

## Promoting the spirit of nationalism through Quran-Hadis lectures: A case of Gus Miftah's da'wah model

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### Abstract

*The idea of nationalism as the national adhesive in Indonesia faces decadence with contemporary issues of society. As a religious text, the Quran and Hadith and its interpretations have a special role in stemming this nationalism decadence through the teachings of preachers, muballigh or ulemas. Gus Miftah, as a well-known preacher in Indonesia, tries to promote the spirit of nationalism by contextualizing messages and values from the Quran and Hadith in line with the conditions of diversity and multiculturalism in Indonesia. This article raises Gus Miftah as a popular preacher with a high commitment to these issues. This study uses a qualitative descriptive method in analyzing digital observation data on Gus Miftah's video lectures on Youtube. This study resulted in a general conclusion that Gus Miftah's Quran-Hadith teaching contextualizes the Quran-Hadith within the framework of nationalism and diversity. Gus Miftah's shows commitment to the national interest issue as long as his understanding of socio-religious themes, such as tolerance, unity, and nationalism. This is a factor in the popularity of Gus Miftah's da'wah which is in line with traditional/moderate Islamic understanding. This research contributes to enriching the literature on the relationship between da'wah and contextualization of the Quran and Hadith in Indonesia which gives rise to a uniqueness of Indonesian Islam.*

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### **Abstrak**

*Gagasan nasionalisme sebagai perekat bangsa di Indonesia menghadapi dekadensi dengan isu-isu kontemporer masyarakat. Sebagai teks agama, Al-Quran dan Hadits serta tafsirnya memiliki peran khusus dalam membendung dekadensi nasionalisme ini melalui ajaran para da'i, muballigh, atau ulama. Gus Miftah, sebagai seorang mubaligh ternama di Indonesia, mencoba mengangkat semangat nasionalisme dengan mengkontekstualisasikan pesan dan nilai-nilai dari Al-Qur'an dan Hadits yang sejalan dengan kondisi kebhinekaan dan multikulturalisme di Indonesia. Artikel ini mengangkat Gus Miftah sebagai pendakwah populer dengan komitmen tinggi terhadap isu tersebut. Penelitian ini menggunakan metode deskriptif kualitatif dalam menganalisis data observasi digital pada video ceramah Gus Miftah di Youtube. Kajian ini menghasilkan kesimpulan umum bahwa Gus Miftah mengontekstualisasikan ajaran Al-Qur'an-Hadits dalam kerangka nasionalisme dan kebhinekaan. Komitmen Gus Miftah terhadap isu kepentingan nasional tampak dalam pemahamannya terhadap tema-tema sosial keagamaan, seperti toleransi, persatuan dan nasionalisme. Hal ini menjadi faktor popularitas dakwah Gus Miftah yang sejalan dengan pemahaman Islam tradisional/moderat. Penelitian ini berkontribusi untuk memperkaya literatur tentang hubungan dakwah dan kontekstualisasi Al-Quran dan Hadits di Indonesia yang memunculkan keunikan Islam Indonesia.*

### **Kata kunci**

*Ceramah Quran-Hadis; mubaligh; dakwah Gus Miftah.*

## **INTRODUCTION**

Discourses on religion and nationalism have been widely discussed in recent decades in Indonesia. Some groups claim that the two are polar opposites. While others believe that Nationalism is part of religion, and the two reinforce each other (Sutomo & Budihardjo, 2021). Broadly speaking, this discourse emerges in the midst of the phenomenon of decadence of nationalist values in Indonesian society which is getting stronger along with the development of information technology in the current millennial era. The current era of information technology is a challenge for the Indonesian nation to strengthen national resilience (Haire, 2006).

According to Yudi Latif, there are at least three things that are signs of decadence, namely *first*, there is a dichotomy and contestation and even latent conflict in society that emphasizes the existence of ethnicity, religion, and ethnicity as a result of competition in the political sphere that develops among layers of society so that potential for division in society. *Second*, the shift in the concept of nationalism based on Pancasila and the 1945 Constitution in society is caused by global developments that enter through information technology, education, culture, the economy, and even religion. *Third*, there is no unified

common understanding of the concept of nationalism in society, especially in the realm of religious texts (Latif, 2018).

Normatively, the Quran and Hadith are sources of Islamic religious texts which are interpreted in the context of Muslim society (Helmiati, 2018; Putra & Hidayaturrahman, 2020). The contextualization of religious texts continues to be carried out the function of the Quran as a text across ages and places (*shalih likulli makan wa zaman*) (Shihab, 1996). As a contextual problem for Indonesian society, the issue of nationalism becomes a discourse that is discussed in the interpretation of the al-Quran and hadith. Bakri Syahid, for example, disseminates nationalism and nationality in the interpretation of al-Huda conceptually and scientifically. Tafsir Al-huda written in the 1970s explained about nationalism with firm and systematic arguments. According to him, Nationalism does not conflict with the main principles of the Qur'an and even the values in it are part of the main message of the Qur'an (Awwaliyyah, 2021).

In addition to writing interpretations of the Quran, in Indonesia the process of interpreting the Quran and Hadith also occurs in teaching activities carried out by preachers, *muballigh or da'i*. The teachings of the Quran and Hadith have been exemplified by the Prophet and continued by his companions and followers after him (Jalil, 2018). The teaching of the Al-Quran and Hadith is the first scientific tradition in the Islamic world which triggers the revival of science in human civilization as a whole.

Da'wah is an integral part of the history of the development of Islam. Islamic teachings adhered to by humans in various parts of the world are the most concrete evidence of the da'wah activities carried out so far. The significance of this da'wah will continue until the end of time, because da'wah is an effort to socialize and internalize the values of the Quran and Hadith into various aspects of human life. Da'wah is always present to provide alternative solutions to various community problems.

Al-Quran-Hadith teaching by *muballigh, da'i* and Islamic preachers is always oriented to provide answers to various problems of the ummah (Said, 2013). Therefore, Islamic da'wah is always called upon to solve various problems that are being and will be faced by mankind. Even though the mission of da'wah from the past until now has remained in the same way, namely inviting humanity into the Islamic system, the challenge of da'wah in the form of the problems of the people always changes from time to time. To overcome the various problems above, it is not enough just to carry out a conventional, sporadic, proactive and reactive da'wah program, but must be professional, strategic and pro-active.

The decadence of the spirit of nationalism has been identified as a problem for Indonesian society which has not been overlooked by *da'i, muballigh* and Islamic

preachers. At present, preachers often participate in disseminating issues of nationality and nationalism through teaching the values of the Quran and Hadith in their da'wah activities. Religious texts continue to be contextualized with the themes faced by society, in this case the spirit of nationalism (Farid, 2016).

Efforts to instill an attitude of nationalism in society are guided directly by the preacher. So that people continue to maintain and improve their understanding of nationalism. Therefore, the reality of religious leaders who interpret religious texts that support the spirit of nationalism is worth studying. This aims to disseminate the withdrawal of religious arguments to develop the building of nationalism in Indonesia. Such as the model of mainstreaming nationalism in the contextualization of Al-Quran and Hadith texts carried out by Gus Miftah.

Gus Miftah is a phenomenal Islamic preacher in Indonesia. Gus Miftah continuously and systematically disseminates his teachings so that what he conveys bit by bit can be accepted by unethical actors without any pressure or judgment. So, Gus Miftah took the risk of promoting the spread of Islam through nightspots, including casinos, thugs, and even brothels. Although some missionaries have done this, the phenomenon of da'wah in brothels and nightclubs is still considered prohibited in Indonesia (Kosmawijaya, 2019). Gus Miftah did not want to be disturbed by the various debates around him. For him, the way of Da'wah should be followed by anyone, anywhere. In fact, this dispute developed because Gus Miftah was preaching in the wrong place (Ritonga & Sartina, 2020).

Apart from that, Gus Miftah is also known as the modern Islamic preacher. Gus Miftah uses social media to share his understanding of the Quran with many communities. Da'wah uploaded or uploaded by Gus Miftah to social media can be accessed by anyone, at any time, from any location. Gus Miftah has an Instagram account called *gusmiftah*. Gus Miftah's Instagram account has 2 million followers. Gus Miftah's followers will increase as he uploads more da'wah posts, but these posts rarely go viral (Hidayah, 2021; Pujiantara, 2021).

This article reveals a main question, namely: how does Gus Miftah use the teachings of the Quran and Hadith to promote the Indonesian spirit in his da'wah activities? To answer this question, this article is formulated in terms of the following questions: 1) what is the form of teaching al-Quran-Hadith in Gus Miftah's da'wah activities? 2) What verses and hadiths did Gus Miftah use in his da'wah to promote the Indonesian spirit? 3) how is the contextualization of the arguments of the Quran and Hadith to strengthen the discourse of nationalism by Gus Miftah?

## **METHODS**

This study uses a qualitative type of research. Qualitative research focuses on collecting and analyzing narrative data. It is conducted on the YouTube channel "@GusMiftahOfficial" with data collection techniques using observation, literary data collection, namely digging library materials that are in line with the object of study. Digital observation is well suited for this type of netnographic research. Researchers made observations by observing Gus Miftah's preaching in his video lectures on *Youtube*.

This article observes data from material presented by Gus Miftah on the Youtube channel. *First*, collecting the verses of the Quran and hadith delivered by Gus Miftah. *Second*, verses and hadiths are categorized so that the relationship between da'wah activities, al-Quran and Hadith materials and Gus Miftah as a preacher can be further analyzed. Furthermore, we use the concept of *muballigh* and nationalism.

### *Concept of muballigh concern on nationalism issues*

It can be understood that nationalism is a flow which is a statement of one's loyalty to the country and its nation (Mylonas & Tudor, 2021). The sense of nationalism gives rise to a very deep feeling in the form of a bond that cannot be separated from one's homeland. Even though there are various differences in socio-cultural traditions, language, religion, there is a sense of nationalism above these differences.

Nationalism according to Rupert Emerson is a group of people who feel that they are united based on the important goals of the past and they have a destiny towards the future together (Emerson, 1973). Meanwhile, Ernest Renan defines nationalism quoted by Soekarno as the dominant element in social and political life and makes a nation unite with a common goal (Majeed, 2014). This perception can be said to be parallel to the Islamic view as stated in Al-Qr'an al-Hujarat: 13.

Hertz in his book entitled *Nationality in history and politics*, nationalism must contain one of four elements, namely: 1) the desire to achieve unity, 2) the desire to achieve independence, 3) the desire to achieve authenticity, 4) the desire to achieve national honor. Departing from this understanding, the values of nationalism that will be examined include, realizing independence, national unity, strengthening national defense, and maintaining diversity with diversity tolerance (Hertz, 1941).

According to Aman, there are 6 indicators that show nationalism, namely as follows: (a) love the motherland; (b) appreciate the services of the heroes; (c) willing to sacrifice for the interests of the nation and state; (d) prioritizing unity and oneness; (e) spirit of reform and never give up; (f) have a compassionate attitude towards fellow human beings (Aman, 2015).

There is an agreed element related to nationalism, namely the willingness to unite in the political field of a nation on a national scale. Including the relationship between nationalism and religion are two key factors that maintain the existence and civilization of the nation.

*Muballigh* is one of the people who is believed to have an influence and an important role in giving advice and insight on the values of nationalism to the community (Anantama, 2020). A *muballigh* is not only seen as a person who has religious knowledge, but can be recognized or seen as a leader in society. *Muballigh* leads the community more informally and has a wider influence in society if he has charisma. A *muballigh* is not only said to be a formal leader who has central authority, but also as a personification of the successor of the Prophet (Riyadi et al., 2021). Therefore, *muballigh* is always united with the environment and society, including the state environment. The role of *muballigh* in the midst of society is to serve social life in the form of giving advice, mediating in social conflicts, as well as defending the community.

Historically, ulama have proven to play a role in reinforcing the value of nationalism in society from the beginning of Indonesian independence. In Indonesia, *muballigh* played a major role against the colonialists. Since the beginning of the colonial regime in the Dutch East Indies, we have waged resistance. The peak of this resistance was when *the Jihad Resolution* was echoed by Hadratus Shaykh Hasyim Asy'arie on October 22, 1945. It was this resolution that invigorated the students and youth on November 10, 1945 to fight the NICA (Netherlands Indies Civil Administration) army in Surabaya. This incident sacrificed many lives, from students and clerics in several areas, Surabaya, Sidoarjo, Gresik, Jombang, Mojokerto, Pasuruan, Malang, to Madura and the surrounding area. In the November 10 battle, many kiai from various organizations participated because they agreed with the struggle of KH. Hasyim Ash'ari. The resolution echoed by Kiai Hasyim Asy'arie was extraordinary; namely defending the homeland is fardhu 'ain (personal obligation), whoever dies in defending the homeland is a martyr, and anyone who sided with the colonialists may be killed. Kiai Hasyim Asy'arie did not mention infidels, but anyone who sided with the colonialists could be killed by fighters (Rofiq, 2018).

## RESULTS AND DISCUSSION

### Contextualization Quranic values into nationalism views by Gus Miftah

Gus Miftah or usually called KH. Miftah Maulana Habiburrahman, was born on August 5, 1981 in Lampung, Indonesia. It's no secret that Yogyakarta-born Gus Miftah has the nickname Miftah'in An'am Maulana Habiburrahman and is known for his wacky

antics. The founder of the Tegalsari Islamic Boarding School, Kiai Ageng Hasan Besari, is also a descendant of the ninth generation.

Gus Miftah who is also known as the young preacher of Nahdlatul Ulama is a Muslim defender who preaches to the poor both inside and outside the Islamic boarding school. As a result, Gus Miftah's appearance caused an uproar, and a video of him talking at a nightclub went viral on social media. He was scorned by some, but admired by others for his unconventional behavior. There is no doubt that this man born in Lampung understands his religion because he grew up in a Javanese rural community. Gus Miftah received his MTs and MAN education at the Bustanul I'lum Islamic Boarding School before continuing his education at Sunan Kalijaga State Islamic University, formerly known as IAIN. He completed Tarbiyah College with a degree in Islamic Religious Education in 1999 (Ritonga & Sartina, 2020).

Gus Miftah's national commitment can be seen from his understanding of the verses and hadiths conveyed in his da'wah (Ritonga & Sartina, 2020). These verses and hadiths are contextualized by the condition of the Indonesian nation which is multicultural and multireligious. The contextualization of teaching the Quran and Hadith with a spirit of nationalism by Gus Miftah can be described in the themes that are always raised in his da'wah, as follows:

### **Themes of nationalism in Gus Miftah's da'wah**

#### ***Tolerance***

The values of Indonesian nationalism are based on Pancasila, especially divine values. This divine value is based on the first precept, namely Belief in the One and Only God, this is the main foundation of Indonesia's religious, capital and ethnic spirituality. (Nubowo, 2015). In this precept, the nation is given freedom of religion and is prohibited from not having a religion and is prohibited from insulting teachings or books that are a source of religious belief for its adherents. This means that here it is taught to be tolerant of fellow nations (Naim, 2017). So that in the application of everyday life can show a sense of mutual love, respect and maintain inter-religious harmony (Ghazali, 2016).

Tolerance in language comes from English Tolerance which means to let. In Arabic the word tolerance is called *tasamuh* which means an attitude of letting or being open-minded (Naim, 2017). According to Badawi, *tasamuh* is a stance or attitude that is manifested in a willingness to accept various views and stances that vary, even though they do not agree with them. Whereas in Indonesian tolerance is defined as the nature or attitude of tolerance, silence or letting (Budi, 2019).

Tolerance according to the term means to respect, allow, allow the establishment of opinions, views, beliefs, habits, behavior or contrary to one's own convictions. for example, religion, ideology, race, and so forth. So, it can be concluded that tolerance is a trait and attitude of mutual acceptance and respect for differences in social society, so that there is harmony with one another (Muda & Tohar, 2020).

Allah commands all mankind to respect one another. *"God does not forbid you to do good and act fairly towards those who do not fight you because of religion and also does not expel you from your country. Indeed, Allah loves those who act justly"* (Al-Mumtahanah: 8).

Humans were created to consist of various tribes and nations in religious teachings, all of which aim to help each other and get to know each other (Anwar, 2018). Get to know each other's culture, customs, ways of worship, language, ethnicity, and so on. So that human life becomes beautiful and feels complete because of this diversity. Therefore, to maintain national unity is to instill a high attitude of tolerance.

Gus Miftah's da'wah tries to contextualize the Quran and Hadith regarding tolerance as seen in figure 1, Gus Miftah states that:

*"Humans are social creatures. Humans are social creatures, so they cannot live alone. To foster an attitude of mutual respect and appreciation, the attitude of tasamuh is very important."*

Conflict or difference is a natural thing in social life because each individual has characteristics and perspectives that are not similar. If this difference is not addressed in *tasamuh*, then it can bring up a number of things that are not desirable. As a result, the key to avoiding major conflicts in the future is adopting a *tasamuh* attitude. Individuals who adopt a *tasamuh* mentality will be better equipped to face life's challenges head-on and with a positive outlook (Yanti & Witro, 2019).

The hadith of the Prophet explains the function of *tasamuh*, which means: *"Whoever helps a believer get rid of one difficulty in the world, Allah will relieve him of difficulties on the Day of Judgment. And whoever makes it easy for people who face difficulties, Allah will make it easy for him in this world and in the hereafter"* (Muslim) (Sabir, 2016).

As explained in the hadith above, *tasamuh* is a process by which wisdom is returned to itself. Helping those in need is a sure way to stay out of trouble. By making things easier for other individuals, Allah will make things easier for us in the hereafter and in the world. *Tasamuh* has several benefits, including:

1. Strengthening unity and solidarity among human beings;
2. To advance the affairs of social life;



3. Foster respect and tolerance towards fellow human beings;
4. Uphold customary, religious, and social norms;
5. Uphold and respect the obligations and rights of other individuals;
6. Develop a responsible attitude to the community environment.

Gus Miftah also gave an example of *tasamuh's* attitude in everyday life. *Tasamuh's* daily actions include things like respecting other people's religious beliefs, allowing them to exercise their religious freedom, debating differences of opinion, and not hurting or hating those of different beliefs.

A safe and friendly atmosphere will always exist in the hope that readers can apply what they have learned about *tasamuh* in their daily lives. Gus Miftah said:

*"It is also important to practice mutual respect in everyday life, not only children and parents, but also subordinates and superiors. Everyone is able to respect each other. Regardless of one's age or position in life. Without other people, no one can survive alone. Parents, like bosses, need subordinates. When asking for help, it's a good idea to start with "please" or "sorry." As a result, the people we ask for help will also be grateful for our help" (Miftah, 2022).*



**Figure 1. Gus Miftah's lecture at *maulid akbar* with the theme of tolerance**

### ***Love for homeland***

Pancasila nationalism is the view or understanding of the love of Indonesians for their nation and homeland which is based on Pancasila values (Salampessy et al., 2018). The principle of Indonesian nationalism is based on Pancasila values which are directed at placing the Indonesian people in unity at all times: unity, interests and safety of the

nation and state above personal or group interests, showing an attitude of being willing to sacrifice for the interests of the nation and state, being proud as an Indonesian nation and having a land, water, recognizing equal rights and obligations among nations, and cultivating mutual love.

The sense of nationalism can also be seen based on the spirit of fighting for and carrying out the promises contained in the text of the youth oath, along with the youth oath affirmed by the nation's fighters.

A sense of love for the motherland will awaken the spirit of nationalism and willingness to sacrifice for the glory and integrity of the nation. Love of the motherland is an attitude of affection towards the place of birth or the homeland. According to Suyadi, love for the motherland is an attitude and behavior that reflects a sense of pride, loyalty, care and high respect for language, culture, economy, politics and so on, so as to maintain the integrity of the nation (Adha & Susanto, 2020).

Mukhlas Samani and Haryanto said that love for the motherland is love and dedication to their country and cares about its defense, willing to sacrifice for the integrity of the country (Audina et al., 2022). In the context of building the nation's morals, values are needed that must be agreed upon and lived together. For the Indonesian people themselves, these values are found in Pancasila. The values that have been agreed upon must be internalized, because by appreciating the values can function in this life. And only with appreciation anyway, character can be formed.

Love for the motherland means love for the country where a person earns a living and experiences life from birth to the end of his life. This attitude is based on sincerity and sincerity which is manifested in actions for the glory of the homeland. It can be concluded that love for the motherland is a feeling that arises from within the heart of a citizen to serve, maintain, defend and protect his homeland from all threats and disturbances with full respect and always spread the love of his fellow citizens (Ikhsan, 2017).

Gus Miftah in his preaching material, as seen in figure 2, said that:

*"Indonesia was blessed as a nation with a diversity of ethnicities, nations and languages. Students as one of the nation's children must also devote themselves to the homeland by maintaining this diversity. The way is to show our identity as students who hold Pancasila views."*

He added:

*"It was the many differences and diversity that actually made Indonesia united. Society is required to be tolerant and not make differences as a tool"*

*to divide the nation. Hating differences actually hates all humans because humans themselves are created differently."*

Gus Miftah emphasized that society must be able to position themselves and distinguish when to be tolerant or to be assertive. All things related to interactions between humans must be put forward in an attitude of tolerance. "However, when it comes to carrying out religious orders, we must be firm."

Basically, the word love for the motherland in the Quran is not mentioned directly. However, the values of the content of the Quran are found in the Quran. Various values of love for the motherland in the perspective of the Quran include nationalism and self-sacrifice. Love for the motherland is one part of the noble values of the Quran. As has been exemplified by the prophets and apostles who have hinted at various phenomena and events that occur as valuable lessons in dealing with any changing times.

The Quran is the holy book of the Muslim community which is believed and trusted. The Qur'an does not explain exactly the importance of loving for the homeland (*hubb al-Wathan*) but the values contained in it are able to answer all kinds of questions about the importance of loving the motherland. Among these values is the spirit of unity and oneness (*ukhuwah Islamiyyah*) and the guidance to always respect and value fellow human beings. This is one of the values of love for the motherland that is contained in the Quran, of course this value is not the only value that reflects love for the motherland but there are many the values contained in this word of God. The following is a study of the Quran in Surah Al-Hujurat verse 13 which explains the concept of love for the motherland in an Islamic perspective (Ikhsan, 2017).

Gus Miftah's preaching often conveys the importance of nationalism. That loving the country is part of faith. Quran-Hadith teaches us as Muslims and good citizens to love our country. "*Hubbul wathan minal iman*". Then Gus Miftah delivered a hadith related to this matter:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا ... رواه البخاري وابن حبان والترمذي

*"From Anas, that the Prophet when he returned from traveling, and saw the walls of Medina he sped up his camel. When he rode the camel, he moved it (to speed it up) because of his love for Medina." (Bukhari, Ibnu Hibban, and Tirmidzi).*

In addition, Gus Miftah explained what the hadith above can teach us.

- a. Islam says that loving the motherland is part of faith. So, whoever betrays his homeland Indonesia, his religion is lost, or at least, he loses a large part of his faith.
- b. The obligation to maintain unity and integrity. Kiai Muhammad Said explained that Muslims are obliged to maintain the unity and integrity of the Republic of Indonesia. As exemplified by Rasulullah Muhammad namely: to increase brotherhood and solidarity between the Anshar and Muhajirin, and to serve the interests of Muslims, Jews and polytheists.
- c. Prophet Muhammad taught us to love our homeland: Because Mecca and Medina were his homeland, Rasulullah SAW had deep affection for both of them. Since the homeland is the main means of preserving the religious order, having a strong sense of patriotism is an important part of one's faith. A person becomes homeless if they have no place to call home. A person's religion will be tarnished if they do not have a place called homeland.
- d. The love of Indonesians for Indonesia is an obligatory religious order. In the Indonesian context, religious orders include safeguarding the independence of the Unitary State of the Republic of Indonesia, safeguarding Pancasila, safeguarding Unity in Diversity, safeguarding the integrity of the Unitary State of the Republic of Indonesia, and safeguarding the 1945 Constitution.
- e. It is the responsibility of every Indonesian to achieve independence wisely, sincerely and sincerely. What can we do to help the beloved Republic of Indonesia gain its independence? Sheikh Syinqithi and Sheikh Muhammad Amin, according to Muhammad Said, said that the Qur'an places Muslims in freedom; glory and progress. When Muslims are poor or disadvantaged, it is more due to their own failure to uphold Islamic law in everyday life than anything else. In order to become independent, he must make every effort. Imam Anawawi says in the opening of his book of *Al-Majmu'* that Muslims are obliged to work, even if it is just to make needles or salt.
- f. Maintain national stability. Like why *hubbul Wathan Minal Iman*? Why do we have to love Indonesia? In order for Muslims to worship, do good deeds, and rest in peace, the state and nation must be stable. Just imagine, in Libya, Iraq, Afghanistan, and Syria which are always hit by conflict and war, they are never as comfortable as we are.
- g. We must work to realize the ideals of *baldatun thayyibatun wa rabbun ghafur*. Everyone aspires to make their country prosperous, peaceful and safe from patriotism. Through love for the motherland, an individual does not want his country to be divided, divided, destroyed, full of conflict and hostility. The 76th

anniversary of Indonesia's independence is this year; therefore, it is hoped that this country will grow into a developed country that is loved and respected by the people, that is prosperous, peaceful and safe, and that receives forgiveness from Allah by overcoming the Covid-19 pandemic.

Gus Miftah also regretted the recent events in Indonesia that officials became victims. He said:

*"Even a state official dares to injure him, how about the security of people like me who speak of the Unitary Republic of Indonesia and Pancasila? This is what they are determined to do. If we don't strengthen these understandings, I'm afraid that our citizens will be exposed to radical ideas."*

His speech also highlighted the importance of *mahasantri* (university students) as peacemakers in defending the Unitary State of Indonesia. As a result, students must be educated to become patriotism and nationalism because patriotism is part of faith. He said:

*"Action of defending monotheism, do tahlilan. Action to defend the Prophet, prayer (shalawat). Action to defend the clergy, do manakiban (reading the ulama story). Action to defend the country, do istighasah (prayers). Action to defend the Qur'an, whatever. Action to defend knowledge, do sorogan. While the action to defend female students, yes, guarantee their rights."*

Apart from that, Gus Miftah also reminded him of professionalism. As long as you have confidence, whatever you do, it will produce good results. One thing to remember. All things in this world will automatically improve if we fix things in the hereafter.

Bhekti Handayani, a Solo woman, asked Gus Miftah for guidance about the creed. Bhekti attributes his fascination with Islam to its calming and enjoyable aspects. In addition, Gus Miftah added regarding the commemoration of *Santri Day* as an event to awaken students' patriotic feelings for their country, its stability and peace, as well as to strengthen the principles of Islamic moderation, he said.

Da'wah uploaded by Gus Miftah to social media can be accessed by anyone, at any time, from any location. Gus Miftah has an Instagram account called *gusmiftah*. Gus Miftah's Instagram account has 2 million followers. Gus Miftah's followers will increase as he uploads more da'wah posts, but these posts rarely go viral.



**Figure 2. Gus Miftah's da'wah on the study of love for religion and love for the homeland**

### ***Defense for the country***

Each individual has its own sense of nationality, both national and state awareness, which can generate a national spirit or a spirit of patriotism (Faizah, 2020). A sense of nationality is not the monopoly of a nation, but serves as the glue that unites and provides the basis for the nation's existence. By having a high sense of nationalism, the Indonesian people can realize the identity and aspirations of the nation's warriors (Widodo, 2011).

Indonesian nationalism in general aims to make nation building and character building in accordance with the nation's philosophy and outlook on life. Indonesian nationalism gave birth to a stance to protect and respect the independence of other nations as written in the opening of the 1945 Constitution "that independence is the right of all nations". Such enthusiasm does not foster the desire of the Indonesian people to colonize other nations, on the contrary, the Indonesian people want to create world peace. Pancasila is one of the characteristic forms of nationalism in Indonesia and Pancasila is the basic ideology for the Indonesian state. The formulation of Pancasila as a state ideology is contained in the PUPKI (Investigating Agency for Indonesian Independence Preparatory Efforts) (Suryatni, 2019).

Pancasila stands as the basis and ideology of the state, Pancasila is interpreted according to the interests of the New Order. All activities that should be suspected of threatening Pancasila are discriminated against by the state through the application of Law no. 11/PNPS/1963 concerning eradication of subvention activities. Muslims really feel the repressive actions of the Soeharto government, especially since the regime still considers Islam a threat to Pancasila (Budyono, 2017).

Religion can be an adhesive factor for a nation because it has given an interpretation of social relations. And nationalism in Indonesia has special characteristics compared to the nationalisms adopted by other countries. Pancasila is the middle way between the two and all entities in Indonesia (Suwandoko et al., 2020).

Gus Miftah said that the Islamic and national fighters had agreed that the basis of the Indonesian state was Pancasila. With the acceptance of Pancasila, in fact there is no longer any problem between Islam and nationalism because Pancasila is a form of religious nationalism, especially in the first precept of Belief in One Almighty God which reflects religious nationalism. Pancasila is the actualization of religious nationalism (Hayong, 2017).

Pancasila is a unity that must be maintained which is the fixed price of a nation. Maintaining Pancasila is the same as defending and defending the country so that it remains united and cannot be taken over by anyone. Therefore, defending the country is an obligation for the nation (Sensenig, 2008).

Defending the country can be defined as a determination, attitude and actions of citizens in protecting their country. Defending the country is a shared responsibility as citizens, both individuals and groups. As stated in the 1945 Constitution article 27 paragraph 3 which states "every citizen has the right and obligation to participate in efforts to defend the country" (Suryatni, 2019).

Gus Miftah defines defending the country as an attitude and behavior of citizens imbued with their love for the unitary state of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution in establishing the survival of the nation and state as a whole. This opinion was reinforced by Winarno who defined defending the country in fact not always having to take up arms to face enemies or defending the country which is militaristic in nature. In the context of defending the country, this can be understood into two classifications, namely physically and non-physically. Defending the country is the basis for building a tough and strong Indonesian defense force (Mukhtadi & Komala, 2018; Soepandji & Farid, 2018).

Indonesian ulema' issued opinions about love for the motherland for all citizens of the country. In the decision of the Indonesian Ulema Council (MUI), defending the homeland is mandatory. The most popular expression among the Indonesian people is the opinion of the ulama' who expresses the sentence: Love for the motherland is part of faith. If you look at the meaning of the word, the sentence "*Hubb*" has the meaning of love or pleasure or a sense of belonging. "*Al-Wathan*" can be interpreted as homeland or homeland or homeland. "*Min*" is a *jer* letter which can be interpreted as or part of. The word "*Al-Iman*" means belief or monotheism, faith also means the highest human feeling

of trust in his god. Meanwhile, when seen as a unified sentence, "*hubb al-wathan minal iman*" can mean that love for the motherland is part of faith (Jamaluddin, 2015). The ulama' ijtihad is inseparable from the NU *jihad* resolution fatwa issued by KH. Hasyim Asy'ari in 1945. The meaning of the jihad resolution means the obligation of every Muslim to fight for the defense of the Indonesian nation and state in the face of Dutch and Japanese colonialism.

The *jihad* resolution became one of the sparks of the Indonesian people's enthusiasm in the November 10, 1945 war in Surabaya which was the biggest resistance of the Indonesian nation after the Proclamation of Independence of the Republic of Indonesia. As one of the influential 'ulama' in Indonesia, KH. Hasyim Asy'ari called for resistance and struggle against the invaders. The meaning contained in the verse "*Hubb Al-Wathan*" is a human servitude to his god. This does not mean making the homeland as a god or worship, but rather embodying feelings of love for Allah. Love for God is a duty of a human being, human servitude to his god can be marked by loving his creatures. One of them is by loving his homeland as an expression of gratitude for the grace of God who has given all his gifts. If examined more deeply, the meaning of the sentence "*Hubb Al Wathan*" is love for the motherland as a form of gratitude for the abundance of God's gifts to their homeland. This is also in accordance with *maqasid asy-syari'ah*, including safeguarding religion, life, property, lineage and homeland.

## CONCLUSION

The long discussion above can conclude several main points, namely *first*, that da'wah activities are the same as the teaching of the Quran and hadith, even though they are carried out in an informal form. this can be understood from the relationship between da'wah and the Al-Quran Hadith itself as a unity that cannot be separated. *Second*, Gus Miftah taught the Al-Quran Hadith by raising social issues in accordance with the goals of the da'wah itself to create a peaceful and prosperous society as stated in the Al-Quran and Hadith. *Third*, that Gus Miftah's da'wah activities cannot be separated from his background and Islamic affiliation as a traditional Muslim. This can be seen from several arguments and appearances shown when delivering da'wah.

This research contributes to enriching the literature on the relationship between da'wah and contextualization of the Quran and Hadith in Indonesia which gives rise to a uniqueness of Indonesian Islam. On the other hand, this study shows that new media such as YouTube can become an important platform in spreading moderate Islamic values. Of course, the interpretation of the Quran and Hadith conveyed through new media must be in accordance with the characteristics of new media technology that is open, inclusive, and democratic.



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