

NATIONALISM IN ISLAMIC LITERATURE (Study of Mustafa al-Ghalayaini's thought in Izzat al-Nasyi'in)

Nadhif Muhammad Mumtaz¹, Muhammad Bagus Azmi², Siti Khoiriyah³

¹ Education, Education Faculty, Universitas Islam Internasional Indonesia, Depok, Indonesia.

² Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, UIN Sunan Kalijaga, Yogyakarta, Indonesia

³ Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Nahdlatul Ulama Sunan Giri, Bojonegoro, Indonesia

nadhif.muhammad@uuii.ac.id¹, muhhammadnazmi16@gmail.com², khoi@unigiri.ac.id³

Received : 2 September 2023	Revised: 4 Oktober 2023	Accepted: 16 Oktober 2023	Published: 25 Oktober 2023
--------------------------------	----------------------------	------------------------------	-------------------------------

Corresponding author:

Email : nadhif.muhammad@uuii.ac.id

Abstrak

Zamakhshari Dhofier mengatakan bahwa Kitab Kuning (kitab klasik Islam) menjadi komponen penting dari sebuah Pesantren di Indonesia. Berbagai jenis Kitab Kuning yang digunakan menentukan orientasi pendidikan di Pesantren. Namun, semua orientasi tersebut mengarah pada satu tujuan utama: menciptakan umat Islam yang berkualitas. Kondisi ini menyebabkan lemahnya karakter nasionalis di lingkungan pesantren, bahkan pada tataran selanjutnya bisa melahirkan gerakan-gerakan radikal. Hal ini disebabkan tidak adanya Kitab Kuning yang secara khusus menjelaskan bahwa seorang muslim harus memiliki karakter nasionalis. Literatur yang ada hanya berorientasi untuk menjadikan muslim sebagai seorang muslim yang baik, bukan warga negara yang baik. Buku Izzat al-Nasyi'in karya Mustafa Al Ghalayaini secara khusus hadir dengan nuansa karakter nasionalis. Penelitian ini bertujuan untuk mengelaborasi isi dari Izzat al-Nasyi'in. Penelitian ini merupakan penelitian kualitatif, dengan menggunakan pendekatan sosio-historis dengan metode deskriptif analitis. Teknik yang digunakan adalah analisis isi. Hasil penelitian ini menunjukkan bahwa menurut Mustafa Al Ghalayaini dalam Izzat al-Nasyi'in, akhlak (Akhlaq) tidak hanya terkait dengan aspek ketuhanan, tetapi juga dengan aspek nasionalisme. Salah satu pilar untuk menjadi negara yang beradab dan masyarakat yang sejahtera adalah adanya karakter nasionalis. Untuk itu, Beliau memasukkan karakter nasionalis sebagai bagian integral dari pendidikan akhlak (akhlaq). Izzat al-Nasyi'in perlu diterapkan di setiap Pesantren di Indonesia.

Kata kunci: Kajian Keislaman; Izzat al-Nasyi'in; Nasionalis; Pesantren,

Abstract

Zamakhshari Dhofier said that the Islamic classic book became the crucial component of Indonesia's Pesantren (Islamic boarding school). Various Islamic classic books were used to determine orientations of education in the Pesantren. However, all these orientations lead to one main goal: to create qualified Muslims. This condition caused the weakness of nationalist character in the pesantren environment; even at the next level, it could produce radical movements. This is due to the absence of classic Islamic books explaining that a Muslim must have a nationalist character. The available literature is only oriented toward making Muslims as good Muslims, not as good citizens. The book Izzat al-Nasyi'in, written by Mustafa Al Ghalayaini, specifically came with nuances of nationalist character. This study aims to elaborate on the contents of the Izzat al-Nasyi'in. This qualitative research uses a socio-historical approach with an analytical descriptive method. The technique used is content analysis. The results of this study show that according to Mustafa Al Ghalayaini in Izzat al-Nasyi'in, morality (Akhlaq) is related not only to the divine aspect but also to nationalism aspects. He explained that one of the pillars to become a civilized country and a prosperous society is the existence of a nationalist character. So, He included the nationalist character as an integral part of a moral (Akhlaq) education. Izzat al-Nasyi'in is necessary to be applied in every Pesantren in Indonesia.

Keywords: Islamic Literature; Izzat al-Nasyi'in; Nationalist; Pesantren,

INTRODUCTION

Pesantren is Indonesia's traditional Islamic educational institution that exists and is consistent to this day. This is what distinguishes it from traditional Islamic educational institutions in other Muslim countries, which have been hit by a strong wave of renewal and modernization that ultimately cannot maintain their traditional elements (Azra, 1999).

Pesantren has something unique in terms of its educational institutions; its uniqueness makes experts study and examine in depth the peculiarities and uniqueness of Pesantren. As a religious-based educational institution, the pesantren was initially the center of Islamic values and strategy of dakwah. However, in its development, pesantren began to touch the realms of life that were vertical and horizontal (Mustofa, 2019).

Historically, the presence of pesantren coincided with the entry of Islam in Indonesia, although references rarely spoke of when, by whom, and where the pesantren was founded in Indonesia. Dhafir argued that at least there is some historical evidence that the widespread and deepening of Islam occurred in the 13 M until the end of the 17 M (Dhofier, 1982). In that period, the center of authority and Islamic studies, such as Aceh, Giri, Demak, Tidore/Ternate, and Goa Tallo in Makassar. From these centers, Islam spread to various archipelago of Indonesia through traders, piouses, scholars, preachers, and so on by establishing pesantren, dayah, and surau. From this, pesantren began to be known in Indonesia around 13-17 M, and in Java occurred in the 15-16 M.

Meanwhile, the Ministry of Religion of the Republic of Indonesia stated that there are two versions of the roots of the establishment of pesantren in Indonesia. First, it says that the pesantren arose from the roots of the Islamic tradition itself, namely the tarekat tradition. This opinion is based on the fact that Islam was initially more widely known in Indonesia through its tarekat traditions. Second, it says that the pesantren arose because of the takeover of a pesantren system carried out by Hinduism in the archipelago. Based on the fact that long before Islam arrived in the archipelago, pesantren had been used by Hinduism to spread its teachings (Departemen Agama RI, 2003).

Based on the global data, it is still tough to determine precisely when and where pesantren began to be established in Indonesia. However, a temporary conclusion can be drawn that pesantren have existed since 300-600 years ago. Therefore, with this very long age, at least the pesantren have become part of the original culture of the Indonesian nation in the field of education and have a big hand in educating the nation (Muqit, 2018).

One of the concrete forms of the importance of pesantren in Indonesia is the contributions of Islamic boarding school scholars to the State, one of which is the Islamic Law, which is governed by Nawawi al-Bantani (Sanusi, 2018), educational thoughts and organizational system of Nahdhatul Ulama by Hasyim Asyari (Muspawi, 2018), or the role of Ahmad Dahlan, in developing Modern education in Indonesia. In addition, pesantren education has succeeded in building the character of Indonesian society to become humanist, love, peace, and uphold gender equality (Syamsul, 2018).

Pesantren, as an essential Islamic educational institution in Indonesia, has its scientific traditions. This tradition, from time to time, always experiences development. Pesantren changed according to the demands and needs of the times. Nevertheless, some core traditions have survived with their unique characteristics, which originated from the beginning of the pesantren to the present day and are an essential part in the development of progress in the pesantren itself, one of which is the Kitab Kuning or Islamic classic book.

Then Dhafir included the Kitab Kuning, or Classic Book, as one of the essential components in an Islamic boarding school in Indonesia. He said there were five critical components in a pesantren: Pondok or boarding house, mosque, kyai, santri, and the teaching of Kitab Kuning or Islamic classical books (Dhofier, 1982).

In general, the understanding of the Kitab Kuning put forward by observers of the pesantren is that the Kitab Kuning is always seen as religious books in Arabic or Arabic letters as a product of the thoughts of past scholars (Salaf) written in a distinctive pre-modern format, before the 17 M in a more detailed formulation, the definition of Kitab Kuning is first, written by "foreign" scholars. However, hereditary became a reference made by Indonesian scholars; second, written by Indonesian scholars as "independent" writings, and third, written by Indonesian scholars as a commentary or translation of the book of "foreign" scholars (al-Munawar, 2005).

Furthermore, Martin Van Bruinessen emphasized that the tradition of the Kitab Kuning was not native to Indonesia. However, all Arabic classical books studied in Indonesia that existed before Islam visited Indonesia. In addition, this Kitab Kuning was not written in Indonesia but was written in Mecca and Medina, even though the author was Indonesian (Bruinessen, 1994).

Various types of Kitab Kuning used in pesantren determine the education orientation there. However, these orientations lead to one main goal: to create quality Muslims. This

condition causes the weakness of the nationalist character in the pesantren environment; even at the next level, it can produce a radical movement. In line with research conducted by Abd. Muin. M and et. al.. After they studied ten pesantren widespread throughout Indonesia, they concluded that half of the ten messages could become radical (Muin Abd. et al., 2007). In addition, according to Ayub and Katsir, the radicalism movement is also consistently associated with the existing educational patterns in pesantren Mursalin (Mursalin & Katsir, 2010). At the same time, the subject matter taught in the pesantren is the Kitab Kuning.

Kitab Kuning becomes one of the value systems in the life of a pesantren. In addition, it is a source of reference in running the pesantren life. Along with the development of the times, pesantren still maintain the Kitab Kuning as a characteristic of the pesantren. Therefore, the inculcation of nationalist character in a pesantren is also very much determined by the Islamic classic books.

Izzat al-Nasyi'in is a Kitab Kuning that comes with nationalist nuances. It was composed by a great scholar from Beirut named Mustafa al-Ghalayaini. From the above background, the researcher wants to see that the book Izzat al-Nasyi'in contains the values of nationalism and deserves to be applied in various pesantren. Researchers will also elaborate on the contents of the book Izzat al-Nasyi'in. Several Indonesian scholars have discussed the book Izzat al-Nasyi'in and Nationalism, such as the thesis by Chisnul A'la. A student of Walisongo State Islamic University, Faculty of Da'wah and Communication, Department of Communication and Broadcasting of Islam, entitled, "Implementation of Da'wah to Youth (Study Analysis of the Book of Izzat al-Nasyi'in The work of Mustafa al-Ghalayaini." Discusses how the book Izzat al-Nasyi'in fostered young people amid global challenges. His research concluded that young people must do seven critical materials, including nationalism. In addition, with the research conducted by Abd. Muin M. and et al. After they studied ten pesantren that were widespread throughout Indonesia, they concluded that half of the ten pesantren had the potential to become radical (Muin Abd. et al., 2007).

As one of the studies using the library research method, this research tries to present new thoughts regarding the concept of nationalism, which leads to morals or personal character horizontally. The research also examines the book Izzat al-Nasyi'in specifically from the perspective of nationalism by presenting the unique ideas of al-Ghalayaini regarding nationalism.

We know that some ulama in Indonesia, such as Hasyim Asy'ari, have strong nationalist thoughts. It is, of course, normal if we observe how diverse environmental backgrounds shape a person to become wiser and more flexible. However, this differs for Mustafa al-Ghalayaini, who lives in a homogeneous and more conservative environment. This unconventionality makes the discussion of nationalist thoughts in his work more interesting.

METHOD

This library research uses a socio-historical approach with descriptive analytic methods. The technique used is Content Analysis. This research examines and analyzes nationalism in Islamic Classical Books through the perspective of al-Ghalayaini in the book *Izzat al-Nasyi'in*. Content analysis, a systematic research method, involves several key steps to analyze textual, visual, or audio materials effectively. First, define your research question or objective clearly. Second, select your data source: text, images, videos, or other relevant media (Smith et al., 2009). Third, decide whether your sampling strategy is random, stratified, or purposive. Fourth, create a coding scheme, a set of categories that align with your research objectives (Stemler, 2001). Fifth, pretest the scheme on a small sample. Sixth, manually apply the coding scheme to your entire dataset or use the software. Seventh, ensure inter-coder reliability if multiple coders are involved. Eighth, analyze the data quantitatively or qualitatively. Ninth, interpret findings and report results, discussing their implications. Tenth, address validity and reliability, and finally, conclude by summarizing findings, discussing limitations, and suggesting future research directions while appropriately citing sources. These steps ensure a comprehensive and rigorous content analysis process (Neuendorf, 2017).

RESULT AND DISCUSSION

Biography of Mustafa al-Ghalayaini

In the book of *Mu'jam al-Muallafin Tarajum Mushanafi al-Kutub al-Arabiyyah*, Umar Rida Kahalah said that Mustafa bin Muhammad Salim al-Ghalayaini born in 1303 H or 1808 M. However, at the age of around 59 years, Mustafa al-Ghalayaini has found various titles, including being known as a modern-looking and international-caliber scholar. He is a writer, poet, orator, linguist, politician, columnist, and journalist (Kahalah, 1993).

Due to the several teachers he had, his way of thinking is distinctive. The teachers are *Muyiddin al-Khayyath* (1310 AH), *Abdul Basith al-Fakhuri* (1323 AH), *Salih al-Rofi'i* and.

However, there was one teacher who greatly influenced the life of Mustafa al-Ghalayaini when he continued his tertiary education in Egypt, precisely at Al-Azhar University in Cairo, where he learned from a person who, in the Islamic world was known as a reformer of Islamic thought, namely Muhammad Abduh (Kahalalah, 1993).

In addition, as quoted by Aziz, Sucipto said that Muhammad Abduh also influenced the thought of Shaykh Mustafa al-Ghalayani regarding his modernist ideas and reform movements. Muhammad Abduh was a reformist who was tolerant, liberal, and rich in modern ideas. However, on the one hand, Muhammad Abduh was seen as a pious mujtahid and an advocate of Islamic originality doctrine (Aziz & Subandji, 2019). The concrete evidence that Mustafa al-Ghalayaini is an activist and academician is that he has been a lecturer in various universities and active in the political world to create a political party with his friends named Hizb-al-Islah (Reformation Party). As the name implies, this party is more oriented to the journey of Islam that is nuanced, reformist, and modernist, defends the rights of the oppressed, and realizes the general public.

The Book Of *Izzat al-Nasyi'in*

The book of *Izzat al-Nasyi'in*, which Musthafa Al Ghalayani wrote, was inspired when he wrote down some prestige advice in al-Mufid newspaper with the title Advice for Young Generation, and Abu Fayyadh as his supervisor. That article had a positive effect and got extensive responses because of that strength to empower the reader's soul. Many readers suggested that he create a book about his article and produce and distribute it widely, especially for those who have yet to read that newspaper. After understanding the will of his readers, Al-Ghalayaini had faith in distributing his advice to this young generation with one big hope that his advice could be a guideway for them (Al Ghalayani, 1913).

This book includes islamic literature that has a genre of faith. With this book, Syeikh Musthafa Al-Ghalayaini is one of ulama' modern that gives advice that is useful for all of the people, especially the young generation in this era as a guideway of light and the right way to achieve strong faith and valuable for their religion and country. This book includes islamic literature that has the genre of faith. With this book, Syeikh Musthafa Al-Ghalayaini is one of ulama' modern that gives advice that is useful for all people, especially the young generation in this era, as a guideway of light and the right way to achieve strong faith and valuable for their religion and country.

From the book's title, we can tell that this book is intended for young people closely related to nationalism as an essential part of a country in Soekarno's view. While Mustafa al-Ghalayaini, the book's author, is a reformer whose thinking was heavily influenced by Muhammad Abduh. His thinking is more constructive than conservative. Love for the country, harmonization of state and religion, and integration of Islamic values and nationalism are the characteristics of his thinking. Further discussion of his book, which discusses nationalist values, is in the next sub-chapter.

The Essence of Nationalism

The meaning of nationalism etymologically consists of two words: "national" and "ism." A nationalism that implies awareness and spirit of love of the homeland has pride in the nation, maintains national honor, has a sense of solidarity on disaster, and upholds the values of unity and integrity. Therefore, nationalism is a word that often appears when we discuss the history of Indonesian independence (Murtasidin & Alfajri, 2019).

Modern living patterns lead to the emergence of nationalism. It was beginning in the West. Western nations have seen a rise in nationalism, which later influenced politics. It promotes the emergence of nationalism in Eastern states and other formerly colonial nations (Perry et al., 2015). Nationalism was born in various ways, starting from the similarity of history, culture, ideals, injustice, persecution, and as a form of resistance of a nation group (Shafer, 1955). Nevertheless, nationalism was born; it was not born on its own without an ideological, political, and sociological process. It is just that because nationalism is a product of modernity, the development of nationalism is at the intersection of politics, technology, and social transformation. As a result, nationalism is not seen from one side only; it should be seen comprehensively, as Shafer said with his concept of nationalism.

According to Shafer, the term nationalism, which is absorbed in Indonesian, has various meanings depending on each nation's objective and subjective conditions. Therefore, Nationalism has meaning as the following: First, Nationalism is love for the same homeland, race, language, or culture, so in this case, Nationalism is just like patriotism. Second, Nationalism is a desire for political independence, safety, and national prestige. Third, Nationalism is a mystical worship of vague social organisms. Fourth, Nationalism is a dogma that teaches that individuals only live for the nation while they live for the nation itself. Fifth,

Nationalism is a doctrine that states that a nation must be dominant or supreme among other nations and must act aggressively (Shafer, 1955).

Although there are various definitions of nationalism, Hans Kohn underlined that the essence of nationalism is the same: "a state of mind, in which the supreme loyalty of the individual is felt to be due the nation-state" (Kohn, 2017). From this, we can conclude that the core of nationalism is a matter of sense and loyalty. The similarity of language, culture, and region is only an instrument, while the similarity of ideals and goals implies equality of sense and loyalty. Although there are differences in culture, language, and region, all of these can be passed if there is common sense and loyalty. This common sense and loyalty will later deliver the same ideals and goals.

It is aligned with one of the characteristics of a true nationalist, according to Mustafa al-Ghalayaini, that the entire community, especially the young generation, should always love the nation. Even willing to bleed and die to fight for the good of the nation (Al Ghalayani, 1913). Even Sukarno, in his speech at the General Assembly of the United Nations, said that nationalism is a force that can burn and cause a desire for independence (Musthopa, 2011). It is also said that the sense of nationalism must be directed to the progress of the nation and State. Uphold the dignity of the State to repel the enemies throughout the world. In addition, the sense of nationalism of every community in a nation and State is very closely related to faith. When the sense of nationalism is delicate in the heart, the faith will be delicate, too. Therefore, nationalism can be said to be one of the benchmarks of the high and low of one's faith.

Precisely, in the Chapter of Glory, Mustafa al-Ghalayaini explained that the essence of noble character is nationalism, and vice versa. It is impossible to be a noble person if they are ignorant people, disparaging a clever and healthy person, disregarding the ulama, do not like to see Islam able to progress in many fields, deprive the freedom of people, monopolize wealth, and destroy society and the State. Conversely, a noble person is a person who reveres the State with true meaning and upholds his country. They are willing to be insulted for the glory of their State and willing to die for the life of their country (Al Ghalayani, 1913).

Furthermore, Mustafa al-Ghalayaini said that true Nationalism is a love for the good of the State and works for its purposes. Meanwhile, a pure nationalist is someone willing to die for the State and be sick for the good of the people (Al Ghalayani, 1913).

Nationalism and Moral Education

Mustafa al-Ghalayaini, in his chapter on nationalism, explained that one of the obligations that every nation's son must fulfill is to increase educated people with good morals who have been firmly planted in his chest the word "Love of the motherland is part of faith. " Efforts to increase educated people will not be realized without sacrifice with the treasure by motive "for public kindness," devoting energy and thoughts to establish educational institutions that can breathe the soul of nationalism into the souls of students, which can foster noble ideas and kindness in their souls and able to raise them when they become adults to serve, for the affairs of the State which is in the ambush of destruction due to the actions of the irresponsible sons of State, whose crimes exceed the crimes of actual enemies (Al Ghalayaini, 1913).

From the words above, it is clear that one of the concrete forms of the role of education, especially moral education, is to build a nationalist character in the nation and State of Indonesia. From education, students will be born in each region with the spirit of nationalism, ready to serve the nation. There seems to be a cycle between education, nationalism, and the State. According to Kartodirjo, nationalism has five principles in implementation: unity, liberty, equality, personality, and performance (Murod, 2011). These five principles can also be understood by:

First, unity in the homeland's territory, nation, language, ideology, state doctrine, political, economic, defense, security, and cultural policy. This principle is an absolute requirement that cannot be refused. Second, freedom of religion, speech, opinion, group, and organization. Third is equality regarding legal standing, rights and obligations, and opportunities. So, each individual gets the same right to develop their abilities. Fourth, he has self-regard, pride, and a sense of love for the nation's identity, which is growing. Fifth, the ambitions to realize the nation's prosperity, greatness, freedom, and glory. Education is the key to understanding and realizing these five things. How will you understand the differences and defend the country if you do not know them? Azra said the relationship between nationalism and religion (education) in the form of compulsory subjects in schools (pesantren) is an urgent element of the emergence of Indonesian nationalism. Whether we realize it or not, *religion* is defined as one of the national symbols (Saleh, 2011).

Reading is a window to understanding everything. Mustafa al-Ghalayaini provided a solution for young people in every country to read so that they would not be mentally disabled. Read newspapers that are thick with nationalism and books that have content and language.

Then, indeed, you will become a successful person. In addition, when they become heads of the household, they are obliged to educate their children with a noble education. Give them lessons in the form of practical knowledge, which can lead to the rise of the State and the welfare of the people. One of the essential factors that caused the decline of a nation is negligence in educating women and their children (Al Ghalayani, 1913).

The importance of educating these women is clearly explained in the Women's Chapter. If men fail to educate women, starting from their families, then to the social environment in villages, then cities, until the State. So will come when education becomes a land that produces destructive generations of the nation and the State. Same as what was explained by Husna that women have an essential role in the structure of society, whether when playing a role as a woman created by God, Mother, Wife, children, politics, education, economy, or when delivering da'wah (Husna & Nur, 2017).

Furthermore, the importance of educating children is emphasized by Mustafa al-Ghalayaini in the Education Chapter. Children today will become leaders of the nation in the future. Suppose they are not accustomed to good morals, who can elevate their degrees and succeed in learning practical knowledge for themselves and their countries. In that case, the children will become a solid foundation for the revival of society or people. Conversely, suppose the children are accustomed to bad morals and are reluctant to seek knowledge, which is the main reason for any nation to live. In that case, these children will be a disaster for society and a destroyer for their country.

It is the same with Mahmudi and their friends, who explained that children's education is critical because it will determine the nation's future (Makmudi et al., 2019). He quoted a hadith from Abdullah bin Umar Radhiallahuanhu said, "Educate your child, for indeed you will be asked about it, what have you taught to your children? Instead, your son will be asked about his devotion and obedience to you." (Al-Baihaqi: 157). In another aspect, Islamic education aims to make humans servants of God. Education creates a balance in humans through spiritual, intellectual, and rational processes to achieve a noble ideal (Awwaliyah & Baharun, 2019). Specifically, Mustafa al-Ghalayaini explained that education's end goal is for the nation's benefit. As good as the generation printed in the education process, it must contribute to the State to be considered complete concerning the education objectives.

Mustafa al-Ghalayaini said that education is an effort to instill good character in the souls of young people, which must continue to be watered with guidance and advice so that it

becomes an inherent character or trait and produces fruit from the moral plant, namely noble deeds and work in the interests of the State (Al Ghalayani, 1913).

Al-Ghalayaini nationalist thinking is slightly different from the nationalist views of most people. Al-Ghalayaini believes that the level of nationalism influences a person's level of faith. It is certainly not the same as left-wing or far-right groups. For them, nationalism has nothing to do with divine elements, just like Gellner, who thought nationalism was a tool to connect culture and politics (Murod, 2011). Likewise, Hitler interpreted nationalism as a concept linked between land and race (Mali et al., 2023).

Meanwhile, al-Ghalaya's nationalist thinking can be said to be in line with KH. Hasyim Asyari who believes in the concepts of ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah human. Hasyim Asyari, a moderate Indonesian cleric, considers Islam and Indonesians not to conflict because both are in the same concept of struggle (Fadli & Sudrajat, 2020).

Developed Countries

In this world, there are two distributions of work according to the Dependency theory, or Neo-Marxist. Karl Marx classically conveyed that the world is divided into two dimensions: dimensions with the task of producing industrial results and dimensions that produce agricultural products (Nurzaman, 2006). Developing countries must produce and export agricultural products and other raw materials. At the same time, developed countries must produce industrial products derived from agricultural produce and other raw materials. However, there is a qualitative change in the divisions in its development. Breathnach explained that part of the industry, which is a routine process, can be employed by low-skill personnel relocated to developing countries. Developed countries monopolize more complex parts such as more advanced management, marketing, research, development, and manufacturing (Nurzaman, 2006).

Many experts said that one of the crucial factors in state progress and community welfare is good economic growth. Suppose Kindleberger and Lindert, in Rina and a friend's journal, explained that a country would advance through trading. The form of trade is free trade (liberalization). It continues to be sought by various countries because free trade will benefit the countries involved in free trade and improve the welfare of the greater (Oktaviani et al., 2006). Stephenson added that free trade will improve domestic resource efficiency and increase market access to other countries. Thus, a country will seek to open itself to trade with other

countries (Stephenson, 1994). Here, it is clear that the developing country needs to improve in trade liberalization like this. Developed countries generally have expertise in implementing ways so that developing countries are tied to a free trading system. One of the ways is to request a reduction in import tariffs on products and services from developed to developing countries.

It differs from Mustafa Al-Ghalaini, who said that more than a developed country is needed with the economic course. However, A developed country is always concerned with science and noble morality, has always been passionate and has sublime ideals, and also nationalism (Al Ghalayani, 1913). Without it, all the countries will not advance, and their people will be miserable. Nationalism becomes one of the essential components in advancing the nation and the welfare of the people. Nationalism becomes the nation's identity. Reid states that Indonesia has a diverse range of ethnicities, cultures, and languages, and many islands seem to be better suited to territorial nationalism with boundaries that seem to be limited by nature, not an ambivalent destiny (Reid, 2001). Therefore, Indonesia, a sovereign compound country with differences, should uphold nationalism. This unity is based on the love of a homeland that needs all people with different ethnic, cultural, and linguistic differences and different territorial territories. After completing the unity stage based on nationalism, the next stage will be accessible to the Indonesian nation, such as the economic growth stage, educating human resources, and increasing the country's security.

The next step, nationalism in a country, is associated with national integration. Initially, the human grouping often occurs because of the tribal existence of the same genealogical and has the same background so that it is homogeneous. In the next growth stage, a country based on ethnicity (ethno-nation) emerges and develops. Historically, classical kingdoms that appear in Indonesia are based on ethnicity, such as Mataram, Sunda, Bone, Gowa, Etc. Because of the growing population and the improvement of the communication network with the outside world, this ethnic communication is integrated with a more significant social grouping. Since the 19th and 20th centuries, they belong to a grouping popularly called a nation. In this case, almost no nation in the world is homogeneous in the form of socio-cultural. The transformation process that took place in the first decade of the 20th century about the progress and modernity facilitating the emergence of the first 'pribumi' modern organization, namely Budi Utomo (Aspinall & Berger, 2001).

Then, in that context, a nation that has been awakened and established countries need an advanced process. National integration is "*The Process of combining historical communities*

which processed a fairly clear sense of separate identity in the past but have been brought together by various economics, social and political developments which take place at the national level." (Birch, 1989). Therefore, Drake (1989) defines national integration as "The way people in different areas of a country and of different ethnic, socio-cultural and economic backgrounds feel united and function as one nation and one identity."

From the two definitions of national integration above, it can be said that when the formation of a state has materialized due to the growth of nationalism and subsequently succeeded in forming a state, the country will require all its citizens to have faithfulness. The guidance is addressed to a group of people or communities who, from the beginning, fought for the country's formation and those who became citizens. They must give loyalty to the nation and state in difficult times and heyday, in the obligation to pay taxes, following the compulsory military in the war, the elections, Etc. These policies are part of the state's responsibility to realize national integration within the country. With efforts to realize the nation's integration, it is possible to close the increasingly heterogeneous nation that will be divided and disintegrated. The breakup can be sourced both for internal and external dynamics. The Indonesian nation, which, according to Anderson, can be called an Imagine Nation (the dream nation), can experience 'dream failure' if, in the process of the journey, experiencing the process of decay (Anderson, 1983).

CONCLUSIONS

Based on the explanation above, it can be concluded that Mustafa Al-Ghalayaini, in his book *Iz'at Al-Nasyi'in*, explained that true nationalism is a sense of love for the State's goodness and work in the interests of the State. Meanwhile, a pure nationalist is a man willing to die for the State's sake and willingly ill for the good of his people.

Nationalism cannot be separated from education. Without education, nationalism will not be conveyed, while education without nationalism is the same as walking without a goal. Education, according to Mustafa Al-Ghalayaini contained in the Book of *Izzat Al-Nasyi'in*, is an effort to instill a commendable moral in the souls of young men, who must continue to be flush with guidance and counsel so that it becomes a disposition or inherent nature in the soul and produce the fruits of the chastity, namely noble deeds and work in the interests of the State. Even nationalism became essential to success in a state to become a developed country. Therefore, the book of *Izzat Al-Nasyi'in* must be applied in Indonesia's Islamic boarding schools.

REFERENCE

- Al Ghalayani, M. (1913). *Idhotun Nasyi'in*. Al maktabah Al Amsilyyah.
- Al-Munawar, S. A. H. (2005). *Aktualisasi Nilai-Nilai al-Qur'an dalam Pendidikan Islam*. Ciputat Press.
- Anderson, B. (1983). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Verso Books. <https://www.google.co.id/books?id=bWrnDwAAQBAJ>
- Aspinall, E., & Berger, M. T. (2001). The break-up of Indonesia? Nationalisms after decolonisation and the limits of the nation-state in post-cold war Southeast Asia. *Third World Quarterly*, 22(6), 1003–1024. <https://library.fes.de/libalt/journals/swetsfulltext/12303106.pdf>
- Aziz, M. A., & Subandji, M. A. (2019). *Nilai-Nilai Pendidikan Soft Skill dalam Kitab 'Idhotun Nasyi'in*.
- Azra, A. (1999). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Logos Wacana Ilmu.
- Birch, A. H. (1989). *Nationalism and National Integration*. Unwin Hyman.
- Bruinessen, M. van. (1994). Pesantren and Kitab Kuning: Maintenance and Continuation of a Tradition of Religious Learning” in *Texts from the Islands: Oral and written traditions of Indonesia and the Malay world: Ethnologica Bernica*. Berne: University of Berne.
- Departemen Agama RI. (2003). *Pola Pengembangan Pondok Pesantren*. Dirjen Kelembagaan Agama Islam.
- Dhofier, Z. (1982). *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai*. LP3ES.
- Drake, C. (1989). *National Integration in Indonesia: Patterns and Policies*. University of Hawaii Press. <https://www.google.co.id/books?id=TVrGDwAAQBAJ>
- Fadli, M. R., & Sudrajat, A. (2020). KEISLAMAN DAN KEBANGSAAN: TELAAH PEMIKIRAN KH. HASYIM ASY'ARI. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 18(1), 109–130. <http://103.180.95.8/index.php/khazanah/article/view/3433>
- Husna, & Nur, S. (2017). Woman's Role in the Family Institution: Discussions from Islamic Perspective. *Journal of Social Science and Humanities*, 12(3).
- Kahalalah, U. R. (1993). *Mu'jam al Muallafin*. Muassasah Ar-Risalah.
- Kohn, H. (2017). *The idea of nationalism: A study in its origins and background*. Routledge.
- Makmudi, M., Tafsir, A., Bahrudin, E., & Alim, A. (2019). Urgensi pendidikan akhlak dalam Pandangan Imam Ibnu Qayyim al-Jauziyyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 8(1),

- 17–37. <http://ejournal.uika-bogor.ac.id/index.php/TADIBUNA/article/download/1349/1255>
- Mali, F. X. G. T., Mite, M. Y., & Novitasari, I. (2023). Perbandingan Pemikiran Nasionalisme Adolf Hitler, Sukarno dan Gamal Abdul Nasir. *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(1), 5176–5189. <https://doi.org/10.31004/JPDK.V5I1.11827>
- Muin Abd., M., Faiqoh, Khozin, W., & Basri, H. H. (2007). *Pendidikan Pesantren dan Potensi Radikalisme*. CV. Prasasti.
- Muqit, A. (2018). Profesionalisme Kiai dalam Pengelolaan Pondok Pesantren dalam Konteks Kemodernan. *Jurnal Pendidikan Islam Indonesia*, 2(2), 139–158. <https://www.ojs.pps-ibrahimy.ac.id/index.php/jpii/article/view/73>
- Murod, A. C. (2011). Nasionalisme” Dalam Pespektif Islam”. *Citra Lekha*, 15(2), 45–58. <https://ejournal.undip.ac.id/index.php/cilekha/article/viewFile/5039/4573>
- Mursalin, A., & Katsir, I. (2010). Pola Pendidikan Keagamaan Pesantren dan Radikalisme: Studi Kasus Pesantren-pesantren di Provinsi Jambi. *Kontekstualita: Jurnal Penelitian Sosial Keagamaan*, 25(2). https://www.researchgate.net/profile/Ayub-Mursalin/publication/335926118_Pola_Pendidikan_Keagamaan_Pesantren_dan_Radikalisme_Studi_Kasus_Pesantren-_pesantren_di_Provinsi_Jambi/links/5d8437c992851ceb791b0e8e/Pola-Pendidikan-Keagamaan-Pesantren-dan-Radikalisme-Studi-Kasus-Pesantren-pesantren-di-Provinsi-Jambi.pdf
- Murtasidin, B., & Alfajri, A. (2019). Nasionalisme Elit Pemuda Di Provinsi Riau. *JDP (JURNAL DINAMIKA PEMERINTAHAN)*, 2(1), 1–13. <http://jurnal.univrab.ac.id/index.php/jdp/article/download/733/500>
- Muspawi, M. (2018). KH Hasyim Asy’ari: The Reformer of Islamic Education of East Java. *Jurnal Pendidikan Islam*, 7(1), 147–163. <http://ejournal.uin-suka.ac.id/tarbiyah/JPI/article/download/1819/1426>
- Musthopa, A. (2011). *Nasionalisme Elit Pemuda*. Yayasan Genta Hati.
- Mustofa, M. (2019). Kitab kuning sebagai literatur keislaman dalam konteks perpustakaan pesantren. *Tibannbaru: Jurnal Ilmu Perpustakaan Dan Informasi*, 2(2), 1–14. <https://journal.uwks.ac.id/index.php/Tibandaru/article/view/549>
- Neuendorf, K. A. (2017). The Content Analysis Guidebook. In SAGE. SAGE. https://books.google.co.id/books?hl=en&lr=&id=nMA5DQAAQBAJ&oi=fnd&pg=PP1&dq=step+of+content+analysis+in+methodology&ots=pHUqvblqas&sig=K-OhGQT1uAzX2eg3SPfxE1WRyAY&redir_esc=y#v=onepage&q=step%20of%20content%20analysis%20in%20methodology&f=false

- Nurzaman, S. S. (2006). Pembagian Kerja Internasional yang Baru Sebagai Faktor Pengembangan Wilayah. *Jurnal Perencanaan Wilayah Dan Kota*, 17(2). <http://download.garuda.kemdikbud.go.id/article.php?article=632139&val=7386&title=Pembagian%20Kerja%20Internasional%20yang%20Baru%20%20Sebagai%20Faktor%20Pengembangan%20Wilayah>
- Oktaviani, R., Puspitawati, E., & Novianti, T. (2006). Dampak Ekonomi Penurunan Dukungan Domestik Produk Pertanian Negara Maju dan Peluangnya Bagi Indonesia. *Jurnal Manajemen & Agribisnis*, 3(2), 89–101. <https://jurnal.ipb.ac.id/index.php/jmagr/article/view/3338>
- Perry, M., Chase, M., Jacob, J., Jacob, M., & Daly, J. W. (2015). *Western Civilization: Ideas, Politics, and Society, Volume II: From 1600*. Cengage Learning. https://books.google.co.id/books?hl=en&lr=&id=jy5BBAAQBAJ&oi=fnd&pg=PR5&dq=Perry,+Marvin,+et+al.+Western+Civilization:+Ideas,+Politics,+and+Society,+Volume+II:+From+1600.+Cengage+Learning,+2012.&ots=yG5ASWPW2F&sig=ryhSN8iB_2RuSf2Yn4kLR8M4jIw&redir_esc=y#v=onepage&q&f=false
- Reid, A. (2001). Understanding Melayu (Malay) as a source of diverse modern identities. *Journal of Southeast Asian Studies*, 32(3), 295–313. <https://www.cambridge.org/core/journals/journal-of-southeast-asian-studies/article/abs/understanding-melayu-malay-as-a-source-of-diverse-modern-identities/6E1353012FC5E6FB3403BEABE5411FCA>
- Saleh, M. H. (2011). Model pemaknaan nasionalisme masyarakat pulau sebatik Kalimantan Timur. *Jurnal Borneo Administrator*, 7(2). <http://www.samarinda.lan.go.id/jba/index.php/jba/article/download/74/86>
- Sanusi, A. (2018). The Contributions of Nawawi al-Bantani In the Development of National Law of Indonesia. *Al-'Adalah*, 15(2), 415–436. <http://www.ejournal.radenintan.ac.id/index.php/adalah/article/viewFile/3388/2503>
- Shafer, B. C. (1955). *Nationalism Myth and Reality*,. A Harvest Book Harcourt.
- Smith, C. P., Feld, S. C., & Franz, C. E. (2009). Methodological considerations: steps in research employing content analysis systems. *Motivation and Personality*, 515–536. <https://doi.org/10.1017/CBO9780511527937.038>
- Stemler, S. (2001). An overview of content analysis. *Practical Assessment, Research, and Evaluation*, 7(1), 17. <https://doi.org/https://doi.org/10.7275/z6fm-2e34>
- Stephenson, S. (1994). *The Uruguay Round and Its Benefits to Indonesia*. https://www.gtap.agecon.purdue.edu/resources/res_display.asp?RecordID=4

Syamsul, M. (2018). Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia. *Journal of Social Studies Education Research*, 9(2), 104–123.
<https://dergipark.org.tr/en/download/article-file/496759>