THE CHALLENGE OF PESANTREN TOWARDS GLOBAL TURBULENCE ISLAMIC FUNDAMENTALIST AND NATIONALISM: STUDY AT DARUL MA'RIFAT ISLAMIC BOARDING SCHOOL KEDIRI-EAST JAVA.

Reza Fahmi Haji Abdurrachim

State Institute of Islamic Studies Imam Bonjol Padang
e-mail: rezafahmi44@yahoo.com

Abstract

The Islamic Boarding School is always connected to the institution which produces the rebellions behavior and building radicalism in many Muslim countries, i.e Pakistan, Afghanistan, and Indonesia. The radicalism of Islam is always called Islamic Fundamentalist. The purposes of the research are (1) to describe the Islamic values which has been taught at Islamic Boarding School (especially at Darul Ma'rifat Islamic Boarding School at Kediri, East Java), (2) to describe the nationalism which has been taught at Darul Ma'rifat Islamic Boarding School at Kediri, East Java), (3) to describe the relation between Islamic Values which has been taught with nationalism of the students (santri) at Darul Ma'rifat Islamic Boarding School at Kediri, East Java. The research was based on quantitative studies. There were twelve thousand two hundred twenty seven pupils at Darul Ma'rifat Islamic Boarding School Kediri, East Java; however, only a few pupils has been involved in the research; three hundred and two pupils as a respondent. The data had been collected by observation, psychological scale, and documentation. The research found that there were correlation between Islamic values and Nationalism. Therefore, although the pupils had been taught with the Islamic Values, the stick on the nationalism Islamic belief is very important to build peace and harmony for Indonesia. Then, they never thought that Islamic Values should be implementeded without tolerance and respect to another religious belief.

Keywords: *Fundamentalis, Nationalism, Islamic Boarding School*

Abstrak

Penelitian ini didasari beberapa permasalahan; banyaknya kritik dan stigma sosial yang diberikan terhadap pesantren. Sebagai misalan, pesanteren selalunya dipersalahkan sebagai produsen terorist, mengajarkan ide Islam fundamentalis dan juga tak pernah membangunkan pemikiran nasionalisme kepada para pelajar (santri). Penelitian ini menggunakan metode pendekatan kuantitatif. Lokasi penelitian di Pondok Pesantern Moderen Darul Ma'rifat, Kediri Jawa Timur. Populasi dalam penelitian adalah seluruh santri di Ponpes tersebut. Sungguhpun demikian hanya 302 orang santri yang terlibat dalam penelitian ini. Teknik pengumpulan data dilakukan dengan observasi dan skala psikologi. Data dianalisa dengan model pendekatan statistik: korelasi pearson. Hasil : (1) Rata-rata sebaran dari pemikiran tentang fundamentalis para santri tergolong rendah. (2) Rata-rata sebaran dari pemikiran tentang nasionalisme yang dimiliki oleh para santri tergolong tinggi. (3) Ada hubungan antara pemikiran fundamentalis dan nasionalis di kalangan para santri. Tetapi pemikiran tentang fundamentalisme Islam hanya dipersepsikan bagaimana menjadi muslim yang baik dan berpegamng teguh pada nilai-nilai Islam. Kemudian para santri berfikir bahwa nasionalisme adalah sangat penting dalam masyarakat kita yang beragam suku bangsa dan membangun perdamaian –harmoni.

Kata Kunci: Fundamentalisme, Nasionalisme, Pondok Pesantren

Background

Indonesia, as a Muslim country, has over 230 million Muslims[1]; Indonesia has the largest community of Muslims in the world. Nevertheless, Indonesian Muslims do not play

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[1] Martin van Bruinessen, 'Indonesian Muslims and Their Place in the Larger World of Islam', *Paper* presented at the 29th Indonesia Update conference, Australian National University, Canberra, September 30 – October 2, 2011

a role in global Muslim thought and action that is commensurate with their numbers[2]. Indonesian Muslims have been eager to learn from Arab as well as Indian, Turkish, and Persian thinkers, but do not seem to think they may have something valuable to offer in return. In Indonesian bookshops one finds the translated works of classical and modern Arabic authors, as well as studies of and by major Indian, Pakistani, Iranian and Turkish authors. But Malaysia is the only other country where one can find works by Indonesian

Muslim authors, and there are virtually no serious studies of Indonesian Islam by scholars of other Muslim nations. The Arab world has shown a remarkable lack of interest in Asia in general, let alone in the social and cultural forms of Islam in Southeast Asia[3]. Though more outward looking, other Muslim regions of Asia have not taken a serious interest in their Southeast Asian co-religionists either[4].

From Irham, Indonesia has a multi-cultural society. The majority of Indonesian Muslims are Sunni; however, there are significant populations of Shi'a Muslims (over one million) as well as some other sects, such as the Ahmadiyya sect and syncretist traditions[5]. In some areas of Indonesia it is difficult to find accurate statistics on religious belief because people who do not identify as one of the six religions recognized by the government Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism as of 2006. Unfortunately, according Fitri, many kinds of violance have been done by the name of religion "so-called Islamic fundamentalist[6]

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[2] Ottherwise Indonesia has produced some remarkable Muslim thinker-activists, men as diverse as Tan Malaka, Haji Misbach, Tjokroaminoto, Agus Salim, Mohamad Natsir, Kartosuwiryo, Nurcholish Madjid, Dawam Rahardjo, Kuntowijoyo and Abdurrahman Wahid. With very few exceptions, their writings have not been translated into Arabic or English, and their thinking has therefore never made the impact in other parts of the world that many would judge it deserves. One may adduce a number of possible explanations for this state of affairs, although none of them is entirely satisfactory. It is doubtless the case that Muslim activists in the Middle East have been more interested in the demographic and political weight of the Indonesian ummah than in its possible contribution to Islamic thought. Besides the general bias towards the Middle East, this may be due to the widespread perception that Indonesian Islam tends to be syncretistic and less than rigorous (which is exactly what many Westerners find attractive about it). But although similar perceptions have long existed concerning Indian Islam, South Asian Muslim thinkers such as Mohammad Iqbal, Abu'l A'la Maududi, Fazlur Rahman and Asghar Ali Engineer have had a major influence beyond their own region. Another possible explanation is that much Indonesian Muslim writing specifically concerns the Indonesian context and conditions that do not prevail elsewhere, making it less relevant to other nations. Indonesian Muslim thinkers have moreover typically been people of action whose thinking was expressed in the context of, and in a format appropriate to, social and political struggles. Much of their energy went into organizing, teaching, and establishing associations or NGOs. Their intellectual output took the form of numerous speeches, essays and short articles, and rarely if ever a substantial synthesizing work. An Indonesian Muslim intellectual's book typically consists of a collection of heterogeneous articles, many of them addressing specifically Indonesian concerns. Fic, Victor M. *From Majapahit and Sukuh to Megawati Sukarnoputri: Continuity and Change in Pluralism of Religion, Culture and Politics of Indonesia from the XV to the XXI Century* (New Dehli: Abhinav Publications, 2003), h. 23.

[3] The sole Egyptian academic to have published serious studies on Malaysian and Indonesian Islam, as well as on the relationship between the Middle East and Indonesia, is the Germantrained sociologist Mona Abaza. Her overview of Arabic writing on Asia reveals how shallow and uninformative most of the existing literature. Abaza, Mona, 'More on the shifting worlds of Islam. The Middle East and Southeast Asia: a troubled relationship?', *Muslim World* 97. 3, 2007, h. 419–36 She makes an exception for an encyclopaedic work on Islam among non-Arabic speakers by Ahmad Shalabi (1983), who spent many years teaching in Indonesia in the 1950s and 1960s. Abaza, Mona, *Indonesian Students in Cairo: Islamic Education, Perceptions and Exchanges* (Paris: Association Archipel, 1994).

[4] Martin van Bruinessen, 'Indonesian Muslims and Their Place in the Larger World of Islam', *Paper* presented at the 29th Indonesia Update conference, Australian National University, Canberra, September 30 – October 2, 2011.

[5] Irham, Aqil, "Islam dan Pembauran Sosial: Rekonstruksi Fenomena Multikulturalisme", *Islam Realitas: Journal of Islamic & Social Studies,* 1.2 2015, h.155-164

[6] How are we to define Islamic fundamentalism? (or "political Islam") What personal disappointments,

or Jihad Group"[7]. So, there were many terrors and bombs blast had been exist in Indonesia.

Otherwise, terrorism in Indonesia refers to acts of terror that take place within Indonesia or attacks on Indonesian people or interests aboard. These acts of terrorism often target the government of the Republic of Indonesia or foreigners in Indonesia, most notably Western visitors, especially those from the United States and Australia (Number of cases about the terrorism in Indonesia likes; Borobudur 1985 Jakarta Stock Exchange 2000 Philippine consulate 2000 Christmas Eve 2000 Bali 2002 Marriott Hotel 2003 Aceh 2003 Palopo 2004 Australian Embassy 2004 Poso 2004 Tentena 2005 Bali 2005 Palu 2005 Jakarta 2009 Cirebon 2011.

On the other Islamic country, "so-called Islamic Fundamentalist" also exist i.e. the Palestinian Hamas movement, and the Lebanese Hisbollah, are two groups who do, in part, advocate armed struggle, as well as parts of the Muslim brotherhood in Arabian countries, and the Islamic communities in Pakistan. With all of their differences these groups do; however, they have one common goal, namely, to establish a state and a legal system within that state, that is based thoroughly on Islam, on all levels of society, such as Muhammed and his followers achieved in Medina. This period is seen as the "golden age" of Islam, in which God sent his laws to mankind, via revelations, to

Muhammed. The Iranian intellectual, Ali Shariati, (died 1977)[8] has said that through work, engaging in society, struggle, and the promulgation of Islam, this "golden age", that is, the society of Medina in the 7th century AD, is to be re-established, so that universal peace and justice can rule. So far it is the ideal one. The goal of fundamentalism is the removal of all national borders between individual Islamic countries and peoples.

Based on the explanation above, Islamic Fundamentalist and Fundamentalism of Islam had an important role to the terror or rebellious behavior by the name of religion. Tragically the Islamic Boarding School always victimized by many people (a part of community) as a producer of Islamic terrorist. Islamic Boarding school always be connected with rebellion behavior. Therefore, the researcher had done the research on "Islamic Fundamentalist and Nationalism".

The research was conducted in Pesantren (Islamic Boarding School) Gontor Darul Ma'rifat Modern Islamic Boarding School, Kediri-East Java. Specifically the research wanted to explore about : (1) The Islamic Fundamentalist idiology had been taught in Modern Islamic Boarding School (Gontor Darul Ma'rifat), (2) The nationalism which had also been taught in Modern Islamic Boarding School (Gontor Darul Ma'rifat), (3) Finding out whether any connection between Islamic Fundamentalist and Nationalism of students at Gontor Darul Ma'rifat of Islamic Boarding School.

Methods

This research population counted 1227 people. The sample of this research was 302 people. As for formula of *Slovin* used to measure size measure besaran of sampel was: $n = N / 1+e^2$. Sampling model was used random Sampling (stratified random simple). The data collecting technique conducted with

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and what hopes, cause a Muslim to embrace fundamentalism, and attempt, within his sphere of influence, to help Islam become the predominant influence? It would be wrong to assume that all fundamentalists support violent methods. Not all politically oriented Muslims are extremists, by any means, and extremism represents only a small spectrum within fundamentalism. Byung-Ock Chang, "Islamic Fundamentalism, Jihad, and Terrorism", *Journal of International Development and Cooperation*, Vol.11, No.1, 2005, h. 112

[7] Fitri, Wanda, "Pluralisme Di Tengah Masyarakat Santri Minang Sebuah Pengenalan Pluralitas Lokal Di Sumatera Barat", *Islam Realitas: Journal of Islamic & Social Studies,* 1.1, 2015, h. 55-68

[8] www.islaminstitut.de. Access May, 10th 2016.

observation, psychology scale and of questioneer and also documentation study. Technique of analyzed data by using *pearson correlation* (product momment) to see relation between variable

Research Finding

There were two kinds of research finding in this research: (1) Descriptive analysis of respondent and spreading of mean data of variables. (2) The quantitative analysis and testing of the hypothesis.

Table 1. The Descriptive Analysis of Respondent

No	The Categories	Frequencies	Percentage
	Thee Education level		
1	Junior High School	67	22,19
2	Senior High School	235	77,81
	Sum	**302**	**100.00**
	Ages		
1	13– 16 years old	103	34,11
2	17 – 21 years old	199	65,89
	Sum	**302**	**100.00**
	The economic background		
1	High class level of economic background (family income > Rp 11.000.000 / month)	164	54,31
2	Medium class level of economic background (family income Rp 5.000.000 – Rp 10.000.000 / month)	138	45,69
	Sum	**302**	**100.00**
	The family social-organization background		
1	Muhammadiyah	95	31,46
2	Nahdlatul Ulama	128	42,38
3	Persis	79	36,16
	Sum	**302**	**100**

Sources : The reserach reports 2015

According to Table 1. we found that most of the respondents at Darul Ma'rifat studied at Senior High School level. Then, most of the ages of respondents were between 17– 21 years old. This research found that most of the respondents were coming from medium class level of economic background (middle class society). Then, the research also found that most of family social-organizational background was Nahdlatul Ulama (NU). Then, according to the mean and spreading of frequencies and percentage of Islamic fundmentalism idea had shown below:

Table 2. The Mean Spreading, Frequency and Percentage of Islamic Fundamentalism Ideas

The Categories	Frequencies	Percentages
Low	238	78,81
High	64	21,19
Sum	302	100.00

Sources: The research reports, 2015

According to the Table 2 above, most of mean spreading were locating at the low level (78,81%) and only (21,19%) were categories high. It means that only a few of student intrest to expore abou the idea of Islamic fundamentalism[9]. They intrest just for finding out the new perspective about the Islamic values. But, they never want to implement the idea of Islamic fundamentalism to their way of life. So, they only wanted to extend their

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[9] Islamic fundamentalism is a recent phenomenon. While studying it we must first of all understand that the term 'Islamic fundamentalism' has not been derived from the Islamic scriptures, nor does any group of Muslims approve of being given the appellation of 'Islamic fundamentalists.' This term is somewhat similar to that of 'Uncle Sam' as applied to Americans by non-Americans. Americans do not identify themselves with this term. Though this term was given to Muslims by non-Muslims, the phenomenon for which the term Islamic fundamentalism is used is indeed a reality. There is a considerable number of Muslims in the world of today whose thinking and actions add up to what is meant by the term fundamentalism. That is why a detailed study of its principles and practices must be made in order to evaluate this way of thinking and the movements spawned by it, which are highly active all over the world under one name or the other. Nabeel T. Jabbour, "Islamic Fundamentalism: Implications for Missions. International", *Journal of Frontier Missions*, Vol 11. 2, April 1994, h. 23

knowledge.

On the other hand, the mean spreading frequencies and percentages of nationalism has shown below:

Table 3. The Mean Spreading, Frequency and Percentage of Nationalism

The Categories	Frequencies	Percentages
High	286	94,70
Low	16	5,30
Sum	302	100.00

Sources : The research reports, 2015

According to the Table 3 above, most of mean spreading were locating at the high level (94,70%) and only (5,30%) were locating at lower level. It means that the students at Darul Ma'rifat Gontor Islamic Boarding School belief that nationalism was very important to us. Nasionalism could build trust to the people who did not coming from the same place, culture and religion. Nationalism could make people think that integrity is very important for character building of the Indonesian people. By the way, in the Darussalam Islamic Boarding School (Darul Ma'rifat), the students build their knowledge about nationalism with the subject of civic education (Ke-Indonesiaan). They taught about nationalism also with forbiden to speak local or regional langage as a daily activity. When the students were graduate from the elementary school and continuing their study at Darul Ma'rifat Islamic Boarding School (first grade), they must speak with Indonesian language only. They forbidden to speak with their home town local langage (Javanese language, Sundanese language and Balinese langage, etc).

The result of hypothesis analysis had shown below:

Table 4. The Hypotesis Analysis

		Fundame ntalism	**Nationalism**
Funda mentali sm	Pearson Correlation	1	.842
	Sig. (2-tailed)		.000
	N	302	302
Nationa lism	Pearson Correlation	.842	1
	Sig. (2-tailed)	.000	
	N	302	302

** Correlation is significant at the 0.01 level (2-tailed).

According to The table 1.4 above, we got information that r_{score} = 0.842. Then the table $_{score}$ = 1,64 and p = 0.00 < 0.05. It means correlation were significant. Then, H_o was reject and receive H_1. So, there were correlation between Islamic fundamentalism idea and nationalism. Islamic fundmentalism idea just had influence on how to be a good Muslim. Then how to stick on the Islamic values. But, they also belief that nationalism was very important to build integrity and harmony in our multi-cultural society. The nationalism was very important to make society understand and respect each other people who was coming from many kind of place with different langage, habit and religion.

Research Finding and Discussion

One resource that Indonesia is not short of is people. The country has the fourth largest population in the world, and it is growing. Over the next decade, much of its population will be in an economically productive age bracket, which is a demographic shift the country could exploit. The country has a large number of universities and has begun to invest heavily in education, yet there are changes to be made to ensure that graduates are ready for the job market. Indonesia still has a shortage of trained scientists, and this disconnect needs to be rectified.

Then Indonesia is geographically diverse and spread over several islands, yet the lack of connectivity and infrastructure mean that exchanging ideas and services between regions is not easy. Despite the decentralisation of the past decade, most universities and R&D

institutes are still concentrated on the central island of Java, where the capital Jakarta is based. The country is trying to extend education to other regions, and to encourage more collaboration between the islands, but the country's infrastructure needs to improve first. Different regions of Indonesia have developed their own research niches, which this chapter explores[10].

Indonesia's sprawling education system is the fourth largest in the world (behind only China, India and the United States), with over 50 million students and 2.6 million teachers in more than 250,000 schools. Of the 20 million Indonesians aged between 18 and 22 years, 5.4 million are in tertiary education (the UK has 2.5 million). This is set to rise to 7.7 million by 2020. The sheer heft of Indonesia's university education system does not necessarily equate to a high quality of education. Even the best universities in the country compare unfavourably in global rankings. In the 2012 world ranking of universities,124 the country's top-ranking university, the University of Indonesia, a state university, slipped from a ranking of 273 in 2012 to 309 in 2013. Gadjah Mada University (UGM) also slid from 401-

450th in 2012 to 501-550 in 2013, and the Bandung Institute of Technology (ITB) stayed between 451-500th place in 2013. As a striking comparator, Malaysia's University of Malaya in Kuala Lumpur was ranked 167th in 2013.

Besides that, Indonesia encourages women to work in science as much as it does men, but women still need a greater representation at high positions in organisations, and there are changes to be made to make it easier for women with families to work as scientists. This chapter looks at how researchers feel about the intersection of Islam with science, and what collaborations they would like with Islamic countries. Science communication is an integral part of the practice of science, and while Indonesia's media has become vastly more open since Suharto's regime, its reporting of science is still in its infancy in many ways, with a lack of critical thinking.

Scientists are keep to collaborate, but the country's bureaucracy is still difficult to negotiate, which means that international collaborations may happen on an institutional or governmental level, but rarely at the level of individual scientists. And yet, this type of collaboration is vital because higher level partnerships can take years to get off the ground. Since Indonesia's scientific system will take some time to become as advanced as some of its ASEAN neighbours, collaboration would be a great way for it to absorb knowledge through technology or knowledge transfer, and for the country to be engaged in high-level research.

All information above had given us a data and fact that Indonesia as one of a largest contry in the world.So, Indonesia had power to build up their economic. But, unfortunoutly Indonesia had a serious barrier ; lack of education (lower quality and quantitaty of education), miss management, coruption, etc. Onthe other side Indonesia had many natural resources. One of the important topic for

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[10] Indonesia is a massive country – its population of 242 million is the fourth biggest in the world2 – yet it makes remarkably little impact on the global scientific scene. It spends little of its GDP on R&D – just 0.08% – and while it talks about stepping up this proportion to 1% by 2014, and raising it to 3% by 2025,3 it is hard to believe that the country will achieve such a hike in spending, when the amount it spends on R&D has languished for many years. Priya Shetty, Husein Akil, Trina Fizzanty, Grace Simamora, "Indonesia The Atlas of Islamic World Science and Innovation Country Case Study", *Paper* Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 2015, h. 23 Fundamentalism is the laying of emphasis on strict adherence to the fundamental principles of any set of beliefs. The term was originally applied to a particular group of Christian theologians who gained prominence in the United States in the nineteenth Century. They published a series of booklets between 1909 and 1915 called The Fundamentals: Testimony to the Truth. Maulana Wahiduddin Khan, *Islamic Fundamentalism* (Karachi: Dawam Publisher, 2014), h. 20

upgrading their (Indonesian) social welfare through human resources management.

If we talk about human resource management, it will happen when Indonesian people aware about the education. They should build their education from time to time. They must decrease their own people as un-educated people. The education not omly for general uducation, but also religious education. It will make the life is balance. Whan we talk about religious education, we can't eliminate the important role of Islamic Boarding School. The Islamic Boarding School had played the impotant role in education since before Indonesia got an Independence day. It means the Islamic Boarding School had participated on Indonesia liberation movement (national liberation activity). The religous education not only talk about the *Islamic law, Islamic values, Islamic education* and Islamic *economy* etc. But also, how to build the *nation-state* had strongly tight the relation between the people wo live in Indonesia (Muslim and Non-Muslim community). Then we re-thinking about the meaning of Jihad that it's not a simple word with simple meaning (fighting to another religion or killing the people who did not with have same faith) only.

At the very beginning of the Qur'an, the first invocation reads: "In the name of God, the most Merciful, the most Beneficent." Throughout the Qur'an, this verse is repeated for no less than 114 times. Even one of God's names is As-Salam (Peace). Moreover, the Qur'an states that the Prophet Muhammad, may peace be upon him, was sent to the world as a mercy to mankind[11]. In the light of on-going conflict, we must ask why so great a contradiction has arisen between the principles of Islam and the practices of Muslims. At least one root-cause may be traced to historical exigency. Since time immemorial, military commanders have been accorded positions of great eminence in the annals of history. It is a universal phenomenon that the hero is idolized even in peace time and becomes a model for the people. It is this placing of heroism in the militaristic context which has been the greatest underlying factor in the undue stress laid on war in the latter phase of Islam's history. With the automatic accord in Muslim society of a place of honour and importance to the heroes of the battlefield, annalists' subsequent compilations of Islamic history have tended to read like an uninterrupted series of wars and conquests.

These early chronicles having set the example, subsequent writings on Islamic history have followed the same pattern of emphasis on militarism. The Prophet's biographies were called 'maghazi', that is 'The Battles Fought by the Prophet,' yet the Prophet Muhammad, may peace be upon him, in fact did battle only three times in his entire life, and the period of his involvement in these battles did not total more than one and a half days. He fought, let it be said, in self-defense, when hemmed in by aggressors, where he simply had no option. But historians—flying in the face of fact— have converted his whole life into one of confrontation and war.

We must keep it in mind that the Prophet Muhammad, may peace be upon him, was born at a time when an atmosphere of militancy prevailed in the Arab society. But the Prophet always opted for avoidance of conflict. For instance, in the campaign of Ahzab, the Prophet advised his Companions

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[11] The word 'jihad' has nowhere been used in the Qur'an to mean war in the sense of launching an offensive. It is used rather to mean 'struggle.' The action most consistently called for in the Qur'an is the exercise of patience. Yet today, the 'Muslim Mujahidin' under unfavourable conditions have equated "God is Great" with "War is Great." An-Na'im, Abdullahi Ahmed, *Islam dan Negara Sekuler: Menegosiasikan Masa* *Depan Syariah [Islam and the Secular State: Negotiating the Future of the Shariah]* (Bandung: Mizan, 2007), h. 20

to dig a trench between them and the enemies, thus preventing a head-on clash.

Another well-known instance of the Prophet's dislike for hostilities is the Hudaibiyyah peace treaty made by accepting unilaterally, all the conditions of the enemy. In the case of the conquest of Makkah, he avoided a battle altogether by making a rapid entry into the city with ten thousand Muslims—a number large enough to awe his enemies into submission. In this way, on all occasions, the Prophet endeavoured to achieve his objectives by peaceful rather than by war-like means. It is, therefore, unconscionable that in later biographical writing, all the events of his life have been arranged under the heading of 'battles' (*ghazawat*). How he managed to avert the cataclysms of war has not been dealt with in any of the works, which purportedly depict his life.

Ibn Khaldun, the celebrated 14th century historian, was the first to lay down definite rules for the study and writing of history and sociology. He followed the revolutionary course of attempting to present history as a chronicle of events centering on the common man rather than on kings, their generals and the battles they fought. But since war heroes were already entrenched as the idols of society, the caravan of writers and historians continued to follow the same well-worn path as had been trodden prior to Ibn Khaldun. When people have come to regard war heroes as the greatest of men, it is but natural that it is the events of the battlefield, which will be given the greatest prominence in works of history. All other events will either be relegated to the background or omitted altogether

Conclusion

The fact had been mention that "There is no doubt about it that Muslim fundamentalism is a threat to peace, for, due

to their fanaticism, its proponents do not stop short of resorting to destructive activity, even if it should prove suicidal". Now the task we must undertake is to make use of the media on all fronts in order to make people aware of the fact that this political interpretation of Islam is totally without basis either in the Quran or in the examples set by the Prophet in thought, word and deed. As opposed to this erroneous interpretation, the true values of Islam, based on peace, brotherhood and well-wishing should be presented to the public. If this correct interpretation of Islam could be brought to people's attention,

Then those who at a later stage felt the impact of extremist fundamentalism, took this to be a case of violence against them. So they opted for a policy of gun versus gun. But subsequent events proved this policy to be a total failure, the reason being that the issue was not that of conducting a purely physical struggle, but of exposing and scotching the fallacies of a flawed ideology. You can win a fight with arms, but to defeat an ideology, a counter-ideology is a sine qua non. Without that nothing can be achieved.

So that, I by my self must have high hopes that the majority of the people who have been misguided would abandon the path of hatred and violence and come back to Islam—"to the home of peace" to which God calls us in the Quran. It is true that in these violent activities only a small group is involved. But this small group has the indirect support of the majority, who are no less swayed by the political interpretation of Islam. According to Khalil Gibran, "not a single leaf falls from the tree without the silent consent of the whole tree." If then the majority were to withdraw its indirect support and condemn Islamic militancy, these fringe groups would lose their moral courage. That would be the first step. Then the time would come when the fundamentalists who are directly involved in

violent activities would abandon the path of violence altogether.

Darul Ma'rifat as an Islamic Boarding School had introduce the Islamic Fundmentalism as the idea that implemented in some other country. But, we can't follow them, because Indonesia had many kind of people who was coming from different place, language, custom and culture also religion. So, the students should to teach how to make Indonesia as a peace and harmony country with the idea of nationalism[12].

Islamic Fundamentalism in Islamic Boarding School (Darul Ma'rifat), it's only a discourse that will debateable. So, it implemented of "Freedom" that one of the five spirits at the Darussalam Islamic Boarding School. As a knowledge Islamic fundamentalism as a critique of thought. But, the idea could not implemented in Indonesia as multi-cultural ethic and religion. Then, students should understood that they must build the nationalism agenda and eliminate the violence, terror or bomb blast activities "by the name so called of Islam" which abused of their valus in their religion.

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[12] We should critique the idea of hatred which means a crime and ideological hatred is the greatest crime. The so-called Islamic greatest crime of this kind against humanity. Any thing can be eliminated, but what is impossible to eliminate is the hatred produced by a sacred ideology: Hatred generates violence and ideological hatred generates unlimited violence. It can kill all of humanity without suffering any feelings of remorse or repentance. Hence the self-styled Islamic fundamentalism turns into an un-Islamic theory. Assegaff, Farha Abdul Kadir, 'Islamist feminism? Syariah for the empowerment of women: the Case of Indonesia's Pesantren Al-Firdaus', Islam, Syari'ah and Governance Background *Paper* No. 5, Melbourne Law School, Melbourne, University of Melbourne, 2005

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