

## Research Article

# Ulema and Santri Movement During the Indonesian Revolution of 1949-1950

**Uswatun Hasanah**

Islamic State University of Raden Intan Lampung

**Abstract.**

This article analyzes the power of Islam as a mobilizer against the invaders and defending the NKRI during the revolution in 1949-1950. This research illustrates that the Indonesian revolution is Islamic. Because Islam in that era became the power base in Indonesia. Apart from the majority Muslim population, Islam also dared to show its actions in resisting colonialism. Promoters in the Islamic movement were played by Ulema and Santri. The form of struggle of scholars during this revolution began with the call for jihad which aimed to revive the spirit of the Santri involved in the fisabilillah war. Then it was seen in his fatwa about the prohibition of Hajj to maintain Indonesia's security from the threat of the invaders. While the struggle of the Santri by forming Islamic movements and fronts, namely the Hisbulloh and Sabilillah lascar fronts, which then attacked the British army headquarters in Surabaya. The Santri was also involved in the battle of November 10, 1945, which was incorporated with the Gerakan Pemuda Islam Indonesia (GPII). This research uses a historical methodology that includes four steps, namely heuristics, source criticism, interpretation, and historiography.

Corresponding Author: Uswatun  
Hasanah; email:  
hasanah@radenintan.ac.id

**Published:** 4 April 2024

Publishing services provided by  
Knowledge E

© Uswatun Hasanah. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICOLIS Conference Committee.

**Keywords:** Ulema and Santri, Islamic Movement, Indonesian Revolution 1949-1950

## 1. Introduction

Talking about the struggle of the Indonesian nation for independence did not stop when the text of the proclamation was read by Sukarno, but after independence, it became the second half of the struggle for the Indonesian nation to defend the NKRI. A period of approximately four years, namely 1945-1950 was a period of armed conflict between Indonesia which was then just born against the Dutch who were assisted by allies [1] represented by Britain. This period is known as the "Physical Revolution".

In this era, differences in Islamic and secular ideologies are no longer a question, the most important thing is independence. Thus, expelling the Dutch from the homeland was the goal of all revolutionaries, although the motives of the struggle differed. There are Muslim groups committed to establishing an Islamic state, while Muslim groups are neutral or moderate.

**OPEN ACCESS**

According to Kevin W Foog in his book “Spirit Islam Masa Revolusi Indonesia”, he stated that the Indonesian Revolution was an Islamic revolution, the Indonesian revolution was also a struggle for Muslims because there was a religious spirit in which devout Muslims who numbered almost half of the population participated in the war. The Santri believe the call of ulema againsts the infidels are jihad. And the jihad they are waging is a sabil war against the invaders. So, this is an acknowledgment that the identity of Santri and ulema is important in the success of Indonesian independence. Apart from the factor of the number of Muslim Population that dominates, the most important thing is that there is an awareness and spirit of Muslims to jihad [2, p.98]

The Ulema’s calls for jihad during the revolution ranged from inline slogans to long, sometimes unspoken essays, such as implied exhortations caused by Dutch attacks on Islamic targets. The most obvious type of appeal is a fatwa, or Islamic legal ruling on obligatory, haram, or something in between. Many fatwas were issued throughout the country and throughout the revolution calling on Muslims to fight. It often obliges them to participate as a religious obligation and explains to them why the struggle is necessary even sacred.

In the course of history, the manifestation of the role of Santri and Ulema or Kiai can be seen since the time of the national movement in the pre-independence era. At the beginning of the 20th century, there were many national movement organizations with platforms or ideologies, such as Sarekat dagang Islam (SDI) which was founded on October 16, 1905 founded by K.H. Samanhudi, which later changed to Sarekat Islam (SI) in 1912 which was founded by scholars with the aim of resisting Dutch colonialism which at that time existed in the form of a trading partnership called Vereenigde Oost-Indische Compagnie or VOC. Then in the era of the physical revolution, the work of the sarungan and ulama was so massive that it became the vanguard. This is supported by the presence of NU and Muhammadiyah which also colored the struggle to defend the Republic of Indonesia with various movements, associations, and rows. So, referring to the description above, the purpose of this study is to find out the resolution of the jihad of The Santri and ulema during the physical revolution in Indonesia in 1945-1960 with the formulation of the problem, what was the condition of Indonesia during the revolution? What was the role of ulema during the physical revolution in Indonesia? Santri movement and Islamic Front during the physical revolution in Indonesia? To conduct this research, the author used a book by Kevin W Fogg entitled Spirit “Islam Pada Masa Revolusi Indonesia” and Anthony J.S. Reid entitled “Revolusi Nasional Indonesia” as the main source and other secondary books.

## 2. Methods

As a historical study, this research uses historical methods that include four steps, namely heuristics, source criticism, interpretation, and historiography [3, p.34]. According to its terminology heuristics (heuristics) comes from the Greek heuristics: collecting or finding sources [4]. Data collection in this study was obtained through research methods with data collection techniques from the process of extracting historical sources, namely primary and secondary sources. Primary sources in the form of archives, newspapers, and photographs obtained from the National Archives of the Republic of Indonesia, as well as secondary sources are books or research journals related to the struggle of Muslims during the physical revolution of 1945-1950.

The second stage is to critique the sources that have been obtained. In this case, to be tested is the validity of the problem of authenticity carried out through external criticism and the validity of the problem of credibility through internal criticism. After going through the stages of source criticism then interpretation or interpretation of historical facts obtained through archives, books, and research results in the field is carried out. This stage is important so that the author avoids subjectivity. Historiography is the final step after the other three procedures have been fulfilled. Historiography is the rewriting of historical events.

## 3. Results and Discussion

### 3.1. Indonesia Conditions during the Revolution

The 19th century was a period of upheaval or revolution that accompanied social change as a result of Western colonialism. What matters is what the revolutionary forces do to determine the fate of a nation. Experience that revolution has no clear ideological basis and concept of restructuring. So, these revolutionary forces then get caught up in the act of dividing power, and then fighting. Academic inquiry into the revolution seeks order in an essentially chaotic period. Regarding the Indonesians who supported the revolution, distinctions were drawn between the forces of armed struggle and diplomacy of those who supported and opposed the social revolution, the younger generation and the older generation, the left and the right, the forces of Islam and the forces of secularism, and so on. In other words, a revolution can produce contradictory possibilities and color the process of the Indonesian journey [5].

Although Indonesia at that time had many differences in groups and various ideologies described above, it does not close the history that the revolutionary period (1945-1950) was a brilliant time and became a moment of achieving independence which is not just a central story in Indonesian history but a strong element in the perception of the nation itself. All efforts are made to seek new identities, to unite against foreign powers, and to a more just social order. Which finally came to fruition in the post-World War II period. For the first time in the lives of most Indonesians, everything coercion emanating from a foreign power suddenly disappeared. The national tradition that Indonesians fought shoulder to shoulder during the revolution is only a small basis in history [6, p.317]. Efforts to maintain independence are carried out in various ways, as stated by Reid (1996) as follows;

Revolusi Indonesia merupakan suatu proses untuk melepaskan diri segala bentuk keterikatan system politik kolonial yang dikendalikan oleh penjajah asing. Revolusi Indonesia merupakan suatu gambaran antara kekerasan dan diplomasi dalam perjuangannya mempertahankan kemerdekaan. Diplomasi dan kekerasan merupakan dua hal yang tidak dapat dipisahkan dalam perjuangan bangsa Indonesia, Apabila jalur diplomasi tidak berhasil diupayakan, maka perjuangan bersenjata dilakukan oleh bangsa Indonesia untuk melawan dominasi belanda di Indonesia [7, p.259].

Diplomacy and war are two things that cannot be separated, when diplomacy has failed then war becomes a solution to completion. The war was carried out by taking up arms openly to prevent foreign invaders from controlling Indonesian territory. On the other hand, during the physical revolution, Indonesia experienced a period of enormous political upheaval, from an oppressed Dutch colony, Indonesia was able to emerge and bully the world. When thousands of Dutch soldiers arrived intending to regain control of Indonesia, the oppressed Indonesians then got up and moved up in arms. This movement expanded and spread to all corners of the country. For example, in Subang when news broke of the proclamation of independence on August 17, 1945, by Soekarno-hatta, the enthusiastic raising of the red and white flag and joyful shouts of "Merdeka-merdeka" [8, p.45].

But the enthusiasm of the Indonesian people did not last long when on September 8, 1945, allied troops led by A.G Greenlagh who was supported by employees of the Netherlands Indies Civil Administration (NICA) came with the first mission to report the condition of Indonesia after the arrival of the allied group, and also free prisoners of war or internees of allied soldiers in Indonesia[9, p. 47] In Surabaya as well, the front of

lascar Santri who united with TKR and other fighters against allied forces which resulted in thousands of casualties so that it is known as the incident of November 10, 1945.

The arrival of the Allies had another purpose. That is to retake its colonies which in the second World War were occupied by Japan. Therefore, when the Allies managed to free the interns, they immediately armed the prisoners. Feeling the upper hand, the captives acted arbitrarily carrying out various kinds of provocations. The incident sparked a quarrel with young Indonesians who did not want to be recolonized. As a result, there were clashes between internees led by allies and young Indonesians who felt they had become independent. These clashes continued until the signing of the handover of Indonesian independence at a round table conference in The Hague, Netherlands.

So, during the physical revolution, Indonesia was in a state of "martial law". Conditions like this then bringing changes to the social and cultural life of the Indonesian people, namely instability in various regions of Indonesia [10]. The sovereignty NKRI has not absolute because there is still a threat from the Dutch who rely on NICA soldiers. Internal security threats in the country, because of a difference. There are supporters of the revolution and those who oppose it, between the young and the old, between the left and the right. Between Islamic forces and secular forces. And so on. This is a picture of a time when divisions befell the Indonesian nation in various forms. As for the leaders of the Indonesian revolution, the aim was to complete and perfect the process of national unification and awakening that had begun four decades earlier [11].

### **3.2. The Role of Ulema in the Physical Revolution in Indonesia Jihads Calling**

Since the beginning of the revolution in Nusantara, Muslims have played their role. Not only their slogans about religion and the struggle of Indonesia, they also heard the decisions of Islamic scholars about war. The decision is in the form of a fatwa, which is an opinion on legal matters. The fatwas of the scholars of the revolutionary period were most prominently issued by a body of experts, not individuals. Fatwas related to the Indonesian revolution variously call for war struggle *fi sabilillah* or *jihad Fisabilillah*. This fatwa has the power of motivating or obliging Muslims to take up arms. Thus, these fatwas opened the thinking of Islamic scholars about the Indonesian Revolution [12, p.103].

One of the earliest fatwas issued was a fatwa issued by NU leader K.H. Hasyim Asj'ari in September or October 1945 but disappeared, probably because it was in pegon script

so that it was not broadcast in Latin print media. And the first major fatwa issued was the one decided on October 15, 1945, in Aceh. Issued by Aceh's new civilian government, the text in Latin Indonesian announced the end of World War II and warned of the dangers of Dutch recolonization:

*Mereka akan memperboedakkan rakjat Indonesia mendjadi hambanja kembali dan mendjalankan oesaha oentoek menghapoes Agama Islam kita jang soetji serta menindis dan menghambat kemoeliaan dan kemakmoeran bangsa Indonesia... maka pertjajalah wahai bangsakoe, bahwa perdjoengan ini adalah sebagai samboengan perdjoengan dahoeloe di Atjeh jang dipimpin oleh Almarhoem Tgk. Tjhi' di Tiro dan pahlawan2 kebangsaan jang lain. Dari sebab itoe, bangoenlah wahai bangsakoe sekalian, bersatoe padoe menjoesoen bahoe mengangkat langkah madjoe kemoeka oentoek mengikoet djedjak perdjoengan nenek kita dahoeloe. Toendoeklah dengan patoeh akan segala perintah2 pemimpin kita oentoek keselamatan Tanah Air, Agama, dan Bangsa [12, pp.104–105].*

The document was signed by four ulema elders from several regions in Aceh and approved by the civilian administration. The second fatwa is written in Jawi (Indonesian written in Arabic letters), the fatwa of Acehnese clerics is read out in Friday sermons and taught in Islamic schools. The most famous fatwa that appeared in support of the revolution was issued by the Nahdlatul Ulama in East Java on the night before the battle of Surabaya. On October 21, 1945, under the leadership of K.H. Wahab Hasbullah, with the knowledge of the supreme leader of the NU organization, K.H. Hasyim Asj'ari, these traditionalist Islamic thinkers discussed the military and political situation within the scope of religious obligations. On the morning of October 22, 1945, issued a decree that "kemerdekaan Indonesia pada 17 Agustus 1945 wajib diselamatkan meskipun dengan pengorbanan harta dan jiwa, umat lislam terutama Nahdlatul Ulama wajib mengangkat senjata melawan Belanda dan sekutu yang kembali menjajah Indonesia. Kewajiban tersebut adalah "jihad" yang menjadi kewajiban tiap-tiap muslim (fardlu 'ain) dalam jarak radisu 95 km (jarak umat muslim boleh shalat jama' dan qoshor)" [12, pp.107–108]. This fatwa is important to build support for Islamic soldiers, especially in its struggle in Surabaya. The proclaimed jihad made Muslim students and youth think that his struggle was about religion, not secularism. In this case the central government.

The response regarding the fatwa that santer made the vice president, Mohammad Hatta, issue a Government Declaration on October 17, 1945 labeled "Permakluman Perang: larangan untuk mengutjapkan perang (sabil) oleh seseorang". Using the excuse that Indonesia must coordinate its defense carefully and make itself better before other

nations. The vice president said it was illegal for anyone outside the government to declare war or declare a sabil war. The text of the declaration relates to mounting anger at all levels of society, that holy war is not limited to devout Muslims. And the ban had no impact because after it came important fatwas issued by NU, Masjumi's new party, and others. Two years into the revolution, in July 1947, after the first Dutch aggression, Muslim leaders throughout Java issued new calls for Jihad fi Sabilillah. S.M Kartosuwirjo as a former Sarekat Islam and Masyumi activist and as a prominent Islamic lascar figure in West Java called for doubling efforts in the Sabil war. Then the Shuro Assembly of the Masjumi Party issued a new call for religious struggle against the Dutch, reorganizing the Sabil war as a personal obligation for all Muslims. And ensure that anyone who dies in war will be martyred. The rhetoric of jihad continued to echo over and over again until the end of the revolution [12, p.111].

Although these appeals were unlikely to be written, they were realized by scholars. Calls for sabil war were common throughout Indonesia and became an important impetus for Muslim participation. As told by former soldiers of Islamic lascar in Sumatra, Java, Kalimantan, Sulawesi, and Lombok. The emphasis of local scholars is about martyrdom which is conveyed to Muslim soldiers who are faced with the possibility of death in battle.

### **Hajj Ban Fatwa**

The strong current of revolution put Indonesia in an unstable and uncondusive situation, due to military actions launched by the Dutch against the Indonesian territory in Java and Sumatra in July 1947. The goal was to retake industrial centers and enterprises that had been controlled by Republican fighters after World War II. The Dutch needed money to restore their power in Indonesia. The unstable conditions do not seem to affect the interest of Muslims to go on Hajj to Makkah. In response to this, the head of the Indonesian Independence Association, Mohamed Zein Hassan asked Abdul Madjid Selim (head of the Fatwa Board of al-Azhar al Syarif) in Egypt about the law of performing Hajj during the revolution. Salim replied that it was a job that brought more harm than good, it was forbidden by Muslims.

The fatwa was published in al-Azhar magazine published by Masj-jachah Al Djami Al Azhar Al Sjarif in Cairo in Muharram 1366 (September 1947). This fatwa was translated into an Indonesian entitled "Haram Naik Hadji Djika Menjebakkan Fitnah dan Pertjahan di Kalangan kaum Muslimin". Subsequently, it was propagated and sent to Makkah with the help of an Egyptian Hajj. This fatwa was distributed to Indonesian pilgrims in Makkah in 1947 [13].

In Indonesia, K.H. Hasyim Asj'ari of NU and chairman of the Masjumi Party had previously banned Muslims from going to perform the Hajj pilgrimage to Makkah. Because the journey was difficult and unsafe at that time. Especially the Dutch used the opportunity of Hajj to deceive Muslims. On Saturday, April 20, 1946, through the radio channel K.H. Hasyim Asj'ari issued a fatwa for Muslims to reject the offer of Hajj from the Dutch government, he also forbade Muslims with the help of the hands of the occupiers "Haram bagi umat Islam Indonesia meninggalkan Tanah Air dalam keadaan musuh menyerang untuk menjajah dan merusak agama. Karena itu tidak wajib pergi haji di mana berlaku fardhu'ain bagi umat Islam dalam keadaan melakukan perang melawan penjajah bangsa dan negara" K.H. Hashim Asj'ari exclaimed in a radio broadcast [14, p.39].

The reason for the ban was due to several things, namely: the first, one of the efforts to defend the NKRI and against the Dutch. The second, the Republic of Indonesia at that time experienced a land, air and sea blockade launched by the Dutch, making it less safe to carry out the Hajj pilgrimage. The third, the Indonesian government has not been able to facilitate the departure of the Hajj [15, p.18].

The fatwa quickly spread widely, not only from the Nahdlatul Ulama but also from all Muslims in Indonesia. Many religious leaders heard the fatwa immediately postponed the departure of the Hajj and many had registered and canceled. This made the Dutch government feel furious. Responding to the fatwa, the Ministry of Religious Affairs led by Prof. K.H. Fathurrahman Kafrawi issued proclamation number 4 of 1947 which confirmed that the Hajj pilgrimage was temporarily suspended. It was recorded that in 1946 only 70 pilgrims were departed by the Dutch government. Most of these pilgrims came from cities already occupied by the Dutch such as Sulawesi, Maluku, and Lesser Sunda [15, p.52].

The ban on Hajj according to Faturrahman (2023) does not apply in eastern Indonesia because there is still strong Dutch influence. The NIT government even facilitated the sending of pilgrims to Makkah on ships of the Three Partnership companies, namely Netherlands, Rotterdamsche Lloyd, and Ocean Maatschappij. In 1948, 9,000 pilgrims from outside RI were sent to Makkah with the aim of Hajj Malinon ship Kongsu Tiga [13]. Muslims who made the pilgrimage by ships were called "Haji NICA" or "Haji Malino" referring to the Nederlandsch-Indische Civiele Administratie (Civil Government of the Dutch East Indies), while Malino was the site of a conference between the Dutch and the kings/nobles in Eastern Indonesia in 1946 that gave birth to the NIT. The effort the Dutch facilitated was a way to restore the faith of Muslims and a way to get the NIT



government's source of income. Thus, the Hajj is not only important for Muslims as a pillar of Islam but the best way for the Netherlands to re-establish its rule [13].

### 3.3. Santri Movement and Islamic Front during the Physical Revolution in Indonesia

#### Lascar Hisbulloh and Sabilillah Front

At the time of Indonesia's nascent scene, Indonesia had no army. The army was formed after the government inaugurated the militias into the People's Security Front (BKR), namely on October 5, 1945 [16, p.24]. The young men filled the void without an army by forming movement organizations and struggling to defend the Fatherland. This struggle is known as "Lascar". At first, these Hisbulloh warriors were not trained, disciplined, and inexperienced, so they often clashed with the Sukarno government and also received orders from the leadership of the National government, but were very obedient and obedient to the orders of the kiai.

Although formed during the Japanese occupation, this Lascar was one of the strongest movements at that time besides Pesindo (Indonesian Socialist Youth), Benteng front, Pioneer front, and Lascar Hisbulloh who came from among santri or sarungan and Sabilillah from among kiai or ulema who had close ties with Masyumi. The requirement to become a Hisbulloh line is Islamic youth, especially madrasa and pesantren students, aged 17-25 years with physical health and unmarried and have the permission of their guardians. This Hisbulloh army started from the karisidenan level to the township level with its parent Jakarta, then the center of Hisbulloh moved to Malang, in each residency and big city can be formed regional leaders [16, pp.40–41].

As for Sabilillah, the Islamic army line based in Malang was formed during the physical revolution, its inauguration was in Yogyakarta. Namely at the first Congress of scholars on November 7-8, 1945. With the aim of strengthening the preparation of Muslims for jihad fi Sabilillah and strengthening Indonesia's defense with various efforts required by Islam. So, the Sabilillah line was formed under the supervision of Masyumi. This line was formed because its membership could not follow the ranks of Hezbollah, because it was too old. The ranks under Masyumi were clerics and elders who were ready to fight against the invaders. The scholars who are members of Sabilillah have a very important role in it. Where some of PETA's soldiers, out of sixty battalions, almost half of the commanders are clerics or kiai. Meanwhile, the position of advisor to PETA was chosen by K.H. Hasyim Asj'ari. He succeeded in instilling the spirit of jihad in each chest of his soldiers that his goal was to fight in the cause of Allah [17, p. 44].

Another important role of scholars is as commander of Hisbulloh held by K.H. Zaenul Arifin, while Sabilillah is held by K.H. Masjkur. Laskar Hisbulloh and Sabilillah became irrefutable historical evidence in defending Indonesia. Among them appeared K.H. Masykur and K.H. Zainul Arifin, K.H. Muhammad Hasyim Latief, and K.H. Munasir Ali, K.H. Wahid Hasyim and K.H. Masykur who were intensely involved in the process of realizing Indonesian independence with Sukarno, Hatta, Syahrir, Agus Salim, Kahar Muzakkir, Mas Mansyur and others [18]. Historically, Java and Surabaya have been the most powerful bases of traditional Islam. In this region, it is known as the main enclave for pesantren. Surabaya is a melting pot for the Hisbulloh Warriors [19, p. 142].

The NU management center, for example, since its establishment until entering the independence revolution period remains based in Surabaya. When the Japanese organized training for Hisbulloh officers in Java and Madura, participants from East Java sent the largest number. Both the kiai and students in the Islamic boarding school who became hisbulloh officers had an influence on the subordinates and the communities in which they lived. The role of kiai and santri fighters and volunteers is not only residents of Surabaya but also come from other cities around Surabaya, such as Gresik, Jombang, Sidoarjo, Pasuruan, Bandowoso, Ponorogo, Mojokerto, Malang, Madura, Cirebon and Bandung [18].

When the arrival of the Allied Army and NICA in Jakarta, Semarang, and Surabaya, as well as Sumatra, on September 29, 1945, the Indonesian government did not put up any real resistance. So, a large meeting of regional representatives of the Nahdlatul Ulama Association of Java and Madura on October 21-22, 1945 submitted a jihad resolution to the Indonesian government:

*“Supaya menentukan suatu sikap dan tindakan yang nyata serta sepadan terhadap tiap-tiap usaha yang akan membahayakan kemerdekaan Agama dan Negara Indonesia, terutama terhadap pihak belanda dan kaki tangannya. Supaya memerintahkan melanjutkan perjuangan bersifat “Sabilillah” untuk tegaknya negara republic Indonesia Merdeka dan Agama Islam [20, p.201].*

The response of the Hisbulloh army to the call for jihad can be seen from the fire-like spirit that burns among the clerics who also urge the government to immediately determine the attitude of defending the NKRI. There were many battles involving Kiai and students who were members of the Hisbullor and Sabilillah lascars when the state army was not yet effective, especially its line of command. Laskar ulema-santri has been swift to face various threats that will occur. Even the consolidation and command line of the Hisbulloh Army was so massive that it was rural [19, p. 2010]. The Kiais flock to send

their santri to join Hisbulloh, Sabilillah, and other fighting fronts. Not only came from East Java, but quite a lot of Hisbulloh units, lascars and santris from Islamic boarding schools in Central Java and West Java were also present and strengthened the defense line of the fighters in Surabaya [18].

Lascar Hisbullah and Sabilillah as the military wing of Muslims entered Surabaya to block the return of the invaders. Among the scholars who participated were K.H. Munasir Ali, K.H. Yusuf Hasim, K.H. Baidowi, K.H. Muklas Rowi, and K.H. Sulaman Samsun. Not only in southern East Java but also in northern East Java appeared the pioneer K.H. Amin Lamongan, as the commander of Hisbulloh. Throughout October 1945, Hisbulloh continued to consolidate and recruit in various regions of Central Java, East Java, West Java, Jakarta, and even Sumatra [18].

### **3.4. Laskar Attack on British Army Defense Base in Surabaya**

The arrival of Kiais and Santri from East Java, Central Java, and West Java who flooded the city of Surabaya was the presence of British Allied troops and NICA landed 6,000 soldiers from India on October 25, 1945 in Surabaya. The situation became more murky when on October 27, 1945, the British instructed through Major General DC. Hawthorn as the British AFNEI commander for Java, Madura, Bali, and Lombok by plane distributed pamphlets addressed to Surabaya residents about an affirmation of British rule in Surabaya that those who could hold weapons in Surabaya were British troops and regular police members. Outside of these provisions if there is a person holding a gun, then the British will shoot him.

The pamphlet caused outrage among the population. British troops began to take control of the streets, carrying out the seizure of weapons that were in the hands of the fighters they encountered. The battle was inevitable, the Arek-arek surabaya raided the places where the British troops were concentrated. On October 28-29, 1945 the headquarters of British troops located in Gubeng, Ketabang Kali, Darmo, Sawahan, Bubutan, and Port areas were surrounded by the people of Surabaya. These Surabaya fighters are a combination of TKR, Laskar Fronts, Hisbulloh, until the ordinary population unites [21].

On October 28, 1945, Surabaya fighters carried out a frontal attack on British posts and headquarters. While the British forces relied on a force of 6,000 troops supported by modern military weapons, their equipment was not comparable to the attacks of angry and partially armed Surabaya fighters. The Surabaya side consisted of police

units, TKR, Hisbulloh, Barisan Rebel Rakyat Indonesia (BPRI), Indonesian People's Youth (PRI) and other lascar fronts in Surabaya and surrounding areas sporadically against the British. Hezbollah lascar along with other fighters stormed the British defense post in Batumiring, Hisbulloh lascar in the Eastern Suranaya section attacked the Internatio Building. Meanwhile, Hisbulloh in the South and other fighters surrounded the British who were in the HBS Building, BPM, SS Railway station, and Kawedanan office. Meanwhile, Hezbollah nantuan troops from the area along with TKR and PRI attacked British troops defending at the OJS Joyolali Railway station [19].

### **3.5. Laskar Front and Gerakan Pemuda Islam Indonesia (GPII) in the battle of November 10, 1945**

In Jakarta, the Islamic Youth held a meeting and agreed to create an Islamic movement or organization called the Indonesian Islamic Youth Movement (GPII) on October 2, 1945. GPII is a tangible manifestation that contributes a lot to expelling invaders and defending the NKRI. This movement then closed ranks with the Laskar Hisbulloh and Sabilillah which occurred in Malang precisely at the Supreme Headquarters of Sabilillah and Hisbulloh on October 26, 1945. Then the British army entered the big cities where the Indonesian government as a new country was busy with bureaucratic order, forming political parties, and preparing the People's Security Army (TKR). The Dutch and their allies had occupied several territories in Indonesia.

The important role of ulema and santri in maintaining the Republic of Indonesia at its peak was also seen during the war on November 10, 1945, in Surabaya, when the kiai flocked to send their santri. The event known as Heroes' Day on November 10 began when exactly in September 1945 the British landed in Surabaya with the British warship Cumberland, initially welcomed, but when they realized there was a Dutch behind it there was a physical clash by arek-arek Surabaya. On October 10 the Netherlands also arrived in Medan and there was a battle conducted by the People's Security Army, the battle became the first experience for Medan youth which then spread throughout the city of Medan and was known as the Battle of Medan Area. in Bandung and Semarang was not spared from the Dutch peddle at that time, on October 15 Semarang there was a battle called the five-day battle of Semarang and on October 19 Semarang was controlled. While the Eastern part was included in the Australian army peddle [22]. here are the pictures of the battle in Surabaya:



Figure 1: Battle in Surabaya [23].

With this emergency situation, Tomo faced Rais Akbar Nahdlatul Ulama, namely Father K.H.Hasyim Asy'ari at the Tebuireng Islamic Boarding School, Jombang, East Java. Tomo then asked K.H. Hasyim Asya'ari "Is the law defending the homeland, not defending Allah, Islam, or the Qur'an, once again defending the homeland? Then Mbah Hasyim called kiai wahab Chasbullah, Kiai Syamsuri, and the Kiai in Java and Madura to gather in Surabaya. Furthermore, K.H. Hasyim Asj'ari asked to wait for the kiai from West Java such as Kiai Abbas Buntet, and Kiai Suja'l Indramayu. And on October 23, K.H. Hashim Asj'ari on behalf of the NU board declared the call for Jihad Fi Sabilillah known as the Jihad Resolution.

The call ignited the spirit of the Barisan Islam who joined the Indonesian Islamic Youth Movement bravely against the Dutch and allies with Takbir's cry "Allohu Akbar, Allohu Akbar, Allohu Akbar". The situation began to subside after the ceasefire on October 29, 1945, carried out by the Indonesian side with the British, but there were

still minor clashes. That was the climax when Brigadier General Mallaby was killed while riding in his charred Bick car. Here's a picture of Mallaby's Car.



**Figure 2:** Brigadier General Mallaby's Buick car that exploded near the Internatio Building and the Red Bridge Surabaya [24].

After the death of Brigadier General Mallaby, Major General Mansergh (Mallaby's successor) issued an ultimatum that all armed leaders must report and lay down their weapons at a designated place and surrender with raised hands [25]. The order was not obeyed until the British and Dutch issued troops and attacked on November 10 with the deployment of 30,000 soldiers and 50 nurses, a large number of warships, and several parts of the city of Surabaya bombed, and fired indiscriminately with cannons from the sea and land. The enemy thought that Indonesia could be conquered in just three days. But unexpectedly, it turned out that the figures consisting of Ulema and Javanese hut kiais such as K.H. Hasyim Asj'ari, K.H. Wahab Chasbulloh, and other Islamic boarding schools mobilized their santri who were members of the Laskar Hisbulloh, Sabilillah and those who were not members and the general public. There is also Tomo as the Pioneer, so this battle lasted a long time [25]. This costly battle is remembered as Heroes' Day on November 10, 1945.

## 4. Conclusion

From the discussion of the research above, it can be concluded that the physical revolution in Indonesia is an Islamic revolution. Through the call of jihad of the ulama, the santri-nationalists became enthusiastic in defending the Republic of Indonesia and their struggle became one of the best intellectual products of that era. The most important thing is the call for jihad by K.H. Hasyim Asy'ari by pinning the struggle to defend the Republic of Indonesia as fardhu 'ain, which was immediately able to arouse the spirit of

Indonesian youth to take up arms against hawkers. The willingness of Muslims to take up arms against the invaders is based on their love for their homeland “hubbul wathon minal iman”, defending the homeland is part of the faith. And heaven’s retaliation made Muslims undaunted against the invaders. The majority of Muslims in Indonesia have an impact on the movement evenly and comprehensively to its roots. The struggle of the clergy and students was wrapped in the military movement Hezbollah and Sabilillah with BKR, TKR, and others in synergy against British allies and NICA.

## References

- [1] “[https://id.wikipedia.org/wiki/Revolusi\\_Nasional\\_Indonesia](https://id.wikipedia.org/wiki/Revolusi_Nasional_Indonesia)”
- [2] Kevin W. Foog, *Spirit Islam pada masa Revolusi Indonesia*. Jakarta: PT.Mizan Publika.
- [3] Louis Gottschalk, *Mengerti Sejarah*. 2010.
- [4] Pranoto SW. “Teori dan Metodologi Sejarah,” 2010.
- [5] Zulkarnain, “Revolusi dalam Perspektif Sejarah,” *Istor. Pendidik. Sejarah, Univ. Negeri Yogyakarta*, 2008.
- [6] Ricklef, *Sejarah Indonesia Modern*. Yogyakarta: Gajah Mada University Press; 1991.
- [7] Reid AJS. *Revolusi Nasional Indonesia*. Jakarta: Pustaka Sinar Harapan, 1996.
- [8] Roswandi Irwan. *Sejarah Kabupaten Subang*. Bandung; 2005.
- [9] “Sejarah Militer Kodam Siliwangi VI,” 1968
- [10] Ayuningtyas DR, Suharso R, Sodik I. “Perjuangan Panglima Besar Jenderal Soedirman pada Masa Revolusi Fisik Tahun 1945-1950.” *J Indones Hist*. 2016;5(1):10–17. [Online]. Available: <https://journal.unnes.ac.id/sju/index.php/jih/article/view/19720>
- [11] Ayuningtyas DR. “Perjuangan Panglima Besar Jenderal Soedirman Pada Masa Revolusi Fisik Tahun 1945-1950 Di Indonesia (Desa Pakis Baru Pacitan).” *J Indones Hist*. 2016;5(1). [Online]. Available: <http://lib.unnes.ac.id/27218/1/3111412005.pdf>
- [12] Foog KW. *Spirit Islam pada masa Revolusi Indonesia*. Jakarta: PT Mizan Publika (Anggota IKAPI), 2020.
- [13] Rahman Hamid A. “Naik Haji di Masa Revolusi. Lampung Post SAI,” *Lampung Post SAI*, Bandar Lampung, 2023.
- [14] Taufik ismail, “berhaji Pada Masa Revolusi: Ibadah haji Dengan Misi Tersembunyi jamaah Haji Indonesia tahun 1945-1950,” 2020.
- [15] D. D. Dkk, *Indonesia dan Haji*. Jakarta: INIS, 1997.
- [16] Hardiyanto D. “Hisbulloh: Laskar Pejuang Yang di Buang,” *Majalah Islam Sabili*.

- [17] Jauhari N. "Resolusi Jihad dan Laskar Sabilillah Malang Dalam Pertempuran Surabaya 10 Nopember 1945," *J. Stud. Sos.*, vol. 5, no. 2, pp. 69–75, 2013, [Online]. Available: <http://lp2m.um.ac.id/>
- [18] Mulyaningsih J, Hamidah DN. "LASKAR SANTRI PEJUANG NEGERI: Rekam Jejak Laskar Hizbullah dalam Pertempuran 10 November 1945 di Surabaya," *J. Tamaddun J. Sej. dan Kebud. Islam.* 2018;6(2): <https://doi.org/10.24235/tamaddun.v6i2.3519>.
- [19] Z. M. Bizawe, *Lascar Ulama-Santri & Resolusi Jihad Garda Depan Menegakkan Indonesia (1945-1949)*. Jakarta: Pustaka Compass, 2014.
- [20] Suryanegara AM. *Api Sejarah 2*. Bandung: Salamadani; 2010.
- [21] Ilham M. "Historiografi Peran Laskar Hizbulloh pada Pertempuran 10 November 1945 di Surabaya," UIN Sunan Ampel Surabaya, p. Digilib. [Uinsby.ac.id](http://Uinsby.ac.id), 2015.
- [22] "[https://www.academia.edu/37872658/Gerakan\\_Islam\\_pada\\_masa\\_Revolusi\\_Fisik](https://www.academia.edu/37872658/Gerakan_Islam_pada_masa_Revolusi_Fisik)
- [23] "<https://anri.go.id/storage/pages/1886745388-c9mgbf.jpg>
- [24] "[https://id.wikipedia.org/wiki/Pertempuran\\_Surabaya](https://id.wikipedia.org/wiki/Pertempuran_Surabaya)
- [25] Macswara G. *Garda Macswara. 2010. Sejarah Revolusi Indonesia 1945-1950 Perjuangan Bersenjata & Diplomasi Untuk Mempertahankan Kemerdekaan*. Yogyakarta: Narasi. Yogyakarta: Narasi; 2010.
- [26] W Iryana, MB Mustofa. Upaya Pelestarian Cagar Budaya Batu Bedil Melalui Komunikasi Partisipatif Interpersonal Pada Masyarakat Lokal Di Kabupaten Tanggamus Provinsi Lampung. *PURBAWIDYA: Jurnal Penelitian dan Pengembangan Arkeologi*, 2023; 12 (2): 138-155. <https://doi.org/10.55981/purbawidya.2023.683>.
- [27] Iryana W, Mustofa MB. May 1998 Mass Riots in Jakarta: A Holistic and Contextual Analysis of Critical Political Communication. *Paramita: Historical Studies Journal*. 2023;33(2):201–11.
- [28] MB Mustofa, W Iryana, S Wuryan. Aktifitas Dakwah Keagamaan Ahlul Bait Nabi di Wilayah Lampung (1998-2014). *Ath-Thariq: Jurnal Dakwah dan Komunikasi*. 2023; 7 (1): 72-83. <https://doi.org/https://doi.org/10.32332/ath-thariq.v7i1.6423>.
- [29] Iryana W, Mustofa MB, Anwar MS. Budaya Bendawi Pra Islam di Keraton Cirebon Indonesia. *Bulletin of Indonesian Islamic Studies*. 2023;2(1):19–38.