



Muwathanah Education in Maqasyid Perspective; Comparative Studies of the Prophet and Modern Times

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Abstract

The concept of muwathanah education in Islam is actually how to instill nationalism values followed by serious efforts in building the country according to their respective sciences and fields. In fact, there is still muwathanah education that deliberately transfers the values of hatred towards the state even the most extreme want to change the ideology of the state. The gap is the author's attraction to explain how the position of muwathanah education in the view of maqashid. This article is classified as literature research with a qualitative approach. The methodology used is a descriptive analysis study and a comparative study. The results of the study concluded; First, muwathanah education is permissible, but it can be turned into compulsory and sunnah as long as it remains within the 5 essences of maqashid. Conversely, it can become haram (forbidden) if the education seeks to breed hatred and damage to the state. Second, loyalty to the state in classical Islam was evidenced by taking a bayat (oath of allegiance) to the Prophet as leader. In modern times, loyalty to the Indonesian state is carried out by recognizing Pancasila and Constitution of 1945 as a mutual agreement.

Keyword: *Muwathanah Education, Maqasyid, Comparative Studies*

Abstrak

Konsep pendidikan *muwathanah* dalam Islam sejatinya adalah bagaimana menanamkan nilai-nilai nasionalisme diikuti dengan upaya serius dalam membangun negara sesuai ilmu dan bidang masing-masing. Kenyataannya, masih ada pendidikan *muwathanah* yang dengan sengaja mentrasfer nilai-nilai kebencian terhadap negara bahkan paling ekstrim ingin merubah ideologi negara. Kesenjangan itu menjadi daya tarik penulis untuk menjelaskan bagaimana posisi pendidikan *muwathanah* dalam

pandangan maqasyid. Artikel ini tergolong dalam penelitian pustaka dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi analisis deskriptif dan studi komparasi. Hasil penelitian menyimpulkan; *Pertama*, pendidikan *muwathanah* hukum dasarnya boleh, namun bisa berubah menjadi wajib dan sunnah selama tetap berada dalam 5 esensi maqasyid. Sebaliknya bisa menjadi haram (dilarang) jika pendidikan itu berupaya melahirkan kebencian dan kerusakan terhadap negara. *Kedua*, kesetiaan terhadap negara pada masa Islam klasik dibuktikan dengan cara melakukan *baiat* (sumpah setia) kepada Nabi sebagai pemimpin. Pada masa modern, kesetiaan terhadap negara Indonesia dilakukan dengan cara mengakui Pancasila dan UUD 1945 sebagai kesepakatan bersama.

Kata Kunci: Pendidikan *Muwathanah*, Maqasyid, Studi Perbandingan

Introduction

Talking about the concept of *muwathanah* (love for the motherland) or what is now more popularly referred to as the soul of nationalism often clashes between the concept of religion and the concept of statehood. A few people who are fanatical in religion, often take shortcuts that the concept of statehood must be the same as what the prophet had applied in his time, namely the model of the caliphate state (Rijal, 2016). In fact, in Islam there is no 'standard' form of state (Islamic state), there is a state based on Islamic values. This attempt to restore the concept of the caliphate is termed the Islamic purification movement. Furthermore, this kind of movement has become a fire of conflict between religious leaders and the government.

On the one hand, a state that has been standardized with its ideology cannot immediately change the principles and policies of the state. Multiculturalism in Indonesia, has been completed with Pancasila which makes the 1st precept as a middle way in embracing existing religious freedom. The figure of the proclamation of independence has formulated this with considerable wise consideration, complemented by a long bloody series of journeys (RM & Aflahah, 2019). This understanding must be recognized and maintained as a form of alignment between the urgency between nationalism and the concept of religion.

Challenges to *muwathanah* are often triggered as new teachings that are considered to respect the beliefs of followers of a religion. In fact, *muwathanah* is not a religious teaching or sect. Rather it is an understanding that seeks to teach people to realize the importance of nationalism in Islam and how people can understand that contextualization in understanding changing times is a necessity (Arake, 2019).

Likewise, in the campus environment, both lecturers, especially students, are divided in understanding the concept of *muwathanah*. The impact of apathy makes each other rub against each other to a more worrying realm. Fellow Muslims even though the same campus disbelieve each other, even attack each other on various social media without realizing that they have damaged the Islamic ukhwah. Responding to this turmoil, various policies and programs of the Indonesian government were born in socializing the concept of statehood. In fact,

in the current campus environment there is a special course that examines the essence of *muwathanah*, namely the course "*Wasathiyah Islamic Studies*".

Among lecturers and lecturers within the Ministry of Religious Affairs, *muwathanah* content is implemented from various programs such as scientific research, the scope of scientific journals, and even seminars with the theme of *modarsi*. In fact, almost all corners of the archipelago, there are now mushrooming various 'houses of moderation' in which various activities, learning, seminars, and discussions about the importance of nationalism (Rosyid, 2022). Not only that, the content of love for the country also targets the recruitment of employees of an institution, especially those under government authority. The Ministry of Agriculture seriously emphasizes that the selection of employees, be it civil servants or contract personnel, follows an anti-radical mechanism. That means indirectly, the employees recruited must be those who think and understand religious moderation.

Furthermore, *muwathanah* values are also embedded in national studies (Wawasan Kebangsaan) or what used to be better known as PPKN subjects (Pancasila and Civic Education). This subject is the main dimension that has always existed from elementary school to college. In fact, when an individual wants to participate in job selection under the umbrella of the government, he must understand and have sufficient standards on the nationality insight test. When associated with Islamic Religious Education (PAI) at Islamic Religious Higher Education institutions (PTKI), The nuances of the integration of science between Pancasila, moderation, and *muwathanah* have been integrated with each other in the education model in Indonesia.

It should be understood, the reason why *muwathanah* studies are increasingly echoed in Indonesia is because radical ideas often attack the thoughts of the nation's golden generation (students). Students are easy targets for certain people to be used as pawns against the state. Usually, radical values and terrorism are triggered to students through exclusive understandings of Islam. Discourses on feeling the most right, intolerance, and accusations that the state does not support the existence of Islam are the terms that are most intensively accelerated in students. As a result, students have been tainted with thoughts and even worse dare to act desperately by taking actions or physical contact against state policies (Sumarto, 2021).

In addition, students also often become political masks from stakeholders. Students with all their innocence feel that what they do is in the name of truth, even though there are people behind the scenes who deliberately change the mainstream thinking so that students become tools for implementing the value of radicalism through hate speech and hoaxes on social media. This can be seen from the rise of extracurricular institutions that deliberately win political sympathizers in new students. This phenomenon cannot be stopped just like that, it has taken root in various universities in Indonesia.

Responding to this dilemma, it is natural to present a special curriculum in universities in neutralizing the thinking of students who have been influenced by radical exposure. At least, the curriculum that is actualized in lecture joints becomes a comparison medium so that student thinking is not isolated by the extreme teachings of an organization.

This reality can only be prevented and suppressed by *muwathanah* education programs, especially in the student environment as agents of change or liaison partners between formal education and the community environment. The concept of *muwathanah* is not a new stream or a weapon of the government in resisting political turmoil in society (Nurcholis, 2019). Rather it is a smart solution that gives understanding to the wider community that religious life should not be contrary to state life. The state supports religious freedom, and religion has basic values of how to live under the umbrella of the state.

Furthermore, when it comes to Islamic law, it is important to see *muwathanah* education in the perspective of maqasid sharia. This point of view is considered necessary considering that there are major differences between the pattern of classical Islamic state and modern Islam today (Mulizar et al., 2022). Education during the time of the prophet, for example, applied a pattern of khilafah that was not always accepted in modern parts of the world. The contextualization of the law needs to be redefined so that *muwathanah* education can be determined as acceptable or rejected.

Literature Review

Studies related to *muwathanah* or similar nationalism are not new discourses. Many researchers have studied and observed it seriously. Lukman Arake in a journal entitled; "*Al-Muwathanah Concept for non-Muslims in Islamic Majority Countries Siyasa Fikih Perspective*" has written a very interesting work and has a broad object of study. Not only discussing the concept of *muwathanah* nationally but also on an international scale (Arake, 2019). This work tries to take a common thread that the term minority against non-Muslims in an Islamic base country is not appropriate and ideal, especially if non-Muslims recognize the sovereignty of the Islamic state and become a unity in the nation and homeland even though with different religious beliefs. The similarity of this work with the research that the author examines lies in the concept and value of *muwathanah* as part of Islamic wasathiyah which regulates the formats of state life amid religious differences. The difference between this work and the author's research is the analysis knife (point of view) used. This work makes fiqh sharia as its point of view, in contrast to this study which uses the point of view of maqasyid syariah.

Fakhrul Rijal in a journal entitled; "*Nasionalisme Ulama Dalam Penangkalan Paham Radikal Di Kalangan Santri Dayah Tradisional Di Aceh*," discusses the concept of *muwathanah* Ulama Dayah in protecting Acehese students from being easily exposed to radical ideas (Rijal, 2016). The work divides the category of dayah in Aceh into two aspects, namely traditional and modern bureaucratic dayah. The conclusion shows that the understanding of Dayah Ulama in this work is very nationalist because almost all Traditional Dayah Ulama in Aceh are very nationalist NU circles. The similarity of this work with the author's research is that both examine the concept of nationalism in an Islamic view. The difference lies in the variable of education.

Aan Widiyono in his work entitled; "*Internalizing Aswaja-Based Character Education through School Environment Design and Collaborative Strategy*," explain how the role of education in producing the character of Aswaja-based students (Widiyono, 2022). This research provides great input to the world of education

that the school needs to instill faith-based character values so that students become concrete individuals in religion and state. The similarity of the author's research with this work is the values of wasathiyah including *muwathanah* which is the content of internalized character education. The difference lies in the dimensions and scope of the science studied. The above work focuses on the study of education and teaching with Islamic wasathiyah as scientific content. In contrast to the author's research which focuses on *muwathanah* education.

Supriyadi Ahmad in his journal; "*Transformasi Pendidikan Pancasila dan Wawasan Kebangsaan Bagi Generasi Milenial untuk Revitalisasi Anti Korupsi*" (Supriyadi, 2017), Discusses an innovative breakthrough related to education models that are relevant and interesting in the eyes of the millennial generation. This journal instructs that the millennial generation has always considered Pancasila education and National Vision as something formal and boring. However, the journal only focuses on the dimensions of learning models and teaching methodologies, while the dimensions of *muwathanah* are not thoroughly discussed.

Hendra Saeful Bahri et al, in the journal; "*Penguatan Wawasan Kebangsaan Generasi Muda Melalui Kegiatan Tadarus Buku*" (Hendra, 2018) has shown readers that the understanding of nationality does not have to be rigid and runs formally in the educational stage. This research makes literacy-based discussions (book reviews) as a medium with the support of the AARC community in gathering millennials. Although it contains national education for millennials, this study does not make maqasyid as its research perspective.

Roni Hidayat in the journal "*Penguatan Karakter Kebangsaan Pasca Konflik di Aceh*" (Roni, 2020), examines in great detail how national values and diversity are instilled in the young generation of Aceh through formal education centers. Despite this, the study focused only on the contemporary era, there is no comparison with the classical Islamic period. Based on the above observations, as far as the author's observations there has not been a single work that examines *muwathanah* education in the perspective of maqasyid in comparative presentations. This reality shows the originality and novelty of the author's research.

Research Method

This article is classified as literature research with a qualitative approach. The methodology used is a descriptive analysis study of educational discourses alluded to by the term of *muwathanah*. The primary sources in this work are scientific journals that discuss the dimensions of *muwathanah* published in the last 5 years. The secondary sources are journals that are still cognate with the term *muwathanah* such as; nationalism, national insight, love of the motherland, defense of the country, patriotism and so on. Likewise with educational references, sources relevant to *muwathanah* and nationalism are used. As for comparative material, the author uses sources that focus on discussing the history of Islamic civilization.

About *Muwathanah*

Talking about *muwathanah* is tantamount to examining the dimension of nationalism, although textually it is not found explicitly in the Qur'an and Sunnah,

but the values of 'love for the motherland' are so obvious and evident in the character and actions of the Prophet. When the Prophet returned from his journey, when he saw the walls of Medina, he sped up his horse (Mukmin, 2021). This is one of the indicators and forms of the prophet's love (nationalism) for his country. Qurais Sihab explained that nationalism is fitrah, according to him when the Prophet was on the border of Mecca, "*O Mecca you are the land I love most if your people do not expel me, I will not abandon you.*"

There is a poem (Abu Tammam), which explains that; Young people, transfer your love from one girl to another, but real love is first love. That is, many cities visited and places to travel, but the love is in the spilled blood and the homeland (Samsudin, 2021). In proverbs it is also the case, "*Gold rain in people's country and stone rain in one's own country, but still prefer in one's own country.*" It is man's nature to love his homeland, because the essence of human creation is essentially made of earth. In Surah Al-Mumtamanah verse 8 it is explained that Allah Almighty does not forbid doing good on the basis of religious brotherhood or brotherhood of compatriots. Qurais Shihab uses this verse as proof that the Qur'an parallels religion and homeland. In essence, both are equally important and should not discredit each other.

In the Quran, it turns out that it is not only said 'o man' but has also been mentioned 'qaummi' which means my people or my nation regardless of religious frills (Al-Furqan; 30). Likewise, the Medina charter is a form of agreement that combines various societies with different tribes and religions, so nationalism existed in the past. So it is not ideal to sacrifice the state for religion, nor should it be to sacrifice religion for the country because both are equally important and considered equal (Ariesman & Iskandar, 2020).

The friction between nationalism and Islam is actually not a new finding, in the past colonial times this dichotomy also occurred between colonial fighters who made the chants '*merdeka*' and '*Allahuakbar*' as a logpost of war (Setiawan, 2018). Facing the same enemy, even more so the same goal (independence), the differences are not an obstacle and even tolerated by each other. Not only that, even after independence the dichotomy can be suppressed by making the first precept in a general form from before which is only oriented towards Muslims. So, the friction between the concepts of religion and state is a stigma that is not in accordance with the nature of the Indonesian nation, if the friction existed during the colonial period, of course Indonesia would never have felt independence until now (Setiawan, 2018).

Islam and non-Muslims in the past have finished discussing the issue of religious tolerance. Recently, precisely when Indonesia's political contestation gave birth to two major camps, namely supporters of presidential candidates who incidentally named Islam (Prabowo) and nationalist camps (Jokowi). This friction affects the rhythm of government, especially until the second period by the same contestant. As a result, after Jokowi's camp won the government, the camp in the name of the voice of Islam, precisely those who did not 'lenggowo' accepted defeat spread hatred values against the government.

Communist, non-pro-Islamic, liberal, and other frills discourse then became a hot dish so that Indonesian society was increasingly divided and fragmented. The issue of friction between religion and nationalism revived as if

designing the thinking of ordinary people, especially those who are against the government, to return to the Islamic state as it existed during the reign of the Apostles and Companions. As a result, the nationalist values that Islam once offered are fading, as well as the actualization of the concept of Islam (moderate) which is increasingly being challenged on the basis of political separation (Naim et al., 2022). In fact, Islam is very supportive and contains state values (nationalist). So many Qur'anic texts and explanations of the Prophet related to the importance of living a state in the midst of complex plurality.

When referring to the opinion of National religious figures, MUI declared that nationalism and defending the homeland are mandatory. These circles even indicate that love of the homeland is part of faith (Ikhsan, 2017). The term "*hubb al wathan*" later became a very popular slogan, this term according to KH. Hashim Asy'ari is not making the country as if it were God, but a manifestation of love for Allah Almighty through the gifts bestowed in the form of nation and state. In line with the concept of Sharia maqasid where Islam strongly emphasizes the good life by maintaining the central element including the homeland.

In 1920, the term "*hubb al wathan*" was also an Islamic organization under Muhammadiyah (*Hiszbul Wathan*) that taught nationalist values based on Islam to the nation's young generation (Azhar et al., 2021). This again shows that the friction between the concepts of religion and state is a clear dynamic and not worth re-controversial. Therefore, it is a mistake if there are people in the name of Islam to change the standard state foundation and become a mutual agreement.

Muwathanah Education of the Prophet's Time

Education related to *muwathanah* itself was not explicitly explained at the time of the prophet, because this term was a term that appeared later precisely in the time of Al-Jurjani (14th century AH). Al-Jurjani in his book *al-Ta'rifat* defines the homeland with *al-wathan al-ashli*. The homeland in his book explains that the homeland is the country where a person is born and he feels ownership and love for his land. This kind of feeling then makes a person very motivated to build his area and hometown. Back in the time of the Prophet, the values of *muwathanah* were seen in the various attitudes and behaviors of the Prophet without having to mention the term *muwathanah* itself (Fazal & Saleh, 2022). For example, the Prophet when he returned to Mecca, as soon as he saw the gate of Mecca he would hasten the flight of his camel. Thinkers and mufasirs interpreted this as a form of the prophet's love for Mecca or what is now popularly called *muwathanah*.

The education of *muwathanah* at the time of another Prophet is also seen in the Word of Allah revealed at that time; "*And it is not proper for the believers to all go (to the battlefield). Why did some of every faction among them not go to deepen their religious knowledge and to warn their people when they had returned, that they might take care of themselves.*" (QS. At-Taubah: 122). The verse clearly has the value of *muwathanah* education, especially for those who still remain in their country (not war).

Shaykh Muhammad Mahmud al-Hijazi in *Tafsir al-Wadlih* explains the above verse where the intention implies that learning knowledge is an obligation for the Ummah as a whole, an obligation that does not reduce the obligation of

jihad, and defending the homeland is also a sacred obligation. Because the homeland needs people who fight with swords (weapons), and also people who struggle with arguments and propositions. That strengthening the morality of the soul, instilling nationalism and self-sacrifice, producing a generation with the insight of 'love for the motherland part of faith', and defending it (homeland) is a sacred obligation. This is the foundation of the people's building and the pillar of their independence (Arif, 2020).

The *muwathanah* education of the Prophet's time is also illustrated by the attitude of the Prophet when he was sensitive if he offended his homeland. In a hadith it is explained; when Waraqah said to the Prophet (peace be upon him); truly thou shalt be lied to, the Prophet said not a bit. Then he said again; and indeed thou shalt be hurt, nor did the Prophet say anything. Then he said; truly thou shalt be cast out. Then the Prophet answered: "Will they drive me away?" Al-Suhaily stated that this is where there is a reason for the love of the motherland and the heaviness of heart if it does so (Nasriah, 2016).

Muwathanah education during the Prophet's time was also reflected in the Prophet's attitude when migrating to Medina. When descending the order of hijra, the Prophet grieved then prayed to Allah Almighty and was witnessed by Abu Bakr Ash-Shidiq; "*How beautiful you are, O Makkah, how much love I have for you. If it weren't for me to be expelled by my people from you, I wouldn't have left you forever, and I wouldn't have left any country other than you.*" The sadness of the Prophet leaving his homeland is a sign that the Prophet Muhammad loved Makkah very much. If it were not for Allah's command and avoided repressive actions leading to violence, surely the Prophet would not have moved to Medina (Fazal & Saleh, 2022).

Prophet Muhammad moved to Medina because of greater interests and built a new spirit of Nationalism namely the City of Medina Munawwarah. He was willing to leave his homeland to fight also for the benefit of his homeland. The subsequent course of history shows that the Prophet conquered the city of Makkah in the event of the Makkah fathu. Freeing Makkah from the shackles of polytheism and arrogance of the polytheists who had previously expelled it. This incident is a form that the love of the Prophet's homeland is so great that it is even natural to fight to retake it (peciहितam.org/nasionalisme-ala-rasulullah/).

Muwathanah education is also contained in the essence of bai'at (oath of allegiance) performed by the Prophet in his time. The oath was a form of political commitment while loving the leader of that time as a figure who led a country. Bai'at without the nature of loving his country will not be perfect, on the contrary, when doing Bai'at is driven by love for the country, it will be far from betraying the leader of his country. On various occasions the Prophet often made Bai'at to everyone who wanted to convert to Islam. Politically, it is a form of defending the state as well as a benchmark so that it is serious to become a follower of the Prophet (Roni & Anzaikhan, 2022). *Bai'at* itself was born as an effort by the Prophet to strengthen the loyalty of his worshippers, especially after the death of his uncle who was highly respected and appreciated by the Qurais.

Muwathanah Education in Maqashid

Education is one term that is most important than any other important discourse in the reality of life. This philosophy can be gleaned from past history when the Holy Prophetsa obtained the first revelation. At that time, Jibril said iqra, which means read. Shows that education is the initial foundation of the birth of various civilizations and glory in the world (Dirwan, 2018). Content integration is an indicator that describes the extent to which teachers (teachers or lecturers) implement content in various media and cultures. This content then becomes the core issue in synergizing the content of education and local wisdom of a region.

When it comes to *muwathanah* education, the content that must be designated is how this is in line with the noble values that exist in a region. If the content is contrary to the mindset of the community, it will be difficult to carry out the value of education even though it uses various methods and approaches. The knowledge construction process is an indicator that assesses the extent to which teachers play an active role in accompanying and assisting students. Whether it's support in terms of thinking, sustainable discipline, learning guidelines, and connectivity between culture and the environment.

When it comes to the discourse of *muwathanah* education, then a teacher must first understand and understand the implementation of nationalism itself. Likewise for national insight, often teachers who instill disintegration values to students because of aspects of political interests. Therefore, it is important that in this context teachers act professionally so that the construction of knowledge with the theme of *muwathanah* for students runs objectively (Nikmah, 2018).

Prejudice reduction is an indicator that focuses on a student's potential to be shaped or modified. That means, a teacher must know and understand the character of students so that they can use the right methods in shaping their personality. A teacher should not be prejudiced or pessimistic about the future of students to be better. In the *muwathanah* dimension, a teacher must be sure that his students can understand and are able to accept the learning content. If the teacher is not sure that his education will be capable, then the knowledge transfer process only runs formally.

In addition, there is also equal pedagogy (an equity pedagogy), can be defined as a teaching model that is consistent with cultural connections and local wisdom. For example, when teachers come from areas that differ in habits with their students, the teacher must be able to balance the knowledge in their environment with the environment of students (Sulistiyani & Triyoga, 2021). A teacher should not impose his own culture on students, but instead he is the one who adapts to the reality and phenomena in the field. In the context of this study, although *muwathanah* education has its own format, it must be socialized to students with their cultural approach. In essence, how the content of *muwathanah* can flow without having to conflict with the idealism of students.

Empowering school culture & social structure is an effort that tries to coexist regardless of ethnicity, ethnicity, color, and religion. Likewise, with respect to social status, there should be no partiality between rich and poor students, between children of officials and laymen, or between relatives and other people. The same social status is considered to accelerate the process of knowledge transfer. This is certainly very relevant to the *muwathanah* education discourse.

Before the material reaches the students, they must first understand the meaning of tolerance. Both in social and religious.

Furthermore, if viewed in the maqasyid approach, it is inseparable from the knife of analysis of maqasyid itself which is required to safeguard religion, life, reason, property and nasab. *First*, maintain religion. *Muwathanah* education is very clear in maintaining the essence of Islam. Even the term muwathanah itself comes from Arabic literlek as the center of Islamic civilization was born (Hs et al., 2021). Substantially, *muwathanah* education does not collide with the essence of Islam itself. Problems in the field, the way of statehood of certain individuals who sometimes do not match the religious concept they profess. This kind of muwathanah education is not in line with Marwah maqashid.

Nationalist education must be moderate and contextual. It is not permissible to sacrifice the state for religion or vice versa to sacrifice religion for the country. Both have a Middle Way (*wasathiyah*) to implement and practice. What was practiced during the time of the Prophet regarding state life is not all the same as what is experienced by the nation today. So, if there is a *muwathanah* education that seeks to return the country to the concept of hilafah (the time of the prophet), then the person misunderstands what the Prophet meant (Sartina & Hanif, 2023). The state is a form of mutual agreement, there is no Islamic state, there is a state with Islamic values. The unitary state of Indonesia, for example, has a collective agreement where it is recognized and proclaimed legally, so it cannot tear it down or replace it with another format without mutual agreement as well.

Second, keep sense. *Muwathanah* education in this study is in line with the intellect and character of man who literally loves his homeland. As long as muwathanah education is good, and does not intend to create a conflict of interest, then the law may even be mandatory. Conversely, if there is a certain group that teaches muwathanah education as toxic thinking, such education is haram to do. Extreme and radical muwathanah education, for example, can cause friction in society, even invite the birth of hate speech. This kind of education should not be done in the perspective of maqashid.

Third, preserve lives. *Muwathanah* education as long as it maintains the safety of its time then it can be done. Conversely, if nationalism education becomes more extreme, even to the point of the ideology of 'halal kills other nations' then this kind of education is forbidden. Likewise, if *muwathanah* education asks its students to commit suicide or carry out suicide bombings for the sake of the state, then that is also haram in the view of maqashid. The recent phenomenon, there are still people who are desperate to shoot at the police headquarters. Despite what he did to change his country (misconception), the education he received was haram.

Fourth, guard treasures. *Muwathanah* education as the government exists today through the term religious moderation does not contradict the maqashid dimension. There is no waste of property or free disposal of state funds in it. Everything is still relevant to the functions and responsibilities of the state. Although not a few costs are spent by the state in socializing the importance of *muwathanah* education, when compared to the negative effects, the funds are considered necessary and not a waste. In fact, if the government does not run a *muwathanah* socialization program, the adverse effects will be greater.

Fifth, take care of nasab or offspring. *Muwathanah* education can be considered not contrary to the potential loss of future generations. *Muwathanah* taught the importance of loving the country, even making people have to continue the next generation in their own country. *Muwathanah* education that seeks to give birth to a generation of state haters, then that is what is then forbidden. Children or offspring are clean human beings, parents who make them dirty or hate the government. Even if today's state is not 'good' in certain eyes, then the option to fix it is not by spreading hatred, but by entering the system and changing the country with a legal format (becoming representatives of the people).

Comparison of Muwathanah of the Prophet's and Modern Times

During the time of Khulafahu Rashiddin, the history of Muslim divisions first occurred when the Kharijite sect broke away from the group of Ali ibn Abi Talib. At this time, as time went on, the Muslim group split into Shia, Muktaizilah, Murjiah, Jabariah, Qadariah, Sunnah, and so on. This school of kalam played the caliphate in a theological context, although it was undeniably closely related to the political turmoil of the time (Khalil, 2019). The political elite uses Islamic symbols (aliran keislaman) as a medium to attract the allegiance of the wider community. The time of Muawiyah bin Abu Sofyan, for example, as a form of reuniting Muslims during his leadership, he gave rise to the Jabariyah sect which tried to socialize to the community that his condition to become a caliph at that time was a destiny that had been set by Allah Almighty.

Across contemporary civilization as it is today, political friction in Indonesia involving religious symbols is still evident and plays a vital role. Although, the flow that exists today is not the same as the term classical times, the essence of friction that occurs is not much different. Religion is used as a tool to win the stage of democracy, even religion is used as a medium by irresponsible individuals not to accept elected leaders (Yunus, 2018). As a result, the state is often clashed with religious idealism. Furthermore, it gave birth to individuals who deliberately compared Pancasila with the Quran, and clashed between religious life and state life.

The wider public, especially the laity, are consumers of the endless debate of the political elite. Stakeholders, ravage the community during the momentum of the regional elections or presidential elections. When political elites make peace, society is left with hatred between each other. So, then the mushrooming of hate speech and hoaxes against fellow nations with a religious approach (Robingtun, 2017). On this plain, the religious beliefs of ordinary people form an inclusive personality. They are used to feeling themselves most right, and consider other circles as a community that is lawful to be disbelieved.

The entrenchment of ingseductive thinking, coupled with the stimulation of those who want the nation to be divided, is a political dynamic in recent decades (Haras, 2017). Thus, several assumptions were born that were deliberately instilled in ordinary people, including; The current leader does not support the teachings of Islam, the country is under the intervention of other countries (China or America), the country is heading towards communist era, and there are many

more indicators that are deliberately raised to give birth to the disintegration of the nation.

Muwathanah education of the modern era is included in a government program called religious moderation. Religious moderation or in other terms known as Wasatiyah Islam, is a view that teaches that Islam is essentially a teaching that is 'in the middle' in accordance with the term 'wasattan' in Sura Al-Baqarah 143 (Ahmadi, 2019). Furthermore, the middle in question touches on various dimensions. In general, the middle meaning implies that Islam is not a traditionalist fanatic, but also not a liberal and capitalist religion. Islam is also not a teaching that imposes religious will, but also does not force the state to be better off in the absence of religion (communism). Islam is a moderate teaching, balanced in implementing how the development of the times is lived with religious control.

Islam strongly supports its people to understand the world so that various law-making are in line with its era. Islam does not allow its Ummah to be left behind by the times, in the sense of forgetting the world and focusing on the Hereafter alone (Kusnandar, 2021). On the other hand, Islam also does not allow to focus on the world alone and forget the dimension of the Hereafter. Zoning-wise, Islam descending in Mecca is an indication that Islam is 'middle' in the context of the middle in the center of the world, and middle in the center of history. Middle in the center of the world, making it easier for Islam to spread to all corners of the world. Middle in the center of history, is the condition of the era where that time was not too behind (prehistoric) and not too modern (millennial). Both are wise decisions, so Islam is beyond doubt.

Civilizationally, the Arabs (Mecca) were a central region uncontaminated by Persian and Roman culture. This fact made the teachings of Islam easily accepted without the values of civilizations of Roman and Persian caliber. All of these, are important indicators that Islam is a teaching in the middle. Likewise, in understanding the rise of various religions and sects, Islam is actually not easy to rebuke and reject the existence of other teachings. Islam is a tolerant, moderate, and wise religion in responding to the development of various lines.

The birth of radical ideas, especially in the student environment, can be found from the rampant prolonged intolerance. The campus, which is supposed to be an independent center of formal education, is often an easy target for political actors with religious appendages (Novri, 2019). This is a form of the high concept of religion without balanced support in *muwathanah*. As a result, the love of religion is twisted by a few as a weapon in hating the country. Therefore, the content of *muwathanah* education is very important to be socialized to students so that a balance between religion and state is born. The turning point was strengthening the unity and unity of the nation in plurality and diversity.

The essence of *muwathanah* was born when the Indonesian nation struggled to free itself from all forms of colonialism, such as colonization by the Portuguese, Dutch, British, and Japanese. The struggle of the Indonesian people which at that time was still local did not bring results, because there was no unity and unity, while on the other hand the colonials continued to use the politics of fighting sheep or "devide et impera". Nevertheless, the historical record of the resistance of these heroes has proved to us about the spirit of struggle of the

Indonesian people that never extinguished in an effort to expel the colonialists from the archipelago (Salim & Riyadi, 2022).

In subsequent developments, there was an awareness that a national struggle, namely a struggle based on unity and unity of the entire Indonesian nation would have real strength. This awareness then took shape with the birth of the Budi Utomo movement on May 20, 1908 which was the initial milestone in the history of the nation's national struggle, which was then followed by the birth of national movements in the fields of politics, economy / trade, education, art, press and women's affairs (Saleh & Arif, 2022).

The determination of the struggle was even firmer with the Youth Pledge of October 28, 1928 with the pledge "One Nusa, One Nation, and uphold the language of unity Indonesian". The value of *muwathanah* then reached a milestone, united to proclaim independence on August 17, 1945. In the course of history, ideas, attitudes, and determinations have also emerged derived from the nation's cultural values and encouraged by the noble moral ideals of the people. That attitude and determination is the embodiment of a National Vision.

History teaches us how important it is to foster national unity and unity. The beginning of the struggle that was still regional in nature could easily be thwarted by the colonizers, because there was no sense of unity and unity. But over time a movement of national struggle with a sense of unity and unity emerged. It is with this spirit of unity and unity that this nation can resist the invaders and in the end independence can be achieved. In this modern era, of course, this sense of unity and unity must also be instilled in every Indonesian citizen. Because with this sense of unity and unity, this nation can work hand in hand to build this nation like the heroes who united to win the independence of this Indonesian nation.

When compared to the concept of *muwathanah* during the prophet's time, there are similarities related to 'defending the state' carried out by the Indonesian nation. The similarity is in the effort to liberate one's own nation to create more beneficial good. The difference is, if the Prophet reclaimed his country (Mecca at that time) from his own people, the Indonesian nation seized the homeland from foreign colonization. Although different, both strive to create a just, prosperous, and conducive society.

In another context, the essence of *muwathanah* during the Prophet's time and modern is also reflected in the way the people participate in statehood. When the founders of the State wanted to formulate Pancasila as the basis of the State, in Piagam Jakarta the first precept was formulated "Divinity with the Obligation to Carry Out Islamic Sariat for Its Believers." Such a formulation by the founders of the State from the Eastern part of Indonesia was felt to hinder the integrity of the nation and the newly established State of Indonesia, which finally reached an agreement to formulate the first precept of Pancasila as "One Godhead." From this event there is substance that we can take, namely the sincerity of Islamic leaders so that they are willing to sacrifice the interests of their groups for the sake of national unity and unity. Of course, this sincerity and honesty should be exemplified for the unity and unity of the Indonesian nation.

When compared to the time of the Prophet, the Prophet did not force Abu Sofyan to convert to Islam by force. Abu Sofyan was kept in his house, and the

Muslims who captured Mecca did not kill and expel him. Likewise, when non-Muslims were present and remained in Mecca, the Prophet did not expel and did not kill him. In fact, the Prophet avoided war even though Muslims had won if they had done so at that time. In essence, the Prophet still valued the common agreement, and did not corrupt it under the pretext of religion. The difference is, if during the time of the Prophet the country formed by the Prophet as a result of mutual agreement was the hilafah system, now the agreement is a democratic system, namely the unitary state of the Republic of Indonesia.

Muwathanah education today is the government's effort to minimize radicalism and hatred of the state. This concept is carried out to fight the movement of radicalism that plays underground by influencing the religious concept of society. So, it is not surprising if the government asks the community, especially civil servants, to be loyal and obedient to the state. In line with the essence of *muwathanah* that existed at the time of the Prophet, the Prophet asked Muslims (after the death of his uncle) to take an oath of allegiance (*bai'at*). Although the procedures and mechanisms are different, both try to shape the community to be loyal and not betray for their country.

Conclusion

Muwathanah education in the perspective of maqasyid remains inseparable from 5 dimensions, namely maintaining religion, maintaining reason, guarding lives, guarding property and guarding offspring. In the context of maintaining religion, *muwathanah* education must be carried out so that people's religious understanding is not exposed to radical ideas. On the dimension of reason, *muwathanah* education can be done as long as it does not poison the minds of the people with wrong madhhab. Especially to preserve lives, *muwathanah* education is highly recommended as long as there is no teaching that forces people to commit suicide in order to change the country. In the dimension of maintaining offspring, *muwathanah* education is required so that future generations contribute to building and loving this country, not even leaving or destroying it.

The comparison of *muwathanah* education during the Prophet's time and modern times lies in how the values of nationalism are reflected in a common agreement called the state or state. If Indonesian (modern), citizens are asked to be loyal to the state through the ideology of Pancasila and the 1945 Constitution, during the time of the Prophet, baiat is a form of loyalty that is carried out to fully support the rule of the Prophet Saw. In essence, the Prophet did not require a special form of a state, the most important thing is that Islamic values continue to run through the concept of mutual agreement (democracy).

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