

MAINTAINING INDONESIAN UNION WITH THE FIVE PRINCIPLES OF LOVE FOR THE COUNTRY OF SYAIKH KHOLIL BANGKALAN PERSPECTIVE

MERAWAT PERSATUAN INDONESIA DENGAN LIMA PRINSIP CINTA TANAH AIR PERSPEKTIF SYAIKH KHOLIL BANGKALAN

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ABSTRAK

Salah satu ulama Indonesia yang telah membuktikan konsep dan praktiknya dalam menjaga persatuan Indonesia adalah Syaikh Kholil Bangkalan. Merawat persatuan Indonesia dapat dilakukan dengan mengamalkan konsep cinta tanah air dari sudut pandang Syaikh Kholil Bangkalan. Penelitian ini bertujuan untuk mendeskripsikan kepedulian terhadap persatuan Indonesia dengan konsep cinta tanah air dalam perspektif Syaikh Kholil Bangkalan. Prosedur yang digunakan adalah metode analisis deskriptif kualitatif. Sumber data primer cinta tanah air perspektif Syaikh Kholil Bangkalan diperoleh dari naskah KH Afifudin Dimyathi selaku Katib Syuriah Pengurus Besar Nahdlatul Ulama (PBNU) saat menjadi narasumber seminar nasional bertajuk Sejarah Turot Syaikhona Kholil Bangkalan. Sumber data sekunder diperoleh dari dokumen, artikel ilmiah, peraturan, dan buku-buku literatur yang membahas tentang kepedulian terhadap persatuan Indonesia dan cinta tanah air. Analisis data menggunakan interpretative content dan analisis deskriptif. Hasil penelitian ditemukan, yaitu: 1) merawat persatuan Indonesia dengan bela tanah air baik melalui perkataan maupun perbuatan; 2) memelihara persatuan Indonesia dengan menghadapi atau melawan apapun yang menyebabkan disabilitas keamanan dan keselamatan negara; 3) merawat persatuan Indonesia dengan mendidik santri dan anak-anak untuk menghargai nilai-nilai luhur tanah air; 4) merawat persatuan Indonesia dengan menjaga kerukunan para anggota atau penduduk dan menanamkan persaudaraan; 5) merawat persatuan Indonesia dengan mewujudkan dan memberikan kesadaran kepada anak didik tentang tanggung jawab mengelola sumber daya. Merawat persatuan Indonesia dengan mengamalkan lima prinsip cinta tanah air perspektif Syaikh Kholil Bangkalan dapat diterapkan dalam keluarga, masyarakat, sekolah, pondok pesantren, kampus, dan semua bidang kehidupan beragama, berbangsa dan bernegara. Pemerintah Indonesia dapat menjadikan hasil penelitian ini sebagai acuan untuk membuat kebijakan, khususnya di bidang pendidikan, untuk diterapkan di Sekolah, Pesantren, dan Kampus.

Keywords: *Merawat, Persatuan Indonesia, Prinsip, Cinta Tanah Air, Syaikh Kholil Bangkalan*

ABSTRACT

One of the Indonesian clerics who has proven his concept and practice in maintaining Indonesian unity is Shaykh Kholil Bangkalan. Caring for the unity of Indonesia can be done by practicing the concept of love for the homeland from the point of view of Shaykh Kholil Bangkalan. This study aims to describe the concern for the unity of Indonesia with the concept of love for the homeland in the perspective of Shaykh Kholil Bangkalan. The procedure used is descriptive qualitative analysis method. The primary data source of love for the homeland from the perspective of Sheikh Kholil Bangkalan was obtained from the manuscript of KH Afifudin Dimyathi as Katib Syuriah of the Nahdlatul Ulama

Executive Board (PBNU) when he presented in a national seminar entitled History of Turot Syaikhona Kholil Bangkalan. Secondary data sources are obtained from documents, scientific articles, regulations, and literature books that discuss concern for the unity of Indonesia and love for the homeland. Data analysis used interpretive content and descriptive analysis. The results of the study were found, namely: 1] maintain for the unity of Indonesia by defending the homeland both through words and deeds; 2] maintain Indonesian unity by confronting or fighting anything that causes disability in the security and safety of the state; 3] maintain Indonesian unity by educating students and children to appreciate the noble values of the homeland; 4] maintain the unity of Indonesia by maintaining the harmony of the members or residents and instilling brotherhood; 5] maintain Indonesian unity by realizing and providing awareness to students about the responsibility to manage resources. Maintaining the unity of Indonesia by practicing the five principles of love for the homeland from the perspective of Sheikh Kholil Bangkalan can be applied in families, communities, schools, Islamic boarding schools, campuses, and all fields of religious life, nation and state. The Indonesian government can use the results of this research as a reference for making policies, especially in the field of education, to be applied in Schools, Islamic Boarding Schools, and Campuses.

Keywords: Caring, The unity of Indonesia, Principle, Love the Homeland, Shaykh Kholil Bangkalan

INTRODUCTION

LiaKian in her article "Reconstruction of Pancasila Values in the Challenges of the Digital Economy in Industry 4.0" explains issues that are not in line with Pancasila precepts (LiaKian, 2018). The first principle is "God Almighty", related to this first principle in Indonesia there are still radical movements in the name of religion that destroy places of worship and anarchist fanaticism. The second precept "Just and civilized humanity", related to this principle, there are still many cases of human trafficking, and child labor. The third principle of "Unity of Indonesia", related to this principle, there are still deviations such as considering other tribes to be better than other tribes, wars between tribes and the existence of a separatist organization movement. The fourth precept "Popularity led by wisdom and wisdom in deliberation". It is also still seen that the maturity of democracy is still low, including promodial politics, money politics. The fifth precept "Social justice for all Indonesian people", related to this principle, there is still a clear disparity in the socio-economic income of the lower class, low access to capital, unemployment and poverty.

The challenges of Pancasila ideology were increasingly complex in keeping up with the times. Challenges do not only come from the ideology of liberalism, communism, individualism, atheism, capitalism, in social life; drugs, terrorism, and

corruption as well as global culture. But the challenge of Pancasila ideology also comes from an economic perspective (Fadilah, 2019).

In 2022, using the upper middle class limit, the number of poor Indonesians will increase by 27 million to 168 million (CNBC Indonesia, 2022). Life in 2022 is very complicated. Moreover, until now Russia is still invading Ukraine which has an impact on increasing tariffs and prices of goods. Then the increase in the price of goods is not followed by an increase in wages or honorariums. Plus the increasing national debt, in 2022 there are already bankrupt countries such as Lebanon.

The description above shows symptoms that the country still has challenges in the form of factors that trigger divisions that must be found solutions. So, one of the dimensions of the civilizing movement, which also means its practice in real life, is the development of ideas about the values of Pancasila and the 1945 Constitution that are relevant to the needs of community development and the demands of changing times, but remain within the framework of the paradigm or its true essence (Fadilah, 2019). In addition, the solution to the problem above, according to the Pancasila Ideology Development Agency, is that the Pancasila ideology should be a line of sight for every citizen to deal with phenomena that occur both from outside and within the country. However, of the many challenges in

grounding Pancasila, namely Understanding Pancasila (Fadilah, 2019). Related to this, several studies describe how the role of Pancasila values can be a solution to the problems above.

For example in Fathani and Priyo's research with the research title "Implementation of Pancasila Values in Suppressing Religious Radicalism" according to him the values of Pancasila in people's lives are increasingly being eroded, so it is necessary to implement Pancasila values by providing understanding to the public about the meaning and values of Pancasila in live in society, through socialization (Fathani & Priyo Purnomo, 2020). Fathani and Priyo's research is in line with BPIP's complaint which said that the main challenge in grounding Pancasila is understanding, so it is appropriate to increase understanding to carry out socialization to suppress religious radicalism.

The next research entitled "Universal War Strategy Through Implementation of the Pancasila Precepts of Indonesian Unity to Prevent Radicalism in the Special Region of Yogyakarta" found a significant influence, the spread of radicalism on disintegration. Thus, the implementation of the Universal War Strategy through the implementation of the Indonesian Unity Pancasila Precepts can be implemented through the State Defense and Re-earthly Pancasila program, in order to prevent and counteract the spread of radicalism in the Special Region of Yogyakarta (Sumarno & Prakoso, 2021). From the research of Sumarno and Prakoso, it can be found that the solution to maintaining the unity of Indonesia is to defend the country and re-earth Pancasila.

One of the Indonesian clerics who has proven his concept and practice in maintaining Indonesian unity is Shaykh Kholil Bangkalan. In other words, maintaining Indonesian unity can be done by practicing the concept of love for the homeland from the perspective of Shaykh Kholil Bangkalan. Thus, this study questions how to maintain the unity of Indonesia with the concept of love for the homeland from the perspective of Sheikh Khalil Bangkalan? The implication of this research is to produce a product in the form of an article script about the concept of love for

the homeland, Shaykh Kholil Bangkalan, to maintain the unity of Indonesia. In addition, this study tries to revive the teachings of Shaykh Kholil Bangkalan about nationalism from a religious perspective that is relevant throughout the ages. This is in line with the Pancasila Ideology Development Agency explaining that 1] the Indonesian National State does not only arise because of the unity of temperament that arises because of the unity of fate, but more than that because of the unity between the people and the homeland they inhabit; 2] All Indonesian citizens develop a sense of love for the homeland and nation and are willing to sacrifice for the interests of the state and nation if necessary (BPIP, 2022).

METHOD

This research procedure refers to a study (Mardiansyah, 2021) entitled Caring for Religious Pluralism in Indonesia; Efforts to Embed a Sense of Nationalism in Maintaining the Integrity of the Unitary State of the Republic of Indonesia. The procedure used is descriptive qualitative analysis method. The theory of love for the homeland is related to the theoretical unity of Indonesia (scientific justification).

This research is a literature review, so that the data collection techniques and tools use documentation. The primary data source for love for the homeland from the perspective of Shaykh Kholil Bangkalan was obtained from the manuscript of KH Afifudin Dimiyathi as Katib Syuriah of the Nahdlatul Ulama Executive Board (PBNU) when he was a resource person for a national seminar entitled History of Turots Syaikhona Kholil Bangkalan which is available on the Nahdatul Ulama website (Dimiyathi, 2021). Meanwhile, secondary data sources are obtained from documents, scientific articles, regulations, and literature books that discuss Indonesian unity and love for the homeland.

After all the data has been collected, the next step is to analyze the data so that a conclusion is drawn. To obtain correct and precise results in analyzing data, the authors use content analysis. Content analysis is a research technique for making

replicable and valid inferences from text (or other meaningful material) and the context in which it is used (Krippendorff, 2004). The connection with the discussion is as one of the author's efforts in facilitating understanding by analyzing the truth through the concept of love for the homeland of Shaykh Kholil Bangkalan which is then used as a research reference. Furthermore, the authors conducted data analysis using descriptive-interpretive. Descriptive-interpretative is a method that describes or tell about the views or opinions of the object under study (Rudi, Yakob, & Effendi, 2021). This descriptive-interpretative analysis was carried out directly on aspects related to the research theme.

RESULT AND DISCUSSION

A. Result

Muhammad Khalil was born in Bangkalan Madura in 1819 AD, from a family of scholars. His father is KH. Abdul Lathif is a preacher who travels around the village in Bangkalan to spread Islam. Abdul Lathif is an ascetic, does not care about the world and since his wife left him, he chose to live on the path of God by dedicating himself to the preaching of Islam. When Khalil's mother gave birth to him, Kyai Abdul Lathif prayed to God that his son would be blessed with the piety of saints, such as Sunan Gunung Jati, one of the walisongos who spread Islam in the archipelago (Solahuddin, 2014). It seems that this prayer is granted by Allah and later as a scholar, Kyai Khalil is indeed known as a guardian, in addition to a pious (knowledgeable) person in various Islamic sciences (Rambe, 2020).

Among the *Pesantren* in the late nineteenth and early twentieth centuries, perhaps there was no *Kyai* whose figure and spiritual level were the most frequently discussed, apart from Syaikhona Khalil, Bangkalan (also known as Mbah Khalil). By the *Kyai* in Java, Khalil is believed to have reached a high spiritual level-even though he did not lead a tarekat "*Mursyid* " like Shaykh Khatib Sambas and Shaykh Abdul Karim or his academic level may be under Shaykh Nawawi Al Bantany and Shaykh Mahfudz Al Termasy, but for the *Kyai Pesantren* community Khalil is believed to have

reached the level of "Wali Outub", Al Hafidz (people who memorize 30 juz of the Koran), *alim* (knowledgeable), *abid* (obedient to worship) and have "*karomah* ". Kyai Khalil is often described as having the ability to read something that will happen in the future, similar to "*kasyf* " in Sufism terminology as explained by Imam Ghazali in his book on "*Mukasyafatul Qulb* ". Until now his tomb is often visited as part of the tradition of "*ziarah al-qubur li al-auliya*" (Rambe, 2020).

Judging from the year of his departure, Khalil earlier studied in Mecca compared to Sheikh Mahfudz who had just settled in 1872 and Shaykh Ahmad Khatib in 1876, but later than other scholars of his generation, Shaykh Nawawi who in 1828 had been in *Mecca*. Indeed, there is no definite record of when Khalil returned to the Indies and whether in *Mecca* he had the chance to meet Mahfudz and Ahmad Khatib, but what is certain is that they are of the same generation. With other scholars, Shaykh Nawawi (born, 1813) who went to Mecca for the first time in 1828, returned to the Indies in 1833 and then permanently settled in Mecca from 1855 until the end of his life (1897). Nawawi who at that time had become a professor and taught at the Grand Mosque. With the other major Java cleric, the most senior being Shaykh Khatib Sambas, the cleric who is known as the leader of the tarekat that united the *Qadiriyyah and Naqshabandiyah* orders (Qadiriyyah wa Naqshabandiyah), there is no data on whether Kholil studied with him. But to Shaykh Abdul Karim who was a student and his caliph Shaykh Khatib Sambas, Khalil met and studied with him (Mas'ud, 2004).

The Indonesian nation has many variations of tribes, groups, customs, cultures and religions. On this basis, the Indonesian nation established a country that has characteristics and diversity, nature and character, thus establishing a state based on the ideology of the Indonesian nation, namely the Unity State. Pancasila in the Preamble to the 1945 Constitution is the basis of the Republic of Indonesia, both in the sense of being the basis of the ideology and philosophy of the nation (Rahmaningsih, 2022).

Indeed, the relationship between religion and Pancasila is a mutualistic relationship, where

Pancasila requires religion in the life of the state in order to create a life that is fair, dignified and prioritizes the interests of the people, while religion requires the state to realize religious values so that society in carrying out its obligations to draw closer to God who Almighty. This relationship always presents a way of managing the country based on divinity and trust (Fathani & Qodir, 2020).

The results of the study entitled "The Relationship Between Pupils' Understanding of the Values of Indonesian Unity and the Attitude of Love for the Motherland at Fatahilah Grogol High School, West Jakarta" found that there was a positive and significant relationship between students' understanding of the values of Unity (Nita, M, & E, 2019). Pupils' understanding of the values of Indonesian Unity increases, so the attitude of patriotism will improve. Or vice versa, if pupils' understanding of the values of Indonesian Unity decreases, their love for the homeland will also decrease.

The five principles of love for the homeland according to Shaykh Khalil Bangkalan are: 1] Defending the homeland either through words or deeds; 2] Facing or fighting anything that causes disability in state security and safety; 3] Educate students and children to appreciate the noble values of the homeland; 4] Maintaining the harmony of the members or residents and instilling brotherhood; 5] Realizing and providing awareness to students about the responsibility to manage resources (Dimiyathi, 2021).

Important findings in this study, namely: First, Indonesia is a country consisting of many variations of ethnicity, class, customs, culture and religion which was founded in the form of the Unitary State of the Republic of Indonesia. Second, there is a mutualistic relationship between religion and Pancasila, where Pancasila requires religion in the life of the state in order to realize a life that is just, dignified and prioritizes the interests of the people, while religion requires the state to realize religion.

Third, in practice the relationship between religion and Pancasila in the precepts of

Indonesian Unity can be seen from the concept and practice of the five principles of love for the homeland according to Shaykh Kholil Bangkalan. Because of this mutualistic relationship too, in an interpretation to care for Indonesian Unity can be done by integrating the five principles of love for the homeland. This is evidenced by the results of research (Nita et al., 2019) which proves that if pupils' understanding of the values of Indonesian Unity increases, pupils' attitudes towards love for the homeland also increase.

B. Discussion

The purpose of this study is to describe efforts to maintain the unity of Indonesia with the five principles of love for the homeland of Shaykh Kholil Bangkalan, as follows:

Caring for Indonesian Unity by Defending the Homeland Either Through Words or Deeds

This is evidenced by the writings of Syaikhona Kholil Bangkalan in the manuscript "Hubbul Wathon Minal Iman". The writing indicates that Syaikhona Kholil had conveyed to his students and wanted the notes to be read by the millennial generation (Amaliyah, 2021).

Hubbul Wathon Minal Iman or love for the homeland as part of faith has been echoed by Shaykh Kholil Bangkalan since 1890 AD. So it is appropriate, if you take care of Indonesian unity by defending the homeland either through words or deeds. Because understanding Pancasila is the number one challenge in applying Pancasila values to the community.

The lack of public understanding of the values of Pancasila has resulted in many acts of violence, injustice, harassment, persecution and radical actions that use religion as an excuse to commit acts of violence. Therefore, it is necessary to take special actions from the government to emphasize and socialize the values of Pancasila so that people can better understand the meaning of these Pancasila values and can create a harmonious, peaceful and peaceful life. (Fathani & Priyo Purnomo, 2020)

The homeland of Indonesia, according to the view of Islam, is the homeland that Allah SWT is pleased with. The real sophistication of Indonesia

lies in the ulama and santri who defend their homeland with the belief that Allah will defend those who defend their homeland. Defending the homeland with the right words and actions (haq). For example, the correct statement is that the State of Indonesia is based on Pancasila. So that the Indonesian people make Pancasila as a guide to state and religious life. Defending the homeland with the right words and actions starts with oneself. In addition, the spoken words do not contain lies or provocations. In other words, speech can unite not divide as some radical and extreme groups do. Words and actions that can defend the homeland are words and actions that can give a sense of security to self, family, community and country. This is reinforced by opinion (A.I. Dontsov, Zinchenko, & Zotova, 2013) that "security is a condition of a person in which he can meet the basic needs for self-preservation and the perception of feeling safe (psychological) in society".

Meanwhile, in the view of Christianity, the principle of Indonesian unity in theological construction is an effort to build the existence of Pancasila for multicultural harmony which is the concern of all children of the nation. Especially for believers by doing attitudes and behavior. First, having the Indonesian Unity paradigm as the basis for community unity as the final price for harmony. Second, the harmony that is built as the existence of unity in theological ethics does not conflict with human values or contradicts the Bible. Third, believers can understand the nature of multicultural harmony as part of the togetherness of the nation's children to build the integrity of the nation and state. Fourth, the role of believers in bringing about national unity is an obligation as people who are called to be witnesses and have an impact on others (Arifianto, 2022).

Caring for Indonesian Unity by Facing or Combating Anything That Causes Disabilities in State Security and Safety

When Shaykh Kholil was asked for prayer by the leader of the Dutch government. The prayer that was requested by Shaykh Kholil was that the Dutch leader would not be replaced because he was known to be anti-colonial and became

broad for scholars to preach (Dimyathi, 2021).

Indonesia was built not only to establish an independent Indonesian state, but a country that leads to the kinship of nations. So the 1945 Constitution expressly states its commitment to participate in carrying out world order based on independence, eternal peace and social justice (Adon, 2022).

Efforts to overcome the disintegration of the nation in maintaining the unity of Indonesia, among others, can be done by building and reviving the commitment, awareness and will to unite, creating conditions and getting used to always building consensus and building institutions (institutions) rooted in values and norms (Pancasila values) which fosters the unity and integrity of the nation. In addition, it is also necessary to formulate concrete, firm and appropriate policies and regulations in aspects of life and nation development that reflect justice for all parties, all regions and joint efforts and fostering national integration require wise and wise leadership, as well as effective (Dawwas, 2021).

Participating in facing or fighting enemies who cause disability in state security and safety is carried out on the basis of a strong faith. Without a strong faith, one will not be able to participate in the struggle. Facing and fighting must start from oneself, because if this attitude is shared by all Indonesian citizens, the unity of Indonesia will continue to be maintained. In addition, it will also bring security and safety to the country. In this case (Hopner et al., 2020) I hope that from a psychology perspective this particular section will be useful to other psychologists seeking a psychological security approach that recognizes that security is related to health issues, a stable ecology, a thriving economy, cultural integrity, inclusive politics, and a safe country.

Caring for Indonesian Unity by Educating Santri and Children to Appreciate the Great Values of the Homeland

Education and socialization of Pancasila values in all media and all activities and carried out in a sustainable manner can suppress the spread of radical ideas in the community (Fathani & Priyo Purnomo, 2020).

With the values of Indonesian Unity, Indonesian people place unity, unity and the interests and safety of the nation and state above personal or group interests. Placing the interests of the state and nation above personal interests, means that Indonesian people are able and willing to sacrifice for the interests of the state and nation if necessary (Yuliyana, Wulan, & Vioreza, 2021)

Indonesia as a large country has many big challenges, namely the existence of a narrow spirit of primordialism, therefore acts of violence often appear and use the name of religion of course quite contrary to the values of Pancasila (Rijal, 2017). An old issue that often comes to the surface is the desire of several groups who want to re-establish Islamic law and the Islamic caliphate as state law, even though the controversy about the Islamic state as a political ideology and as a state basis has been rejected and resisted by all elements of the nation (Ritaudin, 2014).

The implementation of the Universal War Strategy through the implementation of the practice of the Indonesian Unity Precepts on Pancasila, in educational institutions is carried out by providing "Defend the State" and "Embracing Pancasila" programs by instilling a sense of love for the homeland, training in teamwork and socialization about the dangers and modus operandi of the perpetrators of spreading understand radicalism, while in rural areas with economic and Low education is carried out by utilizing territorial officials to foster, socialize and mobilize village communities to care for the environment in order to avoid the influences of radicalism (Sumarno & Prakoso, 2021).

Here the role of the *Ustadz* in the *Pesantren* and the role of the father at home is to educate children by instilling the values of love for the homeland. The goal is that they love their country. If this is implemented, it will create national agents who love their homeland. This is very important, because in Indonesia there is currently a religious movement that is anti-state of the Unitary State of the Republic of Indonesia, there are also religious movements that do not recognize Pancasila and the 1945 constitution and do not want to respect the red and white

flag. These are all threats to the state both now and in the future. Therefore, these five principles of love for the homeland must be taught to students and children. Because that will create a secure future for the Indonesian nation. In this context (Zotova, 2011) explained that Russian psychologists have approached security psychology as a field of research that also takes into account the situational and collective experiences of both ethnic groups and national populations. From this perspective, security is achieved through having a safe, loved and desired job, and having law and order as well as cultural and national security.

Caring for Indonesian Unity by Maintaining the Harmony of Members or Residents and Instilling Brotherhood

Having a fair nature and having good morals is a must for Indonesian people, respecting diversity and upholding mutual respect in diversity because this nation is formed from various ethnicities, races and religions and citizens are entitled to all of their rights, rights and freedoms. individual and state rights (Soelistyo, 2019).

After the first, second and third principles are implemented, each member of the community unit or neighborhood unit is obliged to maintain peace, agreeing not to conflict. And uphold the value of brotherhood, that brotherhood gives birth to strength and unity. According to (Zainuddin, 2022) To realize the practice of the first precepts of Pancasila, it can be done by increasing tolerance towards fellow Indonesians. Tolerance is good in religion, culture, opinion, and even politics. Through increasing tolerance, of course, it can reduce disputes and even conflicts in society. The sense of tolerance can also be used as an indicator of the implementation of love for the homeland in society, nation and state.

We must be grateful, because the founding fathers of the nation provided a solid foundation for the diversity of this nation. A country rich in culture, ethnicity and natural resources. Pancasila was born based on shared awareness as a form of the desire to sacrifice for the greater interest, namely shaping and realizing Indonesia as a great country. Pancasila is the basic consensus which is an absolute requirement to form a democratic

caring for the Indonesian Unity is a continuous obligation, never ending for every individual who claims to be an Indonesian citizen. As we all know, the challenges and threats to divide the Unitary State of the Republic of Indonesia are also increasing, so we as Indonesians who work as academics through our thoughts contribute to caring for the Unity of Indonesia. In addition, because there are more and more threats and challenges to divide the Indonesian nation, studies on how to maintain unity must also be increased. One of them is by integrating the precepts of Indonesian unity with religious values contained in the five principles of love for the motherland from the perspective of Shaykh Kholil Bangkalan. As follows: 1] Caring for the Unity of Indonesia by defending the homeland both through words and deeds; 2] Caring for the Unity of Indonesia by confronting or fighting everything that causes a defect in the security and safety of the country; 3] Caring for Indonesian Unity by educating students and children to live up to the noble values of the homeland; 4] Caring for Indonesian Unity by maintaining the harmony of members or residents and instilling a sense of brotherhood; 5] Caring for Indonesian Unity by realizing and giving awareness to students about the responsibility for managing resources.

Shaykh Kholil Bangkalan's concept and practice of loving the motherland has been proven to be able to care for and protect the Unity of Indonesia. This can be seen from the contribution of Nahdatul Ulama for a century to the Indonesian homeland. However, as the successor of the nation, it is important to enrich the scientific treasures of Shaykh Kholil Bangkalan with the principles of Indonesian Unity. Researchers hope that the results of this study can contribute to caring for Indonesian unity.

A. Conclusion

This study promotes ways to maintain Indonesian unity with the five principles of love for the homeland from the perspective of Syaikh Kholil Bangkalan, namely: 1] maintain for the unity of Indonesia by defending the homeland both through words and deeds; 2] maintain Indonesian unity by confronting or fighting anything that causes disability in the security

and safety of the state; 3] maintain Indonesian unity by educating students and children to appreciate the noble values of the homeland; 4] maintain the unity of Indonesia by maintaining the harmony of the members or residents and instilling brotherhood; 5] maintain Indonesian unity by realizing and providing awareness to students about the responsibility to manage resources.

Caring for the Unity of Indonesia by defending the homeland through speech can also be done through the mass media by distributing words that form unity, calm, and reconcile. Meanwhile, through actions, it can be done by establishing brotherhood, tolerance, respecting the rights of neighbors.

Preventing security disabilities from happening is a priority for the Indonesian people. If the safety of the state is maintained, then the ideals of the Indonesian people to become peacekeepers can be realized. So, by practicing the principle of love for the homeland, the perspective of Sheikh Kholil Bangkalan is expected to be able to realize the security and safety of the Indonesian state.

Shaykh Kholil Bangkalan reminded the Indonesian people to instill in students (Islamic boarding schools, students at school, students on campus, children at home) to appreciate, love noble values. By loving these values, it is hoped that the love for the homeland will grow and be strong.

Shaykh Kholil Bangkalan reminds us the Indonesian people to maintain peace together. If every individual of the Indonesian nation has a peaceful spirit, does not like to suppress, intimidate, verbal or deed aggression, then peace will be realized in the family, the Indonesian people.

Finally, Shaykh Kholil Bangkalan reminded to make students aware that they have a responsibility to manage resources. If this is taught from the beginning to our children, then from an early age their imagination space becomes a source of creation that unites Indonesia.

B. Recommendation

Maintaining the unity of Indonesia by practicing the five principles of love for the homeland from the perspective of Sheikh Kholil Bangkalan can be applied in families, communities, Schools, Islamic Boarding Schools, Campuses, and all fields

of religious, national and state life.

Thus, the Indonesian government can make the results of this study a reference for making policies, especially in the field of education to be implemented in schools, Islamic

boarding schools, campuses.

The five principles of love for the homeland from the perspective of Sheikh Kholil Bangkalan should be a guide for the Indonesian nation in society, nation and state. [α]

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