



Nahdlatul Ulama in Defending Indonesian Independence: The Battle of November 10, 1945

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Abstract

This study examines the Jihad Resolution issued by Nahdlatul Ulama (NU) in response to the threat of a return to colonialism after the Proclamation of Indonesian Independence, focusing on its contribution to the Battle of November 10, 1945 in Surabaya. The Jihad Resolution, issued on October 22, 1945, became an important point in the mobilization of the people to defend independence. This research aims to analyze the historical background, content, and impact of the Jihad Resolution on the dynamics of physical struggle and the strengthening of the spirit of religion-based nationalism. The method used is qualitative with a historical approach. Data was collected through literature studies, analyses of archival documents, and review of related literature, including speeches, ulama fatwas, and historical testimonies. The analysis was carried out in a descriptive-analytical manner to understand the relationship between the religious dimension and the nation's struggle strategy. The results of the study show that the Jihad Resolution provides religious legitimacy to fight against the colonizers, so that it is able to unite various elements of society, both civilian and military, in the battle to defend Surabaya. In addition, this resolution shows the integration between Islamic values and nationalism, making the struggle to defend independence part of religious obligations.

Keywords: Jihad Resolution; Nahdlatul Ulama; The Battle of November 10, 1945; history; Religion

Abstrak

Penelitian ini mengkaji Resolusi Jihad yang dikeluarkan oleh Nahdlatul Ulama (NU) sebagai respons terhadap ancaman kembalinya kolonialisme setelah Proklamasi Kemerdekaan Indonesia, dengan fokus pada kontribusinya dalam Pertempuran 10 November 1945 di Surabaya. Resolusi Jihad, yang dikeluarkan pada 22 Oktober 1945, menjadi titik penting dalam mobilisasi rakyat untuk mempertahankan kemerdekaan. Penelitian ini bertujuan untuk menganalisis latar belakang historis, isi, dan dampak Resolusi Jihad terhadap dinamika perjuangan fisik serta penguatan semangat nasionalisme berbasis agama. Metode yang digunakan adalah kualitatif dengan pendekatan historis. Data dikumpulkan melalui studi pustaka, analisis dokumen arsip, dan kajian literatur terkait, termasuk pidato, fatwa ulama, dan kesaksian sejarah. Analisis dilakukan secara deskriptif-analitis untuk memahami hubungan antara dimensi keagamaan dan strategi perjuangan bangsa. Hasil penelitian menunjukkan bahwa Resolusi Jihad memberikan legitimasi religius untuk melawan penjajah, sehingga mampu mempersatukan berbagai elemen masyarakat, baik sipil maupun militer, dalam pertempuran mempertahankan Surabaya. Selain itu, resolusi ini memperlihatkan integrasi antara nilai-nilai Islam dan nasionalisme, menjadikan perjuangan mempertahankan kemerdekaan sebagai bagian dari kewajiban agama.

Kata Kunci: Nahdlatul Ulama; Pertempuran 10 November 1945; sejarah; Agama

INTRODUCTION

A few weeks after the proclamation of independence in an atmosphere of uncertainty after the defeat of Japan and political instability after independence, Surabaya became one of the cities that played an important role in defending independence. In order to defend this independence, President Soekarno through his envoy asked KH. M. Hasyim Asy'ari. Responding to this question, Kiai Hasyim answered emphatically, it is clear for Muslims to defend their homeland from foreign threats. In this way, Karno at the same time reaffirmed the meaning of defending the Republic of Indonesia, which is only a few weeks old, from the perspective of religious law.¹ With the birth of the jihad resolution, the minds of Muslims are burning to defend independence. Many ranks of youth from pesantren backgrounds carried out jihad during the battle of November 10, 1945 which erupted against British troops who were constantly trying to retake Indonesia.² So that the event is commemorated as Heroes' Day, it cannot be separated from the spirit of jihad resolution proclaimed at the Nahdlatul Ulama headquarters in Bubutan Surabaya. KH Hasyim Asy'ari became Tomo's main reference in the battle of November 10, 1945 in Surabaya. In fact, the event involved several religions that participated in helping the indigenous fighters against Dutch colonialism.

Previous research on the Nahdlatul Ulama (NU) Jihad Resolution in defending Indonesia's independence highlighted various historical, social, and religious aspects that underlie the important role of this fatwa in the struggle against colonialism. Aminuddin Kasdi (2001) in his research explained that the Jihad Resolution is a strategic step of NU scholars to provide religious legitimacy to the Indonesian people in defending independence. This study shows how the fatwa succeeded in mobilizing Muslims, especially in East Java, to engage in the physical struggle that culminated in the Battle of November 10, 1945. Greg Fealy (1998) completes this study by focusing on the political dimension of Islam, explaining how the Jihad Resolution is not only a religious appeal, but also a tool of political mobilization that strengthens the position of the Republic of Indonesia in the midst of the threat of the return of colonialism.

In addition, Inggar Saputra highlights the content of the text of the Jihad Resolution through a hermeneutic approach to understand how the religious message contained in it is translated into collective action. This research confirms that the Jihad Resolution not only speaks in a theological context, but also becomes an ideological tool that moves the people to unite against the invaders.³ Sebastian and added the dimension of the role of pesantren as the basis of struggle, where scholars and students are at the forefront of implementing the values of the Jihad

¹ Rijal Mumamaziq, "Resolusi Jihad Dan Pengaruhnya Dalam Kemerdekaan RI," in *K.H. Hasyim Asy'ari, Pengabdian Seorang Kyai Untuk Negeri*, ed. Tim Museum Kebangkitan Nasional (Jakarta: Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2017), 1-171., 54-55.

² Seto Galih Pratomo, *Nasionalisme Pemuda: Pemikiran-Pemikiran KH Hasyim As'ari* (Yogyakarta: Literasi Bangsa, 2021)., 200.

³ Inggar Saputra, "Resolusi Jihad: Nasionalisme Kaum Santri Menuju Indonesia Merdeka," *Jurnal Islam Nusantara* 3, no. 1 (2019): 205-37, <http://jurnalnu.com/index.php/as/article/view/128>.

Resolution in physical struggle and education of the spirit of nationalism.⁴ Syukur specifically examines the influence of the Jihad Resolution on the dynamics of the Battle of November 10, 1945. This study shows how this fatwa succeeded in strengthening solidarity between religious, youth, and military elements, creating a collective force capable of facing the Allied invasion.⁵ Kersten expands the analysis by highlighting the socio-political impact of the Jihad Resolution, which is not only a momentum for physical struggle, but also as an initial foothold for the integration of religious values in building Indonesian nationalism.⁶

This research argues that in the events of November 10, 1945, religion had efforts to support the resistance of indigenous peoples. This article aims to provide information that the events of November 10, 1945 became a major history after Indonesian independence. However, this event is rarely photographed in terms of the role of Muslims in Indonesia, especially through the resolution of jihad in the battle.

RESEARCH METHOD

Regarding data, sources of course include records, field reports such as the 1945 People's Sovereignty newspaper, in the national library on February 13, 2024 and other facts that provide an overview of the events.⁷ Because honest historians produce data and explain where the data comes from. Therefore, the subjectivity of historiography is acknowledged but avoided.⁸ There are two types of interpretation, namely analysis which means to decipher. Sometimes a source contains several possibilities such as the condition at that time gave rise to the anti-colonial spirit in defending independence. Indeed, in September 1945, when the Dutch had just landed the British warship Cumberland in Surabaya, the Dutch were immediately greeted with a physical clash by Arek Surabaya. The situation became precarious, with clashes everywhere. Faced with this situation, President Soekarno from Jakarta sent people to a prominent Kiai in East Java and Rais Akbar from the NU organization, namely KH. Hasyirn Asy'ari, who is a resident of the Tebuireng Jombang Islamic Boarding School, asked KH. Hasyim Asy'ari weighed the data from *Gunseikabu* that Kiai Hasyim Asy'ari was a prominent figure in Java. The resolution of jihad cannot be separated from the series of

⁴ Leonard C. Sebastian and Syed Huzaifah Bin Othman Alkaff, "Islam, Muslims, and State," in *Indonesia and Islam in Transition*, by Leonard C. Sebastian and Syed Huzaifah Bin Othman Alkaff, Global Political Transitions (Singapore: Springer Nature Singapore, 2024), 23–69, https://doi.org/10.1007/978-981-97-1140-6_2.

⁵ Syamzan Syukur et al., "Measuring the Role of Kiai and Santri in Creating the Spirit of Nationalism (Historical Approach in Reconstructing the Meaning of Jihad Resolution)," *Journal of Ecohumanism* 4, no. 1 (2025): 134–49, <https://ecohumanism.co.uk/joe/ecohumanism/article/view/4076>.

⁶ Carool Kersten, *History of Islam in Indonesia: Unity in Diversity* (Edinburgh University Press, 2017), https://books.google.com/books?hl=id&lr=&id=aotjDwAAQBAJ&oi=fnd&pg=PR3&dq=expands+the+analysis+by+highlighting+the+socio-political+impact+of+the+Jihad+Resolution,+which+is+not+only+a+momentum+for+physical+struggle,+but+also+as+an+initial+foothold+for+the+integration+of+religious+values+in+building+Indonesian+nationalism&ots=wW aK077ZJ4&sig=musTlvoZCmpM8IgoWACEl992_Bg.

⁷ M Dien Madjid and Johan Wahyyudi, *Ilmu Sejarah Sebuah Pengantar* (Jakarta: Kencana, 2014), 219.

⁸ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 1995), 78.

previous historical events. In the Islamic view, jihad is a maximum effort in applying the teachings of Islam and all forms of rejection of dzolim and evil deeds both from oneself and society.⁹

The method used in examining the results of the application of text criticism ultimately produces a text that is free from various errors and damage to the text due to the copying process. And the last phase is historiography, which is the final phase of historical research after going through the heuristic, source criticism, and interpretation phases. Historiography is the process of gathering facts from various sources selected in the form of historical writings.¹⁰ After reviewing the existing data, all speculation should consider the structure and style of writing. Historians must be aware of the reasons put forward and try to help others to understand them. Because historiography is an effort to reconstruct past events. However, writing is only possible after research has been done, because without research writing becomes reconstruction without evidence. Both research and writing require skills. Research requires the ability to search, find and test appropriate sources.

RESULTS AND DISCUSSION

Events of November 10, 1945

After the Allied victory over Japan which was marked by the unconditional surrender of Japan on August 14, 1945, Indonesia declared its *de facto* independence on August 17, 1945. Furthermore, the Allies carried out military infiltration into Indonesia with the aim of thwarting Indonesian independence. Meanwhile, Japan acted beyond the authority granted on behalf of the Allies, resulting in a physical struggle to disarm Japan. In fact, there was an intelligence operation that freed Dutch prisoners. On September 19, 1945, there was an incident with the famous Tunjungan flag. NICA agents who smuggled in the *Recovery Allied Prisoners of Wars and Internees* (RAPWI) and had lodged in the Yamato Hotel.¹¹ The surrender of Japanese power to the Allies was carried out by the *Southeast Asia Command* (SEAC) led by Admiral Lord Louis Mounbatten. The Dutch who were placed under the leadership of SEAC to take care of their government included General Van Oyen, Dr. Van Mook and Admiral Helfrich.¹² The Allies in their mission in Indonesia, the Allies brought Dutch officials (NICA), the Dutch East Indies government who maintained Australia's security during Indonesia's stay in Japan. The Anglo-Dutch alliance was born as an agreement between the UK and the Netherlands in the *Chequers Civil Affairs Agreement* (CAA) of 24 October 1945, which stipulated that the UK would assist the Netherlands in rebuilding the

⁹ Gugun El-Guyanie, *Resolusi Jihad Paling Syar'i*, ed. Jajang Husni Hidayat, 2010th ed. (Yogyakarta: Pustaka Pesantren, 2010).

¹⁰ Sulasman, *Teori Dan Metodologi Sejarah Teori, Metode, Contoh Aplikasi* (Bandung: Pustaka Setia, 2013), 147.

¹¹ Abdul Haris Nasution, *Sekitar Perang Kemerdekaan Indonesia Jilid 1 Proklamasi* (Bandung: Penerbit Angkasa, 1977).

¹² Abdul Latif Bustami dan Tim Sejarahwan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara* (Jombang: Pustaka Tebuireng, 2015), 137-138.

presence of the NICA in Indonesia. It can be proven for itself that the presence of NICA in Indonesia is aimed at the recovery of the Netherlands in Indonesia.

On 28 October Britain's position became critical. Their tanks were successfully disabled. On October 29, 1945, several vital objects were captured by the youth. To save the British troops from the danger of total destruction, President Sukarno was contacted by the allies. On the next day on October 29 at 11.30 a.m., Karno together with General D.C. Hawthorn, General Mallaby's superior, arrived in Surabaya. Hatta and Minister of Information Amir Syarifuddin. Soon they negotiated with Mallaby. The negotiations resulted in a break: a cease of gun contact. Negotiations continued in the evening between President Sukarno, the Deputy of the Government of the Republic of Indonesia in Surabaya, the Deputy of Youth, and the British side accompanied by General Hawthorn.¹³

Basically, the allies continued to help the Dutch. In this case, it was only limited by the ability to resist and the lack of its troops and members to wage war on a large scale again.¹⁴ This condition gave rise to the anti-colonial spirit in defending independence. Indeed, in September 1945, when the Dutch had just landed the British warship Cumberland in Surabaya, the Dutch were immediately greeted with a physical clash by Arek Surabaya. The situation became precarious, with clashes everywhere. Faced with this situation, President Soekarno from Jakarta sent people to a prominent Kiai in East Java and Rais Akbar from the NU organization, namely KH. Hasyim Asy'ari, who is a resident of the Tebuireng Jombang Islamic Boarding School, asked KH. Hasyim Asy'ari weighed data from *Gunseikabu* that Kiai Hasyim Asy'ari was a prominent figure in Java. Sukarno asked KH. Hasyim Asyari, "*Is the law to defend the homeland, not to defend Allah, defend Islam or defend the Qur'an? Once again defending the homeland?*".

There is indeed an answer to Sukarno's question at the First Congress of NU: in Banjarmasin. Indeed, in the historical records of the pesantren, since the establishment of the Demak Sultanate, the struggle against the Portuguese colonizers led by the Duke of Unus, in Malacca, Ambon and Sunda Kelapa, received strong support from the pesantren. Even the Java War (1825-1830) launched by Diponegoro could not be expelled from the kingdom, but from the Islamic boarding school in Tegalrejo. The physical struggle of the Indonesian nation against the colonizers further emphasizes the importance of fatwa as sharia legitimacy in defending the homeland as part of faith, so that the struggle becomes jihad and is increasingly persistent in defending independence.

KH. Hasyim Asy'ari (Tebuireng) issued a fatwa to return to colonial rule and recognize the power of the newly independent Republic of Indonesia in accordance with Islamic law. The role of pesantren in a historical perspective shows that the pesantren has contributed to the struggle for preservation, justice, truth, and the commemoration of *nahy munkar* since the establishment of

¹³ Nugroho Notosusanto and Marwati Djoened Poesponegoro, *Sejarah Nasional Indonesia VI* (Jakarta: PN Balai Pustaka, 1984), 112.

¹⁴ Abdul Haris Nasution, *Sekitar Perang Kemerdekaan Indonesia Jilid 2 Diplomasi Atau Bertempur* (Bandung: Penerbit Angkasa, 1977).

the pesantren.¹⁵ Departing from the institutional experience of the Islamic Boarding School that he has led for a long time, Ulama only has the meaning that his opponents are Western imperialists, namely the Dutch Cadre and the Dutch colonial government.¹⁶ Because the ulama are not trained to develop an attitude to prejudice their opponents from the leaders of the nation's own political parties, from the Socialist and Communist groups.

Jihad Resolution of 10 November 1945

The NU's position on the serious dissolution of the Allied presence, as reflected in the content of jihad and Muslim resistance as part of its realization, seems strange to me at first. Greg Fealy lacks a good understanding of the process of choosing legal positions (*istibathul hukm*) of the NU model, so he sees this as a more dramatic change. NU, which previously seemed moderate and sympathetic to the existence of the Dutch and Japanese governments, now seems wild and radical. The basis of NU's thinking was the decision of the Banjarmasin NU Congress in 1936 that the congress declared Indonesia as *Dar al-Islam* when it was still under the rule of the Dutch East Indies. This is in accordance with the political thinking of *Ahlu Sunnah wal Jama'ah*.

The fatwa was indeed dramatic when in 1936 the NU Congress in Banjarmasin declared that Dutch Indonesia was a *darul salam* (peace zone), even though it was under the rule of the Dutch East Indies, and not *darul harb* (war zone). The previous Dutch and Japanese governments, although not Islamic, were obeyed because they had powers, including *the power of bi al-syawkah* (legitimate military), and both had orderly governments and relatively no interference in religious affairs. However, by the time independence was declared in a process that NU scholars believed was consistent with Islamic law, NU's position had changed. The fatwa was then followed by the issuance of NU to the Republican government to take appropriate action.¹⁷ The demand is contained in the Nahdlatul Ulama Resolution, which contains the following decisions:

1. Urging the Government of the Republic of Indonesia to take a sincere and fair attitude and policy, efforts to promote independence and religion and endanger the State of Indonesia, especially the Netherlands. and accomplices.
2. Ordered me to continue the struggle of "*Sabiillah*" for the establishment of an independent Republic of Indonesia and Islam. The text was titled Nahdla Ulama's Demands to the Government of the Republic of Indonesia Soupaya Beract, hereinafter referred to as the Jihad Resolution, October 22, 1945, precisely 18 days before November 10, 1945.

This is the opinion of Nawawi al-Bantani who states that a country that was once ruled by Muslims, although no longer under Islamic rule, is an Islamic state.¹⁸ Furthermore, according to

¹⁵ Abdul Latif Bustami dan Tim Sejarahwan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 141

¹⁶ Ahmad Mansur Suryanegara, *Api Sejarah 2 Mahakarya Perjuangan Ulama Dan Santri Dalam Menegakkan Negara Kesatuan Republik Indonesia* (Bandung: Surya Dinasti, 2016),

¹⁷ Abdul Latif Bustami dan Tim Sejarahwan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 172-173

¹⁸ Abdul Latif Bustami dan Tim Sejarahwan Tebuireng., 144.

NU, since the proclamation of independence, the government of the Republic of Indonesia has become a government based on Islamic law and therefore there is no doubt that the state of Indonesia is an Islamic state. Therefore, according to Islamic teachings, the struggle for independence is an effort to resist. This is where the religious idiom in the form of "*jihad fi sabillah*" against the return of possessive power finds its conceptual relevance. This is in accordance with the words of Allah:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

"It is permissible (to fight) for those who are being fought because they are actually wronged. And indeed, Allah Almighty helps them," (QS. Al-Hajj 22: Verse 39)

In addition, according to the opinion of al-Anshari in the book *Fath al-Wahhab*: "*furdlu 'ain* is a mandatory thing that every Muslim must do, that is, when the enemy has invaded the land of Islam". As for those who die in jihad, Allah's command is to die in the way of Allah and they are martyred. In addition, the jihad fatwa issued by Hadhratus Yaikh is based on the mindset of a faqih which reflects his mastery of the *istinbath* method of law, as well as his mastery of the historical context in which the resulting legal formulation is applied. by looking at the historical context.¹⁹

Because the term jihad resolution appeared after Indonesia's independence, August 17, 1945, which came from the fatwa of K.H. Hasyim Asy'ari, which was then solidified at a meeting of NU scholars throughout Java Madura in Bubutan Surabaya, on October 22, 1945.²⁰ So that this Jihad resolution is based on the postulates of Islam which requires every Muslim to defend the homeland and defend the Independence of the Unitary State of the Republic of Indonesia. The jihad resolution that was proclaimed immediately spread widely to the community. This jihad resolution also burned the spirit of the Surabaya soldiers to fight the Dutch who were fighting the allies.²¹ Fatwa KH. Hasyim proved that all participants of the meeting, according to Saifudin Zuhri, stated that before the meeting attended by NU consuls throughout Java and Madura on October 22, 1945, the results of the deliberations issued a jihad resolution as an effort in the struggle for independence. The essence of the jihad resolution itself, namely the obligation for every Muslim citizen to defend independence, is *fardu ain*.²² The results of the meeting implemented the content of the fatwa which can only be known in writing, as written in the People's Sovereignty of Yogyakarta, October 26, 1945: Nahdlatul Ulama's Demands against the Government of the Infidel Nation of the Republic of Jaambiletinakan on People's Sovereignty, Yogyakarta, November 20, 1945 entitled "Alim Ulama Decides Hoekum Perdjoengan". The contents of KR News stated that there was a meeting of 30 Kiai led by KH. Fadhil and KH. Amir, on behalf of the Government of

¹⁹ Abdul Latif Bustami dan Tim Sejarawan Tebuireng., 145.

²⁰ Makinudin Makinudin, "Resolusi Jihad Di Indonesia Perspektif Ketatanegaraan Dalam Al- Qur'an," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 8, no. 1 (2018): 131-64, <https://doi.org/10.15642/ad.2018.8.1.131-164>, 141.

²¹ Jafar Ahmad, "Analisis Keberhasilan Resolusi Jihad Nahdlatul Ulama (NU) Dalam Perjuangan Kemerdekaan Republik Indonesia," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 1 (2022): 93-110, <https://doi.org/10.32939/ishlah.v4i1.176>, 99.

²² Muhammad Rijal Fadhli and Bobi Hidayat, "KH. Hasyim Asy'ari Dan Resolusi Jihad Dalam Usaha Mempertahankan Kemerdekaan Indonesia Tahun 1945," *Jurnal Swarnadwipa* 2, no. 1 (2018): 61-72,96.

the Republic of Indonesia, the Religious Section of Ulama in Langgar Notobradjan.²³ Approved the fatwa of KH. Hasyim Asy'ari Tebuireng Jombang which is summarized as follows:

1. The law against the infidels who hinder our freedom today is fardu 'ain for every possible Muslim even for the infidels.
2. The law is that those who die in the war against NICA are martyrs.
3. The law is that those who break our unity today must be killed considering the fatwa, so the religious scholars are always ready to fight with all their might to defend religion and independence.²⁴

Fatwa KH. Hasyim Asy'ari was originally written in Pegon letters, according to Nurcholis Majid. The fatwa appeared when NU held a meeting in Madiun with the People's Security Agency (August 29, 1945) to become the People's Security Army (October 12, 1946). Fatwas are written on a piece of paper, and it is common to use pegon letters. Meanwhile, Antiq concluded that the fatwa was issued when NICA soldiers landed in Jakarta on September 8, 1945-October 22, 1945. The Jiliad fatwa previously issued by Hadratus Sheikh Hasyim Asy'ari was delivered at a limited meeting of scholars in Tebuireng. The pesantren on September 14, 1945, after previously President Soekarno asked for his fatwa on his attitude towards the arrival of the NICA troops accompanied by the Dutch. The fatwa in Pegon's writing has not been found. According to Tebuireng, the fatwa of KH. Hasyim Asy'ari as a long process was issued around August 22, 1945. Unfortunately, KH. Hasyim Asy'ari as the Chairman of Masyumi who often discusses the problems of the nation and friends of KH. Wahid Hasyim as a member of the PPK will provide national information updates, especially regarding the arrival of new visitors.²⁵

The Influence of the Fatwa of Jihad Resolution in Defending Independence

The fatwa had a wide influence and its substance was disseminated in an event entitled "Soearo Oemmat Islam" with the subtitle *Fie Sabielilah*, in the Merdeka daily on October 12, 1945 and on the same day the Merdeka daily carried the news "NICA persecutes Oemmat Islam Indonesia Nicanchganiaja". Muslims because KH. Hasyim as the Chairman of Masyumi, a hadith expert Sahih Bukhari, the holder of the 24th sanad, and a teacher with a scholar who was labeled as modern subjective while studying in Mecca. The role of KH. Hasyim is able to become an integrator of the strength of Muslims who are considered diverse. Fatwa as the center of solidarity of Muslims against NICA who wants to thwart independence. Hadratus Shaykh as a leading hadith expert in Indonesia gave birth to the fatwa after carrying out two methodological stages, namely *Ta'yin al-farid lah* (determination of obligatory law) and *Tahqiq al-Faridlah* (realization of obligatory law).

From an Indonesian perspective, this Jihad Resolution can be seen as a form of contribution and manifestation of political participation and involvement in the struggle of NU in the life of the

²³ Abdul Latif Bustami dan Tim Sejarawan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 147.

²⁴ "Alim Ulama Memutuskan Hoekum Perdjoengan," *Kedaoelatan Rakjat*, November 20, 1945.

²⁵ Abdul Latif Bustami dan Tim Sejarawan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 157.

nation and state. The essence of this Jihad Resolution is to oblige the ulama and all members of NU as well as Muslims, together with other people's resistance movements, to oppose the re-entrenchment of colonialism and imperialism in Indonesia. This resolution is a call for holy war to the ulama and their followers as well as Muslims to stand shoulder to shoulder with other Indonesian fighters to fight against the NICA and Dutch soldiers who wanted to regain control of the Republic of Indonesia whose independence had been proclaimed on August 17, 1945.²⁶

The Jihad resolution had a real impact on regular troops, especially trained non-regular Nahdliyyin troops. NU has had *Kaikyo Seinen Teishinta* (Hezbollah) since December 13, 1944. Hezbollah had *Jibakutai* (Front of Brave Death) on December 8, 1944 and *Suishinta* (Front of Pioneers) on November 1, 1944. Meanwhile, MIAI Surabaya is led by KH. Thohir Bakri and Anwar Zain, Hezbollah members, attended training in Cisarua on February 12-March 14, 1945. The recruits were: Surabaya (Moestaqin Zain, M. Moehad), Mojokerto (Moeljadi, A. Oosim), Gresik (Rodi As' ad M. Ghozali), Sidoarjo (Moh. Farchan, Djawani), Jombang Sa'doellah, Hasyim Lathif with Japanese coach Yanagawa. The training was welcomed by Zainul Arifin, Central Leader of Hezbollah) and Junior Chairman (KH. Wahid Hasyim). The jihad resolution was then echoed by Tomo by saying takbir Allahu Akbar through the Rebellion Radio and when giving advice to the fighters at the Kiai Blauran Headquarters. Kiai and his envoys continued to flood Surabaya by building a headquarters at the house of KH. Yasin in Gang Blauran IV/24 Surabaya, so it is known as the Kiai Headquarters. Students and Muslims struggle with the support of the KH. Hasyim Asy'ari (Tebuireng) namely:

For all Muslims, who are mature to fight against the enemy who will recolonize Indonesia, the law is obligatory 'ain. The next fatwa is to die on the battlefield in order to fight the enemies of Muslims is martyrdom and those who die like that will go to heaven.

Allahu Akbar became a magical voice with religious meaning and jihad ideology so that brave fighters would not be afraid of death. To die defending the truth of religion is to die martyrdom with a reward that will definitely enter heaven, as stated in the Jihad Resolution. The influence was seen in the attack of enemy tanks by students of the Tebuireng Jombang Islamic Boarding School so that the tank could accuse itself of being destroyed.²⁷ So that there was popular resistance to NICA and the spirit of defending and defending independence made NU immediately take decisive action. The Nahdliyyin held a meeting on October 21-22, 1945 which became known as the jihad resolution. The jihad resolution is a response to the importance of protecting the country and defending independence.²⁸ In the congress of Muslims in Indonesia held in Yogyakarta on 1-2 Zulhijah 1364 H or 7-8 November 1945 which represented all Muslims in Indonesia. The meeting was held at the Mataram Hall building. The meeting received attention from all levels of society.²⁹ Weigh:

²⁶ Achmad Warid, "Fiqh Politik NU: Studi Pergeseran Dari Politik Kebangsaan Ke Politik Kekuasaan," *Jurnal Asy-Syir'ah* 43, no. I (2009): 211-30., 220.

²⁷ Abdul Latif Bustami dan Tim Sejarawan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 179.

²⁸ Juma, "Nasionalisme Pasca Kemerdekaan Studi Atas Resolusi Jihad" (UIN Sunan Kalijaga, 2016)., 3.

²⁹ "Rapat Oemoem Oemat Islam Indonesia Di Jogjakarta," *Kedaoelatan Rakjat*, November 9, 1945.

1. That every form of colonialism is a tyranny that violates humanity and is forbidden by Islam.
2. That in order to eradicate the actions carried out by imperialism against Indonesia, every Muslim is obliged to fight with his soul and soul for his independence and religion.
3. That in such a situation, the people's energy must be mobilized from all levels in general, among Indonesian Muslims in particular.³⁰

To fight against the tyranny and iniquity committed by NICA, forcing Muslims to act according to religious orders must fight desperately. To uphold the state and the Islamic religion. Therefore, this congress took the decision "Wage jihad fisabilillah against Colonialism"³¹. In addition, hopes and prayers continue to flow from Indonesian Muslims who go on Hajj, God *Almighty who protects all hujjaj (groups of pilgrims) at this time in Mecca, pray that Indonesian Muslims who are now preparing to wage fisabilillah jihad against the invaders. Move so that Indonesian Muslims reject all kinds of colonialism.* They also sent radio-grams of the Indonesian Islamic Congress to King ibn Saud, Abd Rahman Bay, Mr. M. Ali Jinnah and the Indian Congress Party.³²

The Purpose of the Jihad Resolution in Defending Independence

The jihad resolution is not solely intended as a struggle to defend Islam, but also to defend the sovereignty of the nation and the Unitary State of the Republic of Indonesia. Armed with the jihad fatwa affirmed in the Jihad Resolution, the fighters unflinchingly rejected the arrival of the colonials.³³ In addition, the influence of the NU jihad fatwa also has consequences for combat movements in various regions. Its influence was in the resolution of the Indonesian Muslim Congress in Yogyakarta on November 7-8, 1945, where a decision was made to give a higher resolution to the NU Jihad resolution of October 22, 1945. People's sovereignty is in the news. "60 Million Indonesian Muslims Ready to Djihad fi Sabilillah" "Barisan Sabilillah" and on November 9, 1945". To carry out the decision of the Indonesian Muslim Congress in Yogyakarta on 1-2 Zulhijah 1364 H or 7-8 November 1945 in which it was affirmed that:

1. Strengthening the preparation of Muslims to wage fisabilillah jihad.
2. Strengthening Indonesia's national defense with various efforts, a line was also proposed named "Barisan Sabilillah"³⁴

To strengthen the Islamic Front, on November 13 the Sabilillah Front (Laskar) was also established at the congress held in Djokja." Source: Merdeka Daily, November 13, 1945. The Islamic Congress also decided to establish Masyumi. As a political party, the results of the congress showed the importance of the NU Jihad resolution, and the resolution reaffirmed that

³⁰ "60 Juta Kaum Muslimin Indonesia Siap Berdjihad Fi Sabilillah," *Kedaoelatan Rakjat*, November 9, 1945.

³¹ "Rapat Oemoem Oemat Islam Indonesia," *Kedaoelatan Rakjat*, November 9, 1945.

³² "Oemat Islam Seloeroeh Doenia Dipadang Arafat Mendoakan Jihad Meslimin Indonesia," *Merdeka*, November 13, 1945.

³³ Ahmad Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia," *Jurnal Islam Nusantara* 2, no. 1 (2018): 121, <https://doi.org/10.33852/jurnal.in.v2i1.75.>, 125.

³⁴ "Barisan Sabilillah," *Kedaoelatan Rakjat*, November 9, 1945.

Hadra Tushaykh, as Rais Syuriyan, had the authority of the Fatwa in the Muslim Federation.³⁵ Furthermore, it needs to be reaffirmed in a wider forum, namely at the 16th NU Congress in Purwokerto on March 26-29, 1946, the 16th NU Mu'tamar Poatoesan, 1946). NU Congress in Purwokerto 26-29 March 1946. The Congress issued a jihad resolution issued on October 22, 1945 with:

Fighting against the penjadjah itoe fardoe'ain jang haroes is done by every Muslim man, perenpoean, children, persendjata ataoe not for people who are within a circle of 94 km from the place of masoek and kedoedoekan moesoeh. For those who are in the loear at the distance of the circle, kewadjiban itoe becomes fardhoe kifajah jang tjoekoep if it is done by some sadja If the koeatan in the number 1 beloem can defeat the moesoeh, then the people who are in the loear at the distance of the circle of 94 Km wadjib fight and also fight the number 1 so that Moesoeh loses; Moeseoh's accomplices are the essence of the determination and will of the people and the haroest diloeroeskan menoeroet hoekoem Islam says the hadith of Riwayat Moeslim.

The decision *of bahtsul masail al-siyasah* of the 16th NU Congress in Purwokerto on March 26-29, 1946 AD.³⁶ The fact of the fierce resistance of the student soldiers led by the kyai in Laskar Sabilillah and Hezbollah was seen when a battalion of NICA soldiers entered Malang City through Lawang City and was blocked by Laskar Sabilillah in Singosari. Due to the unbalanced weaponry, the defense of Laskar Sabilillah in Singosari fell with many casualties.³⁷ The incident of the fall of the Laskar Sabilillah defense in Singosari was reported to Kyai Hasyim Asy'ari, who shocked him and died suddenly on 7 Ramadan 1366 H / 25 July 1947.

CONCLUSION

The existence of the Nahdlatul Ulama (NU) Jihad Resolution in response to the emergency situation in defending Indonesia's independence shows a unique approach in the history of the nation's struggle, namely collaboration between religion and nationalism. The novelty or novelty of the study of the Jihad Resolution lies in a deep understanding of the role of scholars as spiritual leaders who are able to awaken the spirit of collective struggle through contextual fatwas. This resolution not only spoke within the framework of religious doctrine, but was also able to answer the political and social needs of the people at that time. In addition, this study reveals that the Jihad Resolution is the initial form of a strategic approach that integrates Islamic principles with national values to defend the country's sovereignty. This provides a new perspective that religion can be a source of inspiration in the national struggle without putting aside the diversity of Indonesian identities. This event also underscores the courage of the ulama in taking an active role as the driving force of the struggle, surpassing their traditional function as a teacher or guide

³⁵ Abdul Latif Bustami dan Tim Sejarahwan Tebuireng, *Resolusi Jihad, Perjuangan Ulama: Dari Menegakan Agama Hingga Negara.*, 182.

³⁶ Abdul Latif Bustami dan Tim Sejarahwan Tebuireng., 195.

³⁷ K Ng H Agus Sunyoto, "KH Hsayim As'Ari Sang Ulama Pemikir Dan Pejuang," in *K.H. Hasyim Asy'ari, Pengabdian Seorang Kyai Untuk Negeri*, ed. Tim Museum Kebangkitan Nasional (Jakarta: Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2017), 1-171., 49.

of the people. Therefore, the Jihad Resolution emphasizes the importance of a theological approach that is adaptive and relevant to the geopolitical situation in the context of Indonesia's struggle for independence.

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