

## Implications Of The Five Principles Of Love For The Land Perspective Of Shaykh Kholil Bangkalan On Security Psychology

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### **Abstract.**

*With the anti-NKRI and anti-Pancasila movements, Indonesian society is agitated. This movement creates a feeling of insecurity in society. Sheikh Kholil Bangkalan has five principles of love for the homeland. This article aims to explore the implications of Sheikh Kholil Bangkalan's five principles of love for the homeland on security psychology. The implications can be seen through the cognitive, affective, psychomotor, and spiritual aspects. Then the scope of the implications for themselves, fathers, educators, children, students, families, neighbors, schools, communities, and the country Conclusion: First, the five principles of patriotism that are applied to oneself, family members, educators, students, and society will bring a sense of security. Second, to create a sense of security, the five principles of patriotism are given the meaning of cognitive, affective, psychomotor, and spiritual aspects. Third, create personal protectors and spreaders of security for individuals, families, neighbors, and communities, nationally and internationally, who have knowledge, feelings, attitudes, and spirituality about the five principles of love for the homeland. Fourth, security is actually a gift from Allah SWT to humans who defend their homeland with love and faith.*

**Keywords:** *Implications, Love Homeland, Shaykh Kholil Bangkalan, Security Psychology*

### **Abstrak.**

Fenomena masyarakat Indonesia resah dengan gerakan anti negara NKRI dan anti Pancasila. Gerakan ini menimbulkan rasa tidak aman di masyarakat. Syekh Kholil Bangkalan memiliki lima prinsip cinta tanah air. Artikel ini bertujuan untuk mengeksplorasi implikasi dari lima prinsip cinta tanah air Syekh Kholil Bangkalan terhadap psikologi keamanan. Implikasinya dapat dilihat melalui aspek kognitif, afektif, psikomotorik dan spiritual. Kemudian cakupan implikasinya pada diri sendiri, ayah, pendidik, anak, siswa, keluarga, tetangga, sekolah, masyarakat, dan negara. Kesimpulan: Pertama, lima prinsip cinta tanah air yang diterapkan dalam diri, anggota keluarga, pendidik, siswa dan masyarakat, negara akan membawa rasa aman. Kedua, untuk menciptakan rasa aman, kelima prinsip cinta tanah air diberikan makna aspek kognitif, afektif, psikomotor, spiritual. Ketiga, menciptakan pelindung pribadi dan penyebar rasa aman bagi individu, keluarga, tetangga, masyarakat, nasional dan internasional yang memiliki pengetahuan, perasaan, sikap, spiritual tentang lima prinsip cinta tanah air.

Keempat, rasa aman sebenarnya merupakan anugerah dari Allah SWT kepada manusia yang mempertahankan tanah airnya dengan cinta dan keimanan.

**Kata kunci:** Implikasi, Cinta Tanah air, Syekh Kholil Bangkalan, Psikologi Keamanan

## **INTRODUCTION**

One of the charismatic Indonesian clerics who has the principle of patriotism is Shaykh Kholil Bangkalan. He has five principles of love for the homeland and wrote the love of the homeland (*hubbul wathon minal faith*) in 1891 AD. In this study, the author tries to connect the five principles of love for the homeland of Shaykh Kholil Bangkalan with the study of security psychology. This is based on several relevant studies. Nizah, et al in their research entitled *Psychology of Security in the Analysis of Movement Control Against Orders Through the Maqashid Syariah Framework* concluded that cases of violating orders must be controlled and eradicated, to help the government reduce the risk of infection and ensure health safety for all citizens, thus creating a Malaysia that is safer and healthier (Nizah, Bakar, and Zaman 2021). Nizah et al recommend exploring security psychology through scientific writing from the perspective of the political, economic, social, and cultural environment (Nizah et al. 2021).

There are not many studies on love for the homeland, including *Hallmarks of humanism: hygiene and love of homeland in Qajar Iran* (Kashani-Sabet 2000), *The Socialization of Those Called up for "Training in the Love of the Motherland" as Part of Military Service in Turkey* (Kaya 2015), *Learning to love the motherland: educating Tibetans in China* (Bass, 2005), *Love for the Motherland (or Why Cheese is More Patriotic than Crimea)* (Paul Goode 2016), *Nurturing Love for the Homeland as a Model for Primary School Work* (Kochetova, Ivanyan, and Gonnova 2021), *Response, Peace-Loving Characters and Homeland Love Characters: Integrating Traditional Game of Petak and Seek* (Asrial et al. 2022), (Ficek 2021). In addition to not finding in previous research, search results on the publish or perish application with the title the word love for the homeland, psychology of security were also not found.

From the study, (Nizah et al. 2021) and some of these studies, there is a relationship between love for the homeland and security psychology. Writing in the context of security psychology is widely discussed in terms of impact, information technology, social media and also international security (Butcher 2019; D'Addario 2013). The Health Belief Model framework is used to deepen the level of public awareness, especially in the context of

police awareness and knowledge applied by the government in dealing with and tackling the Covid 19 outbreak (Nizah et al. 2021).

Discussions related to safety psychology in social and life contexts are very important, especially during a pandemic (Nizah et al. 2021). In contrast to the research of Nizah et al, the author in this study aims to examine the implications of the five principles of love for the homeland from the perspective of Shaykh Kholil Bangkalan on security psychology. This is important to do, because the religious values of love for the land are expected to provide a sense of security to individuals, neighbors, society, the state and internationally. Not without reason Shaykh Kholil Bangkalan was his teacher KH Hasyim Asyari who gave permission to establish NU. Related to this, the decision of the Indonesian Ulema Council (MUI), explained that defending the homeland is mandatory. The scholars in Indonesia expressed their opinion about the love of the homeland for all citizens, the most popular expression is the sentence "Love of the homeland is part of faith". The ulema's ijthihad is inseparable from the NU jihad resolution fatwa issued by K.H. Hashim Asy'ary. The meaning of the jihad resolution means that every Muslim is obliged to fight for the defense of the Indonesian state and nation in the face of Dutch and Japanese colonialism at that time. The jihad resolution was used as one of the triggers for the spirit of the Indonesian people in the war on November 10, 1945 in Surabaya (Ikhsan 2017). The question of the safety of a person or a community is the result of a group thinking process that is generated through experiences, feelings and also the reality of existing safety. Security is also covered in human psychology, critical processes and technology (D'Addario 2013)

## **METHOD**

This study uses exploratory qualitative procedures. Other researchers who use exploratory methods, for example (Muhammad 2018). Data collection using documentation techniques. In other words, the primary data sources are documents related to the five principles of love for the homeland of Sheikh Kholil Bangkalan and security psychology. This implication research refers to (Zanon et al. 2020) and Papies (Papies 2020).

Exploratory research can be said to be preliminary research because this type of research tries to dig up information or problems that are relatively new. These symptoms have never been the subject of previous studies. This research aims to: (1) make research closer to facts or basic social phenomena and show concern in it; (2) develop experience regarding social

phenomena that occur in society; (3) generate ideas and develop tentative theories capable of predicting the occurrence of social phenomena; (4) determine eligibility to be able to carry out additional or further research; (5) formulate questions and find problems to be investigated more systematically; and (6) develop techniques and directions for future research. (Martono 2014).

Based on Martono's opinion above, the research on the implications of Sheikh Kholil Bangkalan's five principles of love for the homeland for the psychological theory of security is a relatively new problem and has not been the subject of previous studies. From the research objectives, it will be described 1) the form of the author's concern is connecting facts and social symptoms about the five principles of love for the homeland of Sheikh Kholil Bangkalan with the psychological theory of security; 2) developing facts and social symptoms about the five principles of love for the homeland of Sheikh Kholil Bangkalan by exploring the meanings in these principles into relevant findings to enrich the psychology of security; 3) a study of the implications of the five principles of love for the homeland of Sheikh Kholil Bangkalan on the psychological theory of security produces new ideas that will be used to engineer or predict the occurrence of social phenomena from a psychological security perspective, 4) a study of the five principles of love for the homeland of Sheikh Kholil Bangkalan is very feasible because the five principles of love for the motherland have been implemented in Indonesia for 100 years through the Nahdatul Ulama organization; 5) the direction of future research that can be offered is to explore the concepts of love for the motherland and relate it to the study of security psychology.

## **RESULTS AND DISCUSSION**

### **Profile of Sheikh Kholil Bangkalan**

Muhammad Khalil was born in Bangkalan Madura in 1819 AD, came 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, not concerned with the world and since his wife left him, he chose to live in the way of Allah by dedicating himself to the da'wah of Islam. When Khalil's mother gave birth to him, Kyai Abdul Lathif prayed to Allah so that later his son would be blessed with the piety of the guardians, such as Sunan Gunung Jati, one of the walisongo 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 Qutub", Al Hafidz (people who memorize 30 juz of the Koran), pious (knowledgeable), abid (obedient to worship) and have "karomah". Kyai Khalil 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 "pilgrimage al-qubur li al-auliya" (Rambe 2020).

Judging from the year of his departure, Khalil first 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 Jawi cleric, the most senior being Shaykh Khatib Sambas, the cleric who is known as the leader of the tarekat that united the Qadiriyyah and Naqsabandiyah orders (Qadiriyyah wa Naqsabandiyah), there is no data on whether Khalil studied with him. But to Shaykh Abdul Karim who is a student and his caliph Shaykh Khatib Sambas, Khalil met and studied with him (Mas`ud 2004).

**Implications of Five Principles of Love for the Homeland from the Perspective of Shaykh Kholil Bangkalan on Security Psychology**

Table 1. Results of the Implications of Five Principles of Love for the Motherland Perspective of Shaykh Kholil Bangkalan on Security Psychology

Five Principles of Love for the	<i>Implications for Security Psychology</i>	<i>Security Scope</i>
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Homeland Shaykh Kholil Bangkalan		
Defending the homeland either through words or deeds		Self
Cognitive	Having knowledge Defending the homeland either through words or deeds	
Affective	Have feelings in Defending the homeland either through words or deeds	
Psychomotor	Have an attitude of Defending the homeland either through words or deeds	
Spiritual	Having faith Defending the homeland either through words or deeds is part of Faith	
Facing or fighting anything that causes disability in national security and safety		Nation
Cognitive	Have knowledge Facing or fighting anything that causes disability in national security and safety	
Affective	Have feelings in Facing or fighting anything that causes disability in national security and safety	
Psychomotor	Have an attitude Facing or against anything that causes disability in national security and safety	
Spiritual	Have faith Facing or fighting anything that causes disability, national security and safety is part of faith	
Educate students and children to appreciate the noble values of the homeland		Islamic boarding school and family
Cognitive	Have knowledge Educate students and children to appreciate the noble values of the homeland.	
Affective	Have feelings in educating students and children to appreciate the noble values of the homeland.	

Psychomotor	Having the attitude of educating students and children to appreciate the noble values of the homeland.	
Spiritual	Have faith Educate students and children to appreciate the noble values of the homeland.	
	Maintaining the harmony of the members or residents and instilling brotherhood.	Neighbors , communit ies, domestic residents
Cognitive	Having knowledge Maintaining harmony among members or residents and instilling brotherhood.	
Affective	Have feelings in maintaining the harmony of members or residents and instilling brotherhood.	
Psychomotor	Have the attitude of maintaining the harmony of the members or residents and instilling brotherhood.	
Spiritual	Having faith Maintaining the harmony of the members or residents and instilling brotherhood. is part of faith	
	Realizing and providing awareness to students about the responsibility to manage resources	Schools, Teachers and Students
Cognitive	Have knowledge Create and provide awareness to students about the responsibility to manage resources	
Affective	Have a feeling in Realizing and providing awareness to students about the responsibility to manage resources	
Psychomotor	Have an attitude Create and provide awareness to students about the responsibility to manage resources	
Spiritual	Have confidence Realizing and providing awareness to students about the responsibility to manage resources is part of faith	

Data source: (Dimiyathi 2021; NU CHANNEL 2022)

The purpose of this study is to describe the implications of Shaikh Kholil Bangkalan's five principles of love for the homeland on the theory of security psychology. The results of the study show that the five principles of love for the homeland from the perspective of Shaikh Kholil Bangkalan have implications for psychological studies. In general, the results obtained indicate several important points for understanding security psychology.

First, we find that there is a relationship between patriotism from the perspective of Shaikh Kholil Bangkalan and the psychology of security. The five principles of love for the homeland of Sheikh Kholil Bangkalan which are implemented by self, family members, educators, students and the community will bring a sense of security. This is supported by the research findings of Christopher Kelen and Aleksandar Pavković in their article entitled of love and national borders: the Croatian anthem "Our Beautiful Homeland" explaining that the song convinces singers, firstly, of people's love for themselves as human beings, and secondly. this love. is a way of defending the "natural" territory of the homeland (Kelen and Pavković 2012).

Second, we found that to create a sense of security, the five principles of love for the homeland from the perspective of Shaikh Kholil Bangkalan are given meaning with cognitive, affective, psychomotor and spiritual aspects. So that each principle has a review of these four aspects. Related to this (Nizah et al. 2021) according to him, security psychology is a feeling that results from cognitive and behavioral processes or actions that result from the reality of security. Behavior that is produced through cognitive processes requires knowledge and awareness. This knowledge and awareness is the ethics, point of view or worldview of a person or group of people or even a community. Therefore, security psychology is closely related to the ethics of a person or group. In a psychosocial context it is called groupthink (Browne et al. 2015; Lawson 2020).

Third, we find the implications of patriotism from Shaikh Kholil Bangkalan's perspective on security is to provide a sense of security to individuals, families, neighbors, communities, national and international who have knowledge, feelings, attitudes and spiritually about the five principles of love for the homeland. Of course, the findings of this implication are significant with the current socio-religious phenomenon which is anti-State Unity of the Republic of Indonesia, apart from that it is not tolerant (exclusive) so that it acts as it pleases. This raises the seeds of conflict which culminate in eroding the sense of security. That is, people who implement the five principles of love for the homeland will be people who guard, spread a sense of security in their environment. This is as Hopner et al argues in their article



Introduction to the Special Section on the Psychology of Security (Hopner et al. 2020) that there are significant challenges to contemporary human security that arise with processes of globalization, climate change, migration, population growth, violent extremism, transnational crime, evolving technology, poverty and inequality. Perhaps more than ever, it is important to consider the importance of economics, livelihoods, ecology, health, politics, and society as we seek to better understand human security. However, the dominant focus in psychology has remained relatively constant on individual needs, perspectives, and experiences.

Fourth, we find that the spiritual meaning of the sense of security of the five principles comes from Islamic religious values. Security is actually a gift from Allah SWT to humans who guard and defend their homeland with love and faith in Allah SWT and His Messenger. Imam as-Sakhawi's explanation as a hadith expert gives an understanding that although the jargon 'hubbul wathan minal faith' is not a hadith, its meaning is valid, its meaning is correct and can be used as a guide for Muslims. This jargon has been known for hundreds of years in the Islamic world, especially among the ulama. Therefore, it is not strange that scholars in the archipelago also use it as a jargon to cultivate the spirit of nationalism and patriotism in the nation's children. From the past until now (Muntaha 2022). Psychological security can be seen as intertwined with spiritual connectedness and in the temporal dimensions of the past, present, and future (King et al. 2017). That is, the five principles of love for the homeland aim to provide the safety of religion, self, property, family, domestic and foreign, the world and the hereafter. Daniel Bar-Tal argues that "security is an essential precondition of orderly existence for individuals, collectives, and social systems." (Bar-Tal 2020)

Fifth, the implications of sheikh Kholil Bangkalan's five principles of love for the homeland on security psychology are as follows:

Defending the Motherland Either Through Words or Deeds. The homeland of Indonesia, 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. If you are cognitive, affective, psychomotor and spiritual, you are able to defend your homeland, then the impact is a sense of security that arises in yourself and the environment. This is reinforced by the opinion (Dontsov and PereLygina

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 (psychologically) in society"

Facing or Fighting Anything That Causes Disabilities in the Security and Safety of the State. Participating in facing or fighting enemies who cause disability in state security and safety is carried out through cognitive, affective, psychomotor and spiritual means. Facing and fighting must start from oneself, because if this attitude is shared by all Indonesian citizens, it will bring security and safety to the country. In this regard (Hopner et al. 2020) hope this particular section is useful to other psychologists seeking psychological security approaches that recognize that security is related to health issues, a stable ecology, a thriving economy, cultural integrity, inclusive politics, safe countries.

Educate Santri And Children To Appreciate The Noble Values Of The Homeland. 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) explains that Russian psychologists have approached security psychology as a field of research that also considers 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.

Maintaining the harmony of the members or residents and instilling brotherhood. 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 a sense of 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.

Realizing And Providing Awareness To Students About The Responsibility To Manage Resources As educators, it is obligatory to make students aware of their responsibilities to the state to manage natural and human resources. Resource management must be in accordance with Pancasila and the values of love for the homeland. This is important because every student who in the future has a job to manage resources is guided by the values of love for the homeland so that they will not betray their nation. Betrayal in managing resources means not making state security the goal of the struggle. This is as according to (Dontsov and Perelygina 2013; Zinchenko 2011; Zotova 2011) that security awareness for people within the country is seen as characterized by various factors, including cultural, historical, economic, political, experience ethnicity, and process.

## **CONCLUSION**

The conclusions of this study are: First, the five principles of love for the homeland of Sheikh Kholil Bangkalan which are implemented by both self, family members (father, mother and children), educators (ustadz), students (santri) and the community (residents of the country) will bring a sense of security. Second, to create a sense of security, the five principles of love for the homeland from the perspective of Shaikh Kholil Bangkalan are given meaning with cognitive, affective, psychomotor and spiritual aspects. So that each principle has a review of these four aspects. Third, the implications of love for the homeland of Shaikh Kholil Bangkalan's perspective on security is to create personal guardians and spreaders of security in individuals, families, neighbors, communities, national and international who have knowledge, feelings, attitudes and spiritually about the five principles of love for the homeland. Fourth, that the spiritual meaning of the sense of security of the five principles comes from Islamic religious values. Security is actually a gift from Allah SWT to humans who guard and defend their homeland with love and faith in Allah SWT and His Messenger. Recommendations for future research are to focus on conceptually revealing how the jargon of "love for the homeland is part of faith" Sheikh Kholil Bangkalan as an inspiration for the struggle against colonialism in Indonesia can be studied based on security psychology.

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