

THE LIVING TRADITION OF “BAY’AH LIMA”: Sustaining Sheikh Musthafa Husein al Mandily’s Teachings in Shaping *Santri* Nationalism

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Abstract: This paper examines the living tradition of Bay’ah Lima, rooted in the teachings of Sheikh Musthafa Husein al-Mandily, with particular attention to its historical development and transformation. Using a qualitative-historical approach and drawing on Eric Hobsbawm’s theory of Invented Tradition, the study highlights three key findings: first, *Bay’ah Lima* emphasizes loyalty to both religion and the nation; second, while the formal practice of oath-taking is no longer observed in Pesantren Musthafawiyah, it has evolved into forms more relevant to contemporary contexts; and third, its values remain embedded in classroom teaching, pesantren activities, and national commemorations. These findings illustrate that traditions may shift in form while retaining their essence. The study underscores the role of pesantren as a vital force in shaping Indonesian nationalism, countering assumptions that Islamic education fosters anti-nationalist sentiment, and recommends that pesantren continuously contextualize their practices to sustain both religious and national consciousness.

Keywords: *Bay’ah Lima*, Sheikh Musthafa Husein, *Santri*, Nationalism

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Introduction

Pesantren is a traditional Islamic educational institution that plays a role in shaping the character of *santri* (a Muslim student who studies at an Islamic boarding school, or *pesantren*, in Indonesia), both religiously and nationally. As part of the national education system, *pesantren* continues to play a role in fostering the spirit of nationalism among *santri*.¹ One form of national heritage in *pesantren* is the tradition of *bay'ah*. The practice of *bay'ah* (pledging an oath of allegiance) is a traditional method for formalizing relationships between individuals or organizations in the Muslim world.² Linguistically, “*bay'ah*” is derived from the word *bay'ah* (), which means agreement on obligations and obedience.³ Generally, *bay'ah* is a “pledge” or “covenant” that binds an individual to a certain commitment, both in spiritual and socio-political aspects.

Bay'ah or the pledge of allegiance holds significant importance in Islamic history and has become an integral part of Islamic tradition that persists to this day. Since the time of Prophet Muhammad SAW, the companions performed *bay'ah* as a form of recognition and commitment to leadership and Islamic teachings.⁴ This practice became one of the mechanisms to affirm commitment and loyalty to the leader, religion, and nation, with its essence being the maintenance of stability and unity of the *ummah* (the Muslim community).⁵ Over time, the practice of *bay'ah* among the Muslim community has evolved, yet it remains relevant in the current context.⁶

Since its establishment by the Prophet Muhammad in 7th century Arabia, the Islamic political tradition of *bay'ah* has evolved significantly over time, undergoing various changes in both its fundamental principles and practical application.⁷ Different Islamic groups have incorporated various aspects of *bay'ah* in its modern interpretation. The Muslim Brotherhood, for instance, reaffirmed their oath of allegiance after each meeting of members. Meanwhile, extremist groups like al-Qaeda and ISIS have utilized it as a tool to expand their global influence by forging alliances with other organizations that adhere to Salafi-jihadist ideology.⁸

In the context of the Indonesian Muslim community, the tradition of *bay'ah* has long been part of religious and social practices, including within the *pesantren* environment, where it serves as a means of spiritual guidance and reinforcement of national commitment (nationalism). During the struggle for independence, *bay'ah* played a strategic role in building loyalty and fighting spirit among *santri*. Through *bay'ah*, *santri* were educated to have a strong love for their homeland, even taking oaths of loyalty to jihad on the battlefield for the religion and the nation. This, however, is not to say that there is no changes and challenges.⁹ One form of nationalistic *bay'ah* that is part of the Islamic scholarly tradition in the archipelago is *Bay'ah Lima*, taught by Sheikh Musthafa Husein al-Mandily at Pesantren Musthafawiyah. This teaching is documented in *Hizbul Musthafawî*, a manuscript compiled in 1987 by his disciple, Sheikh Ali Hasan Ahmad. The manuscript contains various teachings, such as *salawat Lima*, *Fâtihah Lima*,

Bay'ah Lima, *Sumpah Lima*, *Istighfâr Lima*, as well as *Hizb* and others. One of the main aspects of *Bay'ah Lima* is the pledge of loyalty to not betray the religion, the nation, and the state.¹⁰

At Pesantren Musthafawiyah, education not only focuses on religious learning but also instills national values and respect for diversity. With this approach, *santri* is educated to be individuals of integrity, with a sense of nationalism, and ready to serve the community. Sheikh Musthafa Husein al-Mandily, who was friend with K.H. Wahab Chasbullah and K.H. Bisri Sansuri,¹¹ skillfully harmonized religious teachings with the spirit of struggle and nationalism. Through the doctrine of *Bay'ah Lima*, he instilled values of love for the homeland, the spirit of the struggle for independence, and the commitment to maintaining the integrity of the nation whilst following religious principles. During the struggle for independence, *bay'ah* played a strategic role in fostering loyalty and the spirit of nationalism among *santri*. Nationalism is a teaching or doctrine to love one's own nation and country, which is manifested in various forms.¹²

Through this *bay'ah*, *santri* were educated to have a deep love for their homeland and to commit to defending Indonesia's independence from colonial threats. This teaching serves as a means to instill national values and integrity among *santri*. However, over time, the practice of *bay'ah* has changed both form and substance. The tradition of *bay'ah*, initially manifested as formal oaths or pledges, has now been adapted. The increasing influence of external cultures, the flow of transnational ideologies, and the emergence of individualism and radicalism, which contradict the collective values typical of *pesantren*, pose unique challenges in maintaining the spirit of nationalism. This means that the movements of *pesantren* in embedding the spirit of nationalism and anti-colonialism, exemplified in the past, must continue to be reinforced by kiai (*pesantren* leader's) and *santri* to safeguard Indonesia's sovereignty in the present and future. If left unaddressed, this could pose a serious threat to the pillars of nationality.¹³

The sustainability of this teaching is interesting in the context of *pesantren* education and *santri* nationalism. Pesantren Musthafawiyah, as a traditional Islamic educational institution, plays a strategic role in instilling national values in *santri* through various means, including the internalization of *Bay'ah Lima* teachings. From the perspective of cultural transmission theory, this teaching can also be passed down through formal and non-formal educational processes, as articulated by Pierre Bourdieu in Richardson¹⁴ regarding the concepts of habitus and social reproduction. Various studies on the concept and practice of *bay'ah* in different contexts have been conducted by scholars. However, specific studies on the *Bay'ah Lima* teachings of Sheikh Musthafa Husein al Mandily as a living tradition and its sustainability in Pesantren Musthafawiyah and its alumni network appear to be limited. Based on the aforementioned problems, the tradition of *bay'ah* in instilling national values (nationalism) among *santri* at Pesantren Musthafawiyah is intriguing to investigate. This study is important because the *Bay'ah*

Lima tradition taught by Sheikh Musthafa Husein al Mandily is not merely a religious ritual but also has a strategic role in instilling nationalism among *santri*.

This research aims to analyze how *Bay'ah Lima* remains part of the *pesantren* tradition at Pesantren Musthafawiyah and how it is adapted to remain relevant in shaping *santri* nationalism. The method used in this research is qualitative with an ethnographic approach. Data is obtained through observation, interviews with *pesantren* caretakers, *santri*, and alumni, as well as analysis of the *Hizbul Musthafâwî* text. This study is expected to contribute to understanding the dynamics of the sustainability of traditional Islamic teachings in the context of nationalism, as well as how *pesantren* plays a strategic role in building nationalism through tradition-based education.

Method

In this study, the method used is qualitative with a historical approach to trace the continuity of *Bay'ah Lima* teachings at Pesantren Musthafawiyah, from its formulation by Sheikh Musthafa Husein al Mandily to its transformation in current *pesantren* educational practices. This research was conducted at Pesantren Musthafawiyah, a *pesantren* with a long tradition in Islamic education and the application of national values. The research steps used in this study follow four stages of the historical method, namely: heuristics (data collection), verification (source criticism), interpretation (data analysis), and historiography (historical narrative composition); as generally suggested by historians.¹⁵ The data collection techniques used in this study are interviews, observations, and documentation of the *Hizbul Musthafâwî* manuscript itself, related documents on *Bay'ah Lima* teachings, and various references related to the concept of *bay'ah* in Islam and *pesantren* traditions in Indonesia.

The informants in this study include: *pesantren* Musthafawiyah caretakers and kiai figures directly involved in the implementation of *Bay'ah Lima* traditions, *santri* who have deeply participated in *Bay'ah Lima* traditions, and *pesantren* alumni who can provide historical perspectives and the impact of traditions on the formation of nationalism. For data verification efforts, the researchers conducted in-depth internal and external criticism of the data obtained from various sources, both primary and secondary. To analyze the sustainability of *Bay'ah Lima*, the researchers followed the theory of Invented Tradition by Eric Hobsbawm and Terence Ranger¹⁶ to see how *Bay'ah Lima* teachings were reproduced and modified in the contemporary context. Additionally, the theory of *pesantren* tradition by Zamakhsyari Dhofier¹⁷ was also used to understand how Pesantren Musthafawiyah maintained and transmitted *Bay'ah Lima* teachings from generation to generation.

Results and Discussion

Biography of Sheikh Musthafa Husein al Mandily

Beyond Java island, one of the prominent charismatic *'ulama* (*pesantren* scholars) figures of the 20th century who contributed significantly to the propagation and transmission of Islamic knowledge was Sheikh Musthafa Husein al Mandily (1886-1955). As a prominent *'alim* in North Sumatra, Sheikh Musthafa Husein al Mandily is an *'alim* of Nusantara origin from Mandailing. This is evident from the nisbat "al Mandily" following his name. As a great *'alim*, fighter, and highly influential figure in the development of Islamic propagation and education in North Sumatra, the name Sheikh Musthafa Husein al Mandily is undoubtedly well-known among the Muslim community in South Tapanuli and North Sumatra in general. After 13 years of studying in *Harâmaîn* (1900-1912), precisely on 1 Muharram 1332 H / 1912 AD, Sheikh Musthafa Husein al Mandily returned to Nusantara (Indonesia). In 1912, after performing the *Hajj*, he returned to his birthplace in Mandailing (Mandailing Natal).

In the context of North Sumatra, Sheikh Musthafa Husein al Mandily is the founder of the oldest *pesantren*, which has an extensive network across almost all regions of Indonesia.¹⁸ As a pioneer of the *pesantren* tradition in North Sumatra, Sheikh Musthafa Husein founded Pesantren Musthafawiyah in 1912. In its more than a century of existence, Pesantren Musthafawiyah remains one of the primary choices for the community in seeking religious knowledge, not only in North Sumatra but also in Indonesia generally. As of 2025, Pesantren Musthafawiyah accommodated approximately 14,000 *santri* and produced thousands of *santri* every year.

As a Muslim intellectual whose thoughts surpassed the society of his time, he was not only known as a highly influential *'alim* and educator in Islamic propagation and knowledge transmission in North Sumatra, but also as a hero, thinker, academician, organizer, economist, and even a competent politician of his era. As a prominent organizer in North Sumatra, Sheikh Musthafa Husein al Mandily was a key figure in the establishment of the Nahdlatul Ulama (NU) organization in North Sumatra in 1947.¹⁹ Among the great *'ulama* - the founders of the NU organization in Tabagsel, Sheikh Musthafa Husein was appointed as the first Ra'is Syuriah NU in North Sumatra, based in South Tapanuli.²⁰ Previously, he also contributed to the growth of Al Jam'iyatul Washliyah, an Islamic organization established by some ethnic Mandailing in Medan in 1930.²¹ In the 1955 general election, he was even elected as a constituent member of the NU party, but before he could carry out his duties, he passed away.²²

Due to his role and struggle in missionary work and his contribution to the Indonesian nation, K.H. Zulfa Musthafa al Bantani, in his work *Tuhfah al-Qâshi wa al-Dâni*, placed Sheikh Musthafa Husein al Mandily on par with other Javanese *'Ulama*—Sheikh Abdul Wahab Chasbullah, Sheikh Bisri Samsuri, Sheikh Ihsan Jampes, Haji Umar

Said Cokroaminoto, Sheikh Sulaiman ar-Rasuli, Sheikh Muhammad Zainuddin Abdul Madjid, and Sheikh Ali Maksum Jogjakarta. These *‘ulama* are prominent figures of the 20th century who played significant roles in the propagation and transmission of Islamic knowledge in Indonesia.²³

Bay’ah Lima in the Hizbul Musthafâwî Manuscript

As an *‘alim*, politician, and hero, Sheikh Musthafa Husein al Mandily left behind the important doctrine of *Bay’ah Lima* to be explored and studied in the manuscript “*Hizbul Musthafâwî*” This manuscript was not directly written by Sheikh Musthafa Husein al Mandily. A disciple of his, Sheikh Ali Hasan Ahmad Addary, who received the teachings of *Bay’ah Lima*, subsequently wrote it down in a manuscript named *Hizbul Musthafâwî*. It is known that Ali Hasan Ahmad Addary had studied under Sheikh Musthafa Husein for several years before eventually continuing his education at the madrasah *Dâr al ‘Ulûm* Makkah. As an *‘alim* who lived during the struggle for independence, Sheikh Musthafa Husein al Mandily introduced “*bay’ah*” as a unique strategy to instill the values of struggle, integrity, and patriotism among the *santri*.

Unlike the common *bay’ah* tradition, which primarily focuses on religious bonds, *bay’ah* at Pesantren Musthafawiyah encompasses broader dimensions, including both religious and nationalistic elements. The *bay’ah* taught by Sheikh Musthafa Husein al Mandily is not merely a spiritual bond within the framework of religion but also a commitment to the nation and the Indonesian state. This is crucial because Sheikh Musthafa Husein al Mandily understood that good *santri* are those who understand religion and also have the spirit to sacrifice for the nation and the country. Through the *bay’ah* tradition, a *santri* who is about to graduate from *pesantren* is trained to remain steadfast in the struggle to defend the nation, religion, and homeland.

Bai’at, which means “covenant” or “bond,” is a form of commitment undertaken by *santri* to follow the teachings and guidance of their kiai or teacher. *Bay’ah* is a spiritual bond that connects *santri* with their teacher and the teachings they receive. Traditionally, this *bay’ah* usually includes promises to devote oneself to knowledge, religion, and self-improvement as part of the spiritual struggle in life. The *bay’ah* tradition at Pesantren Musthafawiyah serves as a reminder that each *santri* has a relationship not only with God and religion but also with his or her homeland. The *bay’ah* tradition known as *Bay’ah Lima* taught by Sheikh Musthafa Husein al Mandily is unique compared to traditions in other *pesantren*. In this tradition, *santris* take an oath or pledge known as *bay’ah* in front of their teacher, which becomes part of the graduation process.

In this context, *bay’ah* is not merely ceremonial but is part of the educational system that instills discipline and obedience to the kiai. The *bay’ah* tradition passed down at Pesantren Musthafawiyah contains values relevant to the spirit of nationalism, where *santries* pledge and swear never to betray the Indonesian nation and state ever.

In this context, the *bay'ah* tradition taught at Pesantren Musthafawiyah is not only about devotion to God but also includes devotion to the country and fellow human beings. This *bay'ah* serves as a means to instill a sense of responsibility in the *santri*, that they are not only fighting for religion and family but also for the nation and the country. This aligns with the spirit (*ghîrah*) of nationalism that developed among *santri* and *'ulama* during the independence era. The teachings of Sheikh Musthafa Husein al Mandily in this book clearly emphasize the importance of nationalism and patriotism.

Nationalism is an ideology that encompasses the awareness that every citizen is part of a nation and has an obligation to defend his or her country and love his or her homeland. According to Azra,²⁴ nationalism is a psychological state where an individual's total loyalty is dedicated directly to the nation-state in the name of a nation. Thus, nationalism is the awareness within a nation to collectively achieve, maintain, and perpetuate the identity, integrity, prosperity, and strength of a nation. According to this ideology, an individual's highest loyalty must be devoted to the nation-state. In other words, a nationalist is someone who is willing to die for the establishment of the state and is ready to sacrifice for the interests of the country and its people. Indonesian nationalism includes values such as rejecting imperialism, patriotism, independence, religiosity, humanity, and populism.

The *Hizbul Musthafâwî* manuscript reflects Sheikh Musthafa Husein's ideology concerning commitment or the spirit of nationalism. This national commitment (nationalism) further emphasizes that Sheikh Musthafa Husein was an *'alim*, leader, and nationalist beyond doubt. In the context of North Sumatra, Sheikh Musthafa Husein is a symbol of the *'ulama's* struggle who not only taught religion but also served as a bastion for the defense of the Republic of Indonesia through the Islamic educational institution he founded. One of the efforts he undertook to instill nationalistic values among his *santri* was through *bay'ah* and oaths of loyalty to the nation and religion. With these *bay'ah* and oaths, nationalism was deeply ingrained in the souls of the *santri*.

The following are the five *bay'ah* taught by Sheikh Musthafa Husein as stated in the *Hizbul Musthâfawî* manuscript:

بيعة ليم:

1. اباع الله ان لا أزيى ولا الوط مدى الاوقات وطول الزمان
2. اباع الله ان لا أقتل النفس التي حرم الله في جميع الاوقات والاوان
3. اباع الله ان لا أرتكب المحرمات والمنهيات وجميع العصيان
4. اباع الله اني لا أشرك بالله شيئاً ولا اعبد الا الله ما تحرك المملوان
5. اباع الله ان لا أخون الوطن والدين من الان الى اخرالزمان

Bay'ah Lima:

1. I pledge allegiance to Allah that I will never commit adultery or engage in homosexuality.
2. I pledge allegiance to Allah not to take any life forbidden by Allah at any time and in any place.
3. I pledge allegiance to Allah that I will not engage in any forbidden acts, prohibited activities, or any form of immorality.
4. I pledge allegiance to Allah not to associate anything with Allah, and I will never worship anything other than Allah.
5. I pledge allegiance to Allah that I will never betray my homeland.

The nationalistic attitude of Sheikh Musthafa Husein al Mandily, as reflected in the teachings of *Bay'ah Lima*, cannot be separated from the context of the struggle against colonialism that plagued Indonesia during his time. In an atmosphere of uncertainty under the threat of colonialism, he formulated teachings that instilled loyalty to religion and the homeland as an inseparable unity. His thoughts align with the spirit of struggle promoted by Nahdlatul Ulama (NU), an organization that played a role in igniting the Jihad Resolution as a form of resistance against colonialism.

Sheikh Musthafa Husein al Mandily's close relationship with NU 'Ulama such as K.H. Wahab Chasbullah and K.H. Bisri Sansuri further emphasizes that *Bay'ah Lima* is not merely a spiritual teaching but also a doctrine of struggle that fosters nationalistic awareness among *santri*. In the historical framework, this teaching serves as evidence that *pesantren* does not only function as an educational institution but also as a station of defense for the establishment and integrity of the nation.

Nationalistic Values in Sheikh Musthafa Husein's *Bay'ah*

Nationalism is an ideology that embodies the loyalty and commitment of every Indonesian citizen to love and maintain an idealistic attitude in preserving the identity and strength of the nation.²⁵ Since the colonial era, *pesantren* in Indonesia has played a significant role in the struggle for independence. *Santri*, who historically were often at the forefront of resistance against colonialism, have demonstrated that religious and nationalistic spirit can go hand in hand. This has always been the general attitude of the 'ulama as an elite religious class. Recently, however, some contrasting positions has been taken by some Indonesian 'ulama.²⁶

Among the five *bay'ah* taught by Sheikh Musthafa Husein al Mandily that contain strong nationalistic values is the fifth *bay'ah*: "*Ubayi'ullâha an lâ akhâna al-wathan wa al-dîna min al-âna ilâ âkhir al-zamân.*" The translation of this phrase is: "I pledge to Allah that I will never betray the nation and religion." This *bay'ah* explicitly contains nationalistic values that integrate religious and national identity. Some of the nationalistic values

contained in this *bay'ah* include:

a. Rejection of Betrayal

This *bay'ah* emphasizes the commitment to loyalty to the country by rejecting all forms of betrayal. Not betraying means rejecting separatism, radicalism, or other threats that can divide the nation. This value highlights the importance of maintaining sovereignty, territorial integrity, and national interests. This aligns with the principle of nationalism, which prioritizes the interests of the nation above those of individuals or specific groups.

b. Obedience to the Law and the State System

Loyalty to the country, as stated in this *bay'ah*, also reflects respect for the constitution, laws, and principles of democracy and justice. This demonstrates that nationalism is not only measured by love for the homeland but also by adherence to the rules that govern national life.

c. Religion as Part of National Identity

In the context of a country that considers religion as one of its ideological pillars, this *bay'ah* asserts that religious values cannot be separated from nationalism. Loyalty to religion is seen as part of strengthening the moral and ethical foundation of the nation, thus making the country more robust spiritually and socially.

d. Tolerance and Interfaith Harmony

The commitment not to betray religion and the country also reflects the importance of maintaining social harmony and interfaith unity. This becomes relevant in the context of Indonesia's multicultural society, where national stability depends on the ability of its people to live together in diversity.

e. Moral Responsibility and Obedience to State Law

This *bay'ah* can also be understood as a form of moral accountability that is sacred, both spiritually to God and socially to the state. Therefore, this *bay'ah* emphasizes the rejection of all practices that harm the country, such as corruption, separatism, and actions contrary to national interests.

f. The Spirit of National Unity and Cohesion

The main principle of this *bay'ah* is to reject all forms of division, including separatism and radicalism that can threaten the nation's integrity. *Pesantren*, as an Islamic educational institution, teaches the values of unity to *santri* by instilling an attitude of tolerance and togetherness in social life, regardless of differences in ethnicity, culture, and other backgrounds.

g. Patriotism and Contribution to National Development

This *bay'ah* not only teaches loyalty to the country in a passive form but also encourages individuals to actively contribute to national development. This can be realized through

participation in education, the economy, social activities, and national defence. Additionally, this *bay'ah* also teaches the importance of maintaining the country's good image on the global stage.

h. Commitment to Upholding the State Ideology

The *bay'ah* taught by Sheikh Musthafa Husein al Mandily aligns with the values contained in Pancasila, particularly the first principle of Belief in One Supreme God and the third principle of the Unity of Indonesia. This *bay'ah* asserts that religion and the state are not two opposing entities but complement each other in building a strong national identity.

The analysis above clearly shows that the *bay'ah* taught by Sheikh Musthafa Husein al Mandily reflects holistic nationalism that combines spiritual and national loyalty. Its main values include loyalty, integrity, unity, and the responsibility to maintain the nation's integrity while harmonizing with religious values. This strengthens the collective identity based on religion and the nation as the foundation for the sustainability of a state where loyalty to the nation is inseparable from the commitment to sacred religious values. Apparently Sheikh Musthafa Husein al Mandily anticipated those separatist groups as well as those who propose an Islamic state. Indeed, throughout the history of independent Indonesia such ideas have always been entertaining for some Indonesia. Thus, dialogues on the importance of maintaining the present form of Indonesia seems unending.²⁷

The Sustainability of *Bay'ah Lima* Teachings in Pesantren Musthafawiyah

Pesantren is the oldest Islamic educational institution in Indonesia that plays a role in preserving Islamic traditions and shaping the identity of *santri* through various aspects, including teaching methods, and social, and cultural practices.²⁸ The knowledge taught in *pesantren* not only contributes academically but also to the character development of *santri*.²⁹ Pesantren Musthafawiyah is the oldest *pesantren* in North Sumatera, Indonesia, and has consistently upheld national values from pre-independence times to the modern era. Since its establishment in 1912, this *pesantren* has become a centre of moderate Islamic education by integrating religious teachings and nationalism. Sheikh Musthafa Husein al Mandily, the founder of this *pesantren*, is also an important figure in Nahdlatul Ulama (NU), particularly in North Sumatra. In his teachings, nationalism is not merely a social responsibility but also part of religious commitment. Thus, *santris* are educated not only to be religiously obedient but also to have a strong national consciousness and contribute to national development.

One of the traditions that play a role in instilling nationalism at Pesantren Musthafawiyah is the *bay'ah* tradition. *Bay'ah* is not merely an oath of loyalty to Islamic teachings but also a commitment to national values, such as love for the homeland, maintaining unity, and contributing to national life. This tradition demonstrates how *pesantren* are committed to preserving national identity amidst globalization.

Hobsbawm & Ranger,³⁰ in their famous work *The Invention of Tradition*, explains the concept of Invented Tradition as traditions that emerge not because of long historical continuity but because of creation and construction within a specific period, especially in the context of modernity and political or social needs. These created traditions are often presented as “ancient” or having deep roots in society, but in reality, many of these traditions are modified, shaped, or enforced to meet certain goals.

As time progresses *bay'ah* at Pesantren Musthafawiyah is not only conducted through direct oath-taking but has evolved into forms more relevant to the current context. In addition to being a ceremonial ritual, *bay'ah* is also taught in formal education through various subjects. The transmission of *bay'ah* values is carried out through the teaching of books that instill nationalism and love for the homeland, particularly the book *Idhatun Nâsyi'în* by Musthafa al-Ghalâyaîn. Moreover, *bay'ah* is also performed through national activities and the habituation of nationalistic values in the daily life of *santri*. This transformation reflects that *bay'ah* remains part of a living tradition, a tradition that not only endures but also continues to adapt to the dynamics of the times.³¹

The nationalistic *bay'ah* procession at Pesantren Musthafawiyah is also conducted during specific moments, such as Hari Santri Nasional (National Santri Day), celebrated every October 22. During the National Santri Day ceremony, the *santris* reaffirm their *bay'ah* as a commitment to nationalism. Additionally, *bay'ah* is conducted through state ceremonies, where *bay'ah* becomes part of the *pesantren*'s events to remind *santris* of the 'ulama and *santri*'s struggle in fighting for independence. On the other hand, nationalistic *bay'ah* is also carried out through the song “Ya lal Waṭhan,” sung daily and especially at the opening of official *pesantren* events, as a form of ‘cultural *Bai'at*’ to the homeland.

Through the *bay'ah* tradition and education that integrates Islam and nationalism, Pesantren Musthafawiyah continues to contribute to shaping a generation of *santri* who are religious, integrity, and patriotic. Most importantly, through the *Bai'at* Lima tradition introduced by Sheikh Musthafa Husein al Mandily, it demonstrates the national commitment of 'ulama, not only in the past but also in the future. As a matter of fact nationalism has been supported by Indonesian 'ulama in both individual and organizational levels.³²

Revitalization of the *Bay'ah* Tradition in the Context of Contemporary Education and Nationalism

Halili³³ emphasizes that the ability of *kiai* to manage religious institutions is crucial for *santri* to adapt to changing times without losing their religious and national identities. Therefore, nationalistic values must be integrated into the *pesantren* curriculum to remain relevant in a global context.

As leaders of *pesantren*, *kiai* have strong authority in shaping the nationalism of

santri. According to Horikoshi,³⁴ kiai not only play a role in religious education but also in social change through their influence on the morals and values of society. The charismatic authority of kiai makes *santri* adhere to their teachings, including in matters of defending the country. By being a wise role model, kiai not only educates *santri* to be religious but also commits to the sustainability of the Unitary State of the Republic of Indonesia (NKRI).

The role of kiai in instilling nationalism can be seen from several main aspects. First, kiai serve as moral and spiritual role models, whereas *santri* tends to imitate their behavior.³⁵ Second, kiai plays a role in political education and national awareness by providing an understanding of citizenship and political participation.³⁶ Third, the paternalistic relationship between kiai and *santri* creates an emotional bond that fosters love for the homeland.³⁷ Fourth, kiai shape the character and morals of *santri*, which ultimately supports the spirit of nationalism.³⁸ Additionally, kiai also play a role in preserving local traditions and cultures that align with national values, thus ensuring that *santri* have a strong national identity.³⁹

In the modern era characterized by globalization, digitalization, and complex socio-political dynamics, nationalism often faces new challenges. Changes in the mind-set of the younger generation, the rapid flow of information, and the emergence of various transnational ideologies lead some members of society to reconsider the meaning of nationalism in everyday life. In some traditional *pesantren*, especially those that still maintain a value-based educational system, the *bay'ah* tradition is still taught to *santri*. However, its form may have been modified according to contemporary needs. While *bay'ah* used to emphasize the physical context—such as the willingness to fight against colonizers—it is now more directed towards defending the country through education, economy, social, and cultural pathways. Apparently Pesantren Mushthafawiyah preceded by almost a century the national program of religious moderation than emphasizes the importance of nationalism and multiculturalism.⁴⁰ As a matter of fact many other Islamic educational institutions follow the footsteps of this *pesantren*.⁴¹

Hobsbawm and Ranger⁴² in their book *The Invention of Tradition* mention that tradition is not always a static heritage from the past but is often created or reshaped to adapt to the social, political, or cultural needs of a group. For the *pesantren* community, defending the country does not necessarily involve warfare but can be achieved by maintaining national unity, rejecting radical ideologies that oppose nationalism, and contributing to national development. In the current context, the *bay'ah* tradition among *pesantren*, particularly at Pesantren Musthafawiyah, has experienced a shift in meaning from merely an oath of loyalty to the country to a more intellectual form of nationalism. *Santris* are not only required to be loyal to the country but also to understand how nationalism can be realized in various aspects of life. To ensure that the *bay'ah* tradition remains relevant and effective in fostering the spirit of nationalism among *santri*, innovation in its delivery and implementation is necessary. Although the essence of *bay'ah* must be preserved, the text or

content of *bay'ah* can be updated by incorporating more contextually relevant nationalistic values. For example, while *bay'ah* used to emphasize an oath of loyalty to defend the country against physical colonizers, it can now include an oath to maintain national unity, reject radical ideologies, and contribute to national development through knowledge, economy, and technology.

Furthermore, modern *santri* are more familiar with digital technology, so *bay'ah* can be presented in more engaging formats, such as documentary videos about the historical role of *pesantren* in the national struggle, short films on the importance of maintaining nationalism and rejecting ideologies contrary to national values, podcasts or webinars with *'ulama* and national figures discussing the relationship between Islam and nationalism. Lastly, to make *bay'ah* more meaningful, *pesantren* can collaborate with institutions such as the Ministry of Religious Affairs, religious organizations, and youth organizations to conduct activities that support nationalistic values among *santri*. Data obtained from several informants indicate that nationalistic *bay'ah* at Pesantren Musthafawiyah is also carried out in collaboration with the Nahdlatul Ulama (NU) organization—the largest moderate religious organization in Indonesia—especially through the Nahdlatul Ulama's Cadre Education Program (PKPNU).

PKPNU aims to develop excellent NU cadres who understand the principles of Ahlussunnah wal jama'ah with characteristics of moderation (*tawasuth*), tolerance (*tasâmuh*), balance (*tawâzun*), and justice (*i'tidâl*). As a driving organization of PKPNU, NU emphasizes that nationalism is an integral part of Islamic teachings, in line with the motto: "Love for the homeland is part of faith" (*Hubbul Wathan Minal Îmân*). Revitalizing the *bay'ah* tradition does not mean changing its essence or fundamental values but adapting it to contemporary developments to continue shaping a generation of *santri* with a strong spirit of nationalism. It might be worth noting that lately *pesantrens* have been contributing in halting unwanted foreign ideologies⁴³⁴⁴, doing basically what has been done by Pesantren Musthafawiyah for over a century.

Conclusion

The teachings of *Bay'ah Lima* in the *Hizbul Musthafâwî* manuscript reflect the ideology of Sheikh Musthafa Husein al Mandily, which is based on national commitment. *Bay'ah Lima*, although it may seem like an old tradition, is a tradition that was built, developed, or even adapted to meet certain social and political needs in the modern era, particularly in fostering nationalistic awareness among *santri*. The teachings of *Bay'ah Lima* remain alive in various forms within the environment of Pesantren Musthafawiyah. Although the formal practice of *bay'ah* has changed from its previous format, the values within it continue to be taught through classroom education, *pesantren* activities, and national commemorations. This indicates that traditions can change in form without losing their meaning.

As a follow-up, as an Islamic educational institution that plays an important role in instilling religious and national consciousness, *pesantren* need to continuously develop new ways that are more modern, interactive, and in line with contemporary developments, without neglecting the spiritual aspects inherent in Islamic traditions. Thus, *pesantren* will continue to be a place for shaping a generation of *santri* who not only have a strong understanding of religion but also have a high commitment to the Unitary State of the Republic of Indonesia (NKRI).

This study also opens up opportunities for further research on how *pesantren* can adapt their educational systems to the challenges of the times without losing the traditional values that have been passed down. The results of this study are expected to serve as a reference for educators in designing more effective educational strategies to build nationalism among *santri* in the modern era.

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