

Nationalism in Balinese Kiai's Poems: A Discourse Analysis

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Abstract

The paper discusses the teachings of nationalism by KHR. Ahmad al-Hadi bin Dahlan al-Falaky in his poems. This research tried to explore aspects of local wisdom and accordingly to figure out the values of nationalism within the poems of a traditional Kiai living in the Balinese society where the majority were Hindu's people. Data were primarily sourced and collected from "Kumpulan Sya'ir KHR. Ahmad al-Hadi bin Dahlan al-Falaky (1895-1976)." It uses discourse analysis to reveal the meaning of the poems. This finding shows that the poems firmly teach and emphasize the values of nationalism to society. In this regard, such values are vital to fostering the people's nationalism for living side by side and in harmony with "the others" in the Balinese local context to the Indonesian national context and dealing with the challenging globalized ways of life.

Artikel ini membahas tentang ajaran nasionalisme menurut KHR. Ahmad al-Hadi bin Dahlan al-Falaky yang tertuang dalam puisinya. Penelitian ini mencoba menggali aspek kearifan lokal dan sekaligus menggali nilai-nilai nasionalisme dalam puisi-puisi seorang kiai tradisional yang hidup dalam masyarakat Bali yang mayoritas beragama Hindu. Data utama bersumber dan dikumpulkan dari buku Kumpulan Sya'ir KHR. Ahmad al-Hadi bin Dahlan al-Falaky (1895-1976)". Penelitian ini dikaji menggunakan analisis wacana untuk mengungkap makna puisi. Hasil temuan ini mengungkapkan bahwa puisi secara tegas mengajarkan dan mengedepankan nilai-nilai nasionalisme kepada masyarakat. Dalam kaitan ini, nilai-nilai ter-

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sebut memang sangat penting untuk menumbuhkan nasionalisme rakyat untuk hidup berdampingan dan harmonis dengan masyarakat lain dalam lokal Bali dengan konteks kebangsaan Indonesia dan untuk menghadapi tantangan gaya hidup global yang penuh tantangan.

Keywords: nationalism; Ahmad al-Hadi; poems; local wisdom; challenging globalization

Introduction

The spirit of nationalism has been campaigned by traditional Muslim clerics famously termed as *kiai* during Indonesian history. It was pioneered by KH. Hasyim Asy'ari's declaration on October 22, 1945, to fight against the invaders currently celebrated as *Hari Santri* (Koesno, 2020). Nationalism is one of the crucial elements that cannot be separated from the religious teachings instilled by *kiai* in society. Among *kiai* are those who teach nationalism by using art and poetry, such as KH. Asnawi Kudus who authored *Shalawat Asnawiyah*, in which he prayed for Indonesian stability (Farida, 2020). Another famous poem is "*Tanpo Waton*" written by KH. Moh. Nizam As-Sofa by which he teaches the important points of being a religiously moderate Muslim. The latter became famous after being chanted by the former Indonesian president and a national *kiai*, KH. Abdurrahman Wahid (Gus Dur) (Hasanah, 2019). In the context of religion, nationalism is part of pivotal indicators in the government's Religious Moderation project, which is included in the National Medium Term Development Plan (RPJMN) 2020-2024 (Balitbang Agama, 2018).

Previous researchers have also conducted several studies on poems containing the nationalism teachings. Nurchalis Sofyan (2018) examines the nationalism poem entitled "*Fii Baladi*" written by Anis Couchane. The research reveals the messages in lyrics using a mimetic approach contrasting and comparing the ideas that describe Tunisia and its society. The results show Anis Couchane's anxiety about the crisis of nationalism, namely the lack of togetherness and respect for humanity, such as not

accepting differences and disrespecting neighbors. In the poems, Couchane invites society to raise awareness of the importance of helping and respecting each other and eliminating slavery (Sofyan, 2019).

David Aberbach (2003) studied poetry containing nationalistic values rooted in ancient literature, especially the Hebrew Bible, which tended to be influenced by the French Revolution's spirit. National poets who were active politically in government called for moral regeneration; poets inspired their people with heroic memories, real or with myths. Their poetry calls for national liberation and independence. There is also a dark side to some national poets, especially in the cult of violence and lust for revenge against oppressors. These conditions changed after the failed revolution in 1848-1849. Nationalistic poets tended to have less faith in the ideals of universal freedom. World War I severely limited militarist tendencies in national poetry.

Nazneen Ahmed (2014), in his research, stated that poetry could drive strong nationalism as a medium for the collective expression of a nation. For example, East Pakistan's poetry and song's struggle against state oppression eventually led to secession, and so did the state of Bangladesh.

In the Indonesian context, the following research on "Diponegoro" by Chairil Anwar can be considered a good remark. Kinayati Djojuroto (2014) reveals its message on nationalism. This research confirms the relationship between the poem and the Diponegoro war history in 1825-1830. Kinayati uses a content analysis approach to reveal messages of nationalism that were used to defend the state. The results disclose a message of enthusiasm to fight against the invaders to gain freedom from the Dutch colonials and clearly describe the war conditions carried out by Prince Diponegoro (Djojuroto, 2014).

Then, Muhaini and Mohd Nasir researched Doda Idi's poem, which contains ethnonationalism in the Aceh community. This study is qualitative, data were collected using documentation studies, in-depth interviews, and observation. The poems' nationalism teachings were conveyed from generation to generation through a mother who always used it as a song

before going to bed for children. The nationalism teachings have been embedded from an early age by Acehnese society, transmitted in two ways: discursive consciousness and practical consciousness (Muhaini & Nasir, 2020).

Etymologically, nationalism comes from “national” and “ism”, namely the understanding of love for the nation and a feeling of belonging. Upholding the value of unity and integrity and having a sense of solidarity with others (Alfaqi, 2015). Benedict Anderson states nationalism is a “joint project for the present and the future”, which requires personal sacrifice for a country’s freedom and happiness (Anderson, 2010). According to Christine Drake, nationalism is like a religion in the colonial area. The desire to be independent and avoid colonialism makes citizens love their territory (Drake, 1989, p. 68). According to Boyd Shafer, as quoted by Sutarjo Adisusilo, nationalism is the country’s love, has a sense of patriotism, a desire for independence, and feels that his nation is dominant compared to other nations (Adisusilo, 2009, p. 6). From the opinions above, it can be inferred that nationalism is people’s or citizens’ love toward their country to stand forward defending it from any threats.

According to the Ministry of National Education, Curriculum Research and Development Centers, the values of nationalism can be detected based on religion, Pancasila (Indonesia Five Principles), culture, and national educational goals. Those are tolerance, discipline, hard work, creativity, independence, and having a nationalism spirit (Fairuz, 2018, p. 153). Many works of Indonesian *kiai* encourage and insist the value of nationalism. It can be seen from, *first*, the language they used i.e., the local language. *Second*, those works used *Pegon* script. *Third*, their works were written during colonialism. So nationalism is essentially bolded to boost loving the motherland (Jaeni, 2020). Besides, *kiai*, according to Patriardi, *Pesantren* – as an institution in which *kiai* play roles has crucial rules to foster nationalism. *Pesantren* has contributed to protecting people, namely human security, and can be one of the agencies that avoid radical ideas (Patriardi et al., 2015). It means that *kiai* is a crucial person inserting and injecting curriculum of life for students and society to be shielded from such ideas.

In the current era, being committed to a nation (nationalism) is one indicator of religious moderatism that nation people should have. Indonesia is a unitary state that is not based on religion, but its citizens are religious people. This moderatism has been embodied in a government program known as "religious moderation". Religious moderation consists of the words "moderate" and "religion". Moderate comes from the Latin word *moderation*, which means not exaggerating (attitude in the middle).

According to Lukman Hakim Saifuddin, religious moderation is an attitude of not being overly religious and non-violent (Balitbang Agama, 2018). Fachrul Razi also stated religious moderation is respect for one another (Putri, 2020). However, to understand religious moderation, we must understand religion's essence, namely to humanize human beings (Mohammad, 2019). In English, moderate or moderation means core, average, standard, and impartial. In Arabic, moderate or moderation is known as *wasatīyyah* which is equivalent to the words *tawassuṭ* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Balitbang Agama, 2018).

In the Indonesian context, nationalism or religious moderation is the primary teaching taught to the citizens. The *kiai* in the boarding school, for example, teaches nationalism to students and the community using various artistic methods. However, teaching about nationalism using poetry in a Muslim minority area, Bali, seems to be rarely known by multiple groups.

Jembrana, one of Bali Province districts, has a treasury of arts that teaches about nationalism through the *sya'ir* written by KHR. Ahmad al-Hadi bin Dahlan al-Falaky. He was born in 1899. His father is KH. Ahmad Dahlan (KH. Mahfudz Termas's younger brother), his mother is Mrs. Ummi Kulsum. He is Nahdhatul Ulama's initiator and the first pesantren director in Bali (Halim, 2007). Many of his works can be found in *Kumpulan Sya'ir* and *A'mālu al-Khairāt*. The book is the result of rewriting his daughter, Hj. Musyarofah Ahmad (Rizal, 2020).

This paper will discuss how nationalism is taught to the public through the Malay language *sya'ir* with *Pegon* script. This research uses a discourse analysis approach by analyzing the verses of poems that have messages of nationalism. This research's uniqueness can be seen from the Muslim

society's context minority in the midst of the majority of the Hindu community.

This paper is a qualitative research that views and interprets reality as having its uniqueness compared to other facts (Hardani et al., 2020). This research is a literature study using a discourse analysis approach. Discourse analysis aims to analyze language to reveal the activities, identities, and perspectives contained in it (Gee, 2001, p. 4). The discussion contained in this approach will also reveal interactions and will describe social conditions (Gee, 2001). In essence, this approach will reveal how people's practices are contained in a language (Gee, 2001). Discourse analysis is used not to believe in the data studied but to see how the community accepts or not where the language was born (Gee, 2001). The important thing to achieve with this approach is to explain how a language can contribute and to what extent this understanding can be read (Gee, 2001).

A discourse is said to be the result of the discourse maker's work (using verbal or non-verbal language) to explain reality, which is then studied with one of the relevant discourse analysis methods (Hamad, 2007). This study's discourse analysis model expresses the idea implied within the poems and brings the ideology up in today's life. Furthermore, it not only brings the discourse itself, but also contextualizes it. Based on the analysis some ideologies can be inferred thematically, such as: *First*, the acceptance of *kiai* towards Indonesia. It depends on the discourse that has relation between *kiai's* opinion and Indonesia. *Second*, the religiosity of the state. It contains several praying to protect the country, Quran and Hadith as unity foundation, etc. *Third*, unity in diversity.

KHR. Ahmad al-Hadi bin Dahlan Al-Falaky

He was born in 1895 with the real name Raden Ahmad al-Hadi. His father name is KHR. Dahlan al-Falaky bin KHR. Abdullah at-Tarmasi. His mother is RA. Siti Zahroh binti KH. M. Soleh Darat (Zilfa, 2019). KH. M. Soleh Darat, with the full name Muhammad Sholeh bin Umar Al Samarani, is directly the grandfather of KHR. Ahmad al-Hadi who is known as the supreme teacher of the great Indonesian ulama (Bowo

Pribadi, 2020). When he was young, Ahmad al-Hadi had studied at Pondok Pesantren Buntet Cirebon with Kiai Munawwir Krapyak Yogyakarta, Kiai Idris Jamsaren Solo, KH. Hasyim Asy'ari Tebuireng, KH. Kholil Bangkalan Madura, KH. Hamid Pasuruan, and had travelled to Mecca for his eagerness in study. In Bali he studied with Tuan Guru H. Muhammad (Zilfa, 2019).

KHR. Ahmad al-Hadi founded the Islamic boarding school, Pesantren Manba'ul Ulum, in 1930. This pesantren was built about 100 meters, in the eastern part of Baitul Qodim Loloan Timur Mosque. This pesantren was founded on August 11 and became the first and oldest pesantren in Bali which introduced the classical learning system. In 1933, It welcomed a visit from Vander Plas from the Netherlands. The visit was due to a suspicion of a book studied in this pesantren, namely *Izāṭun Nashi'm*. At that time, the book contained the spirit of nationalism considered a threat to the Netherlands. Since then, Ahmad al-Hadi did not teach it openly, yet he still taught it to only a few private students. This pesantren was ransacked by the Dutch because it was a hiding place for young fighters to the Dutch colonialism in 1939. Among the fighters was KH Imran - Ahmad al-Hadi's first student and his first son-in-law - who was the Pleton Pemuda Commander and became the Dutch's target. Fortunately, during the search, they could not find KH. Imran (Zilfa, 2019).

KHR. Ahmad al-Hadi, His Pesantren and Works

In the beginning, his pesantren was initially a local community's place to recite the Quran. It developed as *madrrasah dīniyah* (an Islamic teaching school) and, as the number of students increased, it became a pesantren. The school was built in 1920 continued in 1928 with a house building and just established as a pesantren precisely in 1930. In the pesantren's early phase, Ahmad al-Hadi was intensive in teaching the students and writing religious poems and nationalism. Besides, he also initiated *Jama'ah Surah al-Ikhlaṣ* i.e., a gathering for consistently reciting Surah al-Ikhlaṣ in several daily activities such as after five times prayers or in recitations.

Ahmad al-Hadi held the recitation together with the surrounding community. It started around the 1950s, as conveyed by his daughter, Hj. Musyarrafah Ahmad (Zilfa, 2019)

Until now, the pesantren has been the forerunner to the establishment of several other pesantrens whose leaders are descendants of KHR. Ahmad al-Hadi, such as Pondok Pesantren Nurul Ikhlas (2005), Darul Ulum (2002), and Riyadhus Solihin (1959) (Zilfa, 2019).

Some of KHR. Ahmad al-Hadi's works include the book *A'mālu al-Khairāt* and *Kumpulan Sya'ir*. The book *A'mālu al-Khairāt* is a book written using the Malay *Pegon* script containing *tajwid*, *fiqh*, prayers, and practices. It consists of 5 volumes with volumes 1, 4, and 5 that had been retyped using a computer, while volumes 2 and 3 are still in their handwritten photocopies. So far, the book being researched is a copy of his daughter's book, Hj. Musyarrafah Ahmad. Therefore, *A'mālu al-Khairāt* and *Kumpulan Sya'ir* are necessary to be investigated further to find its significance and relationship between the original and copied book in the process of copying and the actual writing. This is very important to be studied because it is not yet known what media used by Ahmad al-Hadi in writing his verses. Moreover, these poems were also delivered orally, so there is the possibility of different versions of each person.

The book of *Sya'ir* KHR. Ahmad al-Hadi bin Dahlan al-Falaky all 64 pages is retyped using a computer. It contains several poems that teach and call people to be embedded with nationalism, the spirit of religiosity, brotherhood, ethics, morals, and some local wisdom, such as welcoming guests and customs at a celebration event.

More particularly, the book points need to be discussed further because the Muslim community of Loloan Jembrana uses so many teachings. It is indicated that the local community and the pesantren where Ahmad al-Hadi's descendants are the leaders still use it. The researcher only focuses on nationalism. It is necessary toto research every single topic in this book comprehensively.

It also uses Arabic, which has been given *harakat* to make it easier for the Muslim community to read. The book in the researcher's hands is a summary of KHR. Ahmad al-Hadi's daughter Hj. Musyaroffah Ahmad, which was completed on August 25, 2018 AD / 13 DzulHijjah 1439 H.

The *Kiai*'s Poems

His poems consist of several poems arranged with irregular rhymes. In these poems, Ahmad al-Hadi emphasized their very meanings instead of just rhyming them. They indeed have high artistic values in terms of infusing the teachings of nationalism despite not being systematically arranged.

#Poem 1

Putra dan putri insaflah hatimu

(Ladies and gentlemen, please be aware of your heart)

Untuk majukan agamamu

(To get your religion in advance)

Pimpinlah kawanmu fikirkanlah bangsamu

(Lead your friends and think of your nation)

Jujurkan budi lakumu

(Be honest about your attitude)

Aturlah waktumu bangunkanlah kawanmu

(Manage your time and make your friend realize)

Untuk belajar ilmu

(To learn)

Saudara sekalian tuntutlah ilmu Tuhan

(All of the friends, seek for God's knowledge)

Dengan hati yang sabar janganlah lekas bubar

(With patient heart and don't give up)

Akan diberi Tuhan ilmu ilmu pengetahuan

(God will bestow knowledge upon us)

Itulah kemuliaan itulah kenikmatan itulah keuntungan

(That is the magnificence, the blessing, the fortune)

(Al-Hadi, 1976, pp. 8–9)

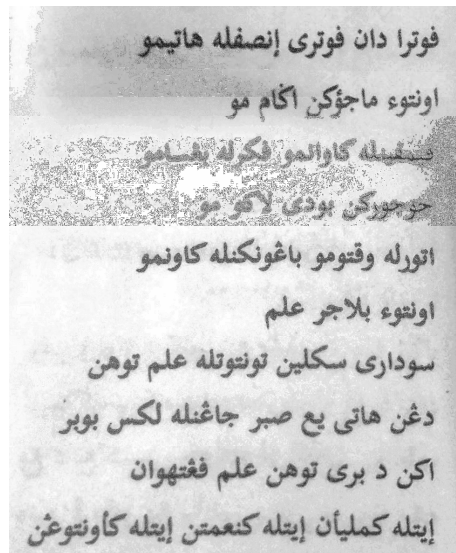


Figure 1. The First Poem

#Poem 2

Saudara sekalian bantulah persatuan
(All of friends, help keep the unity)

Dengan hati yang ikhlas
(With the sincere heart)

Hadis Qur'an sudahlah jelas
(Hadith and Quran are obvious)

Buanglah sifat malas kau dan syaiton harap awas
(get rid of your laziness and be cautious to Satan)

Tidak syak tidak was was
(Without any doubt at all)

Makin lama naik kelas
(you will continuously be upgraded)

Di kala hari mendapat balas
(in the day of judgment)

(Al-Hadi, 1976)

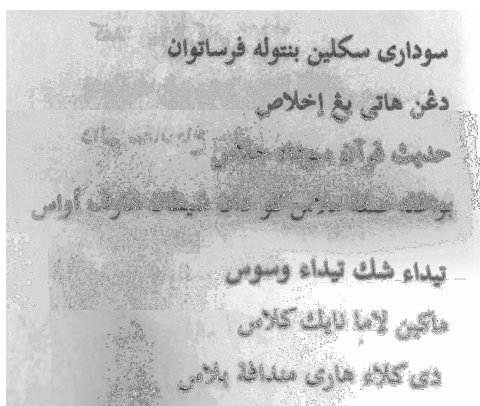


Figure 2. The Second Poem

#Poem 3

Wahai putra Islam di Indonesia
(Oh Muslim generation in Indonesia)

Bersatulah mencari bahagia
(Be united to look for happiness)

Di dalam persatuan Islam Indonesia
(In Islamic unity of Indonesia)

Teguhkan persatuan kita
(Strengthen our unity)

Bersama sama jalan menurut salurannya
(together we walk through its streams)

Bersama sama qurban menurut maksudnya Indonesia
(together we struggling for Indonesia)

Moga moga persatuan kita
(may our unity)

Indonesia makin lama makin bercahaya
(Indonesia get more shinning)

Kita tetap bersetia bersetia
(We keep and stand loyal)

(Al-Hadi, 1976)

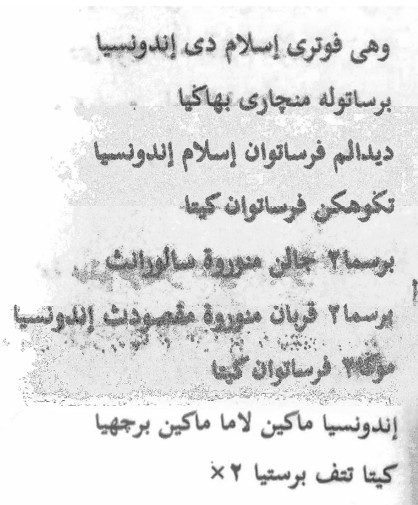


Figure 3. The Third Poem

#Poem 4

Marilah kita berseru pada Tuhan Ilahi
(Let's declare in the name of God)

Serta keikhlasan dalam hati sanubari
(With sincerity in our heart)

Semoga kita dapat karunia
(may we get blessed)

Dari Tuhan kita yang mahalimpah
(From our God the Almighty)

Wahai temanku sucikan dalam hatimu
(Oh, dear friends, purify your heart)

Sambil bercita-cita melangsungkan persatuan kita
(While dreaming, we keep our unity)

Dengan Hadis serta Qur'an
(With Hadith and Quran)

Bersatu sama kawan
(Be united with friends)

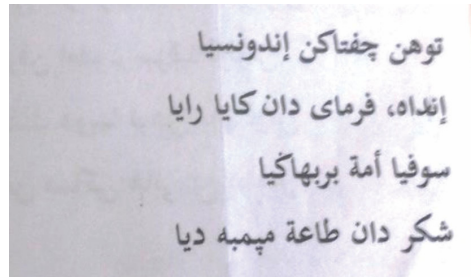


Figure 5. The Fifth Poem

#Poem 5

Tuhan ciptakan Indonesia
(God creates Indonesia)

Indah permai dan kaya raya
(astonishing, prosperous and wealthy)

Supaya umat berbahagia
(in order to be happy)

Syukur dan taat menyembah Dia
(Be grateful and be obedient to worship God)

(Al-Hadi, 1976)

#Poem 6

Indah permai Indonesia
(The beautiful and precious Indonesia)

Tanahnya subur berbahagia
(the Prosperous land and happy)

Di dalamnya Islam memancarkan cahaya
(Islam shines its light wherein)

Tuntunan insan dan manusia
(As the human guidance)

Antara satu dan lain agama
(Among one religion and others)

Hiduplah rukun jalan bersama
(Live in peace and walk together)

Di dalam garis sila yang lima
(Under the state five principles)

Rumahlah Tuhan tetap beragama
(live in God's religion)

(Al-Hadi, 1976)

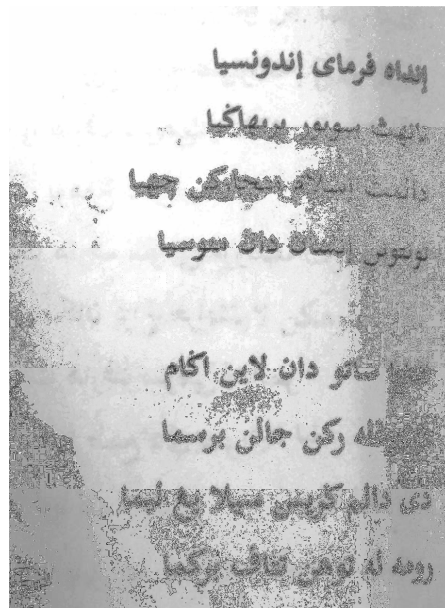


Figure 6. The Sixth Poem

#Poem 7

Wahai saudara mari bersatu
(O dear friends, let us be united)

Untuk mencapai amal yang tentu
(To reach the guaranteed deed)

Amal yang soleh mari dituju
(The righteous deed to which we aim)

Agar mendapat rahmat dan restu
(to get God's blessing and please)

(Al-Hadi, 1976)

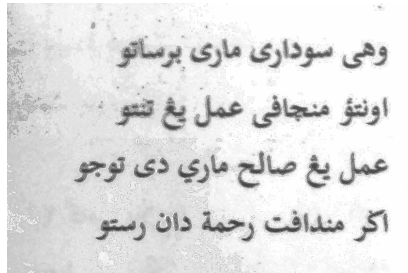


Figure 7. The Seventh Poem

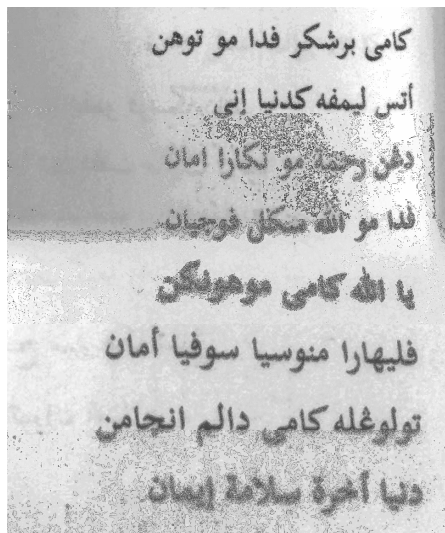


Figure 8. The Eighth Poem

#Poem 8

Kami bersyukur pada-Mu Tuhan
(We are grateful to God)

Atas limpah kedunia ini
(For God blessing in this world)

Dengan rahmat-Mu negara aman
(By God's blessing, this nation is safe)

Pada-Mu Allah segala pujian
(To God all of the praise)

Ya Allah kami mohonkan
(O, God we ask You)

Pelihara manusia supaya aman
(take care of the human to be safe)

Tolonglah kami dalam ancaman
(Save us from any threat)

Dunia akhirat selamat iman
(In the world and the day after, we'll save our faith)
(Al-Hadi, 1976)

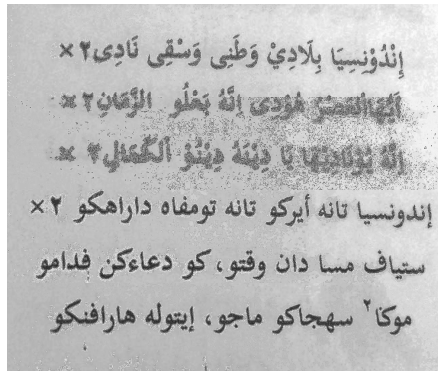


Figure 9. The Ninth Poem

#Poem 9

Indonesia negaraku, tanah airku tumpah darahku - 2x
(Indonesia is my nation, where my bloodsheds)

Wahai waktu tunjukanlah bahwa sesungguhnya waktu pasangan zaman - 2x
(O time, show that your partner is the age)

Sesungguhnya agamaku telah memanggilmu dengan sempurna - 2x
(Truly, my religion has called me to protect you perfectly)

Indonesia tanah airku tanah tumpah darahku - 2x
(Indonesia is my nation, where my bloodsheds)

Setiap masa dan waktu, ku doakan pada-Mu
(In every time I pray for you to God)

Moga-moga sahaja ku maju, itulah harapanku
(May progress be upon Indonesia, it is my hope)

(Al-Hadi, 1976)

Figuring Out the Values of Nationalism within the Poems

This part reveals the values of nationalism as the implied message within his poems. Several keywords indicate the meaning of nationalism used in the lyrics, such as nation, unity, being unity, affirm the unity, unite, and being faithful. Besides, what is clearly illustrated is a message of religious moderation toward others implanted at that time in the community, such as the sentence, “*Among one religion and the others, live in harmony, under the five principles, God’s house stays religious* “ (Poem 6). The message is clearly illustrated and easily read by the audience. Other poems are composed of a combination of Arabic and its Malay translation. From those nine poems, it is clear that the context at that time was to instill a sense of love for the country at the beginning of Indonesia’s independence.

Some of the teachings of nationalism contained in the poems can be described as follows:

The acceptance of *Kiai* towards Indonesia Country

From *kiai*’s perspective, especially Balinese *kiai*, Indonesia is an acceptable identity and necessity. At that time, Ahmad al-Hadi expressed it elegantly and did not necessarily adhere to the Quran or Hadith verses’ arguments.

Ladies and gentlemen, please be aware of your heart
To get your religion in advance.
Lead your friends and think of your nation
---- (Poem 1)

In those verses above, it is clear how Ahmad al-Hadi expressed his acceptance of the state. There is no coercion or threat but an invitation so that a man or woman has a sense of awareness in advancing both religion and the state. This acceptance indicates that the teachings are not sufficient only to be accepted by the readers. Ahmad al-Hadi also indirectly invites them to preach and to spread the ideology of accepting Indonesia.

The Balinese ulama, who received any attention at that time, had an awareness that made the surrounding community aware of Indonesia's importance as a country. It was in the New Order era when the single principle of Pancasila was applied in 1984. This verse is a new evidence that a local ulama had accepted Pancasila as the foundation of a country long before that the era.

All of friends, help keep the unity
(Poem 2)

Oh, Muslim generation in Indonesia
Be united to look for happiness
In the Islamic unity of Indonesia

Strengthen our unity
together, we walk through its streams
together, we struggling for Indonesia
may our unity
Indonesia gets more shining
We keep and stand loyal
(Poem 3)

Other forms of the country acceptance found in several poems have the keywords "keep the unity, be united, Islamic unity, strengthen our unity, may our unity." After a subtle invitation to accept Indonesia as a legitimate country in the previous points, Ahmad al-Hadi emphasized again through this section.

Unity is meant to seek happiness and must be strengthened. The shared vision and mission, struggle, and loyalty are concrete actions in achieving this unity. As a minority, of course, Muslims did not necessarily

campaign for unity in a blatant manner by carrying the name of Islam in the midst of Hindu majority. However, Ahmad al-Hadi used neutral language to avoid misunderstanding, even though he stated that Indonesia's unity began with the unity of the Muslims.

This verse was indeed addressed to the students at that time who were Muslims. However, Hindus might find out about it. Therefore, by focusing on the essence of unity, Ahmad al-Hadi succeeded in making this verse still alive today without any conflict or misunderstanding between religious communities.

Other evidence describing the country acceptance with another neutral language can be found in these verses:

*God creates Indonesia
astonishing, prosperous, and wealthy to be happy
Be grateful and be obedient to worship God
(Poem 5)*

In the previous paragraph, it is known that Ahmad al-Hadi used language accepted by followers of any religion (Islam and Hinduism). The evidence that can strengthen the fact is these verses by which Ahmad al-Hadi mentioned God with the term God (translated into Tuhan in bahasa) instead of "Allah" even though he is a Muslim. His emphasis was on the form of gratitude for God's blessings given to all creatures and of worshiping God.

The Religiosity of the Country

Indonesia is not an Islamic country even though the majority embraces Islam. However, Indonesia is a country founded by religious ideology according to the first principle of Pancasila. Therefore, Indonesian citizens are religious. In this case, religiosity in the state is also one of the teachings instilled in Ahmad al-Hadi's poetry.

"*Hadith and Quran are obvious*" (Poem 2), highlights the main point in religiosity in the country. Ahmad al-Hadi mentioned the clarity of the Quran and Hadith, the main sources of Islamic teachings, as the basis. As

Indonesian Muslims, of course, we must have religiosity and nationalism at the same time both in terms of *dhohir* outward and *batin* inward aspects. The verse is continued with several examples such as,

*Get rid of your laziness and be cautious to Satan
Without any doubt at all, you will continuously be upgraded*
(Poem 2)

In my opinion, Ahmad al-Hadi, through the verses, tried to teach people that if you are in line with the Quran and Hadith in doing anything, you should avoid bad traits such as being lazy. By doing so, you can protect yourself from the temptation of Satan. Apart from that, he also illustrated that we would avoid the nature of doubt, and if we succeed, we will get a better degree with God.

Furthermore, the teachings that contain religiosity in religion are the following verses:

*Let's declare in the name of God
With sincerity in our heart
may we get blessed
From our God the Almighty
Oh, dear friends, purify your heart
While dreaming, we keep our unity*
(Poem 4)

The verses suggest that we purify our hearts and sincerity in struggling against colonialism should be the foundation since the condition was very difficult for the being united. However, the shared ideals emphasized by Ahmad al-Hadi in his poems are unique and still relevant today.

God's pleasure is also important. The verse, "May God is pleased with us," complements the religiosity aspect taught by Ahmad al-Hadi. It motivates people do not become complacent in world ambitions and lose their divine orientation. This is a distinctive characteristics of the teaching Kiai and Muslim Scholars from pesantren and Islamic schools or madrasahs. The axiology of seeking for knowledge is to get pleased by God.

Unity in Diversity

This third point also enriches the teachings of Ahmad al-Hadi's nationalism in his poems.

*The beautiful and precious Indonesia
the Prosperous land and happy
Islam shines its light wherein
As the human guidance
Among one religion and others
Live in peace and walk together
Under the state five principles
live in God's religion*
(Poem 6)

Unity in diversity, Indonesia's motto, was elegantly expressed by Ahmad al-Hadi. We can see some of the sentences selected in the above verse arrangement. He composed it in praising the beauty of Indonesia and its rich natural resources. He did not forget to mention "*in which Islam emits light*" as a guide to human teachings. He also inserted the sentence, "*among one religion and another,*" based on which Ahmad al-Hadi was recognizant of the differences and diversity of religions in Indonesia. With respecting differences and diversity, life will be harmonious and supposedly can lead people different faith, ethnics, tribes to work together for unity of Indonesia.

The model of using poems that teach nationalism to the community is formed by the region's condition, which mainly uses Malay, precisely Loloan Village. KHR. Ahmad al-Hadi is a religious scholar who comes from Semarang, Central Java. He chooses the Loloan language as the medium in his *da'wah* method. Furthermore, poems are a form of adaptation to the people who usually chant verses and avoid rejection by their preaching object.

Besides the teachings of nationalism, several teachings implied in the nine poems are also very important. Among them is the teaching of self-awareness marked by the phrase "*insaflah dirimu*" as a foundation for advancing religion and the teachings of leadership and management

indicated by the words “pimpinlah bangsamu”. Furthermore, there are teachings to always be disciplined, patient, and enthusiastic in studying. Also, it means that Ahmad al-Hadi also focuses on preparing human resources quality. Nationalism will not be easily achieved if the human does not have the attitudes mentioned earlier. Another teaching is to sacrifice sincerely for the country. With sacrifice and sincerity, young people can do it willingly. Sacrificing also means that everyone defends his nationalism as hard as possible in the event of threats or attacks from outside parties that intend to destroy it. At that time, the Dutch threat was very hard and the country was at stake.

Sincerity is very important for upholding nationalism even though we don't receive the reward instantly. Usually, youth are indifferent to nationalism because they are considered insignificant and useless. In fact, with sincerity without expecting more rewards, nationalism has become a strengthening of the country's integrity. But what is no less important is holding on to the Quran and Hadith. As Muslims, they certainly have a foundation in their beliefs. So if he is not a Muslim, he has the foundation of his book of teachings according to his beliefs.

Furthermore, Ahmad al-Hadi mentioned that he must obey God's commands and sayings of praise to God's creation. This is an expression of gratitude towards Allah for being given the gift of incomparable pleasure. Last, the teaching of gratitude in any situation and condition. With all the pleasures offered, gratitude is very important. Even though at that time, the country's security and stability were still unstable.

At that time, the local community would have difficulty absorbing the teachings delivered by KHR. Ahmad al-Hadi did he carries out a teaching-learning model in general. On the other hand, Muslims live with the Hindu community, so Muslims and the Hindu community enjoyed nationalism's teachings. There are no rejections about the teachings taught by KHR. Ahmad al-Hadi. This condition proves that the preaching was accepted, and we can find people who are still preserving those poems in several religious ceremonies and recitations.

Research on the teachings of nationalism, which is packed with local wisdom, poems, is not a new thing. However, this study adds to the diversity of local scholars in preaching to the community. Suppose, in general, the Java region is known for poems of *tanpo waton* and *Shalawat Asnawiyah*. In that case, this provides a new treasure where Bali, as a Muslim minority, has local wisdom from kiai that has existed since the beginning of Indonesian independence. This fact also confirms that Bali has a local kiai who could innovate in Hindu society's teaching nationalism. Innovation and creativity are demonstrated by forming the poems that are easy to memorize and are melodious when chanted. It indeed has a distinct impression when singing them.

This poem shows that the teachings of nationalism instilled by KHR. Ahmad al-Hadi has successfully become a religiously local guide for the community. It is still relevant today in the midst of the ideological colonization from the transnational influences mushrooming in Indonesia. Nationalism is critical to be taught to the public. Even though the government has been infusing and continuing to educate about the importance of nationalism, local ulama/ kiai who become role models in their local community is crucial in the middle of the global disruption with its various excess. Specifically, the local ulama are the main focus to reach the smallest community for the big part commonly cannot be achieved without stepping into the small one.

In this case, the government and religious figures need to formulate policies to maintain local wisdom treasures. This research can be used as a milestone for the nationalism teaching curriculum that needs to be introduced in every educational institution in Bali, particularly in Indonesia. The proliferation of unstoppable radicalized movements should make national policymakers aware of providing antidotes of any ideological colonization that threatens Indonesia's unity and integrity.

A very worrying thing that needs to be a point of attention is that the pesantren under Ahmad al-Hadi's descendants' care has not yet developed as smoothly in Java. It is indicated by the lack of public interest in continuing their studies at the pesantren, even though each pesantren still

has students until more than 200 students. The Balinese Muslim community's priority, who entrusts their children to pesantren, maintains the children's environment so bad associations will not expose them. It makes the desire of students to study in-depth still lacking. For exploring Balinese Islamic treasures, it is essential to master local manuscripts, carry out research, and have the enthusiasm to disseminate the treasures. So that Balinese Muslims are not known as a minority who can exist amidst the Hinduism majority, but Balinese Muslims who have a strong academic foundation can demonstrate their quality on the national and international. At least if this realizes one day, Balinese Muslims would not always be considered immigrants. But Balinese Muslims have also proven to excel in their academic fields.

The Teaching of The Poems' Local Wisdom: Nationalism *Vis a Vis* a Challenging Globalized Ways of Life

As a reflective part, the discourse of local wisdom is remarkable to raise in the today's world since the rapid globalization rises. Such poems maintain local teachings as a stronghold wisdom for generations and keep their local and national commitment for being religious and nationalistic citizens. In order to be known, there are characteristics of globalization of culture; 1.) the development of international cultural exchange, 2.) the dissemination of the principle of multiculturalism, and the ease of access of an individual to other cultures outside of their own culture, 3.) the development of global-scale ideas, thoughts, and styles, and 4.) the free competition in the economic field (Musarovah, 2017). Those are part of the impact of globalization recently. If the Indonesian people cannot maintain or preserve their own, they will be culturally and ideologically colonized in a new global colonization style.

Admittedly, several phenomena has been currently occurring to prove that globalization is going massive. As globalization continues, Indonesian generations are at stake since they straightforwardly accept and follow transnational cultures, i.e., Korean pop cultures, Arabian tradition, and

Western-style. Such cultures easily come to Indonesia due to the crisis of national commitment that pervasively poisons the citizens. The influence of such cultures runs very fast and comprehensively. It has a far-reaching impact on the social and cultural lives of people.

Furthermore, the hasty development of information and technology together with the coming of the cultures into Indonesia could gradually destroy the Indonesian cultures. The sufficient understanding on transnational cultures will lead to damaging national commitment and abandoning the noble values in the Indonesian nation's culture. Without being screened, the transnational cultures result in a very extraordinary degradation of the native culture.

More specifically, there is no denying that in the Indonesian context, there are many evils in the world today as the impact of globalization related to greed, which in the end is very easy abusing the God-given power for the satisfaction of specific people or groups. It is very vigorous to talk about violence and crime toward humanity perpetrated by the radical movement ISIS in the hemisphere in today's world. As we all know, such a radical activity has been developing in Indonesia regarding its ideas, thoughts, and actions. The Indonesian citizens, youth, state servants, religious figures, community, academia, and all layers of the Indonesian people have to be awake and work together to prevent such a movement. Instilling an understanding of national commitment against the dangers of radicalism and terrorism is very important to do early on to prevent its spread. Strengthening the identity, culture, and resilience has to be acted upon to ward off the cultures' penetration with negative values and facilitate the adoption of productive and positive cultures. This action is one of the ways to maintain the culture in Indonesia.

In those very points, studies on local wisdom treasures of Indonesia find their relevance for raising the local community's awareness – and of national citizens – to deal with the globalized ways of life. The teachings of local wisdom have to be shielded for the Indonesian people to wisely

filter what remains positive from the globalization yet to sturdily stand on their national commitment.

Conclusion

This research describes the teachings of nationalism implied in the KHR. Ahmad al-Hadi's poems. The poems highlight three pivotal teachings of Indonesian nationalism i.e., the acceptance of Indonesia as the legitimate country, the religiosity of the country and the Indonesian unity in diversity. The use of poems aims to make people understand, memorize and implement nationalism in their everyday lives. The poems' values are vital to building up the awareness of nationalism for people to live side by side and in harmony with "the others". Furthermore, the spirit of nationalism is significant as a shield to cope with the challenging globalized ways of life.[]

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