

The Values of Nationalism Education in the Songs Yalal Wathon and Sang Surya: August Comte's Perspective

Nuhla Hilwa Tsabatiyya^{1*}, Sofa Muthohar¹, Arsan Sanie¹

¹ *Universitas Islam Negeri Walisongo Semarang, Indonesia*

*e-mail: nuhlatsabatiyya@gmail.com

Abstract

This study aims to analyze the values of nationalism contained in two Indonesian struggle songs, namely Yalal Wathon and Sang Surya, through the perspective of August Comte's philosophy, especially the theory of Positivism. The research method uses a qualitative approach with a literature study method. The findings of this study indicate that the lyrics of the song reflect three stages of human thought development according to Comte, namely the theological, metaphysical, and positive stages. This study found that Yalal Wathon emphasizes the emotional religious aspect (theological stage), while Sang Surya tends to emphasize rationality and scientific optimism in building the nation (positive stage). Although different in approach, the two songs have similarities in fostering a sense of love for the homeland and collective solidarity as the foundation of nationalism. This article recommends that the values of nationalism in these songs are not only a tool for political struggle, but also a means of moral and social education for the community, as reflected in the framework of Comte's Positivism which emphasizes the importance of science and social solidarity in the formation of collective identity. This finding contributes to showing that Yalal Wathon emphasizes the emotional-religious aspect (theological stage), while Sang Surya emphasizes scientific rationality and optimism in building the nation (positive stage). Although different in approach, both songs have similarities in fostering a sense of love for the homeland and collective solidarity as the foundation of nationalism. the use of Positivism theory in cultural studies, which allows similar studies that combine art, philosophy, and history in an analytical framework. Overall, this study successfully combines the emotional and rational aspects of nationalism, and shows its relevance for education and the process of forming the nation's collective identity.

Keywords:

August Comte; nationalism; Sang Surya; struggle songs; Yalal Wathon

Abstrak

Penelitian ini bertujuan untuk menganalisa nilai-nilai nasionalisme yang terkandung dalam dua lagu perjuangan Indonesia, yaitu Yalal Wathon dan Sang Surya, melalui perspektif filsafat August Comte, khususnya teori Positivisme. Metode penelitian dengan menggunakan pendekatan kualitatif dengan metode studi, Temuan penelitian ini menunjukkan bahwa lirik lagu tersebut mencerminkan tiga tahap perkembangan pemikiran manusia menurut Comte, yaitu tahap teologis, metafisis, dan positif. Penelitian ini menemukan bahwa Yalal Wathon lebih menonjolkan aspek emosional religius (tahap teologis), sementara Sang Surya cenderung menekankan rasionalitas dan optimisme ilmiah dalam membangun bangsa (tahap positif). Meskipun berbeda dalam pendekatan, kedua lagu tersebut memiliki kesamaan dalam menumbuhkan rasa cinta tanah air dan solidaritas kolektif sebagai fondasi nasionalisme. Artikel ini merekomendasikan nilai-nilai nasionalisme yang terkandung dalam dua lagu perjuangan Indonesia, yaitu Yalal Wathon dan Sang Surya, melalui perspektif filsafat August Comte, khususnya teori Positivisme. Metode penelitian dengan menggunakan pendekatan kualitatif dengan metode studi, Temuan penelitian ini menunjukkan bahwa lirik lagu tersebut mencerminkan tiga tahap perkembangan pemikiran manusia menurut Comte, yaitu tahap teologis, metafisis, dan positif. Penelitian ini menemukan bahwa Yalal Wathon lebih menonjolkan aspek emosional religius (tahap teologis), sementara Sang Surya cenderung menekankan rasionalitas dan optimisme ilmiah dalam membangun bangsa (tahap positif). Meskipun berbeda dalam pendekatan, kedua lagu tersebut memiliki kesamaan dalam menumbuhkan rasa cinta tanah air dan solidaritas kolektif sebagai fondasi nasionalisme. Artikel ini merekomendasikan nilai-nilai nasionalisme dalam lagu-lagu tersebut tidak hanya menjadi alat perjuangan politik, tetapi juga sarana pendidikan moral dan sosial bagi masyarakat, sebagaimana tercermin dalam kerangka Positivisme Comte yang menekankan pentingnya ilmu pengetahuan dan solidaritas sosial dalam pembentukan identitas kolektif. Temuan ini memberikan kontribusi dalam menunjukkan bahwa Yalal Wathon lebih menonjolkan aspek emosional-religius (tahap teologis), sementara Sang Surya menekankan rasionalitas ilmiah dan optimisme dalam membangun bangsa (tahap positif). Meskipun berbeda dalam pendekatan, kedua lagu tersebut memiliki kesamaan dalam menumbuhkan rasa cinta tanah air dan solidaritas kolektif sebagai fondasi nasionalisme. penggunaan teori Positivisme dalam studi budaya, yang memungkinkan studi serupa yang menggabungkan seni, filsafat, dan sejarah dalam kerangka analitis. Secara keseluruhan, penelitian ini berhasil menggabungkan aspek emosional dan rasional dari nasionalisme, dan menunjukkan relevansinya untuk pendidikan dan proses pembentukan identitas kolektif bangsa.

Kata kunci:

August Comte; nasionalisme; lagu perjuangan; Sang Surya; Yalal Wathon.

Copyright© 2025 THE AUTHOR (S).

This article is distributed under a Creative Commons Attribution-Share Alike 4.0 International license. (CC BY-SA 4.0).

1. Introduction

Indonesia, as a country with ethnic, religious, racial, and cultural diversity, is faced with challenges in the form of violence that has the potential to threaten the spirit of nationalism. Based on the Komnas HAM report, in 2022 there were more than 300 cases of violence motivated by discrimination, including conflicts between religious communities, acts of intolerance, and persecution of minority groups. One prominent indication is the increase in attacks on houses of worship such as churches, monasteries, and temples, which are often carried out under religious pretexts. In addition, horizontal conflicts between tribes are still a real threat, as is the case in Papua, where armed separatist groups often commit violent acts that cause casualties. Data from the Ministry of Social Affairs also shows that social conflicts based on ethnic backgrounds have increased significantly in recent years, with an average of about 40 major cases each year. What is more worrying is that the level of intolerance is also increasing in the digital realm, where the spread of hoaxes and hate speech based on race and religion is increasingly rampant on social media. Based on a survey conducted by the Indonesian Internet Service Providers Association (APJII), more than 60% of internet users have experienced or witnessed acts of hate online. This phenomenon has the potential to damage the social order and weaken the sense of unity and unity, which is the main foundation of the nation's life. Therefore, this problem needs to be immediately overcome through law enforcement, education that prioritizes the value of tolerance, and cross-community dialogue to strengthen the spirit of inclusive nationality and respect diversity.

Previous research indicates that the issue of nationalism in the religious context has become the main focus in academic discourse, especially within Islamic organizations such as Muhammadiyah and Nahdlatul Ulama (NU). This is reflected in a study conducted by Barakah et al. (2023) on nationalism among Muallimin students of Muhammadiyah Yogyakarta, as well as the views of Setiawan (2018) which discusses the thoughts of Islamic reformers, Ahmad Dahlan and Abdul Wahab Khasbullah, regarding the relationship between Islam and nationalism. Noviyanti (2019) highlights NU's perspective on the concept of nationalism, while Amrullah and Hadi (2023) examine the role of Aswaja and NU education in internalizing national values.

In addition, Farih (2016) examines the contribution of Nahdlatul Ulama in supporting the struggle for independence and maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI). However, it can be seen that studies that explore the values of nationalism through popular cultural media are still limited, especially in the context of songs such as "Yalal Wathon" and "Sang Surya". In fact, both songs have great potential as representations of national values that can be analyzed through the perspective of social theory, such as Auguste Comte's views on the evolution of society and social solidarity. This kind of research is crucial to understanding how art and culture play a role in instilling the values of nationalism and shaping collective identities in modern society.

2. Methods

The purpose of this research is to analyze the values of nationalism in the songs Yalal Waton and Sang Surya from the perspective of August Comte. This is particularly relevant using a qualitative approach in the design of literature review because the main focus of this research is to explore the deep meaning of the lyrical text of the song as well as to understand how the values of nationalism are portrayed from the perspective of Comte's positivism. Using a qualitative approach, researchers can explore the social, cultural, and historical context surrounding the song. This allows them to provide a more thorough and in-depth interpretation. The design of literature research was chosen because the main data source comes from secondary documents, namely books, journals, scientific articles, song lyrics, and writings related to August Comte's thought.

In this study, data collection methods such as content analysis were used to find and understand the values of nationalism contained in song lyrics. This method allows researchers to create a thorough narrative of how August Comte's theory of positivism can explain the relationship between the symbolic representation of songs and the value of nationalism. In addition, this method allows researchers to combine theoretical perspectives with empirical data found in the literature. As a result, the results produced are not only descriptive but also have tremendous analytical depth.

In the study that examines the values of nationalism in the song Yalal Waton and Sang Surya from the perspective of August Comte, there are several systematic stages needed for data validation and analysis. This method uses the Miles and Huberman models. Data validation begins with combining sources, methods, and time to ensure that the data collected is correct. To triangulate sources, data from various sources, such as music experts, academics, and character education practitioners, were compared, and to avoid temporal bias, time triangulation was performed, which means that data was collected at different time intervals. Furthermore, the Miles and Huberman model is used to analyze data in three main stages: data reduction, data presentation, and conclusion drawn. To reduce the data, the lyrics of the song feature key themes related to the values of patriotism, solidarity, and national identity. Furthermore, the data is presented in the form of a descriptive narrative with lyric quotes as evidence. Finally, the research is based on the opinions of August Comte, especially on how the values of nationalism can be seen as a manifestation of social positivism that emphasizes the stability and progress of society. It is estimated that the research findings will have high validity and strong theoretical relevance as these methods are used.

3. Result and Discussion

Under the leadership of the ulama, Muslims have made significant contributions to the struggle for Indonesian independence, especially in the face of Dutch colonialism and in seizing and defending independence during the period of physical revolution, when many people were willing to sacrifice their lives for the nation's independence. The

history of Muslims during the colonial period in the archipelago is very rich, so that in tracing the traces of the struggle during the colonial period, the fighting spirit rooted in Islamic values is always evident. (Farih A, 2016).

Education has an important role in instilling the values of love for the homeland or nationalism through various subjects in formal educational institutions, including for students at the elementary school level. Instilling these values is essential in the formation of students' character, because love for the nation and state is the main foundation in developing other national values. Therefore, all elements of society need to synergize in shaping the character of the younger generation in daily life. Through education, especially formal education in schools, awareness of national and state identity can be formed and strengthened, especially for generations who did not directly experience the struggle for independence. However, in the midst of modernization and globalization, the role of teachers has become increasingly crucial in fostering and strengthening the spirit of nationalism among students.

Benedict Anderson defines nationalism as an imagined community, that is, a social unit that, although its members do not know each other directly, still feels a bond as part of a solid and intact entity. As the ideology of the modern nation-state, nationalism emphasizes loyalty, belonging, and commitment to the state, which is manifested in self-awareness both politically and emotionally. In Indonesia, nationalism grew out of a strong sense of solidarity, which was heavily influenced by Islamic values. The close relationship between religion and society is the main foundation in the struggle of the Indonesian nation. George McTurnan Kahin argues that Islamic traditions in the archipelago are the main source of the emergence of the spirit of Indonesian nationalism. He emphasized that the similarity of Islamic beliefs is a significant driving factor in fighting colonialism. In this context, Islam serves not only as a spiritual intertwining, but also as a symbol of collective identity in the fight against colonialism and oppression by foreign powers.

Educational institutions play a role as the main pillar after the family in forming and fostering the spirit of nationalism in children. Through the policy of requiring students to sing the songs "Yaa Lal Wathan" and "Sang Surya" regularly before participating in official and ceremonial activities, educational institutions under the auspices of NU and Muhammadiyah designed character education programs aimed at instilling a sense of love for the homeland and nationalism. If educators pay attention to the aspects of ethical knowledge, implementation, and habits that are instilled in learning activities, then the process of internalizing nationalism values in the school environment can take place effectively. Therefore, the application of nationalism values needs to be carried out consistently, both in the family environment and at school, so that the process of forming national character can be achieved optimally and in accordance with expectations.

3.1 Getting to Know the Song of Yalal Wathon and Sang Surya

Music is a harmonious combination of tones and sounds, creating harmony and beauty. Religious music, in particular, often contains lyrics that contain Islamic teachings, principles, or stories, aimed at providing indirect understanding to its listeners. In Indonesia, there are currently various popular religious songs, with many national musicians who have also raised these songs among the public. One example is a song or qasidah of *Syubbanul Wathan*, also known as "Ya Lal Wathan", which is sung by standing and flopping your hands forward. In 1916, KH. Abdul Wahab Chasbullah created the song *Ya Lal Wathan* as part of an effort to mobilize the *Syubbanul Wathan* movement. This song is one of the great songs of the Nahdlatul Ulama (NU) organization, with Arabic characteristics and thick Islamic nuances. Nahdlatul Ulama (NU) was founded in 1926 by Hadratus Shaykh KH. Hasyim As'ary and is now one of the largest Islamic organizations in the archipelago (Muzakky R., 2024). NU's programs not only focus on achieving organizational goals, but also on education and teaching, as part of efforts to educate the nation and the people (Rahim A., 2013).

On the other hand, Djarnawi Hadikoesoemo created a national anthem known as *Sang Surya*. Even though they come from different backgrounds, these two songs have similarities in evoking the spirit of nationalism and love for the homeland. In the NU community, *Yalal Wathon* is often sung in various religious and national events, while *Sang Surya* is better known as a song that symbolizes the spirit of the nation's awakening through the metaphor of the bright sun. These two songs depict the relationship between Islamic values and Indonesian nationality, with lyrics full of meaning and dynamic rhythms.

3.2 The Spirit of Nationalism in the Song of Yalal Wathon and the Sun August Comte's Perspective

Nationalism comes from the word "nation" which means "nation", and "nationalism" which refers to the concept of nationality adopted by the Indonesian people. Narrowly, nationalism can be understood as an attitude that prioritizes one's own country while ignoring other countries. However, in a broader sense, nationalism is respect and love for the nation and state that fosters a sense of belonging and unity (Sutomo et al., 2022). The term "nationalism" can also be interpreted as the quality and national consciousness possessed by a citizen or a nation (Smith, 1991). Anderson (2001) posits that nationalism comes from the concept of an imagined community. Therefore, according to Alfaqi (2016), nationalism has a very important role in the life of the nation and state, because it shapes the identity and dignity of a nation. Educational institutions can integrate the values of nationalism, such as by introducing the song "Yalal Wathon" for NU and "Sang Surya" for Muhammadiyah. From the perspective of musical psychology, national or patriotic songs have the potential to influence the psyche of

individuals and direct them in the desired direction. If listened to at the right time and situation, the music and songs can evoke fighting spirit, heroic character, work ethic, and the spirit to achieve goals.

Because the messages contained in the songs Yalal Wathon and Sang Surya are very close to national values, they have an extraordinary ability to cultivate a sense of nationalism. In his lyrics, such as "Defend religion and nation, that's wathon," Yalal Wathon shows how important it is to save the homeland as part of faith, a concept known in Islam as *hubbul wathon minal iman*. Tawheed, morality, and the spirit of nationalism or love for the homeland can be instilled in the song Yalal Wathon (Subawaihin I, 2024). Since its establishment in Surabaya on 16 Rajab 1344 H, Nahdlatul Ulama has been a forum for struggle to challenge the colonizers and gain independence from the Dutch and Japan. In addition, according to Hasbullah (2022), Nahdlatul Ulama (NU) is involved in *da'wah* efforts to maintain the unity of the Republic of Indonesia.

Nahdlatul Ulama showed the spirit of nationalism by removing seven words from the Jakarta Charter, which is now known as Pancasila. The founder of Nahdlatul Ulama then showed his nationalism by issuing the Jihad Fi Sabilillah Resolution, which means instilling love for the homeland in the war to defend independence. The jihad resolution became a role model and command order that united all groups in the struggle to defend Indonesia in the midst of internal divisions of the political elite. According to the Jihad Resolution, the Republic of Indonesia is the last and legitimate state according to religious law. It also provided the new country with an important foundation for building a social base and political legitimacy over society.

Instead, the sun symbol is used by the Sun as a symbol of optimism and awakening. This song inspires its listeners to continue to fight for a better future for the nation when sung. The identity of Muhammadiyah as a social movement is displayed in Mars Muhammadiyah, by Sang Surya. The song of Sang Surya also shows that Muhammadiyah is related to the progressive change movement (Irfani A, 2024). Before Indonesia became a sovereign state, Muhammadiyah had existed in Indonesia for thirty-three years. Therefore, there can be no doubt that Muhammadiyah was involved in building and strengthening integration standards, both before and after Indonesia became an independent country. These songs not only instill a sense of love for the homeland, but also invite everyone to work together to build this nation.

Because the messages contained in the songs Yalal Wathon and Sang Surya are very close to national values, they have an extraordinary ability to arouse the spirit of nationalism. These songs can be considered a form of social expression that encourages community solidarity according to August Comte, the founder of the philosophy of positivism. Comte said that human beings develop through three stages: theological, metaphysical, and positive. In the song Yalal Wathon, lyrics such as "Defend religion and nation, that's wathon" show how important it is to fight for religion and homeland, which

shows that loving one's homeland is part of faith, a concept referred to in Islam as *hubbul wathon minal iman*.

One of the philosophical schools known as Comte positivism served as a critique of the dominant understanding of metaphysics in the Middle Ages and became the basis for the development of modern science and social thought (Zega E, 2025).

Comte emphasized that the basis of knowledge is knowledge that can be empirically tested. According to Comte, religion or theology cannot be empirically tested and is not included in objective knowledge. As a result, Comte's positivism rejected theology as a legitimate source of knowledge, considering it a lower metaphysical stage compared to a positive stage based on empirical facts. On the contrary, the Sun is closer to the positive stage because its symbol is the sun, which is a symbol of optimism and the spirit of awakening. In society, the sun serves as a symbol of unity and equality. Comte's theory suggests that at some point, society began to prioritize empirical science and a pragmatic approach to understanding the world. This is also seen in the song *Sang Surya*, which shows that they have practical abilities by singing it. (Gusli R, 2024)

The two songs not only instill a sense of love for the homeland, but also invite everyone to work together and work together to build this nation. Both of these songs work

unifying tools because they combine moral and rational values. They encourage the next generation to uphold the common good, both in secular and religious contexts. Therefore, the song *Yalal Wathon* and *Sang Surya* is not only a work of art but, it also serves as a means to instill morals, strengthen national identity and build a solid foundation for modern society.

The song of the Sun, which depicts the sun as a symbol of resurrection and hope, shows how art can be used as a tool to depict the future. According to August Comte, societies that have made progress must move from metaphysical speculation to empirical knowledge and concrete solutions. In this song, the sun symbol can be considered a rational optimism that encourages people to move forward with confidence in progress. The sun that always rises every morning is a symbol of steadfastness and consistency, and inspires its listeners to continue to fight for a better future of the nation.

In other words, The Sun is not just an ordinary song but it is a symbol of a progressive spirit that corresponds to Comte's idea of positivism, which encourages people to think scientifically and realistically when facing difficulties.

3.3 Enlivening the Song of Yalal Wathon and Sang Surya in Early Childhood Islamic Education

It is very important for every individual to instill a sense of patriotism in the next generation, especially when it comes to education. Strengthening a sense of nationalism is instilled in elementary school-age children through fun activities and learning. One of

them contains lyrics and songs. Nationalism must be instilled in children. To instill a sense of national ownership in every citizen's soul, this is obviously very important. so that the present and future generations have a sense of pride and love for their nation and country, Indonesia. The song Yalal Wathon and Sang Surya is the right spark to foster a sense of nationalism. A national hero, according to its creator.

Enlivening the songs of *Yalal Waton* and *Sang Surya* in early childhood Islamic education can be done through educational and creative approaches. First of all, teachers can use both of these songs in religion and nationality classes. For example, it can be used to teach the concept of *hubbul wathon minal iman*, while *Sang Surya* can be used to show friendship values such as solidarity and cooperation. Second, children can more easily understand the meaning of songs by using visual media such as attractive images or animated videos. In addition, children can be more interested in songs through activities such as singing together, making simple movements, or even holding singing competitions. In this way, children not only gain an understanding of the principles of nationalism and religion, but they also enjoy the process. As a result, the positive messages of these two songs can be instilled in their hearts since childhood.

KH. Wahab Chasbullah made *Yalal Waton* the march song of Nahdlatul Ulama (NU). His philosophy encourages people to do *jihad fi sabilillah* to defend the truth and the homeland. This song is often sung at NU events, such as recitation or commemoration of Islamic holidays. It has become an important component of the spiritual habits and struggles of Muslims in Indonesia. The poetic lyrics made by Djarnawi Hadikoesoemo for *Sang Surya* describe the sun as a representation of the nation's hope. This metaphor reflects optimism in the struggle for independence. While both songs come from different backgrounds, they both encourage a sense of nationalism. The Sun emphasizes universal nationalism, while *Yalal Waton* concentrates on Islamic principles. *Yalal Waton* conveyed the message of *jihad fi sabilillah*, which means fighting for religion and country with faith. This shows that religious and national values are integrated. The national anthem *Sang Surya* is better known as a symbol of the nation's awakening. Iran is full of energy, inspiring its listeners to move forward.

This second song was originally created during the colonization as a form of protest against colonialism. They serve as a tool to unite the people in their struggle for independence. In the NU community, *Yalal Waton* is often used to increase the solidarity of Muslims. This song also serves as a representation of the integration of Indonesian and Islamic values. The Sun's lyrics are not limited to religion, which makes them appealing to everyone. This led to this song being widely accepted as a national anthem that had universal inspiration. These two songs, which are the cultural heritage of the nation, are still relevant today. They reminded the younger generation of the importance of maintaining unity, diversity, and the spirit of struggle in the life of the nation.

4. Conclusion

The deep values of nationalism include religious spirit, social solidarity, and national identity through the perspective of August Comte. Values such as love of the homeland and sacrifice for the foundation of the nation became a common moral and rational tool for building collective consciousness in these songs, according to Comte's theory of positivism. These songs are in line with Comte's view of the importance of social solidarity as the basis of the progress of modern society, so their second lyrics invite the community to unite for the sake of the integrity of the nation. Thus, these songs not only became symbols of the physical struggle against colonialism but also became a tool for building a universal national identity.

5. References

- Afrianiingsih, A. (2020). Laying Aswaja's basic values to print AUD characters in PAUD TBS Kudus . *Al Kahfi: Journal of Early Childhood Islamic Education*, 2(1), 43–50.
- Alifuddin, M. (2023). Muhammadiyah da'wah in building national awareness in Kendari in the pre-independence period: A social movement perspective. *Al-Munzir* , 13(2), 209–230.
- Amrullah, A., & Hadi, A. (2023). Internalization of nationalism values in the learning of ASWAJA and NU-an education in Madrasah Aliyah Nasy'atul Muta'allimin. *Ideas: Journal of Educational, Social, and Culture* , 9(2), 583–588.
- Aynina, R. (2019). History and development of the Syubbanul Wathan song in 1916–2019 . UIN Sunan Ampel Surabaya.
- Barakah, F., Ikromatoun, S., Amin, K., & Nusuary, F. M. (2023). Nationalism of santri muallimin Muhammadiyah Yogyakarta. *Journal of Sociology of the Archipelago* , 9(2), 203–218. <https://ejournal.unib.ac.id/jsn/article/view/30237/13810>
- Fahrudi, E., & Mundzir, M. (2024). The meaning of the song Yaa Lal Wathan in constructing the spirit of nationalism of MI NU Hidayatun Najah Tuban students. *Premiere: Journal of Islamic Elementary Education* , 6(1), 92–101. <https://ejournal.iainutuban.ac.id/index.php/premiere/article/view/940/548>
- Farih, A. (2016). Nahdlatul Ulama (NU) and its contribution in fighting for independence and defending the Unitary State of the Republic of Indonesia (NKRI). *Walisongo: Journal of Socio-Religious Research* , 24(2), 251–284.
- Gusli, R. A., Hanani, S., Akhyar, M., & Lestari, K. M. (2024). Auguste Comte's perspective on the development of Islamic education at the Nurul Yaqin Islamic boarding school is light. *An-Nahdlah: Journal of Islamic Education* , 4(2), 404–411.
- Irfani, A. (2024). The snake and ladder game as a learning medium for the Quran at TPQ

- Hikmatun Balighoh . Darussalam, 25(01).
<https://jurnal.iaidarussalam.ac.id/index.php/darussalam/article/view/20/19>
- Muhaimin, M. (2021). Yaa lal wathon lyrics: Interpretation of KH Wahab Hasbullah's work in the construction of nationalism of elementary school students. *Syaikhuna: Journal of Islamic Education and Institutions* , 12(1), 14–25.
<https://ejournal.kopertais4.or.id/madura/index.php/syaikhuna/article/view/4401/3069>
- Muzakky, R. (2024). Analisis semiotik nilai-nilai dakwah lagu Syubbanul Wathan pada masyarakat Kecamatan Batanghari Kabupaten Lampung Timur (Doctoral dissertation, IAIN Metro). <https://repository.metrouniv.ac.id/id/eprint/10518/>
- Noviyanti, R. (2019). Nationalism in the perspective of Nahdlatul Ulama (NU). *History Flow: Journal of History Education* , 2(2).
<https://journal.lppmunindra.ac.id/index.php/alursejarah/article/view/4242>
- Pradani, A. Y., & Putra, R. S. T. (2025). The application of the relegicity value of PAI subjects in the formation of students' nationalism attitudes. *Pendas: Scientific Journal of Basic Education* , 10(01), 221–238.
<https://journal.unpas.ac.id/index.php/pendas/article/view/23790/11689>
- Rahim, A. (2013). Nahdatul Ulama (its role and education system). *Al-Hikmah Journal for Religious Studies* , 14(2), 158–167.
- Retnasary, L. (2023). Semantic analysis in the lyrics of the song "Syubbanul Wathan" by KH Abdul Wahab Chasbullah. *Bashrah Scientific Journal* , 3(02), 86–97.
- Setiawan, I. (2018). Islam and nationalism: The views of Islamic education reformers Ahmad Dahlan and Abdulwahab Khasbullah. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 2(1), 1–16.
<https://core.ac.uk/download/pdf/204546921.pdf>
- Shofwan, A. M., & Arifin, M. (2025). The legacy of Kumbakarna nationalism in the perspective of Islamic teachings. *NGAJI: Journal of Islamic Education Studies*, 1(1), 18–26. <https://ejournal.cahyaedu.com/index.php/ngaji/article/view/5/2>
- Subawaihin, I. (2024). The snake and ladder game as a learning medium for the Quran at TPQ Hikmatun Balighoh. Darussalam, 25(01).
<https://jurnal.iaidarussalam.ac.id/index.php/darussalam/article/view/20/19>
- Zega, E. N. Y., Nella, K., Enok, D., & Hasibuan, N. (2025). Philosophy of positivism according to August Comte from the perspective of theology related to salvation. *Journal of Social Education and Humanities* , 4(1), 1040–1052.
<https://publisherqu.com/index.php/pediaqu/article/view/1636/152>

