

# ***Video Scenario Of “Seven Waves Of Islamic Civilization In Nusantara”: An Efforts To Shape The Nation's Collective Memory***

Govar Arian Lalen<sup>1</sup>, Didin Saripudin<sup>2</sup>, Agus Mulyana<sup>3</sup> dan Leli Yulifar<sup>4</sup>

<sup>1</sup> IAIN Sultan Amai Gorontalo, Indonesia

<sup>2,3,4</sup> Education University of Indonesia, Indonesia

Corresponding E-mail: [oddopay@upi.edu](mailto:oddopay@upi.edu)

**Abstract:** *This research is based on the interest of the researcher in the perspectives of the madrasa Santris in understanding their Islamic history in Nusantara. This study reveals facts about the historical and cultural inheritance system of Islamic boarding school, which has formed variants of historical understanding in madrasas in Indonesia which are considered different, even contradictory with the historical understanding in formal school learning. The benefit of this research is, as data and information of understanding variant of the nation history and culture among madrasas Santris in Indonesia, which is useful for the Education Office and the Ministry of Religion, as the education manager in the formal and Islamic one. The main generalization of this research is how big the gap in historical understanding among the santri and the students of formal schools is, as big as the possibility of the nation's generation division in the future. The result is that they differ in: 1) understanding the past; 2) interpret the present, and; 3) designing the future. This situation will make them different in thought, direction and heart in development. This situation will form groups that weaken each other in building the nation's civilization, which is a big loss for national development. The main recommendation of this research is to propose the formulation of a fair formal national historical narrative concerning the role of the Nusantara Muslims in their national history in some videos as an efforts to shape the nation's collective memory*

**Keywords:** *Historical Understanding; Madrasa Santris; Historical Narrative; And Nation's Collective Memory*

**Abstrak:** *Penelitian ini dilatarbelakangi oleh ketertarikan peneliti terhadap perspektif santri madrasah dalam memahami sejarah Islam di Nusantara. Penelitian ini mengungkap fakta tentang sistem pewarisan sejarah dan budaya*

*pesantren yang telah membentuk varian pemahaman sejarah di madrasah-madrasah di Indonesia yang dianggap berbeda, bahkan bertolak belakang dengan pemahaman sejarah dalam pembelajaran sekolah formal. Manfaat dari penelitian ini adalah sebagai data dan informasi mengenai varian pemahaman sejarah dan budaya bangsa di kalangan santri madrasah di Indonesia, yang berguna bagi Dinas Pendidikan dan Kementerian Agama, sebagai pengelola pendidikan formal dan pendidikan Islam. Generalisasi utama dari penelitian ini adalah seberapa besar kesenjangan pemahaman sejarah di kalangan santri dan siswa sekolah formal, sebesar kemungkinan terjadinya perpecahan generasi bangsa di masa depan. Hasilnya adalah mereka berbeda dalam: 1) memahami masa lalu; 2) memaknai masa kini, dan; 3) merancang masa depan. Situasi ini akan membuat mereka berbeda dalam pemikiran, arah dan hati dalam pembangunan. Situasi ini akan membentuk kelompok-kelompok yang saling melemahkan dalam membangun peradaban bangsa, yang merupakan kerugian besar bagi pembangunan nasional. Rekomendasi utama dari penelitian ini adalah mengusulkan perumusan narasi sejarah nasional formal yang adil mengenai peran umat Islam Nusantara dalam sejarah nasionalnya dalam beberapa video sebagai upaya membentuk memori kolektif bangsa.*

**Kata Kunci:** *Pemahaman Sejarah; Santri Madrasah; Narasi Sejarah; Dan Memori Kolektif Bangsa*

## **I. INTRODUCTION**

The understanding of a group of people about national history is strongly influenced by the ideology of history education chosen by the authority of the group. The chosen ideology will design

the narrative of national history [1]. Every prospective ruler in Indonesia campaigned for their own historical legitimacy to gain the support of the Indonesian people. Having come to power, the regime narrates its chosen historical legitimacy so that its position as a regime becomes more legitimate. One of the regime's efforts was to create the regime's version of historical narratives to be taught to students to shape the collective memory of the Indonesian people. The more legitimate the historical narratives presented by the regime in its national education, the more likely they are to become the nation's collective memory. The stronger the memory is implanted in the memory of the majority of the nation, the longer the regime can sustain its power.

Just as Bung Karno had campaigned himself as the successor of the Majapahit Kingdom civilization, After coming to power, the Old Order Era Regime chose Muhammad Yamin to become the official state historian to develop the historical narrative of the Majapahit Kingdom as a formal historical narrative [2]. This historical legitimacy was able to sustain Bung Karno as a 21-year ruler. Mr. Soeharto's regime, termed the New Order Era, chose to be the successor to General Soedirman and, after coming to power, made ABRI history the mainstay of the regime to perpetuate its power for 32 years. The production of the movie Soedirman, made during the Soeharto regime, was an attempt to reposition the military within the framework of state management. Thus, a scenario was developed that cornered and exposed the behavior of civilian politicians and showed how great and significant the role of the military was in the struggle for independence. They were willing to sacrifice everything they had for the cause. Soedirman sacrificed his property, such as his wife's jewelry, for provisions during the guerrilla. All of these are noble

values that need to be passed on to the next generation [3].

Regimes in the Reform Era such as Mr. Habibie, Gus Dur, and Ms. Mega did not last long because there was not enough time to have historical legitimacy because they were the best sons of the nation who led during the multi-dimensional crisis in Indonesia. Mr. Habibie became the savior of the monetary crisis, Gus Dur became the savior of the economic crisis, and Mbak Mega became the savior of the political crisis. The Reformation Era was ended by Mr. SBY, who saved Indonesia from a leadership crisis. He became the longest-serving leader in the Reform Era—for 10 years or two presidential periods [4].

Mr. Jokowi's regime, termed the Era of Mental Revolution, chose to be the inheritor of Bung Karno, the heir to the Majapahit Empire. This regime, at the time of this writing, is struggling to complete its second term. One of the Regime's efforts to establish itself in power was the publication of the controversial National Historical Dictionary. The controversy in the dictionary includes not listing KH. Hasyim Asy'ari (founder of NU) as a national hero and even listing Dipa Nusantara Aidit (chairman of the Indonesian Communist Party) as one of the national heroes. The dictionary also eliminates Mr. Harto's role in the March 1 attack. However, this historical narrative has been criticized by various parties [5].

The reason the author describes the influence of the historical legitimacy of a regime on the formation of the nation's collective memory is to find out about the strategies of each regime in the formation of the memory. So that readers can compare which strategy is most successful in encouraging the nation's children to read, understand, and love the historical narratives offered by the regime, the results of reading, understanding, and interpretation

strengthen the nation's collective memory.

The Bung Karno Regime's strategy to encourage Indonesians to read, understand, and love Mohammad Yamin's version of the historical narrative was to broadcast the speeches of the revolutionary leaders through the Indonesian radio station RRI. The speeches were audio-recorded and repeated over the radio. Visual recordings at that time were only owned by foreign journalists. This situation made the Nasakom ideology and non-aligned policy welcome in developing countries [6]. Indonesia, as a non-aligned leader, chose to befriend the Eastern Bloc and confront the Western Bloc, Indonesia's ex-colonizer. The Western Bloc, which was hesitant about the authority of Bung Karno, who had great influence in the world, chose to respect him rather than confront him [7]. The love of the world's citizens for Bung Karno has made the Indonesian people still feel proud of their leader and his ideology while electing him to be a leader for life [8], but in reality, Bung Karno led for 21 years, starting in 1945 and being impeached in 1966.

The New Order regime befriended and received support from the Western Bloc. The regime had the strategy of "Pak Harto's Fortresses." The first fortress was: 1) The "National Consensus 1966-1969"; a) The "Main Consensus" was the implementation of Pancasila and the 45th Constitution purely and consequently. b) Secondly, it was about how to implement the "Main Consensus." The laws to implement the Main Consensus are: (1) Laws on Parties, Membership, and Work; (2) Laws on General Elections, Membership of the National Assembly, and Members of the House of Representatives; and (3) Laws on the National Assembly, House of Representatives, and Local Parliament. The second fortress is: 2) The issuance of several Assembly Decrees: a) Assembly Decree No. X/MPR/1973 on the

delegation of duties and authorities to the president or mandate of the People's Consultative Assembly to carry out development tasks; and b) Assembly Decree No. V/MPR/1998 on the grant of special duties and authorities [9 h 46]. For Pak Harto, political stability was the main condition for development. Stability would only be achieved if there was absolute political support. This support is like a fortress that is not "penetrated" by opponents; it is virtual, invisible, but felt. That fortress is the national consensus. The regime's strategies to strengthen the National Consensus were the filming of "Janur Kuning" in 1979, directed by Alam Rengga Surawidjaja [10]; the viral "Serangan Fajar" with the fictional role of Temon in 1982 [11]; and "Tragedi G30S/PKI" in 1984, directed by Arifin C. Noer [12], in which Pak Harto played the role of a great patriot and savior of the nation's sovereignty. An annual screening of these films is obligatory. Through these films, students are encouraged to read, understand, and love the narrative of national history offered by the regime. This was reinforced by flag ceremonies every Monday morning in all schools, reciting the Proclamation Text and the Preamble to the 1945 Constitution [13]. The author argues that Pak Harto respected both the "'improvised proclamation text' made by his seniors" and the "official document of the proclamation text signed by the Committee of Nine". Pak Harto's respect for his seniors can be seen from his silence when he received a mandate from the MPRS Special Session in 1967 to issue the Supreme Decree of the MPRS No. XXXIII/MPRS/1967 dated March 12, 1967. The Special Session of the MPRS wanted and mandated in the Decree that legal action be taken against Bung Karno, the implementation of which was left to Mr. Harto as Official President. He did not want to implement Chapter II, Article 6. Finally, everything was silent and everything was liquid after

Mr. Harto said, "This nation would be ashamed if it judged the proclaimer of its independence." Moreover, he held the Javanese view of life, *Mikul duwur Mendem Jero*, very strongly. The proverb means "to carry high, to bury deep" and means that the merits of a leader or parent should be upheld while his or her mistakes should be covered up [9 h 49]. The author argues that due to the blessing of his manners and respect for his seniors, he has become Indonesia's longest-serving leader.

After the nation went through a multi-dimensional crisis in the Reformation Era, SBY, with the support of the Western Bloc, managed to offer his military background to save Indonesia from the leadership crisis [14]. He chose to be the successor of General Soedirman [15], who managed to save Indonesia by appreciating, maintaining, and continuing the achievements of his five seniors: democracy promoted by Bung Karno, security forces initiated by Pak Harto, dollar price stability maintained by Habibie, collaboration for economic progress inherited by Gus Dur, and the reduction of political confrontation during the Megawati era. The author argues that due to the blessing of honoring seniors, this regime has been blessed to be in power for 10 years.

In the Mental Revolution Era, an era promoted by Mr. Jokowi's regime, which was punished by the Eastern Bloc, respect for seniors was only given to Bung Karno [16]. Its political, economic, social, cultural, legal, and security policies are in conflict with those of Mr. Harto and SBY. This regime has a tendency to blame and make policies to legally prosecute its senior regimes [17][18]. However, this regime still survived for nine years, from 2014 to 2023. The author argues that this regime was able to survive with the virality of the main stream and social media. In 2014, he was a presidential candidate who was elevated by the

imagery shown in short videos of a governor's *blusukan* (outreach) [19].

Regardless of which world block each regime is friends with, the historical narratives they offer, and the negative effects in the form of historical misunderstanding, injustice, and the division of the nation that occur in each era, the author objectively looks at the strategy of each regime in encouraging the nation's children to read, understand, and love the regime's version of historical narrative.

Looking at the strategies of the four regimes described above, the author finds that three regimes, namely Bung Karno through foreign media, Mr. Harto through films broadcast on TVRI, and Mr. Jokowi's Mental Revolution Era through short videos through social media. They used visual media in the form of films or short videos to shape the collective memory of the Indonesian population; some memories are long-lived and some are short-lived. The longevity of the collective memory, formed by a regime, that spreads among the people is directly proportional to the strength of the laws that control it and the international recognition that supports it—that is, the extent to which the "mind of the world" recognizes it—and the extent to which the regime appreciates, maintains, and continues the achievements of its seniors. To sum up, the durability of a regime's version of collective memory is directly proportional to the laws that fortify it, international legitimacy, and respect for the senior regime.

Through this background, the author argues that love of country is the nature of all human beings, including fundamentalist and radical activists. This love is an issue promoted by the regime and its opposition to legitimizing their respective attitudes in building the civilization of the nation and the country they love. The author finds a gap in the understanding of national history and differences in historical inheritance

patterns between two communities of the nation's children, namely santri in Islamic movement madrasas and students in formal school communities. This gap is caused by the different ideologies of history education chosen by each institution. The author presents a theory: "The greater the gap in historical understanding among citizens, the greater the likelihood of divisions among the nation's children in the future." Because differences in knowledge of the past, interpretation of the present, and design for the future will make them different in their thinking and direction in building the homeland.

Today, millennials (born 1981–1994) and Generation Z (born after 1995) around the world are trying to find the strongest or most rational reason to love their country. The results of writing about patriotism among American millennials are lower than those of Generation X (1965–1988). Generation X is lower than the Baby Boom (1946–1964), and the Baby Boom is lower than the Silent Generation (born before 1946) [20]. Heroic Rambo movies in Vietnam and Afghanistan, as well as heroic Gulf War movies, have attracted young people to read about their country's history. But as millennials in the United States and Canada delve deeper into their nation's history, they feel less and less proud of their country, even questioning the rights of marginalized indigenous peoples, namely Indians and Aborigines. The young generation comes from two countries in conflict: Palestine and Israel. Each is patriotic enough to defend their country [21]. Videos of Israeli atrocities against Palestinians spread through the internet make civilians from various parts of the world generally defend Palestine and blaspheme Israel. Meanwhile, the attitude of Indian millennials who appreciate patriotic advertising for Indian products [22]. Such appreciation is an indicator of the successful process of inheriting the Ghandi doctrine of loving

domestic products as a form of resistance to the British in the past. Through a brief description of the writing of patriotism among young people in America, Canada, Palestine, Israel, and India, the author finds that learning video about a history must be based on rationality and the truth of historical sources.

In the case of formal historical narratives in Indonesia, the authorities must be more careful when presenting historical narratives to the younger generation in this globalized era. Today's open world has made it easier for young historians to access primary documents on Indonesian history that were once brought by colonizers to Europe. The international relations of the archipelago's inhabitants in the past are also neatly recorded in the historical documents of China, South Asia, Arabia, Turkey, and Africa. In addition, Indonesia's national history has been recorded in documentary films by foreign journalists. Foreign confirmation of the historical narratives presented by the regime will determine the longevity of these narratives in people's memories.

The making of scenarios and historical education videos about the Seven Waves of Islamic Civilization in the Archipelago intends to deconstruct the understanding that the Islamic migrants who arrived in the Archipelago were not traders who wanted to make a profit, let alone colonizers who wanted to monopolize the economy, politics, and international relations of the citizens of the Archipelago. They were preachers who struggled to preach Islam by sacrificing their wealth and themselves; even if they traded, it was done so that the preachers could be independent in preaching, not burdening the community, and even so that they could give gifts to leaders and give charity to the general public in their preaching area.

The historical narrative of the Seven Waves of Islamic Civilization in the Archipelago is sourced from primary

documents accessed by a young critical Islamic historian, Salim A. Fillah. The writing of this scenario is also supported by the data, information, and interpretations of young historians from various transnational Islamic movements that developed in Indonesia. Finally, this paper recommends that educators be able to guide their students to find the strongest, basic, rooted, and most rational reasons and arguments for loving Indonesia by combining the physical and spiritual rules that exist in the history of the formation of love for the country among the inhabitants of the archipelago.

Based on the background described above, several problem formulations can be formulated, including: 1) How big is the gap in understanding of national history between public school students and madrasa students?; 2) How accurate are the historical sources that support the material that will be contained in the video entitled Seven Waves of Islamic Civilization in the Archipelago? The target of writing is offering some videos that encourages students to read, understand, and internalize the positive values in the narrative of the Seven Waves of Islamic Civilization in the Archipelago. This writing is expected to provide theoretical benefits, i.e.: a) reconstructing the historical narrative of Islamic civilization in the archipelago; b) formulating a complete historical narrative about the seven waves of Islamic civilization in the archipelago. So that this formulation can bridge the gap in understanding the history of Islam in the archipelago; c) enriching the ideas of critical history education in madrasas and schools in Indonesia.

## II. METHOD

### 1. A. Research Tradition and Participants

The ethnographic cultural study in this research focuses on finding qualitative data about values and means in the context of the 'whole way of life' of the

participants selected from 313 activists from two Islamic educational institutions, namely Pesantren Misykatul Mashabih (*Tablighy santri*)—in Kampung Cilaja Girang, Bandung Regenc—and *Madrasah* Khodimussunnah (*Hizb* activist)—in Komplek Surapati Core, Bandung City. The majority of the *ustadz* and the *santris* were born in 1980 or later, which includes millennials. Particular individuals are chosen with characteristics relevant to the study who are thought to be most informative. Purposive sampling may also be used to produce the maximum variation within a sample. Qualitative research necessitates having a small sample because of the detailed and intensive work required for the study [23]. The research period was almost a year, starting from June 2022 to April 2023. The total number of participants was 25, i.e., the *santris*, families of *ustadz*, *kyai*, and neighbors of the pesantren. The participants were selected based on the purpose of the research: to describe and interpret the millennial nationalism attitudes of those who received the education of *Siroh Nabawiah* (profetic history) and *Siroh Khulafa* (caliphatic history). Eight participants belonged to Generation X, namely two *kyais* and six household heads of the pesantren's neighbors. Three children of the *ustadz* are Generation Z, and 14 participants (*santris* and *ustadz*) are Millennials.

### 2. B. Tools for data collection

Identifying the national historical understanding of *madrasah* activists was explored through interview instruments in the form of historical timeline tables (chronology)—according to the general version. The target of the instrument is to collect data and information about the opinions, attitudes, categorizing historical events skills, and beliefs of *madrasah* activists. Thus, the interview will also inform them about their understanding of Indonesian national

history. In order to collect data and information about the nationalism attitudes of *madrasah* activists, this research uses five social mapping instruments (Rudito, 2013), such as: a) seasonal schedule: compiled in a seasonal table for 12 months. b) Kinship tree: to find out the learning system pattern between the participant and his relatives. c) Daily activity schedule: in the form of a 24-hour life schedule of the participants, which describes the living habits and harmony level of a group in a house, room, or dormitory. d) Village transect: to describe findings that are physical—such as places, artifacts, etc.—and metaphysical—such as figures, roles, and activities of village members. e) Boarding school layout: to describe the physical and metaphysical findings in the location. From the findings related to the national history understanding and multicultural competence of the *madrasah* activists, researchers obtained ideologic, theologic, and mitologic symbols in the form of the activists' nationalism attitudes, which can be interpreted by dialogical [24][25] and radical [26] hermeneutics, can interpret the understanding, attitudes, beliefs, and expectations in accordance with religion and the state, as categorized by Susanto [27] in six items, as follows: a) a confession of national identity; b) a belief in the principle of diversity; c) accepting the nation-state concept; d) an anti-colonialism and imperialism spirit; e) a willingness to sacrifice for the benefit of the nation and state; and f) practicing the state constitution.

### III. RESULT AND DISCUSSION

Below, the author will try to compare and contrast the arguments about the political basis of history education in formal schools and *madrasah* transnational Islamic movements that developed in Indonesia. Referring to the comparison of the functions of learning history between the two educational institutions, the researcher concluded that,

in the view of formal schools, history education is more likely to function as a vehicle for inheriting the values of national excellence. Meanwhile, in the view of JT *madrasah* activists, it functions as a vehicle to strengthen the heart and get the truth, teaching and warning believers. The function of learning history in Islamic movement *madrasah*s is more honest in acknowledging failures and bad behavior, which results in teaching and warning, compared to the function of learning in formal schools that tend to preach the nation's excellence. History education that is honest with the successes and failures of the nation will train students to appreciate and emulate the successes that have been achieved and learn from the failures in the past so that they will not be repeated in the future.

Historical knowledge obtained in formal schools is intended for students to be able to develop inspiration, creativity, and initiative to answer the challenges faced now and become a medium for developing anticipatory thinking skills for facing future problems. Meanwhile, the historical knowledge gained at the JT *madrasah* is intended to equip each student to be able to answer the questions of angels Munkar and Nakir (peace be upon them) in the afterlife.

The historical knowledge obtained in Islamic movement *madrasah*s aims to train students to do all deeds in world life as a means of preparing for a good death and a good life after death. This kind of training is in accordance with the doctrine of religious nationalism, where religion and culture are used as central pillars in building a sense of national identity. This, in turn, has an impact on the culture they embrace and the way they live their lives. For example, the requirement of a hadith that is *sohik* is that it passes through reliable people in its *sanad*. If even one person in the chain has lied to a horse, then the hadith becomes *doif*. From this explanation, it is known that a small lie is the cause of the historical knowledge,

hadith, that is obtained being weak. Likewise, if someone is known to have lied, then his historical knowledge cannot be trusted, so no matter how much historical knowledge becomes useless for his worldly life, let alone his afterlife.

The specific objectives of history education in formal schools is to build honesty, hard work, and responsibility as Indonesians and citizens of the world. Such educational goals are in accordance with the indicators of religious nationalism that give birth to positive models who appear mentally and physically strong, are not afraid of hard work, think ahead, are very independent, have strong courage about their beliefs, are steadfast in the face of difficulties, and have an entrepreneurial spirit. While the goal in Islamic movement madrasas is to build faith, do good deeds, remind each other of the truth, and strengthen each other in patience, This goal is in accordance with the indicators of religious nationalism as well, where religion and culture are used as central pillars in building a sense of national identity, so that it has an impact on the culture they embrace and the way they live their lives as well as in interacting with other nations. The researcher argues that the fear of lying in order to build honesty must be based on strong faith. This argument is based on a hadith delivered during the Prophet's lifetime, when a companion asked, *"Is it possible for a believer to be a coward?"* *"Maybe," the Prophet replied. "Is it possible for a believer to be miserly?"* *"Possible," the Prophet continued. "Can a believer be a liar?"* *The Prophet replied, "No!"*

The understanding of a nation's history built by an educational institution is highly dependent on the curriculum applied to that institution. Hamid Hasan states that the presence of history education in the curriculum is based on the main consideration of its political foundation [1].

Political foundations are arguments chosen by the regime or movement regarding the roots of where and how the nation was formed. The four arguments for the political foundation of history education are: a) The history of the struggle of the people of the archipelago to give birth to Indonesia: This first argument will give birth to historical knowledge about the struggles of previous generations in realizing, maintaining, defending, and passing on civilization to the present generation so that they are able and strong to face challenges in the present and design future lives. This first category of argument is categorized by the author as a cognitive domain argument. b) Foundation of national thinking: The study of past struggles will give birth to the foundation of the nation's thinking so that people are willing to defend and develop the nation's proven values and morals. The argument in this second category is categorized by the author as an affective domain argument. c) The attitude of nationalism: The foundation of national thinking is expected to give birth to attitudes and actions of love for the country among the people to develop national life in the future. The arguments in this third category are categorized as psychomotor arguments. d) Collective memory of the nation: Diversity in culture, social, economic, and ethnicity are factors that divide the nation, unless there is a collective memory of the nation that gives birth to similarities in ideals and struggles [1]. The argument in this fourth category is classified by the author as a behavioral argument.

The researcher found the same doctrine in both madrasas of the Islamic movement, which states that "faith and the habit of lying cannot come together in the heart of a mu'min." Islam will not grow and stand strong in a dishonest person. We read the history of the great Prophet Muhammad. For 40 years, he became an honest person first, until he



was called Al-Amin, then appointed *Khotamul Ambiya wal Mursalin* to teach Islam to all mankind until the end of time. The research found that history education materials in formal schools are less concerned with the values of honesty and truth, as well as less respect for achievement. So it is not strange if the products of formal school education produce students who like to cheat, plagiarize, and even publish historical narratives produced from "by-order" research that is not based on valid data and information.

There is an argument from Hasan [1 h 4-5] that "what humans have done in the past and presented in historical stories is part of the lives of today's youth and future generations." Based on this argument, the researcher strongly suspects that the story of "Si Kancil," which was obtained by almost all students in Indonesia when the researcher was in elementary school in the 1980s, has been firmly imprinted in the nation's collective memory. So that the story of Si Kancil, who was good at lying to a group of crocodiles in the river, deceiving the tiger by claiming that he was the real king of the forest, pretending to be sick to be able to free himself from the farmer who had caught him because he liked to steal cucumbers, has explained the outbreak of hoax news favored by the nation, public lies, distortion of facts from historical narrators, and his corruption cases in Indonesia.

#### CONCLUSION

The author found that the madrasa activists of the Islamic movement who adhere to the Syafi'i school of thought adhere to the rules of fiqh siyasah, saying that a country that was once governed by Islamic law will forever be Darul Islam. Because the countries in the archipelago were once ruled by Islamic sultanates, this means that Indonesia will forever be Darul Islam. So it is the obligation of all Muslims in Indonesia to return Indonesia

to Islamic law. The author also concludes that Indonesia is not a nation with the same fate because it was colonized for 350 years, but rather a region consisting of many sultanates, which have served each other for 350 years, fighting for jihad against colonialism. Therefore, this nation does not have the mentality of the colonized but rather the mentality of mujahids and martyrs. From the explanation above, the author concludes that no matter how big the gap in historical understanding between movement students and formal school students, that is how big the possibility of the nation's children being divided in the future is. Because they differ in: 1) understanding the past; 2) interpreting the present; and 3) planning the future. This situation will make them have different thoughts, directions, and hearts. This situation will give birth to groups that weaken each other in building national civilization, which is a big loss for national development.

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