Boarding School**

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**Abstract:** *This study discusses the epistemological reasoning of nationalism and national fiqh at Islamic boarding schools, especially at the Lirboyo Islamic Boarding School, Kediri, East Java. Lirboyo Islamic Boarding School was chosen purposively as the research location. With a case study approach, this article reveals the epistemological reasoning of nationalism that occurs and develops in the research location. The results of the study show that there has been a shift in the epistemology of nationalism. This epistemological shift can be seen from the inconsistency of meaning and choice of action taken. From the theory of social transformation, certain social constructions will also affect specific cognitions or awareness—likewise, the epistemology of nationalism at the Lirboyo Islamic Boarding School. During the phase of the struggle against Dutch colonialism, nationalism was interpreted as a form of jihad against non-Muslims, along with the emergence of an awareness of establishing an Islamic state. However, since the establishment of Ma'had Aly Lirboyo, which has the peculiarities of nationalism, nationalism has shifted in meaning to become a form of awareness against radicalism movements born of Islamic Group, such as Hizb at-Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI). The assertion that the State of Indonesia is a state whose government is legitimate and opposing it is a prohibited action further confirms this shift in the epistemology of nationalism.*

**Keywords:** *Epistemology; Nationalism; National Islamic Jurisprudence; Pesantren*

**Abstract:** *Studi ini mendiskusikan tentang nalar epistemologi nasionalisme fikih kebangsaan pesantren, khususnya di Pondok Pesantren Lirboyo, Kediri, Jawa Timur. Pondok Pesantren Lirboyo dipilih secara purposive sebagai lokasi penelitian. Dengan pendekatan studi kasus, artikel ini mengungkap nalar*

*epistemologi nasionalisme yang terjadi dan berkembang di lokasi penelitian. Hasil studi menunjukkan terjadi pergeseran epistemologi nasionalisme. Pergeseran epistemologi itu terlihat dari ketidak-konsistenan terhadap pemaknaan dan pilihan tindakan yang dilakukan. Meminjam nalar teori transformasi sosial, konstruksi sosial tertentu akan mempengaruhi kognisi atau kesadaran tertentu pula. Demikian pula halnya epistemologi nasionalisme di Pondok Pesantren Lirboyo. Pada fase perjuangan melawan penjajahan Belanda, nasionalisme dimaknai sebagai sebuah bentuk jihad melawan non-Muslim, bersamaan dengan munculnya kesadaran mendirikan negara Islam. Namun, sejak berdirinya Ma'had Aly Lirboyo yang memiliki kekhasan fikih kebangsaan, nasionalisme bergeser makna menjadi sebuah bentuk kesadaran melawan gerakan radikalisme yang lahir dari firqoh Islam, seperti HTI dan FPI. Penegasan bahwa Negara Indonesia merupakan negara yang pemerintahannya sah dan melawannya merupakan tindakan yang dilarang semakin meneguhkan terjadinya pergeseran epistemologi nasionalisme ini.*

**Kata Kunci:** *Epistemologi; Nasionalisme; Fikih Kebangsaan; Pesantren*

## INTRODUCTION

Efforts to find foundations based on classic books (turats) on nationalism are increasingly spreading to the surface, including the pesantren community. Islamic boarding schools are required to have the ability to read the Yellow Book well as a basis for finding arguments about nationalism as an ideology that is in line with Islamic values. At the same time, higher education academic groups also carry out dialogues on national issues using the perspective of the norms of Islamic boarding schools' books. It is done because it wants to emphasize that pesantren, the Yellow Book, and nationalism can become one within the cultural framework of pesantren.<sup>1</sup>

One proof of the relationship between pesantren, the Yellow Book, and nationalism is what Ahmad Hidayat et al. did, which emphasizes that national fiqh is one of the products of Bahts al-Masâil. Bahts al-Masâil is a forum characteristic of salaf Islamic boarding schools (Pondok Pesantren), which discusses the problem of finding the law. Hidayat's research results explained that infiltration of radicalism and extremism in pesantren alums influenced the basic framework for

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<sup>1</sup>Smith, Anthony, D. *Nasionalisme : Teori, Ideologi, Sejarah*. (Jakarta: Erlangga, 2003). 134

the birth of national fiqh. Hidayat gave an example; currently, there are more and more discussion forums in online media containing their doubts about nationalism based on Pancasila as the state ideology.<sup>2</sup> Furthermore, the study results also show a new phase of acceptance of the concept of nationalism in Islamic boarding schools. For this reason, it is necessary to study classical books to support nationalism.

The fundamental weakness of this research lies in the genealogical perspective. Hidayat ignores historical data and facts about the collective consciousness of kiai and ulama from Islamic boarding schools during pre-independence and post-independence periods. Therefore, this genealogical context is essential to use as an approach to describe nationalism in pesantren.<sup>3</sup>

In addition, Hasan has attempted to study nationalism in Islamic boarding schools. He has tried to read Islamic boarding schools' attitudes towards nationalism as framed in the study of fiqh siyasa or political fiqh.<sup>4</sup> As a result, fiqh siyasa pesantren is categorized into two categories, static faces and dynamic-progressive faces—first, the static face. Namely, the legal sources formulated in fiqh books are the works of scholars who lived in the VIII-XX century AD. In this context, fiqh siyasa was born in the political situation of the imperial system. Thus, legal products regarding nationalism are seen or refer to the size of the people's sacrifice to the king or emperor as a symbol of a country.

While the second face, fiqh, is dynamic and progressive. It is marked by the increasing dominance of the results of ijtihad fiqh siyasa in pesantren as a new ijtihad. Its legal products are considered to have contributed to the social structure

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<sup>2</sup>Hidayat, A., & Arifin, Z. "Narasi Fikih Kebangsaan di Pesantren Lirboyo". *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10 (3, 2021), 315–328. <https://doi.org/10.33367/ji.v10i3.1491>

<sup>3</sup> Karel. A. Steenbrink. *Pesantren, Madrasah dan Sekolah; Pendidikan Islam Dalam Kurun Modern*. (Jakarta: LP3ES, 1986), 47

<sup>4</sup>Hasan, N., Suhandi, Kailani, N., Ikhwan, M., Rafiq, A., Nurlaelawati, E., Latipah, Ev., Burdah, I., Ichwan, M. N., Yunus, M., Muhrisun, Noor, Ni. M., Ro'fah, Ulinnuha, R., Sunarwoto, & Aijudin, A. (2019). "Fragmentasi Otoritas Keagamaan di Kota-kota Indonesia". dalam *Ulama, Politik, dan Narasi Kebangsaan: Fragmentasi Otoritas Keagamaan di Kota-kota Indonesia*.

and influenced the national political situation in Indonesia. In this context, the intersections between classical books and nationalism are brought together to answer contemporary problems. For example, how is the relationship between religion and the state? Also, how is it legal for women to become judges in non-Islamic government systems and others?

Apart from that, efforts to reveal the awareness of nationalism in Islamic boarding schools were also carried out by Ali Maschan Moesa. Ali Maschan once interviewed several Islamic boarding school caretakers in East Java. As a result, the Kiai's awareness of nationalism is an understanding of the spirit to expel the invaders. So currently, nationalism tends to live and become an awareness among Islamic boarding schools as part of the teachings or ideology. However, it does not become an urgent need to be instilled in students. The reason is that nationalism is still understood as a need that is only needed in a colonial situation.<sup>5</sup>

Ali Maschan's research opens the veil and corrects the assessment that understanding the ideology of nationalism in Islamic boarding schools, which has been considered final, is not the case. However, as cited by Ghufon, the construction of the research allows for variants or categorization of kiai. For example, will this kiai, in certain situations, choose nationalism by defeating the *siyasa* religion doctrine, or will the kiai accommodate both, or (even) prioritize religion rather than nationalism?<sup>6</sup> If so, this research still needs to be more methodological. It would also be more appropriate if this study used a synchronic and diachronic approach. Although vast in space, but limited in time. Thus, the shift in understanding nationalism among Islamic boarding schools can be mapped.

The above research found that *pesantren* nationalism results from a method of thinking (*manhaj al-fikr*). Al-Jabiri explained that *manhaj al-fikr*, like the episteme explanation said by Michel Foucault, is a particular set of reasoning

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<sup>5</sup> Moesa, A. M. *Nasionalisme Kiai: Konstruksi Sosial Berbasis Agama*. (Surabaya: IAIN Sunan Ampel Press, 2007). 65

<sup>6</sup> Gufron, I. A. "Santri dan Nasionalisme". *Islamic Insights Journal*, 1 (1, 2019), 41–45. <https://doi.org/10.21776/ub.ijj.2019.001.01.4>

that produces a worldview due to the reflection of particular discourse relations and cognitive awareness.<sup>7</sup> This view believes that no knowledge or law is born in space. All human knowledge and laws are the consciousness of the times. In this perspective, nationalism among Islamic boarding schools can be seen and positioned based on the awareness of a specific era.

Therefore, the dynamics of national fiqh among Islamic boarding schools have long historical roots. Social transformation theory explains that the phenomenon of the course of history cannot but experience a shift. It is more because specific social constructions also affect particular cognition or awareness. Thus, making the awareness of the times the basis for viewing and interpreting specific laws has its urgency. Based on the reasoning above, this article examines the dynamics of the epistemological journey of nationalism at the Lirboyo Islamic Boarding School, which is portrayed in nationalist jurisprudence based on an awareness of a specific era.

Lirboyo Islamic Boarding School has its uniqueness in managing the issue of nationalism. Strictly speaking, Ma'had Aly makes nationalism a jargon of vision, mission, and scientific orientation. Various studies of classic books are used to strengthen various problems of nationalism among Islamic boarding schools. It makes the Lirboyo Islamic Boarding School consistent with the Unitary State of the Republic of Indonesia since its establishment until now. As a result, the Lirboyo Islamic Boarding School became a reference for the Nahdlotul Ulama Board (PBNU) to seek a legal basis for issues of nationalism with classical books.

## **METHOD**

This article results from research methodologically designed with a qualitative research approach with a type of field study. The research location is the Lirboyo

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<sup>7</sup> Foucault, M. *The Archaeology of Knowledge, Translated From the French by A. M. Sheridan Smith*. (Tavistock Publication Limited London, 1973), 135–140

Islamic Boarding School in Kediri, East Java. The location was chosen because the Islamic boarding school, founded in 1910 AD, claims to be a Salaf Islamic boarding school that accepts nationalism as an ideology. The determination of the sample or informant was carried out using a purposive technique. A descriptive analysis was carried out to describe the main focus of the research,<sup>8</sup> Namely the construction of the essential thinking of nationalism and national fiqh.

The primary data is the basic construction of nationalism, collected from research subjects, namely kiai, activists of the Ma'had Aly Lirboyo Bahts al-Masâil (LBM) institution. Data was collected using interview techniques, observation, and document review, then analyzed descriptively. Throughout this process, several validation steps are performed.<sup>9</sup> The results are then presented descriptively after having a dialogue with all theses, theories, and concepts surrounding the central theme of this research. This perspective allows researchers to understand the ideology of nationalism, both its positive and negative connotations.

## RESULT AND DISCUSSION

### Track Record of Nationalism at the Lirboyo Islamic Boarding School

Since its inception, Lirboyo Islamic Boarding School has had the same awareness as other Islamic boarding schools in Indonesia regarding nationality, namely resistance to colonialism through deepening Islamic learning. At that time, the pesantren was essential for gathering students from various regions. Furthermore, they are bound in one understanding as fellow brothers in the fabric of *ukhuwah Islamiyah*.

Based on this context, the existence of the Lirboyo Islamic Boarding School cannot be separated from nationalism. One of the shreds of evidence to base this assessment is the struggle that Kiai Mahrus Aly carried out as one of the early generations of founders and caretakers. In historical records, Kiai Mahrus Aly was

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<sup>8</sup> In particular, the imposition of this case study refers to John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih di Antara Lima Pendekatan*, here. Ahmad Lintang Lazuardi (Yogyakarta: Pustaka Pelajar, 2015), 56-93, 135-42

<sup>9</sup> Creswell, *Penelitian Kualitatif & Desain Riset*, 367-369.

involved in the struggle for Indonesian independence. It was proven, among others, when he brought as many as 97 of his students to disarm the Japanese army ahead of independence. In addition, Kiai Mahrus Aly also sent 440 students to help defend independence against the Dutch colonialists on 10 November 1945 in Surabaya. This historical track record is one of the bases for asserting that Lirboyo Islamic Boarding School cannot be separated from nationalism.

After the independence-revolution era, the ideology of nationalism at the Lirboyo Islamic Boarding School was implemented through education to educate the nation's life. Until now, countless Lirboyo Islamic Boarding School alums have played a role in fulfilling independence in the political, educational, social, economic, artistic, and cultural fields. However, in the current conditions, the nationalism of the Lirboyo Islamic Boarding School is being tested along with the strengthening of radicalism in the life of the nation and state in Indonesia.

It cannot be denied that Islamic boarding schools are not always the initiators of the struggle against radicalism. Some Islamic boarding schools have asked again, for example, why religious radicalism is considered a mistake. What is more, some say, shouldn't that be read as a form of expression of belief? At the same time, the agendas of establishing an Islamic state are considered by radical groups as Islamic political ideals. Some alumni of the Lirboyo Islamic Boarding School also share this awareness. It has been proven that several alums of the Lirboyo Islamic Boarding School are members of Hizbut Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI), organizations that the government considers to be banned organizations, so they must be disbanded.<sup>10</sup>

This recent phenomenon underlies the Bahts al-Masâil Institute (LBM) Ma'had Aly Lirboyo's activists to review nationalism and nationality from a fiqh perspective. The Bahts al-Masâil (LBM) team Ma'had Aly Lirboyo explored the texts of the Qur'an, hadiths, and the books of classical scholars to strengthen laws

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<sup>10</sup>Hamdi, A. Z. "Dinamika Hubungan Islam dan Lokalitas: Perebutan Makna Keislaman di Madura". *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 8, 433–456 (15 Desember 2018). <https://doi.org/10.15642/teosofi.2018.8.2.430-454>.

related to Muslims being nationalist towards the Indonesian state. After the data was found and formulated, the validity test was carried out by inviting alums of Bahts al-Masâil (LBM) Ma'had Aly Lirboyo activists who were spread throughout Indonesia. As a result, the publication of a national fiqh book containing arguments for the realization of acceptance of nationalism and Indonesia as a country with a legitimate government.

The National Fiqh Book has the support of national figures such as KH. Dimiyati Rois, KH. Ahsin Sakho Muhammad, and KH. Anwar Mansur is one of the efforts of the Lirboyo Islamic boarding school to increase a better understanding of nationality. The book highlights that Islam is a religion full of grace, not one that encourages violence. In addition, this book also discusses various essential issues related to the relationship between religion and the state. It emphasizes the importance of eradicating the roots of radicalism movements and instilling an attitude of peace.<sup>11</sup>

### **The Values of Nationalism in National Islamic Jurisprudence (Fiqh)**

Jurisprudence can be understood as the compatibility of Islamic and Indonesian values. It is the response and concern of Islamic boarding schools to strengthen the state ideology, Pancasila, and the spirit of nationalism. The values successfully formulated by the Ma'had Aly Lirboyo Bahts al-Masâil (LBM) institution are described in three book editions. Each book is given the big title National Jurisprudence, with various subtitles. The three books are [1] National Fiqh: Knitting Togetherness in Diversity, [2] National Fiqh: Spreading Islamic Grace, and [3] National Fiqh: Jihad and Non-Muslim Citizenship in a Nation State. A simple description of the three books is as follows:

National Fiqh: Knitting Togetherness in Diversity. The values developed include, among others, the Unitary State of the Republic of Indonesia (NKRI) as muahahaha wathaniyah (national consensus), "NKRI harga mati," Guarding Legitimate Government, Differences Are Necessity Provocation Is Not A Teaching Ahlussunnah Waljama'ah An-Nahdliyah Concept NKRI as Mu' is

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<sup>11</sup> Ibid.



Wathaniyyah is based on Pancasila. The urgency of uniting the Unitary State of the Republic of Indonesia as a final and absolute struggle when viewed from the perspective of the state and religion is an appropriate concept. This relationship is framed by the most fundamental religious doctrine, namely the value of faith (iman). The doctrine contained in *hubbub within min* faith, or love for the motherland, is part of faith (iman).<sup>12</sup>

In Indonesia, the relationship between religion and state is understood as a unit that cannot be separated and needs each other. Religion becomes the filler of the big house called the state. With religion, harmony will be well established.<sup>13</sup> On the other hand, if religion is adhered to without understanding the framework of the big house, then one religion cannot coexist with other religions. It happens because the basic principle of each religion is claiming that its beliefs are better than others or claiming that its teachings are the most correct. In this way, love for the motherland as a form of implementation of nationalism becomes a vital value contained in national fiqh.<sup>14</sup>

The *hubbub within minal iman* doctrine simultaneously confirms that Muslims accept Pancasila as values that are not contradictory to Islamic values.<sup>15</sup> The shared values that are built include respecting differences in beliefs, being neutral between adherents of different religions, safeguarding human rights,

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<sup>12</sup>Hidayat, A., & Arifin, Z. "Narasi Fikih Kebangsaan di Pesantren Lirboyo". *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10 (3, 2021), 315–328. <https://doi.org/10.33367/ji.v10i3.1491>.

<sup>13</sup>Dahlan, M. (n.d.). "Hubungan Agama dan Negara. Tahrir Indonesia (HTI), Majelis Mujahidin Indonesia (MMI) dan Laskar Jihad (LJ)". *Analisis: Jurnal Studi Keislaman* 14, (Juni, 2014), 1-28. <https://doi.org/10.24042/ajsk.v14i1.635>.

<sup>14</sup> Karim, M. A. "Hubungan Agama-Negara Pasca Reformasi". *Al-Mawarid*, XIII (2, 2005), 18–33. <https://media.neliti.com/media/publications/26024-I>

<sup>15</sup> Salam, S., & Purnama, S. "Telaah Konseptual Slogan *Hubbul Wathan Minal Iman* Kh.Hasyim Asy'ari dalam Meningkatkan Kesadaran Bela Negara". (2017), 39–51. <https://jurnal.unimed.ac.id/2012/index.php/jkss/index>.

safeguarding the rights of differences of opinion, and safeguarding rights and obligations by agreed laws.<sup>16</sup>

After ideology, the pinnacle of value in National Jurisprudence Volume I is acknowledging the Indonesian government as legitimate. Another value of this book is that it obliges every believing Muslim to obey the Indonesian government as a legitimate one. In this book, the definition of government that must be acknowledged does not only refer to Muslim leaders.<sup>17</sup> Ultimately, the affirmation of nationalism in the book National Jurisprudence Volume I is the value of tolerance. Tolerance is a principle or basic value that frames Muslim and non-Muslim relations. The implementation of the value of tolerance in this relationship is giving each other safety, peaceful coexistence, equal rights in state protection, security guarantees, and social relations. Furthermore, in the context of heterogeneous social life, Islam strictly prohibits tyranny, hurts, or even insults adherents of other religions.<sup>18</sup>

National Islamic Jurisprudence: Spreading Islamic Mercy. The values developed in Volume II of National Jurisprudence are Islam, the religion of rahmatan lil'alamin, the construction of Islamic understanding, and the relationship between religion and the state. Affirming these values is a continuation of the First National Jurisprudence Book. The driving factors are the phenomenon of some preachers or groups voicing and trying to make Islam the basis for discriminating against other groups. Islam is framed as the basis for creating and committing hatred against certain groups.

It is in this context that Volume II of the Book of National Jurisprudence answers that Islam must be able to be a blessing for humanity universally. Grace is not only for Muslims alone but also for other non-Muslims. The values of

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<sup>16</sup> Rofiq, N. "Telaah Konseptual Implementasi Slogan Hubb Al-Wathan Min Al-Iman KH. Hasyim Asy'ari dalam Pendidikan Karakter Cinta Tanah Air". dalam *Jurnal Keluarga Sehat dan Sejahtera*, 16 (2028), 44-52. <https://jurnal.unimed.ac.id/2012/index.php/jkss/index>

<sup>17</sup> Hidayat, A., & Arifin, Z. "Narasi Fikih Kebangsaan di Pesantren Lirboyo". *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10 (3, 2021), 315-328. <https://doi.org/10.33367/ji.v10i3.1491>

<sup>18</sup> Arafat, E. M. *Integrasi Keilmuan di Pesantren dalam Menjawab Problematika Kebangsaan Kekinian*. 01, (2020), 225-232. <https://prosiding.iainkediri.ac.id/index.php/pascasarjana/issue/view/3>.

mercy are attached to the argument naqli, which explains that Islam is moral and suitable for all.<sup>19</sup>

In this book, the interpretation of mercy refers to the book of an-Nukat wa al-'Uyun, which explains that the word "grace" is attached to the meaning of pleasure. Islam came as part of the enjoyment of humankind. Islam is very far from the values of violence, cruelty, and tyranny. Thus, Islam forbids making tyranny, cruelty, and violence a part of da'wah.<sup>20</sup>

To complete this interpretation, in National Jurisprudence Volume II, the interpretation of "grace" is based on the opinion of Sheikh Mutawalli Asy-Syafa'rawi, who explains that compassion refers to the entire universe. In this way, this grace refers to heterogeneous and plural group identities. Other values of mercy are used to reinterpret verses which have implications for the emergence of a problematic attitude towards non-Muslims. This misinterpretation makes Islam seen as a religion of the sword or a religion that thirsts for the blood of its opponents. Other values of mercy are also discussed in the sub-chapter, which explains that there is no compulsion in the spread of Islam. The value developed is that preachers or Muslims are prohibited from forcing beliefs on followers of other religions to convert to Islam or follow it.<sup>21</sup>

More concretely, the translation of the values of the relationship between religion and the state in the Book National Jurisprudence Volume II is Ibrahim bin Musa Asy-Syatibiy. According to him, in running the wheels of government, the state must be oriented towards benefit with the aim of sharia. The objectives of the Shari'a are summarized in maqashid al-shari'ah, namely: hifzh ad-din [protection of religion], hifzh an-nafs [protection of the soul], hifdz al-aql [safeguarding the

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<sup>19</sup>Tim Bahtsul Masail HIMASAL (Himpunan Alumni Santrj Lirboyo). *Fikih Kebangsaan Jilid 2 Jihad dan Kewarganegaraan Non Muslim dalam Negara Bangsa*. (Kediri: Lirboyo Press, 2019).

<sup>20</sup>Nizar, M. C. "Literatur Kajian Maqashid Syari'ah". *Jurnal Hunafa, Volume 7, Nomor. 2 (Desember, 2019) 2010:121-134* <https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/229>.

<sup>21</sup>Syifa, M. M. "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan Dalam Mereduksi Radikalisme Agama di Indonesia (Kajian Epistemologis-Historis)". *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 8 (1, 2019), 31–41. <https://doi.org/10.24090/jimrf.v8i1.3054>

mind], *hifdz an-nasl* [protecting lineage or genetics], and *hifdz al-mal* [safekeeping].<sup>22</sup> (Nizar, 2019). Therefore, if the Indonesian state embodies, instills, and guarantees the values of *maqashid al-shari'ah*, then that state is expected by Islam.<sup>23</sup>

These five values also become an umbrella in applying *Amar ma'ruf nahi munkar*. To explain the values of *amar ma'ruf nahi munkar* from the perspective of *rahmatan lil alamin*, this Book, Volume II of National Jurisprudence, explains the interpretation, which is divided into two, namely *nahi* and *munkar*. These two terms are often interpreted narrowly so that the application of *Amar ma'ruf nahi munkar* does not have an impact on benefits but instead has an impact on new evils.<sup>24</sup>

In its implementation, Volume II of the National Jurisprudence book guides national and religious life, especially in the sub-chapter on the obligations of citizens. The state should protect the existence and existence of religious teachings. Thus, the state is built as a safe home for the life of religions and their adherents. Even though there are conditions, these religions do not impose their will and beliefs on each other.<sup>25</sup>

In this way, the concept of *amar ma'ruf nahi munkar* is clarified in two aspects: the concept of evil and its implementation in the state's life. The legal certainty of the prohibition of *munkar* cases is based on the consensus of the clergy or according to the perpetrators' beliefs. This provision has the effect that it is not permissible for a person to commit evil against another person just because he has committed an evil act. Because the law of wrongdoing is not permissible

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<sup>22</sup> Nizar, M. C. "Literatur Kajian Maqashid Syari'ah". *Jurnal Hunafa, Volume 7, Nomor. 2* (Desember, 2019) 2010:121-134 <https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/229>.

<sup>23</sup> Tim Bahtsul Masail HIMASAL (Himpunan Alumni Sant'ry Lirboyo). *Fikih Kebangsaan Jilid 2 Jihad dan Kewarganegaraan Non Muslim dalam Negara Bangsa*. (Kediri: Lirboyo Press, 2019).

<sup>24</sup> Latief, M., Rizqon, A., Kusuma, A. R., & Kubro, S. "The Problem of Religious Freedom In the Practice of *Amar Ma'ruf Nahi Munkar*." *Analisis: Jurnal Studi Keislaman*, 22 (1, 2022), 95–110. <https://doi.org/10.24042/ajsk.v22i1.12274>.

<sup>25</sup> Zainuddin, M., & Nisah, N. "Bernegara Ditinjau dari Ajaran Ahlusunnah Wal Jama'ah. *Improving Legal Consciousness Nation and State Reviewed From the Teaching of Ahlusunnah wal Jama'ah*. 6 (April 2021), 55–72. DOI:10.26623/jic.v6i1.2146

based on the conviction of the perpetrator of nahi alone but based on the madhab used.<sup>26</sup>

These provisions form the legal basis for implementing amar ma'ruf nahi munkar in state and religious life. The evil that has been agreed upon impacts the categorization of the implementation of nahi munkar. There are three contexts: first, for the state, it is permissible to carry out Amar ma'ruf nahi munkar activities using its strength or power. Second, preachers with the ability and depth of religious understanding to carry out Amar ma'ruf nahi munkar must speak gentle words or utterances. Third, other people should use their hearts to carry out Amar ma'ruf nahi munkar.<sup>27</sup> Based on these three categories, it is not permissible to take over the implementation of amar ma'ruf nahi munkar based on mere knowledge of the occurrence of an act of evil.

National Islamic Jurisprudence: Jihad and Non-Muslim Citizenship in the Nation-State. The national values developed in the National Jurisprudence Book Volume III are the understanding of jihad, the territorial mapping between dar al-Islam and dar al-kufr, and the status of non-Muslims in the nation-state.<sup>28</sup>

This book is about placing the law of jihad in a plural society. The aim is for readers to understand the laws of jihad in Islam more thoroughly. Thus, jihad is not a basis for discriminatory actions against non-Muslim groups. Going deeper, this book explains that the doctrine of amar ma'ruf nahi munkar does not stand alone but is supported by the meaning, validity, or legitimacy of the application of jihad in scholars' view. Most scholars explain that the concept of amar ma'ruf nahi munkar must be attached to who has the right to carry out the concept.<sup>29</sup> One

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<sup>26</sup> Latief, M., Rizqon, A., Kusuma, A. R., & Kubro, S. "The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar." *Analisis: Jurnal Studi Keislaman*, 22 (1, 2022), 95–110. <https://doi.org/10.24042/ajsk.v22i1.12274>

<sup>27</sup> Tim Bahtsul Masail HIMASAL (Himpunan Alumni Santrj Lirboyo). *Fikih Kebangsaan Jilid 2 Jihad dan Kewarganegaraan Non Muslim dalam Negara Bangsa*. (Kediri: Lirboyo Press, 2019).

<sup>28</sup> Lirboyo, T. L. *Buku Fikih Kebangsaan Jilid I: Merajut Kebersamaan di Tengah Kebhinekaan* (I). (Kediri: Lirboyo Press dan LTN HIMASAL, 2015)

<sup>29</sup> Abu Hamid Muhammad ibn Muhammad al-Ghazali. (n.d.). *Ihya' Ulum al-Din Jilid II*. (Semarang: Toha Putra, t.th).

measure is a person who can fight his passions. Thus, the application of amar ma'ruf nahi munkar has yet to add new evils.

Furthermore, jihad (fighting) in the state's life and relations between countries cannot expand or expand territory. According to Imam Umar bin Abd al Barr, Imam 'Amr bin Dinar, and other priests of the Maliki school of thought explained that fighting polytheists is only an obligation if they start it. So, in these circumstances, it is mandatory to fight them in self-defense.<sup>30</sup> On the other hand, this book's jihad for territorial expansion affirms that jihad with violence, war, or attacks will be carried out if polytheists or non-Muslim groups attack. As long as they don't attack, the law of jihad to expand territory is not permissible.

Apart from that, Volume III of the National Jurisprudence book also explains Indonesia's status as a state from an Islamic point of view. In this Book, Indonesia can be judged as dar-al-Islam, even though there has never been any argument in the Koran that can be used as a reference for determining the country's status as dar-al-Islam or dar al-kufr, according to HM. Adibussholeh quoted the views of Sulaiman bin Umar al-Jamal al-Syafi'i in the Book Hasyiyah al-Jamal, explaining the criteria for an Islamic state. These criteria are [1] Political aspects, [2] Legal aspects, [3] Security guarantee aspects, and [4] Elements of guaranteed rights to freedom of religion and belief experienced by Muslims.<sup>31</sup>

In the end, as a complement, this book also portrays the status of non-Muslims in Islamic countries. Likewise, inherent status is complemented by an in-depth study of rights and obligations in the public sphere, such as the status of non-Muslims as leaders. As the final part of this book, there is also an attempt to answer problems regarding the life of religious and belief communities in Indonesia. This National Fiqh book, Volume III, recognizes every Indonesian

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<sup>30</sup> Hidayat, A., & Arifin, Z. "Narasi Fikih Kebangsaan di Pesantren Lirboyo". *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 10 (3, 2021), 315–328. <https://doi.org/10.33367/ji.v10i3.1491>

<sup>31</sup> Fuad, A. J., & 'Arifuddin, M. "Deradicalization in Textbooks of Islamic Religious Education Material with Radicalism in Schools. *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 11 (1, 2021), 1–16. <https://doi.org/10.33367/ji.v11i1.1579>.

citizen's right to freedom of religion and belief. This recognition includes the right to implement his beliefs as worship.

### **Basics of Nationalism Construction at the Lirboyo Islamic Boarding School**

The climax of affirming acceptance of the concept of nationalism at the Lirboyo Islamic Boarding School was making nationalist jurisprudence the main subject of study at the Ma'had Aly institution. All efforts to study the classic yellow books are oriented towards strengthening the understanding of national fiqh. It was done as a commitment between the Lirboyo Islamic Boarding School and the state (Ministry of Religion of the Republic of Indonesia) to establish Ma'had Aly, which requires nationalism to be its trademark.

For the Lirboyo Islamic Boarding School, the commitment built with the state has two fundamental thoughts. First, continue the fighting spirit of Kiai Mahrus Aly in defending and maintaining independence. This spirit gave birth to an awareness of the importance of harmonizing the relationship between religion and the state. Meanwhile, the second reason is that this is an attempt by the Lirboyo Islamic Boarding School to equip its students to obtain certificates that the government recognizes.<sup>32</sup> This awareness also coincides with the understanding that students or alums of the Lirboyo Islamic Boarding School students or alums must be accepted by all groups, including getting a job or continuing formal studies that require a diploma.<sup>33</sup>

The embodiment of the construction of nationalist thinking at the Lirboyo Islamic Boarding School can be seen in various symbols of religious activities, national day commemorations, and learning, especially in the learning curriculum at Ma'had Aly. In commemorating santri day and the independence day of the Republic of Indonesia, for example, the nationalism shown is an acknowledgment

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<sup>32</sup> Lirboyo, T. L. *Buku Fikih Kebangsaan Jilid I: Merajut Kebersamaan di Tengah Kebhinekaan* (I). (Kediri: Lirboyo Press dan LTN HIMASAL, 2015)

<sup>33</sup> Naskah rapat, dokumen tidak diterbitkan.

of the system of government, law, and national values, meanwhile, in the context of learning the module design, as shown in the following table.<sup>34</sup>

Table 1.

## Ma'had Aly Learning Module Design

**Marhalah Tsani**

No.	Scientific Type	Reference Sources/Learning Materials	Materials
1.	Tafsir	Rowa'ilul Bayan	Interpretation of National Verses in Qur'an
2.	Ilmu at-Tafsir	Al-Itqon Fi Ulum al-Qur'an	Qur'an Verses and Asbabun Nuzul Verses of Nationality
3.	Hadith	Syarah Umdatul Ahkam	Hadith on Nationality
4.	Fiqh Muwathonah	Fiqh Muwathonah Nasjul Wi'am Wata'shilil Wahdah al-Ijtimi'iyah	Union Urgency
		Fiqh Muwathonah Nasyru Rahmatalil Islam	The Values of Grace in Islam
		Fiqh Muwathonah Al Jihad Wa Wathoniyah Ghoiril Muslim	Jihad and the State of Non-Muslims
5.	Ushul Fiqh	Al-Kukab as-Shathi	Qiyas, Ijtihad, and Taklid
6.	Qaidah Ushuliyah wa Fiqhiyah	Qowaidul Ahkam	Maqosid al-syari'ah
7.	Ilmu Akhlak	Ihya' Ulumuddin	Rubu'ul Muhlikat
8.	Research methods	Research methods	Research methods
9.	History	History of Islamic Civilization	Dynamics of Islamic State Development
10.	Sociology	Islamic Sociology	Dynamics of Community Development
11.	Philosophy	Introduction to Islamic Philosophy	Introduction to Islamic Philosophy

Based on the learning module above, it can be understood that learning that supports national fiqh thinking at the Lirboyo Islamic Boarding School uses a

<sup>34</sup>Lirboyo, T. L. *Buku Fikih Kebangsaan Jilid I: Merajut Kebersamaan di Tengah Kebhinekaan* (I). (Kediri: Lirboyo Press dan LTN HIMASAL, 2015).



multi-school approach. It means that the books taught come from multiple schools of thought because the context for legal writing and universal reflection differs.

### **Epistemology of Islamic Pesantren**

Nationalism is a representation of the consciousness of the times. Thus, the meaning of nationalism shows the awareness of a specific era. Because nationalism is the awareness of each individual as a member of the nation with very heterogeneous backgrounds united by one vision<sup>35</sup>. Sehingga, konsep nasionalisme tidak pernah tunggal. Penyebabnya, nasionalisme sangat berkaitan dengan kesadaran terhadap tantangan zaman yang melingkupinya.<sup>36</sup>

In Indonesia, in the early days, the concept of nationalism was faced with implementing awareness against the colonialists<sup>37</sup> (Mubin, 2020). For Islamic boarding schools, colonialists are seen as causing misery to indigenous people's lives and impacting the existence and expression of adherents of the Islamic religion. The presence of the invaders made Muslims not free to spread Islam. It is because the invaders also have an agenda to spread the religion they adhere to.<sup>38</sup>

The construction of the awareness above can be seen in the awareness of the first generation of nationalism at the Lirboyo Islamic Boarding School. At that time, the Dutch (colonizers) were considered to have damaged one of the foundations of a nation that had to place Islam above everything else. Colonizers are considered to limit all forms of religious education in Indonesia.<sup>39</sup> Education is undeniably part of the da'wah of the spread of Islamic teachings.

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<sup>35</sup>Hobsbawm, E. *Nasionalisme Menjelang Abad 21*. (Jakarta: PT Tiara Wacana, 1992).

<sup>36</sup> Kohn, H. *Nasionalisme: Arti dan Sejarahnya*. (Jakarta: Erlangga, 1984).

<sup>37</sup> Mubin, F. "Politik Pendidikan Islam Indonesia: Perlawanan Pesantren Terhadap Hegemoni Pendidikan Barat Era Kolonialisme Belanda: Pendahuluan dalam Kacamata Kolonialis Belanda". *Jurnal Kajian Ilmu dan Budaya Islam*, 3 (1, 2020), 123–135

<sup>38</sup> Hasnida, H. "Sejarah Perkembangan Pendidikan Islam Di Indonesia Pada Masa Pra Kolonialisme dan Masa Kolonialisme (Belanda, Jepang, Sekutu)". *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 16 (2), Vol. XVI No. 2 (Oktober 2017), 237-256, <https://doi.org/10.15408/kordinat.v16i2.6442>

<sup>39</sup> Mansur, & Junaidi, M. *Rekonstruksi Sejarah Pendidikan Islam di Indonesia*. (Jakarta: Departemen Agama RI, 2005).

It is this awareness that underlies the fighting spirit of Kiai Mahrus Aly. He struggled to ensure that all expressions of Muslim belief were guaranteed. A jihad resolution fatwa was issued to involve the awareness of Muslims to fight the invaders. Thus, jihad against the invaders is an obligation for every Muslim in Indonesia.

This fatwa shows that a solid religious fanatical awareness strongly supported the influence of the struggle. Indonesian people are straightforward in following orders when wrapped in religious values. According to Email Durkheim, collective consciousness is moved to do or not do something, and it is straightforward to do if the driving force is religious values. Immaterial facts transcend material facts.<sup>40</sup> With this fatwa, all students and the Muslim community were moved to fight against the invaders.

In the following period, the Lirboyo Islamic Boarding School had a new awareness of nationalism. Nationalism is recognized as a form of recognition of the Unitary State of the Republic of Indonesia employing resistance against radical groups. This awareness refutes the arguments or opinions about establishing an Islamic state in Indonesia. Islamic boarding schools claim that Indonesia represents a state that applies Islamic values, although it does not assert itself as an Islamic state. For this reason, rebelling against the legitimate government in Indonesia is condemned as unlawful.<sup>41</sup>

This acknowledgment gave birth to the efforts of the Lirboyo Islamic Boarding School to carry out the compatibility of Islamic values with Indonesianness. These values are summarized in the National Jurisprudence book. The frame of the book National Fiqh Volume I is *hubbub within minal iman*, love for the motherland is part of faith. This doctrine builds awareness of cognitive aspects capable of influencing other consciousnesses. This awareness will build

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<sup>40</sup> Email Durkheim. *Moral Education A Study in the Theory and Application of The Sociology of Education*. (The Free Press of Glencoe, 1973)

<sup>41</sup> Farih, A. "Konsistensi Nahdlatul Ulama' dalam Mempertahankan Pancasila dan Kedaulatan Negara Kesatuan Republik Indonesia di Tengah Wacana Negara Islam". *JPW (Jurnal Politik Walisongo)*, 1 (2019) (1), 1. <https://doi.org/10.21580/jpw.v1i1.2026>.

awareness of a value-laden system that produces psychological references and thinking patterns and impacts the attitude of defending the country.<sup>42</sup>

This compatibility of Islamic and Indonesian values is formulated in the National Jurisprudence Book Volume II. This book contains Islam as *rahmatan li al-alamin*. The values in this book align with religious moderation, namely that in a state, one must behave al-Wasathiyyah al-Islamiyyah. According to Al-Qardhawi, the concept of al-Wasathiyyah al-Islamiyyah in the state is the awareness of the state that puts forward the values of tawazun, i'tidal, takaful, and iqamah.<sup>43</sup>

Furthermore, the Book National Jurisprudence Volume III was published, which contains jihad Amar makeup nahi munkar. The values that are strengthened are the government's role in managing the life of the nation and state. The permissible measure for carrying out jihad Amar makeup nahi munkar is an act that does not significantly impact losses. At the same time, the obligation to carry out jihad Amar makeup nahi munkar by taking up arms is the government's obligation.<sup>44</sup>

### **Epistemology of Nationalism in Islamic Boarding Schools**

In general, the teachings of nationalism in Islamic boarding schools are a series of nationalist movements in the Islamic world. Islamic boarding schools adopt nationalism debates. Nationalism is confronted with the concept of peace

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<sup>42</sup>Zainuddin, M., & Nisah, N. "Bernegara Ditinjau dari Ajaran Ahlusunnah Wal Jama'ah. *Improving Legal Consciousness Nation and State Reviewed From the Teaching of Ahlusunnah wal Jama'ah*. 6 (April 2021), 55–72. DOI:10.26623/jic.v6i1.2146

<sup>43</sup>Syifa, M. M. "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan Dalam Mereduksi Radikalisme Agama di Indonesia (Kajian Epistemologis-Historis)". *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 8 (1, 2019), 31–41. <https://doi.org/10.24090/jimrf.v8i1.3054>

<sup>44</sup>Latief, M., Rizqon, A., Kusuma, A. R., & Kubro, S. "The Problem of Religious Freedom In the Practice of Amar Ma'ruf Nahi Munkar." *Analisis: Jurnal Studi Keislaman*, 22 (1, 2022), 95–110. <https://doi.org/10.24042/ajsk.v22i1.12274>.

(dâr al-Islam) and areas of war (dâr al-harb) controlled by non-Muslims.<sup>45</sup> (Azra, 1996).

Even though the two concepts are well separated, the hegemony of pesantren nationalism is known as dâr al-harb awareness. The reason is the arrival of the Dutch, who colonized Indonesia with non-Muslim status. Colonizers are infidels who must be fought because they do not apply the values of justice ('âdalah), the values of equality (musâwah), independence (hurrah), and brotherhood (ukhuwah).

In this context, Islamic boarding schools make nationalism an implementation of the struggle for the values of justice, the values of equality, independence, and brotherhood. The pesantren community knows these values, so Muslims will find it easy to express their beliefs. Nationalism has the perspective of the hegemony of Islamic teachings (Islamic politics).

According to Ahmad Zainul Hamdi, the acceptance of nationalism among Islamic boarding schools cannot deny the ideals of Islamic boarding schools, namely the establishment of an Islamic state. In his dissertation, Zainul Hamdi explained that since the beginning, the debate among Muslims in the struggle was not solely based on the desire to struggle on behalf of the nation. However, the struggle to protect Muslims in the archipelago is tremendous.<sup>46</sup>

This view explains that some pesantren alumni accept radicalism movements, such as Hizb at-Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI). The hegemony that makes the awareness of the fiqh the perfect application of God's laws. It is this hegemony of thought that until now has resulted in no complete awareness of nationalism in pesantren in the context of

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<sup>45</sup> Azra, A. *Pergolakan Politik Islam; Dari Fundamentalisme, Modernisme, Hingga Post-Modernisme*. (Jakarta: Paramadina, 1996).

<sup>46</sup> Hamdi, A. Z. "Radicalising The Traditionalists A Contemporary Dynamic of Islamic Traditionalism in Madura-Indonesia." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* <https://doi.org/10.21274/epis>. (2020), 1-21. .15.1.1-21.

life in the State of Indonesia.<sup>47</sup> It shows that an extreme hegemonic awareness is religious values.

According to Gramsci, hegemony is an empirical fact in relations in social space. Hegemony occurs because of the relationship between the ruler and the second class. The ruler distributes ideology to the second class to obey. At the same time, the second class, with limited power to accept, voluntarily accepts the ideology. Relations are created based on economic relations.<sup>48</sup>

The hegemony of power is more refined because it involves knowledge. According to Michel Foucault, the subtlest power of hegemony is using the power of knowledge. Awareness of power in the name of knowledge is a series of hegemonic activities carried out structured and continuously. Thus, consciousness can shift without realizing it.<sup>49</sup>

In this context, nationalism in Islamic boarding schools experienced a shift. Initially, nationalism was an awareness to fight non-Muslim invaders. The implementation of nationalism awareness is motivated by fighting for the existence of Muslims as the majority. In subsequent developments, nationalism was used to fight HTI with an Islamic background. It is done as a step to maintain Indonesianness. In its implementation, the Islamic boarding school community strengthens the arguments from classic books on the relationship between religion and the state. Indonesia can be considered a legitimate country, even though it is not an Islamic state.

## CONCLUSION

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<sup>47</sup> Hamdi, A. Z. "Dinamika Hubungan Islam dan Lokalitas: Perebutan Makna Keislaman di Madura". *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 8, 433–456 (15 Desember 2018). <https://doi.org/10.15642/teosofi.2018.8.2.430-454>.

<sup>48</sup> Mubin, F. "Politik Pendidikan Islam Indonesia: Perlawanan Pesantren Terhadap Hegemoni Pendidikan Barat Era Kolonialisme Belanda: Pendahuluan dalam Kacamata Kolonialis Belanda". *Jurnal Kajian Ilmu dan Budaya Islam*, 3 (1, 2020), 123–135

<sup>49</sup> Foucault, M. *The Archaeology of Knowledge, Translated From the French by A. M. Sheridan Smith*. (Tavistock Publication Limited London, 1973), 135–140.

The concept of nationalism through nationalism at the Lirboyo Islamic Boarding School has shifted with inconsistencies in its meaning. It is illustrated in the period from the establishment of the Lirboyo Islamic Boarding School to the establishment of Ma'had Aly Lirboyo, which made nationalism its identity. Initially, nationalism was interpreted as an attitude of struggle against the Dutch based on considerations of the future and the existence of Muslims in Indonesia. At the same time, an awareness of establishing an Islamic state emerged. However, in the end, the meaning of nationalism, as stated in the three volumes of the Fiqh Nationalism book, shifted into awareness against radical movements born from Islamic groups, such as HTI and FPI. Accompanied by the affirmation that the State of Indonesia is a legitimate country, the Lirboyo Islamic Boarding School has a very close relationship. It can cooperate reasonably with the government, especially in addressing radical groups.

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