

Konsep Cinta Tanah Air Perspektif KH Hasyim Asy'ari Dan Relevansinya Terhadap Pendidikan ILMU PENGETAHUAN SOSIAL

The Concept of Love for the Homeland from the Perspective of KH Hasyim Asy'ari and Relevance with Social Studies Education

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ABSTRACT

The flow of information exchange in the era of globalization that is easily accessed by the young generation makes it easy to accept foreign cultures without being selective and forgetting their own culture. This phenomenon is a factor in weakening the level of love for the student's homeland. Efforts to foster an attitude of love for the homeland in the school environment are by instilling the values of love for the homeland of KH Hasyim Asy'ari through social studies subjects. This research aims to (1) describe the concept of love for the homeland from the perspective of KH Hasyim Asy'ari, (2) describe the relevance of the concept of love for the homeland from the perspective of KH Hasyim Asy'ari with social studies education. The research method used a qualitative approach to the type of library research. Collecting data in this research used the documentation method. Then the data were analyzed by content analysis—the data validity technique used theoretical triangulation. The results of the study show that (1) the concept of love for the homeland from the perspective of KH Hasyim Asy'ari is called *Hubbul within minal iman* which contains religious values and nationalism values that are implied in the Jihad Resolution as proof of KH Hasyim Asy'ari's commitment and form of nationalism, (2) the relevance of the concept of love for the homeland from the perspective of KH Hasyim Asy'ari with social studies education, which is relevant to the objectives of social studies learning and relevant to the content of the social studies curriculum for VIII Grade in KD 3.4. Analyzing chronology, change, and spatial continuity (geographical, political, economic, educational, social, cultural) from the colonial period to the growth of the national spirit and IX Grade in KD 3.4 Analyzing the chronology, change and continuity of space (geographic, political, economic, educational, social, cultural) from the beginning of independence to the front of reform.

ABSTRAK

Arus pertukaran informasi era globalisasi yang mudah dijangkau oleh generasi muda saat ini mengakibatkan mudahnya menerima budaya luar tanpa selektif hingga melupakan budayanya sendiri. Fenomena ini menjadi faktor melemahnya kadar cinta tanah air peserta didik. Upaya menumbuhkan sikap cinta tanah air dalam lingkungan sekolah yaitu dengan menanamkan nilai-nilai cinta tanah air KH Hasyim Asy'ari melalui mata pelajaran Ilmu Pengetahuan Sosial . Penelitian ini bertujuan untuk (1) Mendeskripsikan konsep cinta tanah air perspektif KH Hasyim Asy'ari. (2) Mendeskripsikan relevansi konsep cinta tanah air perspektif KH Hasyim Asy'ari terhadap pendidikan Ilmu Pengetahuan Sosial . Metode penelitian yang digunakan yaitu menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Pengumpulan data dalam penelitian ini menggunakan metode dokumentasi. Kemudian data dianalisis dengan analisis isi. Teknik keabsahan data menggunakan triangulasi teori. Hasil penelitian menunjukkan bahwa (1) Konsep cinta tanah air perspektif KH Hasyim Asy'ari yaitu disebut dengan *hubbul wathan* minal iman dimana didalamnya mengandung nilai religius dan nilai nasionalisme yang diimplikasikan dalam Resolusi Jihad sebagai bukti komitmen dan bentuk nasionalisme KH Hasyim Asy'ari. (2) Relevansi konsep cinta tanah air perspektif KH Hasyim Asy'ari terhadap pendidikan Ilmu Pengetahuan Sosial yaitu relevan dengan tujuan pembelajaran Ilmu Pengetahuan Sosial salah satunya siswa diharapkan mampu mengembangkan potensi dan memiliki kemampuan untuk memahami serta menganalisis kehidupan berbangsa dan bernegara sehingga perlu adanya sebuah identitas jati diri sebagai warga negara Indonesia serta relevan dengan isi kurikulum Ilmu Pengetahuan Sosial kelas VIII pada KD 3.4 Menganalisis kronologi, perubahan dan kesinambungan ruang (geografis, politik, ekonomi, pendidikan, sosial, budaya) dari masa penjajahan sampai tumbuhnya semangat kebangsaan dan Kelas IX pada KD 3.4 Menganalisis kronologi, perubahan dan kesinambungan ruang (geografis, politik, ekonomi, pendidikan, sosial, budaya) dari awal kemerdekaan sampai awal reformasi.



Introduction

The 21st century is characterized by the increasingly rapid flow of information exchange globally in the world. This marks our entry into the era of globalization, where science, technology, and information are developing rapidly. In addition to having a positive impact, the disclosure of data from a country to other countries not only causes the entry of goods and services, but the pattern of consumption of increasingly massive foreign cultures can be a threat that has the potential to cause a decline in the character values of the nation's generation (Amalia et al., 2020)

In essence, every citizen must have an attitude of love for the motherland. This love for the motherland makes a person care about the State of his nation and country. It has been 75 years since Indonesia became an independent country. However, with this long age of independence, nationalism or a sense of love for Indonesia's homeland, which has become the driving force towards independence, has not been firmly established. The challenges faced by Indonesia from time to time are getting more vital and complex.

This is evidenced by the many behaviors of the nation's next generation, which are very worrying. If one of them does not memorize the precepts of Pancasila, it is not surprising for them. In fact, in the grand final for the Miss Indonesia 2020 election, which was broadcast live on SCTV on Friday, March 6, 2020, it was none other than the finalist for Puteri Indonesia from West Sumatra, namely Kalista Iskandar, a 21-year-old woman who did not memorize Pancasila when asked a question by the jury, namely the Chairman of the Indonesian People's Consultative Assembly. Bambang Soesatyo. Kalista Iskandar unexpectedly made a mistake starting from the fourth precept, "Just humanity, a society led by wisdom in deliberating justice," and the fifth precept, "Just and civilized social humanity," he said (tribunnews, 2020)

Weakening of nationalism or a sense of love for the motherland results in widespread social deviations such as students arriving late to attend ceremonies, lack of appreciation of students during flag ceremonies, dislike of national anthems and folk songs, frequent violation of school rules, fond of brawls between schoolmates. Lack of interest in products made by the nation itself is a fact of the causes of weak social capital. In Indonesia, students are required to study for at least 12 years of education because through education; students will get character building to be introduced to and taught to love their country (Atika et al., 2019)

Efforts to build nationalism as perfection in a country are indeed through educational facilities. One of the subjects that can be used as a vehicle for character formation is social studies learning. This is because, according to Soemantri, the objectives of social studies learning are: (1) fostering the values of citizenship, morals, state ideology, and religion; (2) emphasizing the contents and methods of thinking of scientists; and (3) emphasizing

reflective inquiry (Nurmantyo, 2016) From these objectives in point one, it can be understood that social studies education has a role in preparing students to become good citizens, one of which can be realized by having a spirit of nationalism or a sense of love for the motherland. In social studies education, efforts to foster a sense of nationalism can be carried out by integrating the values of love for the motherland into the social studies learning process.

One of the religious leaders who have a strong spirit of nationalism is KH Hasyim Asy'ari. With the jargon of love for the motherland, which is often called *hubbul wathan minal faith*, it was able to sow awareness to rise and fight to free itself from colonialism. In the end, it inflamed the physical resolution to seize and defend the independence of the Republic of Indonesia.

KH Hasyim Asy'ari's love for the motherland in the fatwa of the Jihad Resolution contains a spirit of religion and nationalism that should be emulated and used as a lesson by the nation's next generation. The concept of love for the homeland of KH Hasyim Asy'ari is very relevant to the interests of nationalism in the current era, especially among the younger generation. Suppose nationalism in the former context was built to form a collective awareness for independence from colonialism, in this contemporary era. In that case, nationalism must be developed to make Indonesia a developed and sovereign country. With the study of the concept of love for the motherland from KH Hasyim Asy'ari's perspective, it is hoped that it can become a guideline for educational implementers in educational institutions in particular and Indonesian society in general.

Literature review

KH Hasyim Asy'ari

KH Hasyim Asy'ari, fondly called Mbah Hasyim, has the full name Muhammad Hasyim Asy'ari. He was born in Gedang Jombang, East Java, on Tuesday, 24 dzulqo'dah 1287 H, which coincided on February 14, 1871. His father was named Kyai Asy'ari ulama from Demak, the eighth descendant of Jaka Tingkir, who became Sultan Panjangan in 1568. Jaka Tingkir is Brawijaya IV's son, who became Majapahit's king. Meanwhile, his mother was named Halimah, the daughter of Kyai Usman, the founder, and caretaker of the Gedang Jombang Islamic boarding school in East Java, where he was born (khuluq, 2000)

As with other students in general, KH Hasyim Asy'ari has enjoyed studying at Islamic boarding schools since he was young. At the age of 15, KH Hasyim Asy'ari traveled to several Islamic boarding schools on the island of Java and Madura, such as the Jombang Wonocolo Islamic boarding school, Purbalingga Islamic boarding school, Langitan Tuban Islamic boarding school, Semarang Trangili Islamic boarding school and also studied at the Kyai Kholil Islamic boarding school in Bangkalan Madura. Not long

from Kyai Kholil's boarding school, KH Hasyim Asy'ari decided to move to a boarding school in Siwalan Sidoarjo Surabaya in 1891, which was famous for its pious and broad-minded caretaker, namely Kyai Ya'qub (Zamakhsyari Dhofier, 2011)

At the Siwalan Islamic Boarding School, Kyai Ya'qub married KH Hasyim Asy'ari to his daughter, Khadijah. Not long after marriage, KH Hasyim Asy'ari left for Mecca to perform the pilgrimage and, at the same time, study. He left with his wife for Mecca. There, he was blessed with a son, Abdullah. However, not long after that, his wife and son died, so he was again impervious to water. Three months later, he returned to Mecca for seven years (Zamakhsyari Dhofier, 2011)

Upon his return from Mecca, he opened the Tebuireng Islamic Boarding School in Jombang on 26 Rabiulawal in 1899 M. This Islamic boarding school is the oldest and largest boarding school in East Java which gave birth to many alums spread throughout Indonesia. Some became kyai and held important positions in the Indonesian government, such as KH Ajmad Wahid Hasyim and Kyai Ilyas. Apart from leading the Tebuireng Islamic Boarding School, he also founded the Nahdlatul Ulama (NU) organization. He is the grand leader of the largest clerical association in Indonesia (khuluq, 2000). He reportedly died on July 2, 1947.

During his life, he expressed his thoughts in various works. Among his works are Adab al-'Alim wa al-Muta'allim, Al-Ziyadah al-Ta'liqa, Al-Tanbihat al-Wajibat li man Yasna' al-Maulida bi-Almungkarat, Al-Risalah al Jami'ah, Al -Nur al-Mubin fi Mahabbah Sayyid al-Mursalin, Hasyiah ala fathi al-Rahman bi al-Syarh al-Risalah al-Wali rislan Syekh al-Islam Zakariya al-Ansori, Al-Durr al-Muansirah Fi masala al-Tis' I Asyrat, Al-Tibyan fi al-Nahyi an-Muqata'ati al-Irhami waal-Aqoribi waal-Ikhwani, Al-Risalah al-Tauhidiyyah, Muqaddimah al-Qanun al-Asasi li Jam'iyyah Nahdhatul al-Ulama', Arba 'in Hadith Tata'allaqu Bi Mabadi Jam'iyyah Nahdhatul Ulama', Dhou'u al-Misbah Fi Bayaani ahkam al-Nikah and Al-Qalaid Fi Bayan ma Yajib min al-'aqaid (Baso, 2017)

I love the Motherland Concept.

The concept is an abstraction of an idea, or according to Kant, quoted by Harifuddin Cawidu, namely a general or abstract picture of something (Harifuddin Cawidu, 1991, p. 13). Bahri said that a concept is a unit of meaning with the same characteristics and simultaneously represents several objects. According to Bahri, only people with a concept can turn an object into an abstract and place it in certain groups. In addition, Bahri believes concepts can be symbolized in words (Bahri, 2008)

From some of the opinions above, it can be concluded that the concept is an idea, understanding, or mental image in the form of terms or a series of words that abstracts

an object (process, opinion, event, State, group, individual) to classify and represent complex reality so that it can be understood.

The concept of love for the homeland is a sense of pride, belonging, respect, respect and high loyalty that every individual has in the country where he lives, which can be reflected in the behavior of defending his homeland, guarding and protecting his homeland, willing to sacrifice for the interests of the nation. Moreover, his country loves the customs and culture of his people (Nurmantyo, 2016, p. 9).

According to Suyadi, as quoted by the Ministry of Education and Culture, love for the motherland is an attitude and behavior that reflects a sense of pride, loyalty, care, and high respect for language, culture, politics, and so on so that it is not easy to accept offers from other nations that can harm the nation itself

Love for the motherland does not only mean an attitude or behavior of being proud, caring for, and protecting the country of birth, but rather as a manifestation of a citizen's love for his homeland. In this place, he was born by sacrificing his whole body and soul to defend his nation. Thus the love for the motherland can foster the spirit of nationalism in a citizen (Wijaya Kusuma, 2017)

Indonesian clerics expressed their opinion about love for the homeland for all citizens in the Indonesian Ulema Council (MUI) decision. Defending the homeland is mandatory. The most famous expression among the Indonesian people is the opinion of scholars who reveal the sentence *hubbul wathan minal faith*. The cleric's *ijtihad* was inseparable from the NU *jihad* resolution fatwa issued by KH Hasyim Asy'ari (M. Jamaluddin, 2015, p. 16). If examined more deeply, the meaning of the sentence *hubb al wathan* is love for the homeland as a form of gratitude for the abundance of God's gifts to their homeland. This follows *Maqasid asy Syari'ah*, protecting religion, life, property, lineage, and homeland (Ikhsan, 2017)

Indicators of achieving the value of love for the motherland, in general, include the following: (SRI HARINI DWIYATMI, 2012)(1) Willing to sacrifice; (2) Participate in efforts to maintain unity and integrity; (3) Proud of Indonesian language, nation, and homeland; (4) Loving local products; (5) Faithful; (6) Tolerance.

Efforts to realize love for the motherland in everyday life, namely as follows: (Wijaya Kusuma, 2017, p. 7). (1) study hard; (2) Use Indonesian in communicating; (3) Love domestic products; (4) Participate in the flag ceremony; (5) Keep the environment clean; (6) Not litter; (7) Do not cut down trees carelessly; (8) Participating in community social activities.

The forms of love for the motherland are as follows: (Wijaya Kusuma, 2017) (1) Daring to sacrifice for the nation and State; (2) Studying seriously; (3) Preserving

Indonesian culture; (4) Using good and correct Indonesian; (5) Using the right to vote in general elections; (6) Living in harmony and cooperation; (7) Creating a peaceful life among human beings; (8) Participate in all activities when commemorating Indonesia's independence day.

Social science education

Social Science integrates various branches of social sciences, such as sociology, history, geography, economics, politics, law, and culture. These are formulated based on social facts and phenomena and are realized in an interdisciplinary approach from aspects and branches of social sciences. ILMU PENGETAHUAN SOSIAL integrates various social science disciplines so that the scope of material and teaching is broad (trianto, 2012)

Social Sciences is a learning program that aims to help and train students to be able to have the ability to recognize and analyze an issue from various perspectives in a comprehensive manner to obtain a more complete and comprehensive picture of something (Dadang Sukurman, 2012)

The objectives of Social Sciences, according to Sapriya, are (Sapriya, 2009)(1) to Get to know the concepts related to the environment and people's lives; (2) to Have the essential ability to think logically and critically, curiosity, inquiry, problem-solving, and skills in social life; (3) Having commitment and awareness of social and human values; (4) Can communicate, cooperate, and be competent in society.

Method

This study uses library research methods (library research). Library research or known as library research where this research is included in the type of qualitative research. Where it works at an analytical level and is an emic perspective. That is, obtaining data is not based on the researcher's perception but on conceptual and theoretical facts (

This method is a research method that uses a way to understand and explore theories taken from literary sources related to research to serve as a data set. Data collection techniques in this study with the documentation method. Data collection was obtained from primary sources such as Karya Hadratussyaikh KH. M. Hasyim Asy'ari, At-Tibyan fin Nahyi'an Muqata'atil Arham wal Ikhwan Al-Mawaiz, Anas Faturrazi Translation, Jombang: Pustaka Tebuireng, 2020. And Muqaddimah al-Qanun al-Asasi li Jam'iyah Nahdlatul Ulama, Jombang: Tebuireng Islamic Heritage Library, 1969. While secondary sources such as Lathiful Khuluq's work entitled Fajar Awakening Ulama Biography: KH Hasyim Asy'ari

(Yogyakarta: PT. LKiS Printing Cemerlang, 2013), Zuhairi Misrawi's work entitled *Hadratussyaikh Hasyim Asy'ari Moderasi, Keumatan dan Kebangsaan* (Jakarta: PT Kompas Media Nusantara, 2010), The work of Ahmad Baso, Agus Sunyoto and Rijal Mummaziq entitled *KH Hasyim Asy'ari Pengabdian Seorang Kyai Untuk Negeri* (Jakarta: Museum Kebangkitan Nasional, 2017), Ali Maschan Moesa's work entitled *Nasionalisme Kyai* (Yogyakarta: LKiS Yogyakarta, 2007), KH Salahuddin Wahid's work entitled *Al-Allamah Muhammad Hasyim Asy'ari Wadli'u Istiqlali Indonesia* (Hadratussyaikh KH Muhammad Hasyim Asy'ari Pejuang Kemerdekaan Republik Indonesia) Translator Zainur Ridlo (Jombang: Pustaka Tebuireng, 2020).(Bustami, 2015)

Data were analyzed using the content analysis method, which uses a set of procedures to draw valid conclusions from a book or document (Levy J Moleong, 2017, 220). The steps used in data analysis are as follows: (Amir Hamzah, 2020) (1) Read all data sources relevant to the research, then determine the quotations related to the research needed; (2) Write down the quotations that have been determined, then describe them so that they can be understood as a whole; (3) Researchers carry out the process of selecting and sorting data according to what is needed in research; (4) Researchers conducted an analysis of love for the motherland from the perspective of KH Hasyim Asy'ari and its relevance to Social Sciences education. So that a relevant understanding can be achieved about the concept of love for the motherland from KH Hasyim Asy'ari's perspective on social studies education; (5) Researchers draw conclusions, where conclusions are drawn using an inductive mindset, namely those that depart from specific things than general conclusions are drawn.

Results and Discussion

The Concept of Love for the Homeland Perspective KH Hasyim Asy'ari

The concept of nationalism originates from the Islamic renewal movement. From the perspective of Islamic history, it is explained that nationalism cannot be separated from the birth of the Medina Charter made by the Prophet Muhammad SAW with the community in Medina when he was domiciled in that city. The agreement was made not based on religion but on the spirit of "saving" Medina as a place to live together from threats that came from outside. Regardless of religion, ethnicity, belief system, and social level, those who live in Medina are invited by the Prophet to agree on an agreement that contains a commitment to protect Medina and its citizens from attacks by any party that comes from outside (Ali Maschan Moesa, n.d.)

Indonesian nationalism, according to George Mc Turnan Kahin, is rooted in the Islamic tradition in the archipelago, which was driven by pesantren (Zainul Milal Bizawie, 2016, 19). Nationalism emerged from the struggle of the ulama and Kiai in the archipelago

against colonialism, undermining indigenous wealth at that time. The Islamic boarding school was founded by KH Hasyim Asy'ari, the founder of Nahdlatul Ulama, which inflamed the spirit of nationalism with an Islamic breath.

The concept of nationalism had indeed been inflamed during the Sarekat Islam and Budi Utomo eras, but these two organizations had disbanded. At this time, what still survives is Nahdlatul Ulama (NU), which can be said to be the successor of friendly Islamic-spirited nationalism. The idea of loving the homeland, packaged in the idiom *hubbul wathan minal faith*, have never been separated from the role of the Indonesian clerics and clerics, namely KH Hasyim Asy'ari. It can be categorized that the history of the emergence of the idea of *hubbul wathan minal faith* is divided into the pre-independence phase and after independence until now (Ali Maschan Moesa, n.d.)

Before independence, NU and other mass organizations carried the spirit of nationalism. However, conceptually, what carries the idea of *hubbul wathan minal faith* is Nahdlatul Ulama, one of the Islamic mass organizations that always supports nationalism. *Hubbul wathan minal faith* was first initiated by the *pesantren* before independence, namely by KH Hasyim Asy'ari, an elder and founder of NU. Nationalism here, in the sense of rejecting colonialism and the search for identity in the history of one's own country. KH Hasyim Asy'ari realized that culturally, Islamic and nationalist movements were different from one another, but from an ideological point of view, the need for the independence of a nation (Zainul Milal Bizawie, 2016, 25).

After Indonesia became independent on August 17, 1945, KH Hasyim Asy'ari maintained the integrity of the Unitary Republic of Indonesia by inflaming the jargon *hubbul wathan minal faith* as an effective way to raise the enthusiasm of the fighters to save Indonesia from colonialism. The idea of *hubbul wathan minal faith* KH Hasyim Asy'ari contains the concept of Islamic and national spirit. KH Hasyim Asy'ari's love for the motherland through the *aswaja* ideology has been used as a platform for a moderate, open, and tolerant attitude (Ali Maschan Moesa, n.d.)

Based on history, divisions have occurred from the time after the death of the Prophet Muhammad SAW with power struggles. Another fact that shows a picture of the disunity of the Muslim community is that there are many sects of belief. Therefore, KH Hasyim Asy'ari always reminds all Muslims to unite and maintain *ukhuwah Islamiyah* (Fakturmen & Arif, 2020). He stated that:

"We know that our luck depends on mutual help and unity, our sincerity and sincerity between one another, or we will fall into division and belittle each other, hypocrisy, jealousy, past desires and errors, even though our religion is one, namely Islam. , we have one school, namely al-Shafi'i, and our area is one Java, and we are all part of Ahlu Sunnah Wa al-Jamaah" (Hadratussyaikh KH Hasyim Asy'ari, 2020, 35)

The editorial explained that the struggle would not have been successful without being bound by ukhuwah Islamiyah, mutual help, unity, and cohesiveness among its supporters and activists. As stated by KH Hasyim Asy'ari in the book *Muqaddimah, al-Qanun al-Asasi Li Jam'iyah Nahdlatul Ulama* is included in national unity within the scope of the State. He stated that:

"As is well understood, humans cannot socialize or mix with others; because the individual may not meet all of his needs. It is a must for a society that can bring goodness to its people and reject the bad and the threat of danger from it. Therefore, unity, bonding with each other, helping each other with one matter, and agreeing on one basis is the most important cause of happiness, the most potent factor for creating brotherhood and affection. Many countries have become prosperous, the welfare of the population, equitable development, the progress of the country, the government has been upheld, the roads have become smooth, the communications have become busier, and there are many other benefits from the results of unity which are the greatest virtues and are the most important causes and means. potent" (Asy'ari, 2020)

Based on the editorial above, unity means absolute or in a general sense. However, if you look at the effects of unity in terms of the State, it is understood that the unity in question is national unity which can lead to success and progress for the nation and State. KH Hasyim Asy'ari's thoughts on national unity are implemented in real life. The role and contribution of KH Hasyim Asy'ari, especially in the context of fighting Dutch colonialism, is a concrete manifestation of the implementation of the idea of unity in the spirit of love for the motherland, which must be maximized in order to maintain Indonesian independence (Zuhairi Misrawi, 2010)

The Jihad Resolution of October 22, 1945, called for physical resistance to defend Indonesian independence as a holy war (*jihad fi sabilillah*). Putting physical resistance to the allied troops, including the Dutch, who wanted to regain Indonesian independence, was obligatory for every Muslim (*fardlu'ain*). The resolution means a rejection of the return of colonial power. At the same time, it is an acknowledgment of state sovereignty and the power of a government that is in accordance with Islamic law. KH Hasyim Asy'ari stated that the Jihad Resolution was a struggle when Indonesia was threatened, so the context was an effort to save the Republic of Indonesia (Bustami, 2015)

The Jihad resolution initiated by KH Hasyim Asy'ari contains moral values and the national spirit of love for the motherland. The Jihad resolution contains a spirit of religion and nationalism that should be emulated and used as a lesson by the nation's next generation. Jihad resolution during the struggle should not be in vain due to the failure to manage the country and the greed of a handful of children who forget about their nation's history. The substance of the Jihad Resolution is not over. The Indonesian nation still has to struggle against being left behind by other nations to fill this substance in various fields, both

in the fields of education, economy, and technology as well as people's welfare (Bustami, 2015)

Based on the presentation of the results above, the researcher concludes that the attitude that a citizen must have as a form of love for the motherland from the perspective of KH Hasyim Asy'ari, namely: (1) Defending his country with all his benefits; (2) Serving by sacrificing all that is owned; (3) Risking their lives for the nation and State.

The Relevance of the Concept of Love to the Homeland from KH Hasyim Asy'ari's Perspective on Social Science Education

The concept of love for the motherland from the perspective of KH Hasyim Asy'ari is the fruit of thought present on the dynamics of problems and fundamental contradictions in life from the pre-independence period to after independence. The concept of love for the motherland from the perspective of KH Hasyim Asy'ari, initiated by the jargon *hubbul wathan* minal faith, has religious (religious) and national (nationalism) values.

Religious values and nationalism in the love of the motherland from KH Hasyim Asy'ari's perspective can be taught through education. This is in line with Permendiknas Number 22 of 2006 concerning Content Standards, which states that the objectives of Social Sciences subjects are: (1) Students can recognize concepts related to community life and their environment; (2) Have the essential ability to think logically and critically, curiosity, inquiry, problem-solving and skills in social life; (3) Having commitment and awareness of social and human values; (4) Can communicate, cooperate and compete in a pluralistic society at the local, national and global levels.

As a concept designed to achieve goals, Social Sciences is also designed to meet several targets for current and future students. Through Social Science education, students are expected to become democratic and responsible Indonesian citizens and peace-loving citizens of the world (Adelina Hasyim, 2015, p. 31).

Love for the motherland is an attitude or behavior that shows a sense of pride, loyalty, care, and respect for the nation's language and physical, social, cultural, economic, and political environment. So the concept of love for the motherland taught by KH Hasyim Asy'ari is relevant to the curricular objectives of Social Sciences subjects. Indirectly students are expected to be able to develop their potential and have the ability to understand and analyze national life and a state so that there needs to be an identity as Indonesian citizens. It is hoped that an attitude of love for the motherland will emerge and be embedded in students.

After knowing the relevance between KH Hasyim Asy'ari's concept of love for the motherland with the curricular objectives of Social Sciences subjects, furthermore, based on

the curricular objectives of the Social Sciences subject, researchers will develop it according to the content of the Social Sciences subject curriculum.

The implementation of the curriculum carried out by the government has the intention of improving the education system. The 2013 curriculum is guided by preparing future young people who can communicate, the ability to think clearly and critically, the ability to consider the moral aspect of an issue, the ability to be responsible citizens, the ability to try to understand and tolerate different views and have the ability to live in society. Who are global, have broad interests in life, have the readiness to work, have intelligence according to their talents/interests, and have a sense of responsibility towards their environment (Mulyasa H. E., 2014) Social Science Education has a strategic role in shaping the character of students.

The values of love for the motherland taught by KH Hasyim Asy'ari include religious values, democracy, national spirit, love for the motherland, love for peace, tolerance, care for the environment, care for the social and responsible, which can be said to value/character contained in education. Character, so that KH Hasyim Asy'ari's concept of love for the homeland is suitable for instilling in topics/themes of Social Sciences subjects at SMP/MTs, especially for class VIII on KD 3.4 and class XI on KD 3.4.

Class VIII at KD 3.4 analyzes chronology, changes, and spatial continuity (geographical, political, economic, educational, social, and cultural) from the colonial period to the growth of the national spirit. The indicators that appear in KD 3.4 are as follows: (1) Describes the struggle of the Indonesian people in various regions against colonialism and Western imperialism; (2) Analyzing the Indonesian national movement in fighting for independence; (3) the Minister of Social Sciences and the struggle for the national movement during the Japanese occupation; (4) Describe changes in Indonesian society during the colonial period.

Based on the indicators above, the appropriate topics/themes in the subject of Social Sciences class VIII student books revised edition by the Ministry of Education and Culture are located in Chapter IV, Changes in Indonesian Society During the Colonial Period and the Growing National Spirit (Kemendikbud, 2018). The spirit of love for the motherland existed from before Indonesia's independence, evidenced by the spirit of jihad against the Dutch East Indies, one of which was in the Aceh war. In addition, the spirit of nationalism in the pre-independence era was marked by the events of the Youth Pledge on October 28, 1928. The pledge was a determination to expel national colonialists. So that national identity or nationalism grows as a binder for fighting for independence.

Class IX on KD 3.4 analyzes chronology, changes, and spatial continuity (geographical, political, economic, educational, social, and cultural) from the beginning of

independence to the beginning of reform (Kementerian Pendidikan dan Kebudayaan, 2018)The indicators in KD 3.4 identify Indonesia from the Independence Period to the Reformation Period.

This is in line with the topic/theme of the Social Sciences subject in the Social Sciences book for class IX students, the revised edition by the Ministry of Education and Culture in Chapter IV Indonesia from the Independence Period to the Reformation Period (Kemendikbud, 2018). The independence period began with the proclamation event, where all the people rejoiced in welcoming Indonesian independence, which was fought for with great sacrifice, so the love for the motherland was related to fighting for independence.

After Indonesia's independence, there were security disturbances. So the love for the motherland is related to defending Indonesian independence. The efforts were made through diplomacy and physical struggle (armed struggle), one of which was the battle of November 10, 1945, in Surabaya, where the battle was an implication of KH Hasyim Asy'ari's concept of love for the motherland. Fighting through armed movements and diplomatic efforts shows the willingness of the Indonesian people to sacrifice for the sake of their nation and country. With the collapse of the old order and the rise of the new order, love for the motherland emerged to fill the development of Indonesian independence. After that, the end of the new order came the reformation period with that love for the motherland existed to restore the identity of the Indonesian nation.

The concept of love for the motherland from KH Hasyim Asy'ari's perspective, which is instilled as a value/character through learning Social Sciences, can make students aware of various aspects of social life so that they can become good Indonesian citizens, appreciate the services of heroes and an attitude of love emerges. Towards his homeland.

Conclusion

The concept of love for the motherland from the perspective of KH Hasyim Asy'ari is a thought and struggle based on the jargon *hubbul wathan minal faith* which contains religious and national concepts that contain religious values , and nationalism values are implied in the Jihad Resolution as proof of commitment and form of nationalism, which KH Hasyim Asy'ari inflamed. As for the form of love for the motherland from the perspective of KH Hasyim Asy'ari, namely by defending his country with all his benefits, ready to serve by sacrificing all that is owned and daring to risk his life for the nation and State.

The relevance of the concept of love for the homeland from the perspective of KH Hasyim Asy'ari to Social Sciences education is relevant to the learning objectives of Social Sciences and relevant to the contents of the Social Sciences curriculum for class VIII on KD

3.4 Analyzing chronology, change and spatial continuity (geographical, political, economic, educational, social, cultural) from the colonial period to the growth of nationalism and Class IX spirit in KD 3.4 Analyzing chronology, changes and spatial continuity (geographical, political, economic, educational, social, cultural) from the beginning of independence to the beginning of reform.

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