



Reflection on the Spirit of Heroism at the Flag Ceremony for the Commemoration of National Santri Day

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Abstract

The article aims to reflect on the spirit of heroism at the flag ceremony for the commemoration of National Santri Day, by focusing on the values contained in these activities. This research uses mixed methods, a combination of qualitative and quantitative research conducted on Islamic boarding schools in Indonesia. Data were obtained through activity documents as well as printed and online literature and then analyzed descriptively. The research concluded: that the flag ceremony commemorating the national santri day makes a reflection of the spirit of heroism manifesting an attitude of heroic spirit which includes: faith and piety to God Almighty, love for the motherland, placing the interests of the nation above personal or group interests, upholding the truth and justice, upholding human dignity and worth, and being sincere and selfless. The spirit of heroism is very important to be internalized in shaping the national character. Research has implications for strengthening the spirit of heroism in Islamic boarding schools and other educational institutions. This research is expected to contribute to strengthening character values.

Keywords: Spirit of Heroism¹; Flag Ceremony²; Santri's Day

A. Introduction

Heroic values education will function as an effective mental-spiritual transformation for students and citizens of the nation if all parties give appreciation by picking moral lessons for nation-building (Ryleeva, Yemanova, and Khomutnikova 2021, 2). Through education on the value of heroism, citizens of the nation are invited to have historical awareness that this nation is independent because of the grace of Allah SWT and the struggles of the nation's heroes. In the

current context, education on the value of heroism must be inclusive, open and multidimensional. Heroes are not only warriors who died on the battlefield to seize and defend independence, but also true warriors who are sincere without self-interest and imagery, defending the weak and powerless, lifting people out of poverty, educating the nation's life, advancing human civilization. Scholars, scientists, scientists, writers, artists, and so on deserve to be role models in educating heroic values (Faryna and Lutsiuk 2020, 87).

In fact, these heroes are an asset and a wealth of value for the nation. Because they have dedicated their body and soul to achieve, maintain and fill independence. From them, the blood of nationalism flows and gives the spirit of the nation's struggle towards a prospective future. According to Albert Bandura (2016, 164) citizens of this nation learn to behave by imitating models (role models) that can be seen and observed, especially leaders as public figures. Hero figures are the most effective role models for value education (Udovychenko 2018, 151). Therefore, modeling in character education or value education by presenting figures of the Prophet Muhammad SAW, companions of the prophet, scholars, scientists, religious leaders, cultural figures, freedom fighters, and so on becomes very important to be integrated into the substance of the curriculum and process learning, inside and outside the classroom.

Islamic boarding schools instill Islamic values to their students including; habituation of obligatory and sunnah prayers in his free time so that he is filled with positive activities, equipping various skills to be confident in society, habituation of noble character to teachers, parents and friends (Faizin 2020, 142). But unfortunately there are behaviors that tarnish the face of Islamic boarding schools, such as; Alumni female students do not dress to cover their private parts, commit heinous and unjust acts (Susanto and Muzakki 2017, 3). There was a case where 12 students from the Darul Qur'an Islamic Boarding School, Tangerang were named as suspects in the case of beating fellow students to death (CNN Indonesia 2022). An ustadz in Bandung has the heart to rape his female students for five years, from 2016-2021 (Gandapurnama 2022). This case is of course a cause for concern, considering that Islamic boarding schools are the candradimuka craters of moral education. Therefore, this article will dissect the value of heroism through reflection on the Santri Day flag ceremony.

Departing from the argument above, there are still differences of opinion, at least when it comes to cultivating a heroic spirit in Islamic boarding schools. In this regard, the researcher considers it necessary to conduct a literature review of

reflections on the heroic spirit to understand the various research literature discussed. Various studies related to efforts to reveal the spirit of heroism tend to use references to heroes who are not from Islamic boarding schools, even though they are no less heroes of independence. This research is worth carrying out because developments in the global situation and technological developments have caused a decline in the spirit of heroism in various aspects of people's lives. The need to strengthen the spirit of heroism in facing current threats follows the current dynamics.

B. Methods

This research is qualitative research to explain a phenomenon in as much depth as possible by collecting data, which shows the importance of depth and detail in the data studied (Chai et al. 2021, 1). Research was carried out on Islamic boarding school ceremonies in Indonesia through instructions from the Ministry of Religion of the Republic of Indonesia. The research object includes the spirit of heroism in the flag ceremony for the commemoration of the national santri day. The research subject consists of coverage of ceremonies in various regions which can be seen through the website. Primary data includes activity documents and resource persons, while secondary data is in the form of printed and online literature, and previous related research (O'Connell, Bales, and Mitchell 2021, 9). The collected data is selected and sorted according to the research topic, then a written essay is prepared based on the data that has been arranged logically and systematically, the data is then analyzed qualitatively (Birgili, Seggie, and Oğuz 2021, 372).

C. Result and Discussion

1. National Santri Day Ceremony

The Ministry of Religion of the Republic of Indonesia has issued Circular Number 27 of 2022 concerning Implementation of the 2022 Santri Day Commemoration Flag Ceremony. This circular stipulates, among other things, that the Santri Day Commemoration flag ceremony be held simultaneously on Saturday, 22 October 2022 (Kementeriaan Agama 2022). Based on this circular, there are dress requirements for participants in the Santri Day ceremony on October 22, 2022. Male participants wear sarongs, white tops, and wear black caps. As for the female participants, they adjusted.

Through this Circular Letter, the Indonesian Ministry of Religion also issued a number of appeals regarding the implementation of the October 22 ceremony, in

which the contents ordered the Heads of the Regional Offices of the Provincial Ministry of Religion and District/City Ministry of Religion Offices to be asked to inform Islamic Boarding School Leaders and Islamic Religious Education Leaders in their area regarding the implementation of the Flag Ceremony. Commemoration of Santri Day 2022. Middle High Leadership Officials, Chancellor/Chairman of Islamic Religious College, Head of Provincial Ministry of Religion Office, Head of Regency/City Ministry of Religion Office, Head of Technical Implementation Unit, Head of District Religious Affairs Office, and Head of Madrasah publicize the implementation of the 2022 Santri Day Commemoration Flag Ceremony on websites, social media, and other media. The 2022 Santri Day ceremony was carried out by implementing health protocols in the framework of preventing COVID-19, with the following logos:



Figure 1. Santri Day 2022 logo (Ditpdpontren 2022)

The history of the commemoration of Santri Day every October 22 begins with the suggestion of the Islamic boarding school community as a momentum to remember, remember and emulate the students who have fought for Indonesia's independence. The proposal initially reaped polemic, many agreed, some rejected it. Various reasons for refusal arose, ranging from fears of polarization, to fear of division due to lack of recognition for other than santri (Rahman 2019, 53). President Joko Widodo finally decided to set October 22 as Santri Day, by signing it on October 15, 2015 (Presiden RI 2015). The presidential decision was based on three considerations:

- a. Ulama and Islamic boarding school students have played a big role in the struggle for the independence of the Republic of Indonesia and defending the Unitary State of the Republic of Indonesia and filling independence.
- b. Remembering, emulating, and continuing the role of Islamic scholars and students in defending and defending the Unitary State of the Republic of Indonesia and contributing to nation-building, it is necessary to establish Santri Day on October 22.

- c. The 22nd of October is commemorated in reference to the stipulation of the call for a jihad resolution on 22 October 1945 by students and Islamic boarding school scholars from various parts of Indonesia which obliges every Muslim to defend the motherland and defend the independence of the Unitary State of the Republic of Indonesia from colonial attacks.

Previously, PBNU proposed that October 22 be designated as Santri Day, not 1 Muharram. This is based on the historical events of the Jihad Resolution issued by KH Hasyim Asy'ari. The fatwa contains three important points (Sunyoto 2018, 31):

- a. The law against infidels who hinder our freedom today is fardhu ain for every Muslim who may, even for poor people,
- b. The law for those who died in the war against the enemy (NICA) and its accomplices is martyrdom,
- c. The law for people who divide our unity now, must be killed.

Another aspect behind the determination of the HSN is the official acknowledgment by the government of the Republic of Indonesia for the major role played by Muslims in fighting for and maintaining independence and safeguarding the Unitary State of the Republic of Indonesia. This at the same time revised several national historical records, especially those written during the New Order era, which almost never mentioned the role of the ulama and the santri (Rahman 2019, 52). Ulama and santri, referred to as national fighters. The Santri Ulama Warriors defend Indonesia not only with emotion, but with knowledge, spirituality and strategy. The knowledge possessed by the Kiai is transmitted to the santri through the spirit of defending the homeland with a jihad fatwa. Likewise spiritual is instilled so that they have endurance and are not afraid of invaders even with makeshift weapons. While the strategy is arranged as when the Prophet confronted his enemies. Prince Diponegoro's experience in confronting the nation's enemies was passed on by his loyal bodyguards from the santri community (Solikhudin and Umatin 2019, 7–8).

A number of names such as Kiai Abdus Salam Jombang, Kiai Umar Semarang, Kiai Abdurrouf Magelang, Kiai Muntaka Wonosobo, Kiai Yusuf Purwakarta, Kiai Muta'ad Cirebon, Kiai Hasan Besari Ponorogo and his student Kiai Abdul Manan Pacitan are remnants of the Diponegoro war troop which became a network of Indonesian scholars. both locally and internationally (Royani 2018, 124). The above argument reinforces that the services of the santri. The benefits of establishing National Santri Day are carried out with the aim that the students and the people of

Indonesia always emulate the jihad spirit of the heroes, national spirit, love for the motherland, and are willing to sacrifice for the nation and state.

The procedure for the flag ceremony for commemorating Santri Day 2022 from the Ministry of Religion Kanwil Central Java which can be used as a reference is as follows (Harbani 2022):

Table 1. The flag ceremony for commemorating Santri Day 2022

No	Course Group
1.	The line commander organizes and prepares his own line
2.	The ceremonial commander enters the ceremonial field, ranks are prepared
3.	The ceremonial inspector enters the ceremonial field, a line is prepared
4.	The general respect for the ceremonial inspector is led by the ceremonial commander
5.	Ceremonial commander's report to the ceremonial inspector
6.	Raising the red and white flag, led by the ceremonial commander accompanied by the national anthem Indonesia Raya
7.	A moment of silence led by the ceremonial inspector
8.	The reading of Pancasila by the ceremonial inspector was attended by all ceremony participants
9.	Reading of the 1945 Constitution and the Indonesian Santri Pledge
10.	Speech by the Inspector of the ceremony, the line is rested
11.	Mars Santri and Mars Yaa Lal Wathon
12.	Prayer Reading
13.	Ceremonial commander's report to the ceremonial inspector
14.	The general respect for the ceremonial inspector is led by the ceremonial commander
15.	The ceremonial inspector left the ceremonial pulpit followed by echelon officials
16.	The ceremonial commander dispersed the ranks
17.	The ceremonial commander left the ceremonial field
18.	The commanders of the ranks dispersed their respective ranks

Apart from the flag ceremony, the Ministry of Religion appealed to the commemoration of Santri Day 2022 to be filled with relevant activities according to the theme such as remembrance, prayers, munajat, and prayers



Figure 2. The 2022 National Santri Day Ceremony at the Tebuireng Islamic Boarding School, Jombang Regency (Kautsar 2022)

Heroic Values in the Santri Context

Hero is an absorption word from the Sanskrit "phala" which means result or fruit, then the ending "wan" is added (Muslim 2018, 1). In the Big Indonesian Dictionary (KBBI 2023), a hero is defined as a figure who stands out because of his courage and sacrifice in defending the truth, a valiant warrior. The fragrance of a name nation is one thing to offer a hero to his people. Great nation is a nation that is not forget the services of the hero. The spirit of heroism is very important to be inherited and to be a motivation for leaders and the next generation of the nation. Heroic values can be an inspiration and motivation for wide community (ANRI 2014, 7). Tony R. Shancez (2006, 14), states that the spirit of heroism is very important to be internalized in shaping the nation's character through value education and in promoting positive and effective citizenship values. Heroic values such as religiosity, courage, perseverance (perseverance), struggle, willingness to sacrifice and take risks for the benefit of others, altruism, and nationalism loyalty can only be transmitted through the process of value education. The spirit of heroism is the spirit of altruism and nationalism that drives the spirit of owning, caring for and advancing the nation, not selling, auctioning and pawning wealth and national interests for foreigners and strangers. The spirit of heroism absolutely must be

owned by the nation's leaders so that the nation's orientation does not misdirect and turn to not the interests of the people and the state.

Leaders with a heroic spirit will definitely not be corrupt because they are rich in heart and mind, not greedy, greedy and greedy. Leadership based on a heroic spirit will be actualized by serving, nurturing, loving and inspiring the people wholeheartedly. Therefore, religious leaders, people and the nation should ideally be leading role models in the actualization of heroic values in the life of society, nation and state. Leaders who love this country must set a good example in building and developing a culture of anti-corruption, anti-alcohol, anti-drugs, anti-prostitution and various other political and social crimes (Askarova 2020, 497).

According to Bing Siong (2020, 321), nationalism that is not guided by religious moral values can get stuck in two tendencies. First, nationalism that is secular, excessively extreme which can give birth to chauvinism. Second, weak nationalism so that its supporters lack national pride and national identity. According to Nuwa (2020, 134), the values of heroism include: responsibility, democracy, self-sacrifice, nationality, openness, fighting spirit, patriotism and courage. Suryana (2017, 119) emphasizes the values of heroism in three aspects of values: leadership, responsibility and courage.

Abdulgani (2016, 9–14), detailing the hero's values include: patriotism, strong determination, courage, prioritizing common interests, never giving up, promoting deliberation, persistent seeking of knowledge, upholding unity, high nationalism, and a big heart. Faris Saputro (2022, 1–2), details the heroic values inherited from the heroes, including: having faith and fear of God Almighty, upholding truth and justice, upholding human dignity and worth, defending the weak, placing the interests of the nation above personal or group interests, love the people and nation, and avoid dependence on other nations.

The key role model for the success of instilling heroic values: The fighters, pioneers and founders of this country, have passed down heroic values to the Indonesian people. These very noble values must remain imprinted in the heart of the Indonesian nation. If this nation wants the Indonesian state to remain upright, if this nation wants the Indonesian state to remain upright. These values must be passed down from generation to generation and embodied in the life of the nation and state. For this reason, political elites, community leaders, teachers and parents are required to set an example (Grogan 2017, 57). It takes a clean heart and a clear mind to form pure nationalism, promote honesty and trustworthiness, understand thoroughly the notion of half-measures nationalism, help each other at work,

istiqomah and always carry out the commands of Allah SWT and the guidance of Rasulullah SAW (Hakim 2019, 161).

There are five things that encourage the application of the attitude of Nationalism; awareness to be willing to sacrifice; proud to be an Indonesian citizen; appreciate the services of the heroes; mutual respect tolerance of different religions; and proud of Indonesian culture (Muttaqin 2020, 72–77). Of these five things as a whole the attitude of nationalism has grown and developed in the personality of the santri. Even though in the era of globalization and technology which has increasingly eroded nationalist attitudes which tend to prioritize their own interests and momentary gains, students still have attitudes that encourage the growth of nationalism in them.

Spirit of Heroism in the Santri Day Commemoration Flag Ceremony

Since being appointed by President Joko Widodo in 2015, October 22 has been celebrated as Santri Day. This Santri Day commemoration was then held throughout the country, not only Islamic boarding schools but also various walks of life in Indonesia (Marpuah 2022, 59). The ceremony certainly contains noble values which are symbolically passed on by the heroes to the next generation. The values contained in the santri day ceremony include:

- a. Have faith and fear the Almighty God

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In the song "yaa Lal Wathon" there is an expression, "hubbul wathan minal faith", love for the land is part of faith, which describes the feeling of love for the motherland as a form of appreciation for faith. Imam as-Sakhawi explained: that 'hubbul wathan minal faith' is not a hadith, but in substance the meaning is correct. There is a history: 'I heard a Bedouin say: 'If you want to recognize someone, then

pay attention to how longing he has for his homeland, his longing for his friends and his crying over what has passed of his era (As-Sakhawi 2014, 115).

Imam Al-Jurjani stated: "al-wathan al-ashli is the birthplace of a person and the country where he lives in it." As Muslims, we must love our homeland because it is the sunnah of Rasulullah SAW who loves his homeland. When the Prophet Muhammad migrated to Medina leaving Mecca, many of his companions did not feel at home in Medina. Some of them feel uncomfortable having to leave their families, and so on. Seeing this anxiety, he prayed: "*Allahumma habbib ilainal madinah kahubbina makkah aw asyaddah*", "O Allah, make us love Medina, as I love Mecca or even more than Mecca." Rasulullah SAW said:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَطْيَبُكَ مِنْ بَلَدَةٍ وَأَحَبُّكَ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي
أَخْرَجُونِي مِنْكَ، مَا سَكَنْتُ غَيْرَكَ

"From Ibn Abbas RA he said, Rasulullah SAW said, 'How good you are as a country, and you are the country that I love the most. If my people had not driven me away from you, I would not have lived in a country other than yours,'" (Narrated by Ibn Hibban).

Anas' friend told me that when the Prophet returned from traveling, and saw the walls of Medina he accelerated his camel. When he rides a camel, he moves it (to speed it up) because of his love for Medina. The Prophet loved Mecca and Medina because these two glorious places were his homeland. Loving the motherland is part of faith because the motherland is the primary means of carrying out religious orders. Ibnu Hajar (2018, 3/621), explains that: the hadith above shows the virtues of Medina and it is recommended to love the motherland and long for it. Umar said: If there is no love for the motherland, the slumping country will be destroyed. With love for the motherland, the country will be victorious (Al-Buruswi 2018, 6/442). Loving our homeland as we live is a form of our faith. Therefore, if we claim to be believers, then loving Indonesia as a motherland whose population is clearly Muslim is a necessity.

b. Love the Motherland

Commemoration of Santri Day does not only belong to santri. Santri Day belongs to all components of the nation who love their homeland, belongs to those who have determination in upholding national values. In the Santri Day Commemoration ceremony, the song "Yaa Lal Wathon" (Syubbanul Wathon) is sung,

which describes the feeling of love for the homeland that is not only stored in the chest, but is inflamed through poetry that is able to move the struggle for independence from the hands of colonialism.

The Nahdliyyin group has actually sung this song for a long time as a form of love for the Indonesian homeland. The song was composed by KH Wahab Chasbullah in 1934. Syair *Yaa Lal Wathon* was originally recited by the students every time they wanted to start learning activities. The song then developed and became an encouragement for Muslim youths to expel the Dutch colonialists from the country. The song was deliberately sung in Arabic by the students and NU members to trick the colonialists (Gunawan 2018, 2).

As a nation with bloodshed, it certainly has a sense of love for the motherland or nationalism because love for the motherland is part of faith or *Hubbul Wathon Minal Iman*. The santri and nahdliyyin have a glorious history of the founding of the Indonesian nation, because the struggle figures in the past had a national spirit that came from the Islamic boarding schools. The feeling of love for the motherland that is owned is not only stored in the chest, but is inflamed through poetry that is able to move the struggle for independence from the hands of colonialism.

KH. Abdul Wahab Chasbullah as the originator of the *syi'ir-syi'ir* of the Nahdliyyin movement. Among his works which still resonate among the Nahdliyyin community today is a poem about Indonesian youth (*Syubbanul Wathon*) entitled "Yaa Lal Wathon". Behind the sense of pride in Mbah Wahab's real work which is able to ignite the fighting spirit of the Indonesian nation, it is good that the Indonesian people know the history behind the creation of this song. In 1916 KH. Wahab Chasbullah succeeded in establishing the Nahdlatul Wathan college with the help of several other kiai with himself serving as the Leader of the Council of Teachers (*ulama*). Since then, Nahdlatul Wathan has become the headquarters for training young people. They are educated to be knowledgeable youths who love their homeland (Anam 2010, 29).

National identity is a characteristic of a nation that shows it as an identity and distinguishes it from other nations. Elements forming national identity include ethnicity, religion, language and culture. National identity is formed because of feelings of countrymen and homeland which are closely related to the spirit of nationalism and a sense of love for the motherland. The symbolic meaning of national identity is the meaning that describes and describes the love for Indonesian national identity which includes the state symbol, state flag, national anthem, language and currency. The symbolic values of national identity are values that

describe religious values, moral values and aesthetic values contained in Indonesian national identity (Aini, Ismaya, and Mayasari 2020, 2).

The Red and White Flag has existed since ancient times and the Red and White Flag has played a very important role in the history of the Indonesian nation's struggle. Until finally the Red and White Flag was confirmed as the National Flag as well as a National Identity that integrates all existing differences (Rahmawati 2020, 36). Habib Luthfi (2022) emphasized that in the red and white flag, there are three values contained in it, namely national pride, national identity, and national honor. Anyone who wants to disturb the red and white, as well as disturbing the honor of the nation.

The struggle of the fallen freedom fighters should be a motivator for the next generation of the nation. Respect for the nation's fighters, he said, is not enough just to say thank you. It's too small. NKRI is dead. When the red and white flag was hoisted accompanied by the national anthem Indonesia Raya, the students behaved perfectly and respected the flag. The raising of the flag symbolizes the success of the Indonesian people in upholding independence. As a form of love for the motherland, students must be hidmad in this process. Students or teachers can continue to increase their sense of nationalism by carrying out flag ceremony activities (Sunardi, Istiantara, and Cundoko 2021, 67).

c. Putting the Interests of the Nation above Personal or Group Interests

In 2022, the commemoration of Santri Day has the theme "Empowered to maintain human dignity". The meaning of the theme empowered to maintain human dignity is that historically students have always been actively involved in every phase of Indonesia's journey. Through the Zainul Hamdi (2022) flag ceremony, he conveyed that "the commemoration of Santri Day does not only belong to Santri, Santri Day belongs to all of us, belongs to all components of the nation who love their homeland, belongs to those who have determination in upholding national values.

The flag ceremony fosters a sense of social and togetherness. The flag ceremony will run smoothly and successfully thanks to the sense of social and togetherness possessed by the ceremony participants. Ceremony participants did not make trouble and noise during the ceremony. Instead, follow the ceremony with a high sense of social and togetherness so that the ceremony runs smoothly and is successful. The ceremony was presented in the spirit of togetherness in order to strengthen friendship and strengthen cooperation. So that in the future, the momentum of this Santri Day can be a starting point for understanding the essence

and values of togetherness and sincerity so as to be able to create strength and victory.

In the past, when Indonesia was still colonized, the santri went to the battlefield, fighting against the invaders. There are many historical records that describe the progress of the santri fighting against the invaders. Using sharpened bamboo weapons that Kiai Subchi Parakan Temanggung prayed for, for example, they were not afraid to face their enemies. In Surabaya, the Jihad Resolution inflamed by Kiai Hasyim Asy'ari ignited the enthusiasm of Indonesian youth against the Dutch. In Semarang, when the five days of fighting broke out in Semarang, the santri were also at the forefront of the struggle. In other places it's the same. Santri are always actively involved in the war against the invaders (Saputra 2019, 216).

d. Upholding Truth and Justice

This year's National Santri Day commemoration carries the theme "Empowered to maintain human dignity". The meaning of the theme empowered to maintain human dignity is that students in their history have always been involved in every phase of Indonesia's journey. The struggle of the santri in expelling the colonialists had actually occurred in the previous era. Prince Diponegoro as the instigator of the Java war was a santri, the first student of KH. Hasan Besari in Tegalsari, Jetis, Ponorogo, when he was waiting for him his nickname was Abdul Hamid. He Abdul Hamid recited the yellow book to Kiai Taftazani Kertosuro. Studying Interpretation of Jalalain to KH. Baidlowi Bagelen, Bantul, Yogyakarta. recite the science of wisdom to KH. Nur Muhammad Ngadiwongso, Salaman, Magelang (Nuriman et al. 2021, 114).

He studied many classic books, including the essays by Imam Ar-Rafi'i Muharror, and al-Mahamili's book Lubab al-Fiqh. His favorite books are fathul qarib and fathul Wahhab. Ratu Ageng also taught the teachings of the Syattariyah congregation through the book Tuhfah Al-Mursalat ila Nabi, in which the teachings of Sufism about "dignity of the seven" are relevant to Javanese culture. He is also a devout follower of the Qadiriyyah wa Naqsabandiyah order (Mardiyono 2020, 25–27). It is not surprising to see that in Diponegoro's room in Magelang, the former Kedu Residency, there are three relics of Diponegoro: Al-Qur'an, prayer beads and the book of Fathul Qarib. Habib Luthfi said Diponegoro was a Thariqah Qadiriyyah murshid.

Peter Carey (2018, 31) noted that there were approximately 108 kiai, 31 haji, 15 sheikhs, 12 heads of the Yogyakarta Palace, and 4 kiai-guru (mursyid

tarekat) who participated in the war with Prince Diponegoro. Among them is Mojo, an ideologue of the Java War who is widely referred to as the spiritual-intellectual adviser to the prince, as well as a warlord. Support from the ulemas came because since childhood Diponegoro often visited various Islamic boarding schools in the Yogyakarta area, and was spiritually forged by his great-grandmother, Ratu Ageng who was known as pious. Apart from being known as a woman who had knowledge of the Islamic religion, Diponegoro's great-grandmother was also respected for her courage when accompanying Sultan Hamengku Buwono I when he fought against the Dutch during the Giyanti War (1746-1755). Ratu Ageng was also very generous in dispatching ulemas and kiai through the palace network. Prince Diponegoro during his life had made the pilgrimage to the holy land three times and the last one was done in 1808, 17 years before the Java war (1825-1830 AD).

The struggle of the students in compiling independence played an active role, one of the students who was also the son of KH. Hasyim Asy'ari, namely KH Wahid Hasyim, took part in the formation of BPUPKI (Investigating Agency for Indonesian Independence Efforts) which in the future will become the spearhead of the reading of the proclamation itself. In addition to the November 10 war, in Central Java, students who were members of the Hezbollah army participated in defending independence, so that war broke out in Sronдол, Semarang and Ambarawa around November 1945. When the allies withdrew and were surrounded again in Semarang, in the Mranggen area to be precise, Laskar Hezbollah immediately moved. During the siege in Semarang, Hezbollah troops from the Basuni Battalion were sent, which were still from Yogyakarta. One of the kyai in Semarang, KH Zainuddin bin KH Ilyas, while studying at Tempuran, was a boarding school where Kiai Siraj was also involved in joining the Hezbollah army and fighting in the Sronдол area of Semarang with his kyai's son.

In the fighting in Semarang, around 17 members of Laskar Hezbollah died. Including the commander of the army, namely Khudhori, who died after being shot and stabbed with a bayonet. Hezbollah fighters were an integral part of Indonesia's struggle for independence in the past. Nevertheless, its role and contribution are still missing in historical discussions. After the Diponegoro war, there were still around 130 battles involving Islamic boarding schools for the sake of the Indonesian nation (Bizawie 2016, 24). Independence is the work of the entire Indonesian nation, and the religious scholars and students also contributed. This shows that Islamic boarding schools have a very large share and contribution to the independence of the Republic of Indonesia (Baharun 2017, 32).

For pesantren, Indonesia is dignity and self-respect, fighting for the ideals of the proclamation is fighting for humanity. For Muslims, especially the students, the independence of the Republic of Indonesia is a blessing from God as written in the preamble of the 1945 Constitution, "By the grace of God Almighty and driven by a noble desire, so that the life of a free nation, the Indonesian people hereby declare their independence". Whether we like it or not, the independence that we have enjoyed for 72 years cannot be separated from the role of pesantren (Fuadia 2020, 106). Long before many pesantren were formed, "boarding schools" were still transformed into sultanates or Islamic kingdoms. We are all probably familiar with the struggles of Islamic kings from Demak, Cirebon, Banten, Mataram, Ternate-Tidore, and also Aceh, where Aceh has been fighting the invaders for the longest time. Aceh even at that time established communication with the Ottoman Empire to garner support and assistance (Royani 2018, 122).

At a time when Indonesia had proclaimed itself as an independent country, the santri were also not absent. KH. Wahid Hasyim, KH Abdurrahman Wahid's father, was one of the students who was actively involved in the government in the early days of independence. He, together with the students and other religious figures, has also contributed to the struggle for the benefit of the people of religions in Indonesia. After Indonesia's independence, students were also more enthusiastic about fulfilling Mother Earth's call. They are not preoccupied with themselves, but are actively involved in the world of politics, education, social, economics and science, as well as religion. This historical record shows that santri with all their abilities can become anything. So associating santri only with the field of religious knowledge is not appropriate. Santri have now penetrated into various fields of profession, have various expertise, they have even become leaders of the country.

e. Uphold Human Dignity and Dignity

Celebrating Santri Day can be done by following the legacy of the struggle of Santri to maintain human dignity for Indonesia. Maintaining human dignity (hifdzunnafs) is one of the goals of religion being sent down on earth. This is because there is no single religion that instructs its adherents to take actions that damage human dignity. As human beings who always uphold religious values, students are expected to always uphold human values. Santri always have principles, maintaining human dignity is the essence of religious teachings. Especially in the midst of a very pluralistic Indonesian life. For santri, maintaining human dignity also means protecting Indonesia (Hasan 2022).

The moment of commemoration of Santri Day is to jointly pray for the heroes, especially from among the clerics, clerics, students who have been martyred on the battlefield for the benefit of the nation and religion. Although they can become anything, santri do not forget their main task, which is to protect religion. Santri always prioritize religious values in every behavior. For santri, religion is a spring that always flows inspirations to maintain and uphold human dignity. Maintaining human dignity or *hifdzunnafs* is one of the goals of the revelation of religion on earth (*maqashid al-syariah*). There is no single religion that instructs its adherents to take actions that damage human dignity. As human beings who always uphold religious values, students always uphold human values. Santri always have the principle that maintaining human dignity is the essence of religious teachings. Especially in the midst of a very pluralistic Indonesian life. For santri, maintaining human dignity also means protecting Indonesia..

f. Sincere and Selfless

The role of the ulema and santri in fighting for independence and beating the drums of jihad against colonialism cannot be forgotten. Even in its history, the existence of Islamic scholars and students in Islamic boarding schools throughout the country has been described as a steel wall for the Unitary State of the Republic of Indonesia (NKRI). Not only that, it was from these Islamic boarding schools that resistance emerged, brave warriors who were willing to die for their country were born. There are even countless millions of santri who gave their lives to defend their country, both pre-independence and post-independence.

Countless Muslim figures from this archipelago have died as martyrs. To commemorate the services of these warriors, the government of the Republic of Indonesia awarded them the title of hero, although not the slightest bit of appreciation was expected. Among the figures who received the award were Prince Diponegoro, Tuanku Imam Bonjol, Teuku Umar, KH. Muhammad Hasyim Asy'ari, Kiai Haji Ahmad Dahlan, Bung Tomo and many other Islamic scholars and figures.

Right on 21-22 October 1945, KH Hasyim Asyari gathered representatives from NU branches throughout Java and Madura in Surabaya. During the meeting, it was decided that fighting the invaders would be a holy war, aka jihad, or currently popularly known as jihad resolution. This momentum encouraged the paramilitary troops led by the kiai and the santri to give their best, loyally, sincerely, to defend independence. Especially in the war against the Netherlands during the second military aggression in 1945. This fact was reviewed by Bruinessen (2009, 15). The history of the struggle of Islamic scholars and students against Dutch colonialism is

not only in that event, but millions of stories that color the journey of this great nation (Farih 2016, 151).

The determination of the National Santri Day (HSN) on October 22 because on October 22, 1945, the resolution of jihad was initiated. This is also a form of appreciation and commemoration of the struggle of the santri, although no one knows whether the santri who died in jihad against the colonialists wanted this determination. It is hoped that the students will be able to transform the values of the martyrs' struggle, and that students all over the country will be able to celebrate independence, not just as celebrations, students' carnivals and symbols and euphoria. Far beyond that, students must understand the struggle of the martyrs in a substantive manner, not only in symbolic celebrations, because the struggle behind the establishment of National Santri Day is not as joking as that. Ulama and santri who fought for Indonesian independence at that time were sincere, sincere, selfless, so the santri should have walked straight in the line of struggle. Through National Santri Day, it is hoped that the students will continue to build moral excellence, human resource excellence. The strong character of the santri is accompanied by mastery of science and technology, responsive and adaptive to changing times, and playing a role in the struggle for justice. So that the students participate in ensuring that Indonesia becomes the keeper of world peace and Indonesia.

The government is also pushing for pesantren to continue to have a strong identity and to have a just and dignified place in the Indonesian state system. The Law on Islamic Boarding Schools (Republik Indonesia 2019), regulates the implementation of Islamic boarding schools, the da'wah function, and the function of community empowerment in the context of the Republic of Indonesia's government system. The Islamic boarding school law is also a milestone in the revival of the santri. In the field of strengthening nationality, students will remain at the forefront of strengthening social solidarity, sacrificing time, contributing energy, thoughts, costs, and other sacrifices to overcome common problems sincerely without strings attached.

In this modern era, the younger generation in particular continues to experience an identity crisis where they are young to know more about heroic figures that do not reflect eastern values, especially those that are unique to Indonesia which causes them to lack concern for the nation; as well as reduced pride in the identity of Indonesian nationalism. The National Santri Day ceremony which is celebrated every October 22 should evoke a spirit of heroism for the Indonesian

people, especially the Islamic boarding school world. A deep appreciation of these values makes the nation's generation more responsible both personally and socially as part of citizens who are ready to contribute to sustainable development.

D. Conclusion

After being reviewed and analyzed, the research concluded: that the flag ceremony commemorating the national santri day makes a reflection of the spirit of heroism manifesting an attitude of heroic spirit which includes: faith and piety to God Almighty, love for the motherland, placing the interests of the nation above personal or group interests, upholding the truth and justice, upholding human dignity and worth, and being sincere and selfless. The spirit of heroism is very important to be internalized in shaping the national character. Research has implications for strengthening the spirit of heroism in Islamic boarding schools and other educational institutions. This research is expected to contribute to strengthening character values.

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