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Islamic Boarding School Leadership in Growing the Character of Love for the Motherland at Maqnaul Ulum Boarding School Sukowono Jember

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Abstract: This paper aims to describe Islamic Boarding School Leadership in fostering the character of love for the motherland. Islamic boarding schools were founded with the principle of kinship so that all models of pesantren leadership are still centralized, collective, innovative and traditional. kiai as the absolute leader in the pesantren environment. This research uses qualitative, case study type, data collection techniques using three techniques namely observation, interviews, and documentation using descriptive analysis with the interactive model of Miles, Huberman and Johnny Saldana namely data condensation, data display and drawing and verifying conclusions. First research results; The pesantren's leadership strategy, the ceremony on the 17th of each month, commemorating heroes' day, requires all students to take part in scouting training activities, kepaskibrakaan as a pesantren extracurricular activity. Second; Implementation of the leadership of the pesantren, Kiai and Ustadz-Ustadzah provided an exemplary spirit of Nationalism, Patriotism and high discipline, upheld the honor of all social life in the Islamic boarding school, carried out a competition for making a documentary film with the theme of veterans of the Republic of Indonesia's independence fighters, namely the figure of the founder of Islamic boarding school KH. Ahmad Nahrowi, scouting training, kepaskibrakaan which is followed by all students. Third; The contribution of the pesantren leadership, providing space and time for all students to think and be creative in a broad and advanced manner based on Islamic teachings according to the times, in embodying the character of love for the motherland at the Maqna'ul Ulum Islamic boarding school.

Keywords: *islamic boarding school leadership; character of love for the motherland; islamic boarding schools*

A. INTRODUCTION

Islamic boarding schools, which are the crater of the moon in the face of developing the character of students, are educational

units founded by the community, which can be ensured to strengthen the character of students through harmonization of heart, exercise, thought and sports by involving and collaborating between educational



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units, families and communities as part of the National Mental Revolution Movement (GNRM) as stated in the Minister of Education and Culture for character building education (Naim, 2020: 72). Thus, Islamic boarding schools must be professionally managed to foster the character of loving the motherland so that the right of students to obtain quality education can be achieved as stated in the law on the national education system. (Nashir, 2015: 877-878).

In the current millennial era, many are found in the lives of teenagers who have been influenced by western culture. They also don't feel awkward saying Korean, like the words Eonni (a call that a woman utters to an older woman), Oppa (a call to an older man/brother/boyfriend/husband that is spoken by a woman). They also dress in a western style. In fact, they hope to become part of the beloved western culture (Nashir, 2015: 877-878). With this addiction, teenagers will slowly easily forget their own culture. Addiction to Korean culture does not only envelop teenagers but also mothers who are no less fanatical in admiring drakor (Korean dramas) and even sobbing with emotion.

Pondok Pesantren as an educational institution which incidentally is a place as well as a center for intellectual development, or the development of knowledge, especially religious knowledge for the Muslim community which is expected to be able to become an early milestone in the revival of Indonesian Muslim civilization in the current global and millennial era. Building a true civilization is forming knowledgeable

human beings or civilized human beings. Therefore, in order to build and make Islamic boarding schools the center of Indonesian Muslim civilization, the assumption that humans are civilized beings must be prioritized as social beings (Mustofa, 2011; 76).

Islamic boarding schools to develop the character of loving the motherland besides using the aqidah, shari'a and morals approach, can also develop character growth with three methods of the scouting education system, namely; actualization method, block method and regular method (UU Kepramukaan. 2023, 12). Santri is one of the citizens of the unitary state of the Republic of Indonesia who has the same rights and obligations in defending the country which is realized through civics education (Kemenhan, 2002: 3).

Love of the Motherland is highly recommended in Islam, as the words of Rasulullah SAW:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ قَالَ: حَدَّثَنَا
الْفَضِيلُ بْنُ سُلَيْمَانَ. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ
خُثَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، وَأَبُو الطُّفَيْلِ.
عَنْ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِمَكَّةَ: «مَا أَطْيَبَكَ مِنْ بَلَدٍ. وَأَحَبَّكَ إِلَيَّ، وَلَوْلَا
أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ.» هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ»

It means; From muhammad bin musa al basri he said al fadil bin sulaiman told me from abdillah bin usman bin hutain he said said bin juber and abu jubaer told me from ibn abbas he said Rasulullah said to the city of Mecca it would be nice for you as a country (city) and how much I love you. If my people had not driven me away from you

(Mecca), I would not have lived in a city other than you." (HR At-Tirmidhi) (Tirmidhi, 1999; 723).

The character of love for the motherland is a psychological-emotional condition of every Indonesian person who expresses and expresses how far and how deep his affection for the land where he was born. Place of birth by the power and lineage of the Almighty for every human being who is born into this world, for us to receive whole, whole, whole heartedly, we care for it, we protect it and we preserve it throughout our lives in the body. The place where we grew up, grew up as a unitary entity of the nation's children by His power we were born in the same land. So it is fitting that the Almighty has bestowed upon us to always protect, care for and preserve it in the hope that we can pass on this peaceful homeland and this fertile earth to our children and grandchildren in the future (Hamengku Buwono, 2007: 34).

For example, it can be seen that the habit of mutual cooperation is in the form of mutual assistance between neighbors and cooperation for the public interest in residential areas, hamlets to urban communities. This mutual cooperation activity is carried out in the spirit of kinship as a reflection of the fifth precept, namely social justice for all Indonesian people. Through this sociological approach, it is hoped that social structures, social processes, including social changes, and social problems should be addressed wisely and prudently by using standard values that refer to Pancasila.

This objective fact makes Pancasila the ideology or basis that binds every citizen to continue to cultivate the character of loving

the motherland and obeying instrumental values in the form of written norms or laws (legislation, jurisprudence, and treaties as well as unwritten ones such as adat). - customs, agreements or understandings, and conventions. The diversity or pluralism of the Indonesian nation is high where religion, race, ethnicity, language, cultural traditions are full of differences which do not reduce the spirit of fostering the character of loving the motherland. Historical data shows every time there was an attempt at division or rebellion by several community groups, then the values of Pancasila are put forward as a unifier and the growth of the character of loving the motherland so that it becomes a solution to reunite the Indonesian nation (*Kemendikbud*, 2018: 18).

Maqnaul Ulum Islamic Boarding School is a boarding school that was established in 1957 which was founded by a religious figure and freedom fighter who was a member of the Hisbulloh army, namely KH. Ahmad Nahrawi. As a warrior figure and founder of the Maqnaul Ulum Islamic Boarding School, KH. Ahmad Nahrawi instilled and passed on a disciplined attitude, willing to sacrifice, always humble and preserving the values of love for the motherland to the students, who then until now the Maqnaul Ulum Islamic boarding school is led by his son KH. Ahmad Nahrawi namely KH. Mahrus Muhith, S.Ag.

The Maqnaul Ulum Islamic Boarding School has the uniqueness and distinctive character of the students' love for the motherland, such as every morning before learning they start singing the Indonesian national anthem and Yalall Wathon, then

carry out the monthly red and white flag raising ceremony every 17th and carry out the commemoration of the great day of struggle or heroism which is celebrated in attended by all students and the main caretaker as the master of ceremonies, KH. Mahrus Muhith, S, Ag as the caretaker and supervisor of the ceremony continues to inflame the spirit of fostering the character of the love of the homeland for the students, just like the founder of the Maqnaul Ulum Islamic boarding school who never loses his fighting spirit as described by the following second-generation caregivers.

That the students also held a scientific writing competition with the theme of the struggle of KH. Ahmad Nahrawi fought against Dutch colonialism, scouting and paskibraka contests between levels of education and a competition for making a documentary film by the founder of the Islamic boarding school KH. Ahmad Nahrawi who is also a veteran freedom fighter. Maqnaul Ulum Islamic Boarding School collaborates 18 Indonesian character education values, which are always applied at Maqnaul Ulum Islamic Boarding School in accordance with the principles of Islamic boarding school which have been applied for a long time such as discipline, religion, honesty, mutual cooperation, love of the motherland, tolerance, independence and always trustworthiness and noble personality and behavior based on efforts to make oneself a person who can always be trusted in words, actions and work, and to make tolerance an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of people others different from him

(Wawancara KH. Mahrus Muhit 15 April, 2022).

Based on the phenomenon found by researchers at the Maqnaul Ulum Islamic Boarding School, that in the Islamic Boarding School the kiai as an absolute leader often in reciting the book encourages the students to instill in their hearts the character of love for the motherland, nationalism insight that is full of enthusiasm. A flag ceremony is also held every 17th of each month and national and religious holiday ceremonies. Every organization of activities accompanied by the cultivation of the values of the character of love for the country, such as singing the song *Yalal Wathan*, the national anthem Indonesia Raya, the song for your country and so on. Consistent routines are a reflection of the leadership of Islamic boarding schools in an effort to foster the character of love for the motherland of students who are so high for the Unitary State of the Republic of Indonesia, so that they can develop themselves in social life when students take part in society by maintaining the values of nation and state in the future come.

1. Islamic Boarding School Leadership

The pesantren leadership is collegial-collective in nature, so that every policy and decision-making is carried out by internal deliberations called the family council, and is traditionally centralized to achieve a certain goal that has been expected. Thus, the sustainability of the Islamic boarding school is largely determined by a family council deliberation decision

because the pesantren was established based on the principle of kinship, it is very difficult other than the core pesantren family to take part in making policies for the development of the pesantren. Then Islamic education, as an institution has a number of educational resources that are more complex than other education. So that the development of its management requires brilliant and creative thoughts and ideas, so that the results (outputs and outcomes) can be utilized not only concerning the interests of students or society in worldly life, but also ukhrowi.

Leadership is defined as the ability to influence all members of a group/organization to be willing to carry out activities/work to achieve the goals of the group/organization. More clearly, Gary Yulk defines leadership as:

“Leadership is defenid as influence proses affecting the interpretation of event for follower, the choice of objectives for the group or organizing, the organizing of work activities to accomplish the objectives, the motivation of followers to achieve the objectives, the maintenance of cooperative relationship and teamwork, and the enlismett of support and cooperation from people outside the group of orgasization”(Winardi, 2000: 3)

A leader is essentially someone who has the ability to influence the behavior of others in their work by using power. Meanwhile, leadership power is the ability to direct and influence subordinates with respect to tasks within the scope of work properly and thoroughly. The greater the number of

sources of power available to the leader, the better it will be in increasing the potential for effective leadership (Fatah, 2006: 88).

To maintain commitment for anyone who is concerned with the implementation of the regulated in written and unwritten rules to become an agreement that is adhered to together.

2. The character of love for the country

In language, the term "character" in Indonesian comes from Latin and pride or high respect for the nation in terms of language, environment, physical, social, cultural, economic and political (Diana Sari, 2017: 66).

A sense of love for the motherland, an attitude of state awareness that upholds the basic principles of the Unitary State of the Republic of Indonesia as a legal state based on Pancasila and the 1945 Constitution of the Republic of Indonesia (Basseng, 2019: 93).

There are several terms which are associated with or which have the meaning of homeland in the Mu'jam al-Wasith dictionary as follows:

- a. Al-wathan, namely a person's residence.
- b. Al-balad, namely a limited place that is used as a place to live by a group of people or what is called a wide area on earth.

- c. Dar, namely the place of the building and courtyard, residence. (Afifuddin Ihsan, 2017: 110).

In the Hadith narrated by Imam Bukhari quoted by Rustam Ibrahim, where the translation of the hadith is as follows;

When the Prophet was about to come from traveling, he accelerated the course of the vehicle he was riding after seeing the city walls of Medina. He even moved the animal he was driving. All of this was done as a form of his love for his homeland.” (H.R. Bukhari).

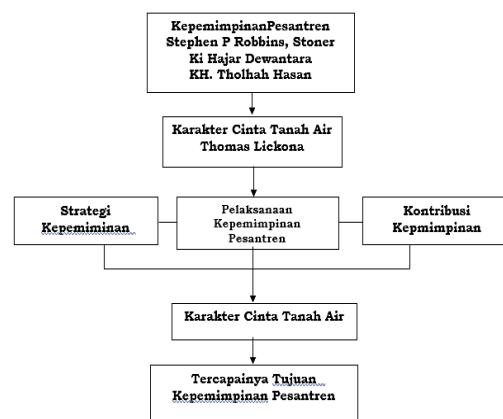
Al-Hafidz Ibn Hajar al-'Asqalani in the book Fath al-Bari also explains in the hadith that it shows the virtues of Medina and encourages him to love his homeland and long for it.

KH. Hasyim Asy 'Ari, a great scholar and founder of NU who firmly called on Muslims to fight against all forms of colonialism in Indonesia and issued a fatwa in the form of the jargon "Hubbul Wathon Minal Iman" or love for the motherland is part of faith.

3. Character Values Love the Motherland

Character values put forward by the Ministry of National Education (Kemendiknas) include: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, patriotism, nationalism, respect for other people's achievements, friendliness/communicativeness, peace, love of reading, environmental awareness,

social awareness, and responsibility (Syarif dkk, 2018: 119-122).



4. Conceptual Framework

Conceptual Framework in a study entitled Islamic Boarding School Leadership in Fostering the Character of Love for the Motherland at Maqnaul Ulum Sukorejo Islamic Boarding School, Kec. Sukowono Kab. Jember. Loading the conceptual framework as follo.

B. APPROACH AND TYPE OF RESEARCH

This research uses a qualitative approach with a case study type. The reason the author uses this approach is because the data collected by the researcher is in the form of information in the form of a description.

Qualitative research is a form of research that is descriptive in nature. The data collected is in the form of words, sentence descriptions and reinforced with pictures. The data is accumulated in interview transcripts, photographs, video types, field notes and other official documents.

The type of research that researchers use is a case study approach. A case study is a qualitative approach in which the researcher explores bound systems (cases) or multiple bounded systems (cases) from time to time, through detailed and in-depth data collection involving various sources of information (observations, interviews, visual video materials, documents and reports), and reporting case descriptions and case-based themes, for example, several programs (multi-case study) or a single program (on-site study) (Creswell, 2017: 73).

C. RESEARCH FINDINGS

Islamic Boarding School Leadership Strategy in Growing the Character of Love for the Motherland of Santri at the Maqnaul Ulum Sukorejo Islamic Boarding School, Kec. Sukowono Kab. Jember.

1. The example of the founder of the pesantren, who is a veteran of freedom fighters who has a patriotic spirit, is willing to make sacrifices, is consistently conveyed to the students during the study of the yellow book.
2. The ceremony of raising the red and white flag in front of the Islamic boarding school every 17th of each month accompanied by the national anthem Indonesia Raya and Yalal Wathan is a manifestation of growing the character of love for the country, the red and white flag hoisting by students is carried out alternately every day.
3. All students carry out activities with the theme of heroism and nationalism.
4. Islamic boarding schools consistently carry out the

commemoration of national holidays with a heroic nuance.

5. Islamic boarding schools carry out a pilgrimage to the graves of heroes at TMP Kec. Sukowono.
6. Islamic boarding schools utilize bulletin boards as a place for students to express the character of the students who love the country in the form of poetry, caricatures, and other artistic works.
7. Caregivers oblige all students before formal and non-formal learning to sing the national anthems of Indonesia Raya and Yalal Wathan and send prayers to the heroes.
8. Islamic boarding schools hold student creativity competitions with the theme of love for the motherland and national insight.

Since the pre-independence era of the Republic of Indonesia, Islamic boarding schools have contributed a lot to our beloved nation and country both in fighting Dutch colonial rule and participating in educating the nation's life, cultivating the character of love for the motherland, such as the Maqnaul Ulum Sukorejo Sukowono Jember Islamic boarding school which has consistently made a direct contribution to the nation and the state, especially the santri, in understanding the meaning of cultivating the character of love for the motherland, which must be cultivated continuously from an early age so that it can be used as a necessity in the daily life of the santri, when the santri have returned to the community where they live.

The Islamic Boarding School Leadership Strategy in Fostering the Character of Love for the Motherland, is integrity and a good

system so that it can very easily fend off all forms of radicalism and communism in order to uphold the integrity of the Unitary State of the Republic of Indonesia.

In line with what was conveyed by the caretaker of the Maqnaul Ulum Islamic boarding school, KH. Mahrust Muhith, during an interview with researchers.

As caregivers and in the community, they must play an active role and have many strategies or breakthroughs in growing the character of loving the motherland. Because, our Islamic boarding school was born from the blood of our grandfather's struggle or KH. Ahmad Nahrawi is not just a religious figure but also a warrior figure, so we, as the next generation of Maqnaul Ulum boarding school, must continue to instill a spirit of patriotism in our students, we as caretakers of this boarding school are collective, mutual cooperation in providing understanding to students and their guardians during public recitations with the spirit of the Republic of Indonesia because love for the motherland is part of faith, love for state leaders or pesantren leaders is also a form of a believer.

Pesantren's leadership strategy in cultivating the character of students who love the motherland, KH. Mahrus Muhith, S.Ag added his statement regarding the strategy of the pesantren in cultivating the character of the students' love for the motherland. praying in congregation, the kiai is also in the midst of the students, these are small things that we always instill in all students.

Implementation of Islamic Boarding School Leadership in Growing the Character of Love for the Motherland of Santri at the

Maqnaul Ulum Sukorejo Islamic Boarding School, Kec. Sukowono Jember.

The implementation of pesantren leadership continues to improve and keep abreast of the times, so that the leadership of the pesantren is sensitive to methods in implementing the implementation of growing the character of loving the motherland and can adapt to the conditions of the students as follows:

1. Islamic boarding schools hold training during the orientation period for Islamic boarding schools for students who are provided with provision for growing the character of loving the homeland as a whole and can be carried out in the life of the Islamic boarding school as well as when the students return to social life in the community.
2. Islamic boarding schools instill a spirit of patriotism and nationalism and commemorate national holidays related to heroism.
3. Islamic boarding schools facilitate students in expressing their love for the Republic of Indonesia by holding an art competition with the theme of struggle.
4. Islamic boarding schools accommodate students' creativity in formal institutions through the national curriculum, namely the 2013 curriculum, scouting extracurricular activities are mandatory for all students.
5. Participate in paschibrakan training once a week.

The Contribution of Islamic Boarding Schools in Growing the Character of Santri Loving the Motherland at the Maqnaul Ulum Sukorejo Islamic Boarding School, Kec.

Sukowono Kab. Jember. Since the pre-independence era of the Republic of Indonesia Islamic boarding schools have contributed a lot to our beloved nation and country both in fighting Dutch colonial rule and participating in educating the nation's life, fostering the character of loving the motherland just like the Maqnaul Ulum Sukorejo Islamic boarding school, kec. Sukowono Kab. Jember, which has consistently made a direct contribution to the nation and state, especially students in understanding the meaning of cultivating the character of love for the motherland, which must be continuously cultivated from an early age so that it can be used as a necessity in the daily life of students, when students have returned to the community where they are domiciled.

Islamic boarding schools have a contribution that cannot be underestimated, starting from Islamic boarding schools which are still very traditional to today's modern era. We can see and feel the contribution of pesantren for the whole social life of the community as follows:

1. Islamic boarding schools build human civilization with noble morals with the pattern of Rahmatan lil Alamin.
2. Islamic boarding schools participate in fighting colonialism and defending independence as well as educating the life of the nation and all Indonesian bloodlines.
3. Islamic boarding schools participate in building human resources as a whole and building the welfare of a civilized society, tolerance and noble personality.

4. Islamic boarding schools are at the forefront of preserving social justice humanitarian principles for all Indonesian people.

Achieving the character of love for the motherland or perfect morals is the true goal of education. Thus, it is clear that the aim of the leadership of the pesantren is al fadlilah or primacy, according to this objective every teaching must be oriented towards character or moral education. Islamic boarding school education is a place to educate character and morality, familiarize them with high decency, prepare them for a life that is holy, sincere and honest.

The Indonesian nation is a large and diverse nation and has a very strong eastern culture, so protecting this nation from disintegration and upheaval between the nation's children requires a strong character of love for the motherland that always grows in the next generation of the nation from an early age. Maqnaul Ulum Islamic Boarding School is one of the Islamic boarding school-based educational institutions that is always consistent in cultivating the character of love for the motherland towards students.

D. CONCLUSION

Based on the results of research on Islamic Boarding School Leadership in Cultivating the Character of Love for the Motherland at the Maqnaul Ulum Sukorejo Islamic Boarding School, Sukowono District, Jember Regency. *First*, upholding nationalism and patriotism is the foundation for all students. *Second*, the implementation of Islamic boarding school leadership is collective, creative and innovative to produce new ideas and strategies, implementation

and contribution of Islamic boarding school leadership in cultivating the students' character of love for their homeland. *Third*, the contribution of Islamic boarding school leadership from the colonial era to the current modern era. Islamic boarding schools continue to contribute to various areas of social life in society, and Islamic boarding schools also take part in the social and political life of the Indonesian nation. *Fourth*, Love of the Motherland, namely a way of thinking, acting and acting that indicates loyalty, care, as well as pride or high appreciation for the nation and its homeland in terms of language, environment, religion, physical form, social, cultural, economic and political. *Fifth*, the cultivation of the character of love for one's country at the Maqnaul Ulum Islamic Boarding School is in line with the 18 principles of character education for the Indonesian nation which are the embodiment of religion, respect, care and pride in the unitary state of the Republic of Indonesia.

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